Teachers as agents:
Understanding teacher agency for global citizenship education in South Korea

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Declaration:

I, **Kyoungwon Lee** confirm that the work presented in this thesis is my own. Where information has been derived from other sources, I confirm that this has been indicated in the thesis.

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Abstract

This research explores primary school teachers' agency for global citizenship education (GCE) in South Korea. Due to heightening attention to global perspectives in education, GCE was introduced into the formal education of South Korea through a government-led approach. Despite this, GCE seems dependent on individual teachers' interests independent of the government's ambition to pursue global citizens as one of its core curricular goals. Following this, this study investigates individual teachers' agency for GCE and discusses the implications of findings, especially on teacher education.

Following the critical tradition which seeks human emancipation, this thesis employs post-positivist realism as a methodology which allows discussion on agency concerning structural matters through analysing causal mechanisms and social conditions from empirical data. Following this, data are examined along with (1) the categorisation of global perspectives through Gramsci's common sense, (2) pedagogical approaches to GCE for social justice from Freirean critical pedagogy, and (3) Emirbayer and Mische's concept of agency redeveloped in relation to Holland, Skinner, Lachicotte, and Cain's concept of a figured world. Data were mainly collected from eight primary school teachers in Korea through interviews and focus group discussions, and an additional 15 teachers by interviews for supplementary data.

Findings show that teacher agency depends on individual teachers' awareness of GCE and its significance. However, participants without experience in GCE seem to achieve agency within a curriculum regardless of their interests. Also, further data analysis on participants engaging in GCE shows that their teacher agency for GCE tends to be mediated within a given structure, which exposes the peripheral position of GCE in a curriculum contrary to the governmental promotion. Such ambivalence implies the importance of the social legitimacy of GCE to facilitate teacher agency, for which this thesis concludes with suggestions for teacher education.

Impact statement

This doctoral research discusses teacher agency for GCE in the context of South Korea, which primarily contributes to two domains in GCE: teacher agency and the context of South Korea.

As a part of a theoretical contribution, this study develops an analytical model of human agency, highlighting a broader context. Agency is generally understood as individual responsibility with an emphasis on free will. Such a discourse limits the meaning of teachers as agents to capacities and discards the contextual oppression of individual agency. Hence, this study broadens the concept of agency to be understood within the social legitimacy of their role. In this regard, this study helps to examine what GCE means in relation to the role of teachers, which provides strong evidence to understand agency within a broader context.

This study reveals causal mechanisms to depend on individual teachers regarding GCE. Accordingly, this thesis has an impact on the local context. It suggests the policy turn to empower teachers' voices as agents in teacher education, which conduces to policymaking in the relevant practice of Korea and the rest of the world.

This thesis also contributes to the discipline within the context of South Korea. Despite more attention to GCE in academia, the area has been dominated by Western voices. As embedded in a non-Western context, this study highlights the importance of localisation in pedagogical approaches to GCE. Mainly, rethinking the grassroots values of Korea in relation to global citizenship (GC) contributes to the discipline by adding a non-Western researcher's voice and showing different paths to GC.

The methodological contribution of this study is also noticeable. This thesis employs post-positivist realism as a methodology which is usually employed for philosophical reasons rather than as a methodological tool. This study shows how to utilise post-positivist realism as a methodology with qualitative

methods such as interviews and focus group discussions, which broadens methodological approaches in the discipline and deepens research by allowing a researcher to discuss social conditions and causal mechanisms based on empirical data.

During my PhD journey, I participated in several conferences to disseminate these findings and discussions from my research. I presented at the Academic Network on Global Education and Learning Conference in 2019 and 2021. I was also invited to present at European Conference on Educational Research 2020. This notes that this research's impact is vital in ongoing academic discussion. They were great opportunities to deepen my research by engaging with a diverse audience. Additionally, due to a long-term commitment to data collection, this research positively impacted participants in that they could reflexively approach their own perspectives through rethinking and sharing them over time.

In the future, I would like to update my presentation and publish research papers based on this thesis. Furthermore, I would like to explore the potential areas to apply the findings of my study in South Korea and elsewhere, which would help me continue contributing to the scholarship and policies mentioned above.

Acknowledgements

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List of abbreviations

APCEIU: Asia-Pacific Centre of Education for International Understanding

CELAs: Creative Experiential Learning Activities

EIU: Education for International Understanding

EGC: Educators for Global Citizenship

ESD: Education for Sustainable Development

GEFI: Global Education First Initiative

GC: Global Citizenship

GCE: Global Citizenship Education

HoE: Hope of Education

KEDI: Korean Educational Development Institute

KICE: Korea Institute for Curriculum and Evaluation

KOICA: Korea International Cooperation Agency

LT: Lead Teacher

MDGs: Millennium Development Goals

MOE: Ministry of Education

NGOs: Non-Governmental Organisations

OECD: Organisation for Economic Cooperation and Development

OSDE: Open Spaces for Dialogue Enquiry

SDGs: Sustainable Development Goals

SMOE: Seoul Metropolitan Office of Education

SOFA: Status of Forces Agreement

UN: United Nations

UNESCO: United Nations Educational, Scientific and Cultural Organisations

WEF: World Education Forum

Chapter 1 Introduction

1.1 Introduction

This study aims to explore primary school teachers' agency for global citizenship education (GCE) in the context of the Republic of Korea (hereafter Korea[1]). Influenced by critical theory and related theories (see Section 2.5), this empirical study locates GCE within the context of public good for formal education. In this context, formal education allows learners to make sense of the world they are living in, reflect upon the impact of global perspectives in their lives, and act for a better society. Such an approach to GCE requires teachers to be prepared for this, assuming that teacher readiness would encourage achievement of teacher agency for GCE. This study looks into teacher agency for GCE in Korea, where global citizenship (GC) is implicit as one of the core curricular goals and GCE is included as a part of cross-curricular themes in formal education. For this, this thesis explores teachers' perspectives on GCE and pedagogical decisions in practice and accordingly discusses the implications of the findings.

As an introductory chapter, this chapter overviews the background context of the research and identifies the problem with which this thesis starts. Subsequently, this chapter presents the significance of this study, followed by my personal rationale for this study. Finally, this chapter explains the research questions and scope and then concludes with the outlines of the chapters.

1.2 Background of the study

The recent pandemic of Covid-19 has reinforced the influence of globalisation. The coronavirus took less than a few months to spread worldwide since its

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1 Unless it is necessary to distinguish South Korea from North Korea in context, it is called Korea from here throughout this thesis except in the titles of sections.

official outbreak was reported to the World Health Organisation. Cases increased regardless of national measures to shut down borders in many nation-states (Achenbach, Cha, & Sellers, 2021), which exemplifies the intensified nature of global connectivity.

Over the last few decades, there has been a call for accommodating this global interconnectedness, which has been answered in different ways to coordinate international efforts. In particular, the United Nations (UN) has sought to lead the discussions with the sequential launch of the Millennium Development Goals (MDGs)[2], the Post-2015 Development Agenda[3], and the Sustainable Development Goals (SDGs)[4], putting education in the core of all the frameworks. Especially, SDG 4.7 states the educational priority in which "learners acquire knowledge and skills needed to promote sustainable development, . . . human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development" (UN, 2015, p. 16). The UN's commitment to prioritising education to foster GC and SDGs was reaffirmed by the Global Education First Initiative (GEFI) launch in 2012, which Korea joined as a member country in 2014.

Korea, where the empirical data of this study is collected, is one of the countries actively responding to these global initiatives. Along with joining GEFI, GCE was noted at the frontline of educational policies in Korea (Korean Educational Development Institute [KEDI], 2015). GCE was officially included in the revised version of the national curriculum in 2015 and was prioritised in

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2 The UN launched eight MDGs ranging from reducing extreme poverty rates to providing universal primary education with the target date of 2015 in 2000 (UN, n.d.).

3 This is a subsequent framework after the target date of MDGs to promise efforts to improve uneven progress within and across countries and to continue to achieve unachieved goals in MDGs (UN, n.d.).

4 The negotiation on the Post-2015 Development Agenda resulted in the adoption of the 2030 Agenda for Sustainable Development with 17 SDGs (UN, n.d.).

educational agendas following Korea's positioning as a leading country of GCE around the World Education Forum (WEF) 2015 (Pak & Lee, 2018). Since then, the Government of Korea has begun actively introducing GCE-related policies in practice, including GCE Lead Teacher (LT) programmes and other relevant teacher education programmes.

Teachers have been recognised as crucial in implementing educational reforms, recognising their sense of agency in securing change (Pantić, 2015; Priestley, Biesta, & Robinson, 2015). The Ministry of Education (MOE) prioritised teacher education along with the introduction of GCE to formal education in Korea. As exemplified in GCE LT programmes in which teachers were educated to train other teachers (see Section 4.3.4), it seemed to help to efficiently spread the term itself (Pak & Lee, 2018). However, teachers appeared confused about the meaning of GCE, as the term was blended with other existing terms in usage (KEDI, 2015). The term 'GCE' was introduced in the revised curriculum in 2015. However, a national curriculum already had different terms about different global perspectives, such as human rights education, multicultural education, education for international understanding (EIU), and education for sustainable development (ESD) through previous revisions of a national curriculum. In this sense, it seemed to fail to clarify the meaning of GCE concerning existing terms in a curriculum.

The problem becomes more apparent when looking at the national curriculum of Korea. As elaborated in Chapter 4 (see Section 4.3.4), GC has been implicitly manifested as one of the core curricular goals since the revised curriculum in 2009. Nevertheless, GCE was introduced as one of the sub-themes under multicultural education in the revised curriculum of 2015 (MOE, 2016a). EIU is another sub-theme in the same category. According to MOE (p. 61), "multicultural education is reinforced due to the increase in multicultural households, immigrant workers, and North Korean defectors, which GCE and EIU help to develop the spirit of cultural diversity and mutual respect throughout the international community." This statement implies that GCE is narrowly interpreted as learning about other countries as a part of multicultural education. However, there are no details on each term and its relation to other

terms in *A handbook of the general section in the revised curriculum 2015 for primary school* [5] (MOE, 2016a). Such categorisation of cross-curricular learning themes explains why GCE is often understood with multicultural education in practice, as evident in S. Lee's study (2016) on teachers' perspectives on GCE in Korea (also, see Section 6.4.2).

Furthermore, as hinted by how GCE was initiated above, the United Nations Educational, Scientific and Cultural Organisation (UNESCO) has strongly influenced GCE in Korea. UNESCO was at the centre of leading global education in Korea even before the introduction of GCE. Since 2000, the Asia-Pacific Centre of Education for International Understanding (APCEIU), an independent organisation founded under the Agreement between UNESCO and the Government of Korea, has also played a key role. Particularly, APCEIU has been leading GCE in Asia-Pacific and beyond as one of the most active UNESCO specialised centres (Lim & Banta Jr., 2020). Moreover, APCEIU is entrusted with teacher education for GCE by MOE, which implies that APCEIU's perspective on GCE can impact how GCE is perceived in Korea. Both organisations are mentioned as critical partners of the GCE network in the Seoul Metropolitan Office of Education (2019), highlighting their strong influence in guiding GCE policies in Korea, including teacher education programmes, which are further discussed in Chapter 4 (see Sections 4.3.2; 4.3.3; 4.3.4).

Thus far, I have provided a brief overview of the GCE context in Korea. In short, GCE was initiated as a governmental response to global initiatives led by the UN and other related institutional bodies. Accordingly, teachers were encouraged to get involved in GCE policies and teacher education was emphasised to prepare them. Such a government-led approach to GCE could

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5 MOE publishes a guidebook for a curriculum which includes differences from the previous curriculum and the rationales for changes, along with announcing a new curriculum.

naturally question the role of teachers in policymaking and practice, which is elaborated more in the following section.

1.3   Statement of the problem

As discussed, the national curriculum of Korea lacks clarity in explaining what GCE is and how it is related to existing terms. Although it is not explicitly shown in a curriculum, it is important to understand how GC is projected, especially in a government-led approach to GCE. The theoretical discourses around GC are contested because of different perspectives to interpret GC, such as neoliberalism, which prioritises market rules, and liberalism, which emphasises universal moral values in humanity. Other perspectives as counterarguments include critical cosmopolitanism, which rejects universality, and post-colonialism, which highlights the awareness of hegemony.

As shown in the heuristic analysis of GCE types (Pashby, Da Costa, Stein, & Andreotti, 2020), GCE types are easily established on neoliberal or liberal orientations regardless of the varied interpretations of GC. For instance, according to Vaccari and Gardinier (2019), who analysed GCE policy documents of two leading international organisations, UNESCO and the Organisation for Economic Cooperation and Development (OECD), the awareness of common humanity and the competences for the global economy appear emphasised in GCE policy. These two agendas of GCE seemingly show that the aim of education aims to prepare learners to act as the future workforce to embrace global mobility and interconnectedness, in which GC tends to be addressed as new values to promote a global workforce. This tendency leads to acquiring new values and competences in education, which is evident in other relevant studies on how GC is projected in different nation-states (e.g., Andreotti, Biesta, & Ahenakew, 2014; Goren & Yemini, 2015; Lan, 2019). These studies show how GC is manifested in favour of a neoliberal orientation closely related to the national interest to develop global competitiveness. A government-led approach to GCE could facilitate such an approach to GC. Considering other neoliberal policies in relation to globalisation in the past and the governmental declaration to be a leading

country of GCE in WEF 2015 (see Sections 4.2; 4.3), a government-led top-down approach to GCE is likely to deliver GC closer to a neoliberal orientation in Korea, as is pointed out in other relevant studies (e.g., H. Cho & Mosselson, 2018; Y., Kim, 2019; Y. Choi & Kim, 2020).

As mentioned in the previous section, the Government of Korea adopted GCE following the global initiatives and has been actively promoting GCE with UNESCO and APCEIU as key partners, suggesting their perspectives' impact on GC in Korea. In such a context, it is vital to translate the term at a local level. The absence of translation at a local level rarely filters the values projected from institutions. For example, the dominant orientations and the marginal interpretations of GC are all imagined only in the Western social framework (Pashby et al., 2020). Without relevant discussion at a local level, GC could be projected in the Western imaginaries, which could reinforce Western supremacy and designate non-Western values as outdated and inferior. Translating the term at a local level entails recognising hegemonic power and oppression in the given context (Andreotti, 2007), which is not considered in the perspectives of UNESCO and APCEIU.

The unilateral flow of policies from the governmental level to schools and teachers seems to impose values on individuals rather than translating them together. This risks obscuring the potential for the fallibility of values. By promoting values in a universal sense, there is little space to discuss the specific nuances of certain values and how these might apply in context, leaving it up to the individual to interpret them. Similarly, Dill (2012) points out that the current approach to GCE allows us to imagine GC as only dependent on individual moral responsibility, which mystifies hegemonic assumptions hidden in the existing structure. Likewise, teachers engaged in GCE tend to see GCE as moral practice (Bourn, 2015), which implies that GCE practice is often tied to moral responsibility.

The emphasis on individual morals could challenge GC as the ethical grounds to promote social justice by leaving structural problems behind individual moral decisions unscrutinised. For example, the Covid-19 outbreak has arguably

shown the vulnerability of a public health approach overly dependent on individual morality, diligence, and social awareness, without an accompanying structural, systemic mobilisation to match. Individual moral-bound good behaviours were expected to protect the line of public health, such as self-isolating at home and social-distancing with others, and to help vulnerable neighbours voluntarily. However, they could not solve social problems such as racism and poverty, which were exacerbated during the pandemic. Instead, the pandemic clearly shows the importance of interventions at a national level, putting nation-states as one of the most potent entities to face such challenges (Estelles & Fischman, 2020). Nevertheless, it is vital to note that governmental measures to stop the virus's rapid spread could easily cross the line between prevention and discrimination (Dzankic & Piccoli, 2020). In other words, a government-led top-down approach to GCE could be relevant when it comes to the importance of GCE, but more importantly, priority should be given to building GC as an ethical ground to address social justice at a national level, as well as at an individual level. Otherwise, values are easily prescribed in a government-led approach. For this, it is important to allow the multilateral flow of values even in a government-led approach to GCE, which suggests opening the space where other actors could easily get involved.

Accordingly, the idea of teachers as agents is popularly observed in practice to encourage teachers to participate in educational changes actively. The national curriculum of Korea also seeks to leave more room for teachers to translate a curriculum (So, 2020). However, it is doubtful that this allows the multilateral flow of values since teachers are often expected to fulfil the requirements of policy in accordance with what policy suggests (Ball, Maguire, Braun, & Hoskins, 2011), which implies policy subjects rather than agents. In such cases, teacher agency seems to be understood as capacities that teachers need to develop to fulfil the requirements of the policy, which means that teachers who do not own these capacities are not qualified. This tendency attributes more responsibility to individual teachers and encourages a dependency on teachers' moral judgment based on their subjective advocacy

for GCE. Furthermore, this limits the role of teachers to a technical role to transmit knowledge and values without evaluating and shaping them.

I have stated the problems in a government-led approach to GCE as summarised as the prevalence of specific values through the unilateral flow of values and the role of teachers as policy subjects without the space for the multilateral flow of values. In order to examine this in the context of Korea, this study seeks to understand teachers' pedagogical decisions. Educational practices are often affected by external factors such as political and social contexts (Lasky, 2005), and teachers often struggle with societal influences on their daily practice (Bourn, 2015). Especially in GCE, teachers often deal with controversial issues, suggesting potential contextual pressure to direct educational practice under the abovementioned problems. That is, teachers' pedagogical decisions could show how teacher agency emerges within the influences of contextual factors in a government-led approach to GCE in Korea.

Following the critical tradition, which seeks human emancipation (see Section 2.5), this study explores teacher agency for GCE in Korea. Employing a post-positivist realist methodology enables this study to expose social conditions and causal mechanisms behind teachers' pedagogical decisions. This is done by (1) understanding teachers' perspectives on GC and GCE to see the impact of their perspectives on exercising agency for GCE and any relevance to governmental directions shown in GCE policies, and (2) exploring teachers' pedagogical decisions in GCE practice to examine contextual influences. Theoretically, this study is conceived in the critical tradition since critical theory provides the grounds for considering teacher agency in a broader context. The emancipatory approach that critical theory pursues allows this research to see teachers as agents in an emancipatory manner, allowing for teacher agency to be understood within a broader context. To clarify this, I further employ Gramsci's concept of *common sense*, Freirean critical pedagogy, and Holland, Skinner, Lachicotte, and Cain's concept of the *figured world,* which approaches the world in the same manner (see Section 2.5 for more details).

1.4 Significance of the study

This research is important because it contributes to knowledge in terms of understanding GCE at a national level. While the findings of this research contribute to GCE in general, this research also notes GCE in the context of Korea, which has been relatively overlooked in academia. Although the leading institutions of GCE, such as UNESCO, highlight the importance of contextualisation (UNESCO, 2013), the current research on GCE appears dominated by Western voices derived from Western ways of thinking and being (Stein & Andreotti, 2016). This could reproduce existing power imbalances, the very imbalances GCE's commitment to social justice claims to challenge. Hence, conducting this research contributes to GCE for social justice by broadening the current discourses on GCE at global and national levels.

In Korea, following the heightening attention to GCE, the number of academic studies around GC and GCE has increased, especially in relation to formal education, along with the introduction of GCE to a national curriculum. Many of them mainly focus on analysing a curriculum (e.g., Mo & Im, 2014; H. Cho, 2019; Y. Choi & Kim, 2020), but there is more research on teachers as key players in curriculum delivery. For instance, S. Lee (2016) and Y. Kim (2020) discuss teachers' perceptions of GCE and their challenges in practice. There are studies on teacher education programmes for GCE to analyse the impact of the programmes (e.g., Goh, 2015; Pak & Lee, 2018; Park, 2018). These studies highlight the importance of teacher voices and teacher education for GCE, which is in line with what this study seeks.

Despite the increase in relevant studies, this thesis is distinctive in that teacher agency is noted to highlight teacher voices and teacher education. More specifically, the conceptual development of teacher agency in this study provides a critical perspective for understanding the role of teachers. Teacher agency has been highlighted in theory and practice to bring changes in education, but it tends to be narrowly interpreted with individual capacities and will. This study's concept of agency emphasises the impact of social mediation

on individual agency, which contributes to recognising structural challenges against teacher agency for GCE. The evidence sheds light on the role of teachers as agents who broaden their perspectives and practise agency towards social justice, and contributes to establishing such teacher education.

The significance of this study is also found in the policy recommendations on teacher education for GCE based on the research findings, which means that this research could bring constructive debates on GCE policy at a national level based on the implications which inform policy development on GCE. Korea, positioning itself as a leading country of GCE, actively seeks engagements in the global discourses through UNESCO and APCEIU, which implies its potential influence on policymaking at a global level. In particular, APCEIU, founded in a close relationship with the Government of Korea, has become a vital agency to lead policies and support research around GCE in the Asia-Pacific region and beyond. Therefore, this research is significant insofar as it brings the implications on policy development to Korea and the rest of the world.

Lastly, the distinctiveness of this study is in its methodological approach. Many empirical studies concerning GCE tend to employ methodologies based on social constructionism, highlighting the situatedness of knowledge. Such an approach easily undermines any objective grounds for knowledge (R. Moore, 2013). By employing post-positivist realism as a methodology, this study seeks to construct trans-factual knowledge from empirical data by understanding causality in contexts where reality exists and is socially negotiated. This could contribute to creating better policies for GCE, as it broadens GCE's scope beyond potentially tokenistic and uncritical appeals to social justice.

1.5   Personal journey to the study

The reason that I conducted this study is only in part because of the academic necessity of better understanding teacher agency for GCE. It is closely related to my personal experience, especially of discomfort, confusion, and frustration as a teacher in Korea. In this section, I share my personal background of the

study. I believe that this provides this research with a stronger basis to stand on.

I worked as a primary school teacher for 11 years in three different state schools in Seoul, Korea. Working as a teacher for over a decade, I could observe the field of primary education in person. I think that one of the challenges teachers face is the expectation of meeting new aspects of social change. In my case, and I suspect in other teachers' as well, it was to deal with students with multicultural backgrounds. As with most Korean teachers, I found the prospect of managing these classes daunting because the education system in Korea traditionally lacked diversity and there were no relevant guidelines for rising to this challenge. I grew up with an emphasis on the homogeneity of ethnicity and culture in the Korean education system. At the same time, I observed how powerful the English language became along with educational policies in favour of English education, which I believe contributed to a misguided fetishizing of Western culture and English-speaking countries. Although I grew up in such an environment, I believe I was open-minded and well-travelled enough to understand the cultural difference in my adulthood. However, it was entirely different for me as a teacher.

In my opinion, the role of teachers was socially understood as related to moral ideals for children in Korea. Regarding moral ideals, I was always doubtful if I was qualified as a teacher even before becoming a teacher. Of course, I was legally qualified as a teacher since I acquired the teacher's license without problems, but I was unsure if I was morally idealistic enough to be a teacher. At the beginning of my teaching career, I was even hesitant to publicly discuss my job due to fear of others' judgement. It was not easy to identify my personal self with my professional self.

This emphasis on moral ideals in the role of teachers is rarely helpful, especially when there is no guidance. Following the increase in the number of immigrants, the Government of Korea introduced multicultural educational policies, but the reality was different. I had only three students from culturally diverse backgrounds throughout my teaching career. It was also because my

English was more advanced than other teachers in my school. It may be different depending on which area schools are in, but I believe most teachers' experiences could be similar to mine. Regardless of the emphasis on multicultural education, there was no assistance at a school level and no guidance to teach multicultural themes in context or on any practical level. Instead, I felt that all the responsibility was on me because the students were sent to my class because of my English skill. I was expected to be a good teacher who showed a moral ideal to solve problems in school life, including learning and communicating with other students. However, I was sometimes unsure of what was right, especially where Korean culture was the dominant culture.

Among my students with multicultural backgrounds, one student had Philippine background on her mother's side. She was born and grew up in Korea. Despite her assimilation into our school and its community, multicultural policies separated her from other Korean students because these policies constantly introduced one-off events to understand Korean culture or to help a student with a multicultural background like her. As a teacher, I had to guide her to participate in these activities, though she disliked them and hardly attended these. She seemed unhappy about being recognised as non-Korean. Also, due to the introduction of such policies, textbooks deliberately included texts about students with multicultural backgrounds. Knowing that she did not want to be publicly noticed in front of her classmates, I tried to respect her wishes but struggled. Such a lack of sensitivity in a curriculum and policies made me feel uncomfortable and frustrated.

In accordance with the increasing awareness of global interconnectedness, more curricular content was introduced, such as cultural diversity, climate change, and sustainable development. These themes necessitate pedagogical consideration in relation to global perspectives. However, hectic academic schedules and administrative work rarely allow time for teachers to consider and research what they teach. For this reason, teachers, including myself, tend to follow a curricular guidebook in a prescriptive manner. While teaching these classes, I was sometimes unsure and ignorant but did not try

to challenge the content. In hindsight, I sometimes taught biased views to my students without realising it. Occasionally, I could find better ways to approach content. However, I hesitated because of its political sensitivity, too much extra work, too much attention from colleagues, the cost, or potential accidents. I learnt from colleagues that the teacher would burden any negative consequences of taking this risk. Additionally, I realised how significant the impact of my role was on learners. As I would have the students for the entire year in the same class, I could observe their changes in thoughts and actions. This raised some issues about the implications of these changes and my role as a teacher.

My experience full of discomfort and frustration made me interested, particularly in teacher agency and teacher education. These experiences challenged my perception of a teacher's role. Why do we need teachers if the role is merely transmitting a curriculum? If the role is more than that, why is all the responsibility on individual teachers? I believe my constant reflection on myself as a teacher directed me to this research, and this research is a part of finding answers to these challenges.

Similarly, my particular interest in GCE grew because this area was the most unsettled in the curriculum, meaning that global perspectives were newer and had less guidance than other curricular content. At the same time, this made them intriguing. Teaching GCE seemed to require an understanding of the different backgrounds of each context and the potential global forces behind them, which fulfilled my thirst for learning and challenged my inexperience and ignorance. For this reason, I decided to study more about global perspectives to broaden my views. Hence, I chose international development and cooperation for my Master's degree. Although this course was not specified with education, it was an excellent opportunity to widen my insights by learning different areas, including politics, economics, international law, and so on. Since it is not easy to learn about different areas other than education, teachers quickly become distant from reality, in my opinion. Through this course, I could see different aspects of society, which gave me a macroscopic view. This opportunity deepened my interest in global forces and hegemonic

assumptions we unknowingly confront daily. I was unaware of the term GCE around that time, but I sincerely believed that education should provide the opportunity to rethink these taken-for-granted points for all learners.

These experiences put me in a good position to relate theory to practice through my experiential insights and make this research more rigorous in terms of understanding the social and cultural setting in relation to teachers and GCE practice. This insider position as a teacher in Korea informed me throughout the research design, particularly in need to understand the subtle difference in the context, such as research questions, sampling, interview questions, the logistics of data collection, and data analysis (Griffiths, 1985). Although there were no dramatic events in choosing this doctoral journey, my lived experience as a teacher and learner has gradually shaped my life towards this. My constant reflection on my role as a teacher and the role of formal education while living in a rapidly changing society, socio-economically and culturally, has developed my critical lens to understand society, including theoretical and methodological approaches in this thesis. I believe this research could help me understand my assumptions better and to develop as a teacher and researcher.

I have provided the rationale for conducting this research academically and personally. In the next section, I overview the shape of this research and conclude this introductory chapter with the outlines of chapters in this thesis.

1.6 Shape of the study

1.6.1 Purpose of the study

This research explores primary school teachers' agency to deliver GCE in Korea and sees the implications of findings on teacher education for GCE through a critical lens. This study addresses the following overarching research question and three sub-questions.

Overarching research questions: how does primary school teachers' agency emerge to deliver GCE in Korea, and what are the implications on teacher education for GCE?

- How is the concept of agency defined, and how is it related to teachers' pedagogical approaches in GCE?

- What are Korean primary school teachers' perspectives on GC and GCE?

- What are the main features when Korean primary school teachers make pedagogical decisions in relation to GCE practice?

In order to explore these questions, this research theoretically follows the critical tradition of critical theory and other related theories (see Section 2.5). It methodologically takes a post-positivist realist view relying on the abduction of re-conceptualisation and the retroduction of finding causal mechanisms with research methods of a series of semi-structured interviews and focus group discussions (see Chapter 5). These theoretical and methodological frameworks provide a solid basis for further development and discussion under the purpose of this research.

1.6.2 Scope of the study

This research aims to explore teacher agency for GCE, which fills the gap of ongoing academic discussions on GCE, not to discuss the necessity and the contents of GCE. In addition, this research was conducted only in Korea because Korea embodies a comparatively homogeneous demographic and culture for historical reasons. It has, in contrast, experienced material globalisation through rapid economic development in recent decades, which implies that Korea is in a transitional position to shape the impact of globalisation, such as global mobility in society. This contextual feature makes the context of Korea ideal for the data collection of this research. Furthermore, Korea's commitment to GCE confirms the potential global impact of the

discourses and national and international policies on the field. This position of Korea in GCE policies suggests that Korea's context is vital for academic research.

In addition, the participants of this research project are limited to primary school teachers. Primary education is particularly chosen because of its importance as the foundation of other levels. Children live with us in a globalised world, but their exposure to globalisation tends to be less recognised (Bourn, Hunt, Blum, & Lawson, 2016).

Lastly, teacher education is usually divided into pre-service and in-service training. This study primarily focuses on the policy direction in relation to in-service training because in-service teacher education on GCE is an urgent task for the immediate implementation of GCE in Korea.

1.6.3 Chapter outlines

This thesis reorganised chapters by themes such as literature review, research context, research design, findings and discussions because its methodological order is different (see Table 5.3). Further details are provided in Chapter 5.

Chapter 1. Introduction

In Chapter 1, I provide an overview of this research by presenting the background of the study, the problem statement, the study's significance, the personal journey to the study, and the shape of the study. Overall, this introductory chapter provides a rationale and direction for this research.

Chapter 2. Global citizenship education and pedagogies

Chapter 2 presents a literature review and theoretical framework which guides my research design and analysis. First, I review the literature around GC and GCE and then categorise them into three according to the meaning of the word 'global': achieving a new layer, recognising difference, and seeking changes. In relation to this, I discuss pedagogies for GCE and suggest six values and

principles of pedagogies for GCE: recognition of global perspectives, (active) open-mindedness, belief in social justice, seeing beyond what we see, reflexive questioning of what we know, and critical positioning. Finally, I present a theoretical framework of this research in the critical tradition, focusing on three related theories: common sense, critical pedagogy, and figured world.

Chapter 3. Teacher agency for global citizenship education

In Chapter 3, I review the literature on the concept of agency. Based on this review, I present a revised model of achieving agency, which provides an analytical tool for data analysis, and discuss the model in relation to teacher agency for GCE.

Chapter 4. The context of South Korea

Chapter 4 provides the basis for understanding the context, including global perspectives and the overall status of formal education and GCE in Korea. Subsequently, I discuss the implications of the context on pedagogical approaches to GCE.

Chapter 5. Research design: methodology, methods, and analysis

In Chapter 5, I present a detailed description of the methodology and procedures used to collect data for this study. This chapter introduces a post-positivist realist methodology in terms of ontology, epistemology, and research methods, followed by a description of data collection and analysis. This chapter further provides research reflexivity and ethical considerations.

Chapter 6. Figured World I: South Korean primary school teachers' understanding of global citizenship and global citizenship education

Chapter 7. Figured World II: Understanding teacher agency for global citizenship education

In Chapters 6 and 7, the findings of this research are discussed based on the literature review and the development of a revised agency model. Chapter 6 analyses Korean primary school teachers' perspectives on GC and GCE. Findings show that teacher agency for GCE appears to be achieved, dependent on curricular content and individual teacher perspectives. Chapter 7 discusses the main features of Korean primary school teachers' pedagogical decisions concerning GCE practice. This chapter shows the tendency for structural mediations to overtake individual teachers' perspectives and argues that GCE is located on the periphery of a national curriculum.

Chapter 8. Conclusion

This final chapter revisits research questions and discusses the implications of the findings on teacher education based on causal mechanisms analysed from the findings. Subsequently, this chapter presents the contribution and limitations of the study and suggests recommendations for future research. Finally, I conclude this thesis with closing remarks.

Chapter 2 Global citizenship education and pedagogies

2.1 Introduction

This chapter seeks to explore and review different perspectives on the impact of globalisation and GC in general based on academic literature leading and dominating the scholarly field, which is explored further in Chapter 4 with more discussions contextualised in Korea. Subsequently, its implications on education are discussed, especially in terms of formal education, of which the purpose as a public good is reconsidered. Based on this, the following section suggests pedagogies for GCE, along with a discussion on what pedagogy means. Accordingly, the implications of the literature review are explored in relation to teacher professionalism, which is linked to teacher agency in the next chapter. Lastly, the following section provides the study's theoretical framework, which epistemologically and methodologically guides the rest of the chapters. This chapter concludes with the implications on teachers and their pedagogical decisions in a wider context.

2.2 Global citizenship education: rationales

Before exploring academic literature around global perspectives, this section seeks to provide rationales for using the term 'GCE' in this study.

As explored in the following section of this chapter, the impact of globalisation is viewed from different perspectives in accordance with the heightening popularity of globalisation in theory. The contesting nature of academic discussion on this has resulted in the generation of several different terms in education: global citizenship education (GCE) (e.g., Peters, Britton, & Blee, 2008; Oxley & Morris, 2013; Tarozzi & Torres, 2016), global education (e.g., Tye & Tye, 1992; Scheunpflug & Asbrand, 2006; Pike, 2008), development education (e.g., Bourn, 2008, 2014; Khoo, 2011), education for cosmopolitan citizenship (e.g., Osler & Starkey, 2003), and multicultural education (e.g., Sleeter & Grant, 1999; Banks, 2010). Though they all acknowledge the impact

of global perspectives on education, each term highlights different aspects corresponding to its theoretical and ideological orientation.

More specifically, according to Tarozzi and Torres' review of the terms (2016), global education is generally used as the all-encompassing concept to refer to education dealing with global perspectives, which has been mostly developed after World War II. Development education emerged to proceed with economic cooperation between the Global North-South in the 70s. Education for cosmopolitan citizenship was built on the ideas of cosmopolitanism to discuss multiple identities and diverse societies. Multicultural education is generally developed from similar ideas of cross-cultural movements, but more specifically in the United States compared to intercultural education used in Europe. Lastly, GCE is a relatively new term that emphasises the idea of citizenship from a global perspective. In short, different terms have different orientations, highlighting different aspects of global perspectives in education.

Additionally, these terms are closely related to policy trends and civil movements in different regions and nation-states (Bourn, 2020). For example, in the UK, learning about other countries was promoted in relation to geography and history education in colonial times. However, the term 'development education' emerged as a part of the decolonisation process and overseas aid programmes to gain public support. Also, the term 'GCE' has been increasingly used by non-governmental organisations (NGOs) since Oxfam started using the term in the 90s to highlight the learning components within the context of globalisation. Subsequently, following the development of pedagogical approaches to global education, the term 'global education' is generally used in European countries due to national policies and the influence of NGOs. However, some countries such as Ireland and Spain continuously use the term 'development education', while the term 'education for sustainable development (ESD)' is distinctively found in Sweden.

In this sense, the usage of a specific term could present a different direction in policies and context. A rationale for using 'GCE' is therefore necessary. Since this research discusses different perspectives on the impact of globalisation

mainly around formal education often regarded as education for national citizenship, GCE, which addresses global perspectives in education through the lens of citizenship (Tarozzi & Torres, 2016), is more relevant. Traditionally and legally, citizenship is regarded as membership of sovereign nation-states and a product of political struggle (Osler & Starkey, 2003). Along with the growing demands for civic engagement in the Euro-American context, such as nation-building, post-World War rebuilding and the Cold War era, education tends to be imagined in the social framework for national citizenship (Andreotti, Stein, Pashby, & Nicolson, 2016).

However, as the world gets closer physically and culturally due to the intensified global mobility of people, items, and ideas, other complementary conditions of citizenship are highlighted to embrace the impact of globalisation: status, feeling, and practice (Osler & Starkey, 2005). While citizenship as status is a conventional concept of legal status, citizenship as feeling or practice is defined as a feeling of where to belong and as awareness of moral duties to others, such as human rights. This broader range of citizenship is introduced to note the notion of a global perspective on citizenship and calls for changes in education. Global perspectives in education tend to be instrumentally conceived in the conventional framework of citizenship to meet the economic aspirations of nation-states (Andreotti et al., 2016). It is because nation-states are still one of the most powerful loci, as exemplified in the Covid-19 pandemic. More specifically, the most common governmental response to the pandemic has been closing national borders, which necessitated decisions on who could easily and lawfully enter the border based on the legal status of citizens (Nandita Sharma, 2020). This example confirms that citizenship is still the product of nation-states, which could easily obscure the position of GC in formal education. In this regard, the term 'GCE' is used in this study since it offers the legitimacy to discuss where GCE stands in relation to formal education despite potential tensions within national citizenship.

Additionally, GCE is a widely recognised term in practice. For instance, the UN emphasises GC, mentioning it as one of the targets to achieve 17 SDGs by 2030, as explained in the background of research in Section 1.2. Accordingly,

Korea uses GCE to designate global perspectives in formal education. Before the introduction of GCE, there existed different forms of global perspectives in the formal education of Korea, such as education for international understanding, multicultural education, and ESD. However, GCE has been used as an umbrella term representing other terms with global perspectives as suggested in relevant policies since hosting World Education Forum in 2015. As elaborated in Chapter 4, this top-down approach effectively introduced the term 'GCE' to a national curriculum and its policies. Though it rarely explains relationships to existing terms, GCE has been used as a superordinate of other terms, according to the research of the Korean Educational Development Institute (2012). Korea is regarded as one of the leading countries promoting GCE. Korea's commitment and position in GCE suggest that the impact of the term 'GCE' is more recognised locally and that Korea's global influence as a promoting country is expected to be significant. Hence, this study uses the term 'GCE' to designate education concerning global perspectives.

Nevertheless, the choice of a specific term neither means that discussions start from a particular perspective nor argues that GC achieves the legal status of national citizenship. At this point, the term still carries the ambiguity which encompasses global perspectives in education but promotes the inclusion of global perspectives in formal education. As elaborated in Section 2.4.1, formal education should seek public good, which provides learners with experience in making sense of and being prepared for the world in which they live. In this sense, learning about the impact of global perspectives is important in existing society, for which this research focuses on how global perspectives should be promoted in formal education rather than why they should be included. The following section explores existing discussions around GC and GCE, suggesting categorisations in a spatial sense.

2.3   Global citizenship and global citizenship education: existing discussions

GC is framed by competing interpretations, as shown by the abovementioned terms. NGOs first noted the term, GCE, to highlight active learning

components within the context of globalisation (Bourn, 2020). Along with the emphasis as a part of SDGs agreed by the member states of the UN, more nation-states have promoted GCE as a national policy.

As highlighted as one of the priorities in the launch of GEFI, the term 'GCE' is regarded as a part of global education, which brings the lens of citizenship to the themes under global education, such as peace, sustainable development, and human rights (Tarozzi & Torres, 2016). However, GCE seems to manifest differently, influenced by different contexts (UNESCO, 2014). For example, GCE can be seen as peace education in some African countries where conflicts are ongoing or recently experienced. In countries with the transitions of government regimes, such as in Latin America and the Middle East, GCE is closer to civic education for democratic participation. In Korea, as pointed out in Section 1.2, GCE seems to be understood in relation to multicultural education in a curriculum. Also, after the Inter-Korea Summit[6], the emphasis on peace education is found in the current policies (Seoul Metropolitan Office of Education, 2020; 2021). Different manifestations of GCE in altered contexts show the versatility of GCE in practice, yet it obscures what GC means simultaneously. Hence, this section explores what GC could represent based on existing discussions.

Underlying many interpretations of GC is the notion of global interconnectedness, popularly termed globalisation. In Korea, global perspectives were introduced to educational policies through the policies for globalisation, as elaborated in Chapter 4. The interpretations of globalisation vary depending on contexts and disciplines (Langran, 2016). For example, globalisation contributes to economic growth but increases economic inequalities among and within nation-states. Also, it fosters the free movement

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6 This is the third Inter-Korea Summit since its territorial division was held on the 27th of April 2018 in South Korea's portion of the Joint Security Area. It was meaningful because it was held during the heightened tension between North Korea and the United States in relation to the discussion on North Korea's denuclearisation.

of information and interdependence among nation-states but threats international security and increases global risk, including environmental issues and terrorism (Beck, 2004). Regardless of different understandings of globalisation, it is commonly recognised that intensified globalisation has brought noticeable challenges to societies. More specifically, many nationalities with different cultural backgrounds live within the same country, sometimes cultivating cultural misunderstandings, conflicts and identity divisions within politics. Arguably, we are facing an unprecedented plight with social injustice and environmental difficulty, which implies the urgency of changes in the status quo. The development of informative technologies has brought new platforms for social gatherings worldwide and has generated global public that often facilitates the awareness of tensions and acts (Delanty, 2006). In other words, globalisation has brought ongoing discussions regarding how to face and embrace tensions given in different contexts and disciplines. This point demands a broader concept of citizenship in response to challenges coming from global interconnectedness.

Accordingly, academics who argue for citizenship with global perspectives denominate it as 'GC' (e.g., Dower & Williams, 2002; Banks, 2004; Peters, Britton, & Blee, 2008; Oxley & Morris, 2013; Langran & Birk, 2016), 'cosmopolitan citizenship' (e.g., Hutchings & Dannreuther, 1999; Delanty, 2000; Osler & Starkey, 2003) or 'world citizenship' (e.g., Nussbaum, 1997; Rotblat, 1997; Heater, 2004). Even when they share the same term, different academics adopt different approaches to understanding and embracing global perspectives in citizenship. For example, Dower and Williams use the term 'GC' to describe a political perspective at a global level, such as obligations, human rights, global governance, and global democracy. At the same time, Banks develops arguments towards GC regarding the cultural implications of migrations, multiculturalism, and ethnic citizenship. In the same way, compared to Osler and Starkey's approach to moral cosmopolitanism, Delanty argues for critical cosmopolitan citizenship, which emphasises problematisation and translations of contexts. Regardless of different literal usages and theoretical orientations, all of them commonly recognise the

intensifying global interconnectedness in contemporary society and seek to indicate global perspectives on the concept of citizenship.

However, these scholarly efforts to embrace global perspectives suggest only an interpretive and projective reality. They seek to describe the impact of globalisation in different disciplines and to suggest the shift of citizenship in accordance with global interconnectedness, which explicitly supports an epistemological shift. This subsequently leads to the cultivation of individual competences for the shift. Considering that the sovereignty of nation-states is still strongly exercised regardless of the impact of globalisation on nation-states, including cross-cultural flows and subsequently weakened national identities, it seems doubtful if these academic discussions could mitigate the gap between theory and practice.

In practice, nation-states have promptly reacted to this global interconnectedness, primarily caused by the global mobility of people, goods, and ideas for the last decades. They have made relevant policies corresponding to changes and tensions in society. Particularly in education, with UNESCO's active involvement, GCE has higher visibility, and subsequently, corresponding policies in formal education have been widely discussed and employed in different nation-states. Nevertheless, the dominant educational view tends to aim to cultivate citizens for nation-states. The national values taught in formal education are often pursued with patriotism and nationalism as the bond between education and nationality has been more robust. This has prompted changes in curricula for developing national citizenship (Davies, Evans, & Reid, 2005).

Using Osler and Starkey's notion of complementary conditions resulting from globalisation (2005), individuals could feel multiple identities and be morally aware of others' situations. However, individuals' actions are still limited to their legal citizenship and the legal status of where others belong, which highlights how important and influential the views on globalisation at a national level are. Considering that nation-states are still indispensable to maintaining a society (Cudworth, McGovern, & Hall, 2007), GC is not only a matter of an

epistemological shift but also a matter of existing structure. In order to address both matters, this research employs a post-positivist methodology of realism (see Section 2.5; Chapter 5) and discusses existing literature accordingly.

As elaborated in Chapter 5, post-positivist realism understands a reality independently existing regardless of human experience but perceives a reality dependent on the interpretations of human experience and observation. According to this realist view, reality exists in a stratified and structured form of three ontological domains: empirical, actual, and real levels. This view understands that events still happen without human experiences at the actual level. This actual level enables us to extend a reality beyond what is experienced and observed at the empirical level, concerning social conditions and structures at the real level, where we can therefore understand causality as independent of individual experience (Danermark, Ekström, Jakobsen, & Karlsson, 2002). This multi-level reality opens the possibility of addressing both epistemological and structural matters.

In order to understand beyond the empirical level of reality, a post-positivist realist view notes common sense as the starting point to interpret our experience and observations (Fletcher, 2017). Common sense seems self-evident in terms of values, defined as 'good sense and sound judgment in practical matters' in the English dictionary (Lexico, n.d.-a), which implies that prevalent values could be easily represented by common sense. However, common sense carries not only positively accepted sense but also a negative assessment, in which common sense is broken and resisted and eventually brings transformation through the struggle (Gramsci as cited in Green & Ives, 2009). According to Gramsci, this struggle has brought changes in the meaning of common sense over history, so this transformative aspect of common sense should not be overlooked. Additionally, common sense could be ideologically distorted by specific mechanisms to maintain existing social structures (Maxwell & Mittapalli, 2010). In this sense, common sense needs to be understood in the dialectics of different perspectives, including both positive and negative elements, which implies that there could be different ways to understand reality through different parts of common sense. It also suggests

that exploring different ways to understand common sense could provide a better description of reality because all the fragmentations partially represent reality, regardless of how we understand concepts. The ambiguity around GC and GCE suggests that there are contesting understandings around GC and GCE. These understandings are clearly shown in the range of meanings from planetary to adaptable, which the term 'global' presents (Byers, 2005).

The following section seeks to provide the relevance of finding common sense in the meaning of a word and subsequently explore common sense around the concept of GC. For this, GC is categorised following how globalisation is understood in terms of the dialectics of the word 'global' based on existing literature. This categorisation would help to understand how ordinary people such as teachers perceive GC and pedagogically approach GC in practice, which is developed more in Chapter 3 and discussed in Chapters 6 and 7, since common sense could be understood as common beliefs and opinions held by ordinary people (Green & Ives, 2009).

2.3.1 Meaning of 'global'

As discussed above, common sense transitive to the power struggle among different perspectives on reality helps to grasp the empirical level of reality. Common sense implies the dominance of a particular perspective achieved through the struggle against different perspectives. To understand both the dominance and struggle of perspectives, Gramsci relates language to common sense. According to Gramsci, language carries a specific philosophy and conception of the world (Ives, 2005). He elaborates that everyone could be a philosopher at a common sense level because language carries the elements of culture and ideology which the person presents. This infers that the same word could contain several different meanings. He emphasises the historical continuity of language in that the meaning of the word is created based on the previous meanings so that hegemony easily continues in new words. Similarly, Saussure argued that a word is constructed of signifier and signified (Riestra, 2014). That is, a signifier represents the literal form of words and signified is its meaning linked to social and historical values. He also held that the internal

signifying process is mediated by socially accepted meanings of the word, which seems like Gramsci's argument for hegemonic continuity in language. In other words, when it comes to the word 'global', the word itself is a signifier, and how individuals perceive the meaning of the word 'global' represents how it is signified to individuals and society through social interventions. This implies that the meaning of the word 'global' could be shaped through social activities, such as communications, social media, and education including formal, informal, and non-formal ones.

Vološinov (1973) expands this social intervention in a signifying process to the ideological nature of signs, including language, holding that a sign reflects and refracts realities. That is, signs could be more than a part of material reality because they are ideologically evaluated. Following Marx's view to see languages as the means to express social consciousness dominated by a ruling class, words could signify particular ideological views distorted and framed in society (Holborow, 2006). In this sense, the different meanings of a word could suggest different ideological orientations, for social interactions occur among individuals and groups from different social classes and with different views. This implicitly points out the risk of ideological dominance coming from power imbalance among social classes, which makes it important to be vigilant for ideological orientations hidden in language. Particularly when a word such as global conveys contesting meanings, it would help to clarify the ideological ambiguity hidden in the word.

Therefore, following Gramsci, Saussure, and Vološinov's notion of ideologies and tensions in the meaning of words, it is explored how the meaning of 'global' is suggested in the concept of GC and GCE in existing academic literature. According to the English Dictionary (Lexico, n.d.-b), 'global' is defined as 'relating to the whole world' and 'worldwide', which is often understood in a spatial sense. Moreover, the impact of globalisation is often suggested concerning global mobility (e.g., Rizvi, 2009a; Findlay, King, Smith, Geddes, & Skeldon, 2012; Scott, 2015; Rizvi & Beech, 2017; Pieterse, 2019), which likewise indicates a spatial aspect. Particularly when nation-states are still the only legal place to provide the traditional concept of citizenship, it would be

meaningful to see how the metaphorical meaning of GC is interpreted with space called nation-states. In this regard, space, the initial sense of understanding 'global', is used to explore how teachers perceive the meaning of 'global' in GC and GCE at the common sense level. Existing key literature is explored in accordance with how it is signified in terms of space, and its identified ways of understanding global are subsequently categorised.

Many academic publications explored the theoretical concepts of GC and GCE recently released. Most of the literature focuses on describing theoretical orientations of the typology, which is also of significance to understanding ideologies behind each perspective since common sense helps to reveal prevalent views as prioritised in the critical tradition, as well as to understand the empirical level of reality. In order to categorise existing typologies at the common sense level, therefore, nine articles reviewed in Pashby, Da Costa, Stein, and Andreotti's article, "A meta-review of typologies of global citizenship education" (2020), are chosen. They chose nine articles written by Andreotti (2006), Shultz (2007), Schattle (2008), Gaudelli (2009), Marshall (2011), Camicia and Franklin (2011), Oxley and Morris (2013), Andreotti (2014), and Stein (2015) based on the number of academic citations. They analysed typologies of GCE introduced in these articles following a heuristic of three main ideological orientations, neoliberal, liberal, and critical. Because these nine articles provide a strong academic basis to categorise typologies, this study mainly reviews and categorises typologies suggested in these articles. Subsequently, implications between spatial understandings of global and ideological orientations are discussed later.

Accordingly, Figure 2.1 illustrates the categorisation of typologies suggested in the corresponding articles in accordance with a spatial understanding of the meaning of 'global': *achieving a new layer*, *recognising difference*, and *seeking changes*. Each category is explored and discussed below.

Figure 2.1   A spatial sense of understanding the meaning of 'global' perceived in the typologies of GC and GCE in the existing literature

'Global' as achieving a new layer

Economic: neoliberal (Shultz, 2007; Schattle, 2008; Gaudelli, 2009), national (Gaudelli, 2009), neoliberal cosmopolitan (Camicia & Franklin, 2011), technical-economic instrumentalism (Marshall, 2011), cosmopolitan (economic) (Oxley & Morris, 2013), technicist instrumental (Andreotti, 2014), entrepreneurial (Stein, 2015)

Humanistic: moral cosmopolitan (Schattle, 2008), world justice and governance; cosmopolitan (Gaudelli, 2009), global social justice instrumentalism (Marshall, 2011), cosmopolitan (political; moral) (Oxley & Morris, 2013), soft (Andreotti, 2006), liberal humanism (Andreotti, 2014; Stein, 2015)

'Global' as seeking changes

Activist: radical; transformationalist (Shultz, 2007), environmental (Schattle, 2008), Marxism (Gaudelli, 2009), critical democratic cosmopolitan (Camicia & Franklin, 2011), advocacy (environmental; social) (Oxley & Morris, 2013)

Critical: advocacy (critical) (Oxley & Morris, 2013), critical/post-critical (Andreotti, 2006; 2014), anti-oppressive (Stein, 2015)

'Global' as recognising difference

Multicultural: liberal multiculturalism (Schattle, 2008), cosmopolitan (cultural) (Oxley & Morris, 2013)

Post-modern: advocacy (Spiritual) (Oxley & Morris, 2013), other(s)? (Andreotti, 2014), incommensurable (Stein, 2015)

2.3.1.1 'Global' as achieving a new layer

This category understands the meaning of 'global' as a newly emergent space resulting from the impact of globalisation. In other words, the word suggests establishing another layer apart from the existing national layer. According to the typologies described in the given articles, it is possibly the most widespread perspective of all. Two main branches are found in this category: an economic perspective and a humanistic one.

From an economic perspective on GC, neoliberalism is popularly mentioned in several typologies (Shultz, 2007; Schattle, 2008; Gaudelli, 2009; Camicia & Franklin, 2011). Neoliberalism is economic philosophy which highlights the liberalisation of the economy and the establishment of a free market through privatisation, deregulation, and free trade, popularly embraced by governments since the post-war period, especially in the 70s and 80s (Goldstein, 2010). The idea has helped transnational corporations to emerge and market rationales to rule all over the world. From this perspective, the word 'global' is described as a global community established through the globally mobilised capital and labour as emphasised in the neoliberal cosmopolitan type (Camicia & Franklin, 2011) and the economic cosmopolitan type (Oxley & Morris, 2013) by putting cosmopolitanism in the names of each type. Cosmopolitanism has contentions in its definition but could be understood as a community in which the same values are shared in both types.

This economic perspective has become the most important standard for nation-states to predominate. In this sense, as suggested by Gaudelli (2009), a nationalist type is included in this category. Nationalism sees citizenship as exclusive to national sovereignty and prioritises national interests before other matters. The main concerns for nationalists are national security to guarantee national citizenship so that many different issues related to international affairs could be important. However, it cannot be ignored that economic power is directly connected to the power of the national voice.

Beck (1997/2000) calls this *globalism* to emphasise the powerful authority of this economic feature. As he critiqued, the world is controlled by the ideology of a world market and political actions have become subordinated to neoliberalism. In other words, the meaning of political actions makes sense only insofar as they are subordinate to market forces so that political activism for the oppressed is easily eliminated and manipulated in a neoliberal order. Similarly, Stein (2015) suggests the entrepreneurial position of GC to point out that this neoliberal feature predominates in the realm of politics. According to Oxley and Morris (2013), the arena of international development is also understood in the same way exemplified in the pursuit of profits from new technologies for all and daily income indicators in development schemes.

Compared to the academics who suggested the orientations of GC types above, the types suggested by Marshall (2011) and Andreotti (2014), technical-economic instrumentalism and technicist instrumentalism, respectively, portray more educational perspectives. Both emphasise human capital development for better economic performance in the global economy. Since nation-states could benefit from developing the human capital of those who could perform better in a global market, such as multi-linguals and graduates from highly ranked universities, educational policies that emphasise achievements to promote economic growth prevail in formal education. From this point of view, GC is often conceived as elitism in which market rules of competition apply to human beings. This market-based elitism also permeates education so that formal education is under pressure to produce individuals favourable for global market competition (Roth, 2007).

However, these prevalent neoliberal ideas have been criticised for exacerbating social injustice. As shown in Hedegaard-Soerensen and Grumloese's research (2020) on Danish public school educational policy, where inclusion and achievement are intended to be two equal goals, it is likely to exclude students behind the expectations of performance, such as the ones who have low socio-economic backgrounds, from teachers and schools, and to eventually contribute to collective indifference to the marginalised in a

society when neoliberal educational policies highlight achievement. These findings imply that the continuous pursuit of market values in education would contribute to social injustice through building an extremely divided society, so this economic perspective to interpreting 'global' as a neoliberal order needs to reconsider social justice in terms of inclusion.

While the economic perspective of interpreting 'global' seeks to compete for a better place in a global economy, a humanistic perspective approaches globalisation based on moral belief in the sense of common humanity. This moral perspective seems to originate in cosmopolitan traditions, as sharing the common features of universal values and moral duties in a human community.

Cosmopolitanism has a long history. It could be traced back to the ancient Greek and Roman times when the ancient Greek philosopher, Diogenes the Cynic, called himself a citizen of the world, and the Stoics conceived the image of *kospolitês* [world citizen], but modern cosmopolitanism has been discussed based on the framework of Kantian ideas, which succeeded the feature of moral obligations in Stoic cosmopolitanism (Nussbaum, 2010). According to Kant, reasoning is human nature, and it is rational reasoning that 'I' need to respect others' freedom if mine wants to be respected, so-called moral obligations (Brown, 2010). In this sense, we could collapse an economic perspective into cosmopolitanism in the style of Camicia and Franklin (2011) and Oxley and Morris' (2013). However, as they relate to this thesis, the specific nuances of neoliberalism require us to treat the economic perspective as a category in its own right.

The moral obligations featured in this category are regarded as the core of universal humanity in cosmopolitanism, and Kant wanted to set a cosmopolitan law in the world based on this universal humanity (Rizvi, 2009a). Since universality in human values and moral duties is emphasised, this is often called moral cosmopolitanism, which can be found in Schattle's, Gaudelli's, and Oxley and Morris' typologies, as shown in Figure 2.1.

Nussbaum (2010), an influential academic of moral cosmopolitanism, holds that cosmopolitanism is about the loyalties to the universal human community. She argues that human beings should be able to develop their innate capabilities up to the level of full manifestation. The choice of capabilities depends on an individual's freedom, though all basic capabilities should reach certain minimum levels by external governance, which aligns with the concept of human rights (Nussbaum, 2011). As a more political interpretation of this, Gaudelli (2009), as well as Oxley and Morris (2013), described the types of GC as world justice and governance and political cosmopolitan GC, respectively. What Gaudelli indicated here is to put GC in a legalised framework, such as international law, so that a person who lacks national citizenship could be protected by international human rights law. Oxley and Morris describe this type of GC as encompassing a range of international organisations, such as the UN, and a more radical version of establishing a world polity. These types suggest an institutional approach but are still based on moral cosmopolitanism, which highlights universal morality.

From a humanistic perspective, GC is highlighted as a membership of the whole planet and recognises others' human rights and universal human values in diverse cultures regardless of birthplace, residence, and culture (Osler & Starkey, 2005; Appiah, 2008). In other words, understanding global perspectives is rooted in cosmopolitan traditions of common human values and moral obligations so that it highlights human rights. In practice, this moral-based understanding popularly leads GCE to raise awareness and promote fundraising campaigns regarding global issues, which Andreotti (2006) calls *soft* GCE. These activities could help learners to know global issues better and get morally motivated for upcoming campaigns. However, this could be problematic since these charitable activities could reinforce hegemonic assumptions. As Simpson (2017) observes, this activity of *charity mentality* limits learners' perspectives to see beyond existing relationships and encourages learners to perceive other countries or people in a biased view. Simple comparison among countries or people easily falls into sympathy towards others, likely sustaining existing injustice.

According to Marshall (2011), most learners involved in these activities are from a Western neoliberal context of countries with economic stability. She further critiques that this kind of practice based on moral ideals is another kind of instrumentalism, global social justice instrumentalism, which projects the same ideals with the same values, regardless of each context's difference. Similarly, Andreotti (2014) and Stein (2015) also criticise this, both claiming it as a liberal humanist perspective, holding that educational activities are interpreted in pre-existing frameworks and easily combined with dominant values such as neoliberalism and Western values, in which difference is often oppressed to be overcome. This humanistic perspective could address and idealise social justice in favour of dominant discourses, eventually exacerbating social injustice.

In order to critique this moral-based approach, some academics suggest rethinking humanity. Todd (2015) is concerned that the humanity promoted through GCE concentrates on showing morally ideal humanity and argues for facing humanity more honestly, including violence and hatred. Rizvi (2009b) suggests cosmopolitan learning is historically contextualised and open to diverse forms of moral and political traditions. Both acknowledge that the current way of seeing humanity rarely allows for different interpretations of humanity. Although their arguments still relate to cosmopolitan thinking, they provide the important point of challenging the universality of traditional moral cosmopolitanism and embracing pluralism. This is connected to the next category, 'global' as recognising difference.

To summarise this category, both economic and humanistic perspectives tend to understand 'global' as realising a newly emerging area due to globalisation. While an economic perspective fully seeks to triumph over other economic competitors in a global market, a humanistic approach tries to connect human values under the name of humanity. From these perspectives, GC is likely to be interpreted in favour of national interests such as economic benefit or a national moral standard of human values. These views suggest the universality of values, such as market values or human values, and the expansion of global

interconnectedness facilitates the standardisation of values. Yet, willingly and unwillingly, individuals participate in global interconnectedness. The existing difference in individuals and cultures has transformed cultural spaces differently. In this sense, the following section explores a category which focuses on difference.

2.3.1.2 'Global' as recognising difference

Globalisation enables the mobility of people, goods, information, and waste, which prompts syncretism through contacts, relations, and conflicts, so-called hybridity (Pieterse, 2019). Cultural hybridity is facilitated along with intensified global mobility. As a result, cultural standardisation appears inevitable, and at the same time, cultural tensions coming from contact with different ones are unavoidable. Contrary to a simpler sense of belonging in the past, more individuals express ambiguity and confusion in their identities. GC is accordingly suggested, and the importance of diversity is more noted in practice. Such an understanding of globalisation is at the centre of this category, which highlights recognising and celebrating difference. More specifically, this category indicates the appreciation of what we already have, as metaphorically expressed as the Earth in Figure 2.1, meaning that this category understands 'global' as recognising different ways of being locally and globally. As followed below, there are two main branches to recognise them: a multicultural perspective and a post-modern one.

First, the multicultural perspective of understanding difference is mainly related to cultural recognition, which is more likely to follow cosmopolitanism. Schattle (2008) points out that multiculturalism shares moral visions with moral cosmopolitanism in that multiculturalism seeks to respect cultural diversity and protect minority groups in a nation-state. Multiculturalism has been the main idea to lead policies encompassing cultural diversity with the recognition of the exposure to diverse cultures, alongside the increase in immigrant populations in nation-states. Multiculturalism has been developed based on various theories and is widespread in education. Tarozzi and Torres (2016) describe two exemplary cases of multicultural education: the United States and Europe,

where the number of immigrants has continuously increased due to their economic prosperity and political stability since the post-war period. According to them, an American multicultural perspective seeks to develop one national identity around recognising pluralistic ethnicities and cultures. The European approach tries to develop learners' cultural identities, acquiring language and culture from host countries at the same time. Both approaches show that individuals' cultural difference is an important factor in strengthening solidarity in nation-states.

However, recent politically important events in the United States and Europe, including the 2001 September 11 attacks in the United States, the 2005 French riots, the increase in police brutality against African Americans in the United States, xenophobic crimes, and the rise of far-right political movements all around Europe, show evidence of an apparent failure in multiculturalism. Tarozzi and Torres argue that this failure is derived from superficial recognition of cultures without acknowledging injustice. The American model has tried to tie multicultural ethnicities with American identity, but existing oppressions among ethnicities and cultures were not considered during this endeavour. The European model has sought to develop intercultural identities but fell into the idea of 'majority versus minority', resulting in a double exclusion from both cultures. Without understanding these dynamics, social justice could not be achieved through multiculturalism. When a multicultural perspective is tied to moral universality, it is doubtful if that perspective could withstand relevant issues outside a dominant social framework.

Alternatively, post-modernism opens the space in which different social frameworks could be imagined. Post-modernism is a way of thinking to reject and deconstruct modernity and highlights the importance of viewing realities as situated in contexts. Since an existing society is characterised by social forms with transience, uncertainty, anxieties, and insecurity (Bauman, 2000), post-modernism, which is represented by relativism and plural universality, has become a popular approach. The idea has been applied across diverse fields, including philosophy, arts, architecture, social sciences, and so on.

Bauman highlights the fluidity of society which supports his argument for *liquid modernity*. The idea of liquid modernity suggests that modernity is not a fixed idea, meaning that different interpretations of modernity are possible. This idea implies that there is no objectivity. Instead, post-modernity celebrates subjectivity. That is, post-modernity could celebrate even trivial parts of reality according to what meaning is given to them, and everything could be perceived as important from a particular context. Knowledge is defined from a relational perspective, which means that how to articulate knowledge is more important than traditional usages of knowledge (Andreotti & Major, 2010).

In this sense, post-modernity enables us to find holistic forms of feelings and connections existing beyond moral, cultural, social, and political forms. Oxley and Morris (2013) call this advocacy spiritual GC, highlighting transcendent qualities, such as love and caring, within the human universe. Furthermore, Andreotti (2014) points out that the normative framework of society derives from European colonialism, the Industrial Revolution, and the European Enlightenment. Hence, there exist limitations in understanding the nature of different social frameworks, which she terms 'other(s)?'. Similarly, Stein (2015) also calls for attention to 'incommensurable possibilities' that do not have to be reconciled through consensus or synthesis, although maintaining them is challenging as they constantly resist dominant ideas. Likewise, post-modernism contributes to the appreciation of situated knowledge by demolishing boundaries of knowledge and highlighting multiple interpretations of modernity in which non-Western perspectives could be appreciated. The incommensurability of non-Western perspectives does not come from just recognising them but necessitates the equal conditions of co-presence and the acceptance of contradictions coming from multiple universalities (Santos as cited in Stein, 2015).

However, although the post-modern liberation of knowledge could help recognise and accept them as parts of difference, it could be problematic in that the relativism from the emphasis on situated contexts tends to undermine analytic knowledge and add vagueness (Chomsky's Philosophy, 2015). For

example, as exemplified in multiculturalism above, the notion of difference, without understanding power dynamics, facilitates the reproduction of social injustice. In other words, the post-modern perspective easily depoliticises and justifies contextual narratives over political struggles. Though they problematize situations, post-modernists strive to articulate a different kind of problem in a certain context, such as categories, names, and theories for each case, rather than suggest directions. In short, this trend helps us recognise and appreciate difference, but it is meaningless insofar as there is no power to claim and only different contexts exist.

In sum, both multicultural and post-modern perspectives on globalisation highlight pluralism which appreciates diversity and differences. Multiculturalism might be subordinate to post-modernism in that it seeks to recognise different cultures in a society. However, multiculturalism recognises differences in the space with specific boundaries, such as a nation-state, and focuses on culture. In contrast, post-modernism encompasses multiple types of modernity and different ways of being, including social frameworks and cultures. Hence, a multicultural perspective is manifested in policies, while post-modernism is understood more at an epistemological level, encompassing several different fields. This category helps to recognise individuals' identities and cultures. In this sense, these views might suggest a weakened authority of nation-states. However, politics is still a product of national entities, and social injustice is hardly resolved without considering political dynamics. This point notes the importance of understanding globalisation in relation to existing social frameworks, which is explored in the following section.

2.3.1.3 'Global' as seeking changes

Globalisation has helped to speed up the pervasion of globalism, and economic values have become the priority over recent history. As a result, market rationales have standardised societal dimensions such as culture, politics, and education. Subsequently, the matters of social justice have become dependent on the economic power which everyone, group, or nation-

state holds. The world is severely divided by invisible classes (Harvey, 2000), which implies that social justice cannot be explained without understanding the power dynamics operating within society. Also, the complexity and uncertainty of a current society cannot be explained by simply looking at a society in macroscopic and microscopic ways, as shown in the previous parts. These views instead help preserve market values and power imbalances (Harvey, 2000). Thus, this section identifies perspectives to see power dynamics entangled through globalisation, illustrated as the invisible area between two other categories in Figure 2.1.

The previous section has explored the ideas around how difference is appreciated. As pluralism is emphasised, the arguments which encompass both the global and the local have been recognised. They tend to be rooted in cosmopolitan traditions emphasising universality and common humanity. Specifically, Appiah (2008) argues for GC as "universality plus difference" (p. 92). He emphasises difference to point out the importance of pluralism and suggests fallibilism, which opens the possibility of mistakes and being wrong. He highlights openness to others based on pluralism and fallibilism. However, the openness he claims is built on universality, as he mentions. This universality could impose an unconscious superiority, such as the Global North, the West, the White, and the male, and constantly reproduces hegemonic ideas (Andreotti, 2007). Thus, it could be problematic to recognise difference based on universality. Rather, social justice necessitates questioning our current values and reading beyond reality.

In this sense, this category understands 'global' as seeking changes in the status quo. In terms of engagements, it is divided into two branches, activist and critical perspectives, but it does not mean that they are entirely separated. The activist perspective seeks to engage more actively to bring changes in the status quo through civil engagements, while the critical perspective mainly focuses on individuals' epistemological shifts. Both perspectives are connected in that seeking changes presupposes ideological engagements and vice versa, elaborated more in the following discussion.

First, the activist perspective seeks to resolve tensions through civil movements such as environmentalism. Oxley and Morris (2013) point out that environmental GC is rarely conceptualised. It is probably because environmental issues deal with non-human elements and have been argued for environmental protection regardless of citizenship. Therefore, environmentalism has been implemented at many levels, including government, global civil society, international organisations, and corporations. Environmentalism could be understood as a manifestation of moral cosmopolitanism rather than a different kind of GC. However, it has its distinctive features of ecological awareness and a sense of connectedness, as Oxley and Morris further argue. In this regard, Schattle (2008) critiques that environmentalism could challenge the dominant assumptions for economic growth with its distinctiveness. However, it could be compatible with the dominant discourses, which notes the importance of alternative epistemological ways of perceiving the world.

Another tension often addressed by the activist perspective is the expanding imbalance of economic distribution. Because of the uneven economic growth in the world, the economic gap between the Global North and South has worsened. In order to mitigate this gap, global civil movements either radically challenge the structures in favour of the Global North or establish new partnerships by eliminating new patterns of inclusion and exclusion across local and global boundaries (Shultz, 2007). A Marxist perspective sees this from the exploitative nature of capital, exacerbated in the neoliberal discourse, and argues for the public ownership of social means and egalitarianism, which is manifested as proletarian collectives to unite the oppressed (Gaudelli, 2009).

Regardless of ideologies, these global civil movements are termed as advocacy social GC by Oxley and Morris (2013). This global engagement is possible due to the development of technologies and the impact of globalisation. These global publics are always present in any discourse regardless of time and space (Delanty, 2003). They are generated especially when global risk such as environmental issues and terrorism sharpens (Beck

& Sznaider, 2006). Global publics facilitate the awareness of tensions and self-problematisations through contextualising public discourses (Delanty, 2006), which eventually leads to civil engagement or grassroots movements, as described in the critical democratic cosmopolitan type (Camicia & Franklin, 2011). However, civic engagement alone does not guarantee social justice. Often, it helps to preserve existing social injustice by superficially approaching problems. For example, environmentalism could emphasise individual moral responsibility, and economic partnerships could exacerbate the exploitative structure between the Global North and South. That is, the activist perspective alone might sustain the reproduction of social injustice. This perspective should be built on the prerequisite to realise power imbalance in underlying assumptions, which is related to another perspective in this category.

The next branch addresses tensions in an epistemological way: the critical perspective. This view sees GC as competences to distinguish hegemonic discourses from a global society and shed light on the marginalised. Oxley and Morris (2013) articulate that critical GC promotes "a form of 'counter-hegemony'" (p. 313) against oppressive global structures. For this, it is of significance to problematize the ideas rooted in Eurocentrism and the Enlightenment (Stein, 2015). Especially, Andreotti (2006) argues for the development of *critical literacy*, "a level of reading the word and the world that involves the development of skills of critical engagement and reflexivity" (p. 27) in education. Drawing from Spivak's ideas, she contends that the current policies related to global perspectives reinforce and legitimatise the colonial legacy of cultural supremacy. In this regard, she argues that initiatives' complicity is important at a policy level to embrace the historically marginalised (Andreotti, 2014). Similarly, Merryfield (2001) describes that cultural hybridity is a result of conflicts entailing the oppression from the dominant and argues for "moving the centre" (p. 192) towards the marginalised and the underrepresented, which encompasses their knowledge, experiences, and viewpoints.

However, as Stein (2015) points out, this critical perspective to understand global perspectives is also rooted in Western humanism, and the assertion of this logic could recreate the patterns of coercive relationships. In this regard, Andreotti (2014) suggests the post-critical perspective, which is connected to another type that she suggests, 'other(s)?', and Stein's incommensurable position. These two types are briefly explored in the post-modern perspective of 'global' as recognising difference. The post-critical perspective describes more epistemological approaches of these two types, seeking to challenge the dominant social frameworks imagined by the West and to create a more inclusive social order (Andreotti, 2014). The social imaginaries are so limited to the dominant discourses that two academics hardly provide concrete examples of the types,[7] which implies how difficult it is to imagine a society outside the dominant social order. In this sense, the critical notion of power offers a crucial insight to problematize the current power imbalance of the world. It provides a significantly important point to understand global perspectives in terms of social justice. Compared to the popularity of economic, humanistic, multicultural, and post-modern perspectives, this category is rarely found in practice or is manifested in a complex mixture with other dominant perspectives (Schattle, 2008; Gaudelli, 2009; Camicia & Franklin, 2011; Marshall, 2011; Stein, 2015). Precisely, I suggest that this is because it challenges the status quo and promotes changes in society.

This category of understanding 'global' as seeking changes is perceived as the power dynamics in human life. It highlights the transformative role of GC in achieving social justice. The critical perspective emphasises an epistemological shift of reading beyond what is seen and how a society is

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7 Stein (2015) introduces the 'Through Other Eyes' project as an example. The project seeks to present Indigenous perspectives on development, education, and poverty to students in the UK. As she mentions, it may be understood as being positioned in the incommensurable type. This project seeks to expose the limitations of Western epistemological imaginaries, which is relevant as a post-critical approach. However, it hardly shows if different social frameworks exist in the same way as the dominant social framework. In this regard, I do not regard this as a concrete example of 'other(s)?' or an incommensurable position.

structured. The activist perspective encourages engagements to transform the current power dynamics in practice, such as environmentalism, boycotting global economic institutions, and trade union movements. This transformative feature is often considered as too political and challenging of the status quo, for which these perspectives seem less popular with teachers and in formal education (e.g., Hicks & Holden, 2007; Law, 2007; Rapport, 2010; Niens, O'Connor, & Smith, 2013).

Nevertheless, the complexity of a globalised society requires different approaches in education, which enables individuals to be well-equipped to live in a globalised society, for example, to critically evaluate overflowing information and to understand emergent agendas such as human rights, gender equality, environmental issues, and cultural diversity. It involves some extent of transformation at an individual level, which suggests that education should be able to offer this. However, the current educational policies, which emphasise accountability and measurements, rather stiffen this transformative role of education (Bamber, Lewin, & White, 2018). Thus, it is necessary to discuss how to accommodate formal education to the impact of globalisation and the role of GCE in education.

2.3.2 Implications of categorisation based on common sense

Thus far, following a post-positivist realist view of ontological realism and epistemological relativism, I categorised how the meaning of 'global' is suggested in the typology of existing academic literature related to GC and GCE. The categorisation is done along with a spatial sense, which is a commonly perceived meaning of the word at the empirical level where teachers make pedagogical decisions. As mentioned before, academic publications from an article, 'A meta-review of typologies of global citizenship education' written by Pashby et al. (2020), are used to compare their categorisation of social cartographies in GCE types.

Figure 2.2   A capturing of social cartography of 'types' of GCE (Pashby et al., 2020, p. 150)
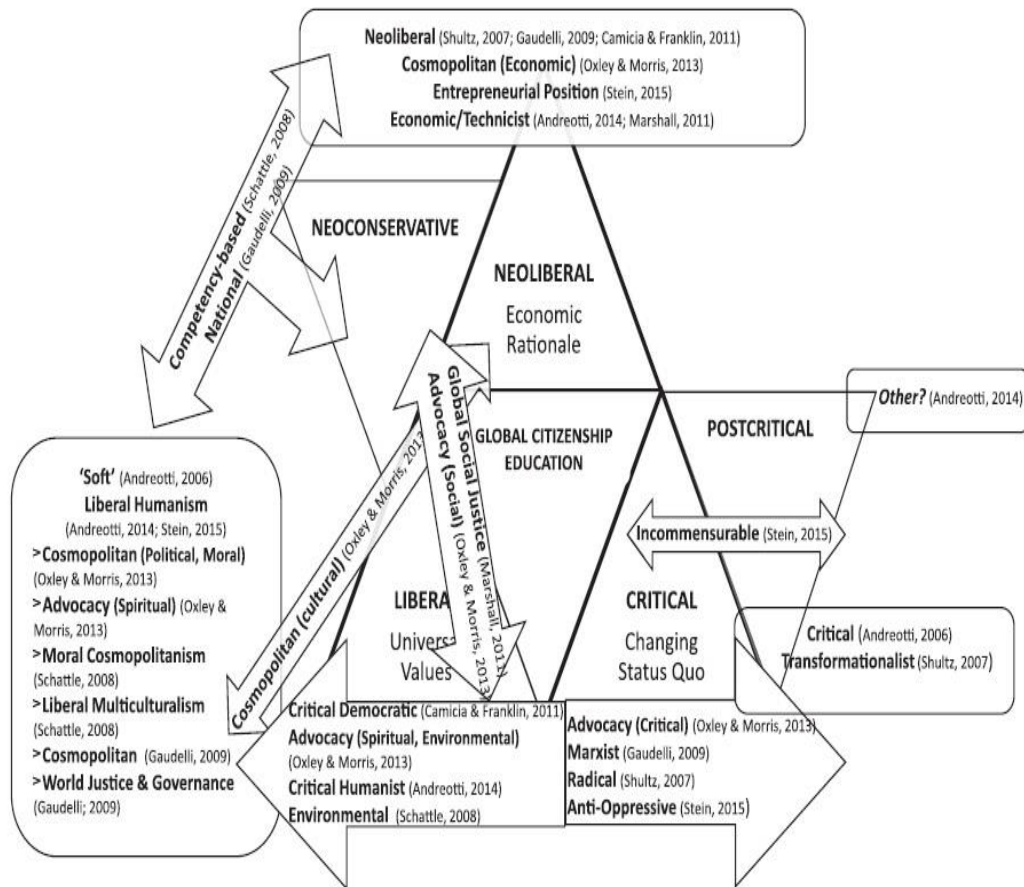
Figure 2.2 shows how they group GCE types presented in academic literature in terms of discourses. They map GCE types along with three major discourses of neoliberal, liberal, and critical orientations. In their terms, the neoliberal orientation is rooted in the market imperative, the liberal orientation focuses on individual development with an emphasis on knowledge, and the critical orientation seeks to change the status quo and advocate for social justice. They also identify the overlapped areas of three orientations: neoliberal-liberal, liberal-critical, neoliberal-critical, and critical-liberal-neoliberal interfaces. Within these labels, the less dominant orientation precedes the more dominant orientation. For example, if it is liberal-critical orientation, the type has liberal features, but critical features are more prominent than liberal ones. A critical-liberal orientation describes the inverse, a critical orientation with a dominant liberal strain. As shown in Figure 2.2 mapping GCE types, the figure illustrates

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how contesting the concept of GC and GCE is in theoretical and ideological orientations.

The mapping of ideological orientations shown in GCE types, as in Figure 2.2, is applied to the spatial categorisation of understanding GCE types illustrated in Figure 2.1, as Figure 2.3 shows. In order to capture social cartography at first glance, the ideological orientations are coloured, and the interfaces of different orientations are combined with a stronger orientation. For example, a neoliberal-liberal orientation is included in liberal orientations because it tends to be neoliberal but has more features closer to a liberal orientation.

As shown in Figure 2.3, regardless of how global perspectives are perceived in terms of a spatial sense, it is dominantly understood from neoliberal or liberal views. When it is understood as a new layer in economic or humanistic terms, which are the most popularly implemented in GCE practices (Gaudelli, 2009; Stein, 2015), it is rarely connected to social justice to address problems as a result of conscious or unconscious oppression existing in the current structure. It implies that this perspective sees global perspectives only externally existing so that it easily disconnects internally existing injustice from global perspectives. In this regard, the problem of social injustice becomes a problem which could be resolved by cultivating national competitiveness or helping other countries in poverty.

Additionally, Figure 2.3 shows how popular a liberal orientation is regardless of spatial sense, which means that a liberal orientation highlighting universal values in a human community is prevalent and compatible with other orientations. It means that a liberal orientation could be widespread regardless of what is taught in GCE practice.

However, as discussed previously, there is a risk of asserting and reproducing existing injustice when the universality is taken for granted. So, it is crucial to challenge existing assumptions and understand power dynamics in the current structure, which eventually highlights a transformational role for social justice in GC. As pointed out by Bourn (2015), the popularity of a liberal orientation is

also due to the lack of pedagogical approaches in education. Similarly, Davies, Gregory, and Riley's study (2002) shows that teachers necessitate curricular justification to make sense of GC in local terms because citizenship is primarily understood in local terms, which paradoxically explains why a liberal orientation is popular in practice. However, the superficial emphasis on morals simplifies social injustice of reality so that pedagogical approaches to stimulate different ways of mindset are required to help students critically reflect on themselves, which is discussed in the later part of this chapter.

Lastly, Figure 2.3 illustrates the prevalence of Western perspectives in GCE types. Although the concept of space itself is given to everyone and all nation-states, the views on global perspectives in spatial terms are all rooted in Western traditions. It is because the normative framework to imagine 'global' is based on the dominance of the Western and European perspectives that are capitalist, colonial, and European as local perspectives (Andreotti et al., 2016). Andreotti (2014) and Stein (2015) carefully suggest a post-critical perspective to imagine alternative social frameworks. However, they also acknowledge that it is not easy to capture alternatives in the prevalence of Western perspectives that conditions our senses. As a non-Western researcher from a non-Western country, which I would argue is (being) westernised, it is also challenging to imagine GCE outside of current norms. It seems more difficult because it is not only a problem of shifting social imaginaries but also a problem of operating within the current structure. Nonetheless, since it is vital to open a new path of social possibilities to achieve social justice, the possible alternative to imagine GC is explored based on the context of Korea in Section 4.4.2.

In sum, categorising existing typologies of GC and GCE in relation to common sense shows different spatial senses of understanding global perspectives, which helps to understand the empirical level of reality. The ideological orientations underlying each spatial sense are predominated by neoliberal and liberal orientations as well as imagined in the Western social frameworks, whilst it lacks the critical orientation and excludes non-Western social

imaginary at the empirical level. This ideological dominance inevitably reinforces less popularity of the critical perspective on the meaning of 'global', which is imagined in critical ideological orientation coloured in green, as shown in Figure 2.3.

As discussed in Section 2.3.1.3 and noted in understanding the critical orientation in Pashby et al. (2020), this critical perspective highlights the transformative role of GC in achieving social justice. The meaning of social justice lies in different interpretations, as further discussed later (see Sections 2.4.1; 2.4.2.3), but there is a tendency to understand social justice in relation to individuals' rights and local or national terms (Bourn, 2022), which suggests that social justice is understood in the same manner when related to global perspectives such as individual/national competitiveness (neoliberal orientation), individuals' morals and human rights (liberal orientation). However, without the recognition of the underlying power imbalance which pre-conditions individuals, social justice is hardly sustained in any circumstances (critical orientation). This includes the dominance of Western social imaginaries, which necessitates the vigilant notion of power imbalance in material and epistemological realities. This highlights the importance of a critical approach to global perspectives to achieve a just society, for which the following section elaborates on how to locate this critical approach to GCE in formal education.

Figure 2.3   Application of Pashby et al.'s social cartography (2020) to the spatial categorisation of GC and GCE types

'Global' as achieving a new layer

Economic: neoliberal (Shultz, 2007; Schattle, 2008; Gaudelli, 2009), national (Gaudelli, 2009), neoliberal cosmopolitan (Camicia & Franklin, 2011), technical-economic instrumentalism (Marshall, 2011), cosmopolitan (economic) (Oxley & Morris, 2013), technicist instrumental (Andreotti, 2014), entrepreneurial (Stein, 2015)

Humanistic: moral cosmopolitan (Schattle, 2008), world justice and governance; cosmopolitan (Gaudelli, 2009), global social justice instrumentalism (Marshall, 2011), cosmopolitan (political; moral) (Oxley & Morris, 2013), soft (Andreotti, 2006), liberal humanism (Andreotti, 2014; Stein, 2015)

'Global' as seeking changes

Activist: radical; transformationalist (Shultz, 2007), environmental (Schattle, 2008), Marxism (Gaudelli, 2009), critical democratic cosmopolitan (Camicia & Franklin, 2011), advocacy (environmental; social) (Oxley & Morris, 2013)

Critical: advocacy (critical) (Oxley & Morris, 2013), critical/post-critical (Andreotti, 2006; 2014), anti-oppressive (Stein, 2015)

'Global' as recognising difference

Multicultural: liberal multiculturalism (Schattle, 2008), cosmopolitan (cultural) (Oxley & Morris, 2013)

Post-modern: advocacy (Spiritual) (Oxley & Morris, 2013), other(s)? (Andreotti, 2014), incommensurable (Stein, 2015)

Neoliberal, neoconservative-neoliberal types

Liberal, neoliberal-liberal, critical-liberal types

Critical, liberal-critical, critical-post-critical types

Critical-liberal-neoliberal types

2.4 Pedagogical approaches to global citizenship education

As discussed in the previous section, different interpretations of global perspectives have made different paths in education, such as elitism for globalism, moral cosmopolitanism, multiculturalism, post-modernism, activism, and critical perspectives. As arguing for the critical approach centring the power dimension on understanding social justice, this section elaborates on the role of formal education and pedagogies for GCE. Here, pedagogies are understood as a broad term which provides the rationales for teaching as defined in Section 2.4.2. Thus, pedagogies are further discussed in relation to social justice as influenced by Freirean critical pedagogy. This section is followed by the implications for teachers, which is connected to the next chapter.

2.4.1 Understanding global citizenship education in relation to formal education

Formal education tends to take paths in favour of national benefits and interests as an education serving a nation-state, as exemplified in GC and GCE typologies shown in the economic perspective. This is problematic insofar as a focus on narrow national interests works against the spirit of GCE. In the same sense, multiculturalism has been popular in national policies because multiculturalism seeks to embrace diversity in existing structures, though it has shown failure in practice, precisely because the ambitions of multiculturalism are articulated within the constraints of national agendas (Tarozzi & Torres, 2016; Torres, 2017). As learnt from this failure, social justice is hard to be achieved unless it prioritises understanding structured oppression in society. This implies the importance of a critical perspective on GC, which brings an epistemological shift and subsequent engagement for changes in society. In this sense, GC is neither a hazard to national citizenship nor separated from national citizenship. Rather, GC reflects social changes that formal education should help learners as a public good.

Conversely, the recent formal educational trends show that the purpose of formal education as a public good has receded. Combined with neoliberalism, elitism dominates with an emphasis on accountability and rankings (Amsler & Bolsmann, 2012). According to M. Young (2010),

> the purpose of formal education is to ensure that as many as possible of each cohort or age group are able to acquire the knowledge that takes them beyond their experience and which they would be unlikely to have access to at home, at work or in the community. (pp. 5-6)

He further argues that the purpose of formal education as a public good should precede debates on what knowledge is and how it should be delivered. However, as he critiques, educational outcomes have become an important factor of the curriculum and, subsequently, favour the standardisation of the curriculum. Furthermore, he points out that even the standardising process is massively dependent on the middle class, which helps the privileged to retain their privileges in a globally extended labour market. In other words, from the previous discussion on how we interpret global perspectives, the current formal education has the tendency to view 'global' as another layer to conquer, which eventually contributes to the reproduction of social injustice. This notes the relevance of the critical perspective, which centres on social justice to regain the purpose of formal education as a public good.

Social justice has been continuously related to education to achieve a more just society with the common notion of equality, fairness, and power relations among academics, but it is challenging to define social justice because of its interpretations from diverse viewpoints (Bourn, 2022). For example, some educational researchers argue for social justice, but from opposite sides of understanding power structures: to preserve the status quo through assimilation (e.g., Hirsch, Kett, & Trefil, 1988; Ravitch, 2005) and to bring changes in status quo through problematising power structures (e.g., I. Young, 1990; Howe, 1997) at the same time. This is because social justice is unclearly understood in relation to the "distributive paradigm" (I. Young, 1990, p. 16). The former sees social justice as the same as distributive justice, emphasising

equality so that equal opportunity is highlighted in education, such as equal access and shares for everyone. However, it is problematic to see an equal share for everyone as social justice because this rarely recognises the causal conditions of social injustice. Understanding the pre-conditions of social injustice necessitates vigilance for any circumstances of oppression and a will to change these, which cannot be simplified as the act of distribution.

In this regard, the lens of social justice here prioritises emancipatory approaches to existing power structures in terms of understanding the role of formal education as a public good. This suggests that formal education should promote social justice in which everyone's voice counts and critically engages to challenge ongoing oppressions. Formal education alone cannot improve social justice, but understanding formal education as a public good can help to elucidate what to provide for learners in formal education.

First, formal education should prepare learners for their future. Considering that most formal education covers education for youth, formal education is responsible for securing the future for youth by providing education in which learners can be prepared for the world in which they live. In a contemporary world, the impact of globalisation permeates an individual's life and inevitably has huge leverage in economic, social, and cultural aspects. In this sense, education is responsible for making sense of the impacts on a learner's life and providing opportunities to learn and experience these (Bourn, 2018). It includes not only knowledge and skills for employment but also understanding their identities, families, and local communities influenced by global forces and engaging with societies.

In addition to individuals' preparation, formal education should envision a society in which individuals live. The challenges that a current society faces, such as tensions from diverse cultural groups in a nation-state and environmental problems across countries, necessitate normative ideals which encourage individuals to act in a sense of solidarity (Bamber, Lewin, & White, 2018). They also highlight global interconnectedness that the scope of citizenship can no longer be limited to the national boundary. As an

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institutionalised education, formal education should respond to these changes as a public good and propose ways towards a better society in present and future.

In this regard, GC is not separated from existing citizenship. More likely, GC is a new vision of citizenship that encompasses global perspectives and reflects the society in which we live (Torres, 2017). GCE is not just one strand of education that deals with the impact of globalisation but presents a transitional moment towards a new educational paradigm to embrace changes in society, including the recognition of global perspectives. As reviewed in the previous sections, the current GC and GCE types seem dominated by neoliberal and liberal orientations. This could promote the discussion on social justice without concern about pre-conditioned oppression. As clarified above, this study understands the lens of social justice as bringing emancipatory approaches to the power relations of existing structures, which highlights the critical perspective while promoting formal education as a public good. For this, the following sections accordingly discuss pedagogies for GCE where Freirean critical pedagogy becomes relevant. Critical pedagogy, putting social justice at its core, suggests that knowledge should be questioned, debated, and engaged in consideration of power relations (Giroux, 2011). As mentioned in Section 2.3.2, this might require an alternative path imagined outside the dominant framework, such as the Western social imaginary. However, I note that the following section discusses pedagogical approaches to GCE based on existing literature due to the limitation of social imaginaries on which the current structure is established.

2.4.2 Pedagogies for global citizenship education

In practice, GCE often operates as thematic content, which can end up providing only superficial learning of global perspectives, such as a global market, human rights, and cultural differences. It tends to lead to flat interpretations of global perspectives without considering the dynamics behind given values and principles. Therefore, such an approach to GCE could easily contribute to current injustices and inequity (Andreotti, 2006). There is little

space to consider why GCE needs to be taught and what GCE implies in the relationship between learners and the broader world (Rapoport, 2013). Considering that formal education is expected to reconsider the role of education as a public good for social justice, as discussed in the previous section, it is essential to understand the relationship between learners and a rapidly changing society in terms of social justice. For this, pedagogical approaches for GCE need to be reconsidered in terms of values and principles which could offer rationales to teach and make sense of this rapidly changing world.

In this regard, Alexander (2001) defines *pedagogy* as "the purposive mix of educational values and principles in action, of planning, content, strategy, and technique, of learning and assessment, and of relationships both instrumental and affective" (p. 4). He highlights the importance of rationales for pedagogy because he sees teaching as an educative process with purposes. Without understanding values, theories, evidence, and relationships with a broader world, pedagogies are merely techniques to deliver a given curriculum, which narrows the role of teachers to that of a technician (Alexander, 2008a). This definition of pedagogies is relevant for GCE in that GCE requires a space to embrace changes and tensions in ways of making sense of the world.

Following Alexander's definition (2001; 2008a) of pedagogy, I would like to elaborate on what pedagogy means in terms of GCE when it is defined as a purposive mix of:

- values and principles

- planning, content, strategy, and techniques

- methods of learning and assessment

- relationship to a broader world

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Above all, values and principles are the starting points of pedagogy that informs, crystalises, and justifies a classroom act of teaching, such as planning, content, strategy, and methods of learning and assessment (Alexander, 2008a). Values and principles inform the discourses in which theories, evidence, and justifications posit (Alexander, 2008b). These discourses direct the observable act of teaching. For example, the current emphasis on accountability and pedagogical quality in education often limits values and principles to the ones prescribed in a curriculum, which seeks consistency in the quality of pedagogy and assessment. This easily makes teaching static. Similarly, Biesta, Priestly, and Robinson's research on teacher beliefs (2015) shows that the absence of values and principles in individuals and a wider context makes teachers remain in a technical role. As Alexander (2019) further critiques, discourses have collapsed because of the dominance of negative discourses, which easily marginalise contrary views on traditional and new social media, such as mockery, dichotomisation, and meaninglessness. The collision of discourses has brought the absence of values and principles in a wider context, which, according to Andreotti (2014), necessitates more vigilance of complicity in creating and maintaining oppressive structures. As a result, the dominant values and principles are also reinforced in individual agency. Likewise, teacher agency is easily limited to a technical role prescribed in a curriculum without values and principles informing teachers.

The absence of values eases the dominance of hegemony in the local context. Due to the impact of globalisation as well as the popularity of liberal orientations, as explored in Section 2.3.2, the universality of the West-oriented ideas appears to be widespread, including over marginalised communities, whom these very ideas have arguably poorly served. For example, Hatley (2019) criticises that GCE led by UNESCO appears to invoke the idea of universal values for common humanity. She further critiques universal values as barriers to GCE and suggests including emancipative values of choice, voice, equality, and autonomy, which could open the space to discuss social ideals in a local context. Likewise, discussing values and principles relevant to the local and global context is crucial to establishing GCE pedagogies. Formal

education could make sense of changes in a globalised society when these values and principles transform contents, strategies, techniques, learning, and assessment.

In this sense, such values and principles seem to resonate with Freirean critical pedagogy. Freire saw pedagogy as "a particular way of understanding society and a specific commitment to the future" (p. 717), which connotes a political and moral practice (Giroux, 2010). Critical pedagogy could help learners to explore the meaning of becoming critical citizens who understand how power works in society, critically reflect themselves when confronting existing values and knowledge, and participate in society. Based on Freirean critical pedagogy, I suggest scaffolding values and principles for GCE pedagogies as follows:

- Recognition of global perspectives (Rizvi, 2009b; Andreotti, 2014; Bourn, 2014)

- (Active) Open-mindedness (Hall, 2002; Todd, 2015)

- Belief in social justice (Freire,1970/2005; Hall, 2002; Giroux, 2010; Bourn, 2014; Todd, 2015; Tarozzi & Torres, 2016)

- Seeing beyond what we see (Bourdieu & Passeron, 1977/1990; Giroux, 2010; Andreotti, 2011; Pashby, 2011)

- Reflexive questioning of what we know (Žižek, 1989; Mezirow, 1997; Harvey, 2000; Andreotti, 2011; Bourn, 2014; Gaudelli, 2016)

- Critical positioning (Žižek, 1989; Hall, 2002)

Before discussing each point, I note that the first three points above provide the basis for the rest. While the first three points discuss more comprehensive values for GCE pedagogies, the following three points suggest more specific principles for GCE pedagogies, although they all are scaffoldings to establish

more contextualised GCE pedagogies. Each of them is discussed in terms of meaning and rationales below.

2.4.2.1 Recognition of global perspectives

The impact of globalisation is interpreted differently, as discussed earlier in this chapter (see Section 2.3.1). In accordance with globalisation, there is an increasing need to respond to economic and cultural changes in society (Mannion, Biesta, Priestley, & Ross, 2011). Also, the experiences of devastating World Wars in the last century have brought the greatest attention to human rights, and globalisation has helped to spread a humanistic view as well. These views are easily recognised but often segregated or independent from everyday life.

The term 'globalisation' suggests unclear boundaries, but it is clear that globalisation results from global connectivity and interdependence. As discussed in Section 2.3.1, the impact of globalisation includes invisible power relations and visible connections of the economy, humanity, and culture. When we look into everyday life, it tends to remain at a visible level, for example, the development of technologies such as media and transportation. It has become ordinary to travel abroad, purchase products from other countries, make a phone call to someone who lives on the other side of the Earth, and listen to news about global happenings. However, it means that we often commonly recognise the impact of globalisation as visible connections to other countries. Borrowing Robbins' term (1998), Rizvi (2009b) calls this *actual existing cosmopolitanism*, which points out that the impact of globalisation has emerged through globalised flows of economy and culture. His study suggests that people experiencing this globalised flow tend to be open-minded and view themselves as global. Regardless, as shown in his analysis of international students, their logic is easily combined with neoliberal views and pursues economic potentials with less concern for political and moral values. This finding implies that physical links are usually related to economic prosperity rather than values existing within these links. Likewise, global perspectives in everyday life are often recognised as superficial and detached from social and

political values. These value-free perspectives on globalisation are easily combined with dominant perspectives without critiques.

Freire (1970/2005) describes this as "impaired by their submersion in the reality of oppression" (p. 45), as economic logic surpasses and even eliminates social and political values lying in global perspectives. His observation implies that the duality in realities of the oppressor and the oppressed hardly leads to struggles for social change. Rather, the oppressed identify ideals with the role of the oppressor or become fearful of challenging the reality given by the oppressor, which compromises their desire to exist authentically. Freire argues that education should note this tragic dilemma of the oppressed to overcome the situation of oppression and bring fuller humanity to society, for which it is important to face reality critically.

For example, as Rizvi and Beech (2017) suggest, learners' everyday encounters could be pedagogically relevant rather than discussing abstract ideas or events physically distant or from learners since learning should be situated in learners' everyday life. It would be more meaningful when learners engage in contexts with which they are familiar, such as their experiences from families, communities, and daily news. Though they start from themselves and their surroundings, teachers should extend learners' thoughts and ideas to a global level, such as what kind of impact the given topic has on others in different countries and international societies. In addition to their experiences, learners' views and feelings could also be a starting point. Bourn (2014) points out that there is a risk of being viewed as neo-colonialism when depending only on learners' experiences without tackling their views. He argues that it is crucial to challenge learners' taken-for-granted views and positions, such as the superiority of the West and the image of Africa in poverty. Similarly, Andreotti, Biesta, and Ahenakew's study (2014) examines the Finnish government's initiative, which primarily seeks to expose learners to difference through travelling and partnerships, critiquing the absence of pedagogical approaches to enrich learners' experiences. Without relevant pedagogical

approaches, learners' experience would be easily limited to visible connections and hardly reach critical awareness of their existing assumptions.

One of the reasons that learners feel detached from global issues such as global poverty and environmental problems is that invisible connections are not dealt with as much as visible ones are in a curriculum. According to a systematic review of empirical research on GCE (Goren & Yemini, 2017), the examined textbooks show a lack of space for learners to engage with global issues critically. The impact of globalisation is often superficially recognised as economic, humanistic, and cultural. At the same time, how these aspects are related and what hegemonic agendas are hidden within these are easily ignored. According to Andreotti (2014), the world has been universalised through the idea that the West was superior during colonial times. Global elites who have benefited from this structure consistently contribute to reproducing the same ideology. In other words, the notion of power imbalance is one of the key bases to stopping reproduction, which cannot be value-free. This discussion is elaborated upon in later remarks on GCE pedagogies.

Likewise, the recognition of global perspectives should start with the learners themselves. It could be extended towards local and global levels or be challenged to rethink and reconstruct their own views. Where it makes sense in learners' everyday lives, it could help learners to recognise the power imbalance of the society in which they live. Furthermore, it could help learners to develop a sense of belonging to a global community. The sense of belonging is emphasised to develop GC in theories and practices, especially in moral cosmopolitanism (e.g., Nussbaum, 1997; Oxfam, 2006; Osler & Starkey, 2008; UNESCO, 2014; Rizvi & Beech, 2017). As explored in Section 2.3.1.1, moral cosmopolitanism highlights moral duties based on common humanity. However, there is a risk that the concept of common humanity could romanticise the world, emphasising purely abstract common morals in humanity. The gap between learners' experiences and intangible ideals can make learners feel detached. Worse, they can make appeals to these ideals appear as attempts to *disguise* reality. Moreover, its potential universality could

disrupt the notion of power imbalance. That is, a sense of belonging to a global community should be developed by realising the link between learners and global interconnectedness and maturing a responsibility of learners' awareness and behaviours for a global community (Bourn, 2014).

2.4.2.2 (Active) Open-mindedness

Open-mindedness is one of the values regarded as important with the emergence of global perspectives in society. Generally, open-mindedness is understood as a willingness 'to consider new ideas' (Lexico, n.d.-c). Several studies (e.g., Brown, 2015; Schwarz, 2015; Gilbertson, 2016; Barratt Hacking, Blackmore, Bullock, Bunnell, Donnelly, & Martin, 2017) show that more exposure to global perspectives through international volunteering and curriculum targeted at global perspectives has led participants to feel more open-minded to others. However, this receptive feeling could not lead them to realise unjust and biased views in their perspectives while recognising the impact of globalisation. That is because the concept of open-mindedness remains passive at a dictionary level.

More specifically, open-mindedness presupposes the notion of diversity. As Nussbaum (1997) holds, diversity is emphasised to celebrate and respect different cultural manifestations based on common humanity. However, Nussbaum overlooks that the histories of cultures are a series of tensions, conflicts, and oppressions, and it is problematic to "filter diversity" (Todd, 2015, p. 30) through the universality of triumphant standards. As critiqued in Sections 2.3.1.1 and 2.3.1.3, pluralism starting from common humanity rarely perceives different beliefs outside the very social framework. Although we might get to the same human values, the discussion which presupposes the universality of human values rarely allows other social imaginaries (Andreotti, 2007). Conversely, the notion of different ways of being, as noted from the post-modern perspective (see Section 2.3.1.2), could be meaningless without recognising the power dynamics created in the histories of tensions and conflicts. This means that being receptive alone does not consider the histories of conflicts and suffering and instead conveys judgments according to existing

assumptions. Hence, passive open-mindedness starting from universality is easily biased and ambivalent, which implies that the meaning of diversity should be reconsidered.

Todd (2015) holds that human beings are all different in particular ways, and diversity should also embrace the dynamics of relationships and contexts. Sometimes they are ambiguous and even invisible, and there are contacts among different ideas, contexts, and cultures, which inevitably reach disagreements or conflicts. Nonetheless, these tensions should be embraced, not be hidden or sacrificed under the name of universality. Similarly, Hall (2002) suggests that the notion of diversity entails the attitude that

> is aware of the limitations of any one culture or any one identity and that is radically aware of its insufficiency in governing a wider society, but which nevertheless is prepared to rescind its claims to the traces of difference, which make its life important. (p. 30)

As Hall argues above, open-mindedness is not only a receptive attitude towards difference but also admitting the fallibility of one's own position and opening room for tensions. He describes that the world we live in is not constructed by one singular framework but is not segmented. Because we are connected, there must always be a discussion on the framework within which difference and equality compromise in society. It should be on the premise of admitting the limitations of one's ideas, identities, and cultures. In other words, since passive open-mindedness easily reasserts the existing order, active open-mindedness starting from the fallibility of one's own ideas, is required for living together with others.

This resonates with the pivotal point in Freire's theoretical and pedagogical approaches to education (Roberts, 2015). Freire regards open-mindedness as important in bringing full humanity since open-mindedness is closely related to recognising differences and showing the willingness to live with them. However, as presented in humanistic and post-modern perspectives, this passive open-mindedness is easily built on naïve consciousness to disregard oppressive social structures and practices. Hence, Freire emphasises open-mindedness

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ground in critical consciousness, which seeks to unveil one's reality and emancipation from oppressive realities. A commitment to this active open-mindedness is essential in reflections and actions elaborated as pedagogical principles for GCE in Sections 2.4.2.4, 2.4.2.5, and 2.4.2.6.

2.4.2.3 Belief in social justice

The notion of diversity is a salient feature in recent social and educational changes. Mainly as post-modernism has been popularised, diversity is celebrated as appreciating trivial differences in a society (see Section 2.3.1.2). However, according to Tarozzi and Torres (2016), diversity describes a distinctive feature of contemporary society but is not a fundamental concept to be prioritised. Diversity alone rather exacerbates injustice through otherness built on pre-determined universality. This point is closely related to the discussion on open-mindedness in the above section in that open-mindedness without critical consciousness could remain at superficial recognition of diversity. That is, without concerns for social justice, diversity could easily contribute to the reproduction of existing injustice.

As discussed in Section 2.4.1, social justice could be understood in various ways, personally, culturally, and socially, making an approach to social justice in education difficult. As shown in the failure of multicultural education in Europe and the United States, where the attention to diversity has heightened (see Section 2.3.1.2), the current education has focused on what to teach, for example, diverse culture and difference. Since social justice is a response to a material reality of injustice which people actually experience, as Bourn (2014) suggests, social justice education should be about how to teach, for example, to help learners understand and respond to problems. That is, teaching social justice is to bring a sense of social change for a better world, which is the closest to the critical perspective discussed in Section 2.3.1.3.

More specifically, human rights are discussed as the ground for justice, but they are often prescriptively listed and regarded as morally ideal beyond political struggles to achieve them. This approach highlights who is excluded

from rights (Todd, 2015). The concept of human rights as ideals rejects the disputes in which people fight for rights and project the universality of rights without concern for what and why the excluded suffer, resulting in another form of violence. Such implementation reinforces existing, dominant tendencies by making the excluded invisible in the scene of struggles. Thus, justice should be discussed under the consideration of struggles, that is, who is suffering and whose voice is cancelled in the scene of injustice.

Furthermore, Hall (2002) suggests two requirements of social justice. One is a democratic process, and another is that everyone should be able to participate in this process. In any community, in order to live together, we inevitably come to a moment to decide on a framework negotiated between differences and equality though it is imperfect and ongoing, which presupposes that a democratic process should be intrinsic and every voice should count. Accordingly, individuals are educated to participate in a democratic process. However, as Freire points out as a dilemma of democracy, the process of constructing a democratic agent is often used as grounds for national solidarity rather than social justice (Tarozzi & Torres, 2016). To answer this dilemma, Freire suggests critical pedagogy, which "opens up a space where students should be able to come to terms with their own power as critically engaged citizens" (Giroux, 2010, p. 717). In order for learners to have a healthy scepticism about power relations, the freedom to question should be unconditionally guaranteed. Also, learners should be constantly exposed to the scenes of struggles to raise social awareness by putting a learning process "on the dividing lines where the relations between domination and oppression, power and powerlessness continued to be produced and reproduced" (p. 719). These activities to face conflicts could help learners become vigilant against social injustice and move closer to a democratic society which Hall conceives (Todd, 2015).

2.4.2.4 Seeing beyond what we see

So far, I have discussed values that need to be placed in the centre of GCE: the recognition of global perspectives, (active) open-mindedness, and belief in

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social justice. The points introduced from here onward suggest more specific pedagogical approaches.

As discussed earlier, global perspectives are intertwined with different aspects of society and actors, such as individuals and locals. In order to promote social justice in such entangled manifestations of global perspectives, it is imperative to understand how society works within global forces and not to be the extension of the dominant forces (Pashby, 2011). Education, especially formal education, could reproduce existing power relations (Bourdieu & Passeron, 1977/1990), which suggests a careful approach to understanding the power dynamics hidden in global perspectives. This confirms that belief in social justice (see Section 2.4.2.3) should be centred, for which seeing beyond what is seen is a critical component of GCE pedagogies.

Freire argues that it is important to understand contexts in relation to global forces in order to lead to developing a praxis for social justice. Otherwise, it easily ends with the superficial celebration of differences (Giroux, 2010). He suggests reconsidering literacy as a way of changing the world as well as reading. In a similar sense, as introduced earlier in Section 2.3.1.3, 'global' as seeking changes, Andreotti (2011) suggests critical literacy as a practice "to analyse the relationships among language, power, social practices, identities, and inequalities; to imagine otherwise; to engage ethically with difference; and to understand the potential implications of their thoughts and actions" (p. 194). Critical literacy is different from traditional reading and critical reading in that it focuses more on the impacts of hegemonic powers on knowledge and the production of knowledge rather than in-text meanings and the author's intentions.

For example, as analysed in Bryan and Bracken's research on the formal curriculum in Ireland (2011), the narratives in formal curriculum convey false images of the Global South in which people suffer from poverty, their quality of life is at risk, and they wait for aid from us. These narratives consolidate existing inequalities between the Global South and the Global North, neither helping learners to understand problems nor to challenge them. Likewise,

educational materials project dominant views of the world, such as the West, American, Global North, male, White, and middle-class centred and neoliberal views (Pashby, 2012). Subsequently, what we know or believe is possibly based on the legacy of those views, which requires active open-mindedness. Hence, a learning process constantly requires tackling what we think we already know, which is also related to the next point, and relearning from the marginalised, alternatives, and otherwise (Andreotti, 2011).

2.4.2.5 Reflexive questioning of what we know

The notion of social justice in education highlights the transformative role of education in a society, which eventually aims at social changes for a better world. As Bourn (2014) points out, social transformation is closely linked with personal transformation. Drawing from Mezirow's transformative learning, he suggests that a learning process in GCE is "a socially-facilitated process by which an epistemological frame is either constructed and consolidated or, more importantly, transcended, leading to a new, more adequate, frame" (p. 118). His argument suggests that personal transformation occurs through stages of being conscious, reviewing one's perspectives and meaning, and reflecting on them. Through this reflection, learners change their views and even result in a completely different way of viewing, which highlights the significance of providing space for individual reflection (Bamber, 2015). In a similar sense, a renowned psychologist, Vygotsky's socio-historical approaches to learning have implications for this. Vygotsky holds that learning occurs through understanding the differences between what learners know and what they are learning, and teachers should provide appropriate environments in which the process of reconstruction would occur better (Hausfather, 1996). This has implications for Freire's emphasis on critical consciousness for a greater open-mindedness, as discussed in Section 2.3.2.2, in terms of how education approaches social justice. It implies the importance of pedagogical approaches to make learners understand and question what they know in order to bring a certain level of personal transformation. Thus, two levels of questioning are suggested here: subjectivity and reflexivity.

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Subjectivity is about who we are. It represents individuals' ways of thinking, acting, and valuing. Subjectivity includes, as Gaudelli (2016) suggests, how individuals perceive themselves in terms of various social groups and how others perceive their identities. Thus, it is important to understand the identities individuals and others perceive to know where to start. However, more importantly, subjectivity is about understanding dominant views in subjectivities. For example, as shown in Matthews and Sidhu's (2005) research on international students in Australian secondary schools, there are tendencies that hegemonic views based on ethnics, nation-states, and culture permeate regardless of participants' experiences through which power relations among identities are often consolidated and neoliberal subjectivity is strengthened. According to Matthews and Sidhu, it is because there have been no educational efforts to tackle existing tensions among cultural and national identities that participants experience every day. Instead, education reinforces them by projecting neoliberal subjectivity to instrument a global dimension. As Žižek (1989) argues, "the fundamental level of ideology . . . is not of an illusion masking the real state of things, but that of an (unconscious) fantasy structuring our social reality itself" (p. 33). His account highlights that the risk of the dominant views which unconsciously permeate everyday life could be much bigger than the views themselves.

In addition to this, Žižek criticises "cynical distance" (p. 33) to prevailing views by which we live without beliefs and ignore a reality full of power structures. By taking a cynical distance, subjectivity is perceived as segmented from global forces surrounding individuals and societies. Hence, it is critical to constantly provide opportunities to reduce the distance between subjectivity and the real world through understanding subjectivity in relation to global forces and wider contexts of history, culture, and politics, so-called *reflexivity*. In other words, reflexivity is to consider collective forms of subjectivity as well as individual ones (Andreotti, 2011). It is the awareness of how subjectivity collectively works within contexts and of the implications by which individuals constantly question and reconstruct their subjectivity through translations of contexts and discourses. Learners should be able to experience an open and dialogical

learning process of translations, which requires rich knowledge of the power structure of current society and forges a critical space to actively get involved in a new just structure (Harvey, 2000).

2.4.2.6 Critical positioning

Learners constantly face discomforts and tensions in themselves and societies through challenging and questioning their own assumptions in relation to the rest of the world, of which the awareness facilitates problematisation and translations of given contexts. However, as Hall (2002) points out, struggles are indispensable either for defending or getting away from what we value in order to exist as who we are. Therefore, subjectivity cannot be reconstructed without engagements (Freire, 1970/2005). Though it does not seem perfectly logical, it requires taking a position by which we can understand whom we want to become.

Nonetheless, it is easier to ignore struggles because we sometimes could see the impact of engagements as trivial. As argued by Žižek (1989), the notion of post-modernity allows this kind of cynicism as one form of ideology and people tend to take a cynical distance to the dominant views as the negations of them rather than engagements, for which people do the same even though they know the implications of the views. For example, Pais and Costa (2020) argue that GCE contradicts itself in that GCE seeks emancipation in the structure of neoliberalism. According to them, GCE could be disguised as a critical democratic process which prompts consensus, which is an important point to be raised. However, more importantly, there would be no transformation of a society without engagement. As Žižek criticises, this cynicism rather contributes to the reproduction of dominant views by not doing anything. Though we do not reach a consensus, taking a position when required seems to have more opportunity to transform society than stepping back. For this, it is significant to provide a space to engage in any forms and opportunities to critically understand and experience the impacts of learners' own engagements through a learning process, which makes pedagogical approaches for GCE more crucial.

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In education, however, the over-emphasis on engagement could be problematic by dismissing the meaning of learning (Bourn & Brown, 2011). Without a learning process of understanding contexts in a reflexive way, such participation could deal with problems in a superficial way. For example, according to Cook's (2012) analysis of development volunteers in Gilgit, Western development workers tend to reinforce the imperial frame of the West by implementing their pre-determined views on the local. However, they felt satisfied and even empowered because they believed they improved communities and helped the locals. It implies the risk of engagements when approached without the opportunities of reflexivity, as discussed in the activist perspective (see Section 2.3.1.3). Hence, it is critical to connect engagements to a learning process. Especially for learners in youth, such engagements are important because it provides opportunities to practise positioning based on their own views. Through self-reflexive practices of positioning, learners could constantly reconstruct their own values and achieve agency to engage in social justice.

2.4.3 Implications on teachers as professionals

Relevant pedagogical approaches are essential to address tensions coming from social injustice in the existing structure. In this regard, the previous section discussed the values and principles of GCE pedagogies as the basis of contents, strategies, techniques, learning, and assessment, which are of significance for teachers as well. However, as discussed in Section 2.4.2, pedagogies tend to be narrowly defined as what teachers do in class. This limits teachers to a technical role in which teachers become merely curriculum readers rather than professionals who bridge learners and active citizens. When pedagogies provide teachers with relevant rationales for teaching, teachers understand, justify, and crystalise what they teach through pedagogies. Particularly, pedagogies for GCE deal with controversial issues and hidden ideological orientations behind them, which implies the importance of teacher professionalism in relation to GCE.

Though the landscape of educational policies has changed towards the inclusion of global perspectives, many studies show that teachers are not prepared for this (e.g., Hicks & Holden, 2007; Rapoport, 2010; Guo, 2014; Jokikokko & Karikoski, 2016). According to them, teachers are reluctant to teach issues related to global perspectives mainly because of the lack of conceptual understanding, insufficient guidance, and fewer opportunities to reflect on their experiences. This implies that teachers' professionalism and relevant supporting policies fail to keep up with rapid social changes in contemporary society. Rather, teachers are expected to help learners to compete better in the global economy. Combined with prevailing market economies, the logic is applied to education for a globally competitive workforce, and teachers are under pressure for better results in tests, which narrows down the role of teachers.

However, as Bourn (2018) points out, the role of teachers is more than transmitting knowledge; for example, teachers ought to be regarded as cultural workers and moral practitioners. Cultural worker termed by Freire (1997/2018) highlights the role of teachers, which constantly reflects how knowledge is constructed for the time and space being, and moral practice argued by Hansen (2011) suggests that teachers as a profession represent more than a job itself. Both imply that the role of teachers is closely related to values in knowledge or a profession itself, which could question the role of teachers in terms of values. Similarly, A. Moore (2004) analysed what is regarded as good teaching based on how it is defined in teacher education. According to his analysis, the quality of teaching varies in accordance with dominant educational discourses in different times, locations, and cultures, which implies that it is important to consider the role of teachers in relation to their relationship with society. Especially when GCE is of importance to the role of formal education as a public good, as discussed in Section 2.4.1, it seems notable to understand what good teaching suggests in the current society.

In contemporary society, the impact of globalisation has become increasingly relevant, and so it is in education. Accordingly, as a central actor in education,

teachers are expected to play a critical role. However, as discussed earlier, global perspectives are differently perceived in contexts but, at the same time, are significantly influenced by hegemonic views such as neoliberalism and Eurocentrism. Teachers are not exempt from the impact of these dominant views. Good teaching could be crystalised within and among different educational discourses (Billing, Condor, Edwards, Gane, & Radley as cited in A. Moore, 2004). However, it might rather reproduce dominant views without teachers' discursive autonomy to understand different discourses and constantly reflect their teaching practices in them. Additionally, pedagogical approaches discussed in the previous sections require open and dialogic approaches to face tensions, dissensus, and differences (Andreotti, 2011), for which social awareness and sensitivity to social justice are necessary.

Subsequently, there is a call for changes in teacher education to keep up with social changes, and academics actively engage in research on teacher education. According to the recent systematic review of academic research on teacher education between 2006 and 2017 (Yemini, Tibbitts, & Goren, 2019), the area of teachers' skills and knowledge is a mainly focused theme, which implicitly directs discourses in teacher education towards individual teachers' change. As shown in Miller Marsh's research (2002), which provides evidence that teacher reflections could occur more actively and broadly when they are exposed to more different perspectives to see contents, individual teachers' experiences, competences, and perspectives are important in that they are closely connected to teachers' professionalism.

Teachers' professionalism is traditionally regarded as primarily resulting from individual teachers and as one of the central factors for teaching. However, there are studies in which teachers' professionalism is influenced by individual teachers' experiences but is rather socially constructed and negotiated (Miller Marsh, 2002; Day, Kington, Stobart, & Sammons, 2006; Cohen, 2008). These studies show how teachers' professionalism works as the framework "to construct their own ideas of 'how to be', 'how to act' and 'how to understand' their work and their place in society" (Sachs, 2005, p. 15). In other words,

teachers' engagements could be understood with school culture, educational policies, social and cultural contexts, and so on. For example, policymaking which ignores a broader sense of social purpose in teachers, leads teachers to a more passive role. In short, teachers are also a profession exposed to a neoliberal environment, which implies that teachers need to be understood in a wider context to develop teacher education for GCE, not just focusing on individual teachers' capacities.

In this regard, this study seeks to explore teachers' pedagogical decisions to understand what a broader context suggests the role of teachers is in terms of GCE. As implicitly hinted in the discussion so far, this exploration is influenced by critical theory to seek human emancipation in existing dominance, for which the details are provided in the following section.

2.5 Theoretical framework of the study

Based on the discussion hitherto, this section seeks to provide a theoretical framework for the study. A theoretical framework is important in that a theoretical framework provides the foundation to build and support a study as a whole (Grant & Osanloo, 2016). This means that a theoretical framework is a guide to constructing all the knowledge relevant to the research, including the study's rationales, the problem statement, the study's purpose, research questions, literature review, methodology and analysis.

As implicitly revealed in the literature review and discussion on the categorisation of GC and GCE types as well as pedagogies for GCE, social justice is a keyword of this study. The idea of social justice is embedded within political struggles, which implies that the concept of social justice lies in different interpretations. Nonetheless, it cannot be divorced from a material reality in that those who need to be urgently dealt with in relation to social injustice are closely connected to the practical aspect of a concept, not the abstract (Rizvi, 1998). In other words, social justice is closely related to a material reality of injustice, which informs the problem of society and brings a sense of social change. In terms of the current practical distribution of social

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justice, the failure of neoliberal and liberal approaches, which leave it to market rules or moral duties, needs to be noted despite their dominance in society. Instead, they seem to maintain and reproduce the material gap, justifying the existing social structure, which suggests rethinking social justice from a different perspective.

How this research understands social justice is well stated by Heller (as cited in Rizvi, 1998). She holds that "while the idea of social justice may not necessarily be incompatible with markets, it is unlikely to be achieved unless the market is controlled in sufficiently rigorous ways" (p. 49), which means that the achievement of social justice necessitates the role of interventions. As the most powerful political entity, nation-states are expected to take up the role of interventions for social justice, for which formal education seeks not human capital but the public good (see Section 2.4.1). As stated in Section 1.3, neoliberal and liberal approaches dominate education and teachers in practice. Especially, GC is addressed as new values and competences to achieve, which seems contrary to formal education for the public good. Hence, this study seeks to understand and transform this dominance in GCE through understanding teacher agency while centring the idea of social justice in formal education. As discussed in Section 2.4.1 and above, this study's lens of social justice prioritises emancipatory approaches to oppressive structures, which eventually bring social changes. This theoretical basis is shaped by the following theories and concepts.

2.5.1 Critical theory and other theoretical foundations

Critical theory, a term for social theory containing a range of broad schools of theories, can be narrowly understood in relation to the Frankfurt School, which conceived of Critical Theory[8] within the Western European Marxist tradition

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8 Due to the broad range of developments, the Critical Theory of the Frankfurt School is capitalised to distinguish it from other critical theories.

(Bohman, 2021). In a broad sense, however, as being established on Socrates' legacy of rational scrutiny of conventional ideas and existing order, critical theory could be regarded as a critical method to question existing forms of practice and to bring social transformation (Bronner, 2011).

Within a broad tradition of critical theory, this study notes Gramscian common sense, Freirean critical pedagogy, and Holland et al.'s figured world as theoretical foundations. This section explains the theoretical influence of Critical Theory and the study's theoretical foundation while locating the theories mentioned above within the broader field of critical theory.

2.5.1.1 Critical theory

Critical Theory emerged in the early twentieth century, combining the Marxist view to observe society with Hegelian insights for liberation, which is generally called the Frankfurt School, including key thinkers such as Horkheimer, Adorno, and Marcuse (Govender, 2020). They presuppose a contradiction coming from the inevitable relationship of the oppressor and the oppressed in society, drawing from Hegelian dialectic to describe an oppressive social structure. They refuse to identify freedom in relation to any fixed systems of thought and accordingly prioritise concerns about analysing historical circumstances as well as providing the normative form of how everyday life and individual experience should be (Horkheimer, 1968/2002). For this, they attempted to provide a supra-disciplinary social theory based on a negative philosophy established on Marx's deconstruction of Hegelian dialectics, which helps to question the premises of existing assumptions and theories (Marcuse, 2000). That is, the Frankfurt School is concerned with the "structural analysis of 'depth interpretation' that illuminates the constraining and enabling effects of material and institutional reality" (Rexhepi & Torres, 2011, p. 685).

The use of critique as a method of investigation, as well as the interdisciplinary approach in the Frankfurt School, contributed to the application of their method to different social aspects such as family, gender, education, and race (Bronner, 2011). Along with this, as evident in broad schools of theories at

present, critical theory has widened its developments with other theoretical contributions from structuralism, feminism, post-modernism, and post-colonialism (Popkewitz & Fendler, 1999). Similarly, Kellner (1989) argues that critical theory, in its nature, encourages cross-boundaries among disciplines due to its aim at social transformation, which cannot be achieved without collective work among various disciplines in society.

While broadening and synthesising theories, for example, critical theory has been popularly used to analyse discourses and cultural forms such as texts, films, and media. This micro analysis helped to enrich our understanding of society as more multilevel interpretive methods which emphasise multiple modernities (Lyotard, 1988; Baudrillard, 1968/1996) as well as showing how social domination is reproduced through socially represented identities. However, this micro-level analysis is the analysis of symptomatic processes of oppression and exploitation derived from the social structure (Rexhepi & Torres, 2011). Understanding and treating these symptoms necessitates a macro-level approach to social structures, such as causality analysis and the projection of normative social imaginaries, as pursued in Critical Theory (Bronner, 2011), although critical theory appears to lose its ability to provide the normative imaginary of society over the process of its development. That is, the recent developments of critical theory tend to dim its 'criticality' to trigger social transformation in a material reality while articulating and empowering subjectivities caused by material and institutional reality.

This study discusses formal education, which is an institutionalised education at a national level. Without understanding the material reality projected in formal education, the role of formal education as a public good (see Section 2.4.1) would be understood only in the existing social structure and not be able to achieve social justice, which everyone counts. Suppose the role of interventions is inevitable to achieve social justice in material reality (see Section 2.4). In that case, it is important to understand how these interventions work in society and project how they should be, as in the Frankfurt School. In this sense, the critical tradition of the Frankfurt School influences this study to

recognise the power of the institution as an oppressor in which teachers are accordingly understood as the oppressed, whose agency is limited to the power of the institution and needs emancipatory approaches.

As theoretically grounded in the critical tradition, this study seeks the recognition of power relations and inequalities in given structures; prioritises human emancipation by clarifying and transforming the prevailing conditions. Based on this, this study is theoretically constructed by other theories, which are reflexively chosen for better criticality and new insights in relation to a discipline of study and societal changes. As pointed out above, in the interdisciplinary theoretical developments of critical theory, it is inevitable to synthesise existing theories and develop new theoretical approaches so as to understand a constantly changing society. In the consideration that no one theory in the critical tradition has been constructed independence from other theories (Kellner, 1978), this study is theoretically influenced by the Frankfurt School as well as combines the concepts of Gramscian common sense, Freirean critical pedagogy and Holland et al.'s figured world, in which we could find solidarity in the critical manner of understanding reality as elaborated in the following sections.

2.5.1.2 Gramscian common sense

As the Frankfurt School was influenced by Western European Marxism represented by Lukács, Gramsci, an Italian Marxist, shares a common base in Marxism to understand a material reality. Western European Marxism emerged with Lukács in the 1920s, highlighting the dialectical method as a crucial element in Marxism. Lukács, who refined Marx's theories as informed by Hegel, was influential to the first generation of the Frankfurt School, including Horkheimer, Adorno, and Marcuse, in the 1930s. For example, Lukács noted Marx's concept of reification as a problem of a capitalist society in which human beings are treated as commodities due to exploitation and division of labour. The Frankfurt School accommodated these theories to understand how individuals' subjectivities become imperilled and meaningless in advanced industrial society (Bronner, 2011).

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Gramsci, who observed the aftermath of Marx's failed prediction of revolution as Lukács and the Frankfurt School did, also focused on critiquing Marx's theories and sought to understand how the dominant class maintains its power through social forces. Rejecting Marx's economism that the economic aspect determines the rest of society, Gramsci highlighted the role of materialised culture, so-called *cultural hegemony* (Mouffe & Sassoon, 1977). He held that culture plays a central role in producing and maintaining the ruling power by imposing the ruling class's ideology in society (Rexhepi & Torres, 2011). He brought the concept of common sense to discuss how the dominant ideology is represented as 'good sense', which could be understood as the starting point to grasp the current dominant discourse and its contribution to social reproduction, as elaborated in Sections 2.3 and 2.3.1.

Gramsci's concept of common sense is in the same critical tradition as the Frankfurt School in terms of recognising the means of domination in reality and pursuing emancipation from domination. However, Gramsci's concept provides a more relevant theoretical foundation with this study on formal education because Gramsci suggests a social imaginary which transforms structures themselves, such as institutions and states, through analysing supra-structures, while the Frankfurt School aims at the emancipation from any systemised domination. In other words, he was more concerned about the relations between civil society and the state, consensus and coercion, and the role of intellectuals (Bobbio, 2014). For Gramsci, a state is a tool for presenting the dominant group but is also conceived in a continuous process of struggles between the dominant and the subordinate groups (Ives, 2004). This implies that cultural hegemony could be transformed through struggles. Gramsci suggests common sense as capturing taken-for-granted dominance in everyday life to understand how the realities of class are lived (Crehan, 2011). This led to Gramsci's notion of *organic intellectuals* who could exhaustively critique prevailing ideas and ideally generate counter-theories of social and cultural norms, whilst *traditional intellectuals* serve as functionaries within the existing social order (Strine, 1991).

Gramsci's salient work plays a vital role in locating this study in the context of formal education by questioning what the dominant values and interests reflected in formal education are and how we could transform them towards the public good, as discussed in this chapter. Subsequently, his distinction in intellectuals notes education to cultivate organic intellectuals, which is elaborated in the following theoretical foundation.

2.5.1.3 Freirean critical pedagogy

Despite its interdisciplinary approach, education was not at the centre of research at the Frankfurt School. However, following the critical tradition that attempts to locate social inquiry in understanding individuals, some thinkers conceived education concerning domination and control (Torres, 2014). While addressing issues of domination and emancipation, those who raise specific questions on the relationships between teachers and students, institutions and society, and the margins and centres of power in schools developed a new discourse called *critical pedagogy*. A key figure of critical pedagogy is Paulo Freire, who is best known for his influential book, *Pedagogy of the Oppressed*, where he wrote about the importance of critically analysing the causes of oppression so as to transform a reality closer to fuller humanity (1970/2005). He highlighted critical pedagogy, which provides the space for critically understanding power relations, including one's own power and engaging themselves in a learning process (Giroux, 2010). Education should not be romanticised, which requires reading certain ideologies in popular consciousness, such as common sense, and engaging with social movements, as Freire noted (Mayo, 2018). For this, teachers should "'be tactically inside and strategically outside' the system (p. 151)", which resonates with Gramsci's idea of organic intellectuals.

According to Gramsci's distinction of intellectuals, professionals such as teachers are understood as traditional intellectuals who support and maintain the existing formal education system rather than organic intellectuals who seek to challenge norms and create a different social imaginary. However, this understands the role of teachers in the narrow sense, which dismisses the

emancipatory feature of the critical tradition. Following the critical tradition, the role of teachers is approached emancipatory, highlighting teachers as agents. In this sense, Freirean critical pedagogy contributes to understanding the role of teachers in the critical tradition towards organic intellectuals (Torres, 2014) in that it provides the theoretical ground to recognise teachers as agents of social change.

Also, Freire's critical pedagogy theoretically frames the normative imaginaries in pedagogies. As a researcher employing a post-positivist realist methodology built on epistemological relativism, I acknowledge that this might not be the concrete answer for pedagogical approaches to GCE in Korea. However, critical pedagogy sheds light on the way towards education for social justice, eventually guiding the direction of GCE in this research. As shown in Section 2.3, the contesting nature of GC and GCE provides different paths to understanding GC and GCE. Following the discussion in Section 2.4, pedagogies entail all the theories and ideas that help teachers justify and crystalise the act of teaching but still require values and principles. For this, Freirean critical pedagogy offers the direction of pedagogical approaches to GCE (see Section 2.4.2), which clarifies the path this study takes. This study is accordingly designed and discusses findings. For instance, focus group discussion follows the Open Spaces for Dialogue and Enquiry (OSDE) procedures (Andreotti, 2011) because the OSDE procedures provide the space to tackle hidden assumptions and dominant ideas as well as to reflect participants' own ideas while engaging with others, which embodies Freire's critical pedagogy in practice (see Section 5.4.3.2).[9]

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9 Although Andreotti (2016) differentiates hers from Freire's critical consciousness in that her ontology is based on self-decentring, undoing epistemic structures learnt in colonial capitalist modernity, while Freire's remains self-centring, learning epistemic structures, their arguments resonate in the critical tradition which pursues emancipation of the oppressed for social transformation.

2.5.1.4 Holland et al.'s figured world

Influenced by Critical Theory, this study attends to human emancipation from structural domination. The Gramscian notion of common sense and cultural hegemony highlights the importance to realise the systemised domination hidden in everyday life to emancipate intellectuals (Crehan, 2011). It has had a significant influence to recognise the impact of social forces on subjectivities as exemplified in Bourdieu's (1984/1993) and Hall's (2002) seminal works. This critical focus continues in this study to seek an understanding of teacher agency but also progresses with Holland et al.'s concept of a figured world in order to adapt diverse ways to recognise global perspectives.

Holland et al. (1998) argue that human beings have many different, even often contradictory, identities shaped by the material and social environment. They agree with the impact of social forces on identities following the critical tradition. However, their approach is distinctive from other critical theories that attend to existing structural identifications of gender and race. They focus more on inner activity and decisions in lived experience. For this, they bring the concept of a figured world defined as the space of power dynamics where different significance is given to actors, acts, outcomes, and so on. Human behaviours are mediated by senses individuals learnt in this figured world. In other words, the concept of a figured world situates human agency in the context of existing social forces as well as leaves space for other potential influences. In this sense, a figured world is a powerful concept to explore the causality of teacher agency for GCE, which is mainly located in formal education but also influenced by global forces that individuals experience, as elaborated in Chapter 3.

2.5.2 Claiming 'critical'

As discussed above, this study is influenced by Critical Theory and follows other theories in the critical tradition, Gramscian common sense, Freirean critical pedagogy, and Holland et al.'s figured world, which recognise structural domination and prioritise human emancipation. These additional theories help

this study to be rejuvenated as critical research through spotlighting structural oppression and social transformation, which I believe have been dimmed throughout the development of critical theories focusing on explaining symptomatic problems. As claiming 'critical', this study seeks social justice as the goal of ontological reality. Although the idea of social justice is epistemologically contested, as elaborated in Sections 5.2 and 5.3, Freirean critical pedagogy steers this study towards revealing what the role of education should be (see Section 2.4) through understanding commonly observed sense of global perspectives as Gramsci suggested (see Section 2.3) and exploring a figured world of teacher agency situated in the structural context as well as lived experience (see Chapters 3, 6 & 7).

This development of theoretical foundations helps to note teachers as agents by reclaiming the impact of structural oppression on individual agents. The role of teachers has been emphasised more along with educational changes. However, it seems that teacher voices are dismissed, and teacher agency is understood passively as taking up the role, particularly in Korea, as elaborated in Chapter 4. As grounded in the critical tradition, this thesis revises the concept of teacher agency in an emancipatory manner to recognise teachers as agents. This is enabled by an understanding of agency in the sociological concept of agency to explore its relation to structure in terms of maintaining and reproducing a society whilst employing the anthropological concept of the figured world to understand individual agents in a holistic way. I believe this contributes to building a more comprehensive model of agency to recognise individuals' history in the history of society. Also, I claim that this brings criticality back to the concept of teacher agency by re-confirming that teachers are professionals under the authority of institutions. It is an important point to consider in approaching the role of teachers in society, especially where a top-down governmental approach is mainly implemented, such as in Korea.

This study accordingly employs a post-positivist realist methodology to highlight causality as its distinctive feature. Framed in the critical theoretical tradition which notes human emancipation from structural domination, this

thesis explores teacher agency in relation to causal mechanisms which condition teachers' perspectives and actions in a certain way. For this, a post-positivist realist methodology provides the space to discuss and infer the causality of empirical data. As illustrated in Figure 2.4, a post-positivist realist view sees a reality stratified as empirical, actual, and real domains of a reality, which eventually seeks to understand social conditions to cause and maintain problems. In this sense, a post-positivist realist methodology sits in the critical tradition. This methodology opens the space for a researcher to expand the discussion from empirical data to causality, which enables this study to seek causal mechanisms of teacher agency for GCE in Korea and discuss implications on teacher education. Further details of the methodological approach in this study are discussed in Chapter 5.

Figure 2.4   Understanding post-positivist realism as a methodological tool

Ontological reality: social justice

Epistemological understanding
: critical theory, common sense,
  critical pedagogy, figured world

Empirical level: data collection

Researcher
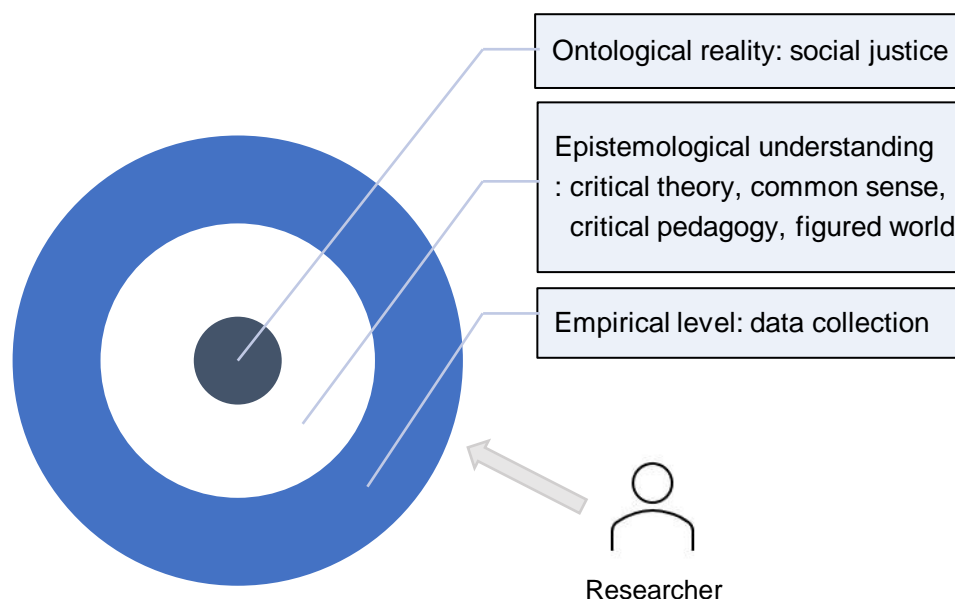
2.6   Conclusion

This chapter reviewed the existing literature around GC and GCE in terms of how the meaning of 'global' is perceived in GC and GCE types. Accordingly, it categorised them in a spatial sense, based on a common sense of the word 'global': achieving a new layer, recognising difference, and seeking changes.

This categorisation shows how contested an understanding of the word is in terms of types recognised in academia, as revealed in different spatial senses. Nevertheless, regardless of the different spatial senses in GC and GCE types, neoliberal and liberal orientations tend to dominate global perspectives. This implies that social justice is mostly addressed in terms of market rules or universal moral duties such as learning new skills, fundraising, and volunteering, which rarely recognises structural oppression already existing in a society.

Accordingly, the next section discussed GCE for social justice in relation to formal education for a public good and subsequently suggested values and principles as pedagogies for GCE: recognition of global perspectives, (active) open-mindedness, belief in social justice, seeing beyond what we see, reflexive questioning of what we know, and critical positioning. For such pedagogical approaches to GCE, this chapter highlighted the importance of understanding teacher professionalism in relation to society, which is linked to teacher agency, as discussed in the following chapter. Lastly, this chapter clarified the theoretical foundation of this thesis implicitly shown in the literature review.

The discussion of this chapter based on existing literature guides this thesis by informing research questions and providing the basis for data analysis. The first part of this chapter, which reviews and categorises global perspectives, shows the contesting nature of GC and GCE, for which teachers' perspectives on GC and GCE are explored to understand teachers' pedagogical decisions for GCE. The categorisation is used for analysing their perspectives, as shown in Section 6.4. The remaining part of this chapter, in relation to pedagogies for GCE, directs this thesis by noting social justice in GCE and discussing teacher professionalism. Based on this review, the following chapter discusses literature around agency and develops a tool to understand teacher agency which enables exploration of teachers' pedagogical decisions for GCE in practice and further discusses teacher professionalism.

Chapter 3 Teacher agency for global citizenship education

3.1 Introduction

This chapter introduces the concept of agency to understand the process of decision-making. Drawn from Emirbayer and Mische's analytical discussion on agency and influenced by a sociological and anthropological understanding of agency, an analytical model of understanding human agency is presented with more focus on the leverage of structural interventions. The model is subsequently applied to teachers, which is expected to expose the potential gap between teachers' perspectives and their actual engagement in practice. Analysing teacher agency on GCE is expected to help to understand teachers' pedagogical decision-making and emergent decisions better and to contribute to a policy turn in current teacher education around GCE, as discussed in the following chapters.

As discussed in the previous chapter, the impact of globalisation has become more relevant in education. Accordingly, the role of teachers has been attended to more and more. However, compared to the rapid changes resulting from global interdependence, education tends to lag behind them. It is not sure if teachers, who experienced formal education at least a decade ago, cope with them appropriately. According to the suggested pedagogies for GCE in Section 2.4.2, teachers would be involved with different values and theories, as well as critical and dialogical methods to bring reflection and action in learning (Freire, 1970/2005). This pedagogical approach for GCE explains why teachers need to receive relevant professional development. As one of the most influential actors in education, teachers are expected to play a seminal role towards better education, for which teacher education is urged to accommodate changes in society.

There has been ongoing academic discussion on how to approach teachers in terms of global perspectives. Andreotti (2010; 2012) suggests that teachers should be equipped with relevant pedagogies, which require teachers to become global citizens to teach related content. Although it is unclear who

certifies teachers as global citizens, her argument notes that teaching global perspectives requires pedagogical perspectives of teachers, which necessitates individual teachers' epistemological transformation. Merryfield's research (2000) further shows that it is significantly influential that teachers experience, realise, and internalise global perspectives of the world for the richer delivery of teaching. However, a simple approach to this view easily generates the idea that GCE is up to teachers with more experience engaging with other cultures or are concerned with morally contributing themselves to poverty, climate change, terrorism and so on.

Seemingly, teacher education in relation to global perspectives primarily focuses on teachers' individual level, mainly based on individual teachers' skills and knowledge (Yemini et al., 2019), the result of which is that teachers' engagement in GCE varies according to their interest and passion. It might be easy to attribute blame to individual teachers for poor engagement in GCE. However, as discussed in the previous chapter, GCE should be regarded as a new educational paradigm to embrace global perspectives in the current education rather than one strand of educational themes. It is notably inevitable to address global perspectives in education due to the more significant impact of globalisation on our daily life. Nonetheless, GCE is often regarded as learning new values and skills rather than critical approaches to global perspectives, likely to reproduce current injustice and inequity. In this sense, the idea of teachers as global citizens suggests the necessity of pedagogical perspectives in teacher education, which is the discussion continued in Section 2.4.3. This pedagogical approach helps learners be exposed to multiple perspectives and critically engaged in them, not simply morally responding and acquiring knowledge (Bourn, 2018). As discussed in Chapter 2, global perspectives could be interpreted in different ways and pedagogies for GCE, which should be considered to regain a role of formal education as a public good, require a more critical perspective. Critical pedagogy helps to read the power dynamics behind different interpretations of global perspectives and to engage in reality with a belief in social justice. As teachers, such an approach could start with teaching GCE in class.

Nevertheless, teachers are often hesitant to bring GCE into the classroom because GCE often deals with controversial issues which can have potential consequences (Hicks & Holden, 2007). There is also the pressure of educational demands prioritising accountability, standardisation, competition, and economic productivity (Sahlberg, 2011). This neoliberal ethos in education can make teachers feel pressured to prioritise teaching related to examinations rather than GC elements (Rapoport, 2013). This means that teachers' engagement is not dependent merely on individual teachers' competences and perspectives but also on their social contexts, such as class dynamics, school culture, educational policy, and social environment, including political and cultural situations. Thus, teachers' actions should be approached from a wider social context as well as from teachers' perspectives.

In this regard, this chapter introduces a term, agency, which connects teaching practices with a wider context as well as their perspectives and seeks to provide the grounds to analyse teachers' pedagogical decisions. The concept of agency helps to understand why the reality mentioned above differs from the ideal I suggested for the public good. In the critical tradition where emancipation from any systematic oppression is pursued, this chapter re-conceptualise agency as hinted by a sociological understanding of agency. The discussion further develops the theoretical basis for understanding teacher agency from a wider context. It is expected to help us to bridge the gap between teachers' perspectives and the act of teaching.

3.2   What is agency?

3.2.1   Agency: existing discussions

In education, the term 'agency' is often used to highlight teachers as agents of educational reforms (e.g., Scottish Government, 2011; Bridwell-Mitchell, 2015). In this case, agency implies collective engagement to bring changes to the existing system. Especially the notion of global perspectives in education has emphasised teachers' role in implementing related policies in practice as curriculum developers or participants in professional development

programmes (Priestley, Biesta, Philippou, & Robinson, 2016). In this regard, agency is often emphasised in relation to changes, which implies that agency means capacities to bring changes.

However, agency manifests not only when some structural changes are required but also in the routines of everyday life. This approach to agency is well theorised in the sociological understanding of agency to note the interactions of human will and social structures in terms of understanding social structures. Following the critical tradition in which social structures are not taken as given and are questioned to bring social changes (Giddens, 1986), this approach to agency enables us to recognise influences from both agency and structure on human behaviours.

For instance, influential theorists point to the tendency to repeat certain behaviours, such as Dewey's habits as active means (1922/2002), Bourdieu's habitus (1977), and Giddens' practical consciousness (1979). Dewey employs habits as theoretical tools to connect thoughts and actions with reactionary responses to given contexts (Nelson, 2015). He adds that habits are class-sensitive and educable in how they emerge (Emirbayer & Mische, 1998), highlighting that habits are shaped by structure and agency. As discussed below, Bourdieu and Giddens elaborate on these habitual actions in terms of how they contribute to preserving existing structures. As noting these sociological traditions, this study regards agency as human willingness and engagement in any way of everyday life rather than ones which trigger changes in society. In other words, human agency is manifested at all times.

Theorists such as Bourdieu and Giddens are interested in how habitual actions are related to structures to which agents belong. Bourdieu (1984/2010) holds that agency becomes explicit through accommodating agents' roles in a social context and internalising the expectations from structures. Bourdieu's viewpoint shows how influential social context could be to individual actions. He implies that agency could be shaped depending on social preferences that individuals consciously or unconsciously acquire from given structures.

Analogous tastes and schematised behaviours are easily observed in the same class and under the same cultural influence, namely *habitus*.

Similarly, Giddens (1979) explains that the routinisation of behaviours is the key to social reproduction. According to his theory of structuration, different levels of agents' consciousness construct different levels of reflexivity in actions. The reproduction of structures requires the level of practical consciousness, which points to routinised consciousness emerging from "tacitly employed mutual knowledge" (p. 58). This mutual knowledge is socially formed and limits individual agency and actions. He further argues that agents' routinised consciousness is constantly monitored by social interactions in existing social structures. This puts Giddens in a similar position as Bourdieu, who argues for structural influences on human engagements in terms of the contribution of habitual actions to maintaining social structures. Both theories show that agency is limited to the invisible boundary of structures and could be controlled by social and cultural interactions.

Giddens explicitly highlights agentic dimensions of social reproduction, holding that structures are merely virtual without agents' engagements. He also notes the potential of changes in social structures through the exercise of agency (Giddens, 1984). His theory of structuration emphasises the role of agency in transforming and maintaining structures, although the exercise of agency is limited to agents' power and autonomy within given structures. He contends that structures exist internally within agents as meanings of language and discourses, social norms and values, and ways to control resources, as well as externally as social actions: the duality of structure. This suggests the significance of agents' choices to act or not with reflexivity to maintain or reproduce structures. His notion of structures as a medium and outcome implies a need to explore the systemised forms of structure within individual agency.

A contemporary society potentially provides individuals with more opportunities to be exposed to different levels of access to physical mobility, information, culture, and so on. The potential power of individual agency on

social interactions could be more significant than before, although it could also result in securing the dominance of existing structures. Other access given to individuals due to widened and deepened global interconnectivity enables individuals to participate in global debates and to act as a global public which shapes discourses regardless of where they are and where they legally belong (Castells, 2008). It implies that the influences each individual gets exposed to and delivers to society could have more diverse and different sources. Following Giddens' terms (1984), this means that agents have more rules and resources to understand to act and require exhaustive reflexivity, which expects a more complex process of individual agency.

In this regard, Emirbayer and Mische's (1998) argument of internal dynamics in agency is relevant to discuss how individual agency emerges. According to them, human agency is based on reconstructing temporal-relational contexts and reflecting on one's past experiences and values. Although they seem to optimistically stress the potentialities of transformative agentic power in individuals without recognising possible collective oppression in social interactions, their analytic elaboration of human agency helps understand the human decision-making process.

They re-conceptualise agency based on internal dynamics of "free will and determinism" (p. 964) within the flow of time. They define agency as follows:

> the temporally constructed engagement by actors of different structural environment – the temporal-relational contexts of action – which, through the interplay of habit, imagination, and judgment, both reproduces and transforms those structures in interactive response to the problems posed by changing historical situations (p. 970).

Emirbayer and Mische's analytical distinction of agentic dimensions is significant since there has been little discussion on analytical approaches to agency. Following temporal orientations of past, present, and future, they suggest three analytical aspects of agency, iterational, practical-evaluative, and projective dimensions. Each dimension corresponds to past, present, and

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future, respectively, which does not mean discrete temporal categories but the dominant temporal orientation in which other temporal orientations are related to each other as well.

Priestley et al. (2015) summarise Emirbayer and Mische's concept of agency as a diagram, illustrated in Figure 3.1. First, the iterational dimension highlights how actors selectively recognise, locate, and implement schemas of their social experience, which could represent routines, dispositions, competences, traditions, and so on. This dimension has been most popular among academics, including the theorists stated above. Secondly, the projective dimension refers to their prospective orientation about actors' hopes, motives, fears, and goals learnt from past experiences and envisioned for their future. Future-oriented guidelines are given to actors through a reflexive projection of past experiences. Finally, the practical-evaluative dimension is related to a decision-making process at present. Based on retrospective-prospective dimensions, actors contextualise situations and exercise their agency.

Figure 3.1   Emirbayer and Mische's re-conceptualisation of achieving agency (Priestley et al., 2015, p. 30)
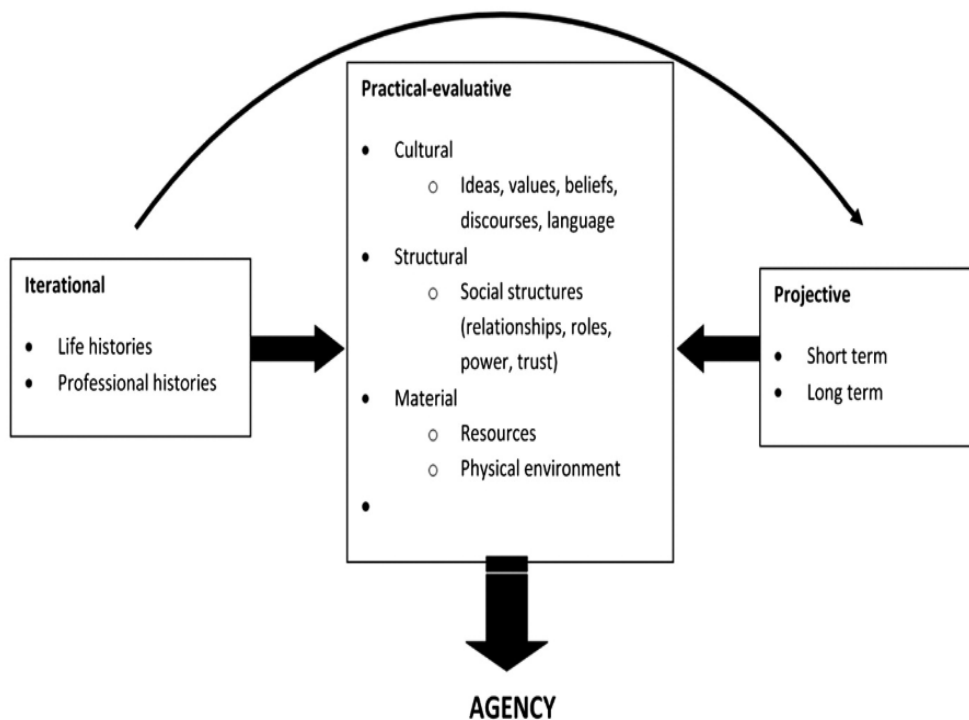
Agreeing with Emirbayer and Mische's concept of agency, Priestley et al. (2015) regard agency not as capacities to possess but as an emergent phenomenon resulting from a self-reflexively communicative process within given contexts. As Figure 3.1 illustrates, agency emerges through temporal reflexive evaluation of contexts based on actors' beliefs, values, discourses, social structures, resources, and so on, so they call this an ecological approach to agency. They capture the altering character of agency based on contexts and underline the momentary or temporary achievement of agency. Their analytic distinction shows how agency emerges at an individual level and seeks to understand contexts in a temporal passage, which is crucial to understand each actor's decision-making process.

Their notion of agency is similar to Giddens' in that agency is understood as a whole without separation between agency and structure, although Figure 3.1 suggests a more practical application to understanding individual agency. While it explains how agency emerges in individual actors and what it is based on, it simplifies the power dynamics between individuals and other collective agencies in society. Agency is achieved in the interplay of personal and contextual factors of a temporal process, but this model reflects only the empirical level of a reality, which merely explains a reality already filtered by social mediations from a post-positivist realist view of methodology in this study (see Chapter 5). Social conditions which mediate individuals' decisions are often inherited over time (Fletcher, 2017). This point implies that to grasp the achievement of agency as a temporal process hardly understands contextual factors in depth. In other words, Priestley et al.'s conceptualisation of agency regards structural factors as one of the factors influencing a decision-making process of the moment while focusing on the temporal aspect of achieving agency. Although their concept also recognises the historicity of factors in a temporal passage, agency seems to be understood in temporal snapshots. It is doubtful if structural mediation could be simplified as temporal snapshots. This implies the necessity to locate structures in the continuous time passage, to understand the causality of contexts and structures.

For this, Archer (2000) brings a post-positivist realist view of ontological realism and epistemological relativism to understand agency and structure. She agrees with Giddens' view that agency and structure are interdependent, but she criticises that his view fails to analyse the interplay of agency and structure properly because agents' power is mixed with structural power while understanding agency as inseparable from the structure. This implies that the idea of agency is overpowered, as shown in the current emphasis on agency as capacities, morals, and knowledge.

In order to understand the interplay of agency and structure, Archer (2000) suggests *analytical dualism*, the separation of agency and structure based on post-positivist realism. She argues that agency and structure are different beings which proceed in different timescales. That is, agency is influenced by a structure that has already existed, and structure is reproduced or transformed as a result of agency. Hence, agency and structure should be separated, which helps to clarify the causal link between agency and structure. This would acknowledge human agentic power as it is and bring social changes for human emancipation, which underlies the critical tradition.

Following the discussions above, this study re-conceptualises a model of individual agency in a post-positivist realist view. Agency and structure are separated, and this helps to understand the respective history. However, understanding an individual agency is still limited to the empirical level of a reality perceived by human experience, as a post-positivist realist suggests (see Chapter 5). In order to understand causality at the real level of reality, individual agency should be explored in relation to structure. As Archer (2000) holds, individual agency alone cannot produce or reproduce structure. Individual agency contributes to generating ideational contexts, such as ideology and organisational views, through interactions such as reflexivity, evaluation of society, and collaboration with others. However, agency is eventually manifested collectively. That is, collective agency is shaped in these ideational contexts where individuals interact, but individual agency could be redundant without collective agency. Hence, the relation of individual agency

to structure is explored based on understanding collective agency in relation to ideational contexts.

3.2.2 Figured world and agency

For this, Holland et al. (1998) provide a valuable development of the concept of *a figured world*, defined as "a socially and culturally constructed realm of interpretation in which particular characters and actors are recognised, significance is assigned to certain acts, and particular outcomes are valued over others" (p. 52). They also admit that the concept of a figured world is similar to Bourdieu's concept of 'field'.[10] They all recognise virtual space existing with their own valued ideas and principles in the power dynamics constructed by social positions. While Bourdieu shows how the space of power dynamics works and is maintained by actors' participation, Holland et al. bring an anthropological view which focuses on how individual human beings interpret a figured world and how a figured world affects individuals' activities. Their account of identities in relation to figured worlds enables us to understand how individuals' agency emerges in social and cultural contexts whilst recognising collective agency in that it provides a tool to explore and understand how given structures are projected at an individual level. That is, the concept of a figured world helps to provide the space to recognise the power relations of collective agency to exercise individual agency.

From a post-positivist realist view, this could still be regarded as an empirical domain of reality, as in Priestley et al.'s analytic model for agency achievement (2015), as pointed out above. Nevertheless, Holland et al.'s concept of a

10 Bourdieu (1984/2010) explains power dynamics in the relationship between agents and society. In his seminal work, he uses the concept of 'field', in which specific rules dominate and in which agents experience power dynamics based on their habitus and positions. Fields exist independently and are sometimes autonomous or dependent, but they all exist in the field of power where social positions and class relations matter so that they cannot get away from social reproduction.

figured world provides room to separate structural power from individual agentic power, though it is limited to individuals' interpretations, which is highlighted in a post-positivist realist position to understand an ontologically existing reality. Drawing from this, as shown in Figure 3.2, I developed a revised model of Figure 3.1 to understand the achievement of agency in the power dynamics of collective agency.

Figure 3.2   A revised model of understanding the achievement of agency

Figured World

Collective Agency 3

Collective Agency 6

AGENT Retrospective-prospective process of self-reflexivity

Collective Agency 8

Collective Agency 5

Collective Agency 7

Collective Agency 2

Normative Environment

Collective Agency 4

Collective Agency 1
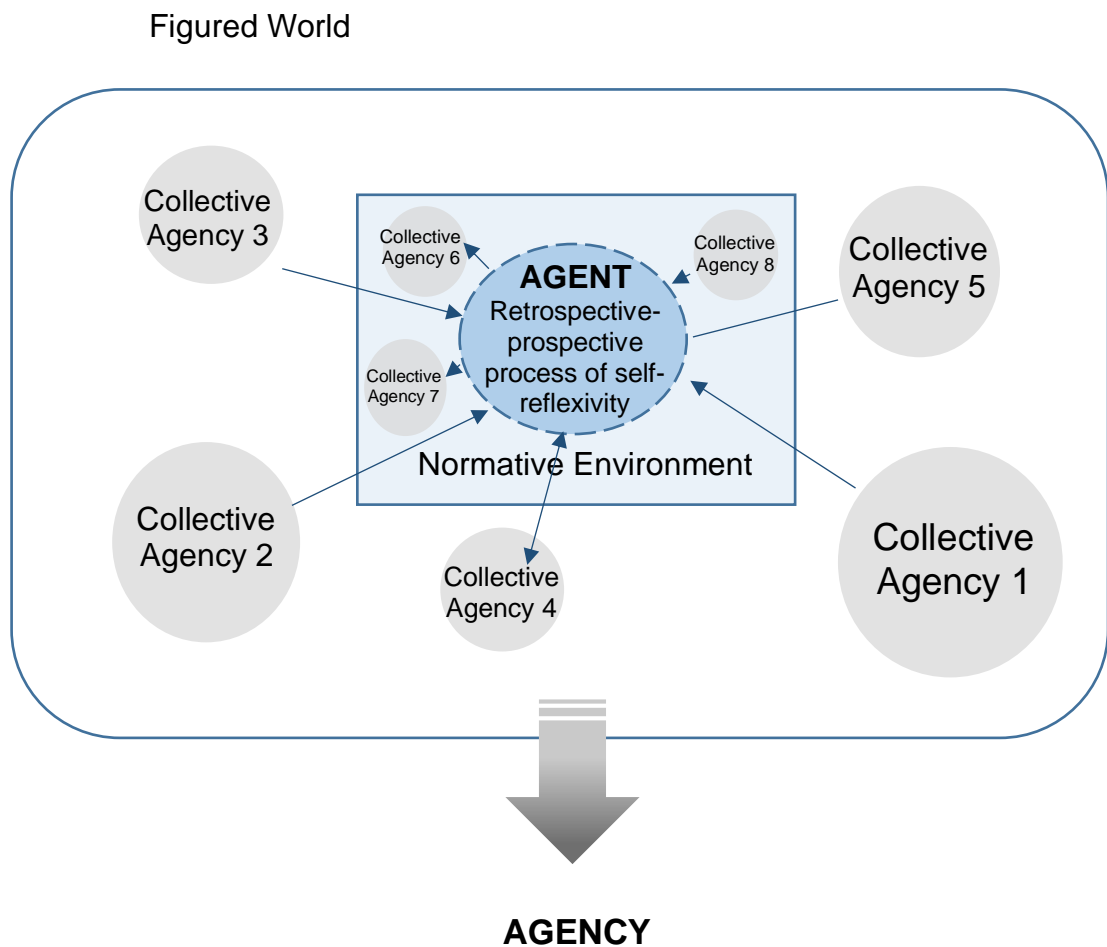
AGENCY

Firstly, agency emerges through agents' retrospective-prospective process of self-reflexivity. The process is based on agents' beliefs, motives, aspirations, dispositions, competences, and so on. As Emirbayer and Mische (1998) elucidate in their conceptualisation, the process occurs in the temporal passage of past experiences, future possibilities, and present contextualisation, but all the dimensions are entangled with one another. It, therefore, is

impossible to separate one dimension from another fully. Holland et al. (1998) also elaborate on this in their own term, "history-in-person" (p. 46), drawn from Vygotsky's discussion on heuristic development. According to them, individuals are likely to have their own agendas and momentum resulting from the heuristic development of agency through improvisations in a specific situation and repeated appropriations of heuristics. In Bourdieu's terms, it is a process of acquiring certain dispositions fit for positions. From Archer's post-positivist realist perspective, this process is the current summary, along with the timescale of agency. That is, agents' retrospective-prospective process is based on the histories of their communicative interactions with social dimensions such as structures and culture, which highlights that agency emerges from personalised meanings and evaluations of social communications but cannot be reduced to temporal achievements.

Secondly, the achievement of agency is mediated by the conceptual and material environment surrounding agents. Although this process occurs in individuals' figured world, this model distinguishes individual agentic power updated through individuals' history from structural matters such as material context shaped previously and ideational contexts such as collective agency generated by other actors and organisations. *A normative environment* means contextual structures to which agents directly belong, but it includes collective dispositions that agents acquire and feel, closely related to Bourdieu's concept (1977) of habitus. As briefly introduced earlier, habitus is defined as a system of embodied dispositions in individuals. It explains mechanisms that substitute contextual structures for subjective dispositions. For example, they could be resources they would use to take certain actions or rules and could be social roles, relations, or positions in which they are or are aware of in a particular structure. This normative environment directly limits agents' actions because it is a generally or sometimes lawfully defined environment, clearly categorised by anyone. Examples could be professional positions, rooms you could use, clients you have, school policies, or status as a parent. A normative environment is regarded as more objective materials and concepts individuals tend to take for granted as norms. However, individuals could have subjective

interpretations of and different approaches to it, depending on their retrospective-prospective process of self-reflexivity, for their interpretations and appropriations of a normative environment is a continuum from their past experiences, as Holland et al. point out above.

Additionally, there could be other forces figured by agents other than ones from a normative environment. It is more conceptual and subjective because it depends upon how agents perceive the world. Following the concept of a figured world suggested by Holland et al., if we call how an individual perceives a certain context a figured world, the agent would be aware of others' figured worlds, which means how others perceive the context. This may be just based on the assumptions of how the agent thinks their figured worlds would be, but other individuals' figured worlds are possibly grasped by other individual agents because of their explicit manifestations by other individuals. This means that individual agents could understand others' expressed ideas and actions as collective agencies. There are collective agencies that agents recognise in a normative environment as well. However, collective agencies outside a normative environment are more varied since there are no physical boundaries. Moreover, they rely on agents' experiences and beliefs. This implies that the impact of global perspectives on individual agents could provide opportunities to perceive more diverse collective agencies. Additionally, agents' habitual behaviours, which contribute to the maintenance of a normative environment, might have less of an impact from the outside of the given normative environment on their achievement of agency. This lessened impact would persist regardless of how much they are aware of collective agencies.

Subsequently, agency emerges from agents' positioning among collective agencies based on how they perceive and evaluate each collective agency. Although each collective agency could be differently perceived according to individual agents' subjective distance from each collective agency, the power dynamics of collective agencies exist, regardless of individual agents' perceptions, in terms of the leverage on the context. Bourdieu (1993)

describes this as the field of power in which different dispositions play within a limited number of positions. Because given positions are limited, competition is inevitable, which constructs socially more competitive concepts and materials. They eventually contribute to social reproduction through mediating and sometimes oppressing individual agency. Similarly, Holland et al. (1998) discuss artefacts which help to recall personal and social connections to the power dynamics of collective agencies. Artefacts connect agents' past experiences to the present context and help agents to negotiate their perceptions through events, objects, concepts, and discourses. In other words, they are used as means to open up individuals' figured worlds and direct their actions in the present by recalling their interpretations in the past. At the same time, they are used as means of semiotic mediations collectively constructed in a particular figured world of society. When individuals' agency is emergent, they recognise different figured worlds based on artefacts, evaluate the power dynamics of collective agencies, and eventually achieve agency to lead to a certain action. In Figure 3.2, the size of collective agency stands for how important they think the collective agency they perceive is within a given context. The collective agency they are aware of might support individuals' perception from a retrospective-prospective process of self-reflexivity. It also might challenge their ideas as much as they would change ideas or vice versa. This relationship is illustrated as connecting lines and arrows in Figure 3.2.

Lastly, an agent's figured world itself could be understood as a retrospective-prospective process of self-reflexivity, positioning, and mediations, which Holland et al. (1998) term as *self-authoring* borrowing from Bakhtin's term. Self-authoring constantly occurs and shapes a figured world in which an agent's identities and actions are influenced by responding to tensions in power dynamics. Since self-authoring is a continuous process of positioning, agents' figured world is fluid, following agents' perceptions and dispositions. In other words, agency emerges as a result of a figured world, and the emergent agency contributes to shaping the figured world.

To summarise, agency emerges based on history-in-person but is shaped by socially constructed mediations in the power dynamics of collective agencies. Collective agencies emerge not only from a given context but also from the world that agents perceive. Although it depends on how individuals perceive collective agencies in their own figured world, the prevalence of certain collective agencies often oppresses individual agency so as to maintain an existing social structure. Also, there could be some collective agencies, which agents recognise and perceive because of their personal experience and aspiration, and they could help agents to expand their ideas beyond the dominant discourses of given contexts. That is, the concept of a figured world could provide a useful conceptual tool to understand how to achieve agency towards a certain direction. Moreover, the artefacts to open up each figured world could relate an empirical domain of reality to social conditions and causal mechanisms, which helps to understand the dominant forces in reality and eventually seeks human emancipation from the dominant. Hence, the following section elaborates on teacher agency based on the concept of a figured world and discusses how teachers' pedagogical decision emerges. Further discussion is added in terms of teacher agency for GCE in order to provide the initial base of data analysis in the following chapters.

3.3   Understanding teacher agency

Following the discussion on agency above, the concept of teacher agency is understood as teachers' decision-making process in practice. In formal education, an institutionalised education, teacher agency is achieved between two distinct sets of actions, maintaining or changing institutionalised practices (Bridwell-Mitchell, 2015). Particularly, the emerging educational trends to put teachers in the centre of educational practices, such as the emphasis on the continuous professional development of teachers and teachers as active agents for changes in a school context, highlight the recent notion of teacher agency (Priestley et al., 2016). Accordingly, there has been educational research around teacher agency, but it focuses more on changing practices rather than maintaining institutions (e.g., Bridwell-Mitchell, 2015; Toom, Pyhältö, & Rust, 2015; Oolbekkink-Marchand, Hadar, Smith, Helleve, & Ulvik,

2017). These studies often support the argument of highlighting individual teachers' capacities. However, as pointed out by Priestley et al. (2016), a broader educational context restricts teacher agency in the dominant discourse of accountability and performativity by policies to emphasise educational effectiveness, which implies that teacher agency should be considered in a wider context to understand challenges as agents. Hence, this part seeks to explore teacher agency based on Figure 3.2 and to bring more concrete examples of a model to achieve agency as teachers.

When limited to a specific profession, such as teachers, the concept of agency could be discussed more tangibly. Above all, teachers' retrospective-prospective process of self-reflexivity for pedagogical decisions is likely to rely on teachers' individual past experiences (Priestley et al., 2015). For example, their capacity, beliefs, and values influential to decision-making all result from past experiences, emphasising why the institutionalised way of teacher preparation is commonly accepted. However, Priestley et al. also point out that professional development comprises only a small proportion of forming teachers' professional experiences compared to everyday school experiences, such as school culture and relationships with colleagues. It implies that the leverage of collective agencies in a normative environment could work more directly with teachers whose decisions could be more easily mediated. Additionally, the institutional feature of formal education provides a specific context connected to a wider structural context, including curriculum, educational policies, and political forces, which mediates teacher agency as an institutionalised education. A more detailed discussion on each area is followed below.

3.3.1 History-in-persons

As discussed in Section 3.2.2, a figured world is a continuum of self-authoring which includes a retrospective-prospective process of self-reflexivity, positioning, and mediations, and the process of self-reflexivity is the basis for a figured world. In a temporal sense, a retrospective-prospective process of self-reflexivity suggests self-evaluations of past experiences, future

possibilities, and present contextualisation (Emirbayer & Mische, 1998). As suggested in the previous section, it is similar to Holland et al.'s (1998) term, history-in-person, in that both of them seek determinants of a given situation from personal experience in the past. It is difficult to divide a continuum of a personal process into two different temporal sections, but here I would use the term 'history-in-person', which seems to recognise past experiences more as assumed from its terminology, in order to highlight teachers' past experiences which have shaped their professional identity as teachers.

Influenced by Vygotsky, Holland et al. suggest that a person's identities are the psychological formations of *artefacts* such as memories, sentiments, and knowledge. Once this psychological connection is successfully established, identities guide one's actions towards a certain way of one's identity, which implies the close relation of identity to agency. More specifically, the emergence of agency entails shaping identities through the awareness of normative external forces around their identities, for example, contexts and relationships with others and the achievement of their voice (Rodgers & Scott, 2008). Identities do not necessarily result from the awareness of external forces, but they help shape identities and eventually find their voice to guide their agency. Similarly, Lauriala and Kukkonen (2005) see identity in the dynamics of three self-representing dimensions which are believed to be recognised by one and others: the ideal self of aspirations, the ought self of duties and responsibilities, and the actual self of the current attributes. With the emphasis on others' recognition as well as one's own, their concept of identity highlights the acquisition of social legitimacy in the process of shaping identities.

This feature of identities was also highlighted in Vygotsky's work (Holland & Lachicotte, 2007). He noted the importance of social interactions in forming identities, arguing that persons internalise the patterns of their actions through imitating others and learning signs of social mechanisms. Such signs are created and accumulated throughout human history so that human behaviours are regulated in a certain way (Subero, Llopart, Siqués, & Esteban-Guitart,

2018). That is, shaping an identity could be understood as the process of learning semiotic mediations manifested in society. Particularly, professional identity, such as teacher identity, constructs a self to be seen as a teacher by oneself as well as by others such as colleagues and society (Beauchamp & Thomas, 2009). More specifically, professional identity is constantly redefined by the social status of a profession, one's interactions with others, and one's interpretations of experiences (Sutherland, Howard, & Markauskaite, 2010). Furthermore, professional identity involves both personal and professional sides. For example, teacher identity development occurs inside and outside schools, influenced by meanings found in their personal and professional lives and work (Beijaard, Meijer, & Verloop, 2004). It is formed in an ongoing process of constant interpretations of experiences so that identities should be understood in a way that makes sense of narratives (Rodgers & Scott, 2008).

Therefore, it is relevant to attempt to understand teachers' history-in-persons as a part of narratives of one's lived experience, especially interactions with others and society. It implicates not only the impact of teachers' personal experience inside and outside their profession besides teacher education but also the process of recognising collective agencies accumulated socially around teachers as a profession.

3.3.2 Normative environment

Agency is mediated by conceptual and material environments, among which normative environments are relatively objective. For example, there are structural contexts to which teachers commonly belong because formal education is institutionalised education. This position as a teacher is given by a set of authorities such as schools, national/regional boards of education, and the process of teacher selection, which imposes duties and responsibilities as teachers (Gee, 2001). Similarly, Rodgers and Scott (2008) call these "normative demands of the external" (p. 733), which work as pressure to assimilate their identity into prevailing ones. They hold that these contexts are easily taken for granted as a normative environment, so some equate their voice with suggested norms in given contexts.

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Regarding teacher agency, these normative demands are mainly created by educational policies and systems as well as relational structures and cultures created over time (Pantić, 2015). For example, school cultures, headteacher's leadership, curriculum, the nature of the education system, relevant policies, and broader social contexts could work as the main determinants of what it means to be a teacher in society when exercising teacher agency. They exercise collective agency to influence teachers' pedagogical decisions, and its normative feature might not allow different paths for teachers. As Archer (2000) points out, this is the point at which teachers become role-takers who lose their own voice when exercising agency, not role-makers, as stated as the current problem in teacher agency (see Section 1.3).

Mentor's study (2008) on the link between national cultures and teacher identity in England and Scotland shows that teachers' perception of their professional role could be changed under social expectations on teachers and education. It suggests that teachers' behaviours have resulted from the interplay of social, cultural, and economic forces. This suggests that the boundary of a normative environment for teachers could be extended to the prevailing discourses in a society, not just educational contexts such as schools and educational policies. The power of teacher agency could be diminished not only because of individual agents' awareness of their professional roles but also because of social pressure.

In this sense, Sachs (2016) contends that there have been changes in the prevailing discourse around teacher professionalism, shifting from occupational values such as trust, competence, and strong professional identity to the emphasis on practical knowledge such as subject knowledge. She further highlights that different times shape the teaching profession differently, corresponding to social change. For example, the current dominance in the discourses around teaching professionalism shows the emphasis on performance cultures featured with increased accountability and standards. This eventually makes teacher professionalism understood only in classroom competence, independent of social matters.

In short, a normative environment for teachers includes material contexts such as school environments and educational policies as well as pervasive discourses of a society which affect how teacher professionalism is socially perceived.

3.3.3 Other encounters in life

According to Holland et al., figured worlds provide the contexts for shaping personal and social identities, such as negotiations of positionality, space of authoring, and world-making (Urrieta, 2007). Positionality refers to positions offered to individuals and socially identified by others so that individuals can decide whether to take them or not. Individuals could accept, reject, or negotiate the degrees of acceptance based on their experience with various narratives from different figured worlds. Identities are formed through this process to answer positions given to individuals, so-called *authoring*. Figured worlds could develop further when this authoring occurs in the margin of dominant norms.

More specifically, teachers adopt a position they have accepted, but they could still negotiate what kind of teachers they would be. As discussed in a normative environment, there are conceptual and material environments to which teachers are commonly exposed because of their social positions. There could be teachers who consider only these normative environments when making decisions in practice and continue to participate in the existing structure. However, there could be teachers who answer differently to the encounters they face in their lives and seek new paths when exercising their teacher agency. These encounters could help to find new perspectives through the improvisation of reactions or the discovery of different paths, as Vygotsky argues for the impact of heuristic development (Holland et al., 1998). It implies that teachers' pedagogical decisions need to be understood in the narratives of their perceived figured worlds, constructing their own figured world as teachers. Particularly, as emphasised earlier, teachers might have different sources for constructing their figured world in contemporary society. Thus, it is important to explore what teachers consider important when making

pedagogical decisions, what artefacts remind them of values, and how artefacts outside the normative environment function as artefacts, such as anecdotical memories and texts.

3.3.4 Artefacts

Figured worlds are linked through artefacts which are "psychological tools" (Kozulin as cited Holland et al., 1998, p. 60) for individuals to associate with specific figured worlds. Individuals seek to recall a reality to themselves through artefacts which have been constructed and signified in history-in-persons. Since each individual has different experiences, pressures and distances, which they feel could vary, individuals might find different collective agencies signified by the same artefact. Collective agency is any agency manifested by individuals or groups based on shared beliefs and actions (Archer, 2000).

For example, Holland et al. (1998) exemplify poker chips which Alcoholics Anonymous use. By immersing themselves in their membership, the members of Alcoholics Anonymous learnt to associate the meaning of poker chips with sobriety, while others could only picture poker chips in poker games. Likewise, the same artefacts possibly remind individuals of a different collective agency due to how their history-in-person is associated with the artefact. Since individuals experience the meaning of artefacts shaped by a particular collective agency, such as the meaning of poker chips signified by Alcoholics Anonymous, the different meanings of the same artefact mean which collective agency has a more significant impact on individuals' history-in-person. As Vygotsky (Holland et al., 1998) pointed out, artefacts help to collectively develop and individually learn figured words, which means that artefacts take up the role of social and personal mediators in figured worlds.

Nonetheless, Holland et al. also acknowledge that artefacts could be developed differently from a socially mediated one, drawing from Vygotsky's heuristic development (Urrieta, 2007). Artefacts are socially and personally strong means to mediate human actions. However, the conceptual aspect of

artefacts is constantly changing through human improvisations and eventually, so is a figured world, which could open different paths from existing social structure. In this regard, it is important to understand the currently prevailing artefacts and what they signify in individuals' figured worlds.

It might be possible that each individual perceives different collective agencies, as mentioned above. In a normative environment, however, collective agencies are already embodied through artefacts in a structure so that an individual agent could recognise similar collective agencies. That is, when agents are bound in the same normative environment, such as the same profession, collective agencies are already embodied in the profession in terms of their role, social status, and so on. For example, teachers are a profession which has been historically and culturally recognised for a long time. Especially in formal education, teachers as professionals are a part of a social structure in which particular rules and principles socially mediate individual teachers' decisions. In other words, teachers develop a teacher identity based on the role socially defined over time because shaping identities is closely related to finding social legitimacy, as discussed previously. Developing a teacher identity could mean understanding socially accepted standards, such as social status and being labelled as a 'good teacher'. The social and cultural concepts of being teachers could perform as artefacts to mediate teachers' acts in a certain way. It could be lawfully or tacitly binding. Also, it could be delivered as materials such as policies and curriculum.

For example, Pantić (2015) suggests potential variables of teacher agency for social justice based on a discussion with twelve experts in Scotland. Her variables could resonate with what artefacts signify, collective agency. Among them, collective agency in a normative environment could be presented as levels of power and trust in teachers' relationships, perceptions of school cultures and headteacher's leadership, opportunities for participation in school development, policymaking and networking, and broader education policy. Other possible variables, such as teachers' understanding of broader social forces and sociocultural contexts, could be randomly perceived based on

individual experiences, which implies the possibility for more diverse collective agencies outside a normative environment.

3.4 Teacher agency for global citizenship education

In accordance with the existing literature around human agency, which tends to be acknowledged when changes are involved, GCE seems dependent on teachers, such as their understanding, capacity to deliver, and pedagogical decisions. This is generally linked to teachers' capacity building on which teachers' professional training focuses. For example, teacher training in GCE prepares teachers through cultural exchanges with teachers in other countries and knowledge acquisition on climate change. It is important to develop teachers' awareness and knowledge of relevant topics. However, the depth appears to be up to individual teachers, which is resulted from neoliberal pressures on teacher education to prepare teachers as technicians equipped with testable content knowledge, as Sleeter (2008) points out. As discussed in Chapter 2, pedagogies are not only the act of teaching but also include the curricular justification of why teachers teach GCE. Without this broader understanding of pedagogical approaches to GCE, GCE would be taught either as a part of elective courses or in a didactic way, which neither recognises teachers as active agents nor promotes GCE for social justice.

On the other hand, the revised model of agency recognises the impact of social mediation regardless of individuals' free will. This enables acknowledging individuals as agents with and without changes in a structure. More specifically, as reviewed in the meaning of global in Chapter 2, global perspectives are popularly understood in neoliberal and liberal orientations, which makes it inevitable for teachers to understand GC in the structure embodied with these dominant perspectives. It possibly presents potential pressure from dominant discourses and teachers' assimilation into dominant discourses regardless of their willingness. The problematic understanding of pedagogies to limit teachers only to a technical role also result from the prevalence of market rationales even in education. The revised model of agency helps to recognise collective agency and artefacts, which could suggest the impact of dominant

perspectives permeating our daily life. The revised model, therefore, widens the space to understand human agency, allowing for a broader view.

The same pertains to teacher agency for GCE. Teacher agency for GCE is not only dependent on individual teachers but also heavily mediated by social contexts. Teachers' perceptions, beliefs, and understanding all result from past experiences in which teachers acquire, learn, develop, and feel in a certain way and among which there are different kinds of personal and professional experiences, such as their engagements in practice, relationships with colleagues, professional development, and the projection of school and educational policies. These experiences are the basis of making an individual teacher's own figured world around GCE but are made in the existing structure, which implies that teacher agency should be considered in a broader context, not only in the individual's capacity. In short, teacher agency is more likely to be achieved with collective development and consideration of other actors like school cultures and discourses (Biesta et al., 2015).

Therefore, teacher agency for GCE is explored in conjunction with the revised model of agency in this research. Through the model, teacher agency for GCE is analysed in two different aspects: why teachers have come to teach GCE based on their history-in-persons and how teachers teach GCE in the dominance of certain perspectives. Teachers' history-in-person could present their personal perspectives on GC and GCE, teacher identity, and personal aspirations. Also, the analysis of the latter aspect is expected to understand collective agency and artefacts in relation to GCE and their implications in teacher education for GCE. A more detailed discussion is followed in Chapters 6 and 7.

3.5   Implications of the model on teacher agency

Agency is popularly seen in relation to reforms. This view on agency often narrows down teachers' pedagogical approaches to a technical role in that the view limits the opportunity for teachers to intervene in the existing context as agents unless educational reforms are required. Also, this could easily attribute

agents' performance to their capacities and resonate with the prevailing educational climate, emphasising accountability and standards. Particularly in GCE, which is relatively new and possibly controversial, this way of viewing agency rarely provides the opportunity to understand and justify why they teach GCE. As a result, GCE practice easily relies on individual teachers and is often performed in a superficial approach which prioritises testable subject knowledge and romanticises ideals.

However, as addressed in the previous chapter, pedagogies include not only the act of teaching but also values and principles of teaching, which inform teachers of theories, evidence, and discourses behind them and eventually help teachers to justify their teaching. Instead, the dominance of discourses and even the absence of discourses in a wider context would lead teachers to superficial approaches. Likewise, the achievement of agency is not solely up to individuals' free will but is socially mediated in a particular way. Accordingly, this chapter develops a model of agency to consider the impact of structural intervention on human agency. This revised model enables us to view teachers as agents and explore teacher agency in relation to a broader structure. This view would help acknowledge teachers' engagements in any form, including habitual actions, and envisage the space of active engagement.

That is, the revised model of agency allows us to explore individuals' figured world of GCE and mediators of their agency, which is expected to provide a holistic view of teacher agency around global perspectives. The retrospective-prospective process of self-reflexivity, also termed history-in-person, highlights the importance of teachers' personal and professional experiences. This experience is of importance in understanding teacher identity around global perspectives in relation to the world. Also, it could reveal potential artefacts which mediate teacher agency and, furthermore, expose the power dynamics in the given structure.

The current approach to teacher agency tends to support the idea of teacher education heavily dependent on individual teachers' capacity building, resulting in superficial approaches to global perspectives. Additionally,

structural factors on teacher agency, such as artefacts and collective agency, further recognised in the revised model of agency, supposedly have an impact on teacher education. The further notion of structural factors in teacher agency implies that teacher education, dependent on individual teachers, might produce technicians, not teachers, and contribute to the maintenance of existing structures. This raises the question of how to help teachers pedagogically approach global perspectives in a given educational situation.

Bourdieu's concept of habitus (1993) informs that teachers share similar dispositions socially constructed in given structures, which implies that teachers as positions in society easily repeat the same schemes and maintain the existing structures. Nevertheless, as he also acknowledges, humans are not always products of structures but agents who can empathise with others and engage with reactions (Bourdieu as cited in Fataar, 2018). In other words, as suggested in the revised model of agency, each individual could recognise different collective agencies in given contexts. Although a normative environment, which is formal education around teachers in this study, could mediate teacher agency through artefacts such as positions and labels, teachers could achieve collective agency to tackle social mediation in the process of sharing their views and extend the scope of views. When teacher education could create this "space of possible" (p. 64) where tensions, conflicts, and dissensus are embraced and attended to (Bourdieu, 1993), teachers would recognise more collective agencies at different levels and experience a richer process of self-authoring.

3.6 Conclusion

In this chapter, I have reviewed the literature around agency and developed an analytic model of understanding the achievement of agency based on Emirbayer and Mische's concept of agency and Holland et al.'s figured world. This model notes the impact of globalisation and the mediation of socially constructed collective agencies on individuals in the concept of agency. Accordingly, this study sees agency as a decision-making process temporally achieved in the historicity of individuals and social mediations. Individuals'

history-in-persons is the process of learning how social mediations work and finding the social legitimacy of their identities. This highlights the role of artefacts that remind individuals of social mediations. In this regard, teacher agency cannot be understood without examining how these artefacts work in a normative environment, including their position, school culture, colleagues, and broader educational policies. This implies that teacher education for GCE needs to be designed in accordance with such understanding of teacher agency.

This literature review around teacher agency provides the robust ground for the employment of post-positivist realism methodology through a model of teacher agency developed in this chapter. As discussed in Section 2.5.2 and Chapter 5, post-positivist realism, which this thesis follows, seeks to understand the causality of empirical observations. More specifically, teachers' perspectives and pedagogical decisions regarding GC and GCE, which this thesis seeks to explore, could remain as the description of empirical observations without the discussion of this chapter. Since this chapter provides a powerful tool, a figured world of teacher agency, to show the linkage of individual teacher agency (the empirical domain) to contextual matters (the actual domain), the research questions of this study could be discussed to reveal the causality (the real domain) of findings as post-positivist realist methodology suggests (see Chapter 5 for more details).

The following chapters seek to provide more concrete evidence to develop and support this model of teacher agency through empirical data collected in Korea. In order to provide the contextual foundation and implications for data analysis, the next chapter discusses the context of Korea, including history, culture, education, and especially GCE.

Chapter 4 The context of South Korea

4.1 Introduction

This chapter aims to illustrate the context of Korea in relation to GCE, which provides the contextual basis of data discussed in Chapters 6 and 7. Also, this chapter seeks to understand the actual domain of reality, as elaborated in Chapter 5, which exists and occurs regardless of the observed data from participants. That is, by providing the context of Korea, this chapter allows us to understand and analyse data in a broader context.

This chapter first focuses on how global perspectives are generally accepted and interpreted in the context of Korea. As discussed in Chapter 2, there are different ways to understand and interpret global perspectives in society. Understanding them in general social features, I believe, enables us to see causal mechanisms and conditions of empirical data in more depth and width, which also resonates with a post-positivist realist perspective (see Chapter 5). Thus, the first part of this chapter seeks to discern the meaning of global perspectives in Korea's general context, such as historical, political, economic, and cultural aspects.

Subsequently, the following part of the chapter looks at the GCE status of Korea with a special focus on formal education. The concept of GCE in Korea has been formed by different actors such as the government, NGOs, and international organisations. The serial launches of global initiatives led by UNESCO were at the centre of the governmental introduction of GCE policies (see Section 1.2), which implies the influential role of UNESCO in the GCE of Korea. Along with UNESCO, the role of APCEIU is influential in policymaking and practice. Thus, the following part discusses UNESCO's and APCEIU's perspectives as well as the formal education of Korea in terms of GCE.

Additionally, the implications of the Korean context on pedagogical approaches for GCE are discussed. As discussed in Chapter 2, pedagogy allows the space in which teachers raise questions about why they need to

teach the curriculum and justify what they teach. Such pedagogical approaches bring the matter of agency which Chapter 3 discussed, in that teachers are regarded as agents, not technicians, who need clarification and justification of what they teach. Inevitably, this idea of teachers as agents questions the current teacher education, which instead proposes a technical role of teachers. Hence, the next part of this chapter discusses the context of Korea in relation to teacher education. Then, this chapter concludes with the implications of the context and the summary of the chapter.

4.2 Understanding global perspectives in the context of South Korea

Korea was one of the most impoverished countries in the early 1950s when the Korean War reached a truce agreement in 1953. Since then, Korea has rapidly developed and is now regarded as one of the biggest participants in the global economy. This economic growth at unprecedented speed, often described as the Miracle on the Han River[11], has brought rapid changes in society as well as the accumulation of economic wealth. Particularly, in the 1990s, with the neoliberal economy enveloping the world, Korea introduced policies for *segyehwa* [globalisation; Korean:세계화][12] through which market values have become more popular. These segyehwa policies made Korean society more competitive, interlocking with resounding economic growth and the accompanying social structure that rewards elites (Amsden, 1992).

Segyehwa policies were introduced by former President Kim Young-sam's administration in 1994. According to his keynote speech in the following year, segyehwa is summarised as becoming the first class of the world (Bureau of

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11 The Han is the river crossing Seoul, the capital of Korea. This expression originates in 'the Miracle on the Rhine', which represents the rapid reconstruction and growth in West Germany after World War II (K. Park, 2013).

12 This thesis follows the Revised Romanisation of Korean notified by the Ministry of Culture, Sports and Tourism in 2014 (National Institute of Korean Language, 2018).

Public Information, 1995). The term seemed consumed as a catchword of the administration to represent a national vision that sought to combine national competitiveness with corporate and individual competitiveness. That is, segyehwa policies emphasised market principles such as autonomy and competition in every sector, including education.

Promoting English education, one of the key policies in segyehwa, exemplifies how globalisation is understood in Korea. Such a neoliberal understanding of globalisation reinforced the social status of the English language, which was believed to bring material success to individuals (E. Lee & Lee, 2018). English has become an important language in Korea since the late 1940s due to the influence of the U.S. Military Government, which filled a political vacuum left by the liberation from Japanese imperialists in 1945. The social status of the English language has been accelerated since the Kim Young-sam administration included English in a national curriculum at a primary level as a part of the segyehwa policies in 1997. English was therefore regarded as a critical component to survive in a global market (Paik, 2009). The governmental promotion of English education led to a huge boom in learning English and granted a powerful cultural capital status, boosting Korea's English educational market. Obtaining a level of English proficiency was viewed as an important personal asset to succeed in a global market, which implicitly presents the correlation between English proficiency and socio-economic status in Korea (S. B. Choi & Choi, 2011).

Such a neoliberal discourse on global perspectives further deepened a Eurocentric hierarchy in Korea. As rooted in Western imperialism throughout the 1900s and economic support from the United States in the post-Korean War era (J. T. Kim, 2011), the English education reforms of the Kim Young-sam administration reinforced the perception of globalisation towards a White middle-class culture. According to the analysis of discourses reflected in English language textbooks for educational reform, the meaning of globalisation was instrumentally consumed to present a new image of Korean nationals through Westernisation (Yim, 2003), which concurs with the

presidential remark to highlight the necessity of a new national vision following the achievement of economic development in the 70s and democratisation in the late 80s (Bureau of Public Information, 1995). That is, segyehwa policies were driven by nationalism to seek stronger national competitiveness in individuals to appeal to a global community through Westernisation.

This instrumental approach to globalisation is not only based on neoliberal reactions to a hyper-competitive global society but also on a collectivistic response to emphasise the sense of oneness as a nation-state (G. Shin, 2003). This strong tendency towards collectivism can be found in Korean history and culture. Korea is understood as historically, ethnically and culturally homogeneous, an understanding which was even taught in formal education (Moon, 2010). Due to the increase in the number of migrants in Korea, this homogeneity is no longer emphasised in formal education but resulted in excluding migrants from Korean society and dealing with this demographic change only from an economic perspective, such as the workforce, without recognising socio-cultural matters (Tschong, 2009). Also, the relatively recent experience of Japanese imperialism as its colony and the dismemberment of the Peninsula by the United States and the Soviet Union, even after its independence [13], have risen to anti-foreignism and nationalism in Korea (Rozman, 2009). With the military dictatorship from 1961 until 1987[14] and the

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13 The Korean Empire was formally annexed by the Japanese Empire by signing an Annexation Treaty in 1910, which lasted until the surrender of the Japanese Empire in World War II. After its independence in 1945, Korea was ideologically and geographically divided by the United States and the Soviet Union, who triumphed in World War II, which led to the establishment of two different governments in the Peninsula of Korea.

14 Due to political instability after the April Revolution in 1960, there was a military coup by Major General Park Chung-hee in 1961. He officially became the President of Korea in 1963, which lasted until 1979, when he was assassinated. There was another military coup by Major General Chun Doo-hwan in 1979, and his dictatorship lasted through indirect presidential

ongoing confrontational situation between South Korea and North Korea, there has been a tendency to emphasise unity and to exclude critical approaches to challenge the status quo. This also clarifies why collectivism, including nationalism, is socially encouraged.

In addition to this, Confucianism, which dominated *Joseon* [Korean:조선] [15], the last dynasty of Korea as a philosophical, political, religious, and social basis for more than 500 years until the early twentieth century, left the modern society of Korea with the legacy of collectivism. In Confucianism, it is important to achieve harmony in society through morals and hierarchical orders in social relations, which is still solidly rooted in contemporary Korean society (Nam, 2016). For example, according to research on Korean undergraduate students' cultural values (Y. Cho, Mallinckrodt, & Yune, 2010), Korean students tend to show internalised collectivistic values learnt from their parents, such as in-group sense of belonging through other group members' acknowledgement and acceptance, and co-relate these values with self-esteem and individualistic values, which shows that Confucian values such as social harmony still permeates society. Also, Korean customs in which age matters to understand hierarchical social orders, even during the first meeting in social relations, illustrate the Confucian legacy of pursuing social harmony in a hierarchically structured order.

Such Korean collectivism could be summed up as *uri* [we; Korean:우리]. Uri means 'we/us', but the Korean usage of the word demonstrates how important collectivistic values are to individuals. In the Korean language, uri means 'we', but it is also used where the 'I' perspective is used in Western languages. For example, when I point out the school I go to, it is 'my school' in English, but it

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elections until 1987 when a direct presidential election was held due to the nationwide anti-government protests.

15 It was founded in 1392 and lasted until 1910.

is '*uri hakgyo*' [our school; Korean:우리 학교] in Korean. Uri applies the same to my family, my country, my company, and my teacher as uri family, uri country, uri company and uri teacher in Korean. Uri is naturally used instead of 'my' when objects are related to others as members. However, uri is not used instead of 'my' when objects belong only to me, such as *nae* [my; Korean:내] book and nae pencil. As pointed out in Vološinov's argument (1973) that language signifies ideological reflections in a society (see Section 2.3.1), uri reflects the importance of collectivistic values in Korea and the usage of the word implies that collectivistic values are often prioritised.

The concept of uri provides a sense of belonging for groups and reflects the belief that group members form social ties through shared in-group identities, obligations, and expectations (Yang, 2006). Uri helps to build trust and solidarity in groups but also clearly regards out-groups as others (Y. Cho, Mallinckrodt, & Yune, 2010). Such dichotomous characteristics of uri make it harder to develop counters to collective norms in a group (C. Hong, 2018). This means that the concept of uri mediates individual agency as an artefact, yet it does so precisely to maintain in-group collective agency (see Section 3.3.4). The emphasis on oneness as a nation-state could be understood as a kind of uri perspective in which Korean and non-Koreans are distinguished. In such a society, individuals with multicultural backgrounds are easily marginalised as opposed to mainstream cultures (Moon, 2010).

Another common value which highlights collectivism in Korea is *jeong* [Korean:정]. Jeong is crucial to describe interpersonal relationships in Korea, although jeong could also be understood as the personality of individuals. It is difficult to find a corresponding word to jeong in English, but it could be defined as "a bond of affection or feelings of empathy to others" (Yang, 2006, p. 285) in interpersonal relationships. Jeong is naturally formed over time through contact with somebody or something (S. C. Choi, Kim, & Kim, 2000). In other words, jeong is a feeling of bonding among members of uri membership, naturally embodied through shared experiences, including positive and negative ones. It means that jeong is a comprehensive feeling of bonding and

empathy towards objects, not exclusively affectionate ones (S. Kim, 2008b). More specifically, one of the common Korean sayings related to jeong is '*miun jeongi deulda*' ['I have always argued with someone, but this constant argument eventually has brought affectionate feeling towards the person'[16]; Korean:미운 정이 들다]. This sounds contradictory but shows the sublimation of tensions in jeong. This aspect of jeong helps to consolidate in-group solidarity, which appears to be connected to strong collectivism in Korea. According to a study on cultural features of interpersonal relationships among Koreans, jeong is an important factor in maintaining solidarity in interpersonal relationships and social structures, which implies the role of jeong as a criterion to decide how to act in society (Y. Park, Sim, & Lee, 2014). More specifically, along with a Confucian emphasis on social harmony, jeong is often regarded as a factor in imposing individual sacrifice for groups and hindering rational decisions to benefit uri members before others (S. C. Choi et al., 2000). Accordingly, jeong is often regarded as one of the traditional values to be discarded in interpersonal relationships in contemporary society, although this point is discussed again to re-imagine GCE in the context of Korea in the latter part of this chapter (see Section 4.4.2).

As discussed so far, Korean collectivism, which is featured as Confucianism, uri and jeong, tends to highlight oneness. This was reinforced in the historical turmoil of the Cold War and Korea's military dictatorship. As discussed earlier, such collectivism has also been instrumental in response to an emerging global market. In other words, in Korea, globalisation is commonly understood as the opportunity to compare national competitiveness to that of other nation-states in a neoliberal order. Under the categorisation of global perspectives discussed in Chapter 2, global perspectives are regarded as a new layer to achieve, which seems closely related to a global market in the dichotomy of Korea and others. This dichotomous approach is typically manifested in

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16 This is translated to bring out subtle nuance in words rather than a literal translation. Literally, it means that the bonding feeling coming from hatred permeates.

understanding the multiculturalism of Korea. For instance, most of the television programmes related to multiculturalism focus on showing either White from wealthy countries constantly positively commenting on Korean culture or immigrants successfully adapting themselves to Korean culture, which presents the exclusion of non-Koreans and the desire to be recognised by the White from the West (Joo, 2014). Multiculturalism seems to promote assimilation into Korean culture and the reflection of Western supremacy, which ironically supports the oneness of Korean nationals through exclusion and comparison. This tendency is due to the materialisation of multiculturalism, such as the labour force to improve the national competitiveness of South Korea (Oh, 2010). Such a neoliberal understanding of multiculturalism would constantly oppress the social status of non-Korean immigrants and further exacerbate existing social injustice.

In sum, globalisation is dominantly recognised from a neoliberal perspective in Korea, and it is often in relation to national collectivism, which the Government of Korea pursues. Strong collectivism tends to be instrumented to achieve national competitiveness and to be reinforced in the structure of a hierarchical order, which is the Confucian legacy, adding to the cultural hierarchy of Western supremacy. Education is regarded as one of the most significant factors in Korea's rapid economic development. The strong legacy of Confucianism compounds this and is still found in certain practices, such as the exam-based selection of the ruling class and the institutionally celebrated link between moral virtues and knowledge (Morris, 1996; T. Kim, 2009). This implies that the same neoliberal perspective on global perspectives is pervasive in education, which is subsequently discussed in the following section. Where GCE is understood as cultivating global leadership and global talents, this encourages a competitive ethos among individuals, yet this also appears connected with developing global competitiveness of a nation-state based on the emphasis on the oneness of Korean nationals. There is not, therefore, a clear distinction between Korea's national aspirations and global aspirations, nor is there between individualism and collectivism in Korea. These tendencies are mutually reinforcing. More details of global perspectives

in education, including GCE, are discussed in the following section, which starts with the general context of education in Korea.

4.3   Educational context in South Korea

Traditionally, Korea has a tendency to regard education as immeasurably important within a Confucian class society. Confucianism is both philosophical and religious, with its emphasis on morality as well as political and social structures. It underlines the morality of a ruler, intellectuals, and its political system. The Confucian class society pursues a harmonious but hierarchical society and seeks to achieve the manifestation of moral presence in individuals through education (T. Kim, 2009). *Ren*[17] [humaneness; benevolence; Chinese: 仁; Korean:인], the ultimate state of moral virtues according to Confucianism,

is innate in human beings but is manifested through constant self-cultivation, which is closely linked to Confucian scholarship (S. Kim, 2008a; 2008b). Confucius sees ren as manifested only through self-reflection and self-awareness, for which learning is of great importance (Shim, 2010). Furthermore, the manifestation of ren indicates the awareness of tensions between morality and reality, of which the capacity is mandatory for the political authorities to learn how to be a good ruler, so Confucian scholarship is significantly crucial in social mobility. As prioritised as moral agents, Confucian intellectuals are entitled to the role of teachers, advisors, ministers, or government officials, which encourages the members of the aristocracy to be Confucian scholars. Also, Confucian intellectuals are socially respected more than any other group because they are expected to act morally heroic when morality is violated by a reality such as corruption and even the authorities of power.

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17 Ren is the Chinese pronunciation. In Korean, it is pronounced as *in*, but I used Chinese pronunciation to prevent confusion with the English word, in.

The close connection between moral virtues, Confucian knowledge, and politics generated an educational system to construct Confucian bureaucracy. This originated in China and then emulated in Korea, focusing on developing Confucian elitism (T. Kim, 2009). Such elitism was preserved by the educational system, which rewards the meritocracy of examinations and supports the selection of bureaucrats, and this Confucian tradition continues in contemporary education. For example, the government designs and leads school curricula and educational policies, and exam-oriented schooling supports elitism through university entrance examinations and the exam-based selection process for social positions such as government officials, teachers, other occupational posts, and promotions. The tendency is credited with achieving remarkable economic development based on human resources in Korea, but it also contributed to creating a competitive ethos in society along with the prevalent neoliberalism.

As described in segyehwa policies to view globalisation as the expansion towards a global market, neoliberalism has predominated over education in Korea. S. M. Hong (2012) critiques that the commercialisation of knowledge in the ascendency of neoliberalism has changed the landscape of scholarship in Korea. More specifically, he argues that scholarship is evaluated by the immediate impact on economic values and subsequent amount of research funding in order to succeed in a global market, which explains the recent downfall of disciplines in humanities due to low marketability in the job market compared to other academic fields. Similarly, S. H. Hong and Ryoo (2013) hold that the recent educational policy based on elitism called 'global leadership' exemplifies the discourse in which education helps neoliberal market values to permeate society and highlights individuals' competitiveness over social responsibility in relation to social justice. That is, neoliberal discourses around global perspectives interlocking with the Confucian legacy to emphasise education, highlight elitism in education and justify the social reproduction of neoliberal agents, which limits the role of education as a public good.

In addition to prevalent market values in education, another distinct feature of education in Korea is Westernisation. Historically, American influence on Korea has been huge since Korea was liberated from Japanese imperialism. This influence became even more significant over the era of the Cold War, establishing a contemporary social structure in Korea. Promoting globalisation at a governmental level has reinforced Western values by synchronising globalisation with Westernisation, as shown in the rapid growth of the English education industry (see Section 4.2).

Prioritising Western perspectives has brought the exclusion of traditional perspectives in education (Jung, 2017). For example, as discussed earlier, traditional values such as jeong are regarded as disrupting reasonable thinking. Traditional values tend to be separately conveyed in a national curriculum, which seeks to instil national identity, and there are few opportunities to discuss and reinterpret the values from a contemporary perspective in a given curriculum (H. Lee, 1994; H. S. Kim, 2010). The gap between traditional ideals and newly identified ideals set in educational policies since independence has, therefore, exacerbated a perception of Western superiority. The educational policies with the market logic that support elitism to be a global leader reinforce Western superiority by providing experience in and of the West as privileges and eventually contribute to reproducing existing social structures. Elitism resonates with Western cultural elements such as Western manners, arts, and food in the contemporary society of Korea. However, according to S. M. Hong (2012), the correlation between Western culture and the upper class in Korea is more likely to originate in understanding their affluent wealth enough to experience and learn the Western culture, not in seeing the culture itself as high culture. This point implies that the Westernisation of Korea is closely linked to economic development as well as its historical legacy.

While addressing global perspectives, Korean educational policies appear to support the development of neoliberal subjectivities in which individual competences are maximised to be employable in a global market, and social responsibility for individuals is reduced on the contrary. In this sense, GC is

often interpreted as citizenship for global elites and frames a global citizen as a global leader. As discussed in Chapter 2, formal education should play a key role in the public good, which means that educational policies aim for the public rather than the privileged few. Traditional grassroots values interpreted in Western supremacy need to be re-evaluated to understand the public and approach GC in the sense of public good. That is, GC should be discussed as citizenship for the public, which could include grassroots values and their impact amid globalisation, and educational policies should be projected concerning this.

For a more in-depth discussion, the following section illustrates the general educational structure in Korea and then examines the current perspective of educational policies in relation to global perspectives. Subsequently, more relevant approaches towards GCE are discussed.

4.3.1 General structure of formal education

The school system in Korea consists of six years of primary school, six years of secondary education composed of three years of middle school and another three years of high school, and two years of technical college or four years of university. The first nine years of primary and middle school are prescribed as compulsory education and twelve years of formal education, except higher education follows the national curriculum. Since 1948 when the first national curriculum of Korea was established, the national curriculum was revised every five to ten years until the Seventh National Curriculum in 1997. After the Seventh, the national curriculum is revised whenever and wherever necessary.

The national curriculum consists of prescriptive guidelines for each subject in primary and secondary education in Korea. The legal authority binds state schools, private schools, and teachers. Due to the absence of a national structure after the liberation from Japanese imperialism, nation-building was the initial goal of the national curriculum. Common knowledge standards from the national curriculum helped the government develop a productive and efficient workforce. Additionally, moral education was emphasised to cultivate

national collectivism and to highlight democracy as the concept of anti-communism to confront North Korea. This tendency seemed to last until the end of the military dictatorship at the end of the 80s and turned the direction of the educational policy after the first civilian government, Kim Young-sam administration, illustrated more competitive and proactive citizens as a response to a global market in the revised national curriculum. Since then, each revision gradually allows a more autonomous role for teachers when implementing the national curriculum in practice (So, 2020).

This policy turn is not only related to political changes in Korea but also to the heightening attention to the role of teachers in the recent educational discourses (OECD, 2005). Because of the criticism that the prescriptive feature of a national curriculum cannot bring fundamental changes in education, the role of teachers has been emphasised as agents of change when delivering a national curriculum. Accordingly, Korea has increased teachers' autonomy over the content of the curriculum as well. However, the detailed guidelines of a national curriculum have been replaced by increased accountability which, likewise, narrows down the role of teachers in accordance with the result of students' performance (Priestley et al., 2016). Particularly in Korea, this tendency is boosted by the role of education as a medium to maintain or elevate social class, which motivates Korean parents' relatively extreme education fever for prestigious universities (J. Kim, Lee, & Lee, 2005). Consequently, Korea has a relatively high rate of higher education graduates. According to the OECD data in 2019 (2020), the higher education graduate rate of adults aged between 25 and 64 is 50.0%, which is above the OECD average, and that of young adults aged between 25 and 34 is 69.8%, which is the second highest among OECD members. This implies that the policy turn towards the increase in teacher autonomy could be meaningless under the pressure of accountability.

Furthermore, So and Kang (2014) point out that minor change in teachers results from the prevalent ethos coming from a long-standing national curriculum system. The prescriptive guidelines have disciplined teacher

professionalism in a way that teaching a curriculum means following the contents of the textbook provided under a national curriculum. A national curriculum is taken for granted because teachers were also educated under a national curriculum (So, 2020), which includes initial teacher education.

To become a teacher in formal education in Korea, teachers should acquire a license of teachers through graduating with four years of an undergraduate degree in education and should also pass teacher employment examinations to teach in public schools (Korean Educational Development Institute [KEDI], 2011). In the case of primary education, from which this research collects data, there are only thirteen universities specialising in primary education in the whole country, which means that potential teacher candidates are primarily selected when they enter these universities. Only when graduating from these universities are they eligible to take teacher employment examinations. The employment exam is held yearly in accordance with the Public Educational Officials Act and consists of written tests, performance tests, and interviews. There are two written tests, one with closed-answer questions and multiple choices to test pedagogical and curricular knowledge, and another one with essays. The regional educational office prepares these written tests. The performance test and interviews could vary by region but generally include in-depth interviews, lesson planning, teaching demonstrations, and, only for teacher candidates in primary education and English subject teachers in secondary education, interviews or teaching demonstrations in English. Because of the ease of measurement, the score ratio of written tests is higher than performance tests and about ten minutes are given to each performance test except for lesson planning.

Seemingly, the selection method itself seems to encourage teacher candidates to be limited to a technical role because it is created to benefit teacher candidates who have more pedagogic and subject knowledge, which makes the curriculum of universities focus on this employment test and leads to another private tutoring industry for this test (KEDI, 2011). It implies that initial teacher education prepares potential teachers to be ready to follow the

contents of the national curriculum rather than reorganising the curriculum in a different way. Recruiting teachers in this way leads to them achieving their agency in a routinised textbook style rather than seeking different interpretations of a national curriculum.

For continuous professional development, there are in-service teacher training courses in which teachers mostly voluntarily or sometimes mandatorily for qualifications to be promoted take part. Taking these courses is the most common in-service teacher training. The regional educational offices plan for more organised in-service teacher training to encourage teachers' participation. In the case of the Seoul Metropolitan Office of Education (SMOE), primary school teachers are expected to take at least 60 hours of in-service training courses from SMOE-certified organisations every academic year. It is not compulsory but is reflected in school assessments, teacher assessments, and promotions. Every 15 hours is converted to one point to ease assessment, and in this regard, most of the courses consist of multiples of 15 hours. The course varies from subject teaching to personal sophistication since the concept of teacher training is inclusive of multiple subject disciplines (S. Park, 2014). Another typical in-service teacher training is a school-based peer or parent observation. This has been highlighted more since the policy turned to seek more autonomy for schools and teachers and recently has been extended to teacher-centred societies inside and outside each school.

Following the policy turn, each school has more flexibility to plan school activities as long as it keeps the legally binding rules of the national curriculum, such as the minimum number of school days and the minimum hours of each subject category (Ministry of Education [MOE], 2015a). School curriculum could reflect regional and school contexts based on the decisions of the School Curriculum Committee, which could consist of school staff, curriculum or subject experts, and parents. In primary education, school activities are constructed of two sections: subjects and creative experiential learning activities (CELAs). CELAs are extra-curricular activities which comprise autonomous activities, club activities, social services, and career activities.

Also, there are cross-curricular activities integrated into subjects and CELAs, including health and safety education, character education, career education, democratic citizenship education, human rights education, multicultural education, unification education, *Dokdo*[18] [Korean:독도] education, economic education, and environmental education. The term 'GCE' was officially introduced as a part of cross-curricular learning themes in the revised curriculum 2015, as stated in Section 1.2.

So far, the general structure of formal education in Korea is illustrated in terms of its school system, national curriculum system, teacher selection and training, and school curriculum with a special focus on primary education. The following section discusses how global perspectives are addressed in formal education.

4.3.2 Addressing global citizenship education in formal education

In Korea, the advocacy and cooperation of UNESCO and the Korean government brought out the legitimacy of GCE in formal education (see Section 1.2). In 2012, the UN Secretary-General, Ban Ki-moon, founded GEFI, emphasising the cultivation of GC. Korea joined GEFI in 2014, and the former President, Park Geun-hye, promised to support the diffusion of GCE in her keynote speech at the World Education Forum (WEF) held in Korea in May 2015. Since a national curriculum is at the centre of formal education in Korea, which is influential in the whole educational scene due to excessive competition for entrance examinations (KEDI, 2012), there is no doubt that the President's reference to GCE led attention to GCE in the discussion on educational policies in Korea.

Since then, GCE has become an umbrella term in formal education in Korea. However, it was not the first time that the Government of Korea addressed global perspectives in education. Korea became involved in global education

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18 Dokdo is the name of the island located in the farthest east of Korea. Since the liberation from Japanese imperialism, there have been territorial disputes between Korea and Japan.

in 1961 by joining UNESCO Associated Schools Project Network, but it was more seriously addressed in a curriculum through the educational reform plan in accordance with segyehwa policies in the 90s, which focused on decentralising governmental control and putting learners in the centre of education along with the growth of the global economy (Seo, Park, & Hong, 2010). Under this education reform, the Seventh National Curriculum, the foundation of the current national curriculum, was announced in 1997. Education for international understanding (EIU) was stated as one of the elective activities in formal education for the first time (Kang, 2014). In addition to EIU, human rights, sustainable development, and multicultural education were included in the Revisited Curriculum 2007 (MOE, 2007), which reflects the Korean government's widened recognition of global education.

This educational reform was a turning point in terms of education dealing with global perspectives, in which the role of UNESCO was pivotal. During the reform, Korean National Commission for UNESCO was appointed as the Centre of EIU and enabled relevant research and discussion in Korea. APCEIU, established in 2000 by the Agreement between UNESCO and the Government of Korea and has functioned as a UNESCO Category 2 centre[19], has led a national and regional promotion of global perspectives in education. APCEIU seeks to execute UNESCO's policy in the Asia-Pacific region by running capacity-building programmes, contributing to policy development, producing educational materials for teachers and learners, and providing professional development for GCE (Banta Jr., 2017). Located in Korea, APCEIU is delegated to guide MOE in GCE by the Government of Korea. This delegation of responsibility helps to elucidate the influence of UNESCO and APCEIU on GCE philosophy and policy in Korea.

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19 UNESCO Category 2 institutes and centres are globally networked and commissioned international and regional research and policy advice on UNESCO's agendas. They are an independent but privileged partner of UNESCO (UNESCO, n.d.).

Due to UNESCO's pioneering and continuously influential status in formal education in Korea, global education could be legitimately included in the national curriculum, but paradoxically, the close relationship between UNESCO and the Government of Korea seems to hinder the pluralisation of discourses in GCE (H. Kim, 2008). According to the recent analysis of educational policies in relation to global perspectives (Korea Institute for Curriculum and Evaluation [KICE], 2017), the Korean government implements relevant policies in the linear system of MOE, APCEIU, and the Metropolitan/Provincial Office of Education. In this unilateral flow of policies, it seems significant how the Government of Korea perceives GC. As mentioned above, the government seems to identify GC only in the framework of UNESCO and APCEIU. More specifically, after WEF 2015, GCE-related policy abruptly appeared in formal education in Korea with significant dependence on UNESCO and APCEIU. It seems doubtful that there has been discussion on the concept and its implications at a local level (e.g., KEDI, 2015; S. Lee, 2016; Pak & Lee, 2018; Y. Kim, 2019). The absence of translation into a local context seems to facilitate the dominance of UNESCO and APCEIU's perspectives in the unilateral implementation of policies.

In short, as discussed in the segyehwa policies, globalisation is easily understood from a neoliberal viewpoint in Korea, which has created a competitive ethos in education and internalised a hierarchical order with Western supremacy. Global perspectives seem to be biased towards the elitism of neoliberalism and Eurocentrism (KEDI, 2015). Such neoliberal understanding of GC at a governmental level seems compatible with UNESCO and APCEIU, elaborated on in the following section.

4.3.3 Critique of UNESCO and APCEIU

As discussed so far, the Government of Korea has projected GCE, devotedly supporting UNESCO, and even entrusted the promotion of GCE policy to APCEIU (KICE, 2017). Considering their leverage in terms of GCE policies in Korea, it would be relevant to look into UNESCO and APCEIU's perspectives on GCE before GCE in Korea.

For the last decade, UNESCO has actively presented its agency of delivering GCE and played its institutional role in promoting GCE around the world. UNESCO has also been working to provide the conceptual framework of GCE in order to diffuse GCE because the ambiguity and unclarity of the concept have been pointed out as one of the challenges to introducing GCE. Likewise, GCE is one of the important strands in its education sector as it is mentioned as one of the targets of the SDGs.

According to UNESCO (2014), GC means "a sense of belonging to a broader community and common humanity" (p. 14), not a legally binding status. In this regard, UNESCO highlights universal values with respect for diversity based on human commonality, which aligns with UNESCO's long-held views. UNESCO's advocacy of human rights and dignity has been presented sufficiently in its own publications such as 'Learning to be', 'Learning: the treasure within' and 'Rethinking education' (Wulf, 2017). The normative foundation of this advocacy is based on UNESCO's 1974 Recommendation concerning education for international understanding, cooperation, peace, and education relating to human rights and fundamental freedoms. The recommendations, recorded from the General Conference of UNESCO in 1974, suggest that UNESCO should be responsible for encouraging member states to engage in education, promoting justice, freedom, human rights, and peace (UNESCO, 1974). The resolutions, including the recommendation, also mention the Universal Declaration of Human Rights of 10 December 1948 as a foundation, which considers human rights as universal and highlights the respect for human rights and fundamental freedom, justice, and peace (UNESCO, 1948). That is, UNESCO's long-standing belief in humanity continues and penetrates its perspective on GCE as well, which resonates with a humanistic perspective on GC based on moral cosmopolitanism (see Section 2.3.1.1).

However, this cosmopolitan perspective of UNESCO has faced criticism. It has been accused of being liable for implementing GCE as a universal one-fit-for-all model without considering local contexts in depth (Gaudelli, 2016). Although

UNESCO clearly mentions the importance of contextualised approaches to GCE (UNESCO, 2014), UNESCO's emphasis on universal values and its nuanced approaches to tensions between universality and particularity appear to result in unclarity and ambiguity. UNESCO highlights universal values as a vital condition for mutual understanding of tensions (Pigozzi, 2006). However, it seems contradictory in that putting universal values at the centre of their approach encourages ignorance of the complexities of each context and, as a result, GCE is likely to lose relevance or set another social ideal equipped with UNESCO-prioritised values at a local level (Hatley, 2019). According to Hatley's analysis of discourses within UNESCO's key texts, UNESCO tends to carry the idea of values addressed in GCE as new and crucial for a contemporary time while pre-existing values are outdated and even the causes of global problems. When such discourse becomes dominant, it generates a new hierarchical order in society by privileging people with the universal values of UNESCO. The dominance of certain values could easily mediate people's behaviours, and subsequently, GCE would exist as a medium to cultivate citizenship meeting UNESCO's ideals.

Additionally, UNESCO's universal values seem to impute the role of transformation to individuals easily. Dill (2013) argues that the dominant perspective of GCE emphasises individuals' transformation through the consciousness of universal values and global competences such as technical skills, as shown in UNESCO's approach to GCE. According to UNESCO's guidance for GCE (2015), GCE is approached through three domains of learning, which are cognitive, socio-emotional, and behavioural ones, and is accordingly guided to key learning outcomes, key learner attributes, and objectives, which implicitly prioritises individuals' transformation for a better society. This could help to impose the responsibility for social transformation on individuals only. Individuals' transformation is also important to bring social transformation, but it easily reinforces the existing dominant values when pursued within the universality of values (see Section 2.4.2.3). Social transformation requires individuals' social awareness learnt through exploring the relationship between domination and oppression, the included and the

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excluded, and power and powerlessness (Giroux, 2010). Dill (2013) furthermore argues that this emphasis on individuals is envisioned in the Western Enlightenment view in which individuals' particularities are highly appreciated, condemning that such a vision of GC merely helps to serve Western Enlightenment ideals in the form of individuals with particularised narratives. This raises concerns about assimilating UNESCO's perspective as it is.

Furthermore, the abstraction of values to avoid conflicts allows GCE to be taken advantage of politically by only superficially addressing controversial issues. Bagrintseva (2018) argues that UNESCO easily attracts member states' participation and negotiations because its GCE framework seeks flexibility to fit all without addressing politically sensitive issues. Similarly, Taylor (2011) critiques that the view reflected in UNESCO documents neglects to propose critical and ethical ways to engage. This disrupts learning in depth by leading to moral responses, such as consolation, which is 'soft GCE' in Andreotti's terms (2006). Andreotti contends that such an apolitical view of GCE could easily guide learners to reconcile themselves to existing social injustice and reproduce power imbalances.

In other words, the room between UNESCO's abstract values and reality at a local level could be easily filled with national interests and dominant discourses such as neoliberalism, as pointed out above in the previous section. More specifically, unlike UNESCO's ambition to envision common humanity through GCE, a global citizen is often conceived in a neoliberal perspective, such as an entrepreneurial citizen, when UNESCO's GCE is manifested in schools and higher education (e.g., Burbules & Torres, 2000; Matthews & Sidhu, 2005; Camicia & Franklin, 2011; Goren & Yemini, 2015; H. Cho & Mosselson, 2018). The abstract values shown in the GCE framework seem to be interpreted in dominant discourses and oppress a transformative role of GCE by leading to superficial and apolitical responses rather than exposing the potential injustice of dominant discourses. In reverse, the recent increase in private sector funding for UNESCO shows that market logic could influence UNESCO

agendas (Ridge & Kippels, 2019), which implies that the UNESCO framework of GCE could not be free from prevalent neoliberalism.

That is, UNESCO's emphasis on universal values seems to leave much of the abstraction exposed to a risk of diluting the transformative role of GCE. To be compatible with the role, values, particularly when promoted in GCE, should be emancipative, including different voices and choices, as well as autonomy (Hatley, 2019). In this regard, the role of UNESCO as a leading agency of GCE necessitates a careful approach to putting a local context forward by providing the space for critical discussion to the locals, not as a propagandist of universal values. This would help to foster and engage in GCE more actively at a local level and bring out the diversity of global perspectives by enabling multilateral communication at a global level (Namrata Sharma, 2020). In other words, it is of great importance to put UNESCO guidelines in the local context, understand and interpret them, and embrace tensions coming from the process, which is lacking in the case of Korea.

In addition, APCEIU has been acting as a key player in GCE locally and globally. APCEIU is one of the UNESCO Category 2 Centres, independently seeking to execute UNESCO policies. APCEIU is closely related to the Government of Korea by virtue of receiving continuous funding from the Korean government[20] and APCEIU's active role in policymaking and practice, for which APCEIU seemingly functions as a quasi-autonomous NGO in Korea (H. Cho, 2017; Pak & Lee, 2018).

Since APCEIU was founded under the approval of UNESCO to diffuse EIU in the region, APCEIU's perspective on GC and GCE is similar to UNESCO. APCEIU started to undertake GCE programmes along with UNESCO's notion

20 MOE allocated approximately 1.2 million USD, which is more than 50% of the budget for GCE promotion, to APCEIU in 2016 (H. Cho, 2017).

of contextualisation in GCE practice and the adoption of GC as SDGs in WEF 2015 (Pak, 2021). APCEIU's promotion of GCE starts from UNESCO's guidance, as evident in APCEIU's reference to UNESCO's core learning domains of GCE as cognitive, socio-emotional, and behavioural. Also, it is shown in APCEIU's active cooperation with UNESCO field offices in Asia-Pacific in relation to research and practice.

Although UNESCO's perspective on GC and GCE, which emphasises common humanity, underlies APCEIU's perspective, APCEIU seems to show more neoliberal features when organising its programmes. One of APCEIU's main programmes is teacher training to enhance teachers' capacities in the Asia-Pacific region. For instance, APCEIU runs a bilateral teacher exchange programme to promote teachers' intercultural competence, in which teachers from different countries, such as Vietnam, Thailand, and the Philippines, are invited to teach specific subjects and cultural lessons in Korean schools for longer than three months and vice versa. This programme has been organised as a form of foreign aid to the educational sector in other countries by MOE, which implies the neoliberal ambition of the Korean Government. This was enabled by the close relationship of APCEIU with the Government of Korea. According to Yeo and Yoo's study on this programme (2019), teachers tend to experience challenges which could be transformed into opportunities for self-reflection and growth through relevant interventions, but they tend to be left unheard. In this sense, this programme might trigger teachers' learning process in an intercultural sense, but such a superficial approach has the potential to create or fix the power relations between participants and host countries in lieu of a more careful approach to consider the potential impact of the experience.

Another teacher training programme run by APCEIU is the GCE Lead Teacher (LT) training programme delegated by the Government of Korea to disseminate GCE as of WEF 2015. Since then, this programme has been run annually, consisting of theoretical background, thematic content, teaching method, and practices in the field with a gradual emphasis on delivery training

such as application methods and mock presentations (Pak, 2021). As elaborated in Section 4.4.1, the GCE LT programme aims at systematically disseminating GCE across the country, for which delivery training seems gradually reinforced. While most of the theoretical background and thematic contents are delivered as lectures, delivery training is conducted in the form of workshops. As discussed in Section 2.4.2, pedagogies should inform, crystalise, and justify teachers' act of teaching (Alexander, 2008a), which implies the importance of opening space to discuss theories and discourses. Especially for GCE, pedagogies might necessitate understanding a broader context in relation to a local context, which could suggest controversiality, dissensus, and tensions when approaching GCE. In this sense, it can appear irrelevant to increase delivery training as a component of teacher training. The focus could instead be better placed on discussions around challenges and controversies, and such focus could resonate with the importance of contextualisation of GCE, as APCEIU notes. Through these GCE LT training programmes, GCE could be efficiently introduced to more teachers, but it is doubtful if different values are dealt with in such a pyramid delivery in terms of disseminating GC to teachers.

In other words, the close relationship of APCEIU to the Government of Korea contributed to the efficiency of introducing GCE to formal education, as elaborated in the next section, but APCEIU's GCE policies also exemplify the compatibility of neoliberal features insofar as the Government of Korea seeks global competitiveness with the humanistic feature of UNESCO's perspective.

4.3.4 Global citizenship education in South Korea

GCE was officially introduced to formal education in Korea through GEFI and WEF 2015, as mentioned previously. Before then, there was the inclusion of global perspectives in education; however, the main actor was NGOs, not the government (Pak & Lee, 2018). NGOs in Korea have rapidly grown dependent on financial support from the government through participating in government-funded projects for domestic welfare and humanitarian aid for North Korea (Noh, 2019). Since Millennium Development Goals were internationally noted

and the Government of Korea sought to intervene in global issues through Official Development Assistance, NGOs have been actively involved in GCE (J. Shin, 2017), which also has relevance to governmental financial support following the governmental promotion of GCE.

This financial support helped NGOs to deliver GCE more actively but on the condition that they were closely in line with governments' policies (Noh, 2019). In this regard, NGOs' most common type of activities for GCE is in cooperation with schools, such as in-school outreach education and in-service teacher training (Sim, 2016; J. Shin, 2017). Due to their close link to governmental agencies, NGOs are unlikely to deliver diverse perspectives in their training work around GCE. In addition, about 50% of the GCE curriculum which NGOs bring is translated from overseas materials (Sim, 2016), which invites us to consider if NGOs could deliver diverse voices, including the local. Nonetheless, NGOs play a key role in promoting widespread GCE and bringing more participatory approaches to GCE in formal education in Korea.

In formal education, UNESCO was the sole player other than the government, which has not changed significantly for GCE, either. The host of WEF 2015 was the momentum of the government's active involvement in GCE. As WEF 2015 was planned to be held in May 2015, MOE initiated the GCE LT programme in January 2015 and selected GCE LTs based on their pedagogical activities in relation to GCE, EIU, multicultural education, and other relevant education (MOE, 2015b). LTs were given in-service teacher training in APCEIU, and those selected from the training were commissioned as national LTs. National LTs were sent to convey in-service teacher training to regional LTs selected at a metropolitan/provincial level. All the LTs were asked to participate in an exhibition at WEF 2015 and to introduce GCE policies and cases. Since 2015, the GCE LT programme has been run every year. Such a nation-led approach to GCE has generated GCE-related policies for the short term and built a top-down system to spread the policies effectively. Though it is doubtful that the programme could bring transformation in

teachers and schools (Pak & Lee, 2018), the government's active involvement in GCE was certainly boosted by hosting WEF.

The emphasis on GCE at a governmental level has abruptly increased GCE-related policies. The aspirational motivation for this could be found in the MOE's annual plan for education (2016), in which GCE is promoted as one of five core strategies in order to become a leading country of education in the world with other action plans of the expansion of educational cooperation through overseas development assistance and the reinforcement of global competences in higher education. That is, this clarifies that GCE is regarded as an instrument for the promotion of global leadership from Korea in education, which is on the linear extension of segyehwa policies.

Along with the national interest in GCE, there have been changes in the national curriculum. The area of GCE policy became lively as of WEF 2015, but the inclusion of global perspectives in a national curriculum was not new. As discussed before, the Seventh National Curriculum, enacted in 1997 as a part of segyehwa policies, presented concepts such as globalisation, global village, and human community and included EIU as one of the elective cross-curricular learning themes. Since the Seventh, the national curriculum has been revisited whenever it seemed necessary, and subsequently, there have been several revisions, including relatively more changes in 2007, 2009, and 2015. The 2007 revised curriculum additionally included education for sustainable development (ESD), education for human rights, and multicultural education (MOE, 2007).

As shown in Table 4.1, the 2009 version expanded the concept of citizenship, including a global community, mentioning 'pluralism' and 'citizen communicating with the world' stipulated in the curricular aim (MOE, 2009). The curricular aim of the 2015 version is analogous to the 2009 version, but the concept of GC is more specified as 'a sense of community' and 'democratic citizen' (KEDI, 2015). Also, the 2015 version officially introduced the term 'GCE' as one of the cross-curricular learning themes, although it is sub-categorised under multicultural education, as mentioned in Section 1.2 (MOE, 2015a). In

sum, a national curriculum has sought to include global perspectives in its curricular aim, which has been shaped with more details over time (KICE, 2015).

Table 4.1 The core aims of a curriculum in the 2009 and 2015 versions

Curriculum version	2009 version (MOE, 2009)	2015 version (MOE, 2015a)
Core aims of a curriculum	▪ Developing personal particularities and careers based on holistic development ▪ Being creative with new ways of thinking and challenges on top of basic capabilities ▪ Cultivating a life with dignity through understanding cultural knowledge and pluralism ▪ Participating in community development through considering and sharing with others as a citizen who communicates with the world	▪ Understanding self-identity and developing a personal career and life based on holistic development ▪ Being creative with diverse ways of thinking and challenges on top of basic capabilities ▪ Cultivating human culture through understanding cultural knowledge and pluralism ▪ Living together as a democratic citizen who communicates with the world in the sense of community

These changes are expected to be brought to practice in relation to global perspectives, but these remain at a philosophical level of the curriculum. The national curriculum of South Korea consists of two divisions: the general section and the detailed sections for each subject. The general section provides the framework of the curriculum design, starting with the vision pursued throughout the curriculum. Accordingly, each subject sets objectives, standards and evaluation of the subject and lessons and illustrates examples.

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Due to this subject-based curriculum, the inclusion of GCE as one of the cross-curricular learning themes tends to be superficially manifested only in texts and figure examples in practice. For example, more female figures are introduced in textbooks to promote gender equality (H. Cho, 2019). GC-related concepts such as sustainable development, environment, and cooperation are independently presented in social studies (D. Lee, 2014), which could be interpreted as subject knowledge. This subject-based curriculum helps teachers to perceive GCE as education based on subjects such as ethics studies, social studies, and history, though GCE is related to pedagogical approaches, not just contents (KEDI, 2015).

Although GC-related components have been added to a national curriculum over time, the rise of the term 'GCE' and GCE policy seemed to be severed from the practice. Seemingly, the national curriculum rarely provides relevant discussions, such as the concept of GC and how it is related to the curriculum, due to the lack of understanding at the governmental level (S. Lee, 2016). Moreover, there has been no discussion in relation to existing terms such as multicultural education, human rights education, and ESD, which brings more confusion to teachers. As a result, according to KEDI's research (2015), more than 60% of teachers answered that they were not familiar with the term itself. Another study conducted by UNESCO APCEIU (2018) a few years after KEDI's research shows that though there had been significant GCE policy at a governmental level in the meantime, about 55% of primary school teachers replied that they never took GCE training programmes. Also, the study indicates that more than half of primary schools are dependent on teachers' voluntary engagements rather than promoting GCE among teachers, while schools point out that one of the biggest challenges of GCE is the ambiguity of concept and the lack of teachers' professional competence in practice.

Such confusion and indifference in practice seem to result from the lack of understanding of GCE as well as guidance at a governmental level, although GCE has been nationally driven. Rather, the promotion of GCE policy through the Korean National Commission for UNESCO and UNESCO APCEIU has

helped the diffusion of UNESCO perspectives in formal education (KICE, 2018). As pointed out in Section 2.4.1, formal education should regain its role to serve the public good, for which formal education should encompass different voices and perspectives of GCE to ensure that a national curriculum could present different contexts in a nation-state. This notes the importance of discussion at a local level, but such confusion and indifference in practice would merely help GCE to be exploited in dominant discourses.

For example, the national-level GCE policy is implemented at a Metropolitan/Provincial level, and each school seeks to manifest this regional policy, which implies the significance of regional policy direction in relation to the school curriculum. Interestingly, each Metropolitan/Provincial Office of Education understands GCE differently, which is well-presented in the nature of departments in charge of GCE. According to KEDI's classification (2015), GCE is understood as education for a global leader in relation to cultural exchange and English education or as education for democratic citizenship, which shows the tendency to be a part of dominant perspectives when implementing GCE without discussion in depth. Also, it implies that GCE is understood in a neoliberal order to see global as another layer to achieve or as diversity to be experienced, as found in other studies on GCE in Korea (e.g., H. Cho & Mosselson, 2018; Pak & Lee, 2018; Y. Choi & Kim, 2020).

GCE is only encouraged as a part of elective activities at a school level and is promoted as a medium to achieve national interests, as exemplified in the case of hosting WEF 2015. In this regard, Pak and Lee (2018) call this strategy a *soft* nation-led policy, which means a top-down approach without the process of translation. In other words, GCE policy in Korea is nation-led in that its input is centralised through a national curriculum and following policies, but this has hardly led to the actual transformation of teachers and schools.

Rather, it is superficially approached. Informally it could be described as 'a box to be ticked'. Without relevant guidance, there is too much flexibility left in terms of what and how to implement GCE, which facilitates the marginalisation of GCE policy in the existing structure. This, therefore, easily combines GCE

Table 4.2 GCE pilot school programmes in primary school (SMOE, 2016)

School	GCE activities planned and conducted by each school
A	• Tasting food from other countries • Experiencing cultural activities from other countries • Making a scarf for Nepalese children • Writing a 'hope' letter to Africa through NGO • Sending trainers to the Third World • Experiencing the disabled
B	• Helping Nepalese through information and communications technologies • Fundraising through NGO • Developing global leadership through reading and discussion • Writing a journal of my dream • Experiencing Korean tea culture
C	• Understanding GCE in Kant's cosmopolitanism[21] • Experiencing cultural activities in other countries • Learning global issues • Running clubs for human rights, a sustainable world, and green growth
D	• Experiencing cultural activities in other countries • Developing multicultural sensitivity • Writing a 'hope' letter to Africa through NGO • Participating in 'Race for Survival' • Excursions to Korea's natural heritage approved by UNESCO • Taking a GCE-related class with students in other countries using information and communications technologies

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21 Compared to other schools which simply repeat the policy changes at the UNESCO level in their rationales, School C clearly mentions that its pilot programmes were designed following GCE based on Kant's cosmopolitanism which resonates with UNESCO's understanding of GCE. Accordingly, School C highlights individuals' responsibility for a global community, for which GCE pilot projects focus on sustainable development, human rights, multiculturalism, and peace.

with the dominant discourse of the structure, though the importance of GC is recognised as one of the curricular goals which philosophically encompasses a whole curriculum. Consequently, GCE is often regarded as tokenistic events, such as cultural exchange and fundraising, as shown in the reports from GCE pilot schools in Table 4.2.

Table 4.2 lists the programmes of GCE pilot primary schools in 2016. More specifically, SMOE recruits pilot schools for GCE and their reports regarding running pilot schools are used as a reference for guiding other schools in general. Schools A and D focus on helping the Global South. Problematically, this encourages a view of GC as a part of the structure of helpers and the ones who need help. School B also shows a similar view and explicitly states its neoliberal understanding, as shown in 'developing global leadership' through GCE. School C seeks to deal with global issues in Kantian moral cosmopolitanism but also limits global perspectives to achieving another layer called 'global' as shown in the activities separated from the local. All the school curricula tend to see GC in the separation of the global and the local, which easily leads GCE to tokenistic events to experience the global. Such understanding rarely extends the view to social justice closely related to the local.

As discussed before, formal education follows a national curriculum. Nonetheless, more discretion is gradually afforded to translate a national curriculum into practice at the regional and school levels, including individual teachers. However, since the nature of this discretion itself should be factored into the national curriculum, it is important to provide relevant guidelines in order to optimise policy (S. Lee, 2016). For this, each actor should be given the opportunity to discuss the policy in depth. Particularly in the case of GCE, the abstract concept of GC is another challenge to implement GCE, so relevant discussion is necessary. GCE policy in Korea seems to be made in the context of social and political necessity, of which the consequence is encouraging in that GCE is publicly recognised in formal education, but it is uncertain if GCE policymaking provides teachers and schools with pedagogical approaches to

consider why and how they teach GCE. Considering the context discussed so far, GCE has been implemented as a tokenistic policy rather than a pedagogy. Pedagogies require values and principles which inform, realise and justify practices in schools (see Section 2.4.2). Without them, pedagogies are merely teaching acts, and the role of teachers is limited to just technicians who know how to construct a class. In the same sense, GCE policy necessitates pedagogical guidelines that could transform individual teachers and schools. For this, it is of significance to open to, explore, and discuss diverse discourses in GCE, especially relevant to the local context, not assimilating UNESCO perspectives. Therefore, the following section discusses the implications of the Korean context on pedagogical approaches to GCE.

4.4 Implications of Korean context on pedagogical approaches to global citizenship education

GCE pedagogies are built upon the unilateral policy direction of descending from UNESCO, APCEIU, and MOE towards the Metropolitan/Provincial Office of Education, schools, and teachers in South Korea. This unilateral flow of policy implemented GCE efficiently, as shown in the GCE LT programme before WEF 2015, but it facilitates the unilateral flow of values in the policy. That is, in this case, UNESCO and APCEIU's perspectives and national interests. As discussed in Section 4.3.3, the UNESCO perspective has been criticised for delivering mainly Western perspectives that consolidate Eurocentrism and even ease the marginalisation of the local values in Korea while promoting GCE values as new and superior based on the universality of human values. Although UNESCO has been contributing to diffusing GCE with its active involvement, its emphasis on individuals' transformation for social change easily combines with national interests in the unilateral flow of policy, as shown in APCEIU's practice with the Korean Government.

This top-down policy direction seems to regard teachers as policy subjects, not policy agents (Ball et al., 2011). Teacher agency is of importance in terms of how and what teachers deliver in class though it is mediated by values in a wider context, including educational policies (see Chapter 3), which implies

that teacher agency is likely to passively emerge in the unilateral flow of policies and teachers easily remain as policy subjects. Hence, pedagogies should be built on the multilateral policy direction in which teachers could participate in policymaking through reinterpreting and crystalising pedagogies.

For this, it is of significance to provide teachers with relevant opportunities to empower their voices. Furthermore, it is crucial to understand pedagogies in the local context so that teaching practices are more relevant to the local context, and so is policy. Particularly for GCE, this could further contribute to diverse perspectives viewing globalisation by suggesting alternative paths to GCE. This thesis sees such potential brought through relevant teacher training. Therefore, this section seeks to review the current teacher training for GCE and explore the implications of the Korean context in accordance with the values and principles for GCE pedagogies suggested in Chapter 2.

4.4.1 Teacher training for global citizenship education

As a national curriculum is subject-based, initial teacher education tends to be run based on subjects. Since GCE is regarded as cross-curricular, initial teacher education corresponding to undergraduate degrees in Korea often excludes GCE (APCEIU, 2018). Otherwise, GCE is often regarded as a part of social studies, ethics, and English subject education due to the concentration of relevant content in these subjects (KEDI, 2015; APCEIU, 2018), which seems to fail to prepare teachers for approaching GCE as more than curricular contents.

In-service teacher education is dependent on external organisations such as Korean National Commission for UNESCO, APCEIU, NGOs, and Korea International Cooperation Agency (KOICA) (Goh, 2015). Since 2015, as mentioned earlier, APCEIU has closely worked with MOE and run national LT programmes for GCE. Those selected as national LTs take 30-hour-long teacher training and an additional 15-hour-long intensive course provided by APCEIU, which includes lectures and workshops on key concepts of GCE, sharing GCE cases and strategies, and consulting teacher educator activities

(APCEIU, n.d.). After this course, they are expected to be teacher educators in their regions. As pointed out in Section 4.3.3, this programme gradually increased the time allocated for delivery methods and presentation, emphasising the efficiency of GCE diffusion. This seems to spread the term 'GCE' to more teachers successfully, but also seems to consolidate the unilateral flow of GCE values from UNESCO, APCEIU, and MOE to practice. Besides this, APCEIU provides international teacher exchange programmes to help to widen teachers' insights on global perspectives. This programme bilaterally exchanges teachers between Korea and other countries, which includes Cambodia, Indonesia, Malaysia, Mongolia, Philippines, Thailand, and Vietnam, to teach major subjects, language, and extra-curricular classes. As discussed in Section 4.3.3, this programme seems to lack the guidance of timely interventions to lead to self-reflection on teachers' experiences as approached in a superficial manner (Yeo & Yoo, 2019).

GCE LT programmes help to spread GCE in Korea effectively. In 2019, 66 national LTs were selected, and they educated 604 regional LTs (APCEIU, 2019). This linear structure of LT programmes helps to spread GCE for a short term but rarely represents different voices of GCE. It is easy for teachers to engage with GCE at a technical level. This raises the question if this programme could have meaningful implications on pedagogical approaches to GCE. According to the survey of 1,006 primary school teachers in terms of challenges in GCE (APCEIU, 2018), the conceptual ambiguity of GCE (21.3%), the difficulty in securing time for GCE (20.9%), and the lack of interest in GCE (19.3%) are presented as the biggest challenges. This result shows that teachers still seem confused and less convinced about GCE, which makes teachers reluctant to achieve agency for GCE.

In this regard, Goh (2015) points out that teacher training should be provided with participatory experience to be continued in practice. Teachers are more likely to achieve agency when they experience and understand what they learn from teacher training courses. Similarly, A. Park (2018) also highlights the importance of school-based teacher training. Teachers' pedagogical decisions

are often dependent on their tacit routines, which they already have from their teaching experience, and their agency is achieved more easily when it is combined with their tacit routines. GCE, which is relatively new and ambiguous to teachers, is easily excluded because they do not know how to apply it in practice. Her research implies that teacher training for GCE could be more meaningful when it is provided within practice because they understand how to teach GCE better through reflection on their teaching style.

That is, when it comes to pedagogical approaches to GCE, which provide clarification and justification of GCE for teachers, it is doubtful if teacher education for GCE fulfils this in Korea. As discussed above, teacher education for GCE needs to diversify the ways to be delivered to ease the achievement of teacher agency for GCE. Furthermore, it is of significance to expose teachers to diverse values of global perspectives, which eventually helps them to understand and justify what they teach. The implications of the Korean context are discussed in the next section.

4.4.2 Contextual implications: alternative paths to pedagogical approaches

As values and principles of pedagogies for GCE, I suggested recognition of global perspectives, (active) open-mindedness, belief in social justice, seeing beyond what we see, reflexive questioning of what we know, and critical positioning in Chapter 2. They were dominantly discussed from the Western perspectives, as I admitted in Sections 2.3.2 and 2.4.1 before the relevant discussion. Therefore, these values and principles might contribute to preserving Western supremacy and the universality of Western perspectives and even consolidate the universal flow of values in the GCE of Korea since they are often manifested as new and better values, as shown in the analysis of values which UNESCO posits (Hatley, 2019). Although it is hard to ignore the current norms in the material reality we are living in, it is of significance to seek relevance at a local level and discuss the implications of local values in relation to contemporary society. Hence, this section seeks the contextual meaning of GC and GCE regardless of power imbalance in material reality.

For this, local values are further explored to help teachers and learners to understand GCE better based on their lived experiences, which would eventually contribute to different pathways to GC.

According to annual master plans for GCE from SMOE (2017; 2018; 2019; 2020), GCE is promoted on the grounds of Article 2 of the Fundamentals of Education Act, which articulates the philosophical rationale for education in Korea, highlighting the philosophy of *hongik ingan* [benefiting all of the people; Korean:홍익인간(弘益人間)]. Hongik ingan is originally regarded as the founding principle of a nation, *Gojoseon* [Ancient Joseon; Korean:고조선], established about 5,000 years ago and has been a philosophical ideology of education since the independence from Japanese imperialism in 1945. There are different approaches to understanding the meaning in detail, but it is commonly understood as the ideology which morally highlights altruism for others and communities and politically seeks democratic states based on humanism (e.g., Jeong, 2000; Sin, 2003; Kim & Shin, 2015). MOE (1958) elaborated on the reason why hongik ingan became the educational ideology of a nation-state, highlighting the meaning of hongik ingan as ideals of humanity such as ren[22] of Confucianism, love from Christianity, and mercy from Buddhism, not as a founding principle limited to nationalism. This emphasis on humanism resonates with the UNESCO perspective, as discussed in Section 4.3.3, which implies why hongik ingan is grounds for the GCE of Korea, where the UNESCO perspective is centred. As the philosophical ideology of education, hongik ingan suggests that education should cultivate human beings realising hongik ingan and education itself should benefit all humankind (Jeong, 2000), which seems to resonate with the idea of education as a public good (see Section 2.4.1). Hence, it implies that hongik ingan could be the grounds for GCE in that anyone could benefit from

22 See footnote 17 (p. 138)

the education which reflects and responds to social changes as MOE promotes hongik ingan as the grounds for GCE.

However, hongik ingan as an educational ideology has been criticised for being abstract. These idealistic values hardly reflect reality and postulate pedagogical directions (Jeong, 2000). The concept's tendency towards abstraction may arise out of its role in history, as the idea was brought back by neo-nationalists in the 1920s of colonial times, who wanted to unite nationalists ideologically divided into left and right to establish one liberated nation-state. When it became an educational ideology after liberation in 1945, considering the historical context of the continuing separation in the Peninsula, nationalism and ethnicism were dominant discourses of choosing hongik ingan as an educational ideology. Simultaneously, the concept served as a Western democratic concept that the U.S. military government projected (N. Lee, 2004). This implies that the ideology of hongik ingan was expected to be ambiguous and abstract in order to be inclusive of all the divisions in Korean society. This ambiguity of the concept remains a concept remote from practices (Sin, 2003; Kim & Shin, 2015), which implies that the concept hardly addresses a critical approach highlighting tensions and dissensus of existing practices. In this sense, hongik ingan seems to fail to include a critical perspective of GCE, as it contradicts itself through being abstract.

The concept of 'hongik ingan' is based on a myth which relates to the founding of modern-day Korea 5,000 years ago. The concept's association with a popularised myth could explain its survival among ordinary citizens. The meaning of the term 'hongik ingan' has changed over time (S. H. Kim, 2019). For instance, in primitive society, the meaning of hongik ingan was closer to benefiting the whole world, including humans and nature, because of the social priority of making a strong and affluent territory against potential attacks from other people. The term has a strong connection to Buddhism through its association with Buddhist dynasties, which lasted until Joseon was founded in 1392. Its Buddhist associations disappeared in Joseon, the last dynasty founded against the Buddhist dynasty and following Confucianism, and

through this process changed into a concept which emphasised the goodness in a ruler who could guide humans. The current meaning of hongik ingan, benefiting all of the people, was introduced by neo-nationalist intellectuals in the 1920s, which appeared to be influenced by Western humanism (I. Kim as cited in Jo, 2017). This historical context of hongik ingan shows how the term has been presented as a principle within a ruling group. Without making efforts to reflect multilateral perspectives, the term could easily convey a unilateral perspective from the authorities, which has no use in a critical perspective of GCE. Furthermore, the ambiguity of hongik ingan hardly provides pedagogical directions to GCE. Rather, it seems to justify the full employment of the UNESCO perspective on GCE in Korea by putting the gap between theories and practices. Pedagogies which provide teaching rationales for teachers require a space where teachers can question, understand, and justify their acts so that pedagogies eventually bring active engagements from multilateral levels, including teachers. In this sense, grassroots values such as uri and jeong are worthy of consideration to connect pedagogies with practices and diversify paths towards GCE.

Considering the context of Korea with strong collectivism, as elaborated earlier in this chapter, uri and jeong could reinforce the separation of the included and the excluded in society. Uri and jeong are often regarded as values to be discarded for reasonable judgements based on Western perspectives, but there are common grounds with solidarity for social justice, as explored below.

As in-group solidarity, uri is often criticised for its unilaterality which contributes to the exclusiveness of the group. C. Hong (2018) points out that uri does not become unilateral because of its in-group solidarity itself but because of how it is delivered. Her research on Korean American immigrant churches shows that the second generation of Korean American immigrants tends to struggle to balance two different cultures in themselves due to one-sided didactic approaches from their community to form uri membership. She argues that the concept of uri necessitates more critical ways to engage with tensions and to seek the mutual growth of both individuals and groups. These more critical

ways could also be found in jeong, another important and commonly accepted value in Korea.

Jeong is a bonding feeling to make in-group solidarity stronger and is often regarded as an obstacle to disrupting rational thinking, as pointed out earlier. However, such a perspective on jeong is based on the Western perspective. The traditions of Western philosophy dominantly show the tendency to see reason and emotion separated, opposed, and sometimes conflicted (Kišjuhas, 2018). The view has also dominated the way to understand traditional jeong in which there exist all the aspects of reason and emotion, and consequently, jeong is more likely to be understood as an emotion without reason (B. Choi, 1998). It seems to be an imperial perspective to understand jeong only as emotional bonding so that the proper understanding of jeong is required before discussing how jeong could help to deal with tensions and to make uri relationship more flexible.

Jeong is traditionally regarded as a moral norm in Korean society in that jeong could be interpreted as morally legitimate standards to criticise persons or organisations regardless of legal judgment (S. Kim, 2007). When jeong as a moral norm is understood in the reflection of Western philosophy, jeong seems inappropriate in terms of justice. However, the conventional interpretation of jeong based on Confucianism suggests that jeong includes both emotional feelings, closer to western reflection, and reasoning based on relationships (Ko, 2010). In other words, jeong presents the importance of understanding contexts, which helps to express emotions in an impartial way of relational contexts, so-called *hwa* [harmony; Chinese:和; Korean:화] as described in Doctrine of the Mean, one of the four authoritative books in Confucianism (Sung, 2013). Such an approach to jeong explains better its role as a moral norm in society.

In this sense, the concept of jeong encompasses concern and empathy for others as well as in-group bonding, which could be extended towards the outside of uri membership. That is, jeong enables one to be open and

connected to other relationships through empathising and making sense of others, and tensions could be embraced as a part of solidarity as shown in miun jeong (see Section 4.2), which grants the expandability of solidarity to uri membership.

Furthermore, S. Kim (2008b) suggests jeong from a socio-political perspective. He argues that such jeong-induced ethos is the basis for bringing uri activism for social justice in Korea. He holds that jeong "brings a multitude of otherwise separated and disjointed 'I's into a common forum, and impels them to reflect upon their socio-political identity through various forms of talk, and, finally, helps them revitalise citizenship by reconstructing 'our' world" (p. 71) as evident in nationwide movements such as the 80s' democratisation movement[23] and 2002 candlelight vigil movement[24] for the revision of the Status of Forces Agreement (SOFA)[25]. In both movements, there were triggers for nationwide movements which enabled people to empathise and take part in movements though they were not directly related to incidents. He postulates that jeong enables us to form various ways to express concern and to bring

23 After the 1980 Gwangju Massacre, many student activists protested against Chun Doo-hwan's dictatorship. One of the student activists, Park Jong-chol, was detained in January 1987 and died from torture while interrogated. The truth of his death was suppressed initially and disclosed in May 1987, which inflamed public sentiment and triggered June Democracy Movement in 1987.

24 In 2002, a U.S. military convoy passed along a national country road near Yangju to undertake a training exercise. One of the armoured vehicles struck and killed two 14-year-old Korean schoolgirls as they walked along the side of the roadway on their way to a birthday party. Due to the SOFA that U.S. military personnel's official duties fall under U.S. military jurisdiction, jurisdiction can only be transferred to Korea at the discretion of the U.S. military commander. In this case, the U.S. commander refused to do so, and the driver and the commander of the vehicle were found not guilty of negligent homicide, with which they were charged. This led to nationwide anti-American protests, which urged the revision of the SOFA.

25 A SOFA is an agreement between a host country and foreign military forces in the country.

citizen-led activism as a form of uri responsibility, a collectivistic responsibility towards social justice. Uri responsibility calls for vigilance against the unreasonable state of jeong in any relationships with individuals, institutions or even nation-states (Ko, 2010). The recent candlelight vigil movements, which were expressed as the solidarity of the wrath at the authorities and eventually led to presidential impeachment in 2016 (The Hankyoreh, 2017), are an exemplifier of uri activism against social injustice to make things right as shown in the widespread slogan of the activism, '*Ige naranya?*' ['this cannot be a nation-state'; Korean: 이게 나라냐?].

Also, throughout the recent pandemic, Covid-19, Korea has been handling the coronavirus successfully in comparison, although the outbreak started earlier than in other countries. The reason for this success seems to be found in strong collectivism to highlight national solidarity (Sorman, 2020), while the failure of the West seems to be resulted from the cultural tendency to reward individualistic values such as nonconformity (Frey, 2020). When this is simply put in the structure of Western hegemony, this kind of collectivism is likely to be understood either as inferiority in relation to Western supremacy or nationalism to put national interest over individuals. However, according to a recent survey examining Korean society regarding this issue (Cheon, 2020), this dichotomous view of collectivism and individualism seems wrong. The result of the survey shows that there is no meaningful correlation between those who follow the rules to collectivism, authoritarianism, and being obedient. Rather, they tend to be individualists seeking collectivism, which suggests the importance of different paths to understanding citizenship in Korea.

In summary, the concept of jeong, as a tacit norm of Korean society, helps uri membership to be consolidated and to be critically flexible when it seems reasonable, which could be important to understand collectivism in Korea. Korean collectivism tends to be understood merely as the former to highlight oneness rather than critical collectivism, which could be relevant to the concept of GC and GCE in the context of Korea. These *critical* collectivistic values of jeong and uri could help to have the excluded and the oppressed heard and

empathised in society, which contributes to building a socially just ethos for everyone (see Section 2.4.2.3), although they need to be carefully approached due to dominant ideas attached to these values (see Section 4.2). Regardless, these values could provide alternative paths to GCE pedagogies and eventually contribute to GC being free from western supremacy.

4.5   Conclusion

This chapter provided the context of Korea, where this study is conducted, which includes how global perspectives have been generally manifested, how formal education is generally structured and has addressed GCE, and what implications the Korean context has in terms of pedagogical approaches to GCE. It discussed collectivistic values, such as uri and jeong in Korea, which are often understood within the framework of Western values and combined with neoliberal values to promote national competitiveness in education as well as the global economy. This seemed to ease the unilateral flow of GCE policies from UNESCO, APCEIU, and the government to schools and teachers. Such unilateral flow in neoliberal ethos seems to contribute to the emphasis on teachers as policy subjects, not policy agents.

Especially teachers who grew up and worked in the abovementioned context of Korea might perceive GC and GCE in accordance with governmental approaches to global perspectives. The unilateral flow of GCE policies, while paradoxically emphasising oneness, limits the space to bring individual teachers' perceptions, ultimately narrowing down the meaning of teachers as agents. Hence, this study explores individual teachers' agency for GCE in practice, in terms of their perspectives and their pedagogical decisions, in the context of Korea.

The following chapter provides the methodology and methods of the research to show how this chapter and the previous chapters are connected in terms of data collection, findings, and discussion, which makes this thesis more rigorous as research.

Chapter 5 Research design: methodology, methods, and analysis

5.1 Introduction

As overviewed in Chapter 1, this research is designed on the grounds of post-positivist realism. This chapter describes post-positivist realism as a methodology that includes methods and an ontological and epistemological lens for this study. Ontological and epistemological positioning requires philosophical discussion on the nature of reality and knowledge. However, post-positivist realism is employed as methodological grounds in this study, so this chapter seeks to describe post-positivist realism as a methodological approach rather than advocating for it for philosophical reasons.

This chapter introduces post-positivist realism and provides its rationale for this study. The next section overviews the structure of this study in accordance with a post-positivist realist view, and more detailed information on methods, data collection, including sampling and timeline, and data analysis is provided. Subsequently, ethical considerations for conducting data collection and analysis are followed. Lastly, this chapter concludes with a discussion on the potential impact and limitations of a post-positivist realist view on this study.

5.2 Post-positivist realism

Many publications on methodologies understand the world in the dualism of positivism and constructivism (e.g., Mutch, 2005; Cohen, Manion, & Morrison, 2013; Merriam & Tisdell, 2015). Positivism which understands a reality independent from human experience tends to reduce reality to one single flat reality and easily reinforces the existing knowledge of authority, such as the West and the male (R. Moore, 2013). On the other hand, constructivism understands a reality in which individuals develop their subjective meanings and interpretations (Pring, 2015). As society becomes more complicated, constructivism which allows more room to consider situated knowledge tends to be more popular than positivism. However, a constructivist perspective

could fail to offer meaningful implications of findings on society outside the context of research settings (Cohen et al., 2013). Furthermore, its epistemological ontology could easily drift towards relativism (R. Moore, 2013).

In order to resolve these problems coming from a dualism, post-positivist realism suggests a switch from epistemological ontology to ontological epistemology. Traditionally, realism is regarded as a positivist view which sees knowledge as certain and universal. However, the recent post-positivist views, such as critical realism and social realism, see knowledge as fallible and tentative though committed to the existence of a reality independent from human experiences like traditional positivist views (R. Moore, 2013). In other words, a reality ontologically exists, not conceived by human interpretations as constructivism suggests, but epistemic approaches to reality could be revised from a realist perspective.

The ontological realism and epistemological relativism of post-positivist realism offer robust methodological grounds to GC and GCE, which this study explores. These principles of post-positivist realism resonate with the idea of GC and GCE to pursue collective goodness existing independently from human experiences. The principles also open up different interpretations, as introduced in Chapter 2. Due to this emphasis on ontological reality, while allowing different interpretations (epistemological relativism), post-positivist realism highlights causality, which focuses on understanding why the current practice occurs rather than describing how the current practice is. This exposes social conditions which could inform the current practice for better practice by suggesting policy directions based on normative social frameworks imagined. This production of trans-factual knowledge differentiates post-positivist realism from constructivism, where knowledge is situated and relative. This also resonates with the critical tradition that triggers social transformation in a material reality by suggesting a normative imaginary of society (see Section 2.5.1.1). In this sense, post-positivist realism offers a strong methodology to this research which seeks better practice of teacher education for GCE based on the current teachers' experiences in GC and GCE.

As listed in Table 5.1, a reality exists independently from human experience from a post-positivist perspective. Human beings attempt to describe a reality, but it is based on human interpretations, so these epistemic approaches could always be revised. More specifically, discourses around GC and GCE seek collective goodness in a global community, and social justice is increasingly prioritised by academia (e.g., Bourn, 2014; Pantić, 2015; Tarozzi & Torres, 2016; H. Cho & Mosselson, 2018). However, there is a lack of practical clarity in defining to whom social justice ought to be allocated, how social justice ought to be distributed, and under what boundaries (Miller, 1999). Accordingly, each definition of social justice could suggest different visions of social justice, which means that the ways to understand and perceive social justice could be different. In other words, if social justice is a part or a whole of a reality that human beings seek to achieve, a post-positivist realist view points out that the ways to understand an ontologically existing status of social justice could be different.

Table 5.1   The relation of post-positivist realism to perspectives on social justice

Post-positivist view	Perspectives around GC and GCE
Ontological realism - A reality exists independent of human experience	Social justice
Epistemological relativism - Epistemic approaches to a reality - Knowledge attempting to describe a reality - Tentative and fallible	Different approaches to social justice (Andreotti, 2011) - Neoliberal: Global borderless market economy based on rational choices to benefit society - Humanistic: Rational consensus to define a better, prosperous, and harmonious future for all - Post-colonial: Recognising the current dominant modes of being and thinking, and requiring a shift of ways of knowing and relating

This seems similar to constructivism in that social justice is differently understood, dependent on interpretations. However, post-positivist realism seeks to find the best explanation based on existing concepts and theories for liability (McPhail & Lourie, 2017). For example, in describing social justice, human beings suggest different descriptions of social justice, as Andreotti (2011) summarises in Table 5.1. A neoliberal approach sees social justice as a market economy made of rational choices, which indicates consumerism and free trade agreements in practical terms. From a humanistic approach, social justice is seen as achieving a consensus of a better, prosperous, and harmonious future for all among equal members. This view is presented as a form of global governance and volunteering partnerships. Additionally, a post-colonial approach to social justice recognises the dominant modes of thinking and encourages different ways of knowing. This approach sees conflicts as learning opportunities and emphasises unlearning taken-for-granted assumptions. Each approach could be the starting point of research and revised to understand empirical data better, which eventually seeks to find trans-factual causality. Another example could be different ways of understanding global perspectives discussed in Chapter 2. Compared to Andreotti's example, which describes epistemic orientations, the categorisation in Chapter 2 tries to approach perspectives around GC and GCE from a more empirical level in order to understand how ordinary people understand global perspectives and what they see through them, introducing the concept of common sense.

This empirical level of understanding of reality is the part of reality we experience and interpret. Since post-positivist realist advocates that empirical facts include at least a small part of reality, the attempt to understand reality starts from human experience, even including ones interpreted in extreme relativism rather than discarding them (Danermark et al., 2002). This empirical level could be phenomenologically approached, but it shows a limitation in explaining causality, which a post-positivist ultimately seeks. Causality requires structural analyses of why the phenomenon happens, which human experiences rarely offer in isolation. Therefore, a post-positivist claims that

ontological reality can be approached in a structured reality. According to Bhaskar (1975/2008), an influential academic of critical realism, a reality is stratified and structured, consisting of three ontological domains: empirical, actual, and real domains (see Figure 5.1). The empirical domain of reality refers to a reality that human agents understand as they experience and interpret certain events. The actual domain indicates a reality happening regardless of experiences. The real domain of reality means certain conditions in which certain events human agents experience happen, so-called *causal mechanisms*. Ultimately, post-positivist realism seeks to discern these causal mechanisms through observable experiences. In this sense, a post-positivist view enables us to analyse further than what is found in empirical data, opening up the space for a researcher to attempt to describe a reality based on potential causal mechanisms.

Figure 5.1   An iceberg metaphor of ontology of a post-positivist realist view (Fletcher, 2017, p. 183)

Empirical Level
-experienced and observed events
-events understood through human interpretation

Actual Level
-events occur, whether observed or not

Real Level
-causal mechanisms within objects or structures cause events at empirical level to occur
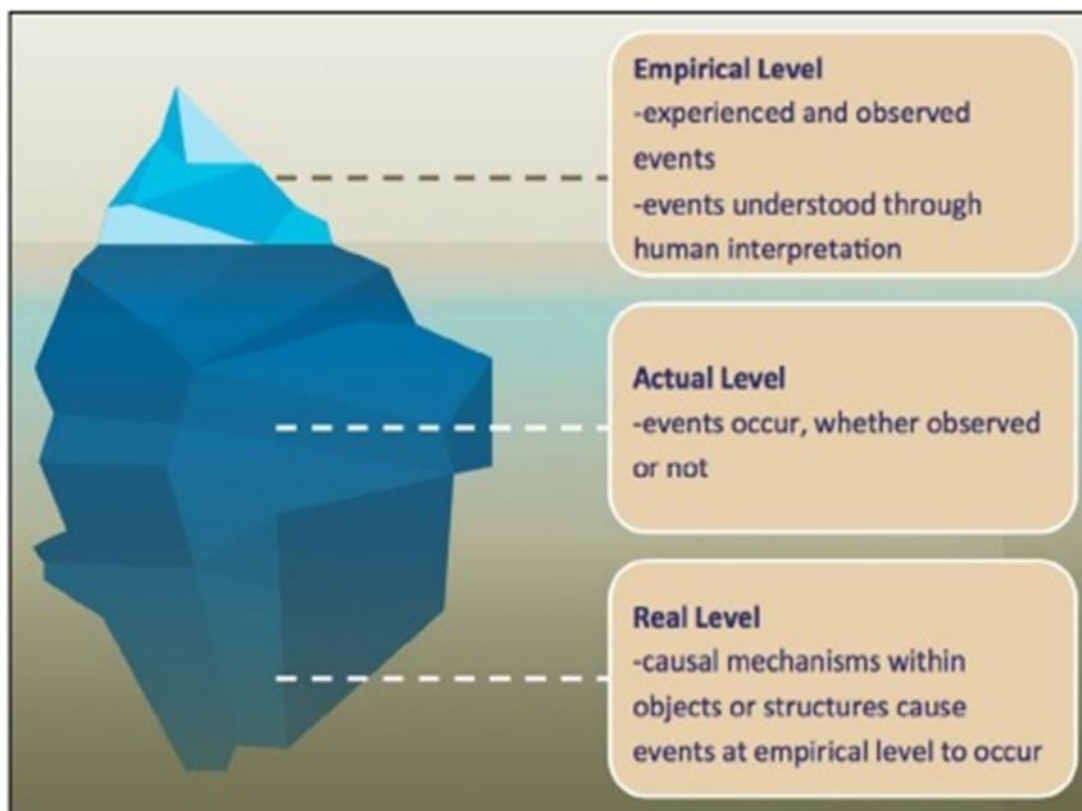
In short, these three domains of ontological reality offer a methodological framework to explore reality in depth. Especially the increased complexity of contemporary society necessitates deeper structural analyses to understand reality, for which a post-positivist view provides the grounds.

Furthermore, exploring causal mechanisms and social conditions of empirical observations consequently leads to the potential transformation of society in their own perspectives. Social justice is understood in their own terms, but as suggested in Section 2.4.2.3, GCE should project social justice as a democratic process where everyone can participate through facing tensions and struggles between domination and oppression. In this sense, exploring causality based on understanding different interpretations resonates with the social justice which GCE seeks. This eventually broadens the discussion on individuals towards a wider context.

More specifically, the principles of methodological approaches in a post-positivist realist view could be outlined as follows: conceptualisation, fallibility, causality, and judgmental rationality. Above all, a post-positivist realist methodology begins with conceptual abstraction. In order to understand reality in depth from the empirical domain of reality, abstraction is essential. Abstraction entails conceptualisation and, through this conceptual abstraction of understanding empirical knowledge, transcendent knowledge could be produced. However, this knowledge could always be replaced with one of a better fit to reality since post-positivist realism sees knowledge in relation to how valid theories and concepts could be articulated (McPhail & Lourie, 2017). Moreover, while a traditional positivist view focuses on events themselves, a post-positivist view emphasises causality. In traditional realism, the observable regularities of events are more important because they enable us to predict events in society. On the other hand, a post-positivist view highlights social conditions and the causal mechanism of events in that there are particular social conditions which enable us to facilitate causal mechanisms and to mediate agents in a certain way. This is because all social structures exercise the power of authority (Psillos, 2007). In this regard, a post-positivist view

focuses on causality more than the events themselves. Lastly, judgemental rationality suggests that knowledge is socially produced and validated at the same time (R. Moore, 2013). Despite its fallibility, some knowledge is more valid in terms of informing us about reality because it has been collectively judged to be reliable across time and space (McPhail & Lourie, 2017), which implies the possibility of generalisation and policymaking in knowledge. Also, this principle enables a researcher to reach concluding points with more certainty of a reality based on the rational grounds of evidence despite fallibility and relativism (Khazem, 2018).

Based on these principles above, a post-positivist view of realism provides a robust methodology with this study which explores teacher agency for GCE in Korea and further discusses teacher education in relation to findings from empirical data. The process of abstraction allows a researcher to discuss more generalised topics, although generalisation here indicates transcendent conditions which consider fallibility, not universal conditions (Danermark et al., 2002). Hence, post-positivist realism offers a methodological boundary to consider social implications of the empirical domain of reality, which enables us to expand the discussion from teacher agency for GCE to teacher education in this research. In addition, the notion of a causal mechanism in post-positivist realism allows us to understand teacher agency in individual teachers and broader social structures, which eventually helps us understand that certain knowledge is produced in particular situations through investigating social conditions which reinforce causality. While a constructivist view situates this knowledge in a certain context, such as the West or the indigenous, a post-positivist view of realism helps us to expose the power dynamics by examining causality to reproduce the knowledge (R. Moore, 2013). That is, post-positivist realism provides a methodology which emphasises the emancipatory role of knowledge, which resonates with the idea of promoting social justice in this research. The following section elaborates upon the methodological framework of this study in relation to other chapters.

5.3 Methodological framework

This research explores how primary school teachers' agency emerges when teaching GCE in Korea and suggests the implications of findings on teacher education as introduced in Chapter 1. According to a post-positivist view of realism, the empirical domain of reality could be understood as a small part of a bigger process (Carter & New, 2004). As mentioned in the section above, a post-positivist realist view believes that any empirical interpretations have some degree of reality. In this regard, post-positivist research supports and necessitates data collection from a certain context, as in other empirical studies. Hence, this study is based on the empirical data in the context of Korea, in which GCE is officially introduced to its national curriculum and which claims itself as a leading country of GCE, as illustrated in Chapter 4. The scope of data is limited to primary school teachers working in Seoul, as stated in Section 1.6.2.

Initially, this research started from the phenomenon that GCE practice is heavily dependent on teachers in terms of their interest and passion in GCE, despite a government-led approach to GCE in Korea (see Section 1.3). GC and GCE tend to be dominantly understood from neoliberal and humanistic orientations, globally and locally, as discussed in Chapters 2 and 4. Thus, this study was conducted to suggest directions to help more teachers achieve agency for GCE in a more critical way through understanding teachers interested in GC and GCE and their practice. For this, this study posed questions about how teachers perceive global perspectives and where their outlooks come from.

However, while proceeding with interviews, some challenges were raised (see Chapters 6 and 7 for more detailed discussion): first, teachers interested in GC and GCE often change or give up their approaches because they feel strained by their surroundings; teachers not interested GCE often fail to see GCE out of a neoliberal perspective although their personal perspective is far away from it. In either case, the gap was found between teachers' perspectives and pedagogical practice, although they achieved agency for GCE, which implies

that pedagogy fails to justify and clarify teachers' practice and teachers remain in the technical role in which teachers merely deliver curricular contents. This suggests that mere changes in individual teachers would fail to bring more GCE into practice. These challenges showed that teacher agency for GCE is neither achieved from their passion nor based on their perspective. Rather, they implicitly pointed to other contextual factors when teachers achieve agency for GCE in practice. Accordingly, a different model of agency, which highlights a wider context, was needed to embrace the challenges raised during data collection. Hence, referring to the meaning of pedagogy (Chapter 2) and the concept of a figured world (Chapter 3), the revised model of teacher agency was developed in Chapter 3, which shows how empirical knowledge becomes transcendent knowledge through conceptual abstraction, as explained in the previous section.

This research progress was allowed by employing a post-positivist realist methodology. As in other methodologies, the methodology of post-positivist realism entails scientific reasoning of inference. There are four modes of inference: deduction, induction, abduction, and retroduction. While deduction, which starts from universal guidelines, and induction, which begins with observations to draw more valid conclusions about observations, are commonly used in science, abduction and retroduction are distinctive modes of inference used in realist methodology (Danermark et al., 2002). Abduction refers to the inference which re-conceptualises the framework of sets of concepts or theories in a different way. For example, the way to re-conceptualise a model of teacher agency in this research, as described above, follows an abductive way of inference. Retroduction refers to arguments towards constructing trans-factual conditions of the empirical. More specifically, this research seeks to find causal mechanisms and social conditions from the empirical level of teachers and GCE involving retroduction. Seeking the basic prerequisites of a problem enables us to discuss the problem in a wider context, which helps a researcher to argue for social transformation in relation to the problem.

Generally, realist research follows finding tendencies, re-conceptualisation (abduction), and finding causal mechanisms based on revised ones (retroduction) (Fletcher, 2017). McPhail and Lourie's study (2017) exemplifies how this methodology could be employed in empirical research. Their work uses different terms from Fletcher's but shows the same flow of abduction and retroduction. Table 5.2 summarises a realist methodology employed in their research and presents the main modes of inference. As described above, the flow of this research also follows this framework of recognising problems, organising a model, and revising a model, as shown in Table 5.2. Accordingly, Table 5.3 further illustrates how this research employs this flow of Table 5.2 with the chapters corresponding to each stage of the methodology. I note that the order of chapters does not correspond to the methodological flow as indicated in Table 5.3, as it is easier for readers to follow contents when they are organised by topics, not by the temporal order of research.

Table 5.2   The flow of a post-positivist realist methodology

Recognition of problems	Potential research questions	A B D U C T I O N
Organising framework	Literature review • A macro view of the problem • Fieldwork design	
Collecting data	Facing challenges • Finding contradictory themes • In need of revising the framework	
Analytic framework	Developing a translation device • Finding key concepts to connect to underlying causal mechanisms from the literature • Re-conceptualising initial framework	
Analysis of data	Analysing causal mechanisms	Retro-duction

Table 5.3 The application of methodological order shown in Table 5.2

Recognition of problems	Potential research questions	- GCE practice dependent on individual teachers - Problematic curricular contents	Chapter 1
Organising framework	Literature review - A macro view of the problem - Fieldwork design	- Global perspectives recognised in academics and practice - Pedagogical approaches - The concept of agency	Chapters 2, 3 & 4
Collecting data	Facing challenges - Finding contradictory themes - In need of revising the framework	- Strong structural factors found in teacher agency for GCE	Data collection
Analytic framework	Developing a translation device - Finding key concepts to connect to underlying causal mechanisms from the literature - Re-conceptualising initial framework	- Bringing key concepts of a figured world - Developing a model which reflects key concepts and exposes causal mechanisms	Chapter 3
Analysis of data	Analysing causal mechanisms	- Analysing findings and causal mechanisms	Chapters 6 & 7
Post-positivist realist methodology		**Application to this research and corresponding chapters**	

As shown in Table 5.3, this thesis starts with the problems identified in Chapter 1. Chapter 2 and the first part of Chapter 3 discuss existing concepts and theories in relation to the problems. In a post-positivist realist methodology, the existing concepts and theories have an important role since they are the starting point to suggest a better explanation of events with the premise that

they are fallible. This thesis discusses global perspectives, pedagogy, and agency from the existing theories and concepts of Gramscian common sense, Freirean critical pedagogy, and a figured world in a critical theoretical manner, as discussed 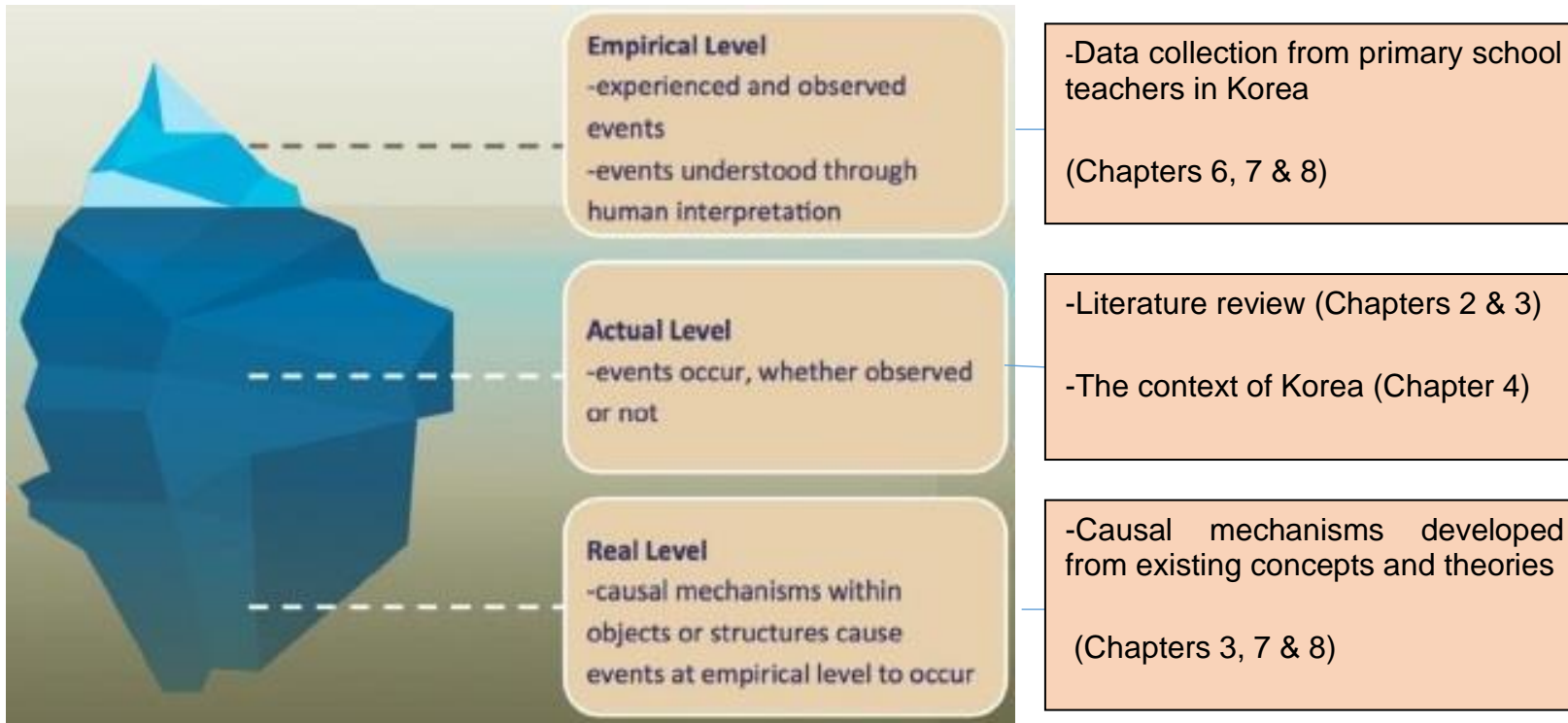in Section 2.5. Particularly, the concept of agency emerges to bridge the gap between teachers' global perspectives and practice (pedagogy). Also, Chapter 4 provides a more detailed context in relation to the problem I identified.

As described above, this research initially started under the assumption that teachers could more easily achieve agency for GCE when provided with teacher training in which teachers understand and justify their practice, exploring diverse perspectives. Accordingly, data were collected to understand the co-relation of teachers' perspectives and teacher agency for GCE. However, the challenges faced during data collection suggested that pedagogical approaches to GCE could remain didactic and flat regardless of teachers' perspectives, which eventually introduced the concept of figured worlds full of artefacts to the concept of agency, as discussed in the later part of Chapter 3. This revised model appeared better equipped to explain the initial findings from data, which eventually helped me to analyse causal mechanisms and social conditions in relation to teacher agency for GCE. The analyses of these findings are discussed in Chapters 6 and 7.

In sum, a post-positivist realist methodology helps understand problems closer to an ontological reality by analysing prerequisite conditions of empirical data shown in practice. Figure 5.2 demonstrates how this research sits in a post-positivist realist ontology, although simplified. As following three domains of reality illustrated in Figure 5.1, this research collects data from primary school teachers in Korea as human interpretations at an empirical level deliver at least some aspects of reality (Fletcher, 2017). Subsequently, academic discourses and the context of Korea are explored to understand the actual domain of the reality of GCE. The dissonance found in empirical and actual levels eventually helps to reveal a real domain of reality. In addition, chapters corresponding to each domain of reality are indicated.

Figure 5.2   The application of a post-positivist realist ontology to this research

Empirical Level
-experienced and observed events
-events understood through human interpretation

-Data collection from primary school teachers in Korea

(Chapters 6, 7 & 8)

Actual Level
-events occur, whether observed or not

-Literature review (Chapters 2 & 3)

-The context of Korea (Chapter 4)

Real Level
-causal mechanisms within objects or structures cause events at empirical level to occur

-Causal mechanisms developed from existing concepts and theories

 (Chapters 3, 7 & 8)

The ontology of a post-positivist realist view (Figure 5.1)   **Applying to this research**

5.4 Research design

The employment of a post-positivist realist methodology rarely limits research methods, as evident in other studies (e.g., Fletcher, 2017; McPhail & Lourie, 2017). These studies rather support the openness of research methods in post-positivist realist research. Accordingly, this research follows the flow of a typical qualitative project, such as literature review, data collection and data analysis, while exploring participants' interpretations of GC and GCE and their pedagogical decisions in terms of GCE. Hence, research questions are open-ended and qualitatively designed to facilitate the observation of their subjectivities. More details of the research design are provided in this section below.

5.4.1 Overview of research methods

This research employs qualitative research methods as Table 5.4 shows the overview of research methods corresponding to the research questions of this research, although it is simplified. Three different kinds of methods were applied to conduct research in a triangular manner for validity: semi-structured interviews, focus group discussions, and the collection of relevant documents. Also, the observations on participants were implemented for the duration of each of the research procedures, including interviews, focus group discussions, and informal conversations. Qualitative observations allow a researcher to take field notes on participants' behaviours, words, and activities (Creswell, 2014), which were recorded in an unstructured way. Additionally, interviews were conducted in a semi-structured way, and this allows a researcher to understand participants in a more direct manner. Lastly, this research collected data from documents created for class, such as lesson planning and teaching materials, as well as reflective writing as a part of focus group discussions. This documentary evidence helps a researcher to understand participants in a written form in which participants attend to topics with thoughtfulness and longer time (Creswell, 2014).

Table 5.4 Applicable methods to research questions

Overarching research question	
How does primary school teachers' agency emerge to deliver global citizenship education in Korea, and what are the implications on teacher education?	
Sub-questions	Methods
1. How is the concept of agency defined, and how is it related to teachers' pedagogical approaches in GCE?	Literature review
2. What are Korean primary school teachers' perspectives on GC and GCE?	Data collection • Semi-structured interviews • Focus group discussions • Documents- personal details and notes written during the focus group discussion sessions
3. What are the main features when Korean primary school teachers make pedagogical decisions in relation to GCE practice?	Data collection • Semi-structured interviews • Focus group discussions • Documents- lesson planning and teaching materials

The choice of interviews as one of the research methods was an obvious choice since this study explores teachers' perspectives and pedagogical decisions in practice. Interviews enable participants to discuss and express their own views and interpretations (Cohen et al., 2013), which provides a powerful tool to explore teachers' understanding of GC and GCE, and their intentions and views behind their pedagogical decisions. This research was conducted in a semi-structured way because there are certain areas to be explored, such as how teachers understand GC and how they run their classes (see Section 5.4.3.1). As a purposive conversation, however, semi-structured interviews are open to researcher bias because they are based on questions constructed by researchers (Cohen et al., 2013), which implies the importance of researcher reflexivity, as pointed out in Section 5.4.6. Also, participants could get tired of interviews for reasons such as topics and times of interviews,

which could lower the validity of interview data explicitly articulated in detail (Dyer, 1995). Hence, focus group discussion was chosen to give participants relatively less influence from a researcher and more interaction among participants.

As discussed later in Section 5.4.3.2, focus group discussion empowers participants to speak out in their own words by placing them in the interactive discussion within a group (Morgan, 1988). Although a researcher provides topics, focus group discussions help participants' views to dominate the session, not a researcher's, which makes it useful to triangulate with traditional forms of methods, including semi-structured interviews (Cohen et al., 2013). This suggests that focus group discussions could be useful for understanding participants' perspectives, for which I used this method to explore teachers' personal perspectives on GC and GCE rather than teachers' pedagogical practice in GCE. Thus, each focus group member was decided regardless of GCE experience, but their cultural homogeneity as Korean was considered for better discussion.

Furthermore, focus group discussions could be difficult to facilitate since a researcher cannot control who would actively participate in the discussion, what would result from interactions, and so on. For this reason, skilful facilitation is required in focus group discussions. Since I am a novice facilitator in focus group discussions, I decided to organise the procedures of discussions in order to run sessions more effectively. For this, I followed the suggested procedures of Open Spaces for Dialogue and Enquiry (OSDE) (Andreotti, 2011) because these are the practical application of Freire's critical pedagogy in which this study is theoretically framed as discussed in Section 2.5.1.3. I note that topics were carefully chosen based on participants' cultural and social experiences as Korean nationals.

Both semi-structured interviews and focus group discussions risk losing data in relation to contexts and non-verbal expressions while transcribing data collection (Cohen et al., 2013). Therefore, I collected written data from

participants and crosschecked my understanding with participants when it was unclear in order to triangulate data.

Table 5.5 presents the structure of data collection in accordance with a temporal flow of study. The division of phases eases the distinction of participants' activities, and one phase means that each participant takes part in each method at least once. Phases were divided only to ease the process of data collection. I note that phases do not imply gradual changes in terms of the depth of data. Generally, each phase took about one month due to the number of participants and their busy schedules. Also, I intended to spread phases over time to see the continuity and consistency of data. A more detailed description of participant selection and methods are followed in the next section.

Table 5.5   Applicable methods to temporal phases of data collection

Phase	Phase 1	Phase 2	Phase 3	Phase 4
Methods	Initial semi-structured interviews	Focus group discussion Semi-structured interviews	Focus group discussion Semi-structured interviews	Focus group discussion Exit semi-structured interviews

5.4.2   Selection of participants

Following qualitative research methods, which are elaborated on in the next section, a small sampling size was aimed to ensure the feasibility of data collection within the constraints of time, cost, and the number of researchers (Cohen et al., 2013). Specifically, focus group discussions, which emphasise in-depth discussions on topics and interactions among participants, recommend the number of participants to be between four and 12, and 20% more than the aimed number due to the possibility of losing some participants. Thus, this research aimed to recruit nine participants with the goal of more than six actual participants.

Additionally, for successful focus group discussions, the homogeneity of background among participants is required because it is likely that discussions lose focus otherwise (Cohen et al., 2013). Hence, as discussed in Chapter 1, participants are primary school teachers in Seoul, Korea. They all work in state schools where the same structure and educational policies are implemented under the Ministry of Education (MOE). Participants are selected among primary school teachers living and working in Seoul, which, as a metropolitan capital city, is more exposed to diverse cultures through, for instance, high levels of tourism and residents who are either not Korean citizens and/or who were born abroad, which provides more opportunities to think or experience the impact of global perspectives on daily life. Also, participants living in the same city eased the management of data collection.

Furthermore, participants were selected among those interested in GCE because they should be able to convey classes on GCE-related issues from their points of view. In Korea, as discussed in Section 4.3.4, GC implicitly manifests as one of the core curricular goals. GCE is officially included as one of the cross-curricular learning themes of a national curriculum, not as a subject. The elements of GCE spread discretely throughout the curriculum with a concentration on social studies (J. Lee & Lee, 2015). As long as teachers follow core subject standards listed in a national curriculum, teachers' autonomy is guaranteed in terms of what to teach and how to teach in class, although prescriptive details of each subject follow textbook materials. As described in the educational context of Korea (see Section 4.3.1), teachers tend to follow textbooks because of time constraints and convenience. In this regard, the implementation of GCE in practice depends on teachers' decisions, which means that teachers' interests in GCE are one of the imperatives to successful research outcomes, especially for their voluntary participation in a long-term research project.

The importance of teachers' interests in the implementation of GCE signifies the lack of clarity of sample frames. When the population of interest is rare, the selection of participants is eased using snowball sampling, in which a

researcher identifies a small number of individuals to identify potential participants (Cohen et al., 2013). Because I, a researcher in this study, have worked as a state primary school teacher in three different schools for more than 11 years, I was fortunate enough to have contacts who could identify potential participants. In Seoul, state primary school teachers are required to transfer to another school every five years, which means that teachers have new colleagues transferred from another school, sometimes even from another educational district, every year.

Alongside this, volunteering sampling, which relies on volunteers, was used. Specifically, the group of GCE Lead Teachers (LTs) certified by the Seoul Metropolitan Office of Education (SMOE) was contacted. Because I am still a primary school teacher in Seoul on study leave for research, the list of LTs, including national LTs and their schools, could be accessed through the official administrative system for teachers called National Education Information System. Since the list showed the names of schools and LTs, LTs were contacted through their school staff by phone, but they could not be identified in case of their transfer to another school due to privacy. Also, I posted online advertisements on non-profit teachers' society called Indischool and emailed a non-governmental educational organisation called Hope of Education (HoE).

Table 5.6 Overview of sampling methods

Sampling Method	Snowball sampling	Volunteering sampling	Online advertisement
How to identify potential candidates	Through a researcher's contacts	The group of GCE LTs	Posting in Indischool Email to HoE
Number of contacts	22	40	N/A
Number of positive responses	9	5	1
Number of recruited participants	6	3	0

Table 5.6 summarises each sampling method and its recruiting process. Twenty-two teachers from my contacts helped to identify potential participants by introducing them or posting advertisements in their current school network. Forty GCE LTs were contacted through their school, and three agreed to participate. There were no responses to the email sent to HoE, and there was only one response to the online advertisement in Indischool, although the expression of interest turned out to be a request to share teaching materials for GCE without participating in research.

All the potential participants were asked to meet the following criteria:

- They are primary school teachers who work in state schools located in Seoul.

- They have a minimum of two years of teaching experience.

- They are currently teaching GCE-related issues or planning to teach this academic year.

The restriction on minimum teaching experience was enforced to mitigate general difficulties as a novice teacher. Also, since data were collected for the current academic year, teachers were expected to have curricular schedules to teach GCE-related issues within this academic year. In addition to the criteria, they were asked about their previous experience in GCE as a reference to selection.

Among those who met the criteria, participants were selected from all different schools, possibly in different educational districts of Seoul. There are 11 educational districts in Seoul, and each educational district is given the autonomy of policy implementations within broader educational policies of SMOE and MOE, which implies potential differences in data. Also, one educational district consists of a few boroughs in Seoul, which means the potential of diverse data coming from different socio-economic backgrounds of residents in different educational districts. In addition, teachers' previous

experience in GCE, including teaching, training, and higher education, was not considered as long as they were interested in GCE because GC could be understood without GCE experience. However, due to a long-term commitment to a research project, it was not easy to identify potential participants with no previous experiences in GCE. Hence, to supplement data, teachers with no experience in GCE were recruited for one-off semi-structured interviews.

In sum, nine teachers with a different range of experiences in GCE were selected for the main research project. They were informed about a research project and participated upon their agreements on that (see Appendices 1 & 2):

- Participants are interested in GCE regardless of their previous experience.

- Participants attend focus group discussions.

- Participants assent to a researcher's interviews.

While proceeding with data collection, three of them could not run GCE-related classes in the end, but two of the three continuously participated in interviews based on their past experiences and focus group discussions. One of these three participants was not available after the second phase due to hectic schedules in school, so this participant's data were not included when analysing data. Thus, eight teachers' data were collected in total.

These eight teachers' experiences are briefly described at the beginning of Chapter 6 (see Section 6.2). Here, I briefly summarise their background in Table 5.7 to show the range of participants. Also, this thesis denominates these eight teachers in alphabetical letters, Teacher A to H, to protect their privacy.

For supplementary data, teachers without experience in GCE were recruited. All were identified through a snowball sampling method. Five agreed on a pilot study in which the feasibility of the research design was tested by running one phase consisting of an initial interview, one focus group session, and an exit interview. All interviews were conducted in a semi-structured way. A pilot study was run before starting the main research project. Ten more teachers, allegedly without experience in GCE, were interviewed to understand teacher agency for GCE in an unbiased way. These interviews were also semi-structured and conducted once for each participant throughout the time of data collection alongside the main research project. Participants in a pilot study and one-off interviews are denominated as numbers, Teacher 1 to 15.

Table 5.7 Overview of participants (N=8) in the main research project[26]

Schools and educational districts	▪ Number of schools: 8 ▪ Number of educational districts: 7
Range of teaching experience	▪ 2-5 years: 2 ▪ 5-10 years: 4 ▪ 10-15 years: 1 ▪ 15-20 years: 1
Range of GCE experience	GCE teaching experience ▪ None: 1 ▪ 1 year: 1 ▪ 1-5 years: 3 ▪ 5-10 years: 3
	Number of GCE LTs: 6
	Number of teachers in GCE research society: 6
	Number of teachers in NGOs: 5
	Number of teachers who have postgraduate degrees in relation to GCE: 2

26 This table is created based on their responses to initial questions to understand their backgrounds during or prior to the first meeting with them in 2018 (see Appendix 3). For a better understanding, there are 11 educational districts in Seoul. No criteria were given to the question of GCE teaching experience. For NGO experience, there is one teacher who worked in an NGO as a part of her/his higher education degree; the others are all part of educational NGOs such as HoE.

5.4.3 Methods for data collection

5.4.3.1 Semi-structured interviews

All participants of the main research project took part in semi-structured interviews (see Appendix 4) at least three times. Interviews were all conducted one-on-one, recorded, and transcribed. Each interview took around one hour. Initial interviews were to identify participant's personal experiences and perceptions of GC and GCE, including the following: (1) how teachers define GC and GCE, (2) what a teacher's role is in GCE, (3) what their motivations are if they are already involved in GCE, (4) what a teacher's personal journey is in terms of GCE, (5) how their GCE-related classes are usually conveyed, and (6) what their goal of GCE is in this academic year.

Follow-up interviews were conducted after teachers ran GCE-related classes at least once. There were no restrictions on topics since they were also indicators which showed teachers' perceptions of GC. These interviews were also semi-structured and mostly covered their pedagogical decisions for the class, including how they planned, what the aims of the class and each activity were, how they decided on teaching materials, what students' reactions were, and what their reflections on classes are in terms of feedback and challenges. In the last phase of the research project, participants were interviewed to address broader issues such as educational policies, the role of higher education and communities, and teacher training.

Also, teachers recruited for one-off supplementary data collection were interviewed in a semi-structured way. Interview questions were similar to initial interviews for participants in the main project. However, since teachers allegedly had no experience in GCE and perhaps no interest as well, questions were changed in a way that they could answer more easily, such as (1) what GC and GCE remind teachers of, (2) what teachers think GCE deals with, (3) how teachers approach value-conflicting classes, (4) how teachers approach value-centred classes, and (5) what teachers' role is in such classes.

5.4.3.2 Focus group discussions

Focus group discussions are useful when a researcher explores participants' perspectives on topics, as focus group discussions provide in-depth data about participants' thoughts and feelings (Liamputtong, 2013). Without consensus, focus group discussions aim to generate in-depth discussion, which heavily depends on participants' interaction and highlights the facilitation of discussions and informal settings.

Focus group discussions were designed to create a communicative space to understand better teachers' personal perspectives by exploring taken-for-granted assumptions and exposing them to current social issues such as racism and refugee issues in Korea[27]. Three sessions were prepared to discuss social justice in terms of difference, cultural diversity, and education, with three to four participants for one and a half hours in each session. Each session was run twice to encourage teachers' participation and create a small group. It followed the suggested procedures of OSDE demonstrated in Table 5.8, which provided the structure for discussions. OSDE procedures resonate with pedagogies for GCE (see Section 2.4.2) in that OSDE procedures help participants challenge their perspectives, engage critically with others' perspectives, and transform themselves through reflection (Andreotti, 2011).

Focus group discussions necessitate a facilitator to run sessions and a note-taker to record key issues and verbal and non-verbal responses. I took up the facilitating role but prepared guide notes (see Appendix 5) in advance to maintain a peripheral role in the discussion. Instead of hiring a note-taker, each session is observed, recorded, and filmed to mitigate the chance of losing data due to the number of participants.

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27 When collecting data, the Yemeni refugee issue was socially noted. Yemenis, asylum seekers in Malaysia, where relatively religious culture is similar to Yemen, were not approved to stay longer in Malaysia and moved to Jeju, the biggest island in Korea. Visas were not required due to the governmental promotion of the island as an international free-trade region.

Table 5.8 OSDE suggested procedures (Andreotti, 2011, p. 200)

Procedures	Discussions
Stimulus: exposure to different and "logical" perspectives on a specific theme.	What are the assumptions, implications and limitations of the perspectives presented?
Informed thinking: brainstorm on sources of information about the theme, mainstream and nonmainstream perspectives.	What are dominant/mainstream views on the topic? How come? Who would disagree? Where can one find alternative views?
Reflexive questions (private exercise)	What do you think about this issue? What informs your thinking? How does your thinking contest and/or reproduce ideas of the communities you belong to? What are the implications of your thinking to other communities? In what ways could you be complicit in unjust social practices?
Group dialogue questions	What is considered normal? Who decides? In whose name? For whose benefit? How come? What are the tensions in this debate? How could this be thought of differently?
Responsible choices: an opportunity for a real-life or simulated situation of decision making.	Would your thinking and decision be different in this scenario had you not gone through this discussion?
Debriefing: reflecting	What have you learned about yourself, others, and the topic?

5.4.4 Data collection and timeline

The study started identifying and recruiting potential participants in February 2018. There was a pilot study consisting of one phase in March 2018 to test out the designed procedures of focus group discussions, and it was completed at the beginning of April 2018. The main part of this study started data collection at the end of March 2018, after completing each research method in a pilot study, and was completed in November 2018. There was supplementary data collection in September 2018. Table 5.9 presents the timeline of data collection with the specific dates of conducting methods.

As mentioned earlier, eight out of nine teachers continuously participated in the main research project, although two teachers among them could not run GCE-related classes. They kept participating in focus group discussions and interviews based on their past experience. In sum, the following data were collected (see sample data in Appendix 7): (1) nine initial semi-structured interviews, (2) 32 following semi-structured interviews, (3) six focus group discussions, and (4) the collection of documents including teachers' lesson planning and teaching materials. In addition to these, there were data collected

Table 5.9 Timeline of data collection

Phase	Data collection method	Dates
Pilot study	Initial interviews Focus group discussion Exit interviews	26/03/18 – 29/03/18 06/04/18 09/04/18 – 10/04/18
Phase 1	Initial interviews After class interviews	30/03/18 – 12/04/18 13/04/18 – 27/04/18
Phase 2	Focus group discussion After class interviews	26/04/18 and 28/04/18 03/05/18 – 15/05/18
Phase 3	Focus group discussion After class interviews	04/09/18 and 06/09/18 07/09/18 – 19/09/18
Phase 4	Focus group discussion After class interviews	17/10/18 and 24/10/18 19/10/18 – 06/11/18
Supplementary data collection	Interviews	10/09/18 – 21/09/18

from a pilot study including (5) five initial semi-structured interviews, (6) one focus group discussion, and (7) four exit semi-structured interviews. Lastly, (8) ten more semi-structured interviews with teachers who claim no GCE experiences were collected to supplement data.

5.4.5 Data analysis

All the data were recorded digitally with a recorder for interviews, and focus group discussions were recorded and filmed at the same time. The collected data were stored securely in a laptop and an external hard drive to back up in case of unexpected data deletion. Most of the data were transcribed and initially coded during data collection, using the unexpected gap of time due to teachers' hectic schedules. Also, all the data were analysed throughout the study, during and after data collection. Once the transcription of data was completed, the data were read and reviewed to grasp naturally emerging themes. In accordance with emergent themes, data were read and initially coded using NVivo (see Appendix 8).

As embedded in a post-positivist realist perspective, this research started with the assumption that teachers' understanding is one of the influential factors in achieving teacher agency for GCE, which notes the importance of teacher education for GCE. Also, as a structural challenge, it was assumed that the discourses around global perspectives which a national curriculum delivers are biased and hegemonic. Therefore, as overviewed in Table 5.3, the first part of the literature review focused on understanding discourses of global perspectives and pedagogical framework for GCE.

However, while collecting and initially analysing data, other structural factors such as social pressure from colleagues and headteachers and tensions due to professional expectations strongly emerged. These factors became more prevalent than the lack of teachers' understanding of GCE and the problems in curricular contents. As elaborated in the methodological framework (see Section 5.3), employing a post-positivist realist view enabled a reconsideration of initial assumptions and allowed me to develop a model of teacher agency

for GCE in order to highlight structural factors as featured in Chapter 3. The revised model is used as a translation tool to explore teachers' pedagogical decisions, which exposes artefacts to remind teachers of collective agency in relation to GCE practice. Hence, I coded artefacts and categorised whose agency these coded artefacts represented and how. These findings were reflected in the context of Korea, which helped to find out causality through inference. There might be criticism that these empirical data could represent biased data, but this could only make sense when considering that reality is understood as constructed. Following post-positivist realism, this re-conceptualisation based on existing theories and concepts helps a researcher to understand causality with validity (McPhail & Lourie, 2017). More importantly, a researcher should approach the reasoning process of retroduction carefully with reflexivity. The detailed analysis is found in Chapters 6 and 7. Subsequently, the causality of findings is further discussed in connection with teacher education for GCE in Chapter 8 as one of the most immediate and powerful mediums to help to emerge teacher agency for GCE.

5.4.6 Researcher reflexivity

The data for this study were collected in primary schools in Seoul, Korea, where a researcher has worked for over a decade as a primary school teacher and lived as a Korean citizen. This could designate me as an insider researcher who tends to have greater familiarity with research settings (Griffiths, 1985) and heightened credibility and rapport with participants (Hockey, 1993). This position as an insider provides me with a better position in terms of pre-existing knowledge of research contexts and access to and interactions with participants (Greene, 2014). For example, as a teacher and Korean, my pre-existing knowledge of research settings guided me throughout the design of research, such as identifying problems, understanding the social and cultural terms of the role of teachers, preparing meaningful questions for interviews, deciding relevant materials for focus group sessions, and reading non-verbal cues. As stated in my personal rationale for this research (see Section 1.5), my particular interest in and experience as a teacher directed me to explore teacher agency for GCE in relation to the role of teachers in society.

Also, this position eased the access to participants in sampling, identifying potential participants, and planning each session of interview and focus group discussion. On the other hand, there could be potential issues such as informant bias, interview reciprocity, and research ethics apparent in insider research (Mercer, 2007). However, as identities are often multiple, variable, and ambiguous in contemporary society, the issues of insiders and outsiders are not defined as a dichotomy but as a continuum. Also, the relationship between a researcher and a participant fluctuates rather than being static, which notes the importance of a researcher's position. In other words, it is more important that a researcher is aware of the impact of positionality and reflexivity as a researcher regardless of the dichotomous view of being an insider or an outsider among participants (Merriam & Tisdell, 2015).

Thus, this study sought to carefully attend to researcher reflexivity and to balance a researcher's initial positionality in research through the meticulous analysis of the initial setting. In detail, I am an insider of public primary school systems in Seoul. This provides me with the insight to understand curricular knowledge and experience as teachers in Korea, but it does not benefit nor bias data collection because personal perspectives on GC would develop throughout a teacher's entire life. Instead, as the same Korean nationals, I could understand participants better based on similar cultural experiences and knowledge, requiring me to be reflexive and not ignore taken-for-granted aspects. Also, in order to mitigate data bias, any of the participants in the main project are not my friends or previous colleagues. Some of the participants in one-off supplementary interviews were my previous colleagues, but it was more helpful to conduct interviews since it is sometimes difficult to establish rapport with participants in one session. I note that researcher reflexivity is centred in this research to keep the positionality as a researcher in the repeated phases of data collection.

5.4.7 Ethical considerations

This research was conducted in compliance with ethical considerations addressed in the ethics approval application to UCL IOE Research Ethics

Committee. Since data were fully collected in Korea, ethical considerations of Korea were thoroughly ruminated on before, during, and after the period of data collection.

More specifically, participants of the study were explicitly informed regarding what kind of data would be collected, who would be permitted to see the collected data, how, under what conditions of access and how long the data would be stored, and how the data would be used or distributed. Data collection was carried out only under the condition of the participant's free and voluntary consent as well as guaranteed confidentiality. In addition, this study carefully translated English to Korean and vice versa, which was subsequently proofread by a third person in both languages to verify the translation (see sample data in Appendix 7).

5.5 Conclusion

In this chapter, post-positivist realism was discussed as the methodology of this study. This covers the rationales for the methodology, the overview of a post-positivist realist methodology, the methodological framework, and the overview of research design, including participant selection, research methods, data collection, and data analysis.

Post-positivist realism, based on ontological realism and epistemological relativism, follows the principles of conceptualisation, fallibility, causality, and judgmental rationality, as outlined in this chapter. Although the understanding of reality is still limited to epistemological understanding, such as human interpretations, ontological realism enables us to understand the pursuit of social justice in society and eventually allows us to seek better ways to reach this goal and others.

Employing this methodology helps to explore data as a part of reality, not as an interpretive description of the case, which enables us to see data through a macroscopic lens to investigate the causality of data in society. In other words, the data analysis through this methodological framework exposes

potential causal mechanisms and social conditions in achieving teacher agency for GCE, which eventually helps us to direct social transformation. This could be done by putting data in a historical and social setting, as a post-positivist realist view suggests, from which a researcher finds some explanatory theories and concepts more valid (McPhail & Lourie, 2017).

Nonetheless, I acknowledge that the connection between theories and practice, made by conceptualisation and re-conceptualisation, is also based on a researcher's epistemological view, as mentioned above. As the nature of epistemological relativism implies, this also suggests the fallibility of given concepts and theories. Regardless of this, however, a post-positivist realist view is a powerful methodology to shed light on the role of teachers as agents from a broader context since it connects teachers' perspectives and decisions with societal levels by highlighting potential social conditions to mitigate teachers' agentic power on pedagogical decisions. This could be done by finding relevant translation tools of concepts and theories from existing ones, as processed in Chapters 2 and 3. That is, this methodology provides the firm ground for understanding teacher agency within a broader context by recognising social conditions and mechanisms hidden in the context, which leads to a discussion on causal mechanisms of a society resulting in individual pedagogical decisions rather than individual teachers. Therefore, teachers as agents could be understood in an emancipatory manner as pinned in the critical tradition.

The following chapters show how this methodology is employed to analyse the empirical data using the tools developed in Chapters 2 and 3. More specifically, Chapter 6 starts with more detailed information about participants to provide the basis for data analysis. Then, Chapters 6 and 7 seek to explore teachers' perspectives and pedagogical decisions, respectively and to discuss findings in relation to sub-research questions. Subsequently, Chapter 8 synthesises discussions on findings and further discusses causality while answering overarching research questions.

Chapter 6 Figured world I: South Korean primary school teachers' understanding of global citizenship and global citizenship education

6.1 Introduction

This chapter aims to answer one of the sub-questions, what Korean primary school teachers' perspectives on GC and GCE are, under the overarching research question of how primary school teachers' agency emerges to deliver GCE in Korea, as listed in Chapter 1 (p. 35) and Chapter 5 (p. 186). In accordance with the discussion in Chapter 3, agency emerges from a figured world understood by individuals. Each figured world is shaped by individuals' history-in-persons and artefacts which reflect collective agency. This chapter focuses on understanding individuals' history-in-persons and consists of two parts of findings from (1) individual teachers' lived experience in relation to GC and GCE and (2) individual teachers' perceptions of GC and GCE. Each part is followed by further discussion on its implications in terms of teacher agency for GCE. This chapter finally sheds light on further discussions regarding social mediations in the following chapter.

By employing a post-positivist realist view as methodology, these empirical data enable us to understand them in conjunction with the causal mechanisms hidden in society, as discussed in Chapter 5. Global perspectives could suggest different orientations to understand GC and GCE due to their ambiguous and contesting features, as discussed in Chapter 2, for which empirical data easily remains at a superficial level to describe each participant. In Chapter 2, I categorised global perspectives as achieving a new layer, recognising difference, and seeking changes (see Chapter 2; Section 6.4 for more details) based on the meaning of the word 'global', of which the dictionary meaning suggests a spatial sense. Along with Gramsci's concept of common sense, a particular way of understanding a word could expose ideological dominance hidden in common interpretations, which allows a researcher to realise and analyse beyond an empirical level of reality, such as teachers'

interpretations. This categorisation is used to analyse data in this chapter to reveal the contesting ideologies of GC and GCE embedded in individual teachers.

Among the data collected in line with research methods introduced in Sections 5.4.1 and 5.4.3, initial semi-structured interviews and focus group discussions with participants in the main study were primarily analysed to identify emergent findings in relation to the thematic codes of categorisation above. Also, the documents from GCE-related classes and focus group discussions were used to triangulate data analysis. Additionally, supplementary semi-structured interviews with other teachers who claim no experience in GCE were analysed to enrich data in relation to teachers' perceptions regardless of teachers' interest and passion in GCE.

As a reminder, the following chapters discuss findings on the basis that GC and GCE are of significance for the public good in formal education, which necessitates a pedagogical approach. This pedagogical approach is theoretically guided by Freirean critical pedagogy, as discussed in Chapter 2, which includes recognising global perspectives, (active) open-mindedness, belief in social justice, seeing beyond what we see, reflexive questioning of what we know, and critical positioning.

6.2   Overview of participants

Before exploring the findings, I introduce each participant for the main study here and share general information about other participants for supplementary data. Since individuals' figured world to achieve agency for GCE depends on their history-in-persons, participants' lived experiences are given to understand them better and acknowledge the limitation of generalisation. Table 6.1 summarises participants for the main study based on personal details they provided before (see Appendix 3) and were asked during initial interviews (see Appendix 4).

Table 6.1   Profile of each participant in the main study[28]

Participant	Age	Teaching experience (years)	Relevant events to help them become interested in GC and GCE	Others
Teacher A	Mid-30s	4	- Teaching abroad - Volunteering abroad through KOICA - Post-graduate degree	- A member of an NGO - GCE Lead Teacher (LT)
Teacher B	Late-30s	13	- Volunteering abroad through KOICA - Lecture in a teacher training programme for education for sustainable development (ESD)	- A member of an NGO - GCE LT
Teacher C	Late-20s	5	Volunteering abroad in secondary school	- A member of an NGO - GCE LT - Disposition

28 This table is created based on the information given by participants in 2018.

Teacher D	Early-30s	5	• Volunteering abroad at university and through KOICA • Sponsoring children through NGOs	▪ A member of an NGO ▪ GCE LT
Teacher E	Late-20s	5	• Work assignment • Running a research team at work	▪ GCE LT ▪ Disposition
Teacher F	Late-20s	5	N/A (Not interested in GCE before this study)	▪ Missionary volunteering experience ▪ Studying abroad as an exchange student
Teacher G	Early-40s	16	• Interested in ESD • Teacher training programme run by British Council	▪ Specialised in English education
Teacher H	Mid-30s	7	• Interested in international development and cooperation • Studying abroad as an exchange student • Post-graduate degree	▪ GCE LT ▪ Personality ▪ Worked in NGO and internship at UNESCO APCEIU

As mentioned in Chapter 5, all the participants are teachers working in state primary schools in Seoul, Korea. To protect participants' privacy, they are denoted either by alphabet letters for the main study participants or by numbers for the pilot study and supplementary data collection participants. When there is a risk of threat to participants' anonymity, even this denominated letter or number is removed with relevant reasons given in such cases. They are also Korean nationals; the Korean language was used in all the interactions with participants, including filling out documents and conducting interviews. I note that all the data are originally Korean, which I subsequently translated into English. As a reminder, I am a Korean national, and my mother tongue is Korean. The translation was subsequently verified by another researcher whose mother tongue is Korean and whose English proficiency is at a doctoral level (see sample data in Appendix 7).

Additionally, participants are de-gendered to protect their anonymity. According to Korean Educational Statistics Service (2020), female primary school teachers make up slightly over 92% of all primary school teachers in Seoul, which means that male teachers are easily identified among participants. There might be an impact arising from gender in achieving teacher agency for GCE, but there is no evidence of such a relation found in this study. Hence, their pronouns are stated as he/she, her/his, and her/him in alphabetical order where necessary. I note that this is only to protect participants' anonymity and that there is no relation to gender issues regarding this. In order to assess the impact of gender on this research topic, further research is required.

The following snapshots of participants are reconstructed based on the information they filled in (see Appendix 3) and initial interview (see Appendix 4), which mainly asks about their past experiences and tendency in relation to GCE. More specifically, this includes experience in other countries, motivation for GCE and experience in GCE training programmes if they have been involved, language skills, experience in petitions, rallies and sponsorships, and so on. Especially language skills were asked because of the importance of

English education in relation to *segyehwa* [globalisation; Korean:세계화] policies in Korea (see Section 4.2). Participants were asked about their experience signing petitions and attending rallies in order to understand their tendency to get involved in controversial issues. This was necessary to ask as participants included teachers who were not interested in GCE. Participants were also asked about their experience supporting charitable causes in order to understand their attitude towards humanitarian aid. All the questions were followed by further questions based on their answers. Each description is completely dependent on their own words since this thesis seeks to understand individuals' figured world of agency for GCE.

6.2.1 Teacher A

Teacher A is a teacher in her/his mid-30s, and he/she has four years of experience as a primary school teacher, which is shorter than her/his classmates in university. This is primarily because he/she failed the first teacher employment examinations. While most of the teacher candidates would prepare for the exam in the next coming year, Teacher A took a different path. He/she accidentally found and applied for a teacher position in a Korean school in China. While teaching there, Teacher A had to discuss with Chinese teachers and native English teachers, which made her/him realise that her/his students might be living in countries other than Korea in the future. Such experience helped her/him to look up relevant topics, and subsequently, he/she heard of the terms 'GC' and 'GCE'.

This one-year experience in China encouraged Teacher A to apply for another role in a foreign country. Teacher A applied for volunteering positions at Korea International Cooperation Agency (KOICA) and was allocated to Morocco for two years. It was her/his first time encountering Arabic culture. Teacher A was hostile to Arabic culture at first, but this diminished over time as the teacher came to appreciate common human practices and relationships, despite cultural differences. This lived experience enriched her/his teaching when Teacher A became a teacher in Korea. It started from the idea of wanting to get rid of such repulsion towards Arabic culture common in Korea. As sharing

trivial experiences, such as being called Chinese on the street, Teacher A realised that he/she could extend her/his experience to a bigger topic. Since then, Teacher A has been engaged in and studying GCE.

6.2.2 Teacher B

Teacher B is in her/his late 30s with 13 years of teaching experience. He/she is interested in learning languages to communicate with people from other countries, which he/she thinks influenced her/his experience in Panama. Teacher B applied for a volunteering position through KOICA and lived in Panama for two years. Teacher B described this experience as a turning point in her/his life. Although the impact of this experience was not huge, it made her/him deliberate. Since then, Teacher B has started to be more sensitive to things he did not think about much before. For example, Teacher B wished that at least her/his friends would not experience the racism he/she experienced in Panama. Also, her/his perspective on travelling has changed from that of a tourist to that of an activist.

According to her/his description, it was just an experience until Teacher B was inspired by one academic lecture, a part of teacher training programmes on ESD. The lecture provided the opportunity to make sense of her/his experience in Panama, not only of racism but also of the lives of Indio-Indians, canals, and the environmental impacts of canals, which made Teacher B realise the importance of such education to children. Such realisation helped Teacher B to reflect upon her/his teaching and to seek further involvement in other activities, such as in an educational NGO and a research society with close friends.

6.2.3 Teacher C

Teacher C is a teacher in her/his late 20s with five years of teaching experience. When Teacher C was a secondary school student, he/she was attracted to things related to other countries, not just Korea. In the same sense, he/she vaguely dreamt of working in international organisations or majoring in politics,

not in teaching. He/she had a chance to visit Uganda, volunteering. The volunteering programme was for students who were preparing to enter universities abroad, and therefore Teacher C was not eligible first, but he/she eventually was able to join the programme because of the need for more participants. Teacher C was somehow intrigued by the advertising phrase, 'Meet your African friends', at first, and after participating in the programmes, he/she got more interested because he/she realised that "helping might not be helpful to them". This experience changed her/his way of thinking and naturally influenced her/his teaching as becoming a primary school teacher.

Teacher C's life motto is 'I should not see things as they are shown, and just see as it is.' because he/she likes to think about what is behind what is shown. Teacher C thinks that GCE has parts adjacent to her/his disposition, which makes her/him interested in GCE and continuing GCE-related activities in educational NGOs and teacher training programmes.

6.2.4 Teacher D

Teacher D is a teacher in her/his early 30s with five years of teaching experience. Teacher D became concerned about GC after her/his volunteering experience in Tanzania, Zambia, and Kenya when he/she was a university student. He/she applied to volunteer casually to go sightseeing because they subsidised volunteers. However, after observing the poor living standards there, Teacher D felt discomfort from their poverty and wished that more people could live better. That was the beginning. Since then, Teacher D has become a sponsor for Save the Children and has tried to become more vigilant about global issues. Also, Teacher D went back to Tanzania, where he/she taught science to secondary school students and participated in teacher training for local teachers for two and a half years through KOICA.

After coming back to Korea as a primary school teacher, he/she participated in different teacher training programmes hosted by KOICA and NGOs to learn more. Until then, Teacher D understood GCE more similarly to education for international development and cooperation, which tends to be regarded as an

extra-curriculum. After becoming a GCE LT, Teacher D learnt that GCE could be manifested through subjects, for example, how subject knowledge is related to global perspectives, from teacher training programmes for LTs. This also changed her/his teaching GCE.

6.2.5 Teacher E

Teacher E, in her/his late 20s, has been teaching for five years. Teacher E came to start GCE one year ago because he/she was assigned to run GCE-related educational activities and a GCE research team as a part of her/his administrative work at school. Teacher E described himself/herself as "a teacher into educational trends", which he/she implied as why he/she tried to understand GCE. According to Teacher E, GCE is "one of the cores in the Revised Curriculum 2015" and "agreeable in terms of why GCE needs to be taught", which made Teacher E stay interested in GCE despite being forced into the subject originally.

At first, Teacher E had no idea of what GCE is, so he/she applied for LTs, participated in GCE teacher training programmes, and read relevant books, but all of them were not helpful enough to make her/him understand properly. Rather, Teacher E learnt much more while studying for her/his own research project at school. After sharing her/his team's research on GCE for the last year, he/she felt proud when hearing her/his colleague's comments saying that they felt closer to GCE and understood GCE better.

6.2.6 Teacher F

Teacher F is in her/his late 20s and was recently transferred to a new school after serving her/his previous school for five years. Teacher F was the only participant who claimed no teaching experience in GCE before among those who participated in the main part of this study. Like some of the other participants, Teacher F had experience volunteering abroad, but it seemed more missionary because it was organised by her/his church. Other than this,

Teacher F has experience travelling abroad and studying in the United States as an exchange student for a month when he/she was a university student.

Teacher F has heard of the term 'GCE' because a national curriculum encourages teachers to teach subjects combined with cross-curricular learning themes, within which GCE is introduced. However, Teacher F has never seen any specific forms of guidelines in relation to GCE before. Although it was not an easy decision to join this research due to its long-term commitment as a novice teacher in GCE, Teacher F willingly participated in this study.

6.2.7 Teacher G

Teacher G is in her/his early 40s and has 16 years of teaching experience when interviewed. Teacher G was mainly interested in English education and ESD before, and her/his interest in GCE recently started after attending one teacher training course run by British Council. The course focuses on core skills such as student leadership and personal development, digital literacy, critical thinking and problem solving, communication and collaboration, creativity, and citizenship.

Teacher G participated in the course because he/she thought that the course dealt with contents relevant to ESD. Around that time, Teacher G was interested in ESD after he/she learnt that ESD includes more than environmental education, which he/she wanted to know at first. Before taking this course from British Council, Teacher G understood GCE as a part of multicultural education or volunteering abroad. This course changed her/his thought on GCE, which Teacher G regarded as "a bigger concept which embraces education for international understanding and ESD". Teacher G agreed with the importance of GCE in current education and started to study the concept more closely.

6.2.8 Teacher H

Teacher H is a teacher in her/his mid-30s with seven years of teaching experience. Teacher H described her/his motivation in GCE as the result of

her/his personality. He/she is outgoing and curious and likes to experience other countries. Teacher H "felt more comfortable teaching things closer to everyday life", so he/she ended up teaching subjects along with GCE.

Meanwhile, Teacher H got interested in international development and cooperation. When Teacher H was in her/his final year of university, he/she felt afraid of being a teacher, so he/she applied to become an exchange student in Australia. Since he/she wanted to experience a subject other than education, Teacher H took a class on international studies. This made her/him feel freer after realising that he/she could engage in diverse areas as an educator, not only in primary schools. After coming back to Korea, Teacher H became a teacher and started studying educational development in post-graduate school. Since then, Teacher H has involved herself/himself in working in an NGO, running a health education initiative in Ethiopia through KOICA, and doing internships in APCEIU as a part of post-graduate programmes. During this journey, Teacher H learnt that "the local knows the best", which made her/him lose confidence and feel humble. Hence, Teacher H has kept studying through a research society with close friends.

6.2.9 Teachers 1-15

Teachers 1 to 15 consider themselves to be teachers who have no prior experience in GCE. As described in Chapter 5, they were introduced to a researcher through snowball sampling. Due to a long-term commitment, it was challenging to recruit them as participants for the main study, but some of them agreed to one-off interviews. They participated as teachers who claim no experience in GCE to supplement data which could be otherwise biased in favour of teachers with passion and interest in GCE. Here, I add the overview of Teachers 1 to 15 based on the given information before and during semi-structured interviews.

All of them are Koreans, who grew up in Korea, and are state primary school teachers in Seoul, as Teachers A to H. They are all within a similar age range as the main participants. Specifically, there are two teachers in their 20s, ten

in their 30s, and three in their 40s. These teachers have also been in their teaching careers for similar amounts of time as the teachers in the main research. As shown in participants for the main study above, experience in other countries is commonly observed in these generations, and so it is in Teachers 1 to 15. Their experience is mainly as tourists, including a couple of participants in teacher training programmes for English education, while most Teachers A to H have experience volunteering abroad. Other than experience in other countries, about half of teachers were or are sponsors of humanitarian NGOs such as World Vision and UNICEF. Most of these teachers tend to feel reluctant to sign petitions or attend political rallies because of their professional status, which lawfully bans any political activities, including joining political parties.

6.3 Teachers' lived experience and teacher agency for global citizenship education

As overviewed above, teachers who participated in the main study show that they have already been participating in GCE practice, except for one participant, based on their answers at the beginning of data collection. The reason for their engagement is found in their understanding of the significance of GCE in education. Accordingly, each participant has sought one's own path to understand GCE better, such as volunteering abroad, joining educational NGOs, applying for the GCE LT scheme, taking relevant courses for professional development, and studying more in post-graduate courses, which was driven by their awareness of GCE and its importance.

This drive started to be shaped through different avenues, including international experience (Teachers A, B, C, D and H), linguistic interest (Teachers B and G), and their personality (Teachers C, E and H). Particularly, international experience is popularly observed in this group. As mentioned in the overview of Teachers 1 to 15, this could be a generational feature because of government policy to encourage international experience since the 90s under the name of the segyehwa policy. As discussed in Section 4.2, the segyehwa policy promoted by the Government of Korea seemed to approach

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globalisation as the expansion of the market and the achievement of national competitiveness in a global market, and subsequently, there was a boom in English education as one of competitiveness. Also, the restriction to ban individual travel overseas without governmental permission was lifted along with democratic movements, which also encouraged individuals' experience abroad. Since then, the number of Korean nationals who visit other countries has tended to continuously increase until it was hit by the Covid-19 pandemic in 2020 (Korean Statistical Information Service, 2021). Especially this age group from the 20s to the 40s, to which all the participants belong, are the generations that grew up under this change. This implies that international experience alone does not guarantee the achievement of teacher agency for GCE.

However, while teachers who claim no experience in GCE experience other countries mainly as tourists, as mentioned above, Teachers A to H tend to experience abroad as volunteers or teachers. Also, their experience was a long-term experience of at least two years, which gave them more opportunities to be counted as lived experiences. According to Max van Manen (as cited in Merryfield, 2000, p. 431), lived experiences are the experience that "has a certain essence, a 'quality' that we gain in retrospect". For example, Teacher A realised the importance of GCE to students while teaching in China, as described above in the overview of participants (see Section 6.2.1). Teacher B described the moment in which he/she experienced racism, as excerpted below.

> When I was in South America, I was often called 'Chino' [Chinese]. It was my first experience with racism. I felt horrible. At the same time, I was curious about why the Chinese are looked down upon in South America on the opposite side of the Earth. According to the locals, Chinese people do not get along with the local population. They make their own community and exclude Panamanians in Panama. A kind of jealousy? That is, they take all the money from Panamanians and do not share it with Panamanian society. This is what I have heard from the locals. After that, I could understand a bit about why they mock me. . . . I don't know how it started, but even a three-year-old baby did this [slant-eyes pose] at me. Sometimes it made me wonder if they even knew the meaning of

this pose. Do they even think about it? Do they know how I would feel? . . . . One day, something different happened to me when I travelled to Argentina. I took a bus and was standing near the exit on the bus. The bus driver asked me to move back from the door, saying, "Chino, move back." And then, other passengers fought for me. "How do you know if he/she is Chino?" "You should not talk like that." That made me feel better. This might be a too hasty generalisation, but it made me think that citizenship is manifested in how ordinary people think. (Teacher B)

As shown in Teachers A and B's stories, their experience planted seeds to think about racism, bigotries, and citizenship which have an impact on the next step of their experience. What both teachers mentioned in common was that it was just interesting at the beginning. Similarly, Teacher D illustrated her/his lived experiences in terms of how he/she started GCE, as mentioned in Section 6.2.4. The beginning was participating in volunteering programmes, but it was constantly reflected and shaped by Teacher D. Without her/his reflections on lived experiences, Teacher D's next step could have been completely different. Likewise, teachers' lived experiences have a huge impact on how they have become interested in GCE, but more importantly, their conflicts and reflections have gradually shaped their agency closer to GCE. All of these might be because of their personalities, such as being interested in underlying causes (Teacher C), liking up-to-date educational trends (Teacher E), and being full of curiosity (Teacher H). Still, without experiencing tensions such as racism (Teachers A & B) and observing poverty (Teacher D), it might not be possible to bring moments of self-reflection.

Participating in a long-term volunteering programme and working in other countries could provide better opportunities to be exposed to potential tensions compared to visiting as tourists. Similarly, Bamber and Pike (2013) agree with the transformative role of such international experience in individuals through exposing themselves to fully different environments, although it requires ethical intentions to engage with values and reflect them critically. Without them, it is easily consumed as tourism or career experience in the dominant neoliberal structure.

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More specifically, volunteering abroad is criticised as voluntourism in which feel-good activities combine with sightseeing and eventually make volunteers' employment prospects better (McGloin & Georgeou, 2016). It could rather reinforce prevailing ideas which rationalise volunteering programmes without asking why they would need help from developed countries. It is shown in the participants' journey: "To be honest, two years of experience in Panama was not meaningful until I listened to one lecture." (Teacher B); "It was very uncomfortable to see the locals in poverty when I went volunteering to Zambia, Tanzania, and Kenya. I wished more people to live happier. . . . After coming back, I became a regular donor in Save the Children." (Teacher D). As participants' lived experiences showed, the tensions they experienced during volunteering abroad seem not enough to explain participants' achievement of teacher agency for GCE since both Teachers B and D tend to understand GCE in relation to changes in the local, not the Global South, as shown in the later section. According to them, Teacher B was involved more in short-term volunteering programmes in Nepal, Vietnam, and Ethiopia as one of the organisers with other teachers. He/she realised how "scary" it could be in terms of the impact they would make on the local community. He/she quit participating in such volunteering programmes since then. Teacher D also shared that he/she understood GCE more from a developmental perspective and focused on sending class materials or fundraising with her/his class until he/she learnt that GCE could be understood as connecting students with the world from teacher training programmes. Although participating in long-term volunteering exposes participants to more chances to reflect upon the essence that they learnt from their lived experience, it appears to be triggered from elsewhere, which helps them to reflect in this way, as evident in the following comments from teachers:

> I had a chance to listen to Professor Lee in a session on teacher training programmes about ESD. His lecture resonated with what I experienced when I lived abroad [Panama], what I saw and felt there. I mean, not just only experiences such as racism but also what I saw in the indigenous people there or, there is a canal, the environmental impact of the canal, such things. It struck me that I could finally understand the meaning of my experience. . . . Since

his lecture, a kind of perspective? I feel like I have such a thing. (Teacher B)

When volunteering, because we were too young then, we used to give sweets to local kids. The resident officer of the NGO explained why we should not. . . I realised that helping others involves much more careful consideration from their perspective; otherwise, it might not be a real help to them. (Teacher C)

Considering that Teacher B voluntarily went to the teacher training programme, this encounter also resulted from Teacher B's interest. Teacher C also mentioned, "I tend to be curious about things that lie behind and to be attracted to inside facts." In the same sense, other participants mentioned, "I don't have particular motives for GCE. . . . I just enjoy travelling abroad and am outgoing. Just lots of curiosity about things in general" (Teacher H). Moreover, some of them mentioned that they felt that GC is essential in education, as Teacher B added that "I started GCE since then [the lecture] because such education seems very important." Teacher G also mentioned that GCE seemed important in education, although it was a coincidence to learn about GC in a training programme for ESD in which he/she voluntarily participated. As articulated by all the teachers, they could have possibly achieved agency for GCE because of GC-related values, which they believe are already close to their own values as persons or as teachers. However, as shown in Teachers B and D above, this essence has been changed in accordance with their lived experience and possibly boosted by specific triggers. They vary in different forms, such as lectures, colleagues, words, and their journey through lived experiences, as briefly described in the overview of participants. These are *meaningful encounters* which helped participants to face inner conflicts and question taken-for-granted ideas.

In this regard, Teachers 1 to 15, who have similar generational backgrounds to Teachers A to H in terms of the emphasis on English education and more opportunity to experience abroad, could not achieve agency for GCE because they did not have meaningful encounters to drag their interest towards GCE. Otherwise, their encounters were not powerful enough to be combined with

their professionalism since most of the participants for the main study commonly mentioned that they realised the importance of GCE in education or to the current students, as mentioned above. Similarly, some of them claimed GC as teaching philosophy, their lens to read educational content. For example, as one of the teachers articulated below:

> Harmony, living together, and a better world. It is like a class motto, and mine is always "from difference to harmony", which I think is very important. I hope that children can express their thoughts. It is not only about their own abilities to express themselves but also about providing the atmosphere in which they could, more importantly. I hope my class to be such a class, individuals and a community. (Teacher B)

Because it is related to what they believe, GCE permeates teachers' classrooms in different ways, including classroom management as well as teaching. In Korea, a primary school teacher's role is not limited only to teaching classes, but the role of a class teacher is also highlighted. In general, students stay with the same teacher for most of their classes, including lunchtime, for one academic year, and they expect guidance and discipline from their class teacher. Considering this, the impact of teachers' teaching philosophy on students seems huge, at least for a year.

In the same sense, Teacher C shared thoughts on GCE in relation to teaching philosophy as below:

> What is the true nature of GCE? I have been thinking about it a lot, and I just concluded that GC is a part of teaching philosophy. I mean, there are no substantial contents for GCE. Rather, it is up to teachers. If a teacher is a person with GC, GC could be permeated everywhere, including their questioning, behaviours, teaching activities as well as class. . . . So, I think that teaching philosophy should be highlighted more than creating separate programmes or textbooks for GCE.

As Teacher C pointed out, teachers who see GCE as a teaching philosophy tend to find GC elements in any curricular content. They flexibly integrated subjects or changed curricular contents under a theme of GC, which was found

in given curricular contents or newly introduced based on their own interest. For example, Teacher D completely changed the curricular contents in the Korean class. He/she taught the same curricular objective given in a curriculum, which is to understand different perspectives, but he/she replaced curricular contents in Korean textbooks along with what he/she wanted to teach, discrimination against immigrant workers. Teacher E combined the ethics studies teaching human rights with the art class, making a slogan for campaigning. This reorganisation of curricular contents sometimes necessitated a long-term project to complete what they wanted to teach, and then these teachers willingly did. Such seemed to be possible because they were motivated by their own philosophy in education.

According to findings and the discussion so far, teacher agency for GCE seems closely related to teachers' personal life, personal experiences and beliefs, which implies that more experience relevant to GCE should be provided for individual teachers to get more teachers engaged in GCE. However, as discussed in Chapter 3, teacher agency is achieved in the historicity of individuals and social mediations, which means that only the personal side does not fully address teacher agency. Rather, such an approach leaves individual teachers responsible for exercising GCE in that experiencing meaningful encounters cannot be forced. This seems to understand agency only as capacities to be possessed rather than to be achieved in the interplay of capacities and context, which leaves room to explore agency from contextual aspects. This suggests that seeing agency merely as a means to highlight individual capacities is problematic. This study sees GCE as a public good and seeks formal education to facilitate achieving teacher agency for GCE, as discussed in Chapter 2 and repeatedly mentioned beforehand. This point is further discussed after the following section, in which teachers' perspectives on GC and GCE are analysed in more detail, as well as in the next chapter.

6.4 Teachers' understanding global citizenship and global citizenship education

This section discusses findings from participants, including the main study and one-off supplementary interviews with a focus on their understanding of GC and GCE. As Section 6.1 provided the rationale for using categorisation discussed in Chapter 2, the contesting orientations of global perspectives tend to be manifested as mixed and ambiguous in practice, which makes it harder to analyse empirical data in relation to the causal mechanism and social conditions. This section includes participants who are not familiar with GC and GCE, which could be more challenging to understand teachers' perspectives. For this, as reviewed in Chapter 2, I utilised a dictionary meaning of the word 'global' and categorised global perspectives around GC and GCE, which helps to understand how ordinary people such as teachers perceive global perspectives better and what is the dominant ideological orientation behind common sense around GC and GCE. All of this was enabled through the concept of Gramsci's common sense and Vološinov's linguistic viewpoint, which highlights the reflection of dominant ideas in language.

Following the dictionary meaning of global to primarily connote a spatial viewpoint, global perspectives were reviewed and categorised in a spatial sense as discussed in Chapter 2: achieving a new layer, recognising difference, and seeking changes. Based on this categorisation, teachers' perspectives on GC and GCE were analysed, and a post-positivist realist methodology, as elaborated in Chapter 5, enables us to see at least a part of an ontological reality through empirical data.

6.4.1 Achieving a new layer

As reviewed in Chapter 2, understanding global perspectives as achieving a new layer highlights values overtaking national boundaries, such as neoliberal market rationales and universal human values. This category was popularly observed among Teachers 1 to 15 who claimed no experience in GCE. For example,

In my opinion, GC is about everyone's well-being. Not just a few. Not based on someone else's sacrifice for my own. I think that GC is to pursue such universal morals. GC is to cultivate one's consciousness and mind to help people in difficulties, for example, in the Third World. (Teacher 2)

I think that GCE is an education which develops talents fit for this global atmosphere because the world is getting closer. For example, the era of globalisation requires language education such as English. GCE is to teach basic manners, including tolerance for differences such as in religions, races, and cultures. (Teacher 14)

How Teacher 2 described GC is closer to a humanistic approach in which universal humanity is emphasised as a member of a global community, while Teacher 14's articulation is closer to an economic approach which highlights new competences as a competitive advantage over other individuals and nation-states. Although both approaches are rooted in different orientations of understanding globalisation as discussed in Chapter 2, global perspectives tend to be illustrated as new, additional, superior, and worth achieving in both as articulated as "everyone's well-being", "universal morals", "to help people in difficulties", "talents fit for this global atmosphere", and "manners" in Teachers' comments above. Such understanding appears to be resulted from understanding globalisation simply from international relations. In other words, each nation-state exists separately, but new competences such as universal morals and learning different languages are required as nation-states have a closer relationship with each other, which resonates with the context of Korea.

Since Teachers 1 to 15 commented without much knowledge about GC and GCE compared to teachers experienced in GCE, although they have heard of the term due to its introduction to a national curriculum, their comments are likely to reflect how society projects globalisation. They are possibly prevailing ideas in society, as Gramsci's concept of common sense and Vološinov's view on language suggests. According to them, these could be seen as commonly accepted ideas reflecting collective consciousness in a society, which seems relevant to look at the top-down introduction of globalisation from a governmental level in Korea.

As explored in Chapter 4, the Government of Korea employed the term 'globalisation' in the 90s, and the related policies explicitly emphasised national competitiveness in a neoliberal order. One of the main policies was the active promotion of English education, and this relation of English education to global perspectives seems to continue, as mentioned by Teacher 14. Some of the teachers, including Teacher 14, stated that learning different languages, although it mainly means English, is one of the main themes in GCE. They seemed to perceive GCE as education which helps students "to communicate with people from diverse backgrounds other than Korean nationals" (Teacher 6). These teachers viewed this language skill as a global talent, which indicates global competitiveness in individuals. This economic perspective tends to emphasise human capacity, such as language proficiency, to help learners to compete in global labour markets. As Teacher 14 mentioned above, even inclusive manners and attitudes are viewed as global talents to teach in GCE.

As explicitly shown in governmental rationales since the top-down introduction of GCE in 2015 (Ministry of Education [MOE], 2016b), GCE seems to be understood in the continuity of segyehwa policies, which perceives education as one of the instruments to boost national competitiveness in Korea. In this sense, such teachers' neoliberal understanding is not surprising, considering that they grew up, have lived and worked in Korea, and do not have a particular interest in GC and GCE. The range of their age from the 20s to the 40s also confirms the overlap of their formal educational experience with the projection of educational policies based on a neoliberal understanding of globalisation, as illustrated in Section 6.2 and Chapter 4, which explains their perspectives on globalisation as biased towards an economic approach.

A humanistic approach, which is closer to Teacher 2's comment, is also popularly observed in the interviews with teachers regardless of their interest in GCE. As Teacher 2 articulated above, a humanistic approach emphasises universal morals, which include helping other countries or people in other countries as Teacher 9 similarly stated below:

GCE is to teach common universal values and to establish a sense of closeness to the world. . . . GCE could include learning different cultures such as food, clothes, and houses, learning continents and oceans on the globe, and becoming concerned about children and water deficit issues in Africa. My school always holds a letter-writing contest hosted by Good Neighbors[29]. Participation in such contests could be a part of GCE.

It is typical to understand GC in relation to concerns about and moral reactions to human rights issues encompassing nation-states, which makes it closer to humanitarian response. As evident in comments from Teachers 2 and 9 above, universal morals are regarded as the key to understanding and resolving problems among nation-states from this approach. GC seems to be understood as morals concerning issues in relation to other countries and to encourage voluntary participation as moral reactions to these issues. However, the overemphasis on morals could underestimate the structural aspects of the problem by leaving problem-solving to individuals. It could also diminish the impact of tensions among nation-states by highlighting universality.

From this perspective, GCE easily results in humanitarian aid, which brings in the problem of a charity mentality, as criticised by Simpson (2017). She criticises this mentality, which is exemplified in fundraising and campaigns because the action is centred on the activity without asking why. It reinforces hegemonic ideas that givers, generally the Global North, are superior to receivers, the Global South, because it could consolidate the position of who helps and who needs help. For instance, Teacher 9 unconsciously linked Africa to a place where the water supply is in poor condition and children need help, although the question was irrelevant to Africa. This reflects the projection of the idea that the Global South is underdeveloped and its poor condition would continue without help from the North.

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29 One of the NGOs in Korea. See the next page for more details.

Simpson also points out that NGOs have been criticised for this charity mentality which emphasises the helplessness of the South and responsible actions from the North, especially while working with schools. Good Neighbors, which Teacher 2 mentions above, is a typical case of what Simpson suggests. As discussed in Section 4.3.4, NGOs have been playing an important role in the GCE of Korea, and they were the main actor before the Government of Korea ambitiously declared itself to be a leading country of GCE in 2015. Even since then, possibly due to financial aid from the government, NGOs have been supporting the government, although their GCE work seems to be framed with a charity mentality. Good Neighbors, an international relief and development organisation in Korea, is one of the first NGOs which initiated humanitarian aid in the 90s (J. Shin, 2017). A 'hope' letter-writing contest, one of their projects, has been held annually since 2009. Schools actively take part in this nationwide contest. In 2020, 4,661 schools and 2,144,194 students participated, according to the information given by Good Neighbors. They clearly mention that the aim of the contest is "to understand global neighbours' lives and cultivate 'global citizens' who understand and act for the value of sharing through writing a 'hope letter'" (Good Neighbors, n.d.). As shown in Table 4.1, some of the GCE pilot schools also recognise this activity as a part of GCE. The contest in 2020 is to write a letter to a 12-year-old Hassan in Malawi. His story[30] was shared with contest participants by Good Neighbors (2020), and the story emotionally emphasised the impoverished nature of Hassan's life, arguably to the point of being exploitative or distasteful. Such an approach easily promotes a charity mentality, justifies helpers as the good, and imposes their values as universal values.

This resonates with what Andreotti (2006) calls soft GCE, which focuses on empowering individuals to act responsibly based on morals. This soft approach

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30 Hassan starts his day at brickwork at 5:00 am. He loves to study and dreams of becoming a reporter someday, but he can go to school only once a week. He could eat only some cassava roots at 1:00 pm, and then he had to go back to brickwork with his younger brother. He earns only about 800 KRW (approximately 0.70 USD) a day despite his long working hours.

primarily promotes easy and feel-good solutions which do not challenge existing structures (Bryan, 2014), which could eventually satisfy individuals free from guilt and existing authorities free from challenges. In this regard, Andreotti (2006) describes this as sanctioned ignorance drawn from Spivak, which means the ideology that conceals the role of colonialism to create the wealth of the Global North, while promoting the discourse of development and putting the responsibility for poverty on the poor. This sanctioned ignorance justifies the supremacy of the Global North and helps to diffuse their values as universal, right, and good ones, which makes sense in the context of Korea, in which globalisation seems to be understood as Westernisation. As discussed in Section 4.2, the Government of Korea introduced globalisation to emphasise oneness to achieve a more competitive position in a global community, for which segyehwa policies presented a new vision for Korean nationals through Westernisation. This intensified Western supremacy along with the ideology of sanctioned ignorance by putting itself in constant comparison with the West while prioritising economic development. This imperialistic ideology implies that only the West has universal and right values, putting others on the periphery (Andreotti, 2006), which seems to lead to the peripheral position of traditional Korean values in society.

In other words, a humanistic approach to global perspectives tends to promote universal morals without recognising imperialism hidden in the context of Korea. Such understanding explains why a humanistic approach easily combines with an economic sense of understanding global perspectives, as the teachers above mentioned, "helping people in the Third World". Both approaches recognise global perspectives separated from the status quo, which easily interprets 'global' as external space to require global talents and campaigning as often regarded as GCE in this category. Interestingly, the same teachers who articulated GC and GCE as achieving a new layer to recognise the global market or global community showed the tendency to highlight the recognition of diversity as well, which leads us to the next category.

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6.4.2 Recognising difference

This category is defined as global perspectives to seek to recognise different ways of being. In a spatial sense, on the contrary to adding a new one, such as global competences to what we are, as elaborated in the previous section, this category tries to observe globalisation as the recognition and the acknowledgement of what we already are, such as multiculturalism and post-modernism. The multicultural perspective mainly relates to cultural recognition in the limited space, and the post-modern perspective seeks to acknowledge all the different ways of being, as discussed in Section 2.3.1.2.

Along with the previous category, this was popularly observed in interviews with teachers. All of them mentioned cultural diversity in relation to GC and GCE, regardless of their familiarity with the terms 'GC' and 'GCE'. Teachers 1 to 15 tend to understand diversity in the extension of the previous category, which means the separation of the local from the global along with borders, while Teachers A to H seem to focus on tensions coming from difference which is more related to the next category. Teachers 1 to 15 seem to recognise diversity in relation to multicultural education due to the recent emphasis on multicultural policies. However, this seems to be superficially highlighted without discussing relevant pedagogies when teachers were in the situation to deal with relevant themes as stated below:

> To bear different languages, cultures, food, and religion definitely brings discomfort and necessitates patience. It is much easier to promise tolerance when you see it only in the textbook. So was my previous school[31]. There were none of the non-Korean students. On the contrary, it is not easy at all when they are actually right next to you. For this reason, being different could be easily blamed for anything, in my opinion. (Teacher 1)

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31 Teachers in state primary schools in Seoul, Korea, usually move to a different state school every five years.

Last year, I had one Japanese student in my class. Whenever there was anything related to Dokdo[32] [Korean:독도] during class, other classmates blamed the kid for what the Japanese government had done. It is because they were still kids. However, as a teacher, I did not know how to approach it. The Japanese student did not say anything, either. . . . In such cases, I just skip the part because I have no idea of what to do. (Teacher 11)

As Teachers 1 and 11 articulated, the dominance of Korean culture could easily oppress other cultural identities. Both expressed difficulties when it came to practice, although they agreed with respect for cultural diversity. They rather chose to skip the part or deal with it superficially. This gap between their values and practice seemed evident in several participants, which suggests the absence of relevant pedagogies, although multiculturalism has been emphasised in educational policy since 2007. Possibly, this promotion of multicultural policies is why all the participants were familiar with multiculturalism, and some of the participants even identified multiculturalism with GCE. Again, the meaning of words tends to carry socially legitimate ideas, which is related to governmental projection in this case.

As mentioned in Section 4.2, the Government of Korea highlighted oneness as a nation-state, and the discourse was spread based on the belief that Korea consisted of one ethnicity, which was also a part of a national curriculum. However, since the 1990s, there has been a change in demographics due to the inflow of migrant workers and the increase in international marriages and North Korean defectors. Along with this, there was the call for change for social integration as well as the recommendation from the Convention on the Elimination of Racial Discrimination in the UN to include the recognition of multi-ethnicity and human rights in a national curriculum (Moon, 2010).

Since then, the Revised Curriculum 2007, the literal emphasis on mono-ethnicity has been removed, and multicultural education and education for

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32 See footnote 18 (p. 145)

human rights have been added. As a part of this, multicultural educational policies were promoted, such as relevant teacher education and supporting multicultural families, but these were closer to the assimilationist concept of multiculturalism which emphasises cultural assimilation into the dominant Korean culture. Recent policies are more likely to be a mixture of this assimilationist concept and more critical multiculturalism, which acknowledges different cultural identities (Moon, 2010; Y. J. Choi, 2018). Moreover, despite the constant increase in number, students with multicultural backgrounds formed only 2.8% of the total primary and secondary students in 2020 (MOE, 2020), which implies that non-Korean students could easily be marginalised, as observed in teachers' comments above.

The current school for which Teacher 1 worked was one of the most culturally and ethnically diverse schools, where more than half of the class is non-Korean. Teacher 1 seemed overwhelmed and frustrated because he/she was just thrown into the situation without training. He/she even showed a negative attitude towards non-Korean students and parents, mentioning "they tend to ask too much for their difference." and "it could be reverse discrimination against Korean students." Such comments, based on the spirit of the teacher's tone during the interview, appeared to come from overwhelming situations in which diversity is abruptly experienced without any preparation, not because he/she necessarily disrespected the values of diversity. As a multicultural approach in Korea seems to be temporising measures to assimilate migrants into Korean nationals (Y. J. Choi, 2018), difference could be interpreted as a part of the procedures to maintain oneness, which possibly explains why there has been little discussion on relevant pedagogies for practice. Seemingly, such policies are of no use for Teacher 1, who seemed to reversely feel marginalised in her/his class, which exposes how problematic such a multicultural approach could be.

According to Tarozzi and Torres (2016), such superficial approaches are resulted from imagining the product of global mobility only at a national level. A multicultural perspective has been imagined under the name of social

integration by nation-states which are still the principal agent of policymaking. As discussed in Chapter 4, the Government of Korea has clearly shown a neoliberal stance in relation to globalisation. A multicultural perspective imagined in such a neoliberal ethos consequentially shows the limited capacity to translate social justice in its manoeuvre.

This enables the taking of two different stances at the same time: respect for difference and the hesitance to accept difference. For example, during one of the focus group discussions, I raised a question about participants' opinions on the social issue regarding Yemini refugees[33] in relation to the anonymous comment I had read saying that Korea loses its own identity when Yemeni refugees are accepted.

> It is complicated. There is the aspect of humanity, I mean, humanly, it is right to help them, but we cannot ignore their distinct characteristics. The distinct characteristics of their religion. Because there has actually been terrorism elsewhere, I cannot help being biased against it. It is also violent to ask people not to be scared of such things, in my opinion. How could they prove that they are not dangerous? Could we even reach a consensus on it? Also, the inequality of wealth has been continuously worse in other countries in Europe. There must be people financially damaged by refugees coming into a country. Then, how could we compensate them for this? (Teacher D)

> I am not open-minded to Islamic culture and its religious features, either, although it seems universally right to help the poor. If a man of Islamic culture moved to the next door where I live alone, can I get along with this person? I would feel hostile to him and scared. . . . To be honest, even I could admit this. I always have conflicts of two, it is not bad to think like that, and I should not do that. I don't think that kind of comment is good, but I understand where it comes from as well. (Teacher E)

As shown above, some of the teachers tended to express hesitance, although they seemed to believe that accepting refugees is humanly right. They stated

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33 See footnote 27 (p. 195)

the issues of safety from terrorism and fear of financial damage when accepting refugees as reasons for hesitance. Refugees are not a topic simply related to difference, but the topic obviously exposed participants' hesitance towards Islam. This negative attitude towards Islam could often be found among Korean nationals, not only because of unfamiliarity with the religion but also because of negative perceptions associated with terrorism and sexual discrimination (Sheikh, 2019). As a minority in Korea, Islamic culture is not familiar in Korean society.[34] In spite of its unfamiliarity, Islamophobia has become widespread due to the 2001 September 11 attacks in the United States and the attacks by Islamic State in 2014. Also, Korean media encouraged Islamophobia, describing Islamic culture as a monolithic religious culture (Koo, 2018). This Islamophobic context in Korea explains why Teachers D and E think that Muslims could not be safe and might bring economic deprivation, but also exposes the danger of the existing context of prejudices and exclusion, which enables an assumption of an oppressive ethos towards Muslims in Korean society. Islamophobia in Korea is a typical example of what a multicultural perspective without recognising pre-existing assumptions could be.

Cultural diversity, which a multicultural perspective seeks to recognise and celebrate, is often the result of historical and political struggles, and understanding cultural diversity requires reflecting on these struggles (Todd, 2015). Without this process, a multicultural perspective easily delivers only diversity, which is filtered by mainstream standards such as the dominant perspectives, the West and the neoliberal. This filtered diversity is often manifested as being detached from conflicts or disagreements and simplifies tensions hidden behind the result of tensions. In GCE, it is popularly observed because it does not challenge the status quo. For example, as listed in Table 4.2, GCE pilot schools do activities such as tasting food and other cultural

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34 There are only about 200,000 Muslims in Korea, including about 30,000 Korean converts to Islam, out of the total population of more than 51 million (Sheikh, 2019).

activities from other countries. This "'*safe*' multiculturalism" (p. 155) touches only the surface of cultures, not tensions under the surface (Tarozzi & Torres, 2016).

Likewise, this 'safe' multiculturalism was popular among teacher participants, such as learning geographic locations and experiencing traditional clothes or dances of other countries in GCE. Their rationale for teaching cultural diversity appeared to come from universal morals. For example, Teachers D and E above also mention that it seemed right to help refugees, although they felt conflicted. As Todd (2015) criticises, this romanticisation of humanity prevalent in education rather brings a rupture by separating a reality. All the teacher participants had the difficulties mentioned above due to the gap between universal morals and practice. When a multicultural perspective cannot fill the gap with relevant pedagogies to understand tensions and disagreements under the surface of cultures, this 'safe' multiculturalism would always be the easiest and safest choice for teaching difference.

Another 'safe' approach to difference is a post-modern perspective. As discussed in Section 2.3.1.2, a post-modern perspective acknowledges all the different ways of being and highlights the appreciation of situated knowledge. The idea of situated knowledge is also prevalent among participants, although they also acknowledge that there are unequal baselines given to individuals, such as different levels of wealth and education. Likewise, Teacher G stated that this is the era of individual judgments based on individually organised and collected information. Additionally, it was commonly observed for teachers to seek the existence of different social frameworks.

During one of the focus group discussions, teachers discussed one of the case studies shown in an open-access online study programme, 'Learning to read the world through other eyes' (Andreotti & De Souza, 2008). The case study is about a Maori ceremony for welcoming visitors in a Maori community house, in which women are not permitted to make speeches or sit in the front rows (see Case 1 in Appendix 6). Two of the same sessions were held with seven different teachers, and all of them agreed that the agent dealing with the issue

should be of the Maori community. For example, Teacher B mentioned the importance of understanding the cultural contexts of a Maori community before taking any action. Teacher H emphasised no external interventions under any circumstances. It is notable that teachers were aware of different possibilities of being, which should not be compared or reconciled, as Stein (2015) claims. Seemingly, this is why teachers stopped participating in development volunteering programmes. Teacher B was "scared" of what her/his short-term participation could bring in the countries he/she visited. Teacher D shared the experience of feeling distrusted by the locals when he/she had the opportunity to teach local teachers in her/his volunteering in Tanzania. Similarly, Teacher H said, "I was full of confidence at first, but I feel unconfident after experiencing the locals in Ethiopia. I realised how arrogant I was." Such sensitivity apparently helped them to understand different ways of beings and be vigilant against superficiality found in a multicultural perspective, as pointed out in their lived experience (see Section 6.3). This notes the importance of a post-modern perspective in terms of acknowledging and recognising different ways of being.

However, when there is a significantly dominant being, such as a national interest hidden in a national curriculum or the outnumbering of Korean students over non-Koreans in multicultural education as shown above, would it be possible to choose different ways of being other than, or even in opposition to, the dominant beings? This notes that a post-modern perspective on GCE, which recognises different beings in practice, could reproduce existing oppressions without dealing with this power imbalance. As pointed out in Section 2.3.1.2, post-modernism helps us to recognise situated knowledge, but it could justify only contextual narratives without struggling for the equal conditions of co-presence and accepting potential contradictions from multiple universalities. Rather, it could end up with listing up different contexts, such as 'safe' multiculturalism and traditional Korean values separately located in a national curriculum.

Another problem related to a post-modern perspective exposes the absence of relevant pedagogies. In one of the focus group discussions on cultural

diversity, I asked participants to share their thoughts on what the teachers' role is in such a class, and Teacher D raised a question as below:

> Discussing diversity always reminds me of the idea that the rejection of diversity is a part of diversity. What should I do if students say that they don't like diversity? Is it really humane only to accept diversity? Could it be humane to refuse to accept diversity?

This kind of cynicism is noted due to a post-modern perspective, according to Žižek (1989). Žižek adds that this cynicism is the same as not doing anything because it helps to maintain existing social injustice. Even if it fails or makes only a trivial impact, it leaves open a greater possibility and probability of transforming society, enabling one to take a position when required. In this regard, a learning process should provide opportunities to engage in any form for learners. For this, there should be sufficient pedagogical discussions to provide these opportunities while not dismissing the meaning of learning, as Teacher D shared above. This point is more noted in the following section, which highlights engagements.

6.4.3 Seeking changes

The other categories of achieving a new layer and recognising difference, explored in the previous sections, see GC and GCE separated from the local. More specifically, the former seeks to add a new global layer in economic and humanistic aspects to the local, and the latter tries to recognise different cultural units in the local and other contexts, including different ways of being. This separation from the local enables us to perceive GC and GCE as new global competences and different cultures. Both were popularly observed among teachers. Particularly, teachers who claim no experience in GCE tend to associate GCE with achieving a new layer while recognising difference is observed from all the participants.

On the other hand, this category, understanding GC and GCE as seeking changes, is different from the previous ones in that two sub-categories, an activist perspective and a critical perspective, emphasise changes from the

status quo through trying to identify and improve social injustice, and power imbalances, which have been entangled through globalisation as discussed in Section 2.3.1.3. Since this tries to see the impact of globalisation on the locals rather than separating them, tensions are regarded as necessities in a process to achieve social justice. An activist perspective encourages engagements to transform the status quo, for example, in the way of boycotts, and a critical perspective highlights an epistemological shift which enables us to question and reconstruct taken-for-granted assumptions. This approach to GC and GCE, especially the critical perspective, is often regarded as too political. This makes it less popular with teachers. Compared to other categories, there were fewer teacher participants to associate this category with GC and GCE. In relation to this, there are some interesting points found in data collection.

Above all, most of the teachers who claim no experience in GCE found it difficult to connect GCE with this category. They seem to see GC and GCE in relation to other countries so that their ways of changes are in economic and humanistic senses such as donating money for development and becoming donors through NGOs, as exemplified in the 'Hope letter contest' hosted by Good Neighbors (see pp. 223-224). Due to the firm connection of the terms 'GC' and 'GCE' with other countries and multiculturalism, this group of teachers were asked if they could relate GCE to social justice, which is closely related to this category. Most of them answered that it was hard to be connected, as one participant articulated below:

> I cannot see the connection between the two. GCE reminds me, probably because of the word 'global' of something which spreads outward to the world. On the contrary, social justice, to me, seems to point to justice in my region and country. (Teacher 6)

As Teacher 6 mentioned, there appears to be the meaning of 'global', which divides space into the global and the local. None of the Teachers 1 to 15 were able to relate them together, which seems to confirm this terminological orientation towards other countries, such as cultural diversity, international humanitarian aid and global talents, which could help learners to work or travel abroad. As discussed in Chapter 2, global perspectives cannot be divorced

from our daily life, although they are often disguised as the invisible forms of ideologies such as universality and market rationales, so they often require different perspectives to connect our daily life. As highlighted in pedagogies for GCE (see Section 2.4.2.1), GC should be approached by realising this link between learners and global connectedness. Dismissing the link could help to preserve existing social injustice in existing contexts rather than face latent tensions in learners' life, which exposes the danger of viewing the global and the local separately. Unlike Teacher 6, there were teachers who tried to connect GC and social justice when asked, but it was in the way of superficial ideals such as human rights to emphasise universal morals, which resonates with the idea of achieving a new layer. As Todd (2015) argues, social justice requires discussion, which notes *why* the oppressed are oppressed, not just listing *how* to help them. Universal morals based on common humanity easily romanticise the ways of being detached from social injustice, which we actually experience in reality. As argued in Chapter 2, it is important to have sensitivity to social justice because concerns for social justice help to identify injustice disguised in the name of universality and difference. Without prioritising social justice, the appreciation of diversity could not resolve the problem and could be violent to the marginalised.

Their understanding of GC and GCE seemed to be away from this category. But the contesting orientations of GC tend to be manifested as complicated and mixed, as mentioned earlier, and this explains why a couple of teachers showed their perspectives in line with environmentalism, although it was approached as knowledge rather than as engagements. For example, Teacher 7 commented that GCE seemed to include learning about sustainable development and environmental protection, but it was no more than curricular content. There were only a couple of teachers to directly mention GCE in relation to environmental issues in this group with no experience in GCE, but such environmentalism, close to an activist perspective in this category, is popularly observed among all the participants regardless of their notion of GC. It is likely because the elements of environmental education have been included in Korean national curricula since 1981, and there has been a

heightened sensitivity to preserving the environment since the 90s (Park & Lee, 2011). Hence, teachers tended to highlight environmentalism as a part of a national curriculum regardless of their interest in GCE, with some teachers suggesting environmentalism as a part of GC when they were asked.

Likewise, an activist perspective with a focus on environmentalism was popularly observed among teachers for the main study, who tend to highlight engagements when teaching GCE. It is because environmental issues are closely related to our daily life, which helps teachers to design classes in relation to learners' life, as well as because environmental education is widely included in a national curriculum. For example, Teacher B asked students to measure their shower time at home and calculate the amount of water they use in maths class to increase their awareness of water deficit in relation to climate change. Teacher C conducted a campaign to encourage students to ask to remove unnecessary things, such as disposable cutlery, when they take out food or buy items. Such activities are fun for students to participate in, but they could be problematic in that they could reduce learners' guilt while participating in feel-good activities. These activities are entirely compatible with existing structures, which indicates why an activist perspective alone could fail to bring transformation (Schattle, 2008).

Furthermore, environmental education tends to exhaust learners by emphasising morals. As Oxley and Morris (2013) point out, environmentalism could be a manifestation based on moral cosmopolitanism. According to Teacher E, environmental issues are easily approached as norms because it is hard for students to see the impact of changes and understand the benefit of preserving the environment over development. Similarly, Teacher 11 also describes environmental education as meaningless because it seems to be closely related to our life but delivered detached from our life. For example, Teacher 11 mentioned as follows: "plastic is so widely used that it is not possible to stop using plastic in our life. It is impossible, even for me, to stop using it. I cannot ask my students to do such a thing which I cannot." This

ambivalent aspect of environmental education seems to exhaust learners with an emphasis on moral ideals detached from reality.

In short, an activist approach is manifested in a national curriculum as a pedagogical method to bring engagements, and environmentalism is one of the most popularly observed ones. However, an activist approach could easily remain as a tokenistic event or push moral norms when approached without relation to fundamental aspects of the problems. Such moral approaches could impute responsibility to individual learners and exhaust them to be rather indifferent, which implies the importance of pedagogical approaches.

Another sub-category, a critical perspective, was found among teachers who have been engaged in GCE. They tend to highlight the awareness of their connection to and their impact on the world, which naturally leads to engagements as below:

> GC, I think that it means learning how to cooperate with others for a better world. . . . I realised that everyone has different ways of a better world according to what they believe, so GC cannot be defined. As if everyone has different answers when asked what love is, the ultimate goal of GC is just a better world. . . . It is critical to reinterpret curriculum, I mean, textbook contents and such things, in a lens of GC. It is the most important to awake that sensitivity. . . . To explain things to students from a lens of GC and to help students to see the world through the lens, they are the most important. . . . The same pertains to why I organised the club activity called 'global makers', which is eventually engagements through sensitivity and knowledge. (Teacher D)

Like Teacher D, some teachers tend to see GC as a lens which connects global perspectives with social injustices surrounding them. As articulated above, teachers described this as sensitivity as well as reflection and empathy. They attempted to help learners to realise social injustice through this lens and to think about what they could do by bridging problems with learners' life. As discussed in Section 2.3.1.3, a critical approach highlights an epistemological shift to see behind what is seen. To facilitate this epistemological shift, teachers tend to address tensions in relation to learners' lives. For example,

Teacher B started a lesson (see lesson plan in Appendix 7) with a 'No-kids zone'[35] to discuss exclusion and hatred with her/his learners. The class was the introduction to a two-month-long project which eventually aims to establish a sustainable community through understanding each other. This project includes interviewing people regarding their professions and challenges in the local community, making a public advertisement to raise awareness of their challenges, conducting a campaign, and returning it to the interviewee. Teacher B mentioned that her/his students could engage in the project better because the 'No-kids zone' is closely related to their life and provides the space to reflect on their behaviours.

Nonetheless, the themes of social injustice seemed to be limited to the ones explicitly or implicitly approved in society, such as comfort women[36] and racism. Teachers tend to avoid topics which could be regarded as controversial or political in society mainly because there are sufficient topics in a curriculum, it is not relevant in primary education, and teachers feel uncomfortable.

More specifically, Teacher C stated that there are so many themes already existing in the current curriculum that it is up to teachers to bring up GC in class, which means that GC could be dealt with in an existing curriculum once teachers have a lens to recognise GC in it. This suggests that GC needs to be linked with teachers' pedagogical approaches, which translate a curriculum as

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35 'No-kids zone' refers to shops, restaurants, and cafes in which children are not allowed to enter.

36 Comfort women were women and girls forced to become sex slaves by the Imperial Japanese Army in Japanese colonised territories, including Korea, China, and the Philippines, before and during World War II (Asian Women's Fund, n.d.). There were a small number of Dutch and Australian women as well. The term 'comfort women' is literally translated from the Japanese word, '*i-an-fu*' [Japanese:慰安婦]. According to testimonies, young women were abducted from their home countries or deceived by being told that factories or restaurants hired them. The Japanese government has consistently denied that women were forced to become sex slaves, and Japan officially engaged in organising sex slavery for the Army (BBC News, 2007). There have been immense tensions between Korea and Japan over this since testimonies started in the 90s. In Korea, there is ongoing activism to raise awareness of this issue and to demand official apologies from the Japanese government.

they read. Alexander (2008b) points out that this kind of individual teacher's pedagogical approach to a curriculum is seriously underestimated, although the role of teachers is emphasised. The importance of teachers is highlighted in interviews, as one of the teachers put it:

> If a curriculum is a net moderately knitted, teachers add more density to it based on achievement standards and competences provided in a curriculum. I think that it is more important that teachers cultivate these competences to reconstruct a curriculum and to unravel their thoughts into classes, educationally as well as with a lens of GCE. (Teacher B)

However, there appear to be invisible boundaries surrounding what is right for primary school students to learn. In the focus group discussion, I shared different perspectives on social justice education in Toronto, Canada, which was reconstructed based on the article showing tensions from different positions of parents, teachers and academics, including researchers and psychologists (Reynolds, 2012; see also Case 2 in Appendix 6), and asked participants' opinions about different actors' comments.

> Here, this psychologist mentioned safety, and she also said that these topics were not relevant in primary education. I also felt this kind of burden and brakes when I organised such classes. I just realised that I also have a kind of obsession or responsibility that I should provide safety for kids as a teacher. (Teacher C)

As Teacher C articulated above, some teachers expressed difficulty in choosing topics relevant to primary students. This could partially explain why teachers in Korea tend to follow textbook contents in a prescriptive way, as discussed in Section 4.3.1. Since textbooks are officially approved by authorities, teachers tend to feel safe following textbook contents in terms of choosing topics and organising activities along with curricular standards. In such a safe path, teachers may take up only a technical role to deliver textbook content. This point questions the role of teachers in education, which is further discussed later in this chapter, as well as suggests the lack of pedagogical approaches in a critical perspective which could mitigate individual teachers' concerns.

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Interlocking with this discomfort, the dominant terminological orientation in the word 'global' appears to cultivate a bigger gap between teachers and pedagogies. As evident in teachers who claim no interest in GC and GCE in the previous section, GCE is often understood in an economic sense to cultivate global competence, which reflects the common consciousness hidden in the word. This dominance of neoliberal orientation in the word, however, seems dim when further asked. These teachers who defined GCE from an economic sense tended to show the mixture of an economic perspective with a humanistic, multicultural, post-modern, activist or even critical perspective. For example, some of the teachers who seemed to understand GCE in more economic and humanistic ways sometimes showed their critical understanding of the world against hegemonic power. Yet, this seemed to frustrate them more, as one of the teachers put it:

> Social justice points to society as equitable and equal as possible. However, it does not make sense. It is impossible. We all have different starting points, and, especially in Korean society, the gap between these starting lines seems bigger and bigger. In fact, we are not equal even in front of the law, although everyone says we are. (Teacher 6)

That is, a critical perspective seems detached from the terminology, GCE, although teachers are aware of and sometimes even agree more with a critical perspective, which eventually disconnects their practice from a critical perspective. Such terminological distance between personal and professional perspectives suggests the importance of teacher education as well as social receptivity to a critical perspective.

This category, seeking changes, highlights engagements. Although teachers' perspectives are rooted in different orientations, teachers try to engage in GCE to bring changes in learners since they believe that there is no transformation without engagement. Because engagements are at the centre of this category, both activist and critical perspectives tend to seek to resolve tensions in relation to the local. Due to this feature to bring transformation in the status quo, this category is relatively less popular among teachers. Also, the

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scepticism coming from a terminological distance suggests the potentiality of healthy scepticism to help teachers to achieve agency for engagements in GCE.

So far, participants' perspectives on GC and GCE are discussed along with three categories of global perspectives based on a spatial sense of understanding the word 'global'. Following post-positivist realism, this categorisation is introduced to understand the empirical level of reality better, which corresponds to teachers' perspectives on GC and GCE in this study. Accordingly, Gramsci's concept of common sense provides a tool to expand the empirical to the real level of reality by exposing a particular way of ideological dominance. This is further discussed in relation to teacher agency for GCE in the following section.

6.5 Implications of teachers' understanding global citizenship and global citizenship education on teacher agency

In the section above, teacher participants' perspectives are discussed in accordance with categorisations based on a spatial sense of global perspectives, as reviewed in Chapter 2.

To summarise, teachers who allegedly have no experience in GCE tend to understand GC and GCE in the separation of the global and the local, which corresponds to two categories, achieving a new layer and recognising difference. On the other hand, teachers who have been engaged in GCE tend to locate the core of GCE in relation to our daily life, which is close to the category of seeking changes, and understand diversity from a post-modern perspective to acknowledge different ways of being.

As reviewed in Figure 2.3, two categories of achieving a new layer and recognising difference, in which teachers with no experience seemingly located their perceptions on GCE, are mainly based on neoliberal and liberal orientations. Considering that this group of teachers were aware of the term 'GCE' regardless of their interest in GCE due to the intensive top-down

approach to GCE at a governmental level in Korea, it implies that their perceptions of GC and GCE are highly likely to be oriented by the dominant terminological orientations, which are neoliberal and liberal ones, according to Gramsci and Vološinov.

'Global' tends to signify the universality of market rationales or humanity in relation to these orientations. Also, as these emphasise individual competences to compete in a global market or depend on morals to resolve social problems, social injustice seems approached from individuals rather than structural problems, which pertains to teachers as well. Along with the ambition to develop global competitiveness shown in national policies, individual teachers are centred on the projection of GCE in practice. Accordingly, GCE seems to get distant from teachers who have no particular interest in GC or GCE. As Teacher 6 put it as "something huge, something remote from what we teach", GCE is signified as something additional to teach, such as parts of subject contents, which possibly suggests another burden to teachers even before they become interested.

Furthermore, such dominant terminological orientation fails to locate teachers' personal perspectives on social justice in GCE. Some of the teachers showed their critical positioning in relation to social issues, but they could not find it related to GC or GCE due to its strong neoliberal and liberal orientations. In a spatial sense, their understanding of GC and GCE is rooted in the global, separated from the local issues, while their understanding of social justice is based on the local. It is evident in GCE-related topics when teachers were asked. For instance, teachers who claim no experience in GCE tended to regard topics related to other countries, such as cultural diversity, environmental issues, learning other languages, and overseas aid, as GCE content regardless of their personal perspective on GC. In tandem, the topics from teachers with GCE experience included more local issues such as immigrants, gender inequality, and animal welfare in society. Such a gap of understanding also tends to help to detach GC and GCE from social justice.

Similarly, teachers tend to consider the norm of education as teaching universal morals. For example, in one of the focus group discussions, teachers discussed three different approaches to social justice, neoliberal, humanistic and post-colonial approaches. I provided only selected contents of each approach, as suggested in Andreotti's *Actionable postcolonial theory in education* (2011, pp. 94-95), with each labelled as A, B and C to lessen prejudices coming from each term. During the discussion, whether or not they agree with the approach, some teachers mentioned that they should teach universal morals more because they are teachers, which seems to come from the legacy of Confucian scholarship, as reviewed in Section 4.3.

In Confucianism, education is highlighted due to the close link between knowledge and morals, for which intellectuals are respected. As intellectuals, teachers are expected to represent moral ideals in society because they have the knowledge to recognise and transform contradictions from moral ideals. In other words, a Confucian understanding of knowledge suggests not only morals but a lens to read society in relation to morals, which resonates more with a critical perspective to engage in tensions. Nonetheless, only the importance of morals appears to remain as the role of education in contemporary society, which implies that the current educational discourse is mainly approached from a liberal orientation in addition to a neoliberal orientation to highlight accountability.

In addition to this dominance of ideological orientations in the term and the exclusion of a critical perspective, teachers expressed difficulties in teaching GCE-related components because of the absence of pedagogical approaches, as shown in findings, which could also be exemplified by Teacher F. Teacher F participated in the main study consisting of interviews about personal perspectives and relevant classes, and focus group discussions, although Teacher F claimed no experience in GCE. From interviews and focus group discussions, Teacher F tends to show a critical understanding of the world to recognise classes of power imbalance and to seek the transformation of inequitable structures in society. However, when organising GCE-related

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classes, Teacher F seemed to struggle to connect GCE elements to a curriculum at a primary level, which Teacher F articulated below:

> GCE is important to students, but I am not sure to what extent I should connect it with their everyday life. . . . This class must have been difficult for students because I extended the concept to the world. Careful consideration should be given at a curricular level.

Other participants who have been engaging themselves in GCE tend to have their own ways of approaching GCE learnt from their experience in GCE, but as the case of Teacher F shows, it is not easy at all to organise a class with a GC-sensitive perspective. Although the current curriculum explicitly declares GC as an educational goal, there is no pedagogical guidance given to teachers. This also helps teachers to easily skip or omit parts in a curriculum, as discussed earlier.

These challenges, which are the dominance of neoliberal and liberal orientations in society, including education, the exclusion of a critical orientation in understanding global perspectives and the absence of pedagogical approaches to GCE, particularly in a critical perspective, appear to keep teachers who do not have a particular interest in GCE away from engaging in GCE. Rather, these findings seem to confirm that teacher agency for GCE comes from individual teachers' lived experience in relation to GC, as discussed in the earlier section of this chapter.

According to their history-in-persons, the starting point of GCE also seemed more neoliberal and humanitarian oriented such as participating in volunteering programmes. Their constant reflections on their own experience came from their realisation that GCE could be important in education after meaningful encounters in their life, and accordingly, their teaching philosophy put GC in the centre.

Nonetheless, there are limitations when GCE is bound to individual teachers' philosophy insofar as teaching philosophy cannot be forced or shaped without a full convincement of teaching rationales. A teacher's philosophy, including

beliefs and perspectives, is of significance in providing relevant pedagogies which could transform a given curriculum into plenty of variants (Alexander, 2008b). As exemplified earlier, teachers' GC-sensitivity helps them to transform class. Their GC-sensitivity has been established on their personal narratives of personality and experience, including meaningful encounters, and the exposure to difference seemed to help them to reflect diverse perspectives actively and broadly on a curriculum, as well as leading to shape their teaching philosophy by constantly probing thoughts, judgments, and actions. However, at the same time, such an approach to teaching philosophy raises a question for teachers who do not have a particular interest in GC and GCE yet. In other words, when approaching teaching philosophy only from personal narratives, it cannot explain why this group of teachers tends to understand GCE as teaching content outside nation-states in relation to neoliberal and liberal orientations, although some teachers showed a critical understanding of social justice. This implies that teaching philosophy is not based only on personal narratives but also on external contexts surrounding teachers.

Similarly, Rodgers and Scott (2008) suggest that teaching philosophy could be understood as a part of professional identity, making sense of professional narratives as well as personal ones such as individual beliefs and perspectives. They argue that the personal side of teacher identity is always negotiated in bigger frames such as a curriculum, school, and local culture, which means that personal philosophy could be easily hidden rather than emergent. This way seems more relevant to teachers who do not have a particular interest in GCE in that the meaning of the term is overtaken by neoliberal and liberal orientations in accordance with the top-down governmental approach to GCE. In other words, teacher agency for GCE might continue depending on individual teachers' interests and passion unless GCE for the public good is considered to shape teachers' professional identity.

As discussed in Section 2.4.3, the professional narratives of teacher identity are shaped differently in accordance with educational discourses of times,

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locations, and culture in which we live. That is, it is closely related to what teachers are expected to do in society. Possibly, what teachers need is the opportunities to see their role as teachers in relation to global perspectives, as one of the teachers stated below:

> In my opinion, teachers could open their eyes by participating in diverse development programmes. For example, when I sent a message to my colleagues this time, asking to join a teacher's research society[37] for GCE, which I plan to run this year, several teachers replied positively to me. It was the same when I asked them to join the ESD research society in a different school. I think all of them already have capacities for GCE in themselves, showing their interest voluntarily. It is not just open yet. (Teacher G)

Therefore, the next chapter seeks to understand how teachers achieve teacher agency for GCE in the existing professional context, which exposes challenges to exercising teacher agency for GCE and sheds light on how to steer teacher education for GCE.

6.6   Conclusion

This chapter discusses what is learnt from teachers' lived experiences and how GC and GCE are perceived by teachers in terms of a spatial sense of understanding the meaning of 'global', as reviewed in Chapter 2. The word seems to be dominantly signified as separated from the local among teachers, which explains why teachers tend to understand GCE in relation to different countries or cultures. In the same way, the concept of GC and GCE seems to be detached from social justice as detached from the local. Such terminological distance from social justice appeared to fail to recruit teachers who tend to be critical in their personal perspectives.

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37 It is compulsory to organise teachers' research societies in state primary schools of Seoul. It used to be subject-based and run perfunctorily in the past. Recently, it has changed to give more discretion for running societies to teachers in terms of research topics and budget, which appears to leave more room for actual research.

This terminological distance comes from the strong dominance of neoliberal and liberal orientations of understanding GC. Additionally, the absence of pedagogical approaches to provide rationales to connect the global with the local exacerbates this distance. To raise teachers' awareness, it seems important to note how teachers become interested and engaged in GCE. However, it is problematic to see achieving teacher agency for GCE resulting from individual teachers. This limits GC as one of the teachers' capacities which inevitably depends on individual teachers. GCE should be understood as an educational paradigm to make sense of global perspectives in a learning process for the public good, as discussed in Chapter 2, for which the achievement of teacher agency for GCE should not rely on individual teachers such as teaching philosophy, although its importance cannot be degraded insofar as it helps to keep teachers motivated.

Teaching philosophy makes sense of personal narratives *within* professional narratives as a part of teachers' professional identity. The current teacher education, which highlights teacher competences, might reinforce professional identity with GC by providing opportunities to experience meaningful encounters. This might help more teachers to achieve teacher agency for GCE, but it also seems doubtful that teacher agency for GCE as public good could be emergent in the dominance of neoliberal and liberal orientations in education. Within these boundaries, such emergence still depends on the discourse of agency as capacity. Hence, teacher agency for GCE should be discussed in a broader context to see how close GC is to teachers' professional narratives.

Professional narratives are not only the product of individual teachers but also of times, locations, and cultures, including the role of teachers, are expected to play in society. In order to understand teacher agency for GCE from a broader context, the next chapter explores participants' lived experiences of pedagogical decision-making for GCE.

Chapter 7 Figured world II: understanding teacher agency for global citizenship education

7.1 Introduction

This chapter seeks to look further into how teachers achieve teacher agency for GCE in the given context of formal education in Korea, answering the following sub-questions of this research: what are the main features when Korean primary school teachers make pedagogical decisions in GCE practice? Artefacts which project other actors' collective agency are therefore explored and discussed in terms of their impact on teacher agency for GCE. The later part of this chapter discusses the implications of these findings in relation to the role of teachers, which subsequently leads to the concluding chapter.

The discussion in this chapter is enabled by following Emirbayer and Mische's conceptualisation of agency (1997), which views agency as temporal achievements rather than capacities, and expanding their concept of agency in Holland et al.'s figured worlds (1998), which provides a useful tool to understand agency in the process of evaluation, negotiation, and mediation, as reviewed in Chapter 3. A figured world, a socially and culturally constructed realm of interpretation, enables us to see agency through artefacts which connect individuals and causal mechanisms shaped and inherited in the stratified realities. In this way, a figured world helps us to understand how individuals' agency is mediated and negotiated by other collective agencies projected in artefacts, especially in the context of Korea, as implied in the findings discussed in Chapter 6.

Chapter 6 discussed teachers' figured worlds of GCE in terms of their history-in-persons, such as their previous experiences and how they perceive GC and GCE. According to the findings, teachers seem to approach teacher agency for GCE only from the personal side of their professional identity. However, GCE is institutionally pursued through the current national curriculum. How GCE is perceived by teachers who claim no experience in GCE exposes commonly accepted perceptions of GCE in formal education in Korea, in which

GCE is instrumentalised in a neoliberal orientation. This implies that teacher agency for GCE could be institutionally mediated towards one way regardless of personal perceptions. Such unilateral mediations by external factors such as schools and broader educational and cultural contexts could be related to how society projects the role of teachers. The role of teachers is shaped in accordance with social demands over time, through which social legitimacy is assigned to the role in society. This is perceived through artefacts; accordingly, teachers shape their figured world in which they achieve agency. In other words, teacher agency for GCE is not only related to individual teachers' understanding but also steered by the surroundings. Hence, teacher agency for GCE needs to be viewed in a broader context to find causal mechanisms and social conditions that influence teacher perceptions of GC and GCE.

Based on teachers' perceptions of GC and GCE discussed in Chapter 6, the empirical domain of reality, as a post-positivist realist view suggests, this chapter provides an understanding of the real domain of reality in terms of how and why teacher agency for GCE is mediated in a certain way.

7.2 Artefacts: a normative environment

Artefacts, which are psychological tools to recall specific collective agency, could be anything, such as ideas, items, texts, and positions, as discussed in Section 3.3.4. Teaching is a profession expected to execute a particular role in society, so lawful or tacit artefacts exist to remind teachers of their role. In this regard, the revised model of agency describes a figured world in accordance with this social legitimacy of the role, a so-called normative environment. This normative environment is the system in which teachers perceive and acquire collective dispositions as teachers. That is, teachers learn the socially legitimate role of teachers, such as how to act as teachers and what is expected of them, by performing their role in a normative environment, which works as artefacts to mediate teacher agency. For example, teachers who claimed that they did not have experience in GCE tended to realise that they do teach GCE as part of a curriculum while being interviewed. However, it was only because of the curriculum they teach, which

includes GCE elements, such as cultural diversity and climate change, that they think are related to GCE. This suggests that a curriculum is an important artefact to remind teachers of their role as teachers, which could guarantee GCE practices by including GCE in a curriculum such as the current national curriculum in Korea.

In addition to this curricular status of GCE in formal education, there are obvious artefacts such as school policies, students, parents, areas, headteachers, colleagues, and resources when exercising teacher agency. These artefacts are so closely related to teaching as a profession that they shape the very normative environment for being teachers. That is, teacher agency cannot be achieved without being mediated by these artefacts. Hence, the following section discusses teachers' experience in relation to these normative artefacts when they achieve teacher agency for GCE. This section discusses the data of teachers who participated in the main study, except for the first artefact, curriculum, because it requires GCE practices to see if there are any mediations from artefacts when teaching GCE.

7.2.1 Curriculum

A national curriculum is the most obvious artefact affecting teachers in formal education, as evident in interviews with teachers who claim no experience in GCE. As mentioned previously, they realised that they have, in fact, been teaching GCE wherever a national curriculum includes GCE elements in given textbook texts and curricular themes. Since the Government of Korea has gradually included topics such as environmental education, education for international understanding (EIU), human rights education, multicultural education, and cultural diversity (see Section 4.3.2), teachers could achieve teacher agency for GCE as teaching along with a national curriculum no matter how much they are aware of GCE. However, this implies that teachers could exercise agency for GCE only when there are corresponding curricular contents. Even then, teachers sometimes avoid or skip them because they feel less confident about teaching GCE or tend to regard GCE as relatively less

important to teach than other subjects, as exemplified in Chapter 6 (see Sections 6.4.2; 6.4.3; 6.5).

More specifically, according to teachers who claim no experience before interviews, GCE tends to be understood as segregated themes and topics. Such understanding rarely provides rationales to prioritise GCE. As one of the teachers put it, "GCE is relatively behind in importance compared to other curricular contents" (Teacher 8), which implicitly shows that the current curriculum does not help teachers to approach GCE pedagogically. As pointed out in Section 2.4.2, pedagogical approaches include not only the delivery and evaluation of curricular contents but also rationales and theories to help teachers to understand and justify what and why they teach. Without pedagogical approaches to GCE, teachers remain in a technical role, as evident in teachers who claim no experience in GCE. This makes GCE an individual teacher's responsibility.

Similarly, teachers who have experience in GCE tend to show satisfactory reactions to the current curriculum when they teach GCE, adding that teachers need a GCE lens to see through curricular content. This emphasises the importance of teachers' capacities to learn a GCE lens for the richer delivery of GCE. However, such a discourse could justify the absence of pedagogical approaches to GCE in a curriculum insofar as it prioritises individual teachers' capacities and passions. This means that the normative role of teachers does not necessarily include teaching GCE, although the current national curriculum of Korea implicitly mentions GC as one of its educational goals and explicitly regards GCE as a part of a national curriculum. This reveals the contradiction of contextual structures in the GCE of Korea, which eventually depends on individual teachers' awareness and capacities to bring more GCE-related elements into class.

Participants point out other aspects of a curriculum in Korea, highlighting the need for careful consideration of how to crystalise pedagogical approaches to encourage teachers with no interest.

Participants in the main study, all but one of whom have been aware of teaching GCE in practice for at least one year, seem to have positive reactions to curricular contents in textbooks. They mentioned that the current curriculum already includes a sufficient amount of GCE content relevant to the primary level. Based on these curricular topics, they tend to expand the topic and reconstruct the curriculum in a subject and across subjects, which suggests the importance of individual teachers' capacities to read the contents.

For example, in one of the GCE practices, Teacher B combined a Korean class teaching how to write an essay from others' perspectives with a social studies class. The latter involved learning about the life of women and peasants in the late *Joseon* dynasty[38]. Through two different *Pansori* [Korean:판소리][39] called *Heungboga* [Song of Heungbo; Korean:흥보가][40] and *Simcheongga* [Song of Simcheong; Korean:심청가][41], students tried to understand the characteristics of women and peasants in the late Joseon dynasty, and they wrote a short essay from the characters' places. Teacher B aimed to bring up poverty and gender inequality, suggesting a question to the class: what if the miracles of the story never happened to the main characters? The teacher considered this the most important part of bridging curricular contents and her/his own GC-

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38 Joseon dynasty ruled the Korean Peninsula from 1392 until 1897, when the last king of the Joseon dynasty, *Gojong* [Korean:고종], declared himself as the first emperor of *Daehanjeguk* [Korean Empire; Korean:대한제국].

39 Pansori is a traditional musical genre that originated in the 17th century of the Joseon dynasty. It is storytelling performed by a singer and a drummer.

40 Heungboga is the story of *Heungbo* [Korean:흥보], who was a very poor peasant. He was kind-hearted enough to treat a swallow with a broken leg. The swallow left gourd seeds to him as an expression of gratitude. Heungbo planted the seeds, and gourds were full of treasure when he harvested them.

41 Simcheongga is the story of *Simcheong* [Korean:심청], whose father was blind. He raised Simcheong in poverty, but it was not a problem for her to devote herself to taking care of her father. When she grew up, she sacrificed herself to the Sea God in return for her father's vision. The Sea God was touched by her kind heart and helped her to return to the world. She got married to a king of the country and reunited with her father at a party she threw for the blind. Her father eventually opened his eyes because of the joy and surprise of the reunion with her.

themed narrative. That is, Teacher B combined two different subjects under the theme of inequality. He/she still followed curricular standards to teach two subjects: to write an essay considering other's perspectives in Korean and to understand the life of women and peasants in the late Joseon dynasty. However, he/she added GC-related themes, which are not illustrated in the corresponding curricular components.

While Teacher B's example shows the case of combining different subjects, Teacher C's case exemplifies reconstructing a class in one subject. Teacher C taught only one subject called practical course as a subject teacher[42] in a year when I collected data. Hence, he/she tried reorganising the practical course curriculum to add GC-related themes in class. For instance, when curricular contents are about raising animals, he/she organised a class using animal welfare, including fair trade and an eco-friendly environment. In a curriculum, this part includes general knowledge of domestic animals and practical practices of caring for pets. However, Teacher C reorganised this to learn more about animal welfare while learning the given subject knowledge.

As shown in the examples above, participants follow curricular objectives and standards, but they creatively cut and paste parts in subjects or add relevant themes under GC-themed narratives. This is enabled because they are interested in teaching GC and agree with the necessity of GC in education, although it takes a longer time to reconstruct the given curriculum. However, it is noted that they would try to uphold the curricular standards required, regardless of how they organise their class. This supports the suggestion that teachers could be engaged in GCE more when a curriculum includes more specific guidelines for GCE, as teachers who claimed no experience in GCE explained. Nonetheless, participants in the main study tend not to agree with

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42 Teachers are assigned to different year groups of students every year in Korea. Sometimes they become a subject teacher to teach one or two, sometimes even three different subjects to only one year group or different year groups without responsibility as class teachers.

any curricular forms, such as GCE textbooks and detailed guidelines, due to the current status of textbooks in formal education.

One of their biggest concerns about suggesting guidelines in a curriculum is teachers' strong tendency to follow textbooks. As mentioned in Section 4.3.1, Korean teachers have been disciplined by a national curriculum throughout their careers, which helps to maintain the equation of following textbooks with implementing a curriculum (So, 2020). Since the Seventh curriculum, a national curriculum seeks to give more autonomy to organise curricular contents as teachers desire if the contents are relevant to curricular standards. Still, teachers tend to follow textbooks due to time constraints and convenience, as textbooks realise all the necessary parts of a curriculum, including materials for learning activities. Hence, textbooks are often regarded as a standard to be followed by students as well as teachers, which means that more textbooks mean more things to teach and study. For this reason, most participants reacted negatively to making a separate GCE textbook. Nevertheless, GCE textbooks were released as one of the Seoul Metropolitan Office of Education (SMOE)'s projects for GCE, and one teacher[43] commented on this as below:

> Textbook contents are no problems. . . . I think that GCE could be basically covered, although you teach only those topics in the textbook. However, I disagree with making a textbook itself. Students tend to be negative even before starting because they feel like they have more to study. Likewise, teachers tend to take it as more burden to finish another book in class.

The comment above clearly shows the status of textbooks in formal education in Korea. Similarly, another participant[44], who personally participated in the

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43 For the protection of participants' anonymity, teachers are not identified in part related to a GCE textbook which SMOE initiated.

44 This is not identified because it might undermine participants' anonymity.

SMOE's project to create a separate textbook for GCE, described how he/she felt about making a separate textbook.

> When our team first talked about making GCE textbooks, we were concerned that it was the right thing to do because we know teachers tend to be very faithful to textbooks. What if they think that this textbook is all about GCE when we release a textbook? Also, we were worried if the contents of a textbook could be enough for GCE because GCE is too huge to be dealt with in one book.

Due to the concerns above, the project team tried to create a textbook in the spirit of a workbook in order to provide more freedom for teachers to utilise them in their own teaching styles at the first stage. However, this version was rejected by reviewers because it did not follow the typical style of textbooks. In the end, the current textbook was made, which consists of learning activities under different themes of interconnectedness, diversity, environment, poverty, human rights, peace and resolving conflicts, security, and sustainable development. Although most of the participants reacted negatively towards GCE textbooks, some of them admitted that textbooks are suitable to provide guidelines for teachers who have just started GCE. It especially seemed useful to teachers who were not aware of GCE previously. For example, one teacher[45] ran a GCE pilot school project as a part of SMOE programmes with other teachers who had never been aware of GCE before and wanted some guidelines to run a project together. In this case, according to this participant, textbooks were helpful for teachers by providing consistency in teaching GCE.

Nonetheless, considering teachers' general attitudes towards textbooks, it is doubtful if GCE textbooks could provide pedagogical rationales for teachers. Rather, as pointed out by participants above, GCE textbooks are likely to be treated as content to be delivered. According to Alexander (2008a), as discussed in Section 2.4.2, pedagogy includes not only the observable act of

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45 This participant is not identified to protect anonymity since the name of GCE pilot schools are publicly listed on the website of SMOE.

teaching, such as planning, learning, and assessing, but also values and principles that inform the act of teaching. That is, following textbooks as they present means that teachers remain in a passive role to receive values and principles prescribed in a given curriculum, which resonates with the view of teachers as policy subjects, not as agents. Pedagogical approaches require the space to discuss values and principles to inform and crystallise teachers' own teaching, in which teachers are active agents in interpreting and reconstructing a national curriculum. For this reason, participants seem to disagree with the idea of GCE textbooks in relation to the status of textbooks in Korea and suggest realising GCE within a given curriculum, which brings us to an additional question on the current curriculum in Korea.

According to the recent curricular revisions, a national curriculum in Korea claims the inclusion of GCE, and there have been subsequent top-down pushes towards GCE, as described in Section 4.3.4. Then, why could the current curriculum not be enough to lead teachers to GCE? This could be explained by one of the participants who started GCE because it was her/his duty at school.

In primary schools in Korea, teachers are generally assigned administrative duties as well as teaching. Administrative duties are dependent on school and regional contexts, but they generally cover all the potential areas related to school activities, such as assessment, English education, after-school programmes, and teacher evaluation. Generally, the teacher who takes the lead in duties plan, run and report the duty, including all the relevant administrative work for the academic year. As mentioned in Section 6.2.5, Teacher E started GCE because her/his school duty was assigned to GCE because of a deputy headteacher's interest in GCE, although it is not usual to have GCE as duties at school. Teacher E started to study GCE because he/she had no idea of what GCE was when he/she was assigned to this. He/she described it as:

> The term 'GCE' is found in the current curriculum, but there are no
> guidelines given about what to do with this. It could be very

confusing for teachers, which makes them harder to approach GCE. Teachers rarely understand why GCE needs to be taught and done in practice. I would not be interested in it if it were not my duty at school. I am still confused about what makes multicultural education, EIU, and GCE different, and it is challenging.

As Teacher E stated, GCE exists in a national curriculum, but it does not seem to provide tangible rationales which could convince teachers to teach GC. Contrary to the philosophical level of the curriculum, where a global citizen is stated as one of the educational aims, GC elements are manifested as example texts and figures to teach subject knowledge (D. Lee, 2014; H. Cho, 2019). It implies that GC-related values are subsidiary to subject knowledge. Hence, it is not easy to realise these values in class unless teachers are motivated to teach GC-related values. Furthermore, the way GCE was officially introduced to formal education in Korea rarely helped to crystallise GC in a national curriculum, as elaborated in Section 4.3.4. The term 'GCE' suddenly appeared in formal education alongside hosting the World Education Forum (WEF) 2015. It seemed to be closely related to the governmental ambition to hold a dominant position in GCE. Such a perception of GCE at a governmental level helped to spread the term efficiently and increase relevant policies in quantity but not in quality, which leaves no space in a curriculum for teachers to understand and translate the meaning of GC in practice. Moreover, as shown in the recent studies on textbooks in Korea, the curricular contents seem to deliver GCE from neoliberal and nationalist views. For example, H. Cho and Mosselson (2018) criticise Western hegemonic values portrayed in GC-related texts in textbooks made by other governmental institutions. Similarly, Y. Choi and Kim (2020), who analysed social studies textbooks for middle school (Years 7 to 9), point out the dominance of neoliberal instrumentalism in the GCE-related parts of textbooks. Hence, as Teacher D stated below, achieving agency for GCE within a given curriculum seems challenging without teachers' voluntary interest and engagement in GCE.

> There are many GCE components in primary textbooks, but they seem to be sporadically included when different educational trends such as environmental education and multicultural education were promoted, not GCE. . . . I don't think that the introduction of GCE

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was based on a sort of understanding at a government level. GCE was just spread like a trend that you should teach something called GCE because we live in a global era.

As Teacher D mentioned, a curriculum includes GC-related content without a pedagogical understanding at a governmental level. GCE seems to be regarded as non-subject contents on the periphery of subjects. The absence of pedagogical approaches to GCE rarely helps the achievement of teacher agency for GCE, particularly in a subject-based curriculum, as Teacher G put it:

I don't think that GCE could last long in formal education with that name. The curriculum is too subject-based for non-subject content to survive. I think that the best way for GCE is for teachers to be aware of GC elements already existing in a curriculum.

As Teacher G stated, the curriculum of Korea is strictly divided by subjects. There are non-subject contents called cross-curricular learning themes, including GCE, which are taught as parts of each subject or in relation to creative experiential learning activities (CELAs) (see Section 4.3.1), but it seems to be difficult to value non-subject contents in the same way as we value subjects in the meritocracy of examinations, as elaborated in relation to Confucian legacy in Section 4.3. Due to this exam-oriented educational system, subject knowledge and skills are at the centre of a curriculum, and non-subject contents such as CELAs easily drift away from main learning activities (Yi, 2019), which explains Teacher G's perspective.

In sum, the curriculum is one of the most important artefacts for teachers to recall the role of teachers in formal education. Since GCE was officially introduced to a curriculum, GCE has been actively brought up at a curricular level. However, due to the absence of pedagogical guidelines in each subject and the subject-centred structure of a curriculum, GCE remains on the periphery of a curriculum, which makes teacher agency for GCE difficult to be achieved without teachers' own interest and passion.

Such a curriculum seems to emphasise individual teachers' lens to connect subjects and contents under the GC narrative, which makes GCE more dependent on individual teachers. As shown in teachers who ask for pedagogical guidelines in a curriculum, teachers easily prioritise subject knowledge or skip the part when not equipped with the lens, but it could also be risky in that teachers easily remain in a technical role to deliver prescribed curricular contents when more guidelines are given in a curriculum, considering the strong impact of a curriculum and textbooks on teacher agency in Korea. In other words, the current curriculum reinforces the idea of teacher agency as capacities in GCE and appears not to provide pedagogical approaches to GCE enough for teachers to exercise their agency, although the curriculum claims to be grounded in GC as one of the core goals. For this, pedagogical approaches to GCE need to be included in a curriculum, but it also requires deliberate discussion on how to manifest them in order to involve teachers as agents.

7.2.2 Students

As in other educational activities, students are an important artefact when teachers achieve agency for GCE. Teachers try to use teaching materials and resources in accordance with students' cognitive levels as they usually do in other activities. As Teacher H articulated,

> GCE seems difficult if students don't know much. Maybe I am the one who cannot handle GCE well, but it is much easier to teach when students' cognitive capacity is ready. Because topics are not familiar with what they have learnt, students seem overwhelmed by the topics. . . . I mean, students' cognitive readiness is more about having an attitude to willingly listen or learn even when they have no ideas.

For this reason, teachers tend to prefer teaching GCE to students in higher years, usually referring to Years 4 to 6 in primary school. Younger students naturally lose attention more easily and are more limited in terms of topics. Probably this is why all the participants in the main study teach students in Years 4 to 6, although it was not the criteria to recruit participants. Still, primary

school students need more tangible materials compared to other school levels. Teachers try to choose familiar materials or events surrounding students, such as social events, TV shows, and films, to help students to feel closer to topics. This makes familiarity an essential factor in choosing teaching resources to attract students' attention and connect students with given topics.

However, Teacher E suggested a different aspect of familiarity, tiredness. When Teacher E shared her/his lesson on air pollution with the aim of understanding why sustainable development is necessary, Teacher E was challenged by the exhaustion students expressed toward environmentalism. It was in relation to social studies class, in which Teacher E wanted to connect the topic with students' life so that 'fine dust'[46] was introduced. Recently, the problem of air pollution has been highly noted in Korea, and students' outdoor activities, including physical education classes, are often banned at schools because of the high level of fine dust in the air. Teacher E wanted to connect students' experiences with lessons on environmental problems, but he/she seemed frustrated due to students' unexpected indifference to the environment.

> "I didn't do that." "That wouldn't change anything." It is not easy to see changes, so students cannot feel the importance of their bones. Because of immediate discomfort, they were interested in fine dust at the beginning, but it was challenging to extend their experience because they were not interested at all. . . . It is ironic that students do not care about environmental problems as much as they do about other topics like human rights and peace even though environmental problems seem to be closer to their life right now. It seems too normatively approached. Students' outcome is always the same: "we should protect it."

As Teacher E commented above, GCE, including environmental issues, are easily approached as norms, which makes it similar to ethics studies. Due to

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46 'Fine dust' has recently been noted because of air pollution in Korea and China. It is a natural phenomenon which happens due to seasonal wind blowing from China in springtime, but the level of pollution has been worse, and Korea tends to blame Chinese economic development for this (Bicker, 2019).

the subject-based curriculum, ethics studies are often portrayed as a subject with GCE-related contents (Korean Educational Development Institute, 2015). However, participants tend to distinguish GCE from ethics studies, disagreeing with normative approaches to GCE, which emphasise morality. As Teacher G put it:

> Ethics studies ask students to be just good. I think that students obviously know what to say to look good-hearted, which questions why they cannot act like that in reality. This is because ethics studies focus on ethical knowledge more than how to act and how to reflect on themselves.

To make students understand why topics are related to their life, teachers try to avoid a simple emphasis on morality and instead provide some familiarity for students. However, it seems challenging to keep students' interest in the topic because of the newness of it, as well as the tiredness expressed towards topics, as shown in Teacher E's example above. This challenge seemed more definite when teachers had no previous experience in GCE due to the absence of pedagogical guidance in a curriculum, as pointed out above in Section 7.2.1.

For example, Teacher F agreed to participate in the main study of this research, but he/she had never intended to teach GCE before. From her/his GCE classes shared with a researcher, he/she seemed to struggle with deciding to what degree topics should be extended. Teacher F usually used topics hinted at as global interconnections in a curriculum. When teaching cultural heritage in Korea, he/she enlarged the topic to other countries, and he/she tried to connect the pros and cons of global interconnectedness when teaching characteristics of cities and the countryside. It appeared that Teacher F seemed to understand GCE as teaching in relation to other countries, and in the process of expansion, he/she mentioned, "GC seems essential to students, but it is very challenging to connect it with students' real life." Teacher F also seemed hesitant to expand topics to other countries because a curriculum in Year 4, which he/she teaches, includes only up to a nation-state level, with the emphasis on linear expansion of students' cognitive level from self and their family (Years 1 and 2), their community and nation-state (Years 3 and 4), to

other countries (Years 5 and 6). This challenge could be seen in different aspects, including teaching narratives, resources and so on, but it seems reasonable for teachers to struggle with designing and teaching what they have never taught before, especially without any curricular guidance. Although teachers try to plan class from students' perspectives, it is hard to tell to what extent students will be or are currently aware since there is no corresponding curricular structure.

Some of the teachers seemed to emphasise communication with students to overcome this difficulty. Students sometimes hint at what they are interested in and suggest how they want to pursue an activity. Teacher D once taught a class on the Syrian Civil War with the aim of writing an essay to advocate for children in conflicted areas. When Teacher D was asked the reason why they chose the topic, he/she said,

> After the Inter-Korea Summit[47], students tended to share ideas about peace more often, probably because we watched the Summit together. In social studies class, they learnt about why Korea was divided. While learning the history, students seemed to think that war hurt everyone in the end. I tried to connect their school life with it, saying that even the resolution of small problems in class could be meaningful to avoiding war. While discussing that, one of the students asked what happened in Syria. . . . Maybe because lots of relevant news have been reported, war itself seems to remind this generation of Syria.

That is, Teacher D caught students' interest in the Syrian Civil War, and he/she led it to upcoming classes, which implies that he/she could use different topics if students showed their interest in something else. Such flexibility seems possible under a democratic atmosphere that teachers try to promote in their classes. As Teacher B put it, "GCE is also about helping students to express their ideas. For this, students' capacities to express a need to be developed,

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47 See footnote 6 (p. 43)

but more importantly, we should establish a class atmosphere where students could express without being judged."

However, despite teachers' efforts to make topics more relevant to student's interests, it is challenging to keep attracting student's interest, as Teacher A stated below:

> Students are not interested in GC. . . There are students interested in GC-related topics, but weirdly, they tend to approach them only academically. I wish students could look at them with sensibility, but those aware of GC are usually those who have high academic achievements? Or exemplary students?

As pointed out by Teacher A, students seem accustomed to an academic meritocracy based on testing their knowledge in Korea. This exam-oriented educational system has overheated competition among students, which has increased students' stress. The overall result from the OECD's Programme for International Student Assessment students shows that students in Korea are well-known for their academic excellence, but their happiness level is at the bottom among the OECD member countries (So, 2020). Students seem to be exhausted in the exam-oriented educational system, which makes it easier for them to become tired of knowledge-based in learning activities. This competitive ethos is often found in and even before primary education due to parents' education fever, as discussed in the following section. For this reason, teachers put efforts into making learning activities more fun and interesting, and so as in GCE activities.

For example, Teacher C uses games in which students immerse themselves. He/she introduced SDGs to students through a scavenger hunt in the classroom and emphasised the importance of cooperation through a making-rainbow game in which students compete or cooperate to make more sets of seven rainbow colours with classmates. Also, Teacher D motivated students to write and send recommendations to the Korea Support Centre for Foreign Workers after studying discrimination against migrant workers. Such games and participation could be criticised for being temporary, but teachers mention

that it is more about planting seeds in primary education. Teacher C said, "I feel grateful that we could do this much in primary education, although it is a one-off."

In sum, students are an important artefact to help decide the details of the class, such as topics, the scope of topics, and how to approach them. Since teaching GCE tends to deal with content outside curricular content, teachers tend to be more careful of students' cognitive capacities, familiarity with, and interest in topics. Especially in primary education, teachers seem satisfied regardless of its continuity because they tend to perceive their role as primary school teachers to provide the starting points of GC.

7.2.3 Parents

As pointed out in Section 4.3.1, parents tend to exercise strong agency over their children's education since higher academic success, such as entering prestigious universities and studying abroad, has been regarded as a medium to maintain or elevate their social class (J. Kim, Lee, & Lee, 2005). Such extreme education fever has contributed to the boom of the private education sector in Korea because parents tend to spend more money on their children's academic success. Likewise, they tend to show their interest in school activities, participate in school events if necessary and be keen to help, although it is different according to their personalities and socio-economic backgrounds.

In terms of teachers' pedagogical decisions, parents seem less important compared to the curriculum and students. Nonetheless, there are some relevant cases found in participants' interviews. As it is difficult to tell the socio-economic backgrounds of each student, teachers tend to depend on general perceptions of areas and parents' interest in educational activities at school. Teachers mentioned that there was not much difference in their teaching coming from this socio-economic gap. However, when parents seem cooperative and interested in educational activities, teachers apparently take advantage of this.

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For example, Teacher B described her/his school district as a working-class area with a close relationship with the neighbourhood. The residents have lived in the same area for long enough to forge a bond with each other, which is helpful for Teacher B, who thinks that connecting with families is crucial for the continuity of GCE after school. For this reason, he/she tried to prepare parts which parents could play in her/his teaching. When Teacher B taught gender inequality, he/she assigned students to interviews with their mothers to understand women's lives better. When students learnt about braille in relation to the disabled, Teacher B asked students to check if there was any mislabelled braille in the lifts of their residing buildings and to discuss how to change these with their families. These activities were planned based on her/his belief in the importance of constant communication and exchanges with parents, but it could have been difficult without parents' cooperation.

On the contrary, Teacher D shared her/his experience with parents, which discouraged teaching GCE. According to Teacher D, her/his school district is in a middle-class area which shows high expenditure on private education. Students are academically well-prepared, and it is hard to find students with under-achievements in terms of national curricular standards. Also, the area is described as "very politically conservative", for which Teacher D could sometimes hear even students say the word '*ppalgaengi*' [commie; Korean:빨갱이]. Due to the political and territorial division in the Korean Peninsula, anti-communism education was a part of a national curriculum with an emphasis on the criticism of communism and North Korea until the 80s and in the 90s. It was subsequently eradicated and redesigned towards reunification education (J. Cho, 2007). Such confrontational situations in the Korean Peninsula left a biased view of socialism and communism, the effect of which has been long-lasting. More specifically, there are two major political parties in South Korea, which are ideologically conservative and liberal. The conservatives often scold the liberals for being *jongbuk* [the followers of North Korea; Korean:종북] when the liberals argue for economic cooperation with North Korea or approach welfare policies from a comprehensive perspective. Teacher D shared a story similar to this:

Last year, I ran a GCE club, and there was a GCE camp as a part of club activities. Because of that, one mother phoned the teachers' office, insisting that she would never send her kid to the camp. She complained, saying, "Is the teacher a member of *Jeongyojo*[48] [Korean:전교조]? The teacher should not teach politically biased views to children." Her complaint was only because one of the programmes was cooking within the budget of minimum wage. The minimum wage is a legal wage. She insisted that minimum wage be related to politically biased views on labour. That made me careful of anything because I was worried that my intention would become completely twisted.

The liberals led the increase in the minimum wage, and the misleading view of jongbuk politically consumed the main discourse of the agenda. Such incidents naturally made Teacher D shrunken back and seek alternative ways to teach politically sensitive issues. For example, when Teacher D dealt with the impact of the Inter-Korea Summit, he/she emphasised what could happen if there is no peace rather than celebrating peaceful movements because he/she thought that the issue could be politically sensitive[49].

As in Teacher D's case, teachers tend to mediate their agency when parents show strong agency in students' learning in Korea. Similarly, Im and Ju's study (2009) on Korean primary school teachers' perception of teacher efficacy in relation to parents also shows that teachers tend to perceive lower teacher efficacy when parents highly support their children's learning. In Korea, parents' high level of support generally means a high dependency on the private educational sector, which lowers teachers' self-efficacy. Their research

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48 Jeongyojo is the abbreviation of *Jeonguk gyojigwon nodong johap* [Korean Teachers and Education Workers Union; Korean:전국교직원노동조합], one of the trade unions for teachers. It is publicly regarded as politically progressive. It was founded in 1989, and at that time, it was illegal for teachers to establish trade unions. Accordingly, the Government of Korea fired about 1,400 teachers who joined Jeongyojo. The establishment of teachers' trade unions was enacted in 1999 and permitted the reinstatement of those who lost their positions. In 2013, because Jeongyojo did not follow the government's enforcement order that Jeongyojo should not permit membership for those who were fired, the Government of Korea announced Jeongyojo as an illegal union. Jeongyojo recovered its legal status in 2020 following the Supreme Court judgment.

49 The conservatives tend to be wary of exchanges with North Korea.

also shows that teachers tend to show higher self-efficacy when parents support their children's teachers. As exemplified above, Teacher B would not be able to continue her/his GCE projects without the students' parents' tacit permission and support.

Therefore, parents are one of the artefacts to mediate teachers' educational activities, and as evident in the examples above, GCE necessitates nuanced approaches to certain topics dependent on contexts, for which teachers probably seek amicable relationships with students' parents through communications.

7.2.4 Headteachers

School is an institution with a hierarchical structure. In Korea, a headteacher is a senior school administrator who makes official decisions in relation to school management, and deputy headteachers assist with the headteacher's role. Generally, they were teachers in the past and got promoted based on performance outcomes and the result of examinations. For efficiency, the school management is divided into different departments such as academic affairs, curriculum, after-school activities and sports, and teachers are usually responsible for these administrative works, as being assigned to these departments, as well as teaching classes.

Since headteachers are the ones who make final decisions, their impact on school policies and culture is huge. For example, as explained in Section 6.2.5, Teacher E started GCE because her/his deputy headteacher was interested in GCE. Two teachers[50] among participants were running GCE pilot school projects because their school headteachers promoted this in their schools, although running pilot schools require agreements from teachers and parents

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50 These teachers were not identified for their anonymity.

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because pilot schools mean that school management is dedicated to a certain project for one to three years.

Due to their executive authority, the impact on teacher agency for GCE seems powerful when headteachers are interested in GCE. As elaborated in Teacher E's experience, Teacher E was introduced to GCE only because a deputy headteacher encouraged her/him to operate a research team on GCE in her/his school. According to Teacher E's utterances, the deputy did not seem to be versed in GCE. Rather, he seemed to see through what recent educational policy trends are in SMOE. Still, his interest in GCE led to teachers' participation in GCE, which could facilitate the achievement of teacher agency for GCE when headteachers are aware of the importance of GCE.

In one of the participants' schools, the headteacher's interest in GCE allowed for the introduction of a GCE pilot school project. The participant was recruited to run the project. Schools usually apply to win the position of a pilot school because the number of pilot schools is limited due to relevant budget assistance, which is influenced by the headteacher's interest in directing school policy above all. Delivering government-promoted projects in schools can also benefit participants. It can lead to them being seen favourably within school hierarchies and therefore make them more likely to be promoted to positions above them, such as headteacher or school commissioner. Therefore, their participation may originate, at least in part, from personal aspiration. Nonetheless, headteachers successfully elicited other teachers' consent and participation in GCE and provided the participant with the environment in which he/she could achieve teacher agency for GCE. Her/his school shows an exemplary case of how much impact the headteacher's executive authorities could have in terms of teacher agency for GCE.

However, this executive authority could be negative when GCE is misunderstood by headteachers. Another participant in the main study was responsible for running GCE projects. He/she wanted to run a project within which students learn about their community, finding social problems and solutions in their community, but headteachers objected to her/his plan, saying,

"It could be dangerous to walk around this area because it is a completely Korean Chinese community. Why don't you do something like cultural diversity experience as others do?"

Since her/his school is closely located in the Korean Chinese community, her/his school has many students with Korean Chinese backgrounds. Due to some experience of crime in relation to Korean Chinese gangs, along with the influx of Korean Chinese immigrants as well as the media reflections of their community created in popular culture, the Korean Chinese community tends to be stereotyped negatively, and the areas in which they live as dangerous (E. Kim & Kim, 2021). Ironically, the headteacher seemed preoccupied with this stereotype and was concerned about potential incidents, making it doubtful that the headteacher had thought about what GC meant while running a pilot school. The participant did not agree with his view on GCE, but he/she followed the headteacher's opinion in the end. The student's GCE club activity that he/she led was changed to learn about cuisine from different cultures. Still, he/she consoled herself/himself after listening to stories from neighbouring pilot schools. These schools had to spend their GCE budget on improving school facilities in relation to a sustainable world and environmental education. However, he/she had to do the same because the headteacher asked her/him to share the GCE budget in relation to changing the school environment, saying, "Isn't GCE related to environmental education? Then, why don't you spend GCE budget on redecorating school gardens and do activities with students?", which shows that the headteacher clearly approached GCE as a formality.

Due to the request from headteachers, the teacher had to plan her/his lessons in relation to the environment accordingly. One of her/his lessons shared for this research is a three-period-long integrated class of maths and Korean classes, which aimed at writing a news report, including ratio graphs and ways of practice for the environment. In this lesson of three periods, students prepared a campaign to encourage other students to protect the environment and to propose ways of practice in their life. After campaigning, students

surveyed how much they agreed with practical ways they suggested, made and analysed a graph based on the result of the survey. In the last class, students wrote a news report and shared it with classmates. In an interview, the teacher reflected that he/she could not find pedagogical rationales enough for the activity because he/she failed to unthink that students were taken advantage of to make the school look good. As in this teacher's case, headteachers could discourage teachers by enforcing their authority. The teacher has been individually motivated in GCE enough to achieve teacher agency for GCE without the headteacher's direction, but he/she struggled to find rationales for teaching GCE because her/his agency was mediated by the headteacher's interventions without understanding GCE in depth.

In schools with a hierarchical structure, the impact of headteachers' perspectives and leadership is huge. Especially it is seemingly more influential in relation to policies that the Ministry of Education (MOE) promotes compared to educational activities, additionally done due to individual teachers' interests. As GCE has become a part of national curricular goals, GCE is often handled as a part of school assignments, which means that the process of achieving teacher agency for GCE often requires headteachers' approval, unlike when individual teachers voluntarily practice GCE in their class. It could be supportive, but it could add unnecessary workloads such as administrative work. In the same sense, Teacher C answered, "headteachers in my school are very supportive of what teachers are keen to do for education, but I don't want to tell them what I do for GCE because it would eventually require additional office work" when asked her/his school culture. Whether they are supportive or authoritative, the specific aspect of the position of headteachers approaches education from a bureaucratic perspective, which seems unwelcome to teachers.

The impact of headteachers' decisions on educational activities seems so influential that their view on GCE is of importance. However, as shown in Chapter 4, global perspectives in a broader educational context are generally manifested in an economic and humanistic sense in Korea. Also, the findings

discussed in Chapter 6 show how pervasive these orientations are, which makes it common sense to understand global perspectives. In this regard, the headteachers mentioned by teachers here seem to show no difference. Teacher C shared a story of her/his teammates when he/she participated in operating teacher training programmes for GCE in Korea International Cooperation Agency (KOICA) as below:

> We ran separate training programmes for teachers and headteachers. I participated in teacher training programmes for teachers, but according to teammates who did for headteachers, it was very challenging to motivate headteachers as they intended to. Most of the participants came to the course because they were interested in KOICA's reputation, which might help them be dispatched abroad once they retire.

Such an instrumental view on GCE does not represent the collective agency of headteachers, which requires more research, but considering a hierarchical school structure and the potential impact of their decisions on teacher agency for GCE, the power of headteachers as an artefact on teacher agency, should not be overlooked, especially when GCE is promoted in a national curriculum.

7.2.5 Colleagues

Colleagues are understood in a more horizontal relationship compared to the relationship between teachers and headteachers. As each teacher manages their own class, the impact of colleagues on teacher agency seems limited. However, according to participants, colleagues are apparently artefacts to mediate teachers' pedagogical decisions, which could be understood in the concept of habitus. Habitus is a system of embodied dispositions in individuals, as discussed in Sections 3.2.1 and 3.2.2, which means that teachers have shaped collective dispositions as primary teachers in formal education. In relation to the revised concept of agency, habitus is similar to a set of collective agencies that agents perceive through artefacts in a normative environment.

For example, Teacher C described it as "a frustrating moment" in GCE. When he/she taught Year 2, he/she wished that one of the classes related to different

countries could collaborate with Year 6 because Year 2 students have physically and cognitively limited capacities compared to Year 6 students. Also, Teacher C was aware of the curricular contents covered in Year 6, which he/she thought would be nice to bring together with the class he/she planned to run with Year 2 students. However, he/she could not put it into action because of all the extra work that Year 6 teachers had to do for her/his plan. Teacher C added, "I always stop there unless there is a kind of ethos to study formed among colleagues." Similarly, Teacher H also felt "awkward" and "sorry" for her/his colleagues because headteachers made her/his activity mandatory for other teachers after finding out that Teacher H had participated in making video footage of flash mob dance with students to campaign for no violence in school.

Seemingly, teachers tend to feel hesitant or even guilty because they think that they cause inconvenience to other teachers, even if they agree with GCE elements. This might be because of the extra work caused, and it seemed to be the same in GCE pilot schools. According to those teachers in charge of GCE pilot school projects in each school, one teacher ran it alone, and another teacher organised a research team for the project separately because he/she wanted to minimise the pressure on other teachers. How to run a school project could be different in each school, but teachers seem to avoid assigning extra work to their colleagues.

This seems to be related to excessive administrative work given to teachers, as repeatedly pointed out by participants. Teachers seem too busy to even consider a given curriculum, which has formed collective dispositions to discourage inconvenience among colleagues and to lessen unnecessary work as much as possible. Also, this might be understood in *uri* [we; Korean:우리] membership, which prioritises collectivistic values before individuals (see Sections 4.2; 4.4.2 for more details). By putting collectivism first and emphasising the oneness of a group, uri membership could mediate individuals' agency in accordance with the collective agency of a group.

Nonetheless, there are some cases in which teachers' collective agency willingly includes GCE. Teacher D ran a research team with her/his colleagues in the same form year and shared her/his GCE class. They cooperated with Teacher D to run GCE classes more smoothly because they understood the importance of GCE, and Teacher D helped them to start GCE by sharing GCE class ideas. Similarly, Teacher G also stated that some of her/his colleagues were eager to learn more about GCE when Teacher G tried to run a GCE research society in her/his school. This in-school research society run by their own colleague seemed to make GCE more approachable in a more informal setting. As described in Section 4.4.2, this seems to be understood as shaping *jeong* [a bond of affection; feelings of empathy to others; Korean:정]-induced ethos to open discussion and to embrace a new thing when it seems reasonable. It implies that teachers need relevant pedagogical approaches to GCE to provide the rationales to teach as a part of their professional role.

In sum, as observed in teachers' comments, GCE seems to remain on the periphery of a curriculum in practice. Although participants agree with the importance of GCE, the status of GCE makes them feel challenged because they know how GCE is regarded by their colleagues. This easily mediates their teacher agency for GCE because challenging in-group values shaped over time is not easy for individuals. However, uri, in-group values, could be open to embracing difference based on the reasoning of relationships. According to the terminological gap found in teachers' understanding and the absence of pedagogical approaches to GCE, discussed in Chapter 6 and this chapter, it is understandable why teachers understand GCE as extra work outside a curriculum. Without bridging the gap between teachers and GCE in a curriculum, colleagues would easily remain as an artefact to tackle teacher agency for GCE.

7.3   Artefacts and the role of teachers

As discussed so far, teacher agency for GCE is achieved through the mediation of artefacts such as curriculum, students, parents, headteachers, and colleagues. Considering that these artefacts mediate teacher agency

regardless of what they teach, they are closely related to shaping what being a teacher means in Korea. In other words, these artefacts shape a figured world of teachers, a so-called normative environment. From their experience as teachers, teachers have learnt these artefacts and their collective agency, which seems important to continue their profession because these artefacts are closely related to what society expects them to be as a teacher.

Similarly, as discussed in Section 3.3.2, Mentor's (2008) and Sachs's (2016) studies also show that teachers tend to mediate their agency based on what social expectations tell them rather than their own ideal expectations because of social pressure. The reactions to this social pressure could be different depending on other different aspects, such as what experience teachers had in the past, what kind of personality teachers have, and what other options there are, but this social pressure could imply what it means to be a good teacher. According to A. Moore (2004), good teaching tends to be defined by the dominant discourses of time, location, and culture, which suggests the importance of fulfilling social expectations. Teachers tend to make pedagogical decisions in accordance with what is believed to be a good teacher in society. In this sense, findings in the previous chapter and sections in this chapter suggest that being a good teacher does not necessarily include teaching GCE, which further supports the notion of the peripheral position of GCE in the education of Korea regardless of its claim to be a leading country of GCE.

As pointed out in Section 4.3, the exam-oriented structure and the dominance of a neoliberal view on education tend to highlight accountability in education, and subsequently, the role of teachers seems easily limited to a technical role of teachers such as skills and knowledge, which is far away from pedagogical approaches. In this sense, regardless of more GCE elements included in a national curriculum, GCE seems to be taught in a prescriptive way, as evident in teachers who deliver GCE elements because they are parts of a curriculum or as directed by other artefacts. Such a passive attitude mediated by artefacts in a normative environment seems to permeate teachers' understanding of the

role of teachers, which seems to put teachers as policy subjects, not policy agents.

The role of teachers is more than delivering knowledge, as discussed in Section 2.4.3. Teachers are responsible for helping learners to make sense of the world in which they live, and this means that teachers are required to pedagogically engage themselves in what they teach. Pedagogical approaches, as repeatedly pointed out in this thesis, should provide teachers with the opportunities to consider different theories, understand why they teach and justify what they teach, including tensions, dissensus, and differences. Particularly, GCE with complexity, ambiguity and controversiality necessitates teachers to be pedagogically prepared for what they teach; otherwise, GCE could be approached as knowledge in this exam-based education of Korea.

In addition, such a pedagogical approach could help teachers and society to make sense of teaching GCE and further connect it with the role, which seems to fail in the national curriculum of Korea. Contrary to its ambitious top-down introduction to formal education, GCE seemed to remain on the periphery of a curriculum subsidiary to subject knowledge despite putting GC as a national curricular aim. Such an ambivalent position of GCE in a curriculum resulted from the lack of proper understanding when MOE officially introduced GCE. As stated in Section 4.3.4, MOE has actively included GCE in educational policies and efficiently spread GCE in practice through organising Lead Teachers (LTs). According to participants who were approved as LTs, they seemed unsatisfied with the initiative.

> I think that it is SMOE's fault. Above all, it is highly likely that they started LTs to show off in WEF. It suddenly appeared and continued because of no reason to get rid of this initiative. I kept turning up myself every year, but there was nothing to participate in. (Teacher B)

> I don't think that SMOE has run it well. So, I didn't even apply for it this year. It seems that SMOE delegates everything to Educators

for Global Citizenship (EGC)[51]. They lead all the teacher training courses so that follow-up activities seem to be a member of EGC in the end. I think SMOE tried to approach it too easily. Just making the initiative first and then delegating it to the existing organisation. It would be better if SMOE actually considered how to make GCE better and attempted other different ways. That includes listening to us. (Teacher C)

As Teachers B and C articulated, SMOE seemingly focused on making actual results, such as running LTs and recruiting EGC, but they seem to be approached as a mere formality. As MOE delegated teacher education for GCE to UNESCO APCEIU, SMOE also did not go further in depth. In the same way, Teacher D complained about SMOE's tokenistic approach to GCE, saying, "It is frustrating that SMOE sees GCE as tokenistic one-off education. They just keep making GCE events. In my opinion, it is more important to analyse existing curricular contents through a GCE lens." As Teacher D pointed out, the way that MOE/SMOE approaches GCE seems to fail to connect GCE with an existing curriculum. A national curriculum is a core artefact to shape the role of teachers since a curriculum decides what to teach and even how to teach, which means that GCE needs to be understood in relation to an existing curriculum to acquire its legitimacy in a curriculum. Otherwise, GCE could be easily ostracised in a curriculum.

More specifically, SMOE releases annual plans for GCE every academic year. From these SMOE documents, GCE seems to be understood as supplementary content to an existing curriculum. According to the 2021 annual plan (SMOE, 2021), SMOE still suggests that GCE supplement ethics studies and social studies and be taught as CELAs in primary education, although SMOE acknowledges that GCE could be connected across a curriculum. The concentration on ethics studies, social studies and CELAs appears to come from SMOE's understanding of GCE centred on multicultural education,

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51 NGO for development education run by teachers. Its main project is to support teachers in other Asian countries such as Laos and Nepal.

environmental education, and democratic citizenship education. In the annual plan 2020, SMOE (2020) seemed to have a turning point in understanding GC from themes related to other countries and cultures to the relation to the local context, "changes in my surroundings bring changes in the world" (p. 2). However, the following policies are practically the same as in the previous annual plans, except for the emphasis on peace education, which seems to bring no difference in that there are no pedagogical approaches in terms of policy suggestions. This rarely helps GCE to settle in a subject-based curriculum and to be pedagogically understood among other artefacts such as headteachers and colleagues.

In short, GCE seems to superficially exist in a curriculum without pedagogical approaches. Although a top-down strategy introduced GCE to formal education, MOE/SMOE seemed to fail to bridge policies with pedagogical rationales. Consequently, GC is superficially at the core of a curriculum, but its de facto position is on the periphery of a curriculum. Considering how global perspectives have been presented in Korean society, as described in Chapter 4, other artefacts close to implicating the role of teachers in society would direct teacher agency to ease performance-centred education and emphasise accountability, and as a result of this, teacher agency for GCE would be achieved only by individual teachers motivated due to their own interest and passion. This confirms that teacher agency for GCE necessitates facilitation at a structural level, not leaving it to individual teachers, which means that GCE requires pedagogical approaches to provide rationales for GCE and eventually to explain its social legitimacy.

Without attaining social legitimacy to narrow the gap between the ambivalent positions, achieving teacher agency for GCE would remain dependent on artefacts outside a normative environment. As discussed in Section 3.3.3, these other artefacts which participants learnt from their personal experience have implications on teacher agency for GCE. This was evidently shown in participants' history-in-persons, as discussed in Section 6.3. Hence, the next

section further explores how participants achieve agency for GCE despite social expectations coming from a normative environment.

7.4 Implications of artefacts outside a normative environment on understanding the role of teachers

Participants shared their GCE-related classes with me, and the topics of them seem to be a part of curricular content, the extension of curricular content, and a topic of their choice. Since a curriculum includes GC elements, participants were informed by curricular contents and could pick up or extend given ones. Sometimes, some of the participants reconstructed classes across subjects under a topic of their choice, as shown in Teacher B's example (see Appendix 7). In this case, topics of their choice are often in relation to the current issues in society, although participants seemed to process or filter topics to a relevant extent to artefacts in a normative environment.

That is, teachers seem to continue bringing GCE to their teaching because they agree with what GCE presents, regardless of what triggered their GCE first. Their perspectives on GC were different, but all of them seemed to strongly agree that GCE is essential for students in the current society. Due to this belief in GCE, teachers achieve teacher agency for GCE and make extra efforts to integrate GCE into an existing curriculum. Although their meaningful encounters were different, these encounters helped teachers to find new paths to see a curriculum and to continue their journey of self-authoring. As introduced in Section 3.2.2, self-authoring to either accept, reject or negotiate their findings helps to shape their identities and further develops their figured worlds. Participants' drive to understand GCE better encouraged them to experience outside typical teaching routines, such as working in NGOs and teaching abroad, as described in the overview of participants, which expanded teachers' awareness of broader contexts, such as social issues and economic forces.

Another drive appears to be a rewarding feeling from teaching GCE. Most of the participants shared that they felt rewarded after observing changes in

students or receiving positive feedback from parents, colleagues, and students in relation to their teaching practice in GCE. It seems more rewarding because teachers participated in all the pedagogical stages of understanding, developing, and teaching. As Teacher D says, "My past experience helped me to understand GC better and to teach GC better. This makes me feel great and teaches students more happily and positively." GCE seems to make them find their role more important.

Seemingly, artefacts in a normative environment are centred on teachers' decisions even though their figured worlds are expanded further and constantly remind participants of seeing their role in relation to GCE. These artefacts seem to define the boundaries of teacher agency for GCE through filtering and rewarding participants' beliefs. Along with the challenges coming from social expectations, the nature of GCE seems challenging as well. As Teacher B described it as "scary", some of the participants expressed confusion over what is right and what is not as they have been engaged in GCE. For this reason, participants try to create their own collective agency for GCE by joining educational NGOs and making a research group with their colleagues.

In sum, participants tend to identify GCE with the role of teachers and seek to extend their figured world through self-authoring. Accordingly, their artefacts outside a normative environment vary depending on their past experience and interest. These artefacts outside a normative environment seem to inform and guide teachers in terms of what to teach and how to teach. Regardless, artefacts in a normative environment seem centred on their agency because they are closely related to the role of teachers, which is socially recognised and approved. This implicitly confirms the peripheral position of GCE in a curriculum. In this sense, teacher agency for GCE is hard to be achieved when considered only from individual agency and the will of structure is necessitated to mitigate the ambivalence of GCE in a curriculum.

7.5 Conclusion

This chapter discussed artefacts which mediate teacher agency for GCE in relation to the role of teachers. For this, this chapter explored the data collected from participants in the main study based on the revised model of teacher agency for GCE as developed in Chapter 3.

To summarise, teachers tend to exercise teacher agency for GCE as following the role of teachers, which they have learnt from artefacts in a normative environment regardless of other artefacts. This could easily disguise teacher agency for GCE as an individual's responsibility, especially in the dominant discourse, which emphasises teachers' capacities and accountability. Also, this resonates with seeing teachers as policy subjects, in that teachers are regarded as agents only with certain capacities. From the idea of teachers as agents, teachers achieve agency all the time. Agency is mediated by other collective agencies through artefacts, which note social mediations rather than individuals' capacities. This explains teachers' terminological distance (Chapter 6) and the absence of pedagogical approaches to GCE in a curriculum (Chapter 7) and further implies the importance of establishing a structure in which achieving teacher agency for GCE could be facilitated.

Accordingly, artefacts outside a normative environment suggest that teacher agency for GCE could be achieved through self-authoring and co-authoring, which means the expansion of individuals' figured world through diverse experiences and building collective agency, which eases pedagogical approaches to GCE, respectively. Based on these suggestions, the next concluding chapter seeks to further discuss the causality of and the implications of findings, especially on teacher education, while readdressing research questions.

Chapter 8 Conclusion

8.1 Introduction

This thesis aims to explore primary school teachers' agency for GCE in Korea and to discuss the implications of this discussion on teacher agency on teacher education for GCE in Korea, with possible implications in wider global contexts. For this, I employed a post-positivist realist view to connect empirical data with causal mechanisms and social conditions. To understand GCE in terms of social justice, which could be interpreted in many ways, I epistemologically positioned myself in the critical tradition, which seeks human emancipation from the dominant forces in society. This theoretical lens identified other related theories of Gramsci's common sense, Freirean critical pedagogy, and Holland et al.'s figured world, which allowed this study to explore teacher agency for GCE with the acknowledgement of power dynamics and structural oppression.

The previous chapters of this thesis discussed three sub-questions within this theoretical framework, as restated below. As a concluding chapter, this chapter overviews these research questions while addressing the overarching research question. The overarching research question is extended to the implications on teacher education for GCE based on the findings in teacher agency for GCE. This is enabled by following a post-positivist realist methodology since this allows further discussion to describe reality in depth due to its appreciation of causality.

The overarching research questions are: how does primary school teachers' agency emerge to deliver GCE in Korea, and what are the implications on teacher education for GCE?

- How is the concept of agency defined, and how is it related to teachers' pedagogical approaches in GCE?

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- What are Korean primary school teachers' perspectives on GC and GCE?

- What are the main features when Korean primary school teachers make pedagogical decisions in relation to GCE practice?

Subsequently, this chapter discusses the academic contribution of this study to the discipline, acknowledging the limitations of the study. Based on these findings and the limitations of the study, I also recommend directions and areas for future research. Finally, this chapter ends with concluding remarks.

8.2   Research questions revisited

This section presents the core findings and discussions from the previous chapters in relation to the sub-questions above while answering the overarching research question. While revisiting findings, I argue for the social legitimacy of GCE for social justice in teacher professionalism, based on the evidence that teacher agency for GCE tends to be socially negotiated and mediated due to the given structure of Korea. For this, rethinking teacher education for GCE is of importance, which is discussed based on the implications of findings in the later part of this section.

As summarised in Section 2.5, I locate the discussion of research questions, how primary school teachers' agency emerges to deliver GCE in Korea, and what are the implications on teacher education for GCE in the critical tradition. This theoretical framework provides the firm basis for exploring teacher agency for GCE towards empowering teacher voices in the existing structure. This means that teacher agency is explored in an emancipatory manner which I believe resonates with the ethos of GCE for social justice, for which this research was conducted to understand the dominant features in relation to teachers' pedagogical decisions in GCE practice and pursue the emancipation of teacher agency for GCE. The following sub-sections restate how this thesis discusses teacher agency for GCE in the theoretical foundation of critical theory and other related theories.

I note that the order of the sub-sections here follows the methodological order of abduction and retroduction, which is summarised in Table 5.2, rather than the order of chapters. As discussed in Section 5.3, post-positivist realism seeks to find better theories and concepts to fit in reality, which explores the process of re-conceptualising existing ones (abduction) and explaining causality based on revisited concepts and theories (retroduction). Following this, this research answers the sub-questions above by reviewing existing concepts based on assumptions, data collection, facing challenges, revisiting the concept, and analysing data. Thus, the chapters corresponding to the flow of research do not necessarily follow the numeric order of chapters since they are reorganised in accordance with functional themes of research such as literature review, methodology, findings and discussion, as described in Table 5.3.

Accordingly, the following sub-sections revisit sub-questions in the sequence of the second, the first, and the third sub-questions above. The first part of the overarching research question, how primary school teachers' agency emerges to deliver GCE in Korea, is answered in these sub-sections: (1) through teachers' lived experience, (2) in accordance with curricular contents, and (3) through social mediations. These titles of sub-sections indicate the answers to the overarching question. They are subsequently readdressed in the following sub-section, synthesising discussion while discussing (4) the causality of findings. Based on this analysis of causality, I propose the policy turn towards empowering teachers as agents in the discussion on the rest of the overarching research question, (5) the implications on teacher education for GCE.

8.2.1 Through teachers' lived experience

This section mainly answers the second sub-question of research questions above, what Korean teachers' perspectives on GC and GCE are, as discussed in Chapter 6. In order to approach teachers' perspectives on GC and GCE, which includes teachers who have no interest in GCE, this research reviewed and categorised global perspectives along with the meaning of the word 'global'

in Chapter 2: achieving a new layer, recognising difference, and seeking changes. This was enabled by Gramsci's common sense and Vološinov's linguistic point that language carries certain ideologies within it.

To sum up, existing literature was reviewed in accordance with the meaning of 'global' in a spatial sense, commonly accepted as suggested in dictionary definitions. Two categories, namely achieving a new layer and recognising difference, see the global separately from the local. The category of achieving a new layer highlights the global as new areas such as a global market (economic perspective) and common humanity (humanistic perspective). These sub-categories are oriented from different ideologies, such as neoliberalism and moral cosmopolitanism, but both suggest new values found in market rationales and human rights, respectively. Another category of recognising difference separates the global from the local through noting difference only. More specifically, this acknowledges and appreciates difference inside borders (multicultural perspective) or without borders and limits of being (post-modern perspective). However, this recognition of difference is based on the existing social frameworks that allow the retention of hidden structural oppression, such as the exclusion from the existing structure and the detachment of political struggles, respectively, shown in both sub-categories. Such perspectives separate the local from the global by framing the global only in difference. The last category of seeking changes seeks to bring changes through understanding the impact of global perspectives on our life, which sees the global in relation to the local, unlike the other two categories. One sub-category emphasises engagements in civil movements such as environmentalism and economic partnerships (activist perspective). Another sub-category addresses tensions through epistemological shifts, such as challenging taken-for-granted assumptions and distinguishing hegemonic ideas hidden in discourses (critical perspective). Highlighting changes in the status quo enables us to see the global in the local, but engagements without epistemological shifts rather help to reproduce the dominant social framework.

Based on this categorisation, this study analysed the data from two groups of teacher participants, divided by teachers' experience in GCE, to answer the second sub-question: what are Korean primary school teachers' perspectives on GC and GCE? As discussed in Chapter 6, teacher participants who claim no experience in GCE tend to understand the meaning of 'global' closer to the categories of achieving a new layer and recognising difference, while another participant group who has been participating in GCE tend to see global as seeking changes in learners' life. Although the ideological orientations suggested in the two categories are different, achieving a new layer and recognising difference separate the local from the global, as summarised above, which seems far away from the social justice that this study seeks. As discussed in Section 2.5, social justice could be interpreted in different ways, but it cannot be divorced from material reality closely related to the local. In this sense, the notion of social justice inevitably brings the local to global perspectives, which seems closer to the category of seeking changes.

This group of teachers, who are engaged in GCE, seem to achieve agency for GCE in relation to the local such as emphasising engagements and problematising issues in a community, which could naturally bring a question: where does the teachers' agency for GCE emerge from? Further analysis of their perception of GC showed that they tended to find GC in relation to their role as teachers. Based on their statement of understanding GC in relation to their own teaching philosophy, this highlights the importance of individual teachers' awareness of GCE as evident in other studies on GCE in relation to teachers (e.g., Merryfield, 2000; Andreotti, 2010; Niens et al., 2013; Guo, 2014). As global perspectives are noted in education, the role of teachers is highlighted to promote GCE in academia as well as policymaking. As key actors in education, teachers are encouraged to be global citizens to teach GC (Andreotti, 2010) or to experience a wider world for the richer delivery of content (Merryfield, 2000). Such arguments expect teacher education to eventually transform teachers' epistemological views, which is endorsed by the findings of this research as well.

This group of teachers who have been participating in GCE practice among participants tend to have lived experience, which assists them to realise the impact of global perspectives, such as volunteering programmes and working abroad in the past, as shown in Chapter 6. More specifically, all the international experience is not counted as a lived experience for GCE, considering that another group of teachers who have no experience in GCE were also exposed to international contexts through travelling. Lived experience is the experience which gives the opportunity of learning specific values through reflection (Merryfield, 2000). This means that lived experience helps to take the following paths in life, although they tend to have different nuances. That is, teachers' lived experience helped them to connect GCE with their teaching philosophy and achieve teacher agency for GCE.

In their lived experience, these teachers tend to be exposed to tensions, conflicts, and, more importantly, moments of self-reflection. Without reflection on their lived experience in relation to their role as teachers, they could not take the paths they had taken. Sometimes, their reflections were boosted by external input such as lectures, words, colleagues, and books, so-called meaningful encounters. These helped participants to understand their inner conflicts reflected in their lived experiences. However, these meaningful encounters were enabled because of the inner conflicts that they already had from their reflections on lived experiences.

In sum, the lived experience shared by teachers who have been participating in GCE helped them to achieve their agency for GCE. This could be understood as strong evidence that teacher agency for GCE is achieved when individual teachers are equipped with relevant competences, as promoted in individual teachers' epistemological shift. However, this approach easily delegates GCE to individual teachers' responsibility and contradicts treating GCE as a public good. As discussed in Section 2.4.1, formal education should regain the role of a public good responsible for making sense of the world in which we live for learners. This highlights that GCE is not only for specific teachers and learners who are interested. Rather, such an approach resonates

with promoting GC as new values and capacities, which could be easily exploited in the prevailing educational climate to emphasise accountability and standards. More specifically, the idea of teachers as global citizens could be understood as only teachers who have specific skills and capacities. This helps us to understand teacher agency for GCE in the neoliberal climate, which highlights global competences rather than GCE as a public good. That is, GCE for public good necessitates a relevant ethos, one that is not only dependent on individual teachers, which is also suggested in the following section.

8.2.2   In accordance with curricular contents

This section continues the discussion on the second sub-question of teachers' perspectives on GC and GCE, which was discussed in Chapter 6. Based on this discussion, subsequently, this section answers the first sub-question of how the concept of agency is defined and how it is related to teachers' pedagogical approaches in GCE, as discussed in Chapter 3.

The section above summarises the findings from participants who have been participating in GCE, which evidently shows the importance of individual teachers' perspectives in achieving teacher agency for GCE. On the contrary, the evidence from the teachers who claim no experience in GCE shows the tendency to understand the meaning of global in the separation of the global and the local, which consequently fails to locate social justice in relation to GCE. These teachers were aware of the term 'GCE' due to the introduction to a national curriculum, but they had no particular opportunity to think of the term in the past. Rather, they denied their teaching experience in GCE before their interviews but, while interviewed, naturally realised that they were teaching GCE as a part of a curriculum.

As mentioned in the section above, this thesis utilised the categorisation discussed in Chapter 2 to understand teachers' perspectives on GC and GCE. As pointed out in Section 2.3.2, neoliberal and liberal orientations are popular across all the categories. As illustrated in Figure 2.3, economic, humanistic, and multicultural perspectives, which teacher participants with no experience

in GCE mainly showed, are rooted in neoliberal and liberal orientations, while post-modern, activist, and critical perspectives, which another group of teachers with experience in GCE tended to show, are often found in liberal and critical orientations. Based on Gramsci's concept of common sense, of which ideological dominance is highlighted in terms of meaning, the evidence from teachers who claim no experience in GCE seems to point at neoliberal and liberal orientations as the dominant ideologies in society.

More specifically, Gramsci's concept of common sense suggests that a particular way of understanding a word implies a certain ideology hidden in the common interpretation, which could pertain to these teachers' understanding. That is, according to Gramsci's concept of common sense, the potential dominance of ideologies in understanding GCE is found in these teachers' understanding of the term 'GCE' since their understanding is based on common sense rather than their personal reflection on the word. In particular, the context of Korea seems to confirm this. As elaborated in Chapter 4, the Government of Korea tends to understand global perspectives from a neoliberal orientation as manifested in its ambition to develop national competitiveness in a global market through *segyehwa* [globalisation; Korean:세계화] policies and the introduction of GCE. Furthermore, the unilateral flow of GCE policies from the Government of Korea to schools and teachers seems to leave no room for teachers to engage as agents. Rather, teachers easily follow the prescriptive curriculum, which could deliver the pre-determined values in favour of national interests while implementing government-led GCE policies. Such an introduction of GCE to formal education explains why this group of participants who claim no experience in GCE tend to understand the global as separated from the local, although some of them showed a critical understanding of social justice which recognises power imbalance in the local.

In this regard, these teachers rarely perceive themselves as the agents of GCE, although they realise their involvement in GCE through a curriculum. As

specified in Chapter 4, GC is implicitly manifested as one of the core aims of a curriculum and GCE is officially introduced to a national curriculum in Korea.

Accordingly, these teachers engage in GCE when following GCE elements included within a curriculum. There might be less depth or sometimes biased views in their GCE practice compared to other teachers, who have been studying and participating in GCE, but they still make pedagogical decisions in relation to these. That is, these teachers also exercise GCE in practice regardless of their awareness, which means that it could be problematic to understand their agency as specific capacities and competences. This discards the structural impact on agency in Korea, where GC is actively noted and promoted, as elaborated upon in Chapter 4. Also, as highlighted in the section above, it contradicts GCE for the public good. Therefore, this research re-conceptualises agency to provide a more comprehensive concept of agency, which recognises teachers as agents.

Understanding agency as capacities explains why teacher education for GCE focuses on individual teachers' skills and knowledge, as shown in Yemini et al.'s review on teacher education for GCE (2019). This regards teachers as agents only when they achieve relevant capacities, denying them as agents in everyday school routines. Such discourse on agency limits the role of teachers to a technical role of following prescribed values in a curriculum.

Since teachers are responsible for providing education that makes sense of the world for learners, such education must be based on pedagogical approaches that allow teachers to understand values, theories, evidence, and relationships with a broader world (Alexander, 2001). Teaching is an educative process with purposes (Freire, 1970/2005), which suggests that the role of teachers includes dealing with different perspectives and values. Without pedagogical approaches, teacher agency is achieved merely dependent on what is given, such as curricular contents, and remains technical. Pedagogical approaches enable teachers to understand and justify why they teach given content, and the act of teaching itself could have an educative purpose. Therefore, it is imperative we understand that teacher agency can be achieved

differently according to those factors to which teachers have been exposed. On this basis, teachers and their relationship to agency ought to be understood.

This research accordingly re-conceptualises agency as a decision-making process, which is temporally achieved in the historicity of individuals and social mediations. This is drawn from Emirbayer and Mische's concept of agency and Holland et al.'s figured world, following an emancipatory manner towards human beings in the critical tradition. The concept of a figured world, which is constructed through social and cultural interpretations, recognises different significance given to different actors, in which individual agency acknowledges collective agencies to inform individuals in terms of how to act and how to be in their position. This is informed by artefacts, which are psychological tools connected to these collective agencies and learnt from individuals' experiences. This concept of agency helps us to understand individuals in a broader context by recognising the power dynamics of structural factors separately in the process of achieving agency. This approach recognises teachers as agents at all times rather than only when they have specific capacities. This is crucial to understand pedagogical approaches in the role of teachers, as noted above, especially in GCE, which could deal with different values and controversial issues. Particularly, teachers are a profession exposed to a certain structure, including their position, school culture, colleagues, and educational policies, which implies that pedagogical approaches start from understanding their own figured world.

8.2.3 Through social mediations

While employing the analytical model to understand teacher agency for GCE based on the re-conceptualised agency above, this section answers the third sub-question, what are the main features when Korean primary school teachers make pedagogical decisions in relation to GCE practice as mainly covered in Chapter 7.

Considering teachers who have been participating in GCE achieve agency and exercise GCE regardless of the potential structural impact, as shown in the

participant group of teachers who claim no experience in GCE, teacher agency for GCE might be more related to individual teachers' awareness as readdressed in Section 8.2.1. According to the findings from their history-in-persons, their agency for GCE seemed to be achieved since their lived experience extended their figured world of teacher agency so as to recognise global perspectives in relation to their role as teachers through meaningful encounters and feelings of reward and achievement. Thus, they tend to see GC in relation to their teaching philosophy.

Contrary to their teaching philosophy which shaped their agency for GCE in practice, it seems uneasy to manifest their agency as it is. Their teacher agency was found to be constantly mediated and negotiated by existing structures, which is called a normative environment, including the artefacts such as a curriculum, students and their parents, colleagues, and headteachers. Teachers are reminded of their role figured in a normative environment, which seems to be closely related to what being a teacher means in Korea, and these artefacts filter their teacher agency through projecting collective agencies. Teachers learn the social legitimacy of their role through these artefacts, which shape the professional side of their teacher identity, and these social expectations tend to be defined by the dominant discourses in a society (A. Moore, 2004). That is, teachers' agency for GCE is achieved through the social mediations of artefacts.

In other words, although GC is manifested as a core curricular goal and GCE policies are actively introduced, the role of teachers reminded by artefacts rarely connects teachers with GCE for social justice. This implies that good teaching is not necessarily related to teaching GCE in Korea, especially in terms of social justice. Rather, it reveals the gap in understanding GCE between individual teachers and a normative environment. More specifically, these teachers tend to understand global perspectives in relation to the local and pursue engagement in a community, while the governmental introduction of GCE to formal education in Korea is more based on a neoliberal orientation. To mitigate the gap, GCE is required of social legitimacy to seek social justice

and transform society, but it seems difficult without efforts at a structural level. There is no space for GCE to stand within a subject-based curriculum and exam-centred educational system in Korea. As discussed in Chapter 4, the exam-centred educational system of Korea has reinforced a subject-based curriculum to facilitate evaluation and standardise measurement. GCE was introduced as a part of cross-curricular learning themes in such a context, which implies that GCE could be easily abandoned among subjects in the priority of accountability.

The findings show that GCE is still located on the periphery of a curriculum, although GC is introduced as one of the core aims in the curriculum of Korea. Such an ambivalent position of GCE in a curriculum easily leaves teacher agency for GCE as an individual's responsibility, which resonates with the idea of agency as capacities. Without recognising this ambivalence in the GCE of Korea, teacher agency for GCE is easily oppressed. Also, such discourse on agency would encourage teachers to remain as policy subjects rather than agents, which eventually discards teachers' voices in education. Hence, it is of paramount importance to rethink teacher professionalism within the social legitimacy of GCE so as to pedagogically approach social justice and promote formal education, helping learners to make sense of and engage with the world. For both, teacher voice is important, which leads to the discussion in the following section.

8.2.4 Causality

So far, I revisited three sub-questions which were explored in the previous chapters, while answering the overarching research question. This section overviews the answer to the overarching research question and discusses the causality of findings to consider the implications on teacher education for GCE, which is the remainder of the overarching research question. As presented in the theoretical framework (see Section 2.5) and repeatedly pointed out in the previous chapters, this discussion is enabled by post-positivist realist methodology, which allows us to analyse causal mechanisms and social conditions from empirical data.

In order to answer the overarching research question, I mainly explored teachers' perspectives on GC and GCE and teachers' pedagogical decisions in relation to GCE practice in an emancipatory manner. Here, I summarise and further discuss the answers to the overarching question: how does primary school teachers' agency emerge to deliver GCE in Korea?

Firstly, teacher agency for GCE emerges through their lived experience, as revisited in Section 8.2.1. According to teachers who have been participating in GCE, they tend to find the rationales for teaching GCE in relation to their teaching philosophy through their individual lived experiences. The role of teachers, which they found in relation to GCE, helped them to achieve agency for GCE, but there are perils in understanding GCE as individual responsibility. This rarely empowers teachers and rather exposes the contradicting ideologies in the concept of agency. More specifically, the idea of teachers as agents suggests that teachers are encouraged to participate and make their voice heard, but agency seems highlighted as capacities limited to individual responsibility, which implies that the role of teachers is understood as policy subjects who acquire specific capacities to exercise policy.

Subsequently, teacher agency for GCE emerges in accordance with the curriculum as revisited in Section 8.2.2. When agency is understood within a broader context, teachers who claim no experience in GCE are also agents who exercise teacher agency for GCE following a given curriculum. In Korea, global perspectives have been included in a national curriculum since the 1990s. The recent emphasis on GCE officially introduced GCE to a national curriculum.

In this regard, teachers exercise agency for GCE while following a national curriculum. However, this government-led approach seems to leave no room for teachers to engage themselves beyond technical engagement. Since GC could be interpreted based on different ideological orientations, it is required to discuss what it means at a local level. This absence of discussion seems to facilitate the unilateral flow of values from the Government of Korea and UNESCO, which helps teachers to remain in a technical role, merely

transmitting knowledge and values. In this sense, it is of significance to rethink the role of teachers as policy agents who engage themselves in policymaking through their practice, which suggests the importance of pedagogical approaches to GCE from which teachers are informed and justified in terms of what, why, and how they teach.

Lastly, the findings show that teacher agency for GCE emerges through social mediations in the existing structure, as revisited in Section 8.2.3. The findings of this research show that teachers who have been participating in GCE tend to perceive GCE in relation to resolving problems in the local, as discussed in Chapter 6. The analysis of these teachers' pedagogical decisions in GCE practice shows that the artefacts surrounding teachers tend to suggest changing, giving up, and procrastinating their pedagogical decisions, as mainly discussed in Chapter 7. This implies that teaching GCE for social justice does not necessarily mean good teaching in Korea, which contradicts the inclusion of GC as a part of core goals. This reveals the ambivalent position of GCE in the national curriculum of Korea. Without tackling this structural challenge, teacher agency for GCE would be achieved only in favour of national interest, which is established within neoliberal orientation as shown in the previous national policies. That is, the social legitimacy of GCE that brings a sense of social justice, which counts everyone's voices and seeks changes in the pre-conditions of oppression, is necessitated in education.

These findings from empirical data exposed causal mechanisms and social conditions as implicitly shown in the discussion of chapters and sections above, according to the employment of post-positivist realism as methodology. As elaborated on in Chapter 5, revisiting concepts and theories enables such analysis, which is enabled by employing Gramsci's common sense, Freirean critical pedagogy, and Holland et al.'s figured world in this study (see Section 2.5.1).

More specifically, Gramsci's common sense shows that global perspectives commonly accepted in Korea tend to be separated from the local, which eventually marginalises social justice in relation to GCE. GCE for social justice,

which is guided by Freirean critical pedagogy, requires room for pedagogical approaches to challenge taken-for-granted assumptions and engage for changes, but GCE promoted by the Government of Korea seems to leave no room for such pedagogical approaches.

Rather, as elaborated in Section 4.3.3, GCE seems understood only in relation to UNESCO and APCEIU's perspectives which easily marginalise social justice by highlighting common humanity and being combined with neoliberal approaches. This seems clearer through Holland et al.'s concept of a figured world, which assigns different significance to each artefact representing different collective agencies and emphasises the power relations among actors. In other words, GCE for social justice seems in the peripheral position in a figured world of teacher agency. According to the artefacts from a normative environment with the impact on teachers, the flow of policies is only unilateral from the Ministry of Education to teachers, which suggests the potential oppression of teacher agency while implementing policies. In such a context, the role of teachers becomes easily static and prescriptive. Furthermore, a figured world of teacher agency presents that GCE for social justice in relation to the local is dependent on individual teachers' awareness, not based on artefacts from the normative environment. This implies that good teaching, which is socially suggested, does not necessarily include GCE. That is, the role of teachers tends to be framed in the universality of particular perspectives and be detached from social justice, for which exploring and evaluating different perspectives is crucial.

In sum, this research seeks to answer how primary school teachers' agency for GCE emerges in Korea: through individual teachers' lived experience, in accordance with the curriculum, and through social mediations. The retroductive analysis reveals causal mechanisms to enable these: the ambivalent position of GCE in Korea and the role of teachers detached from social justice. Hence, teacher agency for GCE tends to be achieved dependent on individuals and socially mediated regardless of its inclusion within a national curriculum in Korea, which notes the social legitimacy of GCE. For this, the

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following section further discusses the implications in terms of teacher education for GCE.

8.2.5 Implications of findings on teacher education for global citizenship education

The social legitimacy of GCE cannot be acquired only with changes in education. It necessitates awareness of all societal aspects since the role of teachers is shaped over time. However, as key actors in education, teachers are in a position to directly make an impact on learners and educational scenes, which implies the importance of teacher education as a part of changes in education. In this regard, this thesis seeks to suggest a policy turn towards teacher education to recognise teachers as agents at all times and to provide relevant pedagogies in relation to an existing curriculum. This could help to gradually mitigate the gap coming from the ambivalent position of GCE and understand the role of teachers as agents for social justice.

The first answer to the overarching research question, the importance of individual teachers' lived experience, suggests that teacher education should provide space to expand teachers' figured world. Each individual recognises different collective agencies in given contexts, but some agents recognise the ones only from a normative environment. It is necessary to extend their scope through diverse views on where they belong and where others belong. When realising more collective agencies at different levels, the dynamics of positioning would be much more complicated, which implies a richer process of *self-authoring*.

Additionally, the second answer to highlight the curricular contents suggests that teacher education for GCE should be in relation to the existing curriculum. As evident in the findings, a curriculum is one of the most powerful artefacts in the normative environment for teachers, which suggests the importance of understanding GC within the existing curriculum. However, this is easily facilitated in a prescriptive way while following the curriculum, which excludes pedagogical approaches to GCE. In this regard, it would be helpful to note

different tensions and power dynamics which teachers experience in their own figured world. Sharing their figured world of GCE could provide different or wider viewpoints and help to facilitate pedagogical approaches to GCE, so-called *co-authoring*. Co-authoring does not mean that they need to reach a consensus but rather a dialogic space in which they can share their own perspectives on issues. For this, it is important to establish a democratic ethos, not to reinforce existing mediators through this space, which requires a careful approach.

The last answer to the overarching research question reveals structural challenges which mediate teacher agency socially. According to Bourdieu's concept of habitus, teachers share similar dispositions socially constructed in given structures (Bourdieu, 1993), which implies that teachers as social positions easily repeat the same schemes and maintain the existing structures. Such habitus seems to work as an artefact to oppress teachers to fit in the current social expectations that are hardly close to social justice in Korea. Nevertheless, Bourdieu argues that there is always a margin of freedom where human beings can construct motivating structures, a "space of possibles" (as cited in Fataar, 2018, p. 11). This suggests that humans are not always products of structures but agents who are able to direct structures in different ways. When teacher education could take up this role of such a space, where teachers are given freedom regardless of the pressures from colleagues and headteachers, as exemplified in Chapter 7, GCE for social justice might be more approachable against the dominant structural will. In other words, rethinking the role of teachers in relation to social justice would be possible when approaching teacher education epistemologically as well as methodologically.

In short, based on the findings and discussions in this thesis, I suggest a policy turn towards teacher education for GCE, which promotes pedagogical approaches through self-authoring, co-authoring, and more freedom for a lens of social justice. Such teacher education programmes would help to expand teachers' lived experience and translate existing curriculum in terms of GC,

which is possibly participatory and on-site. Above all, teacher education should be approached in an emancipatory manner which embraces tensions and pursues social justice, acknowledging the power dynamics of collective agencies in teachers' figured world. Such changes in teacher education would help to consolidate the social legitimacy of GCE by gradually mitigating the ambivalence of GCE in the current curriculum as well as relating the role of teachers to social justice.

8.3   Contribution of the research

This research contributes to ongoing GCE debates, adding more value to a critical approach to GCE, which recognises systematic oppression reproduced by the dominant. A critical approach to GCE has been highlighted among academics against the dominant discourses around global perspectives such as neoliberalism and moral cosmopolitanism (e.g., Merryfield, 2001; Andreotti, 2007; Rizvi, 2009b; Pashby, 2012; Todd, 2015; Tarozzi & Torres, 2016). While most academic literature calls for a critical approach to GCE in theoretical discussion, this research contributes to the notion of a critical approach to GCE by bridging the gap between theory and practice. This research approaches GCE for social justice from a spatial sense of understanding GCE in practice and shows how this sense of space in GCE is related to reproducing the dominant discourses in global perspectives.

This thesis sheds light on the importance of structural will in a critical approach to GCE. As GCE is promoted in many nation-states, there are more studies based on the specific context of nation-states which critique prevalent discourses in the context (e.g., Andreotti et al., 2014; Gilbertson, 2016; H. Cho & Mosselson, 2018) and discuss the impact of the context with conflicts (e.g., Niens et al., 2013; Goren & Yemini, 2015). These features are evidently shown in this research as well, but this research is differentiated in that this study shows evidence of how individual teachers are directed in the given structure. When a government-led approach dominates approaches to GCE, this finding implicates the structural will in GCE.

Another distinctiveness of this thesis is found in the emphasis on pedagogical approaches to GCE in relation to the role of teachers. As highlighting a critical approach to GCE, this research follows Freirean critical pedagogy. This approach has been pointed out by many academics (e.g., Giroux, 2010; Dill, 2013; Bourn, 2014). Theoretically grounded in Freirean critical pedagogy, this thesis also suggests the scaffolding values and principals of pedagogies for GCE in Section 2.4.2, which shares similar features to the studies mentioned above. However, this research is distinctive as the concept of pedagogy is discussed in relation to the role of teachers rather than the consequential impact on learners. The importance of teachers is often noted in the field of GCE, subsequently leading to pedagogical approaches to GCE, but the discussion on teachers tends to focus on the impact on learners only. The impact of teachers on learners is also acknowledged in this research, but this thesis extends the discussion on pedagogical approaches by highlighting why teachers need pedagogical approaches, which leads to the notion of agency.

Accordingly, this research contributes to the discussion on agency and teacher agency. The concept of agency is often discussed based on structure-agency debates, of which this research also contributes to the knowledge base. Due to the contesting nature of the concept, agency seems difficult to be analytically approached, but Emirbayer and Mische (1998) analytically discussed the concept of agency with an emphasis on free will and determinism. Priestley et al. (2015) further developed this concept as an ecological process which emphasises the interplay of capacities and contexts. Their understanding of agency is noted in that this concept of agency recognises individuals' agentic power as well as structural influence. However, their concept of understanding agency rarely clarifies the power dynamics between individuals' agentic power and structural influence. Hence, following the critical tradition which seeks human emancipation from structural oppressions, this research further develops their model to highlight the power dynamics in agency-structure debates where Giddens' theory of structuration (1984) becomes relevant. Giddens emphasises the role of agency in transforming and maintaining structures which internally exist within agents and externally exist as social

actions. This is of significance in the critical notion of agency by recognising the agentic power as Giddens exemplifies it as agents' choices and reflexivity. However, his notion of agency overpowers agency by failing to clarify structural power separately from agentic power. This resonates with the current problem, which emphasises individuals' capacities and knowledge without understanding structural oppression and mediation over individuals' agency. Thus, this research employed Archer's notion (2000) that agency should be analysed separately from structure because they are shaped over different time passages. To further develop her argument as a more practical application, the concept of a figured world is introduced and provides the basis to understand the structural oppressions when achieving agency. This re-conceptualisation of agency is distinctive in that individuals' agentic power is grasped in recognition of power dynamics in and with structural power. This contributes to a more critical notion of agency which promotes human emancipation by recognising systematic oppression more clearly.

Also, employing this re-conceptualised agency, this research makes a contribution to the discourses around teacher agency. Teacher agency has been noted in academia in accordance with the idea of teachers as agents for school reforms (e.g., Bridwell-Mitchell, 2015). However, this discussion tends to remain at a theoretical level (e.g., Pantić, 2015; Toom et al., 2015) or at an individual level in relation to teacher professional identity (e.g., Lasky, 2005; Oolbekkink-Marchand et al., 2017). In terms of GCE, there is little research on teacher agency, which makes this research distinctive. As empirical research on teacher agency for GCE, this research provides strong evidence to understand teachers' practice in a broader context. This distinctiveness contributes to the disciplines of GCE as well as teacher agency by putting the idea of teachers as agents within a wider context.

Furthermore, this research contributes to widening GCE perspectives by adding non-Western perspectives, which are the values imagined outside the Western social framework. Recently, there has been an increasing body of literature on non-Western perspectives (e.g., Dreamson, 2018; Namrata

Sharma, 2020), but the discourses around GC and GCE are still dominated by Western voices. This helps to imagine GC and GCE only within a Western social framework, which maintains and reproduces the current power imbalance between Western and non-Western perspectives by signifying non-Western perspectives as peripheral. In this regard, it is of significance to capture a non-Western context and add voices from non-Western researchers, as in this research. Particularly, this research notes the challenge given to a non-Western researcher who understands the importance and difficulty of different paths to GC in the dominance of Western voices. Nonetheless, this research sheds light on the alternative path to contextualise GC from Korean traditional grassroots values such as *uri* [we; Korean:우리] and *jeong* [a bond of affection; feelings of empathy to others; Korean:정], which contributes to imagining GC outside the dominant social framework.

Likewise, this research expands the discourse around GCE in Korea by illuminating teacher agency for GCE in formal education. The existing academic literature on GCE in the formal education of Korea reveals the dominance of neoliberal orientations (e.g., H. Cho & Mosselson, 2018; Y. Choi & Kim, 2020), analyses the government-led approach to GCE (e.g., Pak & Lee, 2018), and sheds light on teachers' struggles (e.g., Y. Kim, 2019). This study contributes to this literature on GCE in formal education by adding more evidence to confirm the dominance of neoliberal orientations and the absence of teachers as agents in a government-led GCE in Korea. This research contributes to exposing the peripheral position of GCE in a curriculum by exploring teachers' pedagogical decisions in GCE practice, which is enabled by understanding agency in relation to structure. This is expected to take the debates on GCE in a more constructive way.

Lastly, the methodological contribution of this research needs to be recognised. By employing a post-positivist realist methodology, this research widens the range of potential research methodologies in the research area. A post-positivist realist view is generally discussed as a philosophical view of understanding reality rather than methodology (e.g., Bhaskar, 1975/2008; R.

Moore, 2013). There is little academic literature which takes this methodological position in empirical research (e.g., Fletcher, 2017; McPhail & Lourie, 2017). Since this methodology helps to deepen the analysis of the research through expanding discussion on empirical data to social conditions and causal mechanisms in a society, it provides a powerful methodological framework for academic research.

This research explored how teachers' agency for GCE emerged in Korea, and the research findings show that teachers tend to achieve agency for GCE. It is because they were personally motivated by their lived experience, simply followed a national curriculum, or modified their pedagogical decisions to fit social expectations. Post-positivist realism methodology allows us to further explore the causality of findings to find the best fit, through which this research concluded the ambivalent position of GCE in a curriculum and the detachment of social justice in understanding the role of teachers. Both require the legitimate position of GCE in society, which enabled us to suggest a policy turn in teacher education as the first step. That is, post-positivist realist methodology allows discussion in depth and further informs policymakers. In this regard, this research helps other researchers by demonstrating how to employ post-positivist realism as a methodology of empirical research.

8.4 Limitations of the research

This research explores teacher agency for GCE, using an analytical model to understand agency. It helps to highlight artefacts which mediate individual agency, but there is a limitation to capturing human agency since it derives from the historicity of individuals and social mediations, as acknowledged in Chapter 3. Also, it is impossible to fully understand the full complexity of human nature during a series of interviews and focus group discussions. However, this aspect pertains to any research in relation to humanities and social science. More importantly, the reflexivity of a researcher should be noted to minimise this limitation.

Further limitations are related to sampling. The nature of this study, which asked for a long-term commitment from participants, made it difficult to recruit participants who were not interested in GCE. As a result, participants in the main project are teachers who are already passionate about GCE. To mitigate a biased view on this, I organised another group of participants who claimed no experience in GCE. These teachers participated in one-off interviews, which makes the data less rich compared to teachers for the main project who participated in a series of interviews and focus group discussions.

Another limiting aspect of this research is identified in understanding the current GCE policies in Korea. As a primary school teacher in Korea, I can confidently state that I understand formal education, but I was away from formal education for three years as of the point of data collection, which seemed long enough to miss educational policies in the climate of rapid changes in Korea. For this reason, I wanted to recruit policymakers and government officials in the area of GCE to understand their perspectives and backgrounds on relevant policies. I contacted several resources, but it was impossible to recruit anyone because they did not want to share their personal opinions, even under anonymity. Thus, I note that understanding GCE policies fully depended on documents.

Additionally, although this research acknowledges the importance of non-Western perspectives and seeks to find alternative ways to understand GC in Korea, it was not fully explored in relation to empirical data since the primary aim of this research is to explore how their teacher agency for GCE emerges. It is also challenging to suggest non-Western perspectives as alternatives to the dominant Western perspective without considering the power imbalance in reality. Hence, I admit the limitation of the suggested grassroots values, uri and jeong, but I would like to point out their potential and significance.

8.5 Recommendations for future research

Based on the findings and limitations of this research, I recommend the potential areas for future research in this section.

As I acknowledged the limitation of studying human agency, longitudinal studies could be useful for understanding human agency. Conducting research for a long period enables the collection of fuller and richer data so that it would be expected to have more reliable findings. Additionally, action research to further develop the suggestions for teacher education and pedagogies for GCE could consolidate the idea of teachers as agents and specify policy guidelines towards establishing teacher education for self-authoring and co-authoring.

Also, to mitigate over-generalisation coming from a small scale of research, further research with a larger number of participants would be necessary. This study includes teachers only from one city, Seoul, which would make it interesting to see the impact of socio-economic backgrounds on teachers when conducting research with participants from diverse areas in Korea.

Moreover, the grassroots values for different paths to GC should be explored more in future research. This includes theoretical development and empirical research in relation to these values, which is expected to contribute to pedagogical approaches to GCE in Korea. Participatory action research with teachers would be helpful in developing these values pedagogically.

Lastly, it would be interesting to see other actors' agency in relation to GCE to understand the figured world of GCE fully. By exploring other actors such as policymakers, government officials, students, and NGO workers, a figured world of GCE in Korea could be mapped with artefacts showing causality, which could facilitate establishing the social legitimacy of GCE as a public good.

8.6 Concluding remarks

Teachers are of importance in education, but their role is easily limited to a technical role in the dominance of neoliberalism. As this research suggests, teacher agency needs to be reconsidered in a broader context, which is believed to contribute to retaining the role of teachers as active agents in education.

When it comes to GCE presenting contesting ideological perspectives, the role of teachers is significant in approaching GCE pedagogically. I believe that GCE for social justice could transform society towards challenging social injustice within a local and global context by recognising the excluded, questioning taken-for-granted assumptions, and acting for a society where everyone's voice counts. For this, we need teachers who understand what they teach and why they teach and eventually help learners to critically engage in the world, which could require further teacher education.

As stated in my personal rationales in Chapter 1, my experience as a primary school teacher in Korea was full of discomfort, confusion, and frustration. This experience brought me to this research as a way to find answers. Conducting this research helped me to understand my previous self as a teacher better in terms of where my discomforts and frustration came from. As some of the participants stated, "GCE is a term which should disappear one day" (Teachers A, C, & G). This is not because GCE is unnecessary but because GCE is close to us. The impact of global perspectives is already on our everyday life, which means that GC should permeate learning in a way to make sense of our life. I hope the day when GCE is nothing special comes soon. I am more hopeful after getting to know teacher participants while collecting data. Their strong agency for GCE, which finds a way regardless of challenges and struggles, gives me hope for GCE in the formal education of Korea.

Nonetheless, this should not be dependent on individual teachers, as this research points out. For this, teacher education should be changed towards education in which teachers learn, experience, and research together. Such teacher education should provide the space for pedagogical approaches where teachers could understand what they teach and why they teach, which eventually empowers teacher voices and helps to establish the multilateral flow of policies. The ethos of teachers as agents could make a significant contribution to promoting social justice while achieving teacher agency for GCE as well as building a better society. In this regard, I would like to conclude

this thesis with a quote from one of my participants: "Schools should be an educational space for both learners and teachers" (Teacher H).

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Appendices

Appendix 1. Participant information sheet (sample)

Appendix 2. Participant consent form (sample)

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Appendix 4. Semi-structured interview protocol: initial, one-off, and follow-up interviews

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Appendix 8. Initial data coding using NVivo

Appendix 1

Participant information sheet (sample in English)

Research title

Teachers as agents: Understanding teacher agency for global citizenship education in South Korea

Researcher

Kyoungwon Lee (Institute of Education, University College London)

Invitation

I am a doctoral researcher, and my research aims to find out how primary school teachers in South Korea personally perceive global citizenship and how their personal perspectives are pedagogically translated in class. You are invited to participate in this research project. Before you decide, please take time to read the following information carefully and feel free to ask me if you have any further questions (███████████████████). Thank you.

Why am I invited?

As a primary school teacher in Seoul, South Korea, you are interested in global citizenship education (GCE). Regardless of your previous experience in GCE, you are welcome to join this research project if you seek better practices in GCE and meet the following:

- I have a minimum of two years' teaching experience.

- I plan to teach GCE-related issues in any subjects this school year.

Do I have to participate?

Your participation is voluntary. Whether you decide to participate or not, it is up to you. If you do decide to take a part, you will be given this information sheet to keep and be asked to sign a consent form. Also, you are still free to withdraw at any time, but please let me know immediately in that case.

What will happen to me if I participate?

This research will be conducted by the means of interviews, workshops, and documents analysis. You will be asked to take part in one interview, one workshop, one class practice, and writing short journals every month. The whole project will be run from April 2018 to September 2018. The details of each means are as follows:

- Interviews: one interview will probably take about 45 minutes to an hour and your interview date and place will be decided at your preferences.

Interviews will be carried out once a month (twice in April) and will consist of open-ended questions. There are no right or wrong answers. I am interested in exploring your thoughts and feelings on global citizenship, and would like to understand your pedagogical decisions in class. From April to September (except August), there will be six individual interviews in total and you might be asked for follow-up interviews. I will record the interviews with your permission and the recordings will be transcribed.

- Workshops: one workshop will probably take about 2 hours. You will be asked to follow my instructions and discuss with other participants. Because there are other participants, I will decide when and where based on all the participants' opinions. There will be three workshops in total, once a month from May to July. I will record and film workshops with your permission, and the recordings will be transcribed.

- Class practice: you will be asked to deliver GCE-related classes once a month from April to September excluding August. It could be any subjects and any topics if you think it is related to GCE. You will be asked to submit lesson planning including teaching materials and any products from class before interviews. The template of lesson planning will be given to you.

- Documents: you will be asked to write short journals on your thoughts on GCE-related issues we discussed or your classes.

All information that is collected from you will be kept with strict confidentiality during the research. Your participation will not be discussed with others at all. All the data will be encrypted and accessible only by me. Also, your personal and identifiable information will be anonymised.

What are the possible benefits of participation?

You will have the chance to critically discuss GCE-related issues and the external motivations to improve GCE practices. To express my gratitude for your participation, I am happy to offer snacks and drinks in interviews and workshops, and a small amount of shopping vouchers (KRW 5,000) will be given in workshops.

What will happen to the result of the research project you participate?

The result will be reported in my PhD thesis, possibly presented at conferences and published in journals. In all cases, the data will be thoroughly anonymised.

Who has reviewed the study?

The research has been approved by UCL IOE Research Ethics Committee.

Contact for further information

If you have any questions or concerns, please feel free to contact:
Kyoungwon Lee (███████████████████████).

Thank you for reading this information sheet.

참가자에게 드리는 연구 관련 사전 정보 (sample in Korean)

연구 제목

세계시민교육 행위주체자로서의 한국 교사들의 주체성 연구

연구자

이경원 (UCL 교육연구대학원)

초대하는 글

저는 UCL 교육연구대학원 박사학위 과정 연구자로, 한국 초등학교 교사들이 세계시민성에 대하여 어떻게 개인적으로 인식하고 있으며 수업에 어떻게 반영되는지에 대한 연구를 하고 있습니다. 귀하가 이 연구에 참여하기를 바라오니, 아래 관련 정보를 꼼꼼히 읽으시고 결정하시기 바랍니다. 궁금한 사항이 있으시면 언제든지 저에게 연락 바랍니다. (█████████████████)

제가 왜 초대되었나요?

귀하는 한국의 서울 초등학교 교사로서 세계시민교육에 관심이 있기에, 세계시민교육 이전 경험 유무에 상관없이 더 나은 세계시민교육을 위해 노력하고자 하는 마음이 있고 아래 두 가지를 충족한다면 누구든지 참여 가능합니다.

- 나는 최소 2 년의 교직 경력이 있다.

- 나는 이번 학년도에 과목에 상관없이 세계시민교육과 관련된 내용을 가르치려고 한다.

제가 꼭 참여해야 하나요?

귀하의 참여여부는 자발적인 의사결정에 맡깁니다. 참여를 결정하실 경우, 이 용지는 보관하셔야 하며, 참여 동의 서명을 요하는 동의서를 받으실 것입니다. 참여를 하시더라도, 언제든지 원하시면 그만두실 수 있습니다. 다만, 그런 경우에 참여 중단 의사를 저에게 바로 알려주시기 바랍니다.

제가 참여할 경우, 어떤 과정을 거치게 되나요?

이 연구는 면담, 워크숍, 그리고 서면 분석을 통해 이루어집니다. 귀하는 매달 면담 1 회, 워크숍 1 회, 수업 1 회 및 짧은 글쓰기를 하게 됩니다. 2018 년 4 월부터 9 월까지 연구는 이루어지며, 자세한 내용은 다음과 같습니다.

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- 면담: 면담 1 회는 약 45~60 분 가량 걸릴 예정이며 면담 날짜 및 장소는 귀하의 일정에 맞춰 결정됩니다. 면담은 한 달에 한 번씩, 개방형 질문으로 이루어집니다. 즉, 맞고 틀린 답이 정해져 있지 않으며, 귀하가 세계시민성과 관련하여 어떻게 생각하고 관련 수업에서 어떻게 교육학적으로 접근하는지를 이해하는 데 중점을 두고 있습니다. 4 월 중 2 회, 5 ~ 9 월까지 (8 월 제외) 총 6 회의 개별 면담이 있을 예정이며, 차후에 후속 면담이 있을 수도 있습니다. 모든 면담은 귀하의 동의 하에 녹음될 것이며, 녹음 내용은 글로 기록될 예정입니다.

- 워크숍: 워크숍 1 회는 약 2 시간 정도 걸릴 예정입니다. 워크숍에서는 연구자의 설명에 따라 다른 참가자와 토의가 이루어집니다. 5 월부터 7 월까지 한 달에 한 번씩 총 3 회 있을 예정이고, 모든 워크숍에서는 귀하의 동의 하에 녹음과 촬영이 이루어집니다. 녹음과 촬영된 내용은 모두 글로 기록될 예정입니다.

- 수업: 4 ~ 9 월(8 월 제외)에는 1 회씩 세계시민교육과 관련된 수업을 하시게 됩니다. 과목과 수업 주제는 원하시는 대로 정하시면 됩니다. 면담 전에 수업지도안과 수업에서 사용하신 자료와 산출물을 제출해주시면 됩니다. 수업지도안 양식은 보내드리겠습니다.

- 기록: 워크숍이나 수업에서 이야기했던 주제에 관련된 짧은 글을 쓰시면 됩니다.

연구 기간 동안 수집된 모든 자료는 비밀이 보장되며 절대 타인에게 발설되지 않습니다. 모든 자료는 암호화되고 자료 접근 권한은 저에게만 있습니다. 개인 식별 가능한 정보는 모두 익명 처리됩니다.

참여를 할 경우 좋은 점은 무엇인가요?

세계시민교육과 관련된 여러 가지 사항을 비판적으로 토의해보고 관련 수업 향상을 위한 외적 동기를 제공해 드립니다. 그 외 참여에 대한 저의 감사 표현으로, 면담에서는 다과를, 워크숍에서는 다과 외 상품권 (5,000 원)도 제공해드릴 예정입니다.

연구 참여한 내용은 어떻게 되나요?

연구 결과는 제 박사 논문 외에, 컨퍼런스 발표나 학회지에 포함될 수 있습니다. 모든 경우, 자료의 익명성은 철저하게 보장됩니다.

이 연구는 누가 승인했나요?

UCL 교육연구대학원 연구윤리위원회가 승인한 연구입니다.

연락처

문의사항이 있으신 경우, 언제든지 연락주시기 바랍니다.

이경원 (███████████████████)

읽어주셔서 감사드립니다.

Appendix 2

Participant consent form (sample in English)

Research title

Teachers as agents: Understanding teacher agency for global citizenship education in South Korea

Researcher

Kyoungwon Lee (Institute of Education, University College London)

Please read the statements below and tick to confirm

☐ I confirm that I have read and understood the participant information sheet for this study.

☐ I have had the opportunity to consider the provided information and ask questions. Also, I have had these answered satisfactorily.

☐ I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason.

☐ I understand that the information I provide will be anonymised and confidentially dealt with. Also, I understand that the information I provide may be reported in the research but will not identify me.

☐ I am aware that voice recordings and filming will take place during my participation of the research.

☐ I agree that I will respect other participants during workshops and will not mention any information that can disturb other participants' anonymity and confidentiality outside workshops.

☐ I have been given a copy of the participant information sheet and of this form.

☐ Based upon the above, I agree to participate in this research project.

Name of participant   _

Signature   _

Date   _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _

Name of researcher   _

Signature   _

Date   _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _

참가자 동의서 (sample in Korean)

연구 제목

세계시민교육 행위주체자로서의 한국 교사들의 주체성 연구

연구자

이경원 (UCL 교육연구대학원)

아래 내용을 읽으시고 동의하실 경우 체크해주세요.

☐ 나는 이 연구에 관련된 사전 정보를 읽고 이해하였습니다.

☐ 나는 사전 정보에 대해 생각해보고 질문할 기회가 있었습니다. 질문을 했을 경우, 만족할 만한 대답을 들었습니다.

☐ 나는 자발적으로 이 연구에 참여하며, 자유의사에 따라 중도 하차할 수 있음을 알고 있습니다.

☐ 나는 내 정보의 익명성과 비밀이 보장됨을 알고 있습니다. 또한, 나는 내 정보가 연구 내용에 기록될 수도 있지만 개인 식별 가능한 내용은 아님을 알고 있습니다.

☐ 나는 연구 참여 기간 동안 녹음과 촬영이 병행됨을 알고 있습니다.

☐ 나는 워크숍에 참여할 때 다른 참가자를 배려하고 다른 사람의 익명성과 비밀 보장을 위해 워크숍 동안 알게 된 어떤 정보도 외부에 발설하지 않는 것에 동의합니다.

☐ 나는 연구 관련 정보를 설명해주는 사전 문서를 받았으며, 이 동의서의 복사본을 받습니다.

☐ 위 사항에 준하여, 나는 이 연구에 참가하는 것에 동의합니다.

참가자 성명 ＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

서명 ＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

서명 날짜 ＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

연구자 성명   _

서명   _

서명 날짜   _ _ _ _ _ _ _ _ _ _ _ _ _ _ _

Appendix 3

Participant personal details sheet (sample in English)

1. Full name:

2. Where you work (for example, AB primary school in the borough of CD)

3. Teaching experience (until April 2018): (   ) years (   ) months in total

4. Language skills

   Any other languages you can speak:

5. Experience abroad

   Where have you been? Why did you decide to visit these countries?

6. Have you ever participated in sponsorship programmes, petitions, or rallies?

7. Do you use any social media?

8. Do you have any experience in global citizenship education? (Please answer where applicable.)

   Yes. / No.

   If yes, how long?

   As a teacher,

   In teacher training programmes,

   In higher education,

   In research societies,

   In NGOs,

   Anything else?

9. Which grade do you teach this academic year?

10. Do you have any plans with reference to GCE this academic year?

참가자 사전 정보 (sample in Korean)

1. 성명:

2. 소속학교 (예시: oo 초/oo 구)

3. 교직경력 (2018 년 4 월 기준): 총 (   )년 (   )개월

4. 언어: 한국어 외에 의사소통이 가능한 언어가 있나요?

5. 해외 경험

   다른 나라에 가본 적이 있나요? 어느 나라를 왜 방문하셨나요?

6. 후원, 서명, 집회에 참여 경험이 있나요?

7. 소셜미디어 매체를 사용하시나요?

8. 세계시민교육 관련 경험이 있으신가요? (알맞은 곳에 답해주세요.)

   있다/없다

   있다면 기간은?

   교사로서,

   교직연수에서,

   대학원에서,

   연구회 활동에서,

   비정부기구 활동에서,

   그 외에?

9. 올해 가르치는 학년은?

10. 올해 세계시민성과 관련된 수업 계획은?

Appendix 4

Semi-structured interview protocol: initial interview (Teachers A to H) and one-off interview (Teachers 1 to 15)

- (Based on the participant's personal details from Appendix 3) Can you tell me more about this experience?

- What do you think GC means?

- How would you describe a global citizen?

- What do you think GCE deals with? Can you give me some examples?

- (If they are involved in GCE) What is your motivation? What are your personal ambitions in terms of GCE? How are your GCE-related classes usually conveyed? What do you think a teacher's role is in GCE? What is your goal for GCE in this academic year?

- (If they think they are not involved in GCE) How do you approach value-conflicting classes? How do you approach value-centred classes? What do you think a teacher's role is in such classes?

Semi-structured interview protocol: follow-up interviews (Teachers A to H)

- Why did you choose this topic?

- Can you tell me what the aim of the class is and each activity?

- Why do you use these teaching materials?

- Can you tell me how the class was and if there were any differences from your plan?

- How were student's reactions?

- What are your reflections on these classes? Any feedback or challenges?

- How do you want to develop this class in the future?

Appendix 5

Focus group discussion guide note (Sample)

Screenshot from original guide note for the first session reconstructed based on 'Learning to read the world through other eye' (Andreotti & De Souza, 2008)

Stimulus

다음 중 여러분이 생각하는 '평등/동등'의 의미와 가장 가까운 것이 있다면 어느 것입니까? (PPT)

각자의 말로 각자 생각하는 '평등/동등'의 정의는? (공책에 쓰기)

더 생각해보기

　ㄱ. 동등함은 같은 것을 의미하는 걸까?

　ㄴ. 각자의 관점에서 볼 때, 사람이 동등하면서 동시에 다르다는 게 가능한가? 이것이 가능하려면 '동등함'과 '다름'을 어떻게 이해해야 할까?

각자의 말로 각자 생각하는 '다름'의 의미를 적어보기.

Informed thinking

'동등함'과 '다름'에 대한 우리 사회의 주류 관점은 무엇이라고 생각하세요?
어떻게 이런 관점이 주류가 되었을까요?
그럼 다른 시각도 있을까요?

Translation in English

Stimulus

Which one is the closest to the meaning of 'equality' you think? (PPT)

Can you define 'equality' in your own words? (write on their notebooks)

Further thinking

a. Does equality mean being the same?

b. Do you think that human beings are different and equal at the same time? If so, how should we understand equality and difference?

Write the meaning of difference on their notebooks

Informed thinking

What do you think are the main perspectives on difference and equality in our society?

How did they become the main perspectives?

Are there different views?

Appendix 6

Focus group discussions: shared cases

Case 1

Translated from case study below (Andreotti & De Souza, 2008, p. 21)

CONTEXT:

From 1867 to 1969 the government of New Zealand had 'native boarding schools' for Maori children.

PERSPECTIVES:

Some Maori elders:

"We want our children to have access to all bodies of knowledge including the one of the colonisers. We gifted the land to the colonists so that our children could go to school and have the advantage of this other opening out, but not by cancelling out who we were first in order to get that. We did not say 'by all means take this land because we are too dumb to think for ourselves and we need your schooling otherwise we will be eternally dumb'. We said: 'we are clear about who we are and we also want to understand what you have brought as a resource. We might want to use it, we might not – we will decide'."

An inspector of native schools in 1888:

"The work of teaching the Maoris to speak, write and understand English is in importance second only to that of making them acquainted with European customs and ways of thinking, and so fitting them for becoming orderly and law abiding citizens."

An inspector of native schools in 1908:

"It will be of greater use to the Maori boy to know the principles and practices of agriculture, the elements of dairy farming, wool classing and the management of stock, than the declension of Latin nouns and verbs."

A director of education in 1929:

"We should provide fully a type of education that would lead the Maori lad to become a good farmer and the Maori girl to become a good farmer's wife."

Government report of 1961:

"Urban migration is the best way to integrate the two species of New Zealanders. Education of Maori children will pave the way to further progress in housing, health, employment and acculturation. Children mix naturally so race relations are best served by absorbing as many Maori children as possible into Boarding schools."

A Maori activist in 2003:

"Maori embraced schooling as a means to maintain their sovereignty and enhance their life-chances. The government, on the other hand, sought control over Maori and their resources through schooling. Maori wanted to extend their existing body of knowledge. The government, with its assimilation policy, intended to replace Maori culture with that of the European."

A Maori young person in a mainstream school in Christchurch in 2007:

"School is boring and family sucks. It is your mates and rap that teach you what is important in life. I don't think much about the future. I will end up working as a driver or in construction work. I don't really care."

Case 2

Reconstructed from online news article, 'Why are schools brainwashing our children?' (Reynolds, 2012)

Different perspectives on materials for social justice education in Ontario, Canada

Banks (Professor at the University of Washington)

: Even well-educated people can be persuaded to do terrible things. The horrors of Nazi Germany showed many citizens succumbed to its evil depiste their high levels of literacy and numeracy. There's more to education than teaching literacy and numeracy. We have a duty to provide a moral, socially conscious education.

Shapiera (A father of two in Toronto)

: I was frustrated after learning that my son's Grade 1 teacher had a poster for PETA hanging in the classroom. What if you're a family in agriculture and suddenly you have to explain why you kill cows for a living? The schools have no business discussing hot-button topics with kids that age. That's the parents' call.

Milligan (Tory MP)

: Earlier this year, Grade 3 Toronto class came out to protest the oil pipeline. This is brainwashing and an abuse of power.

Esmonde (Assistant professor at University of Toronto)

: We hear that we're brainwashing kids. But from the time kids are young, they're inundated with information, with numbers and statistics that can be easily manipulated to push a certain world view. A grounding in social justice math could help kids learn to question numbers.

Williams (Child psychologist)

: As a parent of two boys, I am mostly pleased with the school-based social justice initiatives my sons participated in. But as a child psychologist, I have also witnessed how it can backfire. I have treated several kids for anxiety that is directly connected to what they learnt at the school, particularly related to the idea that environmental destruction will ultimately end the world. Kids need

to feel safe. It's an important part of the brain growing normally. If children feel safe, they're more likely to grow up to be stronger and self-confident.

Stocker (Author of textbook, 'Math that matters: a teacher resource for linking math and social justice, for Grades 6 to 9)

: All material carries bias of some sort. Really the question is whether or not we want to spend time educating for peace and social justice. If we do, let's admit that bias and get to work.

Philpott (Primary school teacher, a social justice veteran)

: Those who insert activities randomly might find that those activities can literally backfire and both students and teachers may be unprepared for any emotional reactions or resistance. You can't walk into a classroom and just start a social justice activity. It takes trust.

Ng-A-Fook (Professor in University of Ottawa)

: Teachers will have to weigh the potential for conflict against the importance of the topic. Ultimately, you have to know your students, and teachers may need to collaborate with parents, because you don't want to offend families or traumatise kids.

Appendix 7

Sample data: interviews, focus group discussions, and lesson plans
Transcribed semi-structured interviews (sample in original)

연구자 (이하 연): 4 월 3 일 A 선생님의 사전인터뷰를 시작하겠습니다. 오늘 세계시민성과 세계시민교육에 관련해서 전반적인 선생님의 생각을 여쭤볼건데 먼저 세계시민성, 세계시민교육 쪽에 대해서 들어보신 적은 있으시죠?

A: 네.

연: 적어주신 거에 의하면 경험이 있으시다고 하시니까. 그럼 세계시민성과 세계시민교육의 관심이 있으셔서 아마 여러 가지 경험을 하신 것 같은데 그 계기를 먼저 말씀해주실 수 있으세요?

A: 제가 처음에 임용시험을 보고 떨어져서 어떻게 기회가 닿아서 중국에 있는 한국학교에서 애들을 가르쳤거든요. 중국인 선생님들이랑, 영어교육 중요하게 하니까 영어 원어민 선생님들이랑 같이 하다가 애들 지도하는 거 의논하고 막 이러다 보니까 거기서 제가 만난 애들은 한국 사회에 살게 아니라 생활하는 환경이 어느 나라가 될지도 모르겠고 전세계가 될 수도 있겠구나 하는 생각이 들어서 알아보다 보니 세계시민성이란 이야기가 있고 세계시민교육이라는 이야기가 있어서 그 때부터 관심을 가지고는 있었는데, 그런 게 있나보다만 하다가, 거기서 생활을 1 년을 하고 코이카로 모로코에서 2 년을 살다 왔거든요. 거기서 이런 저런 경험을 하면서 제가 스스로 성장을 했다는 걸 좀 많이 느껴서.

연: 어떤 점에서 성장을 하셨다고 느끼셨나요?

A: 모로코가 아랍권인데, 처음 접하는 아랍 사람들에 대한 이해? 처음엔 뭔가 거부감이 들었었는데 같이 지내다 보니까 결국 그 사람들도 나랑 똑같은 사람이고 조금 문화가 다르고 알고 지내는 관습적인 게 다르긴 하지만 똑같은 사람이구나 라는 걸 살면서 느끼게 되면서...우리 나라 사람들이 보통 아랍 문화권에 대해서 가지고 있는 거부감, 이런 거에 대해서 나중에 기회가 되면 그런 걸 해소시켜주면 좋겠다라는 생각부터 시작을 했는데, 한국에 와서 애들을 가르치면서 애들한테 제가 모로코에서 길거리 갔다가 저기 중국인 간다고 놀림 받는 것, 조그만 것부터 얘길 하다보니까 애들도 관심을 가지게 되고 그러다 보니까 이제 거기서 조금씩 조금씩 더 확장해서 이야기를 할 수 있는 부분도 있더라구요. 근데 그게 세계시민성을 가르친다는 게 굳이 세계시민성까지 아니더라도 옆친구랑 잘 지내는 것도 세계시민성이랑 저는 같다고 생각을 하거든요. 도덕적으로 올바르고 이런 게. 굳이 세계시민교육이라고 말을 붙이지 않더라도 바르게 생활하고 다른 사람과 어울려서 살 수 있는 것을 강조를 하다 보니까 그게 세계시민교육이라는 범주 안에 다 들어가게 되서 관심을 가지게 되었고, 지금도 이제 조금씩 계속 공부를 하고 있는 상황이에요.

Translation

Researcher (hereafter R): Today is the third of April, and here begins the initial interview with Teacher A. Today I am going to ask for your general perspective on GC and GCE. You have heard of the terms.

A: Yes.

R: Yes, according to your participant personal detail sheet, you seemed to have several experiences due to your interest in GC and GCE. Above all, can you tell me about your motivation?

A: I failed teacher employment examinations and then I had the change to teach students in Korean schools located in China. Because of the importance of English education, me, Chinese teachers, and English native teachers often discussed how to teach English. This made me think this generation might reside in any countries, not just Korea, which could be anywhere in the world. So, I looked up more and I heard of GC and GCE at that time. Since then, I was interested in these. But first, it was just the awareness of terms. And then, after one year there (China), I lived in Morocco for two years. I had some experience there, and I felt like I grew up more.

R: What made you feel like you grew up more?

A: Morocco is a part of the Arabic world. (The lack of) Understanding Arabic culture that I met for the first time? I was a bit hostile first, but while living there, I realised that they are the same human beings as I am, with different culture and customs. I started to think that it would be great if I could ease this hostile feeling Korean people have, such things against Arabs, when I could. Since I started teaching kids in Korea, I shared a little bit of my experience with them, such as being mocked for being Chinese on the street in Morocco. Such small thing kept their interest, which I could expand a little bit more from there. I think teaching GC is not just about GC, I mean that being in good relationship with classmates is the same as GC. Such morally right things. Even though I don't call this GCE, I emphasise moral behaviours and harmony with others, which I think is a part of GCE categories. This is how I got interested and I am still learning.

Transcribed focus group discussion session (sample in original)

연: 그러면 경찰관의 대응은 올바르다고 생각하세요?

F: 이 사건만으로 이 모든 걸 판단하기는 좀 그렇지만 만약에 우리나라에서 적용을 한다면 우리나라 사람과 우리가 생각한, 저는 이 글을 읽으면서 제일 먼저 드는 질문이 약간 우리 나라도 그런 편견이 있잖아요. 인종에 대한 편견 이런 게. 우리나라에 만약에 적용을 했을 때 우리 나라의 경찰도 이런 식으로 대응을 했을까? 한국 사람이 아니니까. 한국 사람이 아닌데 우리가 평소 생각한 동남아나 약간 우리의 편견 속에 있는 그런 외국인이었다면 좀더 강압적으로 수사했을까라는 생각도 들고, 그런 것들이 알게 모르게 무의식 속에 잠재되어 있는 그런 것들이 행동으로 드러날 때가 있는데 그러면 저는 두 번째 질문하고도 연결해서 그럼 문화다양성이라는 게 사실은 좀 선천적인 부분도 있다는 생각도 들더라구요. 우리가 태어나자마자 접하는 문화로 인해서 어쩔 수 없이 생기는 편견들이 있는데 그런 편견들을 깨어나가는 게 중요한데 이게 정말 깨질 수 있는 부분이 있는 건지..어쨌든 교육으로서 제도적으로 방향으로 노력을 하긴 하지만 뭔가 선천적인 그런 어떤 영향력을 아예 제거할 수 있을까라는 생각도 좀 들었거든요. 경찰도 알게 모르게 무의식적인 문화적인 어떤 편견이 행동으로 나오지 않았을까 라는 생각이 들었어요.

A: 저는 경찰의 행동에서 특별히 문제되는 건 없다고 생각을 하거든요. 이 사람들은 자기들의 정해진 수칙에 따라서 문제가 있을 거라고 의심되는 사람을 현장에서 격리시켜서 확인을 한 거니까 이게 어떻게 끝어냈는지는 모르겠지만 그 과정에서 특별히 문제는 없다고 생각을 해서 그러네요.

연: 그러면 학부형의 문제에 대해서 얘기해 주셔도 돼요.

A: 학부형의 문제는 아까 얘기하신 거랑 같습니다.

H: 저는 이거 보니까 얼마 전에 스타벅스에서 6 월쯤이었나? 어떤 흑인이 들어가 있었는데 여직원이 화장실 못 쓰게 해서..

연: 우리나라에서요?

H: 아니요, 미국에서. 경찰이 와서 진압을 하는 것도 범죄자라고 가정 하에 진압을 해서 이슈가 되고 직원도 그 사람이 주문을 안 하고 화장실만 쓰고 약간 좀 테러를 할 용의자, 흑인이니까, 그런 식으로 봤는데 알고 봤더니 진짜 누군가를 기다리고 있었고 사람들도 얘가 아무것도 잘못한 게 없고 정말 화장실만 가려고 했던 거다, 이런 식으로 해서 스타벅스에서 모든 게 잘못된 거다 사죄하고 그랬었는데, 약간 그 느낌이 나는 거예요. 이 사람들도 잠깐 보니까 아이들이 잠정적인 범죄자라고 생각을 하고 대응을 하고 있는 것 같아서 그건 좀..사실 아까 읽을 때는 되게 자연스럽게 읽었는데 생각해 보니까 그럴 수도 있겠다, 보자 마자 아이들을 끌어내서 손을 들게 하고 명령하는 건 사실 어떻게 보면 얘네가 아직 뭔가 아무 것도 해를 끼친 것도 없고 아무 것도 없는데 이건 좀 경찰의 과잉진압이 아니었나, 그러니까 제가 알기론 미국 경찰들이 좀더 힘이 많이 있다고, 다른 나라들에 비해서, 그런 관행들이 좀 나왔던 게 아닌가..

Translation

R: Do you think that police officer's response was right?

F: It is hard to judge only from this accident, but we also have such prejudices if this is applied to Korea. Racial prejudices. What comes to my mind first while reading this is if Korean police office would act like this? Because they are not Korean, if they were such foreigners who we have some prejudices like Southeast Asians, would they investigate more coercively? Sometimes we unconsciously act in such ways, so that I think (recognising) cultural diversity

might be innate, in relation to the second question here. There are inevitable prejudices we have because of our mother culture, and it is important to get rid of such prejudices. But I am wondering if it is possible. We make systemic efforts through education, but I was just doubtful if it could remove such inborn influence. I thought this police officer's culturally unconscious prejudice was expressed that way without thinking.

A: I think there is no specific problems in police officer's response. They just checked suspicious people according to their principles. I am not sure how they did from this, but I don't think there are problems.

R: You could tell me more about parents as well.

A: It is the same as before.

H: This reminded me of Starbucks last June. One black person was there, and female staff did not allow him to use bathroom.

R: In Korea?

H: No, in America. It became an issue because police officers took him under the assumption that he would be a criminal. And the staff also reported him because he did not order any and just tried to use bathroom, because he is black and could be a criminal. But he was actually waiting for someone, and other people witnessed that he did not do anything wrong and just tried to use bathroom. So, Starbucks apologised for everything, which makes it similar to this. These people also seemed to act under the same assumption to see these boys as potential criminals. To be honest, I didn't see much problem when I read this before, but it could be police officer's suppression because they did not do anything harmful. As far as I know, I have heard that American police have more power compared to other countries, so it might be such practice.

Participants' writing during focus group discussion session
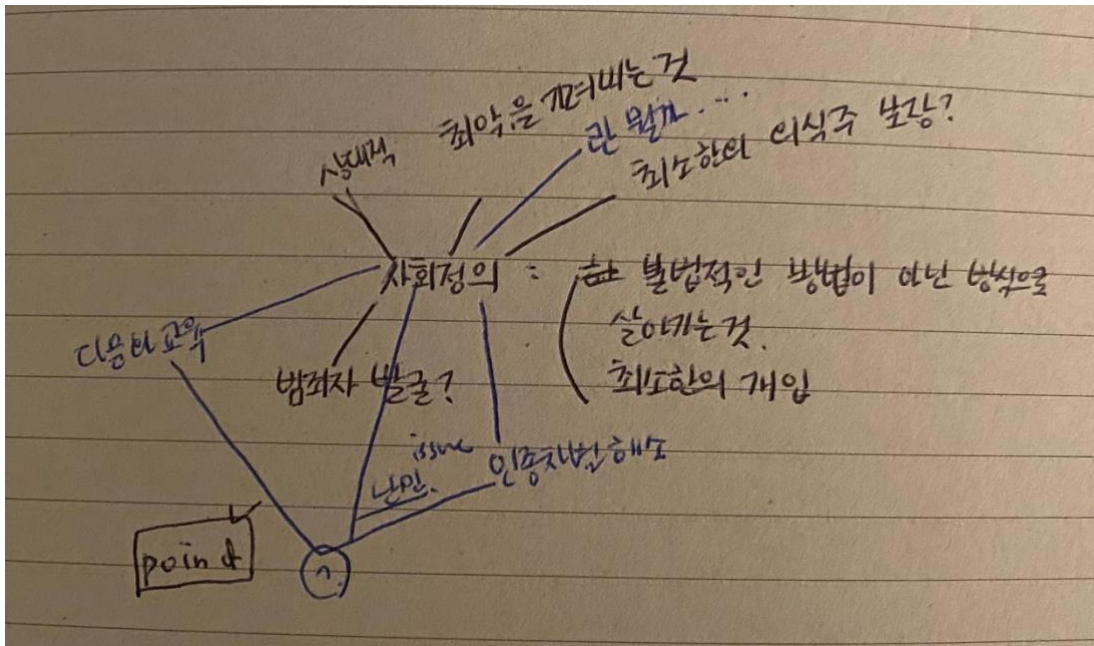
Lesson plan (sample in original)

<u>수업지도안</u>

교사: ████		수업일: 4월~5월.

과목	국어, 미술	단원	4.면담하기 + 5.광고만들기 + 포스터
학년	6	주제	우리는 마을 공동체에 기연 영향을 미칠까

학습목표 : 마을 공동체에 미치는 영향을 이해하고, 지속가능한 공동체 만들기 캠페인 진행한다.

단계	활동	교사의 계획 의도	자료
도입	뉴스를 토론 (어떤 활동을 했는지 개괄적으로 편하게 적으세요)	다른 상태·상황에 대한 공감 부족 (활동을 계획한 의도를 적으세요)	└→ 접근 이여짐 (사용한 자료를 적으세요)
전개	<활동 1> 면담하기	우리의 말과 행동이 다른 사람에게 미치는 영향 이해하기	학습지 가능
	<활동 2> 광고만들기	면담내용 바탕으로 공익광고 만들기	도화지 등
	<활동 3> 캠페인 활동하기 (보통 2~3개 활동을 하시기에 임의로 적은 숫자입니다. 활동2, 3 까지 일부러 하실 필요 없습니다)	일반화하기 서명운동	서명운동 판
마무리	광고, 캠페인 활동결과를 (서명) 전달하기. └→ 지속적인 관계		

Lesson plan (sample translated in English)

<u>Lesson Plan</u>

Name: Teacher B   April - May

Subject	Korean & art	Unit	4. Interview + 5. Advertisement + Poster
Grade	6	Topic	What impact do we have on our community?
Lesson Objectives	- To understand the impact of our behaviours and words on our community - To conduct a campaign to make sustainable community		
Stage	Tasks / Activities	Teacher's Intention	Materials
Introduction	To discuss no-kids zone	To understand that the lack of empathy could be led to hatred	
Development	<Activity 1> Interviewing	To understand the impact of our words and behaviours on others	Worksheet Notice to parents
	<Activity 2> Making advertisement	To make public advertisement based on interviews	Papers
	<Activity 3> Campaigning	Generalisation Petition	Petition
Closing	Handing the result of advertisement and campaigning (petition) to interviewees ➔ Sustainable relationship expected		

Appendix 8

Initial data coding using NVivo

Emergent themes coded to ease data analysis