



Research Report CRE 2015-3

# A Comparative Study on Global Citizenship Education between Korea and ASEAN

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# **A Comparative Study on Global Citizenship Education between Korea and ASEAN**

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여 백

Global Citizenship Education is now newly attracting attention with the focus on universal human rights and global issues. Global Citizenship Education, which is proposed as the new educational objective through the Global Education First Initiative plan suggested by the UN in 2012, is expected to be the main agenda for the World Education Forum to be held in Korea this year. Korea Institute for Curriculum and Evaluation (KICE), as a leading national research institute in Korea, has been conducting research on global citizenship education in the areas of curriculum, teaching and learning, and assessment to find a way to instill global citizenship into Korea's educational system.

This research report is significant because it specifically focuses on ASEAN. ASEAN, a major trading partner with whom we make personal and cultural exchange has been increasingly important since 1989. With the projected establishment of the ASEAN Economic Community in 2015, the political and economic influence of ASEAN will become even greater. Therefore, fostering a cooperative relationship with ASEAN is the most important investment we can make for the future.

This research aims at fostering educational cooperation between Korea and ASEAN by comparing the global citizenship education of Korea and ASEAN. In this research report, the current situation of global citizenship education in Indonesia and Thailand is analyzed and the directions for global citizenship education to be mutually implemented in Korea and ASEAN are presented by finding out the distinctiveness of students' global citizenship.

For the young adults of Korea and ASEAN to lead a life as global citizens, more exchange and cooperation are necessary. Global citizenship education will play an important role in helping students of Korea and ASEAN to foster future-oriented relationships.

We would like to express our sincere gratitude to the Ministry of Education, research staff, and the Ministries of Education, teachers, and students of Thailand and Indonesia for participating in the interviews. I would also like to extend my gratitude to the research staff for their efforts in completing this research under such difficult conditions.

February 2015

**Acting President**



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# Executive Summary

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This research is the second-year study for a three-year project (2013–2015) focused on the global citizenship education of ASEAN (Association of Southeast Asian Nations).

In the first-year study (2013), the current global citizenship education presented in the social studies curriculum of each country was analyzed based on literature research, and the global citizenship of students from each country was examined through surveys. Based on the analysis of the current global citizenship education of Korea and ASEAN overall and the characteristics of global citizenship of students from each country, this study is designed to make an in-depth analysis of global citizenship education and to seek direction for the joint global citizenship education programs between Korea and ASEAN to be employed in the third-year research.

The students from the two countries, Indonesia and Thailand, among the 10 ASEAN countries are selected as participants because these two countries also participated in the previous international comparison study. The purposes of this study are as follows; (1) comparing the current global citizenship education of the national-level curriculum of Korea, Indonesia, and Thailand, (2) finding the similarities and differences by analysing the characteristics of global citizenship education of Korean, Indonesian, and Thai students, and (3) proposing the direction and themes of global citizenship education which will be mutually applied in Korea and ASEAN countries based on the research results.

To conduct this study, various methods including literature study, interviews through visits to local schools, conferences for specialists, and international seminars were used. First, the meaning and goals of global citizenship education were established by reviewing literature and the concepts of ‘Humanity’, ‘Global Identity’, and ‘Global Participation’, which are the three sub-indices for global citizenship extracted from the first-year study, were used. Based on this framework, interview protocols for students, teachers, and policy makers were composed.

The research team visited Indonesia and Thailand, carried out semi-structured interviews with students, teachers, and policy makers of national-level curriculum and classroom

observations, and collected data related to global citizenship education. In addition, by conducting an international seminar with policy makers of curriculum of each country's Ministry of Education and UNESCO specialists, we aimed to seek direction for joint global citizenship education in Korea and ASEAN and to reinforce educational cooperation.

The major findings of this research can be suggested according to the research purposes in the following way.

First, in the analysis of the national-level curriculum made for the comparison of current global citizenship education of Korea, Indonesia, and Thailand, the curriculum of each country is found to include elements of global citizenship education. However, countries show discrepancies in their actualization of curriculum, and citizenship education is still centered on national citizenship rather than global citizenship. Therefore, a more systematic attempt is needed for the advancement of citizenship education from nation-centered to globally oriented.

Second, the findings from the interviews with students of each country carried out to define the characteristics of global citizenship of Korean, Indonesian, and Thai students indicate that while students' responses showed a number of similarities in general, differences were found in specific answers as well. High school students provided more logical answers with greater depth compared to middle school students, and their responses differed based on their cultural contexts and experiences rather than their gender or religion. Therefore, while taking an approach which considers the level of students' cognitive development as well as the cultural distinctiveness of each country, a way to expand opportunities for specific activities and experiences rather than an abstract way of teaching should be considered.

Third, based on the analysis results, the directions and themes for global citizenship education to be jointly applied in Korea and ASEAN countries are proposed as follows: (1) The curriculum for global citizenship education should be focused on reinforcing the competency of citizens to participate in communities rather than that of individuals to ensure international competitiveness. (2) It is necessary to educate students to confront various conflicts and solve them by themselves rather than teaching them the abstract answers to the conflicts. (3) Global citizenship education should move beyond knowledge-based

education and aim to lead bring changes in students' behavior thereby empowering them to settle global issues. (4) For the actual implementation of curriculum, the cultural distinctiveness of each country and the differences by groups should be considered. (5) It is important to help students spread their interest to diverse countries beyond Western countries or 'developed countries'.

With these points in consideration, the objective of global citizenship education to be jointly promoted in Korea and ASEAN is suggested as the following: "Citizens are cultivated to form their identity as Asians based on their interest and knowledge of Asia and to participate in settling global issues. Through this, their qualities to participate in issues concerning all humanity are eventually cultivated." The specific themes may include understanding Asia and ASEAN, social justice and equality, diversity, globalization and interdependence, conflict and peace, as well as sustainable development and environment.

To improve effectiveness of joint global citizenship education of Korea and ASEAN and to reinforce educational cooperation, we made the following three suggestions.

First, the standardization of global citizenship education across the nation is required. Having defined global citizenship education as the cultivation of the qualities of citizens based on the perception of human rights (Humanity) and with the identity as a global citizen (Global Identity) who can participate in settling the issues of global society (Participation), global citizenship education will yield the greatest efficiency when carried out together by all beyond national boundaries. Therefore, it is suggested that research for developing and expanding the joint curriculum by regions be supported and close cooperation be formed between policy makers of national curriculum and officials of International Training and Cooperation.

Second, the reinforcement of global citizenship education through teacher training is required. For the effective implementation of joint global citizenship education in each country through the standardization of global citizenship education, the cultural diversity and distinctiveness of each country should be reflected. For these reasons, various practical bottom-up strategies are needed. Teacher training is a mandatory prerequisite for global citizenship education that is appropriate for the situations and contexts of each country. Therefore, it is suggested that researchers find out how to reinforce global citizenship education in teacher training based on solid research.

Third, global citizenship education should be expanded by the exchange of human resources. As confirmed in this study, the exchange itself can bring a positive influence on the cultivation of global citizenship, and the sharing of the strategies for global citizenship education in each country can contribute to the development of a model for better global citizenship education. Therefore, it is suggested that the research for the joint promotion of project-based global citizenship education and the opportunities for mutual exchange of students and teachers between Korea and ASEAN countries should be expanded.

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# I

## Introduction

1. Purpose and Objectives of the Research
2. Overview of the Research
3. Research Methods and Procedures

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## 1. Purpose and Objectives of the Research

### A. Purpose of the Research

Global Citizenship Education (GCED) is now arising as a new topic in the field of education. It has long been maintained that the qualities as a global citizen are as important as the qualities of national membership in today's globalized world. Yet, the launch of Global Education First Initiative (GEFI), proposed by Ki-moon Ban, the Secretary-General of the United Nations (UN) in 2012, played a significant role in placing global citizenship in the center of attention, under the new term 'GCED'. Education of global citizenship, one of the three urgent assignments suggested by GEFI, is aimed at cultivating Global Citizenship which is an important asset in developing abilities to approach the problems of global society as well as in contributing to world peace (Kim, 2014). In addition, the World Education Forum (WEF) to be held in Korea in 2015, will conduct sessions regarding education of global citizenship, which has been emphasized as a major feature of the Post-2015 education agenda by Korea. As the global society, with the UN in the lead, sheds new light on global citizenship, a number of research projects are being conducted in relation to global citizenship education by many institutes including UNESCO.

As a way of seeking the balance between universality and distinctiveness, this research was designed as a three-year project (2013-2015) focused on ASEAN (Association of Southeast Asian Nations). In 2013, the first year into the project, the current global citizenship education in the curriculum of Korea and each country of ASEAN was analyzed, and global citizenship of students of Philippines, Brunei, Thailand, and Korea was surveyed (Kim et al., 2013).

As for the second year, this study analyzes the current global citizenship education of Korea and ASEAN based on the results of last year's research. This study compares and analyzes the current global citizenship education of ASEAN and Korea and to examine the distinctiveness of global citizenship of Korean and ASEAN students based on the interviews with students, teachers, and education policy makers.

Among ten countries of ASEAN, this study especially focuses on Thailand and Indonesia. Thailand and Indonesia participated in the International Civic and Citizenship Education

Study (ICCS) in 2009, and Thailand also participated in the survey conducted by the first-year research of KICE (Kim et al., 2013). Therefore, this study is expected to contribute to examining the characteristics of Korean, Indonesian, and Thai students' global citizenship from diverse perspectives by investigating the current global citizenship education of their respective countries in depth. This study will provide the base data for the third-year study which is designed for the implementation of global citizenship education for Korea and ASEAN.

## B. Objectives of the Research

There are three objectives of this study.

First, we present and compare the current national curriculum of Korea, Indonesia, and Thailand.

Second, we analyze the characteristics of global citizenship that students have in Indonesia, Thailand, and Korea. We then investigate similarities and differences between and among Indonesia, Thailand, and Korea.

Third, we suggest themes for global citizenship education that are applicable in ASEAN and Korea based on this findings.

## 2. Overview of the Research

Based on the purposes and objectives of the research discussed earlier, this report is outlined as follows.

### A. Literature Review

In Chapter II, an analysis framework for the comparison of global citizenship education between Korea and ASEAN will be suggested. The literature review of global citizenship education and the results of citizenship research targeted at the secondary students of Korean and ASEAN countries will be analyzed.

## B. Current Global Citizenship Education of Korea, Indonesia and Thailand

In Chapter III, the current situation of global citizenship education in Korea, Indonesia and Thailand will be presented. The characteristics of global citizenship education of each country will be analyzed using the national curriculum and the interviews of teachers and policy makers of the national-level curriculum of each country.

## C. Comparison of Characteristics of Global Citizenship of Korean, Indonesian, and Thai Secondary Students

In Chapter IV, the global citizenship of Korean, Indonesian, and Thai secondary students will be compared. Based on the interview results with secondary students, their perception of globalization and global citizenship education as well as their characteristics of global citizenship in terms of humanity, global identity, and participation will be compared.

## D. Suggestions for Policy to Reinforce Educational Cooperation between Korea and ASEAN

In Chapter V, the findings will be summarized and policies will be proposed. For the proposal of policies, mutual themes for global citizenship education for Korea and ASEAN and ways to reinforce educational cooperation between Korea and ASEAN are sought.

## 3. Research Methods and Procedures

Despite the great number of studies for global citizenship education, studies on ASEAN are barely conducted. Thus, this study aims to describe the current situations of global citizenship education in the countries of ASEAN. It is designed to propose plans for global citizenship education by making classroom observations and interviews with students, teachers, and policy makers and by conducting an international seminar which invited the representatives from Ministries of Education in each country and experts of UNESCO global citizenship education. The procedure of this research is as follows.

## A. Literature Review

To compare global citizenship education across countries, literature review was conducted from July to September, 2014. The preceding studies about global citizenship education were analyzed, and the international studies that compared citizenship of each country were referenced. Based on such data, countries to participate in the research were selected, and the framework and specific research questions were developed.

## B. Semi-structured Interviews and Classroom Observations

The interview protocols and lesson observation form were developed with specific research questions. Although the protocols were mainly developed with questions drawn from the framework, the questions needed to be structured as different research staff carried out interviews and class observations with different targets by visiting different schools. Therefore, a pilot study was carried out at a middle school in Seoul in October 2014, based on the first draft. One principal, one social studies teacher and four middle school students (two males and two females) were interviewed. The students were interviewed as a group. Each interview took about two hours. Through a preliminary investigation, complicated questions for middle school students were omitted or simplified. The interview protocols are discussed in Chapter II, and the completed protocols are attached in Appendix 1, 2, and 3.

The completed interview protocols were used in the interviews carried out in Korea, Indonesia and Thailand. In the visit to two Indonesian schools, made from November 11<sup>th</sup> to 13<sup>th</sup>, 2014, eight students and two teachers were interviewed, and classroom observations were made. In addition, a visit was made to the Ministry of Education and the UNESCO Indonesia committee for the collection of data about global citizenship education. In case of Thailand, a visit to schools and the Ministry of Education was planned with the help of Korea Education Center located in Bangkok. In the visit to two Thai middle and high schools, made from November 10<sup>th</sup> to 13<sup>th</sup> 2014, eight students and two teachers were interviewed, and classroom observations were made. A visit was made to the Ministry of Education and the UNESCO Bangkok for the collection of data about global citizenship education as well. In case of Korea, the interviews were carried out in December, 2014, after



the investigation with Indonesia and Thailand was completed. We strove to select schools that were similar to the ones in Indonesia and Thailand, and the interviews were made on December 26<sup>th</sup>, 2015 and December 30<sup>th</sup>, 2015. The analysis of the data drawn from the visits and interviews is presented in Chapters III and IV.

### C. Cooperation with the Education Policy Makers of the Ministry of Education in Korea-ASEAN

As the previous studies on global citizenship education in ASEAN have been barely implemented, this study purposes to present the current global citizenship education of ASEAN. To study the curriculum and the current citizenship education of each country and identify the distinctiveness of global citizenship education in each curriculum, the research team visited the countries and interviewed the representatives of the Ministry of Education. The research team also collected data from the education policy experts of the Ministry of Education in Korea, Indonesia, and Thailand. The details about the current global citizenship education of each country are included in Chapter III.

### D. Sharing Research Results and Building the Foundation for International Cooperation through an International Seminar

As this research is designed to reinforce educational cooperation of Korea and ASEAN, an international seminar was conducted to build the foundation for cooperation by sharing the research results. The seminar was conducted at KICE on January 29<sup>th</sup>, 2015. The policy makers of Indonesia and Thailand as well as the experts of UNESCO global citizenship education of each country participated to discuss the current global citizenship education and to seek directions for the future cooperation. The seminar material was published in English with the title *Global Citizenship Education in Korea and ASEAN: Here, Now and into the Future*, and the materials were distributed to the Ministries of Education in ten ASEAN countries, ASEAN Office and UNESCO Office. The material is uploaded on the Korean website (<http://www.kice.re.kr>) and English website (<http://kice.re.kr/en/index.do>) of KICE. The suggestions made at the seminar are discussed in Chapter V.

## E. Elaboration of Research Content through Council Meetings with the Experts of Global Citizenship Education

The research team conducted a number of council meetings with experts including teachers and professors of global citizenship education from July 2014 to February 2015, to elaborate on the framework and research results.

# II

## Literature Review and Methods

1. Literature Review
2. Data Collection and Analysis Methods

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## 1. Literature Review

In this chapter, the main concepts of this study are identified and defined by reviewing the previous studies about global citizenship education and global citizenship. The research questions are then specified by reviewing the framework for international research and the investigation results of ASEAN and Korean secondary students' citizenship.

### A. The Definition of Global Citizenship Education and Global Citizenship

Prior to discussing global citizenship education, it is necessary to define citizenship and citizenship education. Citizenship is a concept with various definitions including 'a quality that a citizen should possess' 'rights and duties of a citizen' and 'a qualification of a citizen' (as cited in Mo & Lee, 2004, p.64). Heater (2004) categorized the discussions about citizenship into three groups: liberal, civic-republican, and communitarian. While the theories of liberal citizenship emphasize universal rights individuals are entitled with as citizens, civic-republican theories focus on the responsibilities of citizens. Communitarian thought emphasizes citizens' relationship with others in various groups or communities.

While citizenship can be discussed at various levels, it is in common that all ideas around the concept are about "individuals who are members of a community rather than independent selves" (as cited in Mo & Lee, 2004, p. 66).

The community is, referred to as a nation state. In other words, citizenship is defined by the relationship between the nation state and individuals, and helping individuals form a universal identity within the nation state is the key idea of citizenship education (as cited in Rapoport, 2010, p. 180).

Global citizenship and global citizenship education can be regarded as an expansion of the idea of community to the world. Such expansion, however, does not clarify the definition of the ideas. While a country is a concrete concept with clear boundaries, the concept of the world is still vague. It is possible for the qualities of members of the world community to clash with those of members of the national community. According to Choi (2014, pp. 210-211), "in global citizenship education, global citizens are not referred to as members who have rights and authority but they are regarded as individuals who belong to and

identify with the global community,” and “the citizens should be aware of their need to show interests in the world issues and have responsibilities about them” while keeping their identity as a member of their own country.

If the idea of a community is limited to a country in global citizenship education, it would be difficult to cultivate future-oriented citizens for the global world. In short, global citizenship is a quality required for citizens of the global world, and global citizenship education is about educating the qualifications, qualities, rights and responsibilities of global citizens.

According to “Global Citizenship Education: An Emerging Perspective” drawn from ‘Technical Consultation on Global Citizenship Education’ conducted for the enhancement of international understanding about global citizenship education, “global citizenship education aims to empower learners to engage and assume active roles both locally and globally to face and resolve global challenges and ultimately to become proactive contributors to a more just, peaceful, tolerant, inclusive, secure and sustainable world” (Kim et al., 2014, p. 40). In the conference, the core competencies of global citizenship education include: ① knowledge and understanding of specific global issues and trends, and knowledge of and respect for key universal values (e.g., peace and human rights, diversity, justice, democracy, caring, non-discrimination, tolerance); ② cognitive skills for critical, creative, and innovative thinking, problem-solving and decision making; ③ non-cognitive skills such as empathy, openness to experiences and other perspectives, interpersonal/communicative skills and aptitude for networking and interacting with people of different backgrounds and origins; and ④ behavioural capacities to launch and engage in proactive actions (Kim et al., 2014, p. 42).

## B. Research of International Comparison of Korean and ASEAN Secondary Students’ (Global) Citizenship

There are not many international comparison studies that compared the citizenship of Korean and ASEAN secondary students. This study clearly states the research questions by exploring the results of the studies of ICCS 2009 and KICE 2013.

## a. ICCS 2009 Research

ICCS 2009 research, the most recent international comparison study of citizenship, was conducted by International Association for the Evaluation of Educational Achievement (IEA). Previously, IEA conducted *Civic Education in Ten Countries: An Empirical Study* (1975) and *Citizenship and Education in Twenty-eight Countries* (2001). Both studies surveyed and compared students' knowledge, skills, and attitudes related to citizenship from each country. Although both studies are significant international comparisons of citizenship, they only included Hong Kong among Asian countries in their investigations. It is difficult to find the base data for Korean and ASEAN students' citizenship. However, with scholars' increased interest in the relationship between regionality and citizenship, a number of related studies have recently been conducted (Lee, Grossman, Kennedy, & Fairbrother, 2004; Grossman, Lee, & Kennedy, 2008; Kennedy, Lee, & Grossman, 2010). ICCS 2009 research investigated and compared the citizenship of Korea, Taiwan, Hong Kong, Thailand, and Indonesia and analyzed and reported the survey results of these Asian countries.

The assessment framework of ICCS 2009 was designed for three levels. The first level, designed for the elaboration of topics relevant to citizenship, comprises the domains of 'civic society and systems, civic principles, and citizen identities'. The second level, which is the affective-behavioral level for the distinction of appropriate perception and behavior as a citizen, comprises the domains of 'value beliefs, attitudes, behavioral intentions, and behaviors'. The third level of cognition, which is to assess the thinking processes and levels, comprises the domains of 'knowing, analysing and reasoning' (Fraillon, Schulz & Ainley, 2012, pp. 14-15). The <Table II-1> presents the construction of questions based on the assessment framework.

&lt;Table II-1&gt; ICCS 2009 Framework and Number of Questions

		Content Domains				Total
		Civil Society and System	Civic Principles	Civic Participation	Civic Identities	
Perception Domain	Knowing	15	3	1	0	19
	Analyzing / Reasoning	17	22	17	5	61
	Total	32	25	18	5	80

		Content Domains				Total
		Civil Society and System	Civic Principles	Civic Participation	Civic Identities	
Affective-Behavior Domain	Value Beliefs	12	12	0	0	
	Attitudes	12	18	18	14	62
	Behavior Intentions			21		21
	Behavior			14		14
	Total	24	30	53	14	121

\* Source: Kim, 2010, p. 9

There are some implications from the distinctiveness of civic knowledge and attitudes of Korean, Indonesian, and Thai students.

A perception domain, such as civic knowledge, consists of 80 questions including 73 multiple-choice questions and six open-ended questions. As shown in <Table II-1>, Korean students scored the highest in the assessment of civic knowledge while Thai and Indonesia students scored the lowest among the 36 countries.

However, the questions regarding the credibility of the institutes yielded the opposite results. Thai and Indonesian students indicated they trust the public institutes including the central government, council, court, local government, media, and school at an exceptionally higher rate compared to the average. On the other hand, the rate of Korean students who indicated they trust such public institutes was exceptionally low compared to the average.

In comparison of their beliefs about the preservation of traditional culture, students in general showed a strong will to preserve their traditional culture, yet Korean students found the preservation to be less important compared to Thai and Indonesian students.

Regarding their obedience to the authority, Korean, Indonesian, and Thai students showed a clear discrepancy. While the rate of Korean students who think they should always obey seniors, social superiors, teachers and parents was very low, the rates of Indonesian and Thai students were very high. The rate of Thai students was higher than Indonesian students. In general, students had a strong sense of identity as an Asian, but discrepancies were still found. The rate of Korean students who see themselves as an Asian citizen was the highest among the three countries, but they did not feel proud of Asians or Asian culture as much as the students from other countries did. Korean students' average score was very low for their identification with other Asian secondary students. Thai students had the



highest score for their identification as an Asian.

The findings generated by answering the question, ‘What kind of citizen is a good citizen?’, showed discrepancies between countries in terms of morality. Over 90% of Thai and Indonesian students believed a good citizen must be moral while only 63% of Korean students believed so. When asked if they believed knowledge is more important than morality, 78% of Indonesian students, which is the lowest rate among the three countries, responded to “yes”.

Regarding their attitudes toward others’ social rights, Indonesian students had the highest average score for the equal rights across ethnicity and race while they had the lowest average score for the rights of immigrants.

Korean students showed the lowest tendency to participate in community activities. In addition, they were least willing to vote as an adult in the future.

To sum up, Korean students have high civic knowledge, yet they have low score for attitudes, behavior and behavioral intentions. Indonesian and Thai students showed the opposite characteristics from Korean students. Indonesian and Thai students have higher tendency to obey authority, and they emphasize morality.

<Table II-2> Assessment Results of ICCS 2009: Korea, Indonesia, Thailand<sup>1)</sup>

Assessment Domain	Sub-Categories	Korea	Indonesia	Thailand	Average of Asia	Average of ICCS
Civic Knowledge	Average	565	433	452	502	500
	Standard Deviation	81	70	77	80	89
	Rank	3	34	32		
Credibility of each institute and general public**	Central government	20(0.7)	96(0.4)	85(0.8)	61(0.4)	62(0.2)
	Council	21(0.7)	83(0.7)	79(0.7)	59(0.4)	54(0.2)
	Court	51(0.7)	89(0.6)	87(0.7)	74(0.4)	67(0.2)
	Local government	24(0.7)	92(0.6)	85(0.8)	64(0.4)	65(0.2)
	Party	18(0.7)	66(1.1)	61(1.0)	43(0.4)	41(0.2)
	Media	51(0.7)	75(0.9)	72(0.9)		61(0.2)
	School	45(0.7)	96(0.4)	91(0.6)		75(0.2)
General public	39(0.7)	77(0.8)	63(0.9)		58(0.2)	

1) A total of 38 countries have participated. Korea, Taiwan, Hong Kong, Indonesia and Thailand were the Asian countries to participate, yet the investigation was limited to Korea, Indonesia, and Thailand. The overall average of ICCS is not presented as the items are applied to only Asian regions through Asia module.

Assessment Domain	Sub-Categories	Korea	Indonesia	Thailand	Average of Asia	Average of ICCS
Preservation of traditional culture**	Motivation for learning about one's own traditional culture	82(0.6)	98(0.3)	98(0.2)	93(0.2)	
	A will to preserve the identity of one's native culture	73(0.6)	95(0.5)	96(0.4)	86(0.3)	
	Responsibility for the preservation of the traditional culture	87(0.5)	96(0.4)	96(0.4)	93(0.2)	
Obedience to authority**	Seniors	36(0.7)	78(1.0)	93(0.4)	69(0.4)	
	Social seniors	19(0.7)	48(1.4)	86(0.6)	47(0.5)	
	Teachers	22(0.8)	83(0.8)	89(0.6)	60(0.4)	
	Parents	33(0.9)	92(0.5)	95(0.4)	69(0.3)	
Identity of Asia**	Thinking of oneself as an Asian citizen	94(0.3)	72(1.4)	77(0.9)	83(0.5)	
	Being proud to be an Asian	81(0.6)	80(1.2)	85(0.7)	83(0.4)	
	Being proud of Asian traditions	86(0.6)	84(0.9)	88(0.6)	86(0.3)	
	Identifying with Asian secondary students	62(0.8)	77(0.9)	85(0.6)	77(0.4)	
Good citizenship**	Obedience to law and order	92(0.4)	99(0.2)	98(0.3)	91(0.2)	
	The relationship of good citizen and morality	63(0.7)	91(0.5)	95(0.4)	81(0.3)	
	The importance of morality in relation to knowledge	86(0.5)	78(0.9)	91(0.5)	86(0.3)	
Attitudes toward others' social rights	Equal rights across ethnicity and race	49(0.2)	50(0.2)	49(0.2)		50(0.1)
	Equal rights of immigrants	49(0.1)	47(0.1)	48(0.1)		50(0.1)
Participation in communities**	After-school programs	23(0.7)	55(1.4)	64(1.1)		61(0.2)
	Discussions	33(0.9)	41(1.2)	36(1.3)		44(0.2)
	Voting for school executives	26(0.6)	85(1.0)	52(1.1)		43(0.2)
	Decision making for school management	33(0.9)	57(1.3)	46(1.1)		40(0.2)
	Running for elections of school executives	33(0.7)	26(1.0)	36(1.0)		42(0.2)
	Discussions for students' rallies	26(0.6)	85(1.0)	52(1.1)		43(0.2)
	Willingness to vote in the future	87(0.6)	92(0.6)	88(0.6)		81(0.2)

\* Source: The contents of Kim, 2010, p. 16, 20, 24, 27, 28; Fraillon, Schulz & Ainley, 2012, p. 30, 35, 57, 59, 63, 65 are reorganized.

\*\* The rate of "Agree" and "Strongly agree" to the questions (The figures in the brackets indicate the standard error.)

In ICCS 2009 Asian report, researchers concluded that “students of the five Asian countries that participated in ICCS expressed a strong identity of an Asian, and no gender difference was found (Fraillon, Schulz & Ainley, 2012, p. 11).

A majority of students agreed that individual morality and strong willpower are the requirements for good citizenship, and Ainley, Schulz, & Fraillon (2013) maintains that Asian distinctiveness focuses on individual morality and personal relationships. However, as previously discussed, the responses of students from Korea, Indonesia, and Thailand show clear discrepancies. Therefore, prior to seeking the characteristics shared by Asian countries, it is important to thoroughly analyze the discrepancies among Asian countries.

#### b. 2013 Research of KICE

The 2013 research of KICE (Kim et al., 2013) is most directly associated with this study. The research analyzed the national-level educational curricula of Korea and ten countries of ASEAN and compared the global civic perception of students of Korea and ASEAN. For the comparative analysis, ‘Humanity’, ‘Global Identity’, and ‘Global Participation’ were proposed as the three sub-indices of global civic perception. Here, “based on the universal value of humanity” (Humanity), a citizen is introduced as a person “with a sense of belonging to the global community” (Global Identity) and “with a willingness to participate in settling global issues” (Participation) (Kim et al., 2013, p. 23).

The index of Humanity consists of perception of human dignity and human rights including freedom and equality as well as tolerant attitudes and understanding of diversities of cultures and religions. The index of Global Identity consists of perception of global community and a sense of belonging to such community. The index of Global Participation consists of perception of global issues and attitudes as well as abilities to actively participate in settling such issues (Kim et al., 2013, p. 23).

According to the research findings, the education curricula of Korea and ASEAN generally include global citizenship education and encompass human rights, respect for diversity, world peace, and the protection of the global environment. However, there was a limitation in making an in-depth examination of the curriculum of each country due to the difficulty of collecting the literature of education curricula. For few countries, even secondary source was inaccessible.

In this study, the secondary students of Korea, Thailand, Philippines, and Brunei were surveyed to investigate their perception of global citizenship. ‘Humanity’, ‘Global Identity’, and ‘Global Participation’ were used as the main indices. <Table II-3> shows the survey questions used in this study.

<Table II-3> Survey Questions for the First-year Study of KICE

Measurement Factors		Items
Humanity	Awareness of human rights	1. I believe everyone is being respected regardless of their race, ethnicity, culture or religion.
		2. I believe everyone should be respected regardless of their race, ethnicity, culture or religion.
		3. I believe everyone is enjoying freedom regardless of their race, ethnicity, culture or religion.
		4. I believe everyone should be entitled to freedom regardless of their race, ethnicity, culture or religion.
		5. I believe everyone is being treated equally regardless of races, ethnicities, cultures or religions.
		6. I believe everyone should be treated equally regardless of races, ethnicities, cultures or religions.
	Cultural tolerance	7. I believe I respect other cultures.
		8. I believe different cultures should be respected.
		9. I believe I respect other religions.
		10. I believe different religions should be respected.
		11. I believe international conflicts are being resolved in a peaceful manner.
		12. I believe conflicts should be resolved in a peaceful manner.
Global identity	Awareness of globalization	13. I believe the world becomes globalized.
		14. I believe world should become globalized.
	Sense of belonging	15. I believe I identify myself as a member of my ethnic group.
		16. I believe I identify myself as a member of my nation.
		17. I believe I identify myself as an Asian citizen.
	Identity of one's own culture	18. I believe I identify myself as a global citizen.
		19. I believe everyone should love one's own country and people.
		20. I believe people should be allowed to celebrate their own cultures and traditions no matter where they live.
		21. I believe the unique characteristics of my country can contribute to creating a prosperous world.

Measurement Factors		Items	
	Centeredness of one's own culture	22. I can talk proudly about the strength of my nation to people from other countries.	
		23. I am uncomfortable with people from other countries and their culture.	
		24. I believe immigrants residing in my country should abandon their own culture and follow the culture and tradition of my country.	
		25. I feel conflict supporting or doing something that is beneficial to the world, but not my country.	
	Identity as a global citizen	26. I believe people of my country are the best in the world.	
		27. I feel close to the people from different countries and their cultures.	
		28. I believe immigrants to my country should be allowed to maintain their tradition and culture.	
		29. I believe people should care for humanity rather than solely focusing on the national interest.	
	Global perception, attitude, participation	Perception	30. I believe people from other countries are on an equal footing with people from my country.
			31. I recognize the seriousness of global warming and territorial disputes.
32. I am aware that people in some countries are suffering from hunger while people in other countries have plenty of food.			
33. I am aware that individual countries are making efforts to resolve global issues.			
Attitude / Tendency to participate		34. I believe problems of other countries can cause problems of my country.	
		35. I believe I am responsible to some degree for environmental pollution in the world.	
		36. I want to help people suffering from poverty in other countries.	
		37. I believe I should be proactive in helping people in other countries.	
		38. I believe I can help who are starving around the world.	
		39. I would like to learn languages, traditions, and cultures of other countries.	
40. I would like to participate in the activities that help people in other countries.			

According to the results, students of all four countries were found to have positive perception in all areas, yet each country showed discrepancies in the answers as seen in <Table II-4>.

&lt;Table II-4&gt; Results of Responses in the First-year Study of KICE

Unit: Average(Standard Deviation)

Measurement Factor		Item Number	Korea	Thailand	Brunei	Philippines	Overall
Humanity	Awareness of human rights		3.63(0.583)	4.11(0.514)	4.29(0.473)	4.21(0.529)	4.03(0.583)
		1	2.96(1.094)	3.69(0.932)	4.33(0.936)	3.84(1.050)	3.61(1.090)
		2	4.39(0.658)	4.22(0.993)	4.83(0.404)	4.77(0.630)	4.47(0.816)
		3	2.93(1.041)	4.26(0.868)	3.99(0.800)	3.75(1.002)	3.76(1.077)
		4	4.36(0.666)	4.43(0.816)	4.09(0.802)	4.54(0.707)	4.41(0.759)
		5	2.74(1.103)	3.68(1.058)	3.99(0.966)	3.61(1.106)	3.45(1.154)
	Cultural tolerance		3.78(0.562)	4.06(0.626)	4.34(0.475)	4.53(0.386)	4.15(0.608)
		1	3.79(0.814)	4.03(0.950)	4.57(0.562)	4.61(0.592)	4.18(0.864)
		2	4.20(0.692)	4.19(0.963)	4.66(0.584)	4.80(0.497)	4.41(0.804)
		3	3.60(0.926)	4.01(1.061)	4.48(0.753)	4.64(0.586)	4.13(0.973)
		4	3.96(0.823)	4.15(1.051)	4.49(0.851)	4.77(0.523)	4.31(0.912)
		5	2.87(0.904)	3.45(1.130)	3.58(0.834)	3.73(1.038)	3.39(1.072)
Global Identity	Awareness of globalization		3.81(0.719)	3.87(0.637)	3.87(0.626)	4.20(0.615)	3.95(0.669)
		1	3.79(0.838)	3.89(0.882)	3.98(0.687)	3.96(0.810)	3.89(0.835)
		2	3.83(0.828)	3.86(0.954)	3.76(1.009)	4.44(0.786)	4.00(0.925)
	Sense of belonging		4.18(0.629)	4.25(0.606)	4.22(0.532)	4.45(0.504)	4.28(0.588)
		1	4.21(0.683)	4.14(0.894)	3.89(0.741)	3.98(0.994)	4.09(0.867)
		2	4.25(0.648)	4.53(0.674)	4.58(0.560)	4.67(0.606)	4.50(0.656)
		3	4.14(0.782)	4.21(0.845)	4.41(0.685)	4.66(0.641)	4.33(0.791)
		4	4.11(0.795)	4.13(1.009)	4.00(0.779)	4.49(0.673)	4.21(0.869)
	Identity of one's own culture		3.94(0.597)	4.20(0.463)	4.21(0.520)	4.48(0.494)	4.21(0.548)
		1	3.96(0.947)	4.68(0.598)	4.57(0.601)	4.74(0.545)	4.51(0.759)
		2	4.11(0.718)	4.35(0.761)	4.13(0.914)	4.54(0.735)	4.32(0.777)
		3	4.02(0.765)	4.02(0.798)	4.37(0.741)	4.37(0.696)	4.15(0.774)
		4	3.67(0.836)	3.76(0.933)	3.77(0.912)	4.27(0.854)	3.87(0.918)
	Centeredness of one's own culture		2.66(0.726)	2.71(0.731)	2.78(0.632)	2.84(0.658)	2.74(0.704)
		1	2.37(0.964)	2.55(1.133)	2.52(0.963)	2.84(1.155)	2.58(1.096)
		2	2.35(1.036)	2.18(1.167)	2.59(1.150)	2.27(1.104)	2.28(1.121)
3		2.93(0.993)	2.89(1.339)	2.52(0.939)	2.61(1.010)	2.79(1.145)	
4		3.00(1.020)	3.21(1.015)	3.50(0.986)	3.64(0.970)	3.30(1.030)	

Measurement Factor		Item Number	Korea	Thailand	Brunei	Philippines	Overall	
Identity as a global citizen			3.72(0.541)	3.74(0.515)	3.61(0.461)	3.93(0.569)	3.78(0.540)	
		1	3.27(0.821)	3.31(0.827)	3.33(0.779)	3.61(0.873)	3.39(0.844)	
		2	3.81(0.738)	3.85(0.807)	3.72(0.704)	4.07(0.780)	3.89(0.781)	
		3	3.77(0.721)	3.97(1.027)	3.79(0.868)	4.27(0.796)	3.99(0.900)	
		4	4.04(0.704)	3.85(0.928)	3.61(0.844)	3.76(0.994)	3.85(0.897)	
				3.91(0.577)	3.99(0.508)	3.95(0.501)	4.21(0.503)	4.03(0.536)
		1	3.90(0.844)	4.17(0.743)	4.24(0.754)	4.36(0.755)	4.16(0.791)	
		2	4.13(0.700)	4.11(0.770)	4.41(0.763)	4.58(0.604)	4.27(0.738)	
Participation	Perception	3	3.69(0.883)	3.92(0.795)	4.19(0.733)	4.26(0.808)	3.98(0.844)	
		4	3.94(0.789)	3.76(0.810)	2.97(0.930)	3.65(0.980)	3.70(0.905)	
				3.93(0.588)	4.01(0.543)	4.32(0.381)	4.25(0.524)	4.09(0.555)
		1	4.00(0.706)	3.87(0.894)	3.51(0.811)	4.11(0.877)	3.93(0.853)	
	Attitude / Tendency to participate	2	3.96(0.773)	4.12(0.751)	4.61(0.534)	4.47(0.696)	4.22(0.758)	
		3	3.88(0.739)	3.90(0.921)	4.44(0.620)	4.24(0.791)	4.04(0.839)	
		4	3.85(0.782)	3.38(1.010)	4.00(0.734)	3.89(0.813)	3.70(0.913)	
		5	3.98(0.860)	4.45(0.774)	4.67(0.540)	4.29(0.837)	4.31(0.823)	
		6	3.90(0.831)	4.33(0.752)	4.70(0.570)	4.49(0.679)	4.30(0.781)	

For questions relevant to awareness of human rights and cultural tolerance in the domain of Humanity, Korean students showed a distinctive difference between ‘justifiability’ and ‘awareness of reality’. In other words, while they strongly agreed that everyone should be respected, have freedom, and respect other cultures and religions, the lowest rate of them, among the four countries, said they respect other cultures and religions in reality. Thai students showed a similar pattern in their answers, but the discrepancy between justifiability and reality was smaller compared to that of Korean students. In regards to awareness of human rights, Korean students most strongly agreed with ‘I believe everyone should be treated equally regardless of the ethnicity, culture or religion’, and Thai students most strongly agreed with ‘I believe conflicts of international society should be settled peacefully’. In terms of cultural tolerance, both Korean and Thai students most strongly agreed with ‘I believe conflicts of international society should be settled peacefully’.

In regards to Global Identity, Korean students’ overall average score was low. For the

section of 'awareness of globalization', Korean students, among the four countries, least strongly agreed with the idea that 'the world is being globalized'. Korean students felt a sense of belonging with the following groups in the order of 'national citizen - ethnic group - Asian citizen - global citizen'. For Thai students, it was in the order of 'national citizen - Asian citizen - ethnic group - global citizen'. Korean students, among the four countries, showed the highest tendency to believe themselves as 'a member of the ethnic group' and the lowest tendency to think of themselves as Asian citizens. In terms of 'centeredness of one's own culture,' Korean students showed the lowest tendency to place their own culture in the center. They also least strongly agreed with 'I feel uncomfortable with people or culture of other countries', and 'I should not do anything that causes damage to my country even if it is beneficial for the world'. Thai students agreed least strongly with 'I believe immigrants in my country should abandon their own culture and follow the culture and traditions of my country'. Korean students recorded the lowest average score for 'Identity of own's own culture'. Their scores were also the lowest for 'Identity as a global citizen' except for one question item. There was nothing significant in Thai students' answers.

Korean students' average scores were the lowest for 'Participation' as well. Although they showed relatively higher sense of responsibility for the environmental pollution, Korean students least strongly agreed with the idea that they should help suffering people from other countries or that they want to participate in activities for helping other countries. In case of Thailand, the students agreed least strongly with the idea that 'I can help starving people in the world with my efforts'.

Overall, Korean students' average score for awareness of global citizenship was rather low while Thai students' score was in the middle among the four countries. For a more thorough analysis of the similarities and differences of the countries, qualitative methods of research such as observations or interviews are required.

### C. Implications of the Analysis

In relation to this study, the findings of the previous research have the following implications.

The first implication is about the distinctiveness of Asia as well as the discrepancies



within Asia. Although Asian countries may share some characteristics in contrast to Western countries, the differences of geographical locations, cultures, and religions may still cause discrepancies within Asia. In the Asian Report of ICCS 2009 which emphasized the similarities of Asian countries, the research results still show the discrepancies among Korea, Indonesia, and Thailand (ASEAN). In addition to the distinctiveness of Asia in contrast to Western countries, it is also important to study the differences among the countries within Asia.

Second, while the curricula of Korea and ASEAN were found to generally include global citizenship education, it is important to examine in which context global citizenship education is introduced. In other words, the current global citizenship education can be examined in depth by looking at the historical development of the curriculum of each country, the status of global education citizenship in the current national-level curriculum, and the way it is documented.

Third, global citizenship of students from each country shows the ‘consistency of contrasting tendencies’. For example, Korean students had high score for civic knowledge yet low score for attitudes or behavioral intentions in ICCS 2009, and these tendencies are consistently found in the previous work of 2013 KICE (Kim et al., 2013). For a thorough examination of the characteristics of students’ global citizenship, qualitative methods such as observations or interviews should be added.

Based on the implications of previous studies, this study aims to examine the characteristics of global citizenship by thoroughly reviewing the regional distinctiveness of Asia, visiting the countries to learn about their current global citizenship education, and interviewing citizens of each country.

## **2. Data Collection and Analysis Methods**

As stated in the research objectives in Chapter I, this study aims to propose the topics for global citizenship education for Korea and ASEAN countries based on the comparison of the current global citizenship education of each country and the investigation of their

distinctiveness regarding global citizenship. The global citizenship index of the first-year research (Kim, et al., 2013) was used as the basic analysis framework for this study to ensure reliability. As the main focus of the first-year research was not on global citizenship, the analysis framework of ICCS 2009 research was used only as a supplement.

In other words, question items that reflect the current global citizenship education and the distinctiveness of global citizenship were developed for each sub-index of global citizenship, 'Humanity', 'Global Identity', and 'Global Participation', and additional questions were supplemented from ICCS 2009 research. In order to approach the research questions in depth from various perspectives, interview protocols for teachers and policy makers as well as students were developed. While referencing from the question items of the survey of the first-year study and ICCS 2009, items that yielded different responses from different countries in the survey were mainly selected. The interview protocols for teachers and education policy makers are made up of questions that require the respondents to explain the education system of their country and to interpret the results of previous studies so that their answers may help with the elaboration of the results of students' interviews.

To test the validity of the interview protocols, a pilot study was conducted in October 2014 with two male and two female students of middle school, a middle school social studies teacher with 23 years of teaching experience, and the middle school principal who majored in ethics. According to the results of the pilot test, questions that were redundant or difficult were omitted or adjusted.

The <Table II-5> shows the main categories and the question items under each category. Each interview protocol is developed differently for each target with their major categories including the background factors, the current global citizenship education, the distinctiveness of global citizenship, and specific questions for each country. Further details can be found in [Appendix 1] - [Appendix 3].

&lt;Table II-5&gt; Items and Main Question Details of Interview Protocols

Item		Question Details for Students	Question Details for Teachers and Policy Makers
Background Variables		Gender, Age, Religion, and Others	Gender, Age, Religion, and Others
The current global citizenship education	Globalization	Awareness of globalization, Attitudes toward globalization	–
	Global citizen	Awareness of a global citizen, Attitudes toward the qualities of a global citizen	Attitude toward the qualities of a global citizen
	Global citizenship education	Awareness of school education and out-of-school education, Attitude toward the effectiveness of education	Points emphasized in global citizenship education, Teacher training, Opinions about the mutual topics of Korea-ASEAN and etc.
Characteristics of global citizenship	Humanity	Tolerance	Questions about the KICE 2013 research and ICCS 2009
	Global Identity	Sense of belonging, Identity of one's own culture, Centeredness of one's own culture, Identity as a global citizen	
	Participation	Perception, Attitude, Tendency to participate	
Specific questions for each country		Influence of religion and etc.	–

여 백

# III

## The Curriculum and Global Citizenship Education in Korea and ASEAN

1. Korea
2. Indonesia
3. Thailand
4. Summary

여 백

## 1. Korea<sup>2)</sup>

### A. Overview of the Korean National Curriculum

This chapter is dedicated to the overview of the change of Korean national curriculum. We will discuss the history and the characteristics of Korean national curriculum in order to provide the context where the present curriculum is established and implemented.

#### a. History of Korean National Curriculum

Since the liberation of Korea from Japan in 1945, Korean National Curriculum has been changed more than 10 times over the years. As <Table III-1> displays, Korean National Curriculum underwent complete transformation every five or ten years until 1997. Since then, the curriculum has been partially revised whenever necessary in order to respond to the rapid change of Korean society. Thus, until 1997, the curriculum was named in the order of its revisions. After then, it has been named to reflect its revised year as can be seen in the names of the 2007 Curriculum or the 2009 Curriculum. All the national curricula are demonstrated in <Table III-1>.

<Table III-1> Names and Characteristics of Korean National Curricula

Name	The First Curriculum	The Second Curriculum	The Third Curriculum	The Fourth Curriculum	The Fifth Curriculum	The Sixth Curriculum	The Seventh Curriculum	The 2007 Curriculum	The 2009 Curriculum
Revised Year	1954	1963	1973	1981	1987	1992	1997	2007	2009 2011
The Way and Scale of Revision	Regular and Complete Revision							Partial and Compensatory Revision	

2) This section is adopted and revised from the presentation manuscript of Lee & Lee (2015, pp.3-21) from *Global Citizenship Education in Korea and ASEAN: Here, Now and into the Future*, the international seminar conducted by KICE on January 29, 2015.

Not only the method of curriculum revisions, but the agents of the revision are changed and diversified. From the First to the Fifth revision, the curriculum was constructed and applied to the field of teaching and learning in schools by a centralized curriculum agent institution, which is authorized only by the national government. However, the Sixth revision and following ones were established by local organizations as well as the organization authorized by the Korean central government. Even individual schools can adjust the national curriculum according to their needs. Thus the adjustment of national curriculum at school level is regarded as much important as the design of it. <Table III-2> summarizes the aforementioned comparison of the centralized design of national curriculum and the system allowing local adjustment of curriculum at the individual school level.

<Table III-2> Comparison of Two Different Curriculum Development Systems

From the First to the Fifth Curriculum, Constructed from 1954 to 1991	From the Second to the Present Curriculum, Constructed from 1992 to Present
<ul style="list-style-type: none"> <li>• Centralized</li> <li>• Top-down approach of development</li> <li>• Curriculum given to schools</li> <li>• Completed curriculum</li> <li>• Teacher excluded from curriculum development</li> <li>• Emphasis on National curriculum</li> <li>• Teaching the curriculum</li> </ul>	<ul style="list-style-type: none"> <li>• Localized</li> <li>• Bottom-up approach of development</li> <li>• Curriculum revised in collaboration</li> <li>• Teachers encouraged to participate in the development of curriculum</li> <li>• Emphasis on school curriculum</li> <li>• Managing the curriculum</li> </ul>

In <Table III-2>, the national curricula constructed from 1954 to 1991 were developed only by the nationally authorized organization. Thus, teachers, who would apply the curricula to teaching and learning, were excluded from the design and development of the curricula. The curriculum development was, therefore, based on the top-down approach.

By allowing curriculum to be adjusted at individual school level, the approach of curriculum development and implementation was changed from the top-to-bottom to the bottom-to-top method. Teachers were encouraged to participate in adjusting curriculum to their schools. Thus, curriculum is currently regarded as a constructing one rather than a completed one. The next section will provide detailed explications of the current national curriculum which is different from the previous curricula.



## b. Present Curriculum Standard

Currently, the 2009 Curriculum is employed at schools. It was revised and announced in December, 2009 as a curriculum aimed at the cultivation of creative and globalized citizens who can play a role as leaders in the approaching age of information and globalization. The 2009 curriculum consists of Common Core Curriculum (CCC) for the 1<sup>st</sup> to the 9<sup>th</sup> graders and Elective - Centered Curriculum (ECC) for the 10<sup>th</sup> to the 12<sup>th</sup> graders. Second, the grades are categorized into grade groups. Grade group is a new concept introduced in the 2009 national curriculum to make it easier for schools in adjusting and implementing the curriculum. In elementary school, there are three groups divided into the 1<sup>st</sup> to 2<sup>nd</sup> grade group, the 3<sup>rd</sup> to 4<sup>th</sup> grade group, and the 5<sup>th</sup> to 6<sup>th</sup> grade group. The 7<sup>th</sup> to 9<sup>th</sup> grades of middle school and 10<sup>th</sup> to 12<sup>th</sup> grades of high school each make up one grade group. Third, the school curriculum consists of the Subject Content (SC) and the Creative Experience Activities (CEA). For the SC, the subjects are re-categorized in accordance to the closeness of the educational goals and of the targets and methods of learning as well as to the relevance to life. The CEA consists of self-regulated activities, club activities, volunteer activities, and career development activities. The subject groups for each grade group are demonstrated in <Table III-3>.

&lt;Table III-3&gt; Structure of the SC in the Grade Groups

Grade Group	Subject Group (SC)
The first-to-second group at elementary school level	Korean, Math, Disciplined Life, Intelligent Life, Pleasant Life
The third-to-fourth second group/the fifth-sixth at elementary school level	Korean, Social Studies/Moral Education, Math, Science/Life Science, Physical Education, Arts(Music/Fine Arts), English
The first-to-third group at middle school level (7 <sup>th</sup> -9 <sup>th</sup> grades)	Compulsory Subjects: Korean, Social Studies (including history)/Moral Education, Math, Science/Technology and Life Science, Physical Education, Arts (Music/Fine Arts), English
	Selective Subjects: Classic Chinese, Information, Environment and Green Growth, Foreign Language in Life (German, French, Spanish, Chinese, Japanese, Russian, Arabic, and Vietnamese), Health Science, Career Development and Profession

Grade Group	Subject Group (SC)		
The first-to-third group at high school level (10 <sup>th</sup> -12 <sup>th</sup> grades)	Regular subject track(Regular high school)	Foundational Subject Groups	Korean, Math, English
		Explorative Subject Groups	Social Studies (including History and Moral Education), Science
		Physical Education and Arts Groups	Physical Education and Arts (Music/Performing Arts)
		Liberal Arts Groups	Technical Education/ Foreign Language/ Classical Chinese/ Liberal Arts
	Specialized subject track(Specialized High School)	Agricultural and Life Industry, Engineering Industry, Commercial Industry, Fishery and Marine Transport, Life Science	

In elementary schools, the 3<sup>rd</sup> to 4<sup>th</sup> and the 5<sup>th</sup> to 6<sup>th</sup> grade groups have similar subjects, which are different from those for the 1<sup>st</sup> to 2<sup>nd</sup> grade groups. The difference between the 1<sup>st</sup> to 2<sup>nd</sup> grade group and the rest of grade groups reflect the gap of cognitive development between them.

In high school, students follow either a regular or specialized track according to the curriculum. Regular track is for college-bound students and specialized track is for vocation-bound students. Students placed on regular tracks need to select at least one subject among the four subsidiary subject groups, which are foundational, explorative, physical education and arts, and liberal arts subject groups. College requires freshmen applicants to take different courses according to the majors they apply for. Thus, students have to decide their courses considering the majors that they want to pursue in college.

### c. Upcoming Curriculum: Detracked Curriculum

Starting from 2017, the 2009 curriculum is expected to be gradually replaced by the 2015 Curriculum which is currently under development. The new curriculum focuses on the construction of the foundation to educate both creative and competent persons across disciplines. These persons are anticipated to be equipped for a information oriented society. In addition, these persons are expected to have foundational knowledge and abilities, which can be applied to all the subjects across tracks in old-fashioned way.

Besides the detracking, various elective courses are introduced as a way of helping students develop their talents while emphasizing safety education. In addition, software (SW) education is emphasized to help students get prepared for the information oriented society, and for the equal distribution among the subjects, the credits students earn with the compulsory subjects (Korean language, Mathematics, English, Korean History) cannot exceed 50% of their total credits.

## B. Global Citizenship Education in the Current National Curriculum

The current national curriculum standard of subjects consists of the general section and the subject section. The general section is for introducing the foundational philosophy of the new curriculum. The subject section is for explaining goals, standards, philosophy of teaching and learning, and evaluation of the content of individual course subjects.

As proposed in the general section, the educational curriculum strives to cultivate a person with the following characteristics: first, a person who can develop his/her own individuality and career as a whole-person; second, a person who can show creativity with new ideas and challenges based on his/her abilities; third, a person who can pursue a fulfilling life with an understanding of diverse cultures and values; fourth, a person who can make a commitment to the development of a community by understanding and sharing with others while communicating globally (Ministry of Education, Science and Technology, 2012, p.3). This proposal demonstrates that the goal of Korean education is to develop the qualities of citizens. This goal is the most salient in the subject domain of Social Studies. Thus, the next section will discuss the description of global citizenship by exploring the goals and curriculum standards of social studies in the national curriculum.

### a. The Goal of Social Studies and Global Citizenship Education

The first curriculum to introduce citizenship to Korean national curricula is the Sixth National Curriculum posted in 1992. The emphasis of the curriculum changed from national membership to citizenship. This change reflects the transition toward a democratic society of Korea in the late 1980s. Then in the Seventh curriculum, the notion of global citizenship

was introduced, reflecting how globalization began to be emphasized in the Korean society starting 1995. In the Seventh curriculum, the social studies curriculum is defined as follows:

In social studies, an emphasis is placed on the comprehension of the history and activities of our people based on the understanding of our territory of living, the understanding of our reality from the historical perspective, and the aspects including ethnic identity as a Korean and values as well as attitudes as a global citizen (Ministry of Education, 1997, p.28).

As indicated in the cited paragraph, the values and attitudes people should have a global citizen are emphasized along with the ethnic identity as a Korean. The 2009 Curriculum is based on such belief as well. The following is the explanation of citizenship education in the 2009 Curriculum.

In social studies, an emphasis is placed on the comprehension of the history and activities of our people based on the understanding of our region of living, the understanding of our reality from the historical perspective, and the aspects including identity as a Korean and values as well as attitudes as a global citizen (Ministry of Education, Science and Technology, 2012, p.4).

The above statement taken from the curriculum standard explained by the Ministry of Education, Science and Technology (2012) is similar to the excerpt that was included in the Seventh national curriculum except for some changes. The term 'territory' in the Seventh curriculum is replaced by the term 'region' and 'ethnic identity as a Korean' by 'identity as a Korean' in the 2009 curriculum. The cause of such changes can be attributed to the weakened emphasis placed on the ethnic identity as the Korean society rapidly turned into a multicultural society during the period of 2000. Resonating with this change, the nurture of global citizenship has been emphasized, specifically, in the social studies national curriculum.

#### b. Social Studies Curriculum and Global Citizenship Education

The curriculum of social studies is distinguished into geography, general society, and

history. As indicated in <Table III-4>, the idea of globalization is explicitly discussed in the unit of ‘Ourselves in an informatized and globalized world’ in general society domain of grade 5 to 6 in primary school. This unit is intended to help students “understand the influence the rapid social changes such as informatization and globalization have on our lives and develop qualities and attitudes as global citizens who participate in settling issues of the international society through exchange and cooperation between countries” (Ministry of Education, Science and Technology, 2012, p. 16). In this unit, globalization is considered as one of the major social changes including informatization and advancement of scientific technology, and globalization is elaborated in relation to life changes. In addition, cooperation across countries is emphasized with the examples of international organizations such as UN and nongovernmental organizations such as Green Peace.

In middle school curriculum, globalization is discussed at social, cultural, economic, and geographic levels. At the cultural level, the cultural conflicts caused by globalization are discussed on the basis of understanding cultural diversity. Having respectful attitudes toward other cultures is emphasized at this level (Ministry of Education, Science and Technology, 2012, p. 23). At the social level, globalization is seen as one of the major changes of modern society (Ministry of Education, Science and Technology, 2012, p. 26), and at the economic level, multinational corporations, economical inequality, ensuring competitiveness, international cooperation and competition, and interdependence are the main themes (Ministry of Education, Science and Technology, 2012, p. 29). At the political level, while dealing with understanding the distinctiveness of international society, co-existence of international society, and conflicts between countries, having an “attitude to actively participate in settling problems” is proposed as an explicit standard of accomplishment (Ministry of Education, Science and Technology, 2012, p. 30). As discussed so far, while the agency of actions in international society is emphasized in teaching and learning globalization in primary school, globalization is studied at various perspectives with a social-scientific approach in middle school.

<Table III-4> Social Studies System for Elementary and Middle Schools under the 2009 Curriculum

Grade	Geography Domain	General Society Domain	History Domain	
Grade 3-4 at Primary School	<ul style="list-style-type: none"> <li>The place we live</li> <li>Changing life styles</li> <li>The formation of villages and the residents' lives</li> <li>Democracy and citizen autonomy</li> </ul>	<ul style="list-style-type: none"> <li>Moving and communicating</li> <li>Our region, other region</li> <li>Economic life and desirable choices</li> <li>Development of local society</li> </ul>	<ul style="list-style-type: none"> <li>A place people gather at</li> <li>Growth of cities and life of residents</li> <li>Various life styles</li> <li>Changes in society and our lives</li> </ul>	
Grade 5-6 at Primary School	<ul style="list-style-type: none"> <li>Our salubrious territory</li> <li>Territory that harmonizes with the environment</li> <li>The environment and life styles of our neighboring countries</li> <li>The environment and life styles of countries of the world</li> </ul>	<ul style="list-style-type: none"> <li>Growth of our economy</li> <li>Democratic government of our country</li> <li>Tasks for our society and advancement of culture</li> <li><u>Ourselves in an informatized and globalized world</u></li> </ul>	<ul style="list-style-type: none"> <li>The beginning of our history and its advancement</li> <li>Goryeo Dynasty, with active interchanges with the world</li> <li>Joseon Dynasty, with advanced confucian culture</li> <li>New movements of Joseon society</li> <li>Efforts and racial movement for establishment of modern nation</li> <li>Growth of Republic of Korea and ourselves in today's world</li> </ul>	
Grade 7-9 at Middle School	<ul style="list-style-type: none"> <li>World that I live in</li> <li>Regions advantageous for human residence</li> <li>Life in extreme regions</li> <li>Trips to the nature</li> <li>Natural disasters and human life</li> <li>Population changes and problems</li> <li>Growth of cities and their problems</li> <li><u>Diversity of cultures and globalization</u></li> <li><u>Global economy and changes in regions</u></li> <li><u>Strategies of localization in the global world</u></li> <li>Development and use of resources</li> <li>Environmental problems and sustainable environment</li> <li>Territory of my country</li> <li>Unified Korea and a role of global citizen</li> </ul>	<ul style="list-style-type: none"> <li>Personal and social life</li> <li>Understanding and creation of culture</li> <li><u>Changes and advancement of society</u></li> <li>Political life and democracy</li> <li>Political process and citizen participation</li> <li>Understanding of economic life</li> <li>Understanding of market economy</li> <li>Daily life and law</li> <li>Guarantee of human rights and law</li> <li>Constitutional law and national institution</li> <li>National economy and advancement of economy</li> <li><u>International economy and globalization</u></li> <li><u>Global society and international politics</u></li> <li>Modern society and social issues</li> </ul>	Korean History	<ul style="list-style-type: none"> <li>Formation of civilization and establishment of Gojoseon era</li> <li>Establishment of Three Kingdoms of Korea</li> <li>Unified Silla and growth of Balhae</li> <li>Establishment and transition of Goryeo</li> <li>Establishment and growth of Joseon</li> <li>Changes in Joseon society</li> <li>Establishment of modern nation and movement for protection of national rights</li> <li>Development of national movement</li> <li>Advancement of Republic of Korea</li> </ul>
			World History	<ul style="list-style-type: none"> <li>Advent of Unified Empire</li> <li>Formation and growth of local regions</li> <li>Development and transformation of traditional society</li> </ul>

Grade	Geography Domain	General Society Domain	History Domain
			<ul style="list-style-type: none"> <li>• Industrial society and formation of nation-state</li> <li>• Changes of Asia and Africa and national movements</li> <li>• Advent of modern world</li> </ul>

\* Source: modified from Ministry of Education, Science and Technology (2012, p.6, pp.38-39)

\*\* The research team underlined the units where 'globalization' is mainly discussed.

Within the current curriculum standards, the following themes are included: (1) globalization, (2) multicultural education, (3) the education for international understanding, and (4) the education for sustainable development. The following themes will be explained with regard to the curriculum contents, respectively.

(a) Globalization-Related Content Standards

For globalization-related content, the standards that either directly deals with 'globalization' or includes details about the qualities members of the global community should have are selected. <Table III-5> demonstrates the analysis of the curriculum content standards related to globalization at the fifth grade level and higher. In the middle school curriculum, the subject of social studies is divided into two domains, Geography domain and General Society domain. The Geography domain contains the content related to geography. The General Society domain contains the content related to Korean government and politics, economics, sociology, and cultures.

<Table III-5> Standards for Social Studies National Curriculum Related to Globalization

School Grade	Curriculum Content Standard
5 <sup>th</sup> -6 <sup>th</sup> grades	<p>(2) The growth of economy in Korea                      (2)-(d) Students understand that the economy in Korea is in both interdependent and competitive relationship with the economy of other countries by international trades and students can explore the ways to increase the national competitiveness of Korea.</p> <p>(6) The tasks of Korean society and the development of culture                      (6)-(d) Students understand the characteristics of new media such as the Internet and have desires to contribute to the development of culture in the world by succeeding the Korean traditional heritage and developing creatively new cultures.</p>

School Grade	Curriculum Content Standard
	<p>(8) Ourselves in information and globalized world</p> <p>(8)–(c) Students can explain the modes of globalization seen from political, economic, and cultural perspectives in association with the changes in our lives.</p> <p>(8)–(d) Students can investigate the actions taken by international organizations such as the United Nations (UN) and nongovernmental organizations (NGO) such as Green Peace as well as the cases of international collaborations such as Kyoto Protocol, and then, students can understand the importance of collaborations in international societies based on the investigations of the UN and the NGOs.</p>
7 <sup>th</sup> –9 <sup>th</sup> grade	<p><i>Geography Domain</i></p> <p>(8) Cultural diversity and globalization</p> <p>(8)–(b) Students can find the cases of cultural equalization and those of cultural integration, and understand that cultural conflicts and cultural construction may occur due to globalization by exploring related cases.</p> <p>(9) Global economy and changes in the local region</p> <p>(9)–(a) By investigating the daily-used supplies, students can understand the notion of multinational corporations and the impact of such corporations on the productions spaces.</p> <p>(9)–(b) Students can understand the impacts of globalization and corporatization of agricultural production on the production structure, the utilization of land, and the consumption of produce in the local area.</p> <p>(9)–(c) Students can investigate the cases of inequality occurring in the economy-related spaces and find the solutions (Ex. fair trades) and the ways to participate.</p> <p>(10) The localization strategy in the age of globalization</p> <p>(10)–(a) Students can comprehend the ecological competitiveness possessed by Korean traditional villages and ecological towns in the globalization era.</p> <p>(14) Unified Korea and the role of global citizens</p> <p>(14)–(a) Based on the understanding of the importance of Korean territory in the East Asia, students can identify the justification to unify two Koreas and predict the possible contribution of the Korean unification to the world peace.</p> <p>(14)–(b) Students can explore the cases to make effort to find solutions that enable conflicting agencies to coexist and participate in related actions in order to solve diverse geographic problems, such as starvation, refugee, and conflicts in the global society at the individual, NGO, national, and international level.</p>
	<p><i>General Society Domain</i></p> <p>(3) Social change and development</p> <p>(3)–(a) Students can understand the changes in modern societies, such as industrialization, informationalization, and globalization and present the characteristics of Korean social changes by analyzing related data and information.</p> <p>(12) International economy and globalization</p> <p>(12)–(a) Students understand the meanings and characteristics of international trades and comprehend the factors causing international trades.</p> <p>(12)–(b) Students can comprehend international trades with the concepts of the exchange rates and the international balance of payments.</p>



School Grade	Curriculum Content Standard
	<p>(12)–(c) Students can analyze the increase of cooperation, competition, and interdependence in the international economy with regard to globalization.</p> <p>(13) International society and international politics</p> <p>(13)–(a) Students can understand the characteristics of international society and diverse agents, such as nations, international organizations, and multinational corporations, affecting international relationships.</p> <p>(13)–(b) Students can understand diverse aspects of competitions and conflicts in international societies and explore the efforts to help the agents coexist with a focus on diplomatic policies.</p> <p>(13)–(c) Students can recognize that conflicts among nations, faced by Korea, such as Dokdo conflicts and Northeast Project of the Chinese Academy of Social Sciences, in the international contexts, and have desires to actively participate in solving those problems.</p>

As <Table III-5> demonstrates, globalization is mentioned in the curriculum across grade levels. At the fifth to sixth grade level, the collaboration in global society is emphasized. At the seventh to ninth grades, globalization is mainly dealt with in the Geography domain rather than General Society domain. Culture, economy, political science, North and South Korea unification, and society change are the main topics, which students need to explore from diverse views of conceptualizing globalization. The contents included in the curriculum for middle school are more challenging for students than those included in the curriculum at the fifth to sixth grade level in elementary school.

#### (b) Multicultural Education-Related Content Standards

As for multicultural education-related content, the increase of diversity in Korean society and the increase of minorities are the main topics. From first to second grades, students learn about communication with international visitors. Third to fourth graders learn that there are various modes of life in the world. They also learn about discriminations and prejudices against minorities, which violate their human rights.

<Table III-6> Standards for Social Studies in Elementary and Middle Schools Containing Multicultural Education

Grade	Curriculum Content Standard
1 <sup>st</sup> -2 <sup>nd</sup> grades	<p><i>Disciplined Life</i></p> <p>(7) Our country                      (7)-(c) Having a right attitude toward international visitors                      : Students learn about proper attitudes toward international visitors</p>
3 <sup>rd</sup> -4 <sup>th</sup> grades	<p>(1) The living place                      (1)-(c) Students can learn about mountains, rivers, fields, and sea in local places and understand diverse lifestyles that people living in different places pursue.</p> <p>(9) Diverse modes of living                      (9)-(a) Students can explore the aspects of diverse lifestyles, such as dances, music, and festivals, and they can compare and explain the characteristics of each aspect.                      (9)-(b) Students can investigate diverse cases including cultural discriminations and prejudices against social minorities, explain the problems caused by the discriminations and prejudices, and provide solutions to protect their human rights.</p> <p>(12) Social changes and our lives                      (12)-(a) Students can search for diverse phenomena associated with the change of demographic structure and understand problems caused by the demographic change.                      (12)-(b) Students can look into cases related to discriminations and prejudices of minority groups, explore the factors causing them, and find the methods to protect minority people's human rights.</p>
5 <sup>th</sup> -6 <sup>th</sup> grades	<p>(6) The tasks of our societies and cultural development                      (6)-(c) Students can understand problems caused by separation of Korea into the North and the South, including the differentiation of the North and the South cultures and North Korean defectors, and have attitudes appropriate for multicultural societies.</p>
	<p><i>Geography domain</i></p> <p>(8) Cultural diversity and globalization                      (8)-(c) Students can identify cases of the regions where different cultures have conflicts or co-exist and learn to respect different cultures.</p>
7 <sup>th</sup> -9 <sup>th</sup> grades	<p><i>General society domain</i></p> <p>(1) Individuals and social life                      (1)-(d) Students can investigate cases including diverse discriminations and conflicts between and within groups and explore the reasonable solutions.</p> <p>(3) The change and development of Korean society                      (3)-(c) Students can investigate the current trends of social changes (Ex. low birth rate, aging population, multicultural changes) and propose countermeasures to such issues.</p>

## (c) Education for International Understanding (EIU)-Related Content Standards

Content is selected for an analysis if the topic of the content is related to the understanding of other countries and cultures regardless of whether the word ‘globalization’ is included or not. The EIU-related content is introduced to the curriculum for the first-second grade students and higher. The EIU is included in mostly geography domain, with a focus on helping students understand the geographical and cultural characteristics of various countries in the world.

&lt;Table III-7&gt; Social Studies Curriculum Standards including the EIU Content

Grade	Curriculum Content Standard
1 <sup>st</sup> -2 <sup>nd</sup> grades	<i>Pleasant Life</i> (7) Our country (7)-(c) Role playing as a culture messenger - Students can play a role of a cultural messenger who introduces cultures of the neighboring countries
	<i>Intelligent Life</i> (7) Our country (7)-(c) Presentation about the neighboring countries - Students can investigate the neighboring countries and other countries they wish to learn about and develop interests in the neighboring countries.
3 <sup>rd</sup> -4 <sup>th</sup> grades	(9) The diverse aspects of lives (9)-(a) Students can look into diverse aspects of lives in our country and other countries, such as dance, singing, and festivals and compare and explain the characteristics of each of them.
5 <sup>th</sup> -6 <sup>th</sup> grades	(5) The environments and the aspects of lives in the neighboring countries (5)-(a) Students can tell about the location and territory of China, Japan, and Russia by using maps and globes. (5)-(b) Students can look at the shape of Chinese, Japanese, and Russian territories and explain the characteristics of those countries. (5)-(c) Students can describe the similarities and differences among Korean, Chinese, Japanese, and Russian cultures. (5)-(d) Students explore the cases of conflicts and collaborations among Korea, China, Japan, and Russia with the rationales of conflicts or collaborations. (7) Environments and living of the diverse countries in the world. (7)-(b) Students can describe the locations and the territories of the countries in the world by using maps and globes. (7)-(c) Students can understand diverse cultures of the world from geographic perspectives and have attitudes to respect cultural differences. (7)-(d) By exploring cases, students can learn there are countries with

Grade	Curriculum Content Standard
	<p>geographically diverse characteristics and also explain the relationships between our country and such countries.</p>
7 <sup>th</sup> -9 <sup>th</sup> grades	<p><i>Geography domain</i></p> <p>(2) Regions appropriate for human residence</p> <p>(2)-(a) Students can think about natural conditions that are advantageous or disadvantageous for human residence, and they can classify the world into different regions.</p> <p>(2)-(b) Students can understand the reason that Southeast Asia and West Europe are heavily populated in terms of natural environments, such as topography and climate, and economic activities such as agricultural activities.</p> <p>(2)-(c) Students can investigate the cases where regions appropriate for humans residence become disadvantageous for residence and vice versa and find out the causes.</p> <p>(3) The lives in living in extreme locations on earth</p> <p>(3)-(a) Students can explain the lifestyles of residents in the tropical rain forest with regard to the natural environments.</p> <p>(3)-(b) Students can explain the lifestyles of residents in the dry area with regard to the natural environments.</p> <p>(3)-(c) Students can explain the lifestyles of residents in the tundra area with regard to the natural environments.</p> <p>(4) Journey to the nature</p> <p>(4)-(a) In terms of climates, students can find worldly famous tourist attractions and explain the characteristics of their climates.</p> <p>(4)-(b) In terms of topographies, students can find worldly famous tourist attractions and explain the characteristics of their topographies.</p> <hr/> <p><i>General society domain</i></p> <p>(6) Population change and population problems</p> <p>(6)-(a) Students comprehend the characteristics of the spread of population in Korea and in the world and understand the difference of geographic factors affecting the dispersion.</p> <p>(6)-(b) By exploring the cases of the regions with gaining and those of losing populations, students can indicate diverse factors affecting the movement of populations.</p> <p>(6)-(c) Students can understand the differences of the population problems appearing in individual regions and explore the causes, problems and solutions to the low birth rate and population aging phenomena.</p> <p>(7) Growing cities and city-specific problems</p> <p>(7)-(d) Students can analyze the qualities of lives of residents in the cities in our country and in the world and suggest the conditions of healthy and salubrious cities.</p> <p>(8) Cultural diversities and globalization</p> <p>(8)-(a) Students can comprehend that there are diverse cultures in the world and understand the causes for the regional differences across cultures from the perspective of natural environment, economic and social environment, and trans-cultural diffusions.</p>

## (d) Sustainable Development-Related Content Standards

The curriculum contents related to sustainable development are appearing from the fifth to sixth grades. Environmental issues are mainly discussed, specifically in the Geography domain.

<Table III-8> Curriculum Standards at Elementary and Middle School Levels Related to Sustainable Development

Grade	Curriculum Content Standard
5 <sup>th</sup> -6 <sup>th</sup> grades	(3) National territory development in accordance with the environment protection (3)-(a) Students can comprehend the meaning of environments surrounding humans and understand their characteristics. (3)-(b) Students can find the cases of national territory development and understand the necessity of the development. (3)-(c) Students can find the cases of sustainable development and understand the necessity of the development. (3)-(d) Students can understand the relationships between humans and environments of national territories and have pro-environmental attitudes. (6) The tasks of our societies and the development of cultures (6)-(a) Students can identify various problems caused by economic growths, such as disparities between the rich and poor, labor-management conflicts, and the depletion of natural resources, and then, they can find the solutions to the problems.
7 <sup>th</sup> -9 <sup>th</sup> grades	<i>Geography domain</i> (4) Natural disasters and human lives (4)-(b) Students can explore cases to understand that the degrees of damages of natural disasters (Ex. flood, desertification, and etc.) may increase or decrease by humans. (11) The development and utilization of natural resources (4)-(a) Students can understand the types of energy resources and explore the characteristics and problems of using them from the perspective of the sustainability of natural resources. (4)-(b) Students can understand the unequal distribution of natural resources, such as water and gasoline, across regions and learn about it by exploring cases of international competitions and conflicts to obtain natural resources. (4)-(d) Students can investigate the cases of the successful usage of new renewable energy and analyze the energy renewable development of Korean and its future orientation considering the geographical characteristics of the places for producing and using the energy. (12) Environmental issues and sustainable environments (12)-(a) Students comprehend the factors causing the environmental issues, such as global warming, and investigate diverse efforts at individual, national, and international levels in order to solve the problems from the perspective of sustainable environments.

Grade	Curriculum Content Standard
	(12)-(b) Students can investigate the cases of the environment issues rising from neighboring countries and suggest solutions based on international collaborations. (12)-(c) Students can present their ideas about the environmental issues that they may experience in everyday life, such as the GMO-related issues and local food-related issues.
	<i>General society domain</i> (14) Students can understand about social problems and explore the current states and characteristics of major problems of modern society, such as population problems, labor problems, and environmental issues.

### C. Efforts and Tasks to Nurture the Global Citizenship of Students

In this section, the state of Korean education for nurturing the global citizenship of students will be discussed and the related issues which may arise in the future will be demonstrated.

#### a. Efforts to Nurture Global Citizenship

The content related to citizenship education have been introduced in diverse subjects since the Fifth Curriculum. In the national curriculum, patriotism was emphasized as a character that Koreans are required to have. Also the work ethics of laborers were emphasized in the curriculum. Such emphasis reflects the context of Korean society, which was ruled over by a dictatorship government in the 1970s and the 1980s.

The EIU was introduced in the Seventh Curriculum, and then, from the 2007 Curriculum, global citizenship-related content, which are sustainable development education, human rights education, and multicultural education, etc., are more strongly emphasized in the curriculum than before. <Table III-9> demonstrates themes appearing in the global citizenship-related content, included in the 2009 Curriculum.

<Table III-9> Themes Related to Global Citizenship Appearing in Korean National Curricula

National Curriculum	Themes Appearing in the National Curriculum
The Fifth Curriculum	Moral education for People in Nation
The Sixth Curriculum	Moral education; Work ethics education for Laborers
The Seventh Curriculum	Democratic citizenship education, character education, laborer's work ethics education, Korean heritage education, international education
The 2007 Curriculum	Democratic citizenship education, character education, Korean heritage education, international education, informationalization and information ethics education, anti-corruption education, sustainable development education, human right education, multicultural education, communication education, discussion-centered education
The 2009 Curriculum	Democratic citizenship education, character education, environment education, energy education, laborer's work ethics education, Korean heritage education, international education, informationalization and information ethics education, anti-corruption education, sustainable development education, gender equality education, disability understanding education, multicultural education, human right education, multicultural education, communication education, discussion-centered education

\* Source: Contents related to global citizenship since the Fifth Curriculum extracted from Park et al. (2008, p.55)

As the themes in <Table III-9> demonstrate, the contents related to global citizenship, which is free from patriotism, appeared in the Seventh reformed curriculum for the first time. In the era of using that curriculum, education for international understanding was introduced, with a focus on understanding other countries. In addition, in the 2007 Curriculum, multicultural education was first introduced, and it has been included in the national curriculum since then. In fact, in the mid 2000s, the policies about multicultural education have been established and implemented mainly by national governments.

Besides the addition of the concept in the national curricula, the specialized education for students from multicultural family backgrounds to help their adaption to Korean society, and the specialized assistance to the parents from the families with multicultural backgrounds have been implemented at the local community level.

Creative experience activities, such as self-regulated activities, club activities, and volunteer activities, which are not a part of the CCC, are also provided to students as activities, as the means of democratic citizenship education, multicultural education, and international understanding education. Recently, bullies associated with physical violations

are regarded as serious issues in Korean schools, and therefore, character education attracts the attention of educators.

#### b. Anticipated Issues in the Future

In the aforementioned discussion on the history of Korean national curriculum, we explored curriculum standards with a focus on globalization, multicultural education, international education, and sustainable development education. Also, we provided a brief description on the necessary efforts to nurture global citizenship. Based on these discussions, we suggest the anticipated issues that we need to solve with regards to global citizenship education.

First, the ideal picture of global citizenship, which is drawn in the national curriculum, is still unclear. According to current national curriculum, global citizenship is introduced along with national identity to the students without any further explanation on the relationships between them. The reason of the joint introduction of the two different concepts seems to be related to the perception about globalization and diversity in Korean society.

As for globalization, it tends to be regarded as a globalization in the international market. Thus, in the curriculum, the concept of globalization tends to be emphasized in the context of emphasizing global competitiveness. As for multicultural education, it seems to be regarded as the solution of problems associated with the increase of unexpected diversities in Korea rather than the education for empowering diverse people in multicultural societies. In other words, diversities tend to be regarded as problems rather than opportunities to build healthy interactions among members of broader societies. Thus, we need to reinterpret the meaning of globalization and multiculturalism in the context of empowering all citizens, and introduce new global citizenship into the next national curriculum.

Second, there is insufficient content for the cultivation of various qualities required for collaboration and co-existence including human rights, peace, social justice, and solidarity. Students need to learn how to coexist and collaborate with people in the global society, and they have to learn citizenship besides global competitiveness. Specifically, human right education has to be emphasized in the law and political science of the General society domain more than it is now. It needs to be approached from the perspective of seeing human rights as universal rights that all people must have regardless of their race and ethnicity. In



addition, the separation of Korea into the South and the North has been an issue for several decades. The related issues have to be carefully considered in the curriculum. Rather than emphasizing the importance of Korean unification as separate from global education, it should be taught with regard to global citizenship. For example, the treatment of North Korean defectors can be introduced as an issue of global society as well as the issues related to the unification of people with the same Korean heritage.

Third, students have to understand citizenship by acting in practice as well as by knowing theories. Also, it is necessary to establish public policies to support teacher education, aimed at the development of teachers who can help students grow global citizenship by acting as well as knowing.

## 2. Indonesia <sup>3)</sup>

### A. Overview of the Indonesian National Curriculum

Indonesia is a country of diversity with about 350 ethnic groups living in around 14,500 islands, speaking more than 580 languages. The modern curriculum has shifted from Soekarno's Orde Lama (1945–1966) and Soeharto's Orde Baru (1966–1998) prior to today's system.

Under Orde Lama, Pancasila, the philosophical foundation of the nation, was in the center of Indonesia education. Pancasila comprises five principles for the foundation of Indonesia. The first principle is the belief in the one and only God, the second is humanity, and the third is the unity of the nation. The fourth principle is democracy, and the fifth is social justice for all people of Indonesia. Pancasila, the foundation of Indonesian curriculum, is symbolized as in [Figure III-1], and this symbol is displayed in the front of classrooms of elementary, middle, and high schools. In the symbol, the eagle is holding “Bhinneka Tunggal Ika” which expresses unity in diversity.

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3) The contents of this section refer to the data collected in Indonesia by the research team, based on the manuscript of Juandanilisyah (Juandanilisyah, 2015, pp. 43–53) from the Ministry of Education of Indonesia presented at the international seminar “Global Citizenship Education in Korea and ASEAN: Here, Now and into the Future”, conducted as a part of this research project.



[Figure III-1] Pancasila

The education of Indonesia has been reformed about once every 10 years. It underwent a reformation in 1975, 1984, and 1994. The new curriculum announced in 2002 was implemented in 2004–2005. Currently, Kurikulum 2013 is implemented.

The civic education for Indonesian students was first carried out with the subject of ‘Civics’ in the 1960s. The civic education began with 12227/S, the declaration of the Minister of Education on December 10<sup>th</sup>, 1959 during President Soekarno’s term.

During President Soeharto’s term, ‘Pancasila and Moral Education (PME)’ was implemented under Broad Outlines of the National curriculum of 1973. In 1989, it turned into ‘Pancasila and Civic Education’. In the 2004 curriculum, it was labeled ‘Civic Education’ with the omission of ‘Pancasila’, but in the 2013 curriculum, it was again labeled ‘Pancasila and Civic Education’.

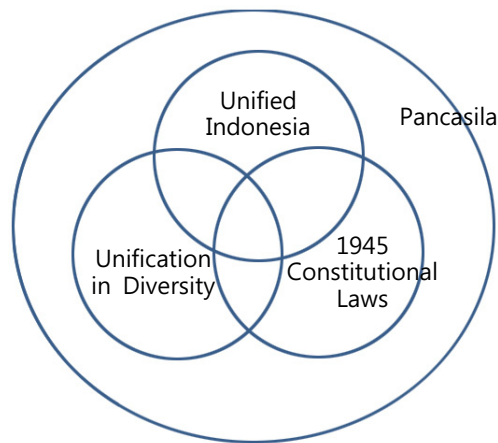
In Article 37 of 2003 Civic Education Legislation (Act No. 20 of 2003), the objective of citizenship education is stated as “encouraging democracy and cultivating patriotism”. In Article 2, Pancasila and constitutional laws are stated as the foundation of public education, and in Article 3, the objectives and functions of public education are defined. Civic education is declared as a compulsory subject in Article 27. Civic education encompasses the basis of the foundation of the nation and Pancasila in life, 1945 constitutional laws as the foundational laws for the basis of society and the nation, unified Republic of Indonesia, and

Bhinneka Tunggal Ika. The current education maintains the education introduced by 2003 Civic Education Legislation, and in the 2013 curriculum, Pancasila is more explicitly disclosed. <Table III-10> presents the comparison of curriculum of civic education from 2004 and 2013.

<Table III-10> Indonesian National Curriculum of Civic Education of 2004 and 2013

Education Curriculum	2004 Curriculum	2013 Curriculum
Subject Titles	Civic Education	Pancasila and Civic Education
Major Factors	National unification Values and norms Human rights Demands of citizens Authority and politics Democratic society Pancasila and constitutional laws Globalization	Pancasila 1945 Constitutional Laws Unification in Diversity Unified Indonesia

The main factors of the current Indonesian curriculum of civic education can be illustrated as in [Figure III-2].



[Figure III-2] Graph of Concepts of Civic Education of Indonesia

Currently, the 2013 curriculum which emphasizes competency, new teaching and learning model, and assessment methods under the abovementioned principles is implemented.

## B. Overview of the Current National Curriculum

In the current 2013 Curriculum of Indonesia, the compulsory subjects and class hours for elementary school are indicated in <Table III-11> and those of middle school in <Table III-12>. The <Table III-13> lists the compulsory subjects and class hours for high school. The subjects can be divided into A Group and B Group, with the subjects in Group A focused on intellectual development and Group B focused on physical and mental development.

<Table III-11> Compulsory Subjects and Class Hours of Elementary School of Indonesian 2013 Curriculum

Subjects	Weekly Class Hours per Grade					
	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6
<b>A Group</b>						
Religion and Morality Education	4	4	4	4	4	4
Pancasila and Civic Education	5	6	6	6	6	6
Indonesian Language	8	8	10	10	10	10
Mathematics	5	6	6	6	6	6
<b>B Group</b>						
Arts and Crafts	4	4	4	6	6	6
Physical Education and Health	4	4	4	4	4	4
Total	30	32	34	36	36	36

<Table III-12> Compulsory Subjects and Class Hours of Middle School of Indonesian 2013 Curriculum

Subjects	Weekly Class Hours per Grade		
	Grade 7	Grade 8	Grade 9
<b>A Group</b>			
Religion and Morality Education	3	3	3
Pancasila and Civic Education	3	3	3
Indonesian Language	6	6	6
Mathematics	5	5	5
Natural Science	5	5	5
Social Science	4	4	4
English	4	4	4

Subjects	Weekly Class Hours per Grade		
	Grade 7	Grade 8	Grade 9
<b>B Group</b>			
Arts	3	3	3
Physical Education and Health	3	3	3
Crafts	2	2	2
<b>Total</b>	<b>38</b>	<b>38</b>	<b>38</b>

<Table III-13> Compulsory Subjects and Class Hours of High School of Indonesian 2013 Curriculum

Subjects	Weekly Class Hours per Grade		
	Grade 10	Grade 11	Grade 12
Religion and Morality Education	3	3	3
Pancasila and Civic Education	2	2	2
Indonesian Language	4	4	4
Mathematics	4	4	4
History of Indonesia	2	2	2
English	2	2	2
Arts	2	2	2
Crafts	2	2	2
Physical Education and Health	2	2	2
<b>Total</b>	<b>23</b>	<b>23</b>	<b>23</b>

The 2013 Curriculum is intended to keep up with the education of 21<sup>st</sup> Century, and it focuses on the development of competencies. The curriculum proposes competencies required for each grade. <Table III-14> lists competencies related to social studies from grade 7 to 9.

<Table III-14> Civic Educational Competence for Grade 7 to 9 in Indonesia

Grades	Competency for Each Grade
Grades 7, 8	Explain the sacrifice of founders who built and determined Pancasila.
	Analyze the standards of ratification of the 1945 Constitutional Law of Republic of Indonesia.
	Have tolerant attitude within the frame of Bhinneka Tunggal Ika.
	Explain the local distinctiveness within the context of unified Republic of Indonesia.
	Have respectful attitude toward morality, norms, principles, and citizenship.

Grades	Competency for Each Grade
Grade 9	Acquire attitude to put Pancasila into practice individually and as a group in daily life.
	Analyze the values and lessons of the 1945 Constitutional Laws of unified Republic of Indonesia.
	Explain social diversity and issues around solving social issues.
	Perform civic activities on the basis of principles of mutual respect and appreciation for the reinforcement of unified Republic of Indonesia.
	Respect values, morality, norms, principles, and religions of the nation and do the best for their improvement.

The 2013 Curriculum is unique in the way that it lists both the core competencies and specific competencies that are the prerequisites for the core competencies.

The 2013 Curriculum emphasizes a scientific approach for teaching and learning all subjects. The scientific approach comprises six steps connected systematically, and each step is presented in <Table III-15>.

<Table III-15> Six Steps of the Scientific Approach

Number	Steps
1	Observation
2	Questioning
3	Collection of data and information
4	Classification and analysis of data and information, Interpretation of the results
5	Communication
6	Creating

To enrich teaching and learning, the use of the 40 teaching and learning models is encouraged. The 40 teaching and learning models are presented in <Table III-16>.

<Table III-16> 40 Teaching and Learning Models

Teaching and Learning Models			
habituation	community services	consultation exercise	public speaking
examples	use of Information and Communication Technology	pros-cons debate	presentation of ideas

Teaching and Learning Models			
creation of environmental atmosphere'	mass media issue tracing	citizen participation	peaceful demonstration exercise
group work	public issue investigation	civics learning project	empathy and tolerance exercise
attentive listening	attending meeting/ public hearing	values clarification	constitution study
asking probing dialectic questions	interviewing source people	role-play / simulation	field trips
discussion on public events	carrying out election	culture-based learning	in-depth dialog and critical thinking
participation in association	making a lobby approach	historical document study	writing a figure's biography
coalition building	making a proposal/petition	study of figures' characters	noble value reflection
conflict management	presentation of ideas	local wisdom study	comparative idea study

The 2013 Curriculum is also unique in its assessment methods. It assesses knowledge, skills, and attitude. For knowledge, it assesses facts, concepts, and processes, and for skills, it assesses learning and thinking skills (memorization, reading skills, application, analysis, assessment, and creation) For attitude, it assesses the spiritual and social sides of the learners. In terms of the assessment methods, the domain of knowledge includes written and spoken assessments (including observation) as well as assignments. The domain of skills includes performance assessment, projects, handcraft, portfolios, and written assessments. For the domain of spiritual and social attitudes, observation, self-assessment, peer assessments, and writing journals are used.

### C. National Curriculum and Global Citizenship Education: Focusing on Social Studies

Citizenship education of Indonesia is covered in 'Pancasila and Civic Education', which corresponds to social studies in Korea. As discussed in the previous chapter, 'Pancasila and Civic Education' is a compulsory subject from grade 1 through 12. As compulsory subjects are taught in integration from first to sixth grades, 'Pancasila and Civic Education' is taught as an independent subject starting from seventh grade. From grade 1 to 6, diverse topics

are taught in integration, like the integrated subjects for first and second grade in Korea including ‘Spring’, ‘Me’, ‘Summer’, ‘Family’, ‘Autumn’, ‘Neighbors’, ‘Winter’, and ‘Our country’. For example, the topics including ‘Museums around us’, ‘Incidents in life’, ‘Harmonized society’, ‘Health’, and ‘Prideful Indonesia’ are covered in grade 5 in Indonesia.

For the textbooks of ‘Pancasila and Civic Education’, textbooks for grade 7 and 8 are newly published for 2013 Curriculum Education (refer to [Figure III-3]). These ‘Pancasila and Civic Education’ textbooks are used for Indonesian middle school students’ citizenship education.



[Figure III-3] Grade 7 and 8 Textbooks of ‘Pancasila and Civic Education’ for 2013 Curriculum

The textbooks for ‘Pancasila and Civic Education’ for grade 7 and 8 cover the contents of <Table III-12> (List of competencies for grade 7-9), and they do not directly deal with global citizenship education. Under the 2013 Curriculum, globalization is the explicitly stated topic in relation to global citizenship education, and globalization is covered in grade 6 and 9. As the 2013 Curriculum is being implemented stage by stage, the textbooks for grade 6 and 9 written according to the 2013 Curriculum has not been implemented yet, and therefore, textbooks for grade 6 and 9 are not uploaded on the website for textbooks of Indonesian Ministry of Education. Yet, according to the interview with the authors of the grade 9 textbook on November 11<sup>th</sup>, 2014, the textbook for grade 9 introduces globalization from the perspective of diversity and tolerance and includes various learning activities.



Currently, for the successful implementation of the 2013 Curriculum in the field, various teaching training programs and supporting policies are being carried out. Teacher training includes large lectures as well as one on one training such as mentoring.

#### D. Tasks for the Cultivation of Global Citizenship

Currently, Indonesia is trying to successfully implement the 2013 Curriculum, yet their attempts for global citizenship education are not full-fledged yet, except for introducing globalization in the curriculum and teaching and learning about globalization in class. Still, the objectives and contents of Indonesian civic education presented in the curriculum are relevant to global citizenship education. Furthermore, the representative of Indonesian Ministry of Education agreed with the needs of global citizenship education and responded positively to the development of teaching guides or units to be jointly applied in Asia and exchanged among students and teachers. Therefore, for the systematic education for the cultivation of global citizenship of Indonesia, the following two tasks should be considered.

First, for systematic global citizenship education, the objectives and scope of the curriculum should be broadened to include global citizenship education. As the qualities that are required for Indonesian citizens, such as tolerance, democracy, and peace are directly related to global citizenship education, global citizenship can be included in the curriculum by clarifying the relationship between the education of Indonesian citizenship and global citizenship.

Next, as global citizenship education should go beyond what is covered in the textbooks of grade 6 and 9, education for the perception of the relationship between global citizenship education and Indonesian people's daily lives should be carried out. It can be achieved by first carrying out teacher training and student education in class and then by educating parents and the general public through various community activities. Only when students, teachers, parents, and the general public form consensus about the needs of global citizenship education and its relationship with their daily lives, will it be possible to carry out quality global citizenship education.

### 3. Thailand<sup>4)</sup>

#### A. Overview of the Thailand's National Curriculum

Education of Thailand was generally offered in the temple, the King's palace and in the family until an educational reform by His Majesty King Rama 5. After that, there has been an improvement in Thai education provision with the first phase carried out by announcing the Education Plan and the National Education Plan. The objectives were to provide education for recruiting personnel as government officials and to utilize education as a basic factor in the countries development. For this reason, there has been continual education reform so that it is in harmony with society in each era. The Thai basic education curriculum has been revised to accord the situation of the society in each period. From the historical perspective, Thai education curriculum can be distinguished into two phases, namely; prior to the enforcement of the National Education Act B.E. 2542 (B.E<sup>5)</sup>. 2503–2543, or A.D. 1960–2000) and post enforcement of the National Education Act B.E. 2542 (B.E. 2544– present, or A.D. 2001–present).

##### a. Prior to the Enforcement of the National Education Act B.E. 2542 (B.E. 2503–2543)

###### □ Curriculum of B.E. 2503

The basic education system of the curriculum of B.E. 2503 was 4:3:3:2, and all students were required to receive school education until they were at least 15 years old. Elementary education consisted of six subjects: Thai language, social studies, science, math, physical and health education, and arts (English for upper elementary grades 5 to 7 and up). There were two programs for lower secondary students to choose from general education or vocation program, and students who complete the programs learned mathematics and algebra for three years. Three programs were provided for the upper secondary students: 1) science and mathematics program, 2) language program, and 3) general program.

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4) This section is extracted and revised from the presentation manuscript of Chantra from Thai Ministry of Education (Chantra, 2015, pp. 25–40) for “Global Citizenship Education in Korea and ASEAN: Here, Now and into the Future”, the international seminar conducted as a part of this research project.

5) B.E. refers to Buddhist Era of Thailand, and subtracting 543 from the B.E. year will give A.D. (Anno Domini). For example, B.E. 2542 refers to A.D. 1999.

#### □ Basic Education Curriculum B.E. 2521 and B.E. 2524

The education system was 6:3:3, and the primary education was specified as compulsory for the first time. The primary education consisted of four core learning experiences and extracurricular activities: 1) skill / tool subjects: Thai language and mathematics, 2) life experiences: social studies and science, 3) character development: physical and health education, ethics, morality, and arts, 4) work-oriented experiences: general and practical work experiences for career preparation, and extracurricular activities based on students' interests. Extracurricular activities were provided only for students in grades 5 and 6, and they included knowledge and skills selected from the four core learning experiences based on learners' interests or practical English. The lower secondary education consisted of five learning domains: 1) language (Thai language, English), 2) mathematics, science, 3) social studies, 4) character development (arts, health and physical education), and 5) career and work experience, extracurricular activities. The upper secondary education was distinguished into two parts: core subjects and elective subjects. The core subjects consisted of 1) general subjects—Thai language, social studies, health and physical education, science, and 2) basic career education for students to choose one subject from—industry, agriculture, home economics, business and accounting, handcraft arts. The elective subjects consisted of the subjects students selected from general subjects and basic career education subjects according to their programs, and extracurricular activities.

#### □ Basic Education Curriculum B.E. 2521 (Amended B.E. 2533)

The basic education system was 6:3:3, and the compulsory education was extended to nine years. It still adopted the previous curriculum, with a focus on providing curriculum that meets the needs of each region. Teaching and learning activities were focused on skill processes. Like the previous curriculum, the primary education consisted of four core learning experiences and extracurricular activities, and the lower secondary education consisted of five learning domains. The upper secondary education consisted of core subjects and elective subjects. The core subjects included 1) Thai language, 2) social studies, 3) health and physical education, 4) science, 5) career education, 6) mathematics, 7) foreign languages, 8) arts, and 9) career training (core subjects 1 through 5 were compulsory and the others

were electives). The elective subjects consisted of the subjects students selected from the core subjects according to their programs and extracurricular activities.

b. Post Enforcement of the National Education Act B.E. 2542 (B.E. 2503–2543) (B.E. 2544–present)

□ Basic Education Curriculum B.E. 2544

The basic education system was 6:3:3, with 9 years of the compulsory education. The national curriculum was addressed as standards-based curriculum for the first time. In the curriculum, the importance of decentralization of education to the locality was reflected.

The primary education consisted of eight key learning domains: 1) Thai language, 2) mathematics, 3) science, 4) social studies, culture, religion, 5) health and physical education, 6) arts, 7) career education and technology, and 8) foreign languages including extracurricular activities (English was first addressed as a compulsory subject from grade 1). The lower and upper secondary education consisted of eight key learning domains: 1) Thai language, 2) mathematics, 3) science, 4) social studies, culture, religion, 5) health and physical education, 6) arts, 7) career education and technology, and 8) foreign languages (English). Students selected eight learning domains to study according to their programs, including extracurricular activities.

□ Basic Education Core Curriculum B.E. 2551

The basic education system is 6:3:3, and it is the same as the basic education curriculum of B.E. 2544. The learning domains are also the same as B.E. 2544.

## B. Introduction of the Current Thailand's National Curriculum

Currently, the basic education in formal and non-formal education in Thailand has implemented the “Basic Education Core Curriculum B.E. 2551 (A.D. 2008)”. This curriculum is standards-based curriculum which utilizes prescribed learning standards and indicators, key competencies and desirable characteristics as main goals of the students and youths development. This curriculum aims to develop the young generations according to the

intentions of the National Education Act (1999) which identified that basic education should help Thai citizens improve in all respects in a balanced way. Adhering to the democratic form of government under a constitutional monarchy, they will be endowed with basic knowledge, essential skills, and desirable attitudes towards further education, lifelong learning and a career in future. They will thus realize their commitment and responsibilities as Thai citizens as well as members of ASEAN and the world community.

The curriculum provides local communities and schools with the framework for school-based curriculum development. The learner-centered approach is strongly advocated, and learners undergo personal development according to their personalities, potential, individual differences, and skills required in a changing society, through teaching and learning activities. Students will thus be entitled with the right to seek further knowledge for lifelong self-development.

The Basic Education Core Curriculum B.E. 2551 (A.D. 2008) comprises vision, principles, goals, learners' five key competencies, eight desirable characteristics for learning standards, and extracurricular activities. These are for the development of learners who live as Thai citizens in the global world. The details of the main factors are as follows.

#### □ Vision

The Basic Education Core Curriculum aims to enhance capacity of all learners so as to attain the balanced development in all respects—physical strength, knowledge, and morality. They will fully realize their commitment and responsibilities as Thai citizens as well as the members of the world community. Adhering to a democratic form of government under constitutional monarchy, they will be entitled with basic knowledge, essential skills and favorable attitudes towards further education. The learner-centered approach is therefore strongly advocated, based on the conviction that all are capable of learning and self-development to their highest potential.

#### □ Principles

The principles underlying the Basic Education Core Curriculum are as follows.

1. The ultimate aim is to attain national unity; learning standards and goals are therefore set with a view to enabling the children and youth to acquire knowledge, skills, attitudes and morality to serve as the foundation for Thai-ness and universal values.
2. The curriculum facilitates education for all, who have equal access to education of high quality.
3. The curriculum facilitates decentralization of authority by allowing society to participate in educational provision, which suits prevailing situations and serves local needs.
4. The structure of the curriculum is flexible regarding learning contents, time allotment and learning management.
5. The learner-centered approach is strongly advocated.
6. The curriculum is intended for education of all types—formal and non-formal, covering all target groups and facilitating transfer of learning outcomes and experiences.

#### □ Goals

The Basic Education Core Curriculum is aimed at the full development of learners in all respects—morality, wisdom, happiness, and potential for further education and livelihood. The following goals have consequently been set for the completion of the basic education:

1. Morality, ethics, desirable values, self-esteem, self-discipline, observance of Buddhist teachings or those of one's faith, and guiding principles of Sufficiency Economy
2. Knowledge and communication skills, thinking, problem-solving, technological know-how, and life skills
3. Good physical and mental health, hygiene, and preference for physical exercise
4. Patriotism, awareness of responsibilities and commitment as Thai citizens and members of the world community, and adherence to a democratic way of life and form of government under constitutional monarchy
5. Awareness of the need to preserve all aspects of Thai culture and Thai wisdom, protection and conservation of the environment, and public-mindedness with dedication to public service for peaceful and harmonious co-existence

□ Learners' Key Competencies

The Basic Education Core Curriculum is aimed at inculcating the following five key competencies in learners:

1. Communication Capacity
2. Thinking Capacity
3. Problem-Solving Capacity
4. Capacity for Applying Life Skills
5. Capacity for Technological Application

□ Desirable Characteristics

The Basic Education Core Curriculum focuses on learners' development for attainment of the following desirable characteristics which enable learners to enjoy a life of harmony among others as Thai citizens and global citizens:

1. Love of nation, religion and the king
2. Honesty and integrity
3. Self-discipline
4. Passion for learning
5. Observance of principles of Sufficiency Economy Philosophy as a way of life
6. Dedication and commitment to work
7. Cherishing Thai-ness
8. Public-mindedness

<Table III-14> shows structure of the current Basic Education Core Curriculum from grades 1 to 12.

&lt;Table III-17&gt; Structure of Thailand's Basic Education Core Curriculum

Learning Areas / Activities	Learning Time (in Hours)									
	Primary Education Level						Lower Secondary Education Level			Upper Secondary Education Level
	G 1	G 2	G 3	G 4	G 5	G 6	G 7	G 8	G 9	G 10 ~ 12
<b>• Learning Areas</b>										
Thai Language	200	200	200	160	160	160	120 (3 crs)	120 (3 crs)	120 (3 crs)	240 (6 crs)
Mathematics	200	200	200	160	160	160	120 (3 crs)	120 (3 crs)	120 (3 crs)	240 (6 crs)
Science	80	80	80	80	80	80	120 (3 crs)	120 (3 crs)	120 (3 crs)	240 (6 crs)
Social Studies, Religion and Culture	120	120	120	120	120	120	160 (4 crs)	160 (4 crs)	160 (4 crs)	320 (8 crs)
- <i>History</i>	40	40	40	40	40	40	40 (1 cr)	40 (1 cr)	40 (1 cr)	80 (2 crs)
- <i>Religion, Morality and Ethics, Civics, Culture and Living in Society, Economic, Geography</i>	80	80	80	80	80	80	120 (3 crs)	120 (3 crs)	120 (3 crs)	240 (6 crs)
Health and Physical Education	80	80	80	80	80	80	80 (2crs)	80 (2crs)	80 (2crs)	120 (3crs)
Arts	80	80	80	80	80	80	80 (2crs)	80 (2crs)	80 (2crs)	120 (3crs)
Occupations and Technology	40	40	40	80	80	80	80 (2crs)	80 (2crs)	80 (2crs)	120 (3crs)
Foreign Languages	40	40	40	80	80	80	120 (3crs)	120 (3crs)	120 (3crs)	240 (6crs)
<b>Total Learning Time(Basic Level)</b>	<b>840</b>	<b>840</b>	<b>840</b>	<b>840</b>	<b>840</b>	<b>840</b>	<b>880 (22 crs)</b>	<b>880 (22 crs)</b>	<b>880 (22 crs)</b>	<b>1,640 (41 crs)</b>
<b>• Learner Development Activities</b>	120	120	120	120	120	120	120	120	120	360
<b>• Additional courses/activities provided by schools, depending on their readiness and priorities</b>	Not more than 40 hours for each year						Not more than 200 hours for each year			Not less than 1,600 hours
<b>Total Learning Time</b>	Not more than 1,000 hours for each year						Not more than 1,200 hours for each year			Not less than 3,600 hours for a total of 3 years

\* Source: The Ministry of Education, Thailand, 2008, p. 25



### C. Thailand's National Curriculum and Global Citizenship Education

The content of Global Citizenship has always been included in the Curriculum B.E. 2503 under the topic of citizen; in Curriculum B.E. 2544 (A.D. 2001) and the Core Curriculum B.E. 2551 (A.D. 2008), it was included in social studies, religion, and culture. Curriculum stipulates that learners have knowledge and an understanding of political domination system, the democratic form of government under a constitutional monarchy, the characteristics and the importance of good citizenship, multicultural society, Thai traditions and culture, values, and rights, duties, and freedom for the achievement of peace in Thai society and global community.

Moreover, the 10th National Economic and Social Development Plan (B.E. 2550–2554) mentioned that development of human resources should focus on morality, public mindedness, mental and physical health, and intelligence and emotion for students to well adapt to global changes. In addition, Thai Education Ministry established the development of core capabilities required for 21<sup>st</sup> Century as its main policy. The core capabilities refer to having morality, being proud as a Thai citizen, being critical, having creative skills for problem solving, having ICT skills, and being able to be peaceful and cooperative with others. These factors about the management of Thailand's Curriculum were confirmed again with the interviews with policy makers of the Education Ministry.

Global citizenship education through the curriculum or teacher training has its focus on the improvement of learners to help them meet global needs and keep up with the global situation by developing their competitiveness and pride as Thai people and decentralization of education administration under rapidly changing circumstances. Hence, by the end of B.E. 2552 (A.D. 2009), the Ministry of Education began the World-Class Standard School Project.

World-Class Standard School is a school that helps learners acquire desirable characteristics required in the global world, in accordance with the vision of the world Declaration of Education for all of UNESCO Jomtien 1990. It is where students learn to know, to do, to live together, and to exist together. based on the desirable characteristics identified in the Basic Education Core Curriculum it strives to cultivate healthy, smart, potential global citizens who are mentally and physically strong. World-Class Standard schools established the following goals.

1. Learners are cultivated to be qualified citizens. They are helped to live as happy Thai citizens in the new global society with the development of skills and potential in science, technology, and communication for their self-independence and competitiveness.
2. Schools are upgraded to high quality to meet international requirements. They comply with the national TQA (Thailand Quality Assurance) and have access to modern holistic education administration. The economy, society, culture, religion and politics are integrated for the national development in a sustainable way.
3. Schools focus on the differences of students' potential and place an emphasis on learners who show improvement in the school-based curriculum. They acquire technology for media and equipment to keep up with globalization.
4. Administrators, teachers, supervisors and personnel receive training continuously in appropriate and varied patterns and methods.
5. Schools develop partnerships or networks with schools at local, national and international levels for mutual exchange and development through learning activities.

Office of Basic Education Commission has stipulated the guidelines in developing schools to World-Class Standard in 2 aspects: curriculum and administration. In the aspect of curriculum, schools apply the principles and concepts of the Basic Education Core Curriculum 2008. Students learn the 8 key learning domains and elective subjects and participate in extracurricular activities through the following five learning steps.

1. Learning to question focuses on developing lifelong learning, especially critical thinking skills. Teachers encourage students to be more observant and help develop their questioning skills.
2. Learning to search focuses on investigating, inquiring and experimenting through collecting data from various sources. Teachers help enhance analyzing skills and skills for integrating data.
3. Learning to construct focuses on students' deductive reasoning skills to form theories and other methods of thought construction.
4. Learning to communicate focuses on students' communication skills (oral and written). It helps them to develop their presentation skills and uses technological aids to help them enhance their communication effectiveness.

5. Learning to serve society helps students to enhance skills as good citizens, and develop a sense of serving the public.

#### 4. Summary

The current situation of the national-level curricula of Korea, Indonesia, and Thailand as well as global citizenship education has been examined in the previous chapters. The characteristics of the current global citizenship education presented in the curriculum of each country is as follows.

First, all three countries are gradually including global citizenship education as an important topic in curriculum. The curriculum of each country introduces globalization and the qualities of global citizens as an important topic or competency, starting from primary school level.

Second, all three countries do not explicitly or systematically state content related to global citizenship education. While they all deal with global citizenship education as a part of 'Civic Knowledge', it is hard to find a systematic attempt to make a shift from citizenship education at the national level to global citizenship education in accordance with globalization. Korea and Thailand are approaching globalization in response to the challenges from outside of their countries, and in Indonesia, the tendency to place their distinctiveness (ethnic diversity) before globalization is notable. In other words, there is a tendency to approach global citizenship education from within the national boundaries.

Third, such tendency can act both as the mutual basis and a barrier for the joint global citizenship education of Korea and ASEAN. As each country proposes basic understanding of democracy, respect for diversity, human rights, equality, peace, and social justice as the major qualities required for a citizen, these qualities can lead to themes for joint global citizenship education. However, if the content is limited to the qualities of a national citizen rather than a global citizen and if qualities specific for global citizens are postulated (for example, by emphasizing qualities that are specific to global citizens such as the quality of a citizen to reinforce international competitiveness or a quality to settle international

issues caused by globalization), there is a high chance of conflict between countries in the way of approaching the topics.

Therefore, there is a need to propose topics for joint global citizenship education by thoroughly examining the similarities and difference between countries through the analysis of characteristics of students' global citizenship examined from the interview results.

# IV

## Global Citizenship of Secondary Students in Korea and ASEAN

1. Korea
2. Indonesia
3. Thailand
4. Summary

여 백

In this chapter, the global citizenship of Korean, Indonesian, and Thai students will be examined based on the interview results.

## 1. Korea

### A. Overview of Interviews

Our research team conducted interviews with Korean students and teachers in order to understand Korean students' characteristics of global citizenship in December 2014. Since we already conducted interviews in Thailand and Indonesia in November, we tried to select schools with similar socioeconomic backgrounds or characteristics in Korea (for example whether they are a UNESCO partner school or not).

<Table IV-1> Overview of the Korean Participants

Affiliation	Participants			Other Characteristics
	Nickname	Gender	Age/ Born Year	
Middle School A	Kms(Korean middle school student)1	M	born in 2000	
	Kms2	M	born in 2001	
	Kms3	F	born in 2001	
	Kms4	F	born in 2001	
	Kt(Korean teacher)1	F	early 40s	a graduate of education of college, 17 years of teaching career, currently teaching ethics
High School B	Khs(Korean high school student)1	M	born in 1997	
	Khs2	M	born in 1998	
	Khs3	F	born in 1998	
	Khs4	F	born in 1998	
	Kt2	M	early 40s	a graduate of college of education, 14 years of teaching career, currently teaching ethics

<Table IV-1> shows the overview of the research participants. The researchers visited School A and B, where four students (two male and two female) and one teacher were interviewed. The background and characteristics of each school are as follows.

School A is a middle school located in southern Seoul. The following is the description of School A posted on the 'School Information Management System', the website of the Ministry of Education for overall information of schools. First, many students are recipients of basic living support and come from families of low economic status or families with a single parent, and they show lack of interest in studying. Second, even under such difficult conditions, with a great deal of effort of the school staff and teachers, students' scores on the achievement tests improved in 2013, so the rate of unqualified students for the nationwide scholastic achievement test dropped to 2.3% from 4% of the previous year. Third, School A concentrates on improving the students' basic attitude, and it runs various programs for their personal and emotional cultivation (Ministry of Education, 2015). At School A, a student in grade eight in middle school and an ethics teacher with 17 years of teaching experience were interviewed. The interview took place in the conference room next to the teachers' office.

School B, located in the northern part of Seoul, is an attached high school to a college of education, and it is designated as a permanent study center by the Ministry of Education. The following is the description of School B posted on the 'School Information Management System', the website of the Ministry of Education for overall information of schools. First, although many students come from families of social consideration system and with working parents and the education disparity between students is extreme, School B is highly preferred. Thus, they have insufficient classrooms and the average number of students per class is 42.29 based on the data of 2012. Second, it also lacks facilities like a gym or cafeteria. Third, teachers are professional and they take pride in teaching. They maintain strong ties with each other, and they are involved in active communication. Most of them are involved in supporting classroom teaching, devising textbooks, or writing test items for the nationwide scholastic aptitude test, so the parents and students show great trust in them. Fourth, many programs are continuously operated in this school: 'Happy School for School Violence Prevention' for reinforcing personality education which focuses on experience and



practice; 'Happy School Program 2' for reinforcing arts, music, and physical education; 'Happy Project 3' for consolidating students' autonomy. Fifth, students have received education for global understanding since the school was designated as UNESCO ASPnet (UNESCO Associated Schools Project Network) in 1963 (Ministry of Education, 2015). At School B, two students in grade 11 in high school and an ethics teacher with 14 years of teaching experience were interviewed. The interview took place in the conference room next to the teachers' office.

All interviews and observations were saved onto a computer by one of the researchers, and the contents were voice-recorded for further analysis.

## B. Interview Results

### a. Perception of Qualities of Global Citizen

The students who participated in the interviews were aware of the term 'global citizen' from various sources. There were discrepancies in the answers of the middle school students and high school students. Middle school students answered, "I have heard of the term somewhere" while high school students talked about global citizen in relation to what they learned at school.

The middle school students perceived the term as "someone who helps others across the borders (Kms1)", "a member of the globalized community" (Kms2), or "a member of the global society with no borders in between the countries" (Kms3).

The high school students related global citizen to what they learned in social studies. They responded, "Global citizens' behavior is discussed in the subject of law and politics" (Khs1), "I have encountered the term in the grade 10 social studies textbook" (Khs4), and "I have encountered the term in books other than textbooks" (Khs2).

The middle school students emphasized equality of international relationship, expansion of the understanding of one's own country, and cultural diversity when asked what makes a good global citizen.

First, a middle school student who emphasized 'equality of international relationship' said, "I believe understanding each country and striving equality are the keys in t.he worldwide

integration” (Kms1). The student explained that “Globalization is the harmonization of countries and cultures based on co-existence and mutual understanding. It is not about one culture replacing another” (Kms1).

Next, the middle school student who emphasized ‘expansion of the understanding of one’s own country’ explained that “Global citizens share the cultures of each other’s countries. For the positive and active exchange of such cultures, they should have a good understanding of their own culture so that they are able to introduce positive aspects of their culture to others and choose whether to accept certain cultures or not” (Kms3).

In addition, the middle school student who stressed ‘cultural diversity’ explained that “understanding one’s own culture and that of others will make it possible for them to compare the different cultures and decide whether to accept other cultures or not” (Kms2).

High school students emphasized cultural diversity, social justice, global issues, love for humanity, and peace as the key qualities for a good citizen.

First of all, a high school student who emphasized ‘cultural diversity’, argued people should be respectful and considerate of other countries. One student said, “Global citizens should be able to respect the culture of other countries; their awareness of citizenship should be at the global level rather than national level” (Khs3). Another student suggested, “I believe true global citizens should not be only concerned about their own country. They should pay attention to other countries as well.” (Khs2).

These two students added, “It is not only true for Korean students but also for students of other countries.” (Khs3), and “People should understand that although their own culture is typical and universal in their own community, it may not be so from the perspectives of other cultures.” (Khs2).

Next, a high school student who emphasized ‘social justice’, suggested that we need common human values or universally agreeable values and proposed ‘social justice’ as one example of such values. The student argued, “People should be aware that social justice is not a concept that is applicable only to their own country. It is applicable to all countries. In other words, social justice is a universal concept used worldwide.” (Khs2).

A high school student who emphasized ‘global issues’ explained that “the news or issues of the international society are easily accessible and thus help people become interested in

global issues. Therefore, when introducing global citizenship, global issues will play a significant role.” (Khs1).

This student added, “Peace is desired by everyone, and the war is the most absurd idea. Therefore, I believe ‘love of humanity and peace’ are the most important global issues” (Khs1). The student also said, “As I am interested in the international issues, I look into news articles or books, and I learned that people who behave with love for humanity are the true global citizens” (Khs1).

#### b. Perception of Globalization

The middle and high school students perceived globalization as a part of their present life. Regarding globalization, middle school students remarked, “Rather than understanding the positive aspects of globalization, we just follow the textbooks that tell us ‘the world is being globalized’” (Kms4) or “It looks like globalization is a positive thing as it seems equal for everyone, but I am not sure of the reasons” (Kms2).

In a similar vein, the high school students said, “All countries are being globalized” (Khs2), “Globalization has been in progress since we were born” (Khs1), “Watching business news or IT news makes me realize the world is being globalized, but I don’t feel anything different in everyday life” (Khs4), and “Globalization does not make much difference, but since everyone is talking about globalization, it seems like we should be somehow prepared for it” (Khs3). The students appear to be aware of the need to be prepared for globalization.

In relation to the practical meaning of globalization rather than its literal meaning, the students provided various experiences related to globalization.

First, one middle school student said, “I experience globalization when I see street signs or museum notices that are written in various foreign languages for people from different countries” (Kms4). Others said “seeing many foreigners in the apartments” (Kms3) or “hearing foreign languages in the street” (Kms1) are the examples of globalization.

One middle school student said, “I experienced globalization when I took a tour of a museum in a foreign country, listening to an audio guide recorded in Korean” (Kms2). This student explained, “I was able to listen to the Korean-language audio guide because it is not just Korea, but all other countries that have been globalized. Therefore, I believe all

countries should work together for globalization” (Kms2).

The high school students, on the other hand, focused on economic and cultural activities and gave relatively more specific explanations. From the perspective of economic activities, they said “Foreign enterprises such as Costco, McDonald’s, and KFC launching in Korea is an example of globalization” (Khs2), “The products of Korean companies such as Samsung and LG being popular in other countries is also an example of globalization” (Khs4), and “Many people are buying products directly from abroad on Internet with the help of globalization” (Khs3).

From the perspective of cultural activities, the high school students mentioned, “Recently, I enjoy listening to foreign songs with my cell phone. I am getting more and more pop songs saved in my cell phone” (Khs1) and “Korean wave or K-Pop is spreading throughout other countries” (Khs3).

The middle and high school students in general were found to have a positive perception of globalization.

The middle school students showed expectations about globalization and said, “It is a positive thing because the more actively the cultures are exchanged, the closer we can be with people worldwide. Although I cannot explain why, I believe globalization will enrich the Korean culture as well” (Kms3), and “While there may be some conflicts between countries, at least there will not be a war, so globalization is a positive phenomenon” (Kms1). A high school student perceived globalization positively as people can see, hear, and feel a wider range of things.

The high school students explained globalization should be positively perceived, saying that “As globalization is an unstoppable and inevitable phenomenon, we should have a positive perception of it and make efforts for its development” (Khs4), and “Considering that all countries are being globalized, if we start perceiving globalization in a negative way and implement policies against it, this may have an adverse effect on us. This may also cause confusion for people who are already used to the idea of globalization” (Khs2).

Some high school students, however, pointed out the negative aspects of globalization. They argued, “Powerful countries and others with less power do not benefit equally from globalization. Also, not everyone within a social community or a country benefits equally

from globalization. This is why I think globalization has some negative aspects” (Khs3) and “My grandmother is having difficulty as there are many cases where English is used in everyday life. She especially has difficult time saying things with English names. As long as such things are not considered, globalization is a negative phenomenon” (Khs1).

### c. Perception of Global Citizenship Education

In relation to school education and global citizenship education, the middle school students responded they learn about global citizenship in the ethics and social studies classes.

The middle school students said, “I learned in the ethics class that if a culture violates human dignity, it is necessary to determine whether to accept the culture or not” (Kms1) and “It came across in the ethics textbook that we should not discriminate against others. Social studies is usually about the history” (Kms2).

Some high school students encountered the concept of global citizenship education in a second foreign language class. One student explained, “It was an memorable experience to learn French from native French speaking teachers, do activities related to French culture, and write letters in French to my Vietnamese friends through international exchange in the French class” (Khs1).

Some students encountered ‘the cultivation of global citizenship’ through extracurricular activities such as reading. The high school students who participated in the interviews learned about global citizenship through education for international understanding. One student said, “I was able to understand ASEAN countries and global citizens better when I spent an hour with a Thai friend, who visited my school through CCAP (Cross Cultural Awareness Programme) run by UNESCO. We tried on the traditional costume of Thailand and had Thai food together” (Khs3).

Some students favored their experiences with foreigners outside school. These students explained, “We once went to flea market held by foreigners at the City Hall Square. I had a chance to think about global citizenship then” (Khs4) and “It is fun to visit flea markets held by foreigners at Itaewon or Daehak-ro” (Khs3).

Students who traveled abroad with their parents or lived abroad responded they experienced globalization when travelling abroad. These students said, “I lived in Belgium

for two years and I am often reminded of what I experienced there” (Khs2) and “I realize people are living in every part of the world when my uncle visits me from the States or when I go visit him” (Khs3).

#### d. Characteristics of Humanity

When asked whether everyone should be respected regardless of race, culture or religion, all students said “yes”, but the middle and high school students showed discrepancies in their answers.

The middle school students emphasized respect for others no matter what, saying “Discriminating against others based on their race, culture or religion is an obstacle to globalization, and it is definitely not something for global citizens to do” (Kms4) and “Everyone should be respected” (Kms3).

While some high school students agreed that “people should not be discriminated against” (Khs3) and “being a human is a good enough reason for everyone to be respected” (Khs2), they emphasized that “cultures that neglect universal human respect should not be respected” (Khs3). For example, they placed human rights or love for humanity before the cultural distinctiveness by emphasizing, “We need to restrict cultures that discriminate against women or that do not take life-threatening activities seriously and people who violate other people’s rights” (Khs3) and “Changing cultures in a positive way is a human right” (Khs4).

When asked if they respect others who have different race, ethnicity, culture or religion, everyone said “yes”.

One student who visited a mosque emphasized her respect for other cultures by sharing her experience of “borrowing a long skirt after being instructed not to enter the mosque in a revealing outfit” (Kms4).

They answered that as they come in contact with people from other cultures, they will be able to respect and understand each other better. They added, “As I run into many foreign workers around the factory nearby my place, I see them as my neighbors and I am friends with their children” (Khs4) and “Prejudice is caused by the lack of knowledge and this may lead to discrimination” (Khs2).

When asked if they think Koreans in general respect others who have different race, ethnicity, culture or religion, however, their answers were somewhat negative. In other words, they think while they themselves respect others, some of the older generations or their friends are not like them. One high school student remarked, “Given that I do not have a friend who hates people from other cultures, I think all my friends believe they should respect others and try to respect them. However, some adults are not like that” (Khs3).

#### e. Characteristics of Global Identity

When asked about their identity in relation with how they define and construct their community, both middle and high school students showed the strongest sense of belonging to Korea among Korea, Asia, and the world. The middle school students had different sense of belonging based on the size of the community, and most of them felt strongest sense of belonging in the order of ‘Korea–Asia–world’. The high school students’ sense of belonging to Asia and the world varied in their degrees.

When students were asked about the concept of ‘the Korean race’ combining the South and the North, they showed a strong sense of belonging to the concept. A middle school student explained, “Although the country has been separated for about 60 years, I still feel a strong sense of belonging as well as an identity as the South and the North are being emphasized as one ethnic group in our history” (Kms3). A high school student also pointed out “the importance of belonging to the same ethnicity group” (Khs2).

Regarding their identity as an Asian, students showed interest in the neighboring countries such as Japan and China. They explained, “It is because we come across these countries in our daily lives” (Khs1), and especially with Japan, they believed, “Students have a great understanding of Japan because of the historical issues such as Dokdo or Japanese colonial era” (Khs4).

When asked about ASEAN, most students showed a lack of knowledge with ASEAN. However, some students said they learned about the countries in social studies class, and one middle school student said, “I have heard of it from the advertisement of World Vision fundraising” (Kms4). The students showed interest in the individual countries of ASEAN rather than ASEAN as a whole. In addition, they were familiar with or had knowledge about

the countries they were interested in, and some were having exchanges with people from such countries. Some examples include a student who “has become pen pals with an Indonesian friend [he/she] has met at an international conference” (Kms4), a student who “wishes to learn more about Thailand after doing a research for a performance assessment” (Kms2), and a student who “became interested in Cambodia and Angkor Wat after doing a project” (Kms3). Some students had friends in Philippines and Indonesia, and many of them have traveled around Thailand or plan to go on a trip to Thailand after graduating from school.

Some students responded they “learned about Asian countries [they] did not know of before by watching the Asian Games” held in Incheon in 2014 (Kms4). One said, “After watching the Asian Games, I became highly interested in Asian countries” (Kms4), and another said, “The cultures of other countries are similar to our culture in terms of the historical sites or life style” (Kms1).

In comparison to Asian countries, the students were more interested in Western countries. However, they found themselves to be more knowledgeable about Asian countries than Western countries.

#### f. Characteristics of Participation

The students provided diverse issues as specific examples regarding current international problems. The middle school students gave the examples of the problems of terrorism, environment, and Muslim countries which are represented as IS. The high school students provided specific examples of the problems and explained their causes. First, there was a student who presented problems of a religious conflict and Gaza Strip. This student emphasized, “It is possible to have different views between religions, yet problems would arise if people try to settle the conflicts by using force. People should not behave selfishly and they need to make compromises” (Khs2). Second, there was another student who talked about a problem of IS. This student pointed out, “Extreme attitudes such as beheading the hostage can be the biggest problem in the current international society” (Khs2), yet confessed it is difficult to provide specific solutions. Third, there was a student who presented a problem related to environment. This student explained, “While developed



countries, having already been developed enough, just need to focus on projecting their own environment, there may arise conflicts regarding environmental issues between developing countries as they are still being developed. These countries should make compromises to settle the issues.”

It was found that students had a notion that they can take part in activities as global citizens both by taking a personal approach and taking an approach based on the framework and system of the society. In general, however, it was explained that participation through utilizing the Internet at the level of individual can be more actively carried out. Some of the middle school students gave examples of participation at individual level including “posting messages on the portal site to donate Happy bin” (Kms4) and “buying Christmas seals and the fruit of love badges” (Kms2). The high school students also mentioned Happy bin (Khs3).

One high school student said, “While we can actively participate by posting messages on the Internet or using SNS, we can also make passive participation by clicking ‘Like it’ for opinions we like” (Khs1). The activities we carry out in our everyday life such as not letting water run when we brush our teeth or making small donations are also understood as participations that students can make.

### C. Characteristics of Korean Students’ Citizenship Presented in the Interviews

The characteristics of Korean students’ citizenship presented in the interviews can be summarized as follows.

First, Korean students come across the concepts of globalization and global citizens via various sources, and they encounter such concepts in their everyday life. They have relatively positive attitude for globalization, yet they tend to accept it due to its inevitability.

Second, Korean students believe they receive global citizenship education in various ways at school. They indicated their experiences with global citizenship education through club activities or extracurricular activities in addition to school subjects such as the ethics, social studies or second foreign language.

Third, the middle and high school students showed discrepancies in their answers regarding Humanity. While the middle school students tend to believe everyone should be

respected no matter what, the high school students believe cultures that harm universal human rights should not be respected. When asked if Koreans in general respect others, some students believe the older generations, compared to adolescents, do not respect other cultures.

Fourth, in terms of Global Identity, they show the strongest sense of belonging as a Korean citizen. It is notable that they think of South Korea and North Korea as belonging in the same ethnicity group. They are also very proud of Korean traditional culture, and they show great interest and knowledge of the Eastern Asian countries (Korea, China, Japan).

Fifth, in terms of their perception of participation in the issues of the international society, the Korean students are aware of the issues of the international society from diverse perspectives, and they are highly willing to participate in settling such issues. One thing distinctive about Korea is that many students suggested the Internet and SNS as a way of participating.

## 2. Indonesia

### A. Overview of Interviews

The research team conducted interviews about perception of global citizenship with 15 high school students and four middle school students by visiting School A and School B located in Indonesia from November 10<sup>th</sup> to 13<sup>th</sup>, 2014. To examine global citizenship of Indonesian students from diverse perspectives, interviews with three teachers in charge of citizenship education were conducted in addition to in-depth student interviews and two class observations. The selected schools were recommended by the Indonesian National Commission for UNESCO. School A and B are both a part of Associated Schools Project net, carrying out various programs for the improvement of world peace, which is the ideology of the establishment of UNESCO. Both schools, located within a ten-minute-drive from each other, belong to the same administrative district of Jakarta, yet students of each school come from different social-cultural backgrounds.

School A, which is an Islam school, has a mosque. Upon entering the main gate of school, the mosque is found in the center, with a middle school on its right and a high school on its left. Eleven high school students, selected by the school among the voluntary applicants, were interviewed at School A. Following the principal's welcoming speech and students' presentations about their activities with UNESCO Schools Project net, student interviews were conducted in the school conference room, with the attendance of the principal and the teacher in charge of UNESCO Schools Project net. The interviews were mainly conducted in English, and two questions were translated from Korean to Indonesian. After the student interviews, class observations were made. The contents of the class were translated from Indonesian to Korean. Finally, the interviews with two teachers in charge of citizenship education were conducted with a translation between Korean and Indonesian.

School B, which is attached to a college, is not a religious school like School A. School B also comprises a middle school and a high school. At School B, four high school students and four middle school students were interviewed. The interviews were conducted with the attendance of a teacher, and they were followed by an interview with a high school and a middle school teacher. Both student and teacher interviews were conducted in English, with some translations between Korean and Indonesian. The <Table IV-2> gives an overview of the Indonesian participants of the research.

<Table IV-2> Overview of the Indonesian Participants

Affiliation	Participants			Other Characteristics
	Nickname	Gender	Grade	
School A	lhs(Indonesian high school student)A1	M	Grade 10	
	lhsA2	M	Grade 11	liberal arts
	lhsA3	F	Grade 10	natural sciences
	lhsA4	F	Grade 12	natural sciences
	lhsA5	F	Grade 12	natural sciences
	lhsA6	F	Grade 12	natural sciences
	lhsA7	F	Grade 12	natural sciences
	lhsA8	F	Grade 11	liberal arts

Affiliation	Participants			Other Characteristics
	Nickname	Gender	Grade	
	lhsA9	F	Grade 12	liberal arts
	lhsA10	F	Grade 11	liberal arts
	lhsA11	F	Grade 12	
	It(Indonesian teacher)A1	M		in charge of teaching Pancasila and Civic Education, in teaching profession since 1996, has taught at this school for 14 years
	ItA2	M		in charge of teaching Pancasila and Civic Education, has taught at this school for 21 years
School B	lms(Indonesian middle school student)1	M	Grade 8	
	lms2	M	Grade 8	
	lms3	F	Grade 8	
	lms4	F	Grade 8	
	lhsB1	M	Grade 11	
	lhsB2	M	Grade 11	
	lhsB3	F	Grade 11	
	lhsB4	F	Grade 11	
	ItB1	M		in charge of Pancasila and Civic Education
	ItB2	M		in charge of Pancasila and Civic Education
Education Ministry	2 experts of curriculum, 1 lead writer of textbooks, 4 officials of Ministry of Education			

\* The Indonesian students were not asked to provide their religion.

Student interviews were conducted on the basis of six analysis frameworks of global citizenship (qualities of global citizens, globalization, school education of global citizens, humanity, global identity, participation). The interviews were voice-recorded with the permission of the interviewees and school, and English and Korean parts were used for the analysis. The analysis was made according to the six analysis frameworks of global citizenship.

## B. Interview Results

In this chapter, the interview content of 19 Indonesian students is presented in terms of qualities of global citizens, globalization, school education of global citizens, humanity, global identity, and participation.

### a. Perception of Qualities of Global Citizen

To examine the students' perception of global citizenship, they were questioned whether they have heard of the term 'global citizen'. The students who participated in the interview were unfamiliar with the term, and most students responded they have not heard of the term before. Few students at School A nodded to indicate they have heard of the term, but no student was able to explain the term 'global citizen'. None of the middle school students at School B responded they have heard of the term, and one student in grade 10 said he/she encountered the term in the newspaper. On the other hand, everyone who participated in the interviews said they have heard of globalization. They added they have learned about it at school. The students interpreted global citizenship as citizens of global world in relation to globalization and global citizen. However, they still had difficulty explaining what global citizen is.

Students at School A recalled terms such as "community", "politics", "community where many cooperate to settle global issues", "creativity" and "tolerance" in relation to global citizen. While it is clear why students would relate these terms with globalization or global citizen, it is hard to say that the students have a clear understanding of global citizen.

To more thoroughly examine the students' perception of global citizen, they were asked to choose what they believe the most important quality for a global citizen is from the list of cultural diversity, global issues, knowledge, freedom, equality, environment, social justice, honesty, humanity, and peace.

Nineteen students gave varying answers, and each of the qualities was selected by at least one respondent. Students who chose the same quality gave different reasons. A male student in grade 11 chose peace and explained "we need to live peacefully." A female student in grade 12 at the same school saw that social justice is the most important and explained

“honesty should be placed before freedom”. Based on students’ responses, a diverse spectrum of global citizenship was witnessed.

#### b. Perception of Globalization

The students who participated in the interview were very accepting about the concept of globalization. Middle school students informed the interviewer that they learned about globalization in ‘Pancasila and Civic knowledge’ in grade 6. In addition to this, high school students said they again learned about globalization in ‘Pancasila and Civic knowledge’ in middle school curriculum. They also added Internet, books, television and other media served sources for leaning about globalization.

The students demonstrated mixed perceptions of globalization. When asked about their perception of globalziation, most of them began answering with positive reaction. However, a couple of students mentioned the negative influences of globazliation. A middle student from School B was concerned that globalization may negatively influence Indonesian traditions or values. Another middle school student pointed out a drawback saying that the increased exchange caused by globalization may lead to more conflicts or even a war. For the positive aspects of globalization, they pointed out that people would become more open minded, that there are more ways to solve international disputes other than a war, and that there would be increasing mutual exchange.

#### c. Perception of Global Citizenship Education

All of the students who participated in the interview said they learned about globalization at school, in grade 6 and 9. However, they did not relate what they learned about globalization with global citizenship education. In other words, they seemed to understand globalization as one of the subjects they learn through school curriculum, rather than viewing it as knowledge required as a global citizen.

Besides the school curriculum, students were participating in various activities through the programs of Associated Schools Project net. For example, some students participated in the International Essay Contest for Young people, an international writing contest

sponsored by GOI Peace Foundation, while others organized campaigns to help with typhoon damage in the Philippines. As a local community activity, students participated in Go Green Community Project in which they carried out environmental education to their peer students and children in Halem. The students believed each program addressing different themes had its own unique value.

#### d. Characteristics of Humanity

Humanity is a broad concept encompassing human dignity, universal human rights, tolerance of other cultures and religions, and love for peace (Kim et al., 2013, p. 27). In this study, the degree of tolerance of other cultures and religions and a sense of discrimination against religions, ethnic groups, races, and genders were the main focuses.

The students agreed without any hesitation that all people should be respected regardless of race, gender, ethnicity, culture, and religion. They were very eager to give a positive answer. However, high school students gave additional explanations; they acknowledged the possibility that they could have discriminated against others regarding religion, ethnicity, race or gender with no such awareness. One high school student answered he/she respects almost everyone except for terrorists or criminals.

Answers to the question whether they think they are respected by others varied according to their school levels. All 4 middle school students said that they feel they are being respected. Yet high school students of both School A and B gave varying answers. One said “Others do not respect me as much as I respect them” and another reflected on the discriminatory experience based on religion. One student said the friends who do not believe in Islam accuse people believing in Islam of being violent and prone to causing wars and added that while he/she can make friends with others regardless of their religion, there are friends who do not agree with him/her.

The students, regardless of their school level or gender, believed Indonesian people discriminate against others with different culture, religion or race. When asked if Indonesian people respect others regardless of race, gender ethnicity, culture, and religion, students’ answered “No” unanimously. One middle school student shared his/her experience when a restaurant owner refused to take a guest’s order due to race issues and took the order of

the guest who arrived later first. One high school student argued that religious conflicts are the most serious and that conflicts within Islam are quite severe.

#### e. Characteristics of Global Identity

If global identity is defined as placing one's identity as a global citizen before the national identity, then the students who participated in the interview did not demonstrate a strong global identity. Two high school students out of 19 interview participants identified themselves as global citizens while the rest identified themselves as Indonesian people. The two students explained that they perceive themselves as Asians in special occasions such as when they encounter Europeans, yet in general, there are not many cases when they perceive themselves as Asians. A high school student from School B recalled an episode of a French person asking him if he is from Thailand and explained other might mistake him as a Thai because both Indonesia and Thailand are Asian countries. However, he did not identify himself as an Asian on a daily basis.

The students wanted to learn more about Japan, Singapore, China and Korea. Some students chose Japan because of their "respect for other cultures" and "hard working culture". Others were interested in Japan because of their exceptional economic power. Some chose Singapore because of diversity, cleanliness, economic development, and safety. Some students were interested in China because of its high potential for economic development, and the ones who chose Korea said they wanted to learn about Korean culture including K-pop and kimchi. An exceptional answer came from a female middle student; she said "I am much interested in other cultures. It's because Indonesia is so special."

When comparing Western to Eastern cultures, 12 students were more interested in Western culture while 7 students showed greater interest in Eastern culture. 12 out of 19 students said they were more interested in western culture than eastern. When asked to evaluate their own knowledge about western and eastern culture, they said they knew more about eastern culture. In the interview, the West and the East were not systematically defined, and the students were not asked about how they distinguish between the West and the East. For the interview, the terms the West and the East were used with their conventional distinctions. All students were proud of Indonesian culture, saying "Tradition



is our identity,” “We need to preserve our tradition” of “Our tradition is our culture”. Such answers show students’ perception about their bond with traditions and the importance of preserving their traditions. All students participating in the interview valued the preservation and maintenance of Indonesian traditions. Next, the students were asked which is more important: maintaining Indonesian traditions or forming cosmopolitan culture. They argued for maintaining the Indonesian traditions, and one high school student said, “the unified, unique culture is not really a culture”. Accordingly, students believed that immigrants in Indonesia should be able to keep their own culture as long as it does no harm to Indonesia.

Then the students were asked which side they should take when Indonesian interests collide with the interests of the world. Students hesitated before answering the question. One student from School A who identified himself as a global citizen “It is a hard question as we are all citizens of the world”. The majority of students chose Indonesia over the world after long hesitation. A popular answer was that Indonesia is where they belong, and one student chose Indonesia over the world because Indonesia is not yet competent to settle issues compared to other countries. Although they made their choice as they had to choose one from the two, students said they would preferably try to find a way to help both Indonesia and the world.

#### f. Characteristics of Participation

The students considered diverse problems such as Ebola, discrimination, poverty, human rights, wars in Palestine and Syria, religious conflicts, and pollution to be pressing global issues. Unlike high school students who listed these problems without hesitation, middle school students took long time before answering the question. Only after given few examples by the interviewer, they chose one of the suggested examples or came up with new issues. The middle school students saw war, pollution, and tax problems related to imports and exports as global issues. When asked what kinds of efforts they can make to settle such global issues, they said there is not much that they can do to stop the war; they said they can still pray for peace. Regarding the environmental issues, they said they can plant trees or take a bike to school instead of a car. For poverty issues, they thought the priority is to change people’s perception and suggested writing a letter to the government as a way

of changing people's perception.

Compared to middle school students, high school students did not have much difficulty answering the questions. One male high school student from School B viewed racial discrimination as a major global issue and said countries like the States should not try to avoid racial problems. He added that it is necessary to share the information with friends and let others know of the issues of racial discrimination to solve the problems. A female high school student from the same school added that practicing tolerance and being open minded can be one thing that students can do to solve the discrimination problem. In addition, students from School A listed being a part of community, starting small campaigns, being open minded, and learning from other countries such as Germany, Belgium, and Japan as ways to solve the global issues.

### C. Characteristics of Indonesian Students' Citizenship Presented in the Interviews

The interviews with the 19 Indonesian students can be summarized as follows.

First, while Indonesian students were familiar with globalization, they were unfamiliar with the term 'global citizenship'. This might be because the term global citizenship is not directly dealt with in the school curriculum or because the students' intentions were lost in interpretation. However, it is worthwhile to note that while they found globalization very friendly and were able to accurately explain the concept, there was no case where global citizenship was clearly explained.

Second, Indonesian students showed diverse perceptions about values and attitudes regarding global citizenship. For the question asking about the most important quality global citizens should have, the students gave a variety of answers and reasons for their answers. Therefore, the students seem to have varying perceptions rather than an agreed idea about global citizenship.

Third, the students showed a tendency to have a stronger sense of belonging as an Indonesian citizen rather than a global citizen. Regarding questions about identity, their identity as an Indonesian citizen is much stronger than those as an Asian or as a global citizen. Although a bigger number of students were interested in the Western culture than in the Eastern culture, such interest did not have an influence on their perception about

their identity. As long as a global citizen is defined as an identity beyond that of a national citizen, none of the Indonesian students who participated in the interview perceived themselves as global citizens.

Lastly, regarding participation, the Indonesian students suggested specific and practical ways to participate in settling international social issues as students. Their participation in various activities of Associated Schools Project net can be accounted for such suggestions.

### 3. Thailand

#### A. Overview of Interviews

The researchers conducted interviews with the students enrolled in middle and high schools by visiting Bangkok, Thailand in November 2014. The interviews with teachers and policy makers of the Ministry of Education and classroom observations were conducted additionally to ensure the validity of the interpretation of the results of the student interview.

The overview of participants is shown in <Table IV-3>. As described in the table, the research team visited School A and B and interviewed 4 students (2 male and 2 female) and one teacher in each school. The selection of the schools was made on the recommendation of the Korea Education Center in Bangkok. It was common in both schools that students learned Korean language as a second language. School A is located in the southern part of Bangkok where the administrations including Thai Ministry of Education are located nearby. In School A, middle school students in grade 8 who were born in 2000 and 2001 and a social studies teacher with 27 years of teaching career were interviewed. Regarding the religion, one male and one female students were Christian and the rest were Buddhists. The interviews took place in the conference room.

School B is located in the northern part of Bangkok and the majority of parents were soldiers or policies, which are recognized as stable occupations in Thailand. This school was bigger and better equipped with a wide range of facilities compared to School A. Students moved about classrooms for classes, and classes were taught in relatively free atmosphere. In School B, students in 10th grade high school students born in 1998 were interviewed,

and they were taking Korean language class. In School B, a relatively young teacher with a four year teaching career was interviewed. All interviewees' religion was Buddhism. The interviews took place in the Korean language classroom.

As teacher interview followed student interview, additional questions were asked in the teacher interview for any of special remarks made by students. Interviews with students were conducted over a period of about 2-3 hours in the form of semi-structured group interviews, and Thai and Korean teachers helped with translations. The teacher was also interviewed in the form of a semi-structured for about 1 to 2 hours. When additional questions were needed, e-mails were exchanged for questions and answers which were translated into Thai and Korean. Interviews with policy makers in Thai Ministry of Education were conducted for 2 to 3 hours in Thai and English.

<Table IV-3> Overview of the Thai Participants

Affiliation	Participants			Other Characteristics
	Nickname	Gender	Age/ Born Year	
School A	Tms(Thai middle school student)1	M	born in 2000	Christian
	Tms2	M	born in 2001	Buddhism
	Tms3	F	born in 2001	Christian
	Tms4	F	born in 2001	Buddhism
	Tt(Thai teacher)1	F	early 50s	Buddhism, Graduate of College of Education, 27 years of teaching experience, Currently teaching roles of citizen and Buddhism
School B	Ths(Thai high school student)1	M	born in 1998	Buddhism, Attending Korean language class
	Ths2	M	born in 1998	Buddhism, Attending Korean language class
	Ths3	F	born in 1998	Buddhism, Attending Korean language class
	Ths4	F	born in 1998	Buddhism, Attending Korean language class
	Tt2	M	late 20s	Buddhism, 4 years of teaching experience, Currently teaching religion and history, In charge of observing religion class
Ministry of Education	2 curriculum specialists, 1 civic education expert, 2 international education experts			

Classroom observation was made in the religion classes of School B. The researchers prepared observation note in advance and directly observed the class at the back of the classroom, with the translator's explanation about class contents.

All interviews and observations were written and stored in the computer by one of the researchers and a separate voice recording was made to complement collected written data.

## B. Interview Results

This chapter intends to describe the interview results by distinguishing the indices of global citizenship including the perception of humanity, global identity, and participation from the contents about qualities of global citizens, global identity, and perception about school education, in order to learn about the current situation of global citizenship education.

### a. Perception of Qualities of Global Citizen

The first question is, "Have you ever heard of the term 'global citizen'?" Both middle and high school students who participated in the interviews said they have heard of it. All the them said they heard the term in "the first grade of primary school" for the first time. Based on the interview with policy makers in Thai Ministry of Education, it was confirmed that contents related to global citizenship education are included in the curriculum from the first grade of primary school.

Answers for the questions about the most important qualities of a global citizen varied. Among "Being knowledgeable about my country, knowing about the Asian countries, cultural diversity, understanding other countries well, knowledge of global issues, freedom, equality, environment, social justice, honesty, humanity, and peace", what they found the most important was "peace (Tms1)", "freedom (Tms2)", "honesty (Tms3, Ths1)", "humanity (Tms4, Ths2)", and "equality (Ths3, 4)", showing no correlations between the answers and age, sex or religion. However, it was found that students perceive values including freedom, peace, and humanity and attitudes to be more important than the cognitive domain such as 'knowing', 'understanding', and 'knowledge'.

As for the question asking who they think the most helpful person is in helping them

to be a good citizen, six students mentioned parents (Tms1, 2, 3, 4, Ths3, 4), three of them chose families (Tms2, 3, 4), two of them said school or teacher (Tms3, Ths1), and one student mentioned Buddhism (Ths2). From these answers, the influence of parents and family tended to be perceived as greater than that of teachers or religion.

#### b. Perception of Globalization

Special remarks were made when asked questions about the term ‘globalization’. All the middle school students answered they have never heard of the term. So we asked teachers the reasons. Teachers explained that middle school students might not understand the term because the Thai translations of the meaning of globalization differ between the middle school level and the high school level. However, when asked additional questions using the translation for middle school level, the male middle school students still answered that they have never heard of it. For them, globalization meant “developing world”. In this sense, globalization is a “positive” idea “as it meant a development for a better world”. As for the question about what they believe to especially important in the globalized world, all middle school students answered “we should change our way of thinking and acting to keep up with the global world”. In addition, Tms4 stated that “we should be able to accept cultures of other countries”.

Unlike middle school students, high school students responded that they have heard of ‘globalization’. Three of them (Ths1, 2, 3) said they learned about the term in social studies classes at 7th grade and one student (Ths4) learned about it from the 1st grade teacher, showing perceptual discrepancy with middle school students. Regarding what they believe globalization is, no discrepancy between middle and high school students was found as most of them (Ths2, 3, 4) said “development”.

#### c. Perception of Global Citizenship Education

When asked whether they have ever learned about globalization or global citizenship at school, all students answered that they have learned or are learning about it in social studies or religion subjects. As for students’ educational experience outside of school, they were

aware that they fostered the qualities of global citizenship in many different ways. Noticeable answers from middle school students were that some students (Tms2, 3, 4) perceived themselves as developing global citizenship through “religious activities” regardless of their religion. Others (Tms1, 2, 3, 4) perceived “donation” as an opportunity to develop global citizenship through extracurricular activities of helping orphans or people in poverty. In contrast, some high school students perceived that they cultivated citizenship through the media such as television (Ths1, 2) and the Internet (Ths3, 4). One student (Ths1) saw after school activities as a way of fostering citizenship. However, in the case of other high school students (Ths2, 3, 4), they said “it was more fun to learn at school” than from the media, and their experience at school was particularly associated with group activities. It was found that school education through student group projects and presentations was perceived more effective than teacher’s lectures.

#### d. Characteristics of Humanity

According to the results of the KICE 2013 study (Kim et al., 2013), among Thailand, Korea, Philippines, and Brunei, Thailand had the lowest average score for the response to “I believe that everyone should be respected regardless of race, ethnicity, culture or religion”. However, all the interviewed students agreed to the items saying “Everyone should be respected regardless of race, ethnicity, culture or religion” and “I respect everyone regardless of race, ethnicity, culture or religion”.

However, a discrepancy is found in the perception of reality. There were differences in answers to the item “I am respected by others regardless of my race, ethnicity, culture or religion”. For middle school students, the reasons were not related to race, ethnicity, culture, and religion but to breaking morality such as “misbehaving” (Tms1, 2) and “being impolite” (Tms4), showing their lack of perception of human rights. One answer (Tms3) saying “I am not respected because I am young” is notable. In case of high school students, while three students said they have not been discriminated, one student mentioned an experience of being discriminated because of religion and race. Ths3 attended the Islamic school where there was no respect for Buddhism such as Buddhist meditation and students were forced to comply with Islamic ways. In addition, he/she said he/she “felt foreigners saw him/her

as a person with no regulations or orders when travelling abroad”. However, all students agreed to the item saying “In general, Thai people are respectful to other people regardless of race, ethnicity, culture, and religion” In particular, middle school students perceived it as “the teachings of Buddhism.”

#### e. Characteristics of Global Identity

In order to examine the students’ identity as global citizens, interviewers asked with which group they felt the strongest sense of belonging and which country or culture they perceived themselves to be interested in and knowledgeable of.

For the order of groups with they feel strong sense of belonging among ethnicity, Thai citizen, ASEAN citizen, Asia citizen, and global citizen, five out of eight (Tms2, 3, 4, Ths1, 2) answered in the following order: “Thai – ASEAN – Asian – global citizen”. Some of answers included the orders of “global citizen–Asian–ASEAN–Thai” (Tms1), “Thai–global citizen–ASEAN– Asian” (Ths3), and “Thai–Asian– ASEAN–global citizen” (Ths4). The answers of the middle school students showed a tendency of answering in the ascending or descending order of the size of the community. In contrast, all high school students tended to recognize the group of ‘Thai’ to be where they feel the strongest sense of belonging with. In the results of the KICE research, Thai students showed their sense of belonging in the order of ‘Country(4.53)–Asia(4.21)–ethnicity(4.14)–global citizen(4.13)’. Also in the 2009 ICCS, only 77% of the Thai students identified themselves as Asian citizens while 94% of Korean students and 91% of Thai students did so. The interview results of this study also shows that Thai students tend to have a strong sense of belonging to Thailand rather than to Asia.

On the other hand, all the interviewees answered that they learned about the ASEAN at school (grade 7 at middle school, grade 5–6 at primary school). In contrast, not many students said they were interested in and knowledgeable about the ASEAN countries among Asian countries. Among Asian countries, they were interested in Korea (Ths1, 3, 4), China (Tms3, 4), Japan (Tms1, Ths2) and Singapore (Tms2). As for the Asian countries they were knowledgeable about,, they mentioned Korea (Ths1, 2, 3), Japan (Tms1, 4), Singapore (Tms2), China (Tms3), and Laos (Ths4). In other words, the students saw themselves as



having greater interest and knowledge about Eastern Asian countries such as Korea, China and Japan than the ASEAN countries. In many cases, there was a tendency that students saw themselves as being more knowledgeable about countries in which they are interested. While the students said they acquired knowledge about Korea through Korean language classes, they said they learn about other cultures by searching for data or studying themselves. It might be because all interviewees were taking Korean language class,

While the degree of interest and knowledge about Asia was similar, the answers for questions comparing Europe and Asia were different. All four middle school students answered they were more interested in Europe than in Asia but more knowledgeable about Asia than Europe. In case of high school, except for one student (Ths2), everyone showed interest in Asia, and all four students answered they are more knowledgeable about Asia than Europe. In other words, all the eight interviewees perceived themselves as being more knowledgeable about Asia than Europe.

All students were proud of the culture and traditions of Thailand. The answers to what culture and traditions they were proud of included “Songkran Festival (Tms1)”, “Ruikratong (Tms2)”, “the culture of respecting adults (Tms1, Ths2)”, “language (Tms3, Ths3)”, “greeting etiquette (Tms4)”, and “country of smiles (Ths4)”.

As for the preservation of traditional culture in the globalized world, 6 out of 8 students stated that preserving Thai culture is better than having a universal culture. The other two students mentioned that Thai culture and foreign cultures should coexist in harmony (Tms2, Ths3). The students who argued for the preservation of Thai culture explained that they need a culture to pass on to the future generations (Tms3, Ths2) and that Thai culture is the symbol of Thailand (Ths4).

All students were proud of the growing number of immigrants or foreigners in Thailand as it gives them an opportunity to let people of other countries know of Thailand. They also believed foreigners who come to Thailand can learn about culture and traditions of Thailand and it will have a positive impact on the economic development of Thailand. The participants stated that the immigrants in Thailand should either co-exist harmoniously with Thai culture or accept Thai culture rather than holding on to their own culture. It is similar to the results of 2013 KICE research. Kim et al. The score of Thai students to the item

“I believe immigrants living in my country need to be able to preserve their traditions and culture” was lower than the average.

In the case of Thailand, interests conflict with global interests, and all students said they would take their stance after thinking about the reasons. In other words, in the case of conflict, rather than taking the side of Thailand, they would compare the two cases or go for whoever is right. They also said they would make choices after thinking about the reasons for the conflict. When asked with specific examples, the tendency of responses differed between middle school and high school students. For the question “Is it better to develop the economy of Thailand for its interest even if it causes pollution or is it better to protect the environment even if it impedes the economic development of Thailand?”, all middle school students chose to develop the economy first before solving the pollution problem while all high school students place the environment in priority. These answers reflect the findings of 2013 KICE research. Thai students agreed to “Even if it’s for the benefit of the world humanity, I believe we should not do anything that causes damage to my country” more strongly than the average. The reasons behind their answers can be inferred from the interviews with teachers and policy makers. The policy maker and the teacher of School A saw that patriotism and global citizenship should coexist while the teacher of School B believed solving global problems and cultivating global citizenship are more important than developing international competitiveness or patriotism. Given that the policy maker’s statement reflects the basic philosophy of global citizenship in the curriculum of Thailand, the students of the teacher from School A, who believes in the philosophy, tended to put patriotism before world humanity. In contrast, the students of the teacher from School B showed a tendency to place world humanity before patriotism, which is in discordance with the philosophy of the national curriculum. It shows how the national-level curriculum may affect the students with teachers’ philosophy. Of course, it is difficult to generalize the results yielded from interviews with a small number of students.

#### f. Characteristics of Participation

The students identified “global warming (Tms1, Ths2, 4)”, “the domination of the world by authority (Tms2)”, “terrorism (Tms3)”, “crimes against women (Tms4)” “disputes

between countries (Ths1)", and "the gap between the rich and the poor (Ths3)" as international social issues.

Reflecting on what they can do to solve these global problems, middle school students recognized them as difficult to solve by themselves, yet "as long as everyone cooperates," they believed they can solve the problems. High school students gave more efficient answers. Ths1, who identified "disputes between countries" as a global issue, stated the problems can be solved "when people become good citizens, that is, when they become honest, comply with the law and rules". Ths2, who identified global warming as a global issue, believed "things will get better if people try hard". Ths4 said "saving water and electricity and car pooling" can be the ways. Ths3, who mentioned the gap between rich and poor, answered "if people spend according to how much they make," problems will be settled.

Unlike somewhat abstract solutions suggested for the problems in the international community, all students agreed with the item saying "With my attempt, I can help starving people in the world", and they responded the problems will be solved through "donation". Although Thai students had the lowest average score in 2013 KICE research, the students who participated in the interview for this study were highly willing to participate in the activities for global citizenship.

### C. Characteristics of Thai Students' Citizenship Presented in the Interviews

From the interviews with students, teachers, and policy makers, the characteristics of Thai students' global citizenship can be summarized as follows.

First, Thai students did not know much about globalization, but there is a tendency to perceive it in a positive way. They recognized it as a 'development' and perceived a need to change themselves to keep up with globalization. As for the perception of qualities of global citizenship, they put more emphasis on values and attitudes, rather than cognitive ones.

Secondly, Thai students have a positive perception about school education for the cultivation global citizenship. They were aware of how they learned about globalization and the qualities of global citizens and found the classes to be enjoyable. They liked classes with student activities rather than teachers' lectures. They also have positive perception of

various after school activities in addition to the curriculum.

Third, religion was found to have relatively great influence on Thai students' cultivation of global citizenship. Middle school students were aware of how they developed the qualities of citizens by helping others through religious activities. They mentioned Buddhism in their answers to various questions.

Fourth, middle school students showed a tendency to approach humanity from the perspective of morality rather than that of universal human rights. The students agreed that "Everyone should be respected", but they accused of their own misbehavior as a reason that not everyone is being respected in reality. It is notable that all Thai students gave a positive response to the reality of Thailand.

Fifth, as for global identity, it was shown that their sense of belonging to Thailand was strong, and they were highly proud of their cultural traditions. For Asian identity, students demonstrated higher interest and knowledge of East Asia (Korea, China, Japan) than the ASEAN countries. They were more Thai-centered and it was seen that identity as a Thai citizen was stronger than as that of a global citizen. In terms of their centeredness on their culture, their identity as a Thai was stronger than that of a global citizen; they believed foreigners living in Thailand should accept Thai culture and they said they would choose the interests of Thailand over the global interests in case they collide.

Sixth, when it comes to students' perception of the problems in international society and their participation, they were aware of the problems in the international society from various perspectives, yet their commitment to participation and appropriateness of their solutions were relatively low.

#### **4. Summary**

Comparing the findings of interviews with Korean, Indonesian, and Thai students, the students' perceptions of global citizenship were similar rather than different. In all the interviews with participants from the three countries, middle school students were merely aware of society and high school students provided concrete explanations of social issues

with support and evidence. Across all three countries, differences based on gender and religion were barely indicated.

In this section, we will explore the different characteristics of participants' answers by country as well as the commonalities of their responses. Based on that exploration, I will suggest a possible educational approach for the development of global citizenship of ASEAN students as well as Korean students.

#### A. Attitudes toward Globalization, Global Citizenship, and Global Citizenship Education

Regarding the participants' familiarity to and understanding of the concepts of globalization and global citizen, most of the participants have been exposed to the concepts and/or understand the meanings of the words. However, for some participants, the concepts were obscure. Korean students answered that they have been exposed to concepts from diverse origins. Indonesian students were more familiar with globalization than global citizen. Thai students gave opposite answers to those of Indonesian students. It needs to be identified whether translation or students' different cultural perceptions caused their diverse responses.

Despite any obscured understanding of globalization, the participants had rather positive attitudes toward globalization. However, a certain degree of differences can be identified through careful exploration. Korean students tended to regard globalization as exogenous and inevitable. Thus, their suggestions were mainly to maximize the positive aspects of globalization as well as minimize its negative sides. Students who were concerned about the negative aspects of globalization were likely to point out the deterioration of inequality and conflicts among the generations, which are caused by globalization. Compared to Korean students, Thai students were positive about globalization; they regarded it as a development. Some Indonesian students expressed concern about damage and destruction of traditional culture caused by globalization.

As for the definition of global citizenship, students provided diverse answers, which can be summarized by the perspective that people need to proactively change according to the changes occurring during the globalization era. The answers were various according to

students' nationalities. Korean students tended to emphasize the cognitive aspects of global citizenship, such as knowledge and understanding, whereas Thai and Indonesian students tended to emphasize the values and attitudes related to global citizenship. This finding can be analyzed in connection with the findings of the 2009 ICCS, in which Korean students scored higher on civic knowledge but lower on values and attitudes than Thai and Indonesian students.

To summarize all answers about the impact of schooling on the development of global citizenship, regardless of nationality, students tended to prefer presentation, discussion, and various field activities to learning in classrooms. Thai middle school students mentioned religious activities as their major experiences related to global citizenship. Their answers implied that religion may strongly affect students' perception of global citizenship.

## B. Characteristics of Global Citizenship

While the answers of the students regarding humanity, global identity, and participation were not much different from each other across the three nations, the national distinctiveness was found from the detailed answers of the participants.

### a. Humanity

Students agreed that people have to receive equal respect, regardless of their race, ethnicity, culture, and religion. Middle school students tended to agree with this idea unconditionally. Unlike them, high school students tended to assume particular conditions, regardless of their nationality. The condition is that neither culture nor religion is acceptable if they violate humans' universal rights. Some students shared their reflections on their personal experiences of treating people with equal respect, regardless of racial, ethnic, cultural, or religious differences. Mostly, students tended to agree with the universality of human rights as a standard for legitimate cultures and religions.

Aside from the topic of human rights, students gave varying answers to the question about respect. For example, for the question, "Am I respected?" Thai middle school students tended to give a response in relation to their morality. This tendency shows that Thai

students associate citizenship with morality. This is similar to the finding of 2009 ICCS which reports that Thai students showed the highest percentage of identifying good citizenship with morality. Also, Thai and Indonesian high school students provided cases of being discriminated because of their religion.

All of the Thai students gave positive answers, which were unique responses, to the question, “Do people in my nation respect all people regardless of race, ethnicity, culture, and religion?” They explained that they respect others because of the lessons they learned from practicing Buddhism. Compared to them, Korean and Indonesian students tended to provide negative answers. Korean students tended to attribute discrimination-related issues to their problems with relating to the older generation. Indonesian students explained racial discrimination in cases of conflicts among ethnic groups according to their religion and ethnicity.

Those responses reflected the different situations faced by the participants of the three countries, based on their nationality. Thai people are influenced by the lessons of Buddhism, which usually emphasizes tolerance of people of different religions. Also, they are more likely to face travelers from the world on daily basis than the Korean and Indonesian participants. By contrast, Korea is more likely to undergo a sudden transition toward a multicultural society. Thus, for Korean students, the idea of global citizenship seems to remind them of multiculturalism and multicultural education.

#### b. Global Identity

The types of communities to which students felt a sense of belonging are common among the participants across their nationalities. Their answers show differences according to their school levels rather than their nationalities. Middle school students show a different sense of belonging according to the size of their communities. They tended to have a strong sense of belonging to smaller communities than larger ones. High school students provided diverse answers regardless of their nationalities. Korean students had a sense of belonging to their ethnic groups as well as their nations. In other words, they had a sense of bonding to people in North Korea as belonging to the same ethnic group even though South and North Korea have been separated for about 70 years. While the students from the three countries have

a strong sense of belonging to their own nations, they do not show such sense of belonging to Asia.

To questions about the foreign country that they have an interest in, the participants showed a great interest in East Asian countries, such as China, Japan, and Korea. They had an interest in those countries by being exposed to the mass culture of the countries. Korean students tended not to provide a clear definition of ASEAN.

When the participants were asked to compare their interest between Asian and Western countries, they tended to show a bigger interest in Western society than in Asian society, regardless of their nationality. On the contrary, students tended to think that they have greater knowledge about Asian rather than Western society. While they admire Western culture, students seem to have a lack of interest in Asian culture as they believe they have knowledge about it due to the geographical adjacency of Asian countries.

All of the students answered that they felt pride in their traditions and cultures; however, they showed diverse answers to the question about the potential damage to their traditions caused by globalization. Korean participants tended to mention the importance of showing and spreading Korean culture outside of Korea, as well as being concerned about the damage to Korean traditional culture. Indonesian and Thai students tended to weigh the protection of traditional culture from the influence of other cultures more heavily than the spread of their culture to outside societies.

About the increase of immigrants, Thai students gave the most positive answers. However, when they were asked about the perseverance of their cultural identity, they showed similar responses to those of Korean and Indonesian students. All of the students from the three countries agreed that immigrants hold on to their cultural identities unless their culture hurts the traditional cultures of the countries to which they have migrated. About the questions of decision-making when there are the conflicts between universal interests and those of their countries, Korean students tended to advocate more for universal interests rather than for the interests of their country, compared to Thai and Indonesian students. The foundation of Korean students' idea is that the protection of universal interests will become the interests of all people in the long run.



### c. Participation

The participants' answers were different according to their nationality when they were asked about their willingness to participate in solving international problems. Korean students tended to suggest they would participate in solving international problems over the Internet. They tended to think that blogs and SNS can change people's opinions of the problems. Thai students preferred collecting donations as a method of participation. Indonesian students suggested actual activities as a method of participation. Their answers seem to reflect their actual experiences, and they seemed to have already participated in diverse international activities.

### C. Implications for Global Citizenship Education

We can come up with the following implication by analyzing the answers of the students from the three countries. First, high school students have clearer ideas and visions of globalization than do middle school students. Also, they tended to answer with more diverse and deeper support and evidence than did middle school students. Compared to high school students, middle school students have a more obscured understanding about globalization and global citizenship. Thus, teachers and educators need to provide concrete cases for middle school students, which can help middle school students to nurture global citizenship more easily.

Second, students seem to recognize that experience-centered education is effective. However, they do not seem to have a high level of willingness and efficacy to participate in solving international problems. Thus, teachers and educators need to provide students with various opportunities for learning through experience and methods for participation to help students understand global issues and be willing to participate in solving international issues.

Third, students need to be involved in education which assists them in solving problems when they face diverse conflicts, rather than being forced to learn only theoretically about the legitimacy of global issues. In this study, students tended to agree with generalizations without a doubt. However, they sometimes struggled to answer the questions and/or they

gave controversial answers when they were asked questions regarding conflict. In other words, rather than teaching only generalizations to students, such as teaching them to “become good citizens,” teachers and educators should provide students with realistic case studies of the conflicts among the agents, in order to help students think about a problem and solve it by themselves.

Fourth, students need to learn diverse aspects of the global society in order to develop their interest in diverse countries beyond their interest in Western and other developed societies. Thai and Indonesian students had a low level of interest in the ASEAN countries that were geographically close to their own countries, and Korean students do not have much knowledge about ASEAN. Because currently, personal and material exchanges are conducted mostly among Asia countries rather than between Western and the Asian countries, students need to show greater interest in ASEAN and Asian countries and develop knowledge about them. In this study, I can identify that students have increasing interest in the countries which they have been exposed to through personal experiences, such as traveling and having pen pals. Thus, I suggest that students need more opportunities to make contact with the culture of various Asian and ASEAN countries.

Fifth, we need to approach global citizenship education considering unique characteristics of the cultures of individual nations, respectively. In their responses for this study, Korean students tended to recognize generation gaps while Thai students tended to provide answers affected by Buddhism, and Indonesian students tended to show their concern about racial and religious diversities. While having the same purpose of education in mind across the countries, teachers and educators should consider the differences among students when dealing with specific cases for education of global citizenship to be more effective.

V

# Summary and Policy Suggestions

1. Summary
2. Policy Suggestions

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## 1. Summary

### A. Research Summary

This research aims to compare the current global citizenship education of Korea and ASEAN in depth and propose the direction for the joint global citizenship education of Korea and ASEAN. While a number of research projects examined global citizenship education from diverse perspectives, not many were focused on ASEAN. Studies that examine the distinctiveness of Asia in comparison with Western countries and the differences within Asia are limited as well.

As it is necessary to pay attention to the distinctiveness of ASEAN and the differences within Asia, this study is designed to propose plans for joint global citizenship education for Korea and ASEAN through in-depth understanding of the current global citizenship education of Korea and ASEAN countries, especially Indonesia and Thailand. This study has its significance in that it collected in-depth and vivid information by visiting Indonesia and Thailand and interviewing students and that it explored the directions for the joint global citizenship education for Korea and ASEAN through international seminars with policy makers of curriculum of each country and UNESCO specialists.

The results of this study can be summarized as following.

First, the characteristics found from the examination of current global citizenship education through the documents of policy makers of curriculum of Korea, Indonesia, and Thailand are as follows.

According to the analysis results, while each country showed differences in how they actualize global citizenship education in their curriculum, the factors of global citizenship education were reflected in their national-level curricula. In Korea, 'Identity as a Korean' and 'Value and Attitudes as a Global Citizen' are equally emphasized in the current 2009 curriculum, and the contents relevant to globalization and the qualities of global citizens are suggested from diverse perspectives through a wide range of learning content. In the course of study, content for the cultivation of global citizenship including sustainable education for development, human rights, and multi-culturalism are explicitly proposed.

In terms of Indonesia, although its current 2013 curriculum explicitly deals with global

citizenship education, the objectives and contents of civic education in the curriculum are found to be relevant to global citizenship education. Therefore, as the currently stated requirements for Indonesian citizens including tolerance, democracy, and peace are directly related to global citizenship education, such factors should be discussed in relation to global citizenship education.

In Thailand, global citizenship education is explicitly included in 'Basic Education Core Curriculum', and they strive to keep up with the education of international society through extracurricular subjects and teacher training. They also emphasize the development of qualities of learners in accordance with globalization.

While all three countries deal with global citizenship education as a part of citizenship education, there seems to be a need for systematic attempts to make a transition from the current national citizenship education to global citizenship education. Especially, in case of Indonesia, values such as 'Inspiration of Democracy and Cultivation of Patriotism' are more strongly emphasized than globalization, and national distinctiveness is placed before globalization. Although the emphasized qualities of national citizens are likely to be led to the topics for joint global citizenship education, still there is a chance for the qualities of national citizens to be interpreted in distinction from those of global citizens. This might cause conflicts between the ideas of national citizenship and global citizenship. Therefore, it should be noted that while such ideas can serve as the basis for global citizenship education, they may also act as a barrier between countries.

Second, this study aims to analyze the distinctiveness of Korean, Indonesian, and Thai students' distinctiveness of global citizenship and to investigate the similarities and differences between the countries. While the analysis results of interviews with Korean, Indonesian, and Thai students show more similarities than differences, subtle differences are found as well.

With the terms 'globalization' and 'global citizen', students in general found to be highly familiar yet they had low understanding of their definitions. While Korean students were familiar with both terms, Indonesian students were more familiar with globalization and Thai students with global citizen. The students from three countries also showed different perceptions of attitudes toward globalization. Korean students mostly agreed that the

negative aspects of globalization should be minimized while maximizing its positive aspects, pointing out the inevitability of globalization. While some Indonesian students were concerned about the damage to their traditions and traditional values, Thai students had a positive perception of globalization, seeing it as a 'development'.

The countries did not show clear discrepancies in the characteristics of global citizenship in terms of Humanity, Global Identity, and Participation, which are the analysis framework of this study, yet their specific answers are notable. High school students who are generally more cognitively developed provided more specific answers with clear reasons, and there were no significant discrepancies based on gender or religion. For question items about participation, their answers varied according to their experiences of participating in international activities.

About Humanity, Korean students tended to perceive the discrimination against other groups as issues related to older generation, and Indonesian students provided specific examples of the discrimination against other religions or ethnic groups. Thailand students' answers were related to morality.

In relation to Global Identity, students of all countries showed the strongest sense of belonging to their country while their sense of belonging to Asia was not much strong. In terms of their interest in Asian countries, they all showed the greatest interest in the Eastern Asia including Korea, China, and Japan. When asked in comparison of the Western countries and Asia, they were more interested in the Western countries, yet they perceived themselves as having greater knowledge about Asia than the Western countries. They all agreed that immigrants' cultural identity should be preserved as long as it does not cause damage to the cultural identity of their own country.

While all students who participated in the interview responded they were proud of their culture and traditions, they gave varying answers to the questions about damage and preservation of their cultural identity in relation to globalization. Korean students emphasized 'showing' and 'spreading' the culture to other countries, and Indonesian and Thai students emphasized the preservation of their traditional culture. In case the national interests collide with global interests, Korean students showed higher tendency to emphasize global interests compared to Thai and Indonesian students.

Regarding their willingness to participate in settling the issues of international society, discrepancies were found between countries. Korean students proposed participating in issues of international society through the Internet while Thai students suggested participating through making “donations”. Indonesian students pointed out various ways of participation through specific activities.

## B. Conclusion: The Direction and Themes for the Joint Global Citizenship Education Program of Korea and ASEAN

Based on the analysis results, a proposal about the directions and topics for global citizenship education to be mutually implemented in Korea and ASEAN countries can be made.

First, the curriculum for global citizenship education should be focused on reinforcing the competency of citizens to participate in communities rather than that of individuals to ensure international competitiveness. As seen from the curriculum of each country and from the interviews with students, if global citizenship education is approached as a way of reinforcing the national competitiveness in response to globalization, it will be difficult to promote joint global education citizenship and to cultivate global citizens who can settle issues of the global society. It is necessary to move beyond the current civic education which is focused on cultivating the qualities of national citizens and to seek new directions for civic education to cultivate citizens who can solve global issues. To make it possible, the contents of current curriculum that contradict or conflict with the perspectives of global citizenship education should be revised.

Second, it is necessary to educate students to confront various conflicts and solve them by themselves rather than teaching them the abstract answers for the conflicts. Students who agreed with the importance for ‘world peace’ or ‘preservation of global environment’ gave contradicting answers by putting national interests before global interests when given specific situations. This is why the curriculum or teaching and learning programs should help clarify the conflicts or contradictions between national identity and global identity. It would be more helpful to provide students with specific examples such as ‘what they should do when A and B conflict’ to help them think and solve problems by themselves than just



to teach them to ‘become a good citizen’.

Third, global citizenship education should move beyond knowledge-based education and aim to lead the changes of students’ behavior in settling global issues. As seen from the interviews, students themselves perceived activity-centered global citizenship education to be effective and they have low behavioral intention to settle issues of international society. Therefore, it is necessary to provide more opportunities for experiences for students to perceive global issues and develop behavioral intention and to ensure diverse ways for participation.

Fourth, for the actual implementation of curriculum, the cultural distinctiveness of each country and the differences by groups should be considered. According to the results of this study, students’ answers differed based on their cultural contexts and the gap of cognitive development between middle and high school students. Therefore, while keeping the same directions for the global citizenship education, the cultural contexts and group-specific differences should be reflected in the joint curriculum.

Fifth, it is important to help students spread their interest to diverse countries beyond Western countries or ‘developed countries’.

With these points in consideration, the objectives and topics for global citizenship education to be implemented jointly by Korea and ASEAN are suggested as follows.

#### a. Objectives

Citizens are cultivated to form the identity as Asians based on their interest and knowledge of Asia and to participate in settling global issues. Through this, their qualities to participate in issues of all humanity are eventually cultivated

#### b. Themes<sup>6)</sup>

- Understanding Asia and ASEAN

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6) The proposed themes are organized with references to the manuscript of Dr. Rachman (Rachman, 2015), the presenter at the international seminar “Global Citizenship Education in Korea and ASEAN: Here, Now and into the Future”, conducted as a part of this study, as well as *asean curriculum sourcebook* the comprehensive discussions of the participants.

- Social Justice and Equality
- Diversity
- Globalization and Interdependence
- Conflicts and Peace
- Sustainable Development and Environment

## 2. Policy Suggestions

### Proposal 1

Standardization of global citizenship education through the transformation of the national-level curriculum

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#### Background and the Necessities

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According to the analysis of the curriculum of each country, global citizenship education is reflected in different ways in the education curricula of Korea, Indonesia, and Thailand. Having defined global citizenship education as the cultivation the qualities of citizens based on the perception of human rights (Humanity) and with the identity as a global citizen (Global Identity) who can participate in settling the issues of humanity (Participation), global citizen education will yield the greatest efficiency when carried out together by all beyond the national boundaries. For this to happen, the national-level curriculum needs a transition.

#### The Strategies for Research Support

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: The Development and Expansion of Curriculum by Regions

- The *asean curriculum sourcebook*, developed by ASEAN in 2012, is a good example of curriculum for global citizenship education as it reflects the distinctiveness of the regions as promoted in this study. By developing curriculum that helps with the settlement of common issues of regions by reflecting the regional distinctiveness of neighboring countries and implementing it in an appropriate way for each country, the basis for implementing global citizenship education that is appropriate for each region can be formed.
- The implementation for the joint curriculum for global citizenship education for neighboring countries such as ASEAN and the Eastern Asia can form the foundation for the implementation for joint global citizenship education of a bigger range of regions and eventually of the world.
- Therefore, research for the development and expansion of the joint curriculum by regions should be supported.

### The Strategies for Administrative Support

: The foundation of close cooperation between the policy makers of the national curriculum and the officials of International Training and Cooperation

- The curriculum of each country is being revised with the reflections of social and temporal trends. As the perspectives and implemental strategies for global citizenship education are closely related to the trends of the international society, the policy makers of the curriculum of each country need to reflect the changes of the international society in addition to the changes within each country.
- The officials of International Training and Cooperation, who develop the agenda for global citizenship education of the international society, can propose the directions and strategies for global citizenship education more appropriately by understanding the trends and contexts of the national-level curriculum of each country.
- Therefore, it is necessary to develop the system for the close cooperation between the policy makers of the national curriculum and the officials of International Training and Cooperation.

## Proposal 2

### The reinforcement of global citizenship education through teacher training

#### The Background and the Necessities

For the effective implementation of joint global citizenship education of each country through the standardization of global citizenship education, the cultural diversities and distinctiveness of each country should be reflected. For example, the conflicts caused by generation gaps in case of Korea, the cultural diversity in case of Indonesia, and the influence of Buddhism in case of Thailand are the distinctive characteristics of students in relation to global citizenship education. In order to effectively implement global citizenship education with the reflection of the distinctiveness of each country, various practical strategies from the below are needed. Teacher training is a mandatory prerequisite for global citizenship education that is appropriate for the situations and contexts of each country.

#### The Strategies for Research Support

: Research Support for the Reinforcement of Global Citizenship Education in Teacher Training

- In most cases, global citizenship education is currently practised at school through independent subjects such as social studies. Even in social studies, the major topics of global citizenship education are not integrated with all contents of social studies; global citizenship education is carried out only additionally in case related topics, globalization for instance, are introduced.

- To help teachers of all subjects carry out global citizenship education through all educational activities, a retraining for teachers is required.
- In other words, researches to find out how to reinforce global citizenship education in teacher training for each subject should be supported.

#### The Strategies for Administrative Support \_\_\_\_\_

: The System Preparation for the Reinforcement of Global Citizenship Education in Teaching Training

- Global citizenship education should be reinforced in reeducation (training) of teachers.
- Global citizenship education should be included in the pre-teacher education programs for preliminary teachers at education college.

### Proposal 3

The expansion of global citizenship education through the exchanges of human resources

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#### The Background and the Necessities \_\_\_\_\_

Even if teachers, whose perception of global citizenship education has improved, carry out global citizenship education, exchanges of human resources between countries are needed for the maximization of effectiveness of education. As confirmed in this study, the exchange itself can bring a positive influence on the cultivation of global citizenship, and the sharing of the strategies for global citizenship education of each country can contribute to the development of a model for better global citizenship education.

#### The Strategies for Research Support \_\_\_\_\_

: The Joint Promotion of Global Citizenship Education based on the Project

- By jointly promoting global citizenship education based on the same project and sharing experiences, we can find out how the same curriculum can be implemented differently in accordance with the cultural and social context of each country.
- By selecting a school each from Korea and ASEAN and mutual topics to be taught in each school, we will have teachers of each country implement global citizenship education with the same contents simultaneously.

#### The Strategies for Administrative Support \_\_\_\_\_

: Expansion of Opportunities for Exchanges of Students and Teachers

- In order to cultivate the identity as a global citizen, students and teachers need mutual exchanges and field experiences beyond the national boundaries.
- By having students and teachers of each country visit each other's school through the network such as UNESCO Cooperation Schools, they will gain improved perception of culture of each country and form human network.
- By forming a cyber-community for learning online, active communication is made possible, with the spatial restraints removed.

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# Appendix

[Appendix 1] Interview Protocols for Students

[Appendix 2] Interview Protocols for Teachers

[Appendix 3] Interview Protocols for Policy Makers of Global Citizenship  
Education

[Appendix 4] Lesson Observation Form

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## [Appendix 1] Interview Protocols for Students

Items	Details
Name	
Gender	
Nationality	
Name of school	
Birth year and grade	
Religion	
Others	

### I . Analysis of current situation (Globalization / Qualities of a citizen / Investigation of perception about school education)

## [Qualities of a citizen]

1. Have you heard of the word 'global citizen'?
2. From the list below, what do you think is the most important quality for a good global citizen to have?  
having thorough knowledge about my nation, having thorough knowledge about Asian countries, cultural diversity, having thorough understanding about other countries, knowledge about global issues, freedom, equality, environment, social justice, honesty, humanity, peace

## [Perception of Globalization]

1. Have you heard of the word 'globalization'?
2. How do you feel about globalization? (positive or negative)
3. Is there anything you feel especially important in living in the globalized world?

[Perception of school education]

1. Have you ever taken a class about 'globalization' or 'global citizenship' at school?
2. In which subjects do you intensively learn about such topics?
3. Does the school offer any extracurricular programs for teaching and learning global citizenship?
4. Are there activities for teaching and learning global citizenship outside of school? Have you ever participated in them?
5. Of these, which do you think was the most enjoyable and effective?

## II. Comparison of global citizenship

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### A. Humanity

1. Do you believe everyone should be respected regardless of the race, ethnicity, culture or religion?
2. If so, do you respect everyone regardless of the race, ethnicity, culture or religion?
3. Do you think you are being respected by others regardless of the race, ethnicity, culture or religion?
4. Do you think Thai people in general respect everyone regardless of the race, ethnicity, culture or religion?

### B. Global identity

1. Imagine you are traveling in the States and introduce yourself to others you encounter.
2. From ethnicity, (Korean/Indonesian/Thai) people, ASEAN citizen, Asian citizen, and Global citizen, with which do you feel the strongest sense of belonging? List them in order.
3. Which Asian country are you most interested in? Why?
4. Which Asian country are you most knowledgeable about? What are the reasons?

5. From Western countries such as the States or European countries and Asian countries, in which countries are you more interested?
6. From Western countries such as States or European countries and Asian countries, about which countries do you think you are more knowledgeable?
7. Are you proud of the culture and traditions of your country?
8. As the world gets more global, should your culture and traditions be preserved? Or is it better to accept global culture?
9. How do you feel about the increasing number of immigrants or foreigners in your country? Should they preserve their own cultural traditions or should they accept the culture of your country?
10. If the interests of your country and the world humanity come into a conflict, what stance should you take?

### C. Participation

1. In your opinion, what problems are there in the international society?
2. Do you believe there is something you can do to settle the problems of global economy?
3. Do you agree with the statement 'I can help starving people in the world with my effort'?
4. Do you wish to learn about languages, traditions, and cultures of other countries? In which country are you especially interested? What kinds of efforts can you make?

## III. Specific questions for each country

### A. Specific questions for Thailand

1. Does the teaching of Buddhism help you become a 'good citizen'?
2. How influential is the king or politics in helping you become a 'good citizen'?
3. Other than these, who/what is the most helpful for you in becoming a 'good citizen'?

B. Specific questions for Indonesia

1. What is the relationship between the main objective of 'Citizenship and Personality' subject and global citizenship education?
2. How influential is Islam on public education? Do the teaching of Islam and global citizenship conflict? What guidelines are there for the case of conflict?  
Does the history of being colonized for a long period of time or the conflicts with neighboring countries act as a barrier in global citizenship education?
3. What are the five principles of education in Indonesia?  
※ Questions about Pancasila should be made and checked.

C. Specific questions for Korea

1. Who/what do you think is most helpful for you in becoming a 'good citizen'?

## [Appendix 2] Interview Protocols for Teachers

Items	Details
Name	
Gender	
Nationality and teacher qualification	
Name of school and position	
Subject and grade you teach	
Religion and work experience	work experience at school, teaching experience
Others	course you are teaching this year, teaching hours

### I. Analysis of current situation: Perception of citizen, global citizenship, and global citizenship education

1. What do you think makes a ‘good citizen’?
2. What do you think is ‘global citizenship / global citizenship education’?
3. From the list below, what do you think should be emphasized the most in global citizenship education?
  - reinforcement of international competitiveness vs. settlement of common problems of the world / patriotism vs. global citizenship
  - social justice, equality, honesty, humanity, cultural diversity, global issues, identity as a global citizen, conflicts, globalization, environment, peace, freedom, etc.
4. Do you pay particular attention to students’ cultivation of such qualities?
5. If so, how are you helping them?
 

(Which curriculum / activities/ course materials do you employ? What do you emphasize? knowledge, values, etc.)

6. If not, do you believe 'global citizenship education' should be carried out?
7. Are 'globalization', 'global citizenship education', and 'global citizenship' stated in the curriculum?
  - If so, how important are they considered?
  - In which subjects are they dealt with?
  - Since when have they been emphasized?
8. How is the assessment of global citizenship being made?
9. Do you believe global citizenship education is being appropriately carried out in the current school education? What should be improved?
10. Do you believe global citizenship education should be more emphasized in public education?  
If so, why? If not, what are the reasons?
11. Have you ever received global citizenship education? Ex. pre-service education / training etc.  
[In case the teacher says yes, the following questions are asked.  
For example, if he/she has received global citizenship education in teacher training, ask the following:  
When and where did the teacher training take place?  
Who conducted the training and for what purpose?  
Have you received extra training?]
12. When considering global citizenship education that French, Korean, and Thai middle school students receive, do you believe it is possible for the three countries to implement the same curriculum and textbooks for global citizenship education?
  - Is global citizenship education supposed to teach knowledge, capabilities, and attitudes all citizens of the world should possess?
  - If so, please give examples of knowledge, capabilities, and attitudes all citizens should learn about.
  - If not, please explain your reasons.



13. An investigation, in which 38 countries (including Thailand) have participated for the examination of students' knowledge and perception of citizenship education, has introduced citizenship that is specific to Asia. Do you believe that there is citizenship that is specific to Asia?

If so, in what ways are Asia-specific citizenship and global citizenship similar and in what ways are they different?

14. (In case the respondent believes there is citizenship that is specific to Asia)

For your previous answer, which countries are included in Asia?

If there is such a thing as Asia-specific citizenship, what do you think causes such distinctiveness?

What implications does such distinctiveness draw upon citizenship education of specific countries?

What should be more emphasized in the future?

15. Are you aware of ASIAN Sourcebook developed by ASEAN? Do you use it?

16. If Korea and ASEAN countries develop a curriculum for global citizenship education together, which topics do you believe are appropriate?

17. The current global citizenship education outside of curriculum – Are there any points that are particularly emphasized for global citizenship education outside of school curriculum?

If so, how are they stated? What are the objectives and details?

## II. The comparison of the ideas of global citizenship

### A. Humanity

1. (Question about characteristics indicated in Questionnaire of 2013 Research: Humanity
  - awareness of human rights)

B. Global Identity

1. (Question about characteristics indicated in the Questionnaire of 2013 Research: Global Identity)
2. (Question about characteristics indicated in the Questionnaire of 2013 Research: Global Identity)

C. Participation

1. (Question about characteristics indicated in the Questionnaire of 2013: Global Perception)
2. (Question about characteristics indicated in the Questionnaire of 2013: Global Attitude and Participation)

D. Questions related to ICCS 2009 Asian Report

1. According to ICCS, there is a positive correlation between knowledge and perception of citizenship. What do you think the reasons are?
2. According to the results of ICCS, the tendency to support the preservation of traditional culture was higher in Thailand and Indonesia (compared to Hong Kong and Korea). These two countries also showed higher degree of obedience to authority. Thai people believe good citizenship is related to morality and psychological value. What might be the reasons behind these results?

## [Appendix 3] Interview Protocols for Policy Makers of Global Citizenship Education

Items	Details
Name	
Gender	
Nationality	
Institute and position	
Related tasks, work experience	
Religion	
Others	

## I. Analysis of the current situation

### 1. How is the discussion about global citizenship education being carried out?

What do you think global citizenship education is?

(centered on the reinforcement of national competitiveness vs. centered on solving the universal problems of the world / patriotism vs. global citizenship)

(social justice, equality, honesty, humanity, cultural diversity, global issues, identity as a global citizen, conflicts, globalization, environment, peace, freedom, etc.)

### 2. How is global citizenship education reflected in the curriculum?

- Is 'globalization', 'global citizenship', or 'global citizenship education' stated in the curriculum? Is it stated under the objectives of curriculum? Is it stated under details or methods of teaching and learning?

- If it is stated, what are its objectives and contents, and since when has this been emphasized?

- What kind of efforts are you making for the cultivation of global citizenship? - If it is not reflected, how should global citizenship education be reflected in the future?

- If it is to be reflected, in which parts and to what extent should it be reflected?

- If it is being reflected, in which directions and to what extent should it be reflected?

3. How is global citizenship education reflected in textbooks, teacher training, and other educational policies?
4. When considering global citizenship education that French, Korean, and Thai middle school students receive, do you believe it is possible for the three countries to implement the same curriculum and textbooks for global citizenship education? Is global citizenship education supposed to teach knowledge, capabilities, and attitudes all citizens of the world should possess? If so, please give examples of knowledge, capabilities, and attitudes all citizens should learn about. If not, please explain your reasons.
5. ICCS research, in which Thailand participated, has introduced the idea of Asia-specific citizenship and conducted a survey.

Do you believe there is citizenship that is specific to Asia? If so, in what ways are Asia-specific citizenship and global citizenship similar and in what ways are they different?

Is such Asia-specific citizenship important in curriculum or education policies of the country?

(In case the respondent believes there is citizenship that is specific to Asia) For your previous answer, which countries are included in Asia?

6. In the next five years, and in the next 30 years, how important do you expect education policies of global citizenship education to be (for the countries to be interviewed)?
7. What kinds of efforts do you think are needed for the improvement of global citizenship? (at the national level / at the school level / at the teacher level / at the community level / at the international level)
8. If Korea and ASEAN countries develop a curriculum for global citizenship education together, which topics do you believe are appropriate?
9. Please explain the ASIAN sourcebook developed by ASEAN. How often do you use it?

## II. The comparison of the ideas of global citizenship

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### A. Humanity

1. (Questions about characteristics indicated in Questionnaire of 2013 Research: Humanity  
- awareness of human rights)

### B. Global Identity

1. (Question about characteristics indicated in the Questionnaire of 2013 Research: Global Identity - Identity of one's own culture)
2. (Question about characteristics indicated in the Questionnaire of 2013 Research: Global Identity - Centeredness of one's own culture)

### C. Participation

1. (Question about characteristics indicated in the Questionnaire of 2013: Global Perception)
2. (Question about characteristics indicated in the Questionnaire of 2013: Global Attitude and Participation)

### D. Questions related to ICCS 2009 Asian Report

1. According to ICCS, there is a positive correlation between knowledge and perception of citizenship. What are the reasons?
2. According to the results of ICCS, the tendency to support the preservation of traditional culture was higher in Thailand and Indonesia (compared to Hong Kong and Korea). These two countries also showed higher degree of obedience to authority. Thai people believe good citizenship is related to morality and psychological value. What might be the reasons behind these results?

[Appendix 4] Lesson Observation Form

School		
Grade / Target		
Instructor' s name		
Lesson topic		
Factors related to global citizenship education		
Overall atmosphere of the class (permissive, authoritative, participatory)		
Media used		
Materials used		
Main details	Ways the contents are taught (teacher-centered, student-centered, instruction-focused, exploration-focused)	Special remarks
Others		



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