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**Global Citizenship in the South Korean School
Geography Curriculum: a Post-structural Perspective**

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ABSTRACT

This thesis investigates notions of global citizenship in the secondary geography curriculum in South Korea. A revised national curriculum was introduced by the South Korean Government in December 2009, in which the notion of global citizenship was newly added to the educational agenda. Despite the stress on global citizenship, there is little interest in the notion of global citizenship for social justice among geography educators in South Korea. This study critically examines discourses of global citizenship under the headings: ‘modern’ (neoliberal and cosmopolitan) and ‘progressive’ (postcolonial and poststructural). Drawing on the latter as my theoretical perspective for justice towards global ‘others’, I explore the notion of global citizenship in the geography curriculum to see if it is slanted towards the ideologies of some interest groups and if so, how geography professionals interplay with these power relations. To identify relationships between power, knowledge and subjectivity in the geography curriculum, the study adopts two main methods: a deconstructive reading of the curriculum policy and the geography textbook and semi-structured interviews with geography teachers, geography textbook authors and textbook inspectors. The study reveals that the language of the geography curriculum policy and the world geography textbook pins down modern discourses of neoliberal and/or cosmopolitan global citizenship by legitimating certain ways of geographical thinking at the same time as obscuring others. I reveal that geography professionals in my sample, regulated by certain technologies and tactics, unconsciously attend the (re)production of hegemonic geographical knowledge pertaining to some interest groups, towards the perpetuation of neoliberal and/or cosmopolitan discourses of the world. I propose that for the development of just global citizenship education, deconstructive, democratic and deliberative spaces, where students are encouraged to ask ethical and political questions about geographical knowledge, should be established in the school geography curriculum in South Korea.

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LIST OF ABBREVIATIONS

AFTM	Attending Fair Trade Movement
ATYA	Australia Tanzania Young Ambassadors
CCAP	Cross Cultural Awareness Programme
CSAT	College Scholastic Ability Test
DfID	Department for International Development
ECW	Exploring Cities in the World
EGHS	Educational Goal for High School Students
FCD	Framework of Curriculum Design
GA	Geographical Association
GNH	Gross National Happiness
GLP	Global Learning Programme
GTAK	Geography Teachers' Association of Korea
HMOE	Hanguk Metropolitan Office of Education
IMF	International Monetary Fund
ITS	Industry Trainee System
KBE	Knowledge-based Economy
KOSIS	Korean Statistical Information Service
MEST	Ministry of Education, Science and Technology
MNCs	Multi-national Corporations
NCR	National Curriculum Reform
NGO	Non-governmental Organisation
NWGC	National World Geography Curriculum
OECD	Organisation for Economic Co-operation and Development
RP 5.31	Reform Plan 5.31
SK	Sumak Kawsay
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UK	United Kingdom
US	United States of America
USSR	Union of Soviet Socialist Republics
WFTO	World Fair Trade Organisation
WTO	World Trade Organisation

CHAPTER 1: INTRODUCTION

1.1 Introduction

In December 2009, the Ministry of Education, Science and Technology (MEST) in South Korea announced the 2009 National Curriculum Reform (NCR) policy, in which the notion of ‘global citizenship’ was added to the educational agenda (MEST, 2009a). I am interested in investigating notions of global citizenship in the secondary geography curriculum in South Korea. Despite the new stress on global citizenship in the secondary geography curriculum, I believe there is not sufficient discussion about the notion of global citizenship for social justice among geography educators in South Korea (Cho 2005, 2013). The purpose of this chapter is to introduce my thesis, which will help to guide the reader in understanding the bigger picture of this research study. At the start, I introduce the background of the study around the research topic of ‘global citizenship’, before presenting and articulating the research aims and questions and their justifications. I turn next to discuss the research design, the significance of the study and its structure and organisation.

1.2 Background of the Study

I begin by considering the three different contexts in which this study is located: (1) the social; (2) the educational and (3) the geography education context.

1.2.1 Social Context

The first context focuses on the growth of global civil society, in which global injustice towards different others has been increased in the world (Peters et al., 2008). Over the past several decades, globalisation has affected the world such that it has experienced an unprecedented interconnectedness between countries in terms of politics, economy and culture. Due to the development of information technology and transportation, people are aware that global issues occurring within the state have been affected by what happens elsewhere in the world. Even daily lives such as people’s food, hobbies and diseases are

inseparable from the effects of globalisation. Due to the expansion of Western neoliberal ideas in politics, economy and society into the world, however, we have also witnessed growing issues of injustice towards different global ‘others’, such as ethnocentrism, racism, sexism and classism. As a result, many global civil societies pay attention to the dispositions of global citizenship claimed to be suitable for achieving ‘justice’ (ibid)

As one response to globalisation, in terms of demographic change and similarly to many Western countries, South Korea has now become a multicultural society (KOSIS, 2015). Due to the openness of the labour market in the 1990s, the number of foreign residents in Korea is continuously on the rise and now accounts for over one million (ibid). These unprecedented social changes in Korea, which will be introduced in Chapter 2, have caused social injustice, such as racism and inequalities in the employment patterns and educational opportunities of non-Koreans (MEST, 2009b). As such, public issues concerning how to live together and what dispositions of global citizenship are appropriate, are emerging in South Korea.

1.2.2 Educational Context

Reflecting on those changes, in terms of the second context, that of education, the authorities in South Korea have announced a revised national curriculum. In this curriculum, the notion of global citizenship was newly introduced as a focus on the educational agenda, namely for a global-minded person who communicates with global society and participates in communities with care and sharing (MEST, 2009a, p. 4). According to MEST (2009b), this agenda aims at cultivating students who will not only have the ability to live in a global society, but also enjoy fundamental human rights as global citizens. In addition, students should positively try to solve global problems and be disposed towards sharing and caring for human progress. Moreover, considering the increasing multiculturalism in South Korea, this curriculum requires students to show open-minded sensitivity towards ‘otherness’; “students should be encouraged to not only overcome prejudices, but also have reflexive attitudes regarding other cultures” (ibid, p. 24). Despite the stress on global citizenship in the 2009 NCR, however, as will be discussed in Chapter 3, there is not sufficient debate about the notion of global citizenship for a more just global society among educators in South Korea (Cho, 2013).

1.2.3 Geography Education Context

The third context is geography education. In spite of an ideal concept of global citizenship having been introduced into the curriculum, my two teaching experiences as a geography teacher cannot be disregarded in considering my justification for this study: one is an experience involving the teaching of a well-established geographical concept relating to urban geography called the *Burgess Model*, the other is related to meeting a Mongolian student – both took place in my geography classroom. In the former case, before becoming a geography teacher, I regarded geographical knowledge as an objective entity and was convinced that it would be possible to objectively deliver such knowledge in the classroom. This conviction disappeared, however, as my teaching career began. In 2002, I confidently taught the characteristics of ‘zone of transition’ in the Burgess model of city zones as ‘slum’, while noticing that some students living in that area showed me sidelong glances. They raised many different perspectives and experiences in response to my explanations such as: “I have never felt my home as slum”; “I was really happy living in that zone”; “My parents told me that this region is rather a historical site” and “The place needs to be preserved”.

Another impulse derives from a meeting with a Mongolian student. In 2011, I first taught a foreign student from Mongolia. Before this experience, I had firmly believed that school Geography could play an influential role in cultivating globally-minded citizens. The textbook I used in the class, however, taught my students that Mongolia was inferior to South Korea in terms of its economic development. After the lesson, I tried to deal with geographical knowledge about Mongolia in a fair way by challenging unfair representations of it in the textbook. These daunting experiences opened a space of doubt in my mind that geographical knowledge towards global ‘others’ is neutral and just (Winter, 1996). My experiences also helped me to realise that I, as a geography teacher, could unconsciously encourage the reproduction of unjust geographical knowledge of global ‘others’. In pursuit of a more just geography curriculum towards others and concerning these three contexts, I feel strongly that the notion of global citizenship in the geography curriculum needs to be studied more critically.

1.3 Aim and Objectives of the Study

The aim of this research study is to investigate the notion of global citizenship and justice in the secondary geography curriculum in South Korea. The study intends to explore how the notion of global citizenship is embedded in the geography curriculum and how a sample of geography professionals, such as geography teachers, geography textbook authors and geography textbook inspectors, interplay with this notion in the curriculum. To accomplish this aim, the study therefore focuses on three research objectives: (1) to critically explore the notions of global citizenship in the secondary geography curriculum in South Korea; (2) to critically identify geography professionals' perceptions and experiences with regard to the notion and practice of global citizenship in the geography curriculum in South Korea and (3) to suggest recommendations for the development of a more just geography curriculum in South Korea. In the next section, I will introduce the research questions guiding this study.

1.4 Research Questions

Research questions play a vital role in designing this research, as it is not only the methodology and methods that are influenced by the research questions, but also the literature selected, the approach to analysis and the presentation of the findings. Wellington (2000) argued that "The starting point for a research project may be a question, or questions, that you would like to address" (p. 47). He stresses that research questions are a set of ideas and assumptions which researchers want to solve. Clough and Nutbrown (2012) also highlighted the significance of research questions because these help researchers to: "define the limits of their study; clarify their research study; identify empirical and ethical issues; identify necessary work on empirical questions; plan responses to ethical issues" (p. 41).

In this sense, defining and clarifying the research questions will help me to focus the study in its early stage and ultimately to lead to achievement of the research goal. In my research, based upon the research aim and objectives noted above, I have developed three research questions:

- (1) What notion of global citizenship can be identified in the secondary geography curriculum policy and the geography textbook in South Korea?
- (2) What are geography teachers', textbook authors' and textbook inspectors' perceptions and experiences regarding global citizenship in South Korea?
- (3) What recommendations may this study provide for the development of a socially just secondary geography curriculum based on the findings of this research?

1.5 Justifications for Research Questions

The three research questions are driven by my interest for a just geography curriculum towards global 'others' in South Korea. In the process of defining and clarifying my research questions, I consider several justifications for each question as follows.

1.5.1 Justifications for Research Question 1

Research Question 1 aims at identifying and critically analysing the notion of global citizenship in the geography curriculum in South Korea. As will be discussed in Chapter 3, global citizenship is not a neutral given, but is unstable and evolving entity in pursuit of justice towards global 'others' (Humes, 2008; Mannion et al., 2011). Furthermore, the notion in the geography curriculum is a discourse supported by the ideologies of some interest groups such as politicians, policymakers and geography subject specialists (Carr, 1996). These imply that under the influence of certain discourses of global citizenship, the geography curriculum discursively constructs teachers' and students' views about global 'others' and this forms the basis of their relationships with other people (Morgan, 2001). Research Question 1 has therefore played a vital role in investigating the existing discourses of global citizenship in the geography curriculum and opening alternative discourses towards justice, which were ignored in past curricula. To identify discourses of global citizenship, I analyse the language of geography curriculum policy and a South Korean world geography textbook.

1.5.2 Justifications for Research Question 2

Research Question 2 involves investigating the perceptions and experiences of geography

professionals (a sample of geography teachers, geography textbook authors and geography textbook inspectors) regarding global citizenship in the geography curriculum. According to MEST (2009b), although many state-mandated restrictions on educational activities exist, such as national evaluation, teacher evaluation and league-tables, which should not be overlooked in the research, “the national curriculum acts as a minimum guideline” (p. 19). This implies that geography professionals, as Schwab (1969) noted, should be able to construct school geography depending upon their own educational values, such as global citizenship, after reflecting on their own perceptions, experiences and teaching contexts. As can be shown from my teaching experience above, however, geography professionals’ subjectivities concerning global ‘others’ may already be governed by certain hegemonic rationalities and knowledge due to certain technologies and tactics (Foucault, 1991). Research Question 2 thus provides a contextualised empirical understanding of how geography professionals understand global others and how their ideas interplay with geographical knowledge about global citizenship in textbooks and in the classroom to prepare students for life in a global society.

1.5.3 Justifications for Research Question 3

Research Question 3 aims to provide recommendations for the development of the secondary geography curriculum based on the findings of my research. By addressing research questions 1 and 2, this study provides alternative ideas which were overlooked in the revised geography curriculum. The ideas raised in this study provide geography professionals, geography subject specialists, curriculum policy makers and even politicians in South Korea with possible deliberations, firstly concerning what kind of geographical knowledge in a future curriculum could inspire the encouragement of an alternative global citizenship disposition associated with social justice. Secondly, how geography professionals and others, as curriculum co-developers and mediators, can support students to develop a sense of global citizenship that embraces justice towards global ‘others’. By addressing the research questions above, the study provides curriculum recommendations for developing global citizens who think critically and respond actively against social injustice in our globalised society.

1.6 Design

As can be expected from the aim and the research questions above, the scope of this study involves two distinctive but intertwined categories: one is linked to the curriculum documents and the other engages with South Korean geography professionals' stories about global citizenship. In case of the former, as introduced in Section 1.2, the 2009 NCR policy and the world geography textbook in high school accordingly first embraced the idea of global citizenship in South Korea. In accordance with Research Question 1, the key texts for analysis are the curriculum policy and the geography textbook. In this study, as will be presented in Chapter 5, I analysed the documents for the purpose of revealing discourses of global citizenship embedded in the secondary geography curriculum in South Korea.

In case of the latter, I conducted semi-structured interviews with geography professionals in South Korea. I interviewed three groups of geography professionals: high school geography teachers, world geography textbook authors and world geography textbook inspectors. This is because, as will be discussed in Chapter 4, the geography curriculum policy and the geography textbooks are social constructions, dependent upon policy makers', textbook inspectors' and textbook authors' perceptions and experiences regarding the notion of global citizenship. The learning process geography teachers engage in with their students also helps to construct students' subjectivities. Through interviews with these three groups of geography professionals in South Korea, I investigated how participants' stories interplay with certain discourses of global citizenship embedded in the secondary geography curriculum. In the next section, I introduce why it is important to do this study and why it is timely now.

1.7 Significance of the Study

I consider the significance of this study via three different but interrelated points which engage with the improvement of global citizenship knowledge, curriculum policy and practice. The first significance is linked to the problem of our taken-for-granted conceptualisation of a curriculum as 'neutral' and 'fair' in relation to just global citizenship. As Carr (1996) notes, due to the influence of Tylerian technical approaches to the curriculum, people tend to believe that the curriculum is objective and

representative of an unbiased ‘truth’. As will be discussed in Chapter 3, however, the curriculum is never politically and ethically neutral and fair, particularly, regarding the idea of ‘just’ global citizenship. This implies that, in spite of the problematic nature of the curriculum for justice, it is likely that geography education practitioners in South Korea naturalise the notion of global citizenship in the 2009 NCR policy and uncritically ‘deliver’ it to their students. Unfortunately, many geography educationalists in South Korea have focused little on these issues (Cho, 2005, 2013). In this sense, by examining the limitations and possibilities of diverse discourses of global citizenship for justice in the curriculum, the study will provide geography educational practitioners with opportunities for deliberating the just global citizenship curriculum.

The second significance of the study engages with the influence of geography professionals’ subjectivities towards global citizenship education. Todd (2001) explains the role of curriculum in influencing students in the sense of their “becoming” (p. 431). She argues that by conveying certain messages, curriculum influences the teachers’ and students’ subjectivities¹. As will be explained in Chapter 2, Tylerian technical curriculum thinking has formed a fundamental theoretical frame for South Korean national curricula in the twentieth century. This implies that under the influence of this curriculum, like my own teaching experiences, geography professionals’ subjectivities are unconsciously or consciously oriented towards certain directions of global citizenship. Such unconscious bias may ultimately culminate in the production of unjust and unfair knowledge, thus affecting students’ subjectivities in the classroom. In spite of the importance of studying educational practitioners’ subjectivities for global citizenship, however, the existing studies have mainly been related to philosophical and theoretical discussions (Peters et al., 2008). In the case of South Korea in particular, there is no research about the relationship between the global citizenship curriculum and geography professionals’ subjectivities (Seo, 2006). By investigating geography professionals’ subjectivities concerning global others and their differences, the study will thus provide practical suggestions for the development of a more just geography curriculum.

In relation to those two points, the last significance of the study is associated with the

¹ She further argues, however, that curriculum messages do not necessarily **determine** students’ subjectivities – because students accept, rewrite and/or adapt curriculum messages.

concerns about the role of the curriculum and its development in school geography for global citizenship. As noted above, I believed geographical knowledge in the curriculum to be static and fixed and that it represents the realities of global others. Massey (2004) argues, however that geographical knowledge is an ethical and political entity which is continuously made, remade and transformed. This implies that, in terms of global citizenship, it is the responsibility of the curriculum and those who construct it to deal fairly with geographical knowledge concerning global ‘others’. Curriculum makers have the responsibility of considering politics and ethics and encouraging students to ask controversial political and ethical questions about geographical knowledge concerning global ‘others’. There have, however, been few studies conducted on how to embrace politics and ethics in the geography curriculum. Despite stressing global citizenship education, there is no research at all about this issue in South Korea. Through my analysis of curriculum policies and interviews, the study will provide recommendations of how geography professionals can open a political and ethical space for inviting geographical knowledge concerning global ‘others’ in policy and practice.

1.8 Structure of the Thesis

Chapter 1 (Introduction) is a preliminary introduction to my thesis. I first introduce my research topic and its background. Secondly, I introduce the aims, objectives and main questions of this study with my consideration of their justifications. I subsequently explain the design of the research in terms of documentary research and semi-structured interviews. I present several points about the significance of the research study, which are linked to the improvement of global citizenship knowledge, curriculum policy and practice. The structure and the organisation of this thesis are presented.

Chapter 2 (Context) contextualises this study in South Korea, setting the scene for interpreting, analysing and discussing my findings within a certain nation. The chapter involves four contexts: the historical; the economic; the social, and the educational. In terms of historical context, the chapter presents a brief history of Korean ethnocentrism and colonialism in South Korea. In the economic context, I introduce the success story of economic growth in South Korea, as understood through the lens of Western developmentalism. In the social context, I deal with recent issues of social injustice amongst ethnically diverse social groups. I finally introduce the performativity-driven

educational system in South Korea, with its stress on economic initiatives. Reflecting on those contexts, I express doubt about whether or not the revised geography curriculum deals with global ‘others’ fairly.

Chapter 3 (Literature Review) I present my critical review of the literature in relation to my research topic, together with the research questions. This chapter reviews four main areas of literature: global citizenship; curriculum perspectives; the school citizenship curriculum and the school geography curriculum. To begin with, I examine various discourses of global citizenship: ‘modern’ (neoliberal and cosmopolitan) and ‘progressive’ versions (postcolonial and poststructural). By uncovering the limits of the former, I explain that the latter provides my preferred theoretical perspective for ‘justice’ towards global ‘others’. Secondly, I review several curriculum perspectives for just global citizenship. By revealing the limits of other perspectives, the chapter emphasises that the poststructural curriculum perspective has the potential to deal with global ‘others’ fairly. Thirdly, I review research literature concerning school citizenship curricula in different countries and as such, I reveal that concrete examples of the concept of ‘just global citizenship’ are lacking. Finally, by referring to progressive geography literature, I examine the possibilities of school geography for just global citizenship education.

Chapter 4 (Methodology and Methods) focuses on describing and justifying not only the implementation and choices of my research activities used to address the research questions (methodology), but also the concrete tools to collect data (methods). I first introduce my positionality and subsequently my adoption of my chosen two methods of documentary research and semi-structured interviews. Relating to each method, this chapter provides detailed description and justification of research activities from field work planning to member checking. My choice of data analysis, deconstruction of curriculum policy and the geography textbook texts and a thematic approach to interview transcripts, is then introduced. I also present my considerations of ethical issues in order to secure the quality of the study throughout the whole process of the research. The chapter ends with a presentation of my response to sensitive issues in data collection and the strengths and weaknesses of my methodology and methods.

Chapter 5 (Text Analysis and Findings) I present my findings based upon my textual analysis of the 2009 NCR (MEST, 2009a), the 2009 NWGC (MEST, 2011) policy and

World Geography textbook (Wi et al., 2014). I demonstrate how the language concerning global ‘others’ within the sample documents pins down modern versions of global citizenship and institutes these discourses to legitimate certain ways of thinking, as well as obscuring ‘others’. In relation to the 2009 NCR and the 2009 NWGC policy, my deconstruction reveals that the language in the curriculum policy depends greatly on the ideas of ‘common humanity’, ‘economic rationality’ and ‘self-responsibilisation’. In terms of the texts of the *World Geography* textbook, the chapter introduces seven kinds of examples of totalising thinking towards modern discourses of global citizenship.

Chapter 6 (Interview Analysis and Findings) introduces my findings arising from my analysis of the interviews concerning geography professionals’ perceptions and experiences about the notion of global citizenship. The chapter is divided into three main sections in accordance with three key themes emerging from my data analysis: totalisation, contextualisation and impotence. In relation to ‘totalisation’, first of all, I present four sub-themes which uncover the participants’ adherence to neoliberal or cosmopolitan ideas of global citizenship. In the section on ‘contextualisation’, I present three progressive sub-themes in relation to just global citizenship in ideas held by some geography professionals about the current geography curriculum. Finally, with regard to ‘impotence’, I introduce three sub-themes, concerning barriers which explicitly or implicitly discourage geography professionals in South Korea from introducing more progressive versions of global citizenship into the geography curriculum.

Chapter 7 (Discussion) presents my reflections on the findings, the relationships between the findings and the existing literature and the implications of the findings. The chapter focuses on three main points with reference to the research questions and my theoretical perspective: (1) the insecurity of language concerning global citizenship; (2) regimes of practice for modern global citizenship and (3) movements towards a geography curriculum for justice. Through my discussion, the study firstly demonstrates that the current supremacy of modern global citizenship in the geography curriculum in South Korea intertwines with a hybrid ethnocentrism. Secondly, I subsequently reveal that this particular formation of power and geographical knowledge regarding modern global citizenship is complicit with geography professionals’ subjectivities. Reflecting on those findings, the chapter finally ends by discussing some implications of the study for a more just geography curriculum.

Chapter 8 (Conclusions and Recommendations) Here I present my discussion about the original contribution of this study to the body of knowledge in the field of global citizenship education, while addressing the research questions. By deliberating several strengths and limitations of the study, the chapter subsequently provides some suggestions for future research. Moreover, based upon my discussion in Chapter 7, several recommendations for policy and practice towards just global citizenship in the geography curriculum are offered. Finally, I express my own self-reflections on the learning journey as a PhD student at the University of Sheffield.

1.9 Conclusions

In this introductory chapter, I introduced my research topic and its background. Based upon these, I subsequently presented the aim and the objectives of the study. Three research questions were settled and justified before discussing the scope and significance of this study. Finally, I briefly introduced the structure and organisation of the thesis. I conclude by proposing that a critical understanding of the notion of global citizenship needs to be appreciated within a certain national context. This is because the construction of the notion in the curriculum is largely influenced by the historical, economic, social and/or educational context of a nation. In the next chapter, I will thus contextualise this study in South Korea.

CHAPTER 2: CONTEXT

2.1 Introduction

This study is concerned with the investigation of the notion of global citizenship in the secondary geography curriculum in South Korea. A critical understanding of this notion requires the appreciation of certain contexts. This is because national contexts, those associated with history, economics, society and education, align closely with the construction and embodiment of educational ideals, like global citizenship, in the curriculum. The purpose of this chapter is therefore to locate my research in the South Korean context. Through literature, such as academic articles, governmental reports, statistics and news articles, this chapter introduces how my research on the notion of global citizenship is influenced by the South Korean context.

I consider four different contexts in this chapter: (1) the historical; (2) the economic; (3) the social and (4) the educational. In Section 2.2, (historical contexts), I review the kinds of totalising perspectives towards global ‘others’ that have already existed in South Korean society. Through the reading of historical literature regarding Korean world views, this section explores how Koreans have held multi-layered totalising ideas about the world. Section 2.3 focuses on the complicit relationship between South Korean economic development and the possible enhancement of a Western world view. By reviewing the story of successful economic growth and neoliberalisation in the 1990s, I examine how the change in the economic status from the South to the North is linked to South Koreans’ ‘superior’ perceptions towards global ‘others’ and their differences. Section 2.4 (the social context), introduces the issue of social injustice driven by South Koreans’ belief in an ‘homogenous’ Korea, which leads to public issues of how to live together and what considerations of citizenship need to be raised today in South Korea. In the educational context (2.5), by reviewing governmental policies and critical literature concerning the South Korean educational system, I explore how the educational system since the 1960s has been greatly influenced by economic initiatives stressing performativity, rather than the values of just (global) citizenship. By emphasising the recent neoliberal context of education around the 2009 NCR policy, when global citizenship was first introduced in

South Korea, the section ends by questioning whether the South Korean education system engages closely with the educational value of global citizenship in this study.

2.2 Historical Contexts

This first section introduces the kinds of totalising perspectives towards global ‘others’ that have existed in Korean history. This discussion is directly linked to my research, because these views towards global ‘others’ do not simply remain in the past. Instead, I argue, they remain in the minds of many Koreans today. Relating to Research Questions 1 and 2, this implies that the biased world views of the past may still influence geography professionals’ perceptions and experiences concerning global citizenship. Their world views could furthermore be affecting the construction of the secondary geography curriculum for global citizenship. In terms of world views towards global ‘others’ and their differences, I thus focus on three different periods of Korean history: Korean ethnocentrism under Chinese Confucianism (1392-1910); Japanese Orientalism under Japanese colonial rule (1910-1945) and Western liberalism under the United States of America (US) liberal tradition (since 1945).

2.2.1 Ethnocentrism under Chinese Confucianism (1392-1910)

Korean Sino-centrism (ethnocentrism) can be said to be a representative totalising world view towards global ‘others’ in Korean history. Chinese Confucianism is known as a main theoretical frame that has influenced the construction of Korean traditions of Sino-centric or ethnocentric prejudice concerning the ‘other’ (Im, 2012; Jang, 2011). Within Confucianism, while China (Sino) is seen as the most “advanced” culture and civilisation in the world, the others are taken for granted as “barbarians” regardless of their realities (Im, *ibid*, p. 132). The Sino-centric bias in Confucianism can be identified from the remarks of Confucius and Mencius. Confucius, as the founder of Chinese Confucianism, said that “the barbarian tribes of the east and north have their princes, and are not like the States of our great land [China-GCK]” (cited in Jang, 2011, p. 61). Mencius, a famous Confucian philosopher after Confucius, even said that “I heard that barbarian culture can be progressed by China but, the opposite cannot be possible” (*ibid*, p. 65).

Historically, Confucianism was firstly introduced to the Korean Peninsula before the birth

of Christ (Jang, 2011; M.-S. Kim, 2006). However, it was in the Joseon Dynasty (1392-1897) and the following Korean Empire (1897-1910) that Confucianism and Sino-centrism respectively were at their most prevalent in Korean history (Im, 2012; Lee, 2011). The Joseon Dynasty was founded in 1392 by Seong-Gye Lee through a military coup against the Goryeo Dynasty (Hoare and Pares, 1988). Unlike the Goryeo Dynasty, which adopted Buddhism as the national religion, Seong-Gye Lee used Confucianism as the new ideological ideal on which to found his new state. Before the military coup, there was much corruption in the Goryeo Dynasty attributed to Buddhists, such as possession of huge farms, attending commercial activities or acting as usurers (Jang, 2011). Many intellectuals of that time therefore saw Confucianism as a solution for reforming their societies. As such, Seong-Gye Lee and his followers politically and strategically used the philosophy of Confucianism as the great drive for their coup for the new state (Jang, *ibid*). In the Joseon Dynasty, Confucianism firmly took its place as the national ideology from the beginning, creating a favourable ground for spreading certain world views toward global ‘others’ across the Korean Peninsula.

As Hoare and Pares (1988) point out, however, Confucianism and Sino-centrism respectively did not stand still in the Joseon Dynasty (p. 32). Instead, in accordance with the ups and downs of China (from Ming to Qing), ‘Chinese’ Sino-centrism evolved into ‘Korean’ Sino-centrism, i.e. ethnocentrism (Jang, 2011; Lee, 2011). In the early Joseon Dynasty, Seong-Gye Lee and his followers showed their respect for the Ming Dynasty in a superficial way. During the Imjin War (1592-1598) between Korea and Japan, however, Ming’s support for Joseon helped to change the character of Sino-centrism into a pseudo-religion. Since the Confucian ruling class believed that the victory of the war derived from the Ming Dynasty’s aid, they regarded China as ‘the country of heaven’. Others, including the Japanese, were treated as barbarians (Im, 2012, p. 137). A Korean world view from the mid-Joseon Kingdom viewed China as a heaven, Joseon as son and the other, i.e. Japan and Western countries, as barbarians.

The change in dynasty from Ming to Qing in 1644 transformed the characteristic of Chinese-driven Sino-centrism in Joseon into a new form of Korean ethnocentrism (M.-S. Kim, 2006; Lee, 2011). Before 1644, only Ming had been represented as the core of Sino-centrism in Korea. The foundation of the Qing dynasty established by the Jurchens tribe, however, meant the loss of the prototype of an ‘advanced’ country. It was therefore

necessary for the Confucian intellectuals in Korea to find a new model of a 'heavenly country'. Koreans themselves found an alternative to the former Chinese-driven Sino-centrism. That is, 'Joseon' emerged as a 'new China' because it had been seen as the son of China, i.e. a small China (Lee, *ibid*). As such, since the 17th century, as M.-S. Kim (2006) and Lee (2011) put it, many Koreans started to consider Korean civilisation and culture as the most advanced in the world and the Qing Dynasty (China) and Japan as 'undeveloped' barbarians. This biased world view emerged continuously in the Korean Peninsula for over 260 years, from 1644 until the fall of the Korean Empire at the hands of Japan in 1910. Korean ethnocentrism was, however, historically undermined during Japanese colonial rule between 1910-1945. In relation to my research topic of global citizenship, while Korean ethnocentrism appeared to lose its ruling power after the Japanese invasion, a totalising Western idea of 'Orientalism' was expanded into Korea.

2.2.2 Orientalism under Japanese Colonial Rule (1910-1945)

The 19th century can be understood as the age of revolution, capital and empire in the world (Hobsbawm, 2010a). In terms of 'revolution', the early 19th century intertwines with the sign of liberal capitalism. Europe, and, in particular England, became the starting place of liberal capitalism for the first time in history in the early 19th century, triggered by both the Industrial Revolution and the French Revolution (Hobsbawm, 2010c). Hobsbawm (2010a) named the mid-19th century the age of capital. This is because, unlike the previous era, this period is characterised by the rapid expansion of liberal capitalism through the exploitation of colonies. The particular emphasis in this age was that the development of a liberal economy was regarded as the priority in many countries' social development following the economic boom of 1848. As Hobsbawm (2010a) puts it, capital began to dominate politics and society, as well as the economy. Meanwhile, the expansion of liberal economics into the world changed the global economic order. While England's economic dominance of the world economy diminished, several countries, such as the US, Germany and Japan, emerged as new major states based upon their economic development. Hobsbawm (2010b) notes that this context led the world in the late 19th century to the era of empire in which major 'developed' countries wielded unequal powers towards 'undeveloped' 'others'.

Japan was the only non-white major state which achieved the development of a liberal

economy in the late 19th century (Hobsbawm, 2010a). In those times, many Asian countries, such as the Chinese Qing and Korean Joseon dynasties, sustained the strategy of an isolated country pitched against Western countries. Japanese intellectuals assured, however, that it was only thorough Westernisation that Japan could become more powerful in terms of its economic prosperity and military defence in the world (ibid). This is because they had observed that even China, a powerful country in Asia, had been defeated in the Opium Wars by England. In 1836, through the Meiji Restoration, Japan had already challenged the Japanese feudalistic system. Underpinned by a centralised top-down political system, the Japanese government drastically and efficiently reformed the Japanese financial, military, industrial and educational systems, aligning them with those in the West. Japan consequently established its new place in the world as a powerful state in the ‘age of empire’ in the late 19th century.

Japanese success in the Westernisation of its economic and military forces led to the development of another world view, ‘Orientalism’, while Korea was under Japanese colonial rule (Chung, 2004; Lee, 2011). As will be reviewed in Section 3.3.2.1, the term ‘Orientalism’ as used by Edward Said refers to a tradition of 18th and 19th century European and North American artistic, literary and academic representations of the East as “the Orient” (Jazeel, 2012a, p. 11). In these cultural representations, people and places of “the Orient” appear to be passive, exotic, undeveloped and barbaric, regardless of their realities, while those in “the Occident” are seen as active, normal, developed and civilised (Said, 1978, p. 166). Furthermore, these imaginations played an historically important role in the West’s colonial discoveries, conquests and dispossessions in the name of ‘civilisation’ (Jazeel, 2012a).

The logic and role of Orientalism was repeated in the process of Japanese colonial rule in Korea (Lee, 2011, p. 79). Fukuzawa Yukichi, an influential Japanese theorist supporting imperialism in the late nineteenth century in Japan, argued that, unlike the Japanese, Korean people did not have the capability to civilise their state independently. He underestimated Koreans, deeming them to be inferior and entrapped in their antiquated legacies (cited in Chung, 2004, pp. 47-48). Japan is also located in East Asia. Due to the success of Western civilisation in Japan, however, many Japanese intellectuals put themselves in the same category as ‘the West’. This led to other Asian people, in contrast, being considered as barbarian Asians. In the late 19th century, many Japanese intellectuals

and politicians presupposed that the ‘superior’ Japanese could lead ‘inferior’ Koreans to the road of ‘civilisation’ (Chung, 2004).

During its colonial rule of Korea from 1910 to 1945, Japan attempted to assimilate the discourses of politics, economics and society in Korea into Western traditions based upon Japanese Orientalism (Chung, 2004). Most Koreans, except pro-Japanese collaborators, resisted the colonial policies by Japan. As Chung (ibid) points out, however, Koreans started to pose a double gesture towards the concept of ‘civilisation’. That is, while challenging Japanese modern policies as oppressive devices, they implicitly started to regard Western modernisation as a key solution to efficiently achieve the liberation of Koreans from Japan. In Korea, in a similar way to what had happened with Japanese Orientalism, ironically, a new way of thinking about Western civilisation as superior appeared among the Korean people. On 15th August 1945, Japan finally surrendered due to the detonation of atomic bombs on the Japanese cities of Hiroshima and Nagasaki by the US and the ongoing threat of the Soviet Union. As such, Japanese colonial rule ended in Korea. The sudden arrival of Korean liberation in 1945 nonetheless ironically expedited (South) Korean people’s unconscious postcolonial following of Western civilisation and thoughts towards global ‘others’. The growing influence of the US in the South Korean Peninsula since 1945 has acted as a further catalyst which has promoted the spread of Western world views.

2.2.3 Western Liberalism under the American Liberal Tradition (since 1945)

The abrupt liberation of Korea from Japan did not simply mean a political change for the establishment of a new independent state. Rather, in relation to my research, it created momentum for embracing a new way of thinking about Koreans themselves and how Koreans think about global ‘others’. In terms of the changing world views of South Koreans, I argue, South Koreans have started to be more directly influenced by the Western liberal tradition inherited from the US since 1945 (Hong and Halvorsen, 2013). In this sense, it is meaningful to explain two contemporary historical events in Korea in terms of the process of the growing influence of the Western liberal tradition by the US: one is the division of the country into North and South Korea (Hoare and Pares, 1988; Seth, 2006) and, subsequently, the other is the start of the alliance between the US and South Korea.

In terms of the former context, during the closing days of World War II in 1945, it is well known that world history entered into the Cold War era, characterised by the emerging rivalry between the US and the Union of Soviet Socialist Republics (USSR). In East Asia, the Korean Peninsula was correspondingly the foreground of this new ideological conflict (Seth, 2006). In those times, Koreans firmly believed that Korean independence must be accomplished just after the end of World War II. This is because the Cairo Declaration in 1943 had already said that Korea “would in due course be independent” (cited in Hoare and Pares, 1988, p. 67). Contrary to Koreans’ expectations, however, the abrupt collapse of Japanese rule did not lead to the building of an independent state. Instead, the destiny of the Korean Peninsula proceeded to the division of the country into North and South Korea as a result of the tensions between the US and the USSR (Hoare & Pares, *ibid*).

As the USSR started to occupy northern Korea at the end of the war in early August 1945, American suspicions of the USSR increased. American politicians focused on how to limit the influence of the USSR, not only in the Korean Peninsula, but also in the world at large. As such, upon Japan’s surrender on 15 August 1945, the US military quickly took control of southern Korea, south of the 38th parallel (Hong and Halvorsen, 2013). In December 1945, the Foreign Ministers of the US, the United Kingdom (UK) and the USSR gathered at the Moscow Conference of Foreign Ministers and issued a joint declaration that the Korean Peninsula would be taken under the United Nation’s (UN) trusteeship, regardless of the Korean hope for independence (Hong and Halvorsen, *ibid*). Consequently, Korea was divided into two occupation zones; a US oriented political regime in southern Korea and a communist regime in northern Korea (Seth, 2006).

The establishment of these two political regimes in Korea encouraged South Koreans to uncritically adopt Western US-led traditions of civilisation and thought (Hoare and Pares, 1988; Hong and Halvorsen, 2013). After 1945, the US interim military government supported the Koreans in the South to establish a self-governing system based upon the US model, such as a parliamentary system of government and a presidential system (Hoare and Pares, *ibid*). On 15 August 1948, the Koreans in the South, with the support of the US, finally founded an independent state, which was named the Republic of Korea (South Korea). In December 1948, the UN General Assembly recognised South Korea as the only legitimate government on the Korean Peninsula (*ibid*, p. 69). Thereafter, to secure its hegemonic power against a communist rule in East Asia, the US actively expanded its

influence in South Korea by introducing and supporting modern political, economic, social and military systems. Consequently, for over 67 years since 1948, the discourses in politics, economy and society in South Korea have become similar to those in the US. Relating to my research, this historical influence has meant that Western discourses and ideology predominantly govern South Koreans' views towards global 'others'. Furthermore, as will be discussed in Chapter 7, Western discursive logic not only remains unconsciously in geography professionals' perceptions about global citizenship, but also distorts the language in the geography curriculum and geography textbooks concerning global 'others'.

To sum up, Koreans have historically been exposed to multi-layered contexts of distinctive world views towards global 'others': from ethnocentrism as a new world 'centre' to the US liberal tradition as a country 'allied' with the West. While dominated by Sino-centric ideas about 'others' since the fourteenth century, Koreans assimilated a Chinese-centric world view into Korean ethnocentrism after the mid-17th century. During Japanese colonial rule from 1910 to 1945, Koreans as 'non-West' started to uncritically adopt an Orientalist world view. Since 1945, with the liberation of Korea and the subsequent establishment of the Republic of Korea with the support and allegiance of the US, most South Koreans have followed the route of Western traditions of thought in economy, society and culture, uncritically and without much question. In relation to my research aims, I question whether these world views towards 'others' remain in the minds of South Koreans and, as such, influence the construction of global citizenship in the secondary geography curriculum in South Korea. In the next section, relating to certain world views, I further examine the context of economic development in Korea.

2.3 Economic Transformation

Development is not confined to the economy. Rather, it is closely associated with and impacts on politics and culture, as well as society in place and time. This complicit relationship between the changes of the economy and those of society and culture can be easily identified in world history. As noted in Section 2.2.2, in the 19th century world, a liberal economic order dominated the other societal systems and cultures in the West (Hobsbawm, 2010a; 2010c). Regarding this study, the issue of economic development is directly linked to my research topic of the notion of global citizenship. As will be

discussed in Chapter 5, this is because it involves people's knowledge and understanding about the wellbeing of global others, such as poverty or inequality among other global issues, as indicated in the geography curriculum (Lambert and Morgan, 2011). Through the reading of literature surrounding economic development in South Korea, I argue that it is possible to identify the contextual understanding of certain totalising (Western) views held by Koreans towards global 'others'. I therefore introduce the economic contexts in South Korea during two different times, depending upon the changes of economic ideology. Firstly, the period of the 'global South' (1948-1996), a story of Rostowian developmentalism; secondly, the age of the 'global North' (1997-2015) and the start of governance by neoliberalism.

2.3.1 South Korea as 'Global South'

In terms of an economic and development gap between countries, a prevalent totalising concept of categorisation exists today. It is known as the 'North-South divide' (Gregory, 2009; McFarlane, 2006). The phrase "North-South divide" has been used as a way to describe "rich and industrialised" countries on the one hand (the 'North') and "poor and non-industrial" countries on the other hand (the 'South') (Gregory, *ibid*, p. 506). Since the 1970s, this idea has become popular in the world (*ibid*). This is because the previous geo-political classification of the world, for example the First (the West), Second (the communist bloc) and Third (non-aligned countries) worlds, coined at the time of the Cold War, became useless as the Cold War neared its end. As the so-called Second World disappeared, the 'North-South divide' seemed a more neutral term than the First-Third divide. As McFarlane (2006) appropriately points out, however, through taken-for-granted homogenisation, the 'North-South divide' overlooks each country's diverse and complex contexts within each category. In my research, I favour McFarlane's (*ibid*) criticism of the divide. Nevertheless, I draw on categorisation in the sense that economic development in South Korea has been thoroughly guided and implemented by a totalising idea of the 'North-South divide'. More importantly, as will be discussed in Chapters 5 and 6, this divisive idea is embedded in Korean developmentalism and can be directly identified within the South Korean geography curriculum and textbooks.

South Korea's economic transformation is often referred to as an "economic miracle" (Seth, 2006, p. 157). This is because, in spite of the ruins of the Korean War in 1953,

South Korea has achieved very rapid industrialisation and economic growth within 30 years, a process which took over two centuries in the UK. It was unheard of during the 20th century for one of the world's poorest countries to have become one of the wealthiest countries anywhere else in the world. Many Koreans uncritically believe that this miracle is derived from Koreans' 'faithful' implementation of the kind of Western totalising developmentalism proposed by Rostow. As will be discussed in Section 5.3, Rostow (1960) conducted an historical study of the development process of 15 countries, most of which were Western states. He identified five stages of economic growth towards 'advanced' country state from the research: traditional society; pre-conditions to take-off; take-off; drive to maturity, and finally the age of mass consumption. Based upon the findings, he argued that all the countries could escape from their poverty to achieve prosperity if only they followed the given stages. As introduced in Section 2.2.2, during Japanese colonial rule, this idea of Western developmentalism had already taken root among Koreans as a key solution for independence. Aid from the US since 1948, however, has enabled Western developmentalism to dominate all the other societal systems and cultures in Korea.

During the three decades following 1961, authoritarian South Korean governments adopted the strategy of an export-oriented economy and they strongly controlled the national market economy through state-directed economic development in order to promote rapid economic development. US aid and technical assistance played a role in guiding Western development in South Korea (Seth, 2006). While the government promoted specific industries, such as labour intensive industries in the 1960s, the heavy chemical industry in the 1970s and high technology industries in the 1980s, the US absorbed the majority of the country's products (ibid, p. 164). Under strong state developmentalism and US aid, South Korea achieved unprecedented high rates of economic growth: an average of 10.1% in the 1960s, 8.3% in the 1970s, 8.7% in the 1980s and 5.8% in 1990 (Hong and Jang, 2006). In 1996, South Korea joined the Organisation for Economic Co-operation and Development (OECD), representing a group of 'global North' countries (Korean Development Institute, 2010).

In terms of its economic development, the case of South Korea seems to demonstrate a totalising message to the world: if only following in the footsteps of 'Western' modernisation, citizens of the global South can overcome their poor political, economic

and social status (Rostow, 1960) and improve their wellbeing as citizens. The story of Western development in South Korea does not, however, expose the complete ignorance of the other social issues within the territory until the 1980s, such as democratisation, welfare or human rights, which lagged behind the primary interest in the economy (Hong and Jang, 2006). Unfortunately, with the emergence of the neoliberal economic order in South Korea in the mid-1990s, modern developmentalism as an ideology did not seem to listen to peoples' voices in the South (Sylvester, 1999).

2.3.2 South Korea as 'Global North'

South Korea faced financial crisis in 1997 because of a lack of foreign currency reserves (Lee, 2008). Relating to my research, the 1997 economic crisis has two important meanings; one is the change of economic ideology to neoliberalism and the other is the corresponding spread of Western economic world views towards global 'others'. In terms of the former, the financial crisis forced the Korean economic leaders to adopt a 'neoliberal economic order'. As will be examined in Section 3.2.2.2, the neoliberal economy, derived from the US and the UK, emphasises the liberation of "individual entrepreneurial freedoms and skills within an institutional framework characterised by strong private property rights, free markets and free trade" (Harvey, 2005, p. 2). The International Monetary Fund (IMF) attributed the Korean financial crisis to an outdated and inflexible economic system (Hong and Jang, 2006; Lee, 2008). As such, in return for financial assistance, the IMF and the US strongly urged the South Korean government to accept diverse neoliberal prescriptions of financial retrenchment, industrial restructuring, free trade, the opening of capital markets and labour flexibility (Hong and Jang, *ibid*, p. 165). The government fulfilled the needs set by the IMF and the US faithfully and, in return, overcame the economic crisis in South Korea within two years.

The experience of the 1997 economic crisis probably provides many South Koreans with an impression of inevitability about the economic future. That is, to sustain South Korean socio-economic prosperity as part of the 'global North', there seems to be no alternative to neoliberal measures. The dominant discourse is that, to guarantee the wellbeing of Korean citizens, while the government has the responsibility of supporting such relevant measures, every individual should develop neoliberal economic knowledge and competences. Kim Dae-jung, the former president from 1998 to 2003, supported this

neoliberal mindset “as the economic crisis led to the necessary changes in South Korean economy, I am convinced that this event will be remembered as a blessing” (cited in Lee, 2008, p. 64). The stress on neoliberalism did not disappear after the 1997 economic crisis in South Korea. Rather, successive governments have adopted neoliberal measures as the key solution for promoting economic prosperity. Neoliberalism has become a dominant ideology, which has widely affected South Korean society.

In terms of the latter, however, I question whether the spread of neoliberal ideology in South Korea, as part of the global North, seems to close down the space for considering the differences of global ‘others’ in the geography curriculum. This is because, as will be discussed in Chapter 3, some critics emphasise that neoliberal economic globalisation can be interpreted as ‘euro-centrism’ and ‘triumphalism’ by the West. Although many Koreans take the neoliberal economic order for granted as universal, as Enslin and Tjiattas (2008) note, they may overlook the fact that many people in the global South can suffer from the deterioration of their wellbeing, such as poor working, living and education conditions as a result of neoliberal measures in countries like South Korea. Within the logic of neoliberalism, South Korean people appear to consider that their own liberty and are to be privileged above those of ‘others’ in the global South.

To sum up, over the past six decades, the idea of Western developmentalism has been prioritised over other societal concerns in South Korea. In 1953, South Korea was one of the poorest states in the world. To overcome poverty, successive authoritative governments in the past uncritically followed the path of Western developmentalism. Due to the powerful state-centred economic policies and triumph over the economic crisis, South Korea consequently grew into one of the most successful economic powers of the world. It cannot be denied, however, that the ideology of Western developmentalism, particularly neoliberalism following the economic crisis in 1997, has filtered into the mentality of South Koreans, garnering a ‘superior’ tone. I suspect that the change in the economic status from the ‘global South’ to the ‘global North’ has influenced South Koreans’ perceptions of superiority. At the same time, this has led to the negligence of the differences of global ‘others’. In the next section, I introduce the growing problems relating to this issue of social injustice towards others in the process of the development of a multicultural society in South Korea since the 1990s.

2.4. Social Changes

In the preceding sections, I have discussed the existence of certain thoughts towards global ‘others’, such as Korean ethnocentrism or a Western totalising world view, which appear to be historically and economically embedded in the contemporary South Korean mentality (Lee, 2011). In this section, the third context, with these two world views in mind, I focus on the issue of social injustice driven by the Korean belief in ‘social homogeneity’ despite recent changes into a multicultural society in Korea. This context is substantial in my research in that it explicitly shows bias in contemporary Korean perceptions about ethnically diverse social groups. Furthermore, it provides opportunities for South Koreans, including myself, to consider the issue of living together and adopting a suitable citizenship disposition, not only within a national territory, but also in the world. In the next section, I thus introduce the recent changes in South Korea into a multicultural society. Several cases of injustice, such as racism and discrimination towards non-Koreans, are subsequently discussed.

2.4.1 Multicultural Society

According to Hoare and Pares (1988), Koreans tend to uncritically believe that their society is composed of ‘homogenous’ ethnic, racial and cultural characteristics. For a long time, Korean students were taught that this ethnic, racial and cultural homogeneity was an element of their national identity. Through diverse school subjects like ethics, history and social studies, school students were taught that Koreans are descendants of Tan-gun, the founding father of the Korean nation. Many adults tended to regard these characteristics of homogeneity as part of their national pride in the world (Lee, 2011). When reading literature concerning interconnectedness in world history, however, it is easy to realise how problematic the idea of homogeneity is. That is, through trade, migrations and wars, Koreans have continuously interacted with other peoples in the world. As noted in Section 2.2, for instance, in the 20th century, a 36-year period of Japanese colonial rule and three years of the Korean War had a great impact on social and cultural interchange in South Korea. South Korea, I argue, should be seen as incessantly interacting with others. Nevertheless, until recently, the totalising belief in ‘homogeneity’ in terms of ethnicities, races and cultures has still been dominant in Korean society (Whang et al., 2007).

In terms of demographic change, South Korea, similar to many Western countries, has experienced a change towards a multicultural society. The influx of foreign labourers and international marriages are commonly regarded as primary reasons for this population change (Noh, 2011; Yoon, 2008). The increase of foreign workers was associated closely with the structural changes in the Korean economy. As noted in Section 2.3, in the 1990s, the industrial structure in South Korea quickly shifted its overall focus from a labour-centred manufacturing industry into a high-technology one. Concomitantly, as robust economic activity and incomes rose, many Korean jobseekers tended to refuse to work in the so-called ‘3D’ industries, i.e. ‘dirty, difficult and dangerous’. However, the 3D industries still contributed significantly to the Korean economy, therefore South Korea suffered from severe labour shortages in those industries. As a solution, in 1994 the government firstly adopted the Industry Trainee System (ITS) in order to admit foreign labour. As such, starting from 20,000 in 1994, the number of foreign labourers has increased, reaching 538,587 in 2014 (KOSIS, 2015) (See Figure 1).

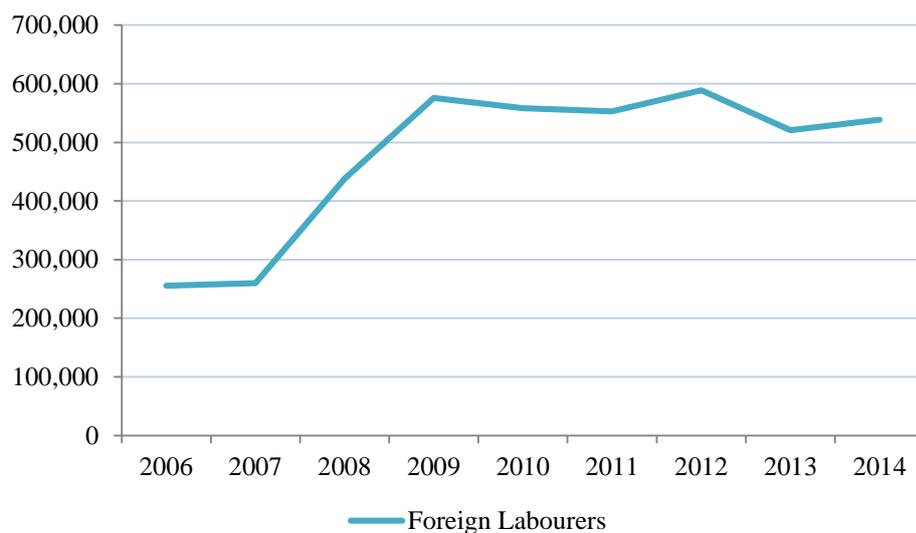


Figure 1: The Number of Foreign Labourers in South Korea

International marriage, another reason for an increasingly multicultural society, is mainly linked to the increase of foreign wives for farmers. Since the 1960s, industrialisation in South Korea has caused rapid urbanisation among the population nationwide. The number of farmers has correspondingly decreased. Due to a long tradition of preference for male offspring, especially in rural areas, the imbalance of the ratio of males to females has urged many rural bachelors to find brides in South-East and Central Asian countries. The

Korean Statistical Information Service (KOSIS) shows this phenomenon explicitly: as can be seen in Figure 2, while the number of migrants through international marriage was 93,786 in 2006, it grew to 150,865 in 2013 (KOSIS, 2015). According to *the Statistics of Marriage and Divorce* (KOSIS, *ibid*), interestingly, the percentage of international marriages in the whole nation (322,807) in 2013 was nearly 8% (18,307), while in rural areas it was over 57.4% (10,503). It could therefore be said that international marriage has become one of the most important factors contributing to the change in demography towards a multicultural society in South Korea.

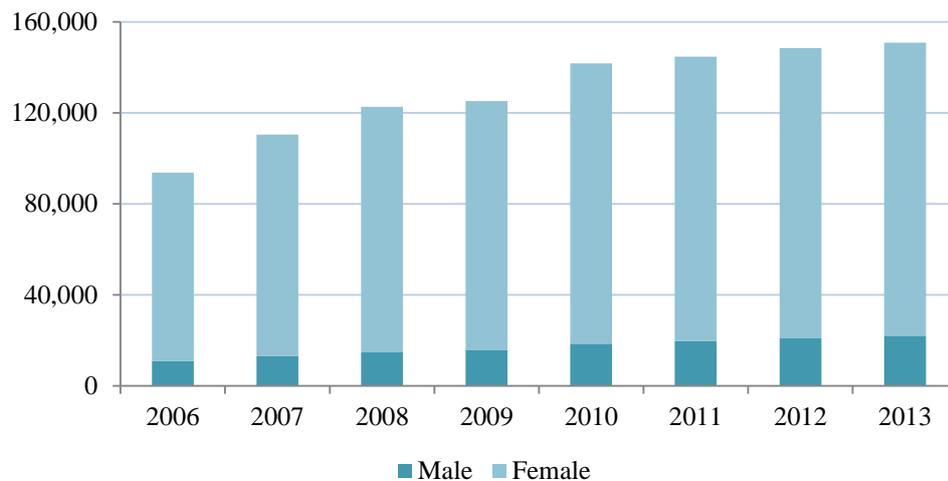


Figure 2: Foreign Residents from International Marriage

The influx of foreign nationals has led to a growing number of children with different racial, ethnic and national backgrounds, which accelerates the pace of change towards a multicultural society in South Korea. According to the Korean Education Statistics Service, the number of Korean students in primary through to high schools has continuously decreased from 6,721,176 in 2012 to 6,285,792 in 2014 (KESS, 2015). This shows a 6% drop. In the case of students with multicultural backgrounds, however, the number has grown from 55,504 in 2013 to 67,453 in 2014, which shows an increase of nearly 21%. The South Korean government announced in 2014 that the ratio of students with multicultural backgrounds versus the total sum of Koreans accounts for over 1% (Jeon, 2014). Of importance is that the pace of multiculturalism in schools will further accelerate. Due to generally higher birth rates in non-Korean families, the number of multicultural students is continuously rising. KOSIS demonstrates this predication precisely: in 2010, while the number of children from age 10-19 was 48,464, that from

children aged between 0-9 was 114,849 (KOSIS, 2015). To sum up, in 2013, the total registered number of people in South Korea is 985,923 (ibid). When including temporary foreign migrants into Korea, the number is nearly 1,576,034, accounting for nearly 3.1% of the total population in South Korea (ibid). Many scholars estimate that the ratio of people with multicultural backgrounds will reach 6% in 2050 (Lee, Choi and Park, 2009), which is similar to the UK in 1991 (ONS, 2012). Korea is therefore becoming an increasingly multicultural society.

2.4.2 Social Injustice

As noted above, many Koreans take pride in the 5,000-year-history of their so-called 'homogeneous' population. On the one hand, this can be understood as the expression of national pride among Koreans. On the other hand, however, the unstable idea of 'homogeneity' signals that many Koreans have a poor understanding of and respect for those of diverse ethnicities, races and cultures (Yoon, 2008). In this situation, as noted in Section 2.2, the strong influence of Western world views such as Orientalism since 1910, distorts Korean people's understanding of people with multicultural backgrounds. Many studies have demonstrated discriminatory perceptions among Korean people towards global 'others'. Whang et al.'s (2007) study on Korean people's perceptions of immigrants, for example, shows that Koreans generally tend to feel a sense of alienation from foreigners. Unlike their more favourable thoughts about white people from the US, however, many Koreans express social distance from non-Western people. This resonates in Lim and Kim's study (2011) on university students' perceptions of multiculturalism in South Korea. According to these authors, many students show alienation from non-Westerners in terms of a sense of social distance toward global 'others', while feeling closeness to white people from the West.

Korean prejudice towards multicultural 'others' has caused issues of social injustice, such as racism and inequalities in employment patterns and educational opportunities for non-Koreans (Lee, 2012). In terms of racism, many Koreans show ambivalent attitudes towards foreign residents; that is, benevolence towards a white Westerner whilst looking with contempt at non-white people. A South Korean newspaper, the *Han Gyeore*, reported one such case of a discriminatory response to a Nigerian person who visited a restaurant in Seoul: "I [the owner] do not serve Africans as customers to foods [sic] ... because you

are a black” (Yoo, 2011). *Shin Dong-A* magazine introduced the story of a Sri Lankan who experienced racism thus: “no Koreans sit by me on the subway. Even when seats are empty, they don’t. Some Koreans told me that Sri Lanka is a poor country and that’s why I must be happy living in Korea” (Ryuk, 2010). In her study on foreign residents’ images of Koreans, Lim (2010) reveals many Koreans’ feelings of intimacy towards white people. White interviewees expressed: “I saw that Koreans despised many non-white people saying ‘dirty’ but, they favoured a white like me”; “Koreans always tend to help me when I am in trouble” (p. 111). In Lim’s (ibid) research, many white people expressed their feelings of closeness to Koreans.

Meanwhile, Lee, You and Ahn’s (2007) research about television advertisements shows how Korean people’s racist attitudes towards global ‘others’ are deeply rooted in society, both consciously and unconsciously. By critically analysing television commercials including the images of multicultural ‘others’ from 1998 to 2006, the authors revealed that television advertisements in South Korea tend to uncritically produce or reproduce certain stereotypes concerning global ‘others’, emphasising ‘superior’ Koreans or Westerners and ‘inferior’ non-Westerners. In relation to a commercial for mobile communication, for instance, the sample advertisements signify the images of Ethiopian children as “hungry, passive and needy” entities waiting for Korean aid (ibid, p. 488). Relating to apartments, by drawing on white people and places in Europe or North America, the sample commercials tend to produce images of white Westerners as “palace like”, “supreme” and “high quality” entities (ibid, p. 492). Given that television advertisements influence people’s thoughts and hopes in society, Lee, You and Ahn (ibid) argue that racist views towards global ‘others’ have settled in the discourse of multiculturalism in contemporary South Korean society.

In relation to employment patterns in South Korea, a stark difference between Western labourers and non-Western ‘others’ can be found. According to official statistics from the Korean Immigration Service (KIS, 2013), the number of foreign workers was 524,847 as of the end of February, 2013. Most are unskilled labourers; while unskilled workers (E9, E10 and H2) were 473,078 (90.1%), skilled labourers (E1-E7) were 51,769 (9.9%). The figure for foreign labour from each country, however, explicitly shows the employment gap between the West and the non-West. As seen from Figure 3, in the sector of unskilled labour, Western workers from the US, the UK and Canada do not appear explicitly.

Instead, non-Western workers, for instance those from Vietnam (25%), Indonesia (11%) and Sri Lanka (9%), are responsible for the growth in the unskilled sector².

Nationality	Total Employment	Legal Employment	Illegal Employment
Bangladesh	9,177	7,318	1,859
Myanmar	10,581	9,961	620
Cambodia	25,281	23,556	1,725
Sri Lanka	21,093	18,063	3,030
China	11,602	988	10,614
Indonesia	29,029	23,981	5,048
Mongolia	8,654	5,951	2,703
Nepal	18,236	17,148	1,088
Philippines	20,632	14,084	6,548
Thailand	22,434	19,065	3,369
Uzbekistan	16,407	14,134	2,273
Vietnam	50,488	32,480	18,008
Etc	2,706	1,876	830
Total	246,695	191,637	55,058

Figure 3: Employment Patterns in Non-professional Occupations

Mass media reports that even well-qualified non-Western workers often fail to get a professional job due to their race, ethnicity or nationality. The *Han Gyeore* newspaper described the exploitation of African artists working at the Museum of African Art in South Korea: “Since 2012, twelve artists have had merely six hundred dollars per month, which falls behind the minimum wage in Korea” (Bang, 2014). In her study on foreign residents’ image of South Korea and South Korean people, Lim (2010) introduces a story of one East Asian professional: “I tried to get a job teaching students in Korea ... whenever I reveal my nationality then, Koreans used to hang up ... Some said ‘your English is not American one [sic]’” (p. 112). Lim (ibid) elaborates that although successful in gaining employment, some non-Western workers have suffered mistreatment in their workplaces, such as the exploitation of their labour or limited access

² In case of ‘professional occupation sector’, the Korean Immigration Service (KIS, 2013) does not provide specific information about the employment pattern from each country.

to social security services. In South Korea, prejudice towards global ‘others’ leads not only to unequal employment, but also to violation of labourers’ rights.

Inequality of educational opportunities for non-Koreans is another emerging issue of social injustice, marked also by racism and discrimination in employment (Noh, 2011; Park, 2012). In 2014, the number of multicultural students in South Korea (from primary to high school) was 67,453 (KESS, 2015). Compared to statistics from 2013, this shows an increase of nearly 21%. In spite of rapid changes towards multicultural schools, however, studies, such as Park (2012) and the National Human Rights Commission (NHRC) (2010) report that many multicultural students have faced difficulties in adjusting to Korean schools, which has led to an increase in the expulsion rate prior to graduation. As can be seen in Figure 4, for instance, 56.2% of multicultural students in Gyeonggi Province in 2012 were enrolled in schools. However, the ratio of enrolment in high school (age 16-18) fell rapidly to 31.2% in 2012. Considering that 92.4% of Korean students study in high school, the level of enrolment of multicultural students was seriously low. Figure 4 shows that over 43.8% of multicultural school students gave up their studies in schools in South Korea (Gyeonggi Provincial Assembly, 2012, p. 6).

Age	Multicultural Students (A)	Registration (B)	Expulsion (C=A-B)
7-12	9,787	6,274	3,513 (35.9%)
13-15	3,283	1,621	1,662 (50.7%)
16-18	2,192	684	1,508 (68.8%)
Total	15,262	8,579	6,683 (43.8%)

Figure 4: Expulsion Rate Prior to Graduation in 2012

Regarding this serious issue, studies conducted by Kim et al. (2005), NHRC (2010) and Oh (2006) provide empirical information about inequality of educational opportunities of non-Korean students in South Korean schools. In their qualitative study about educational welfare conditions for foreign workers’ children in South Korea, Kim et al. (2005) and Oh (2006) point out that three aspects of educational inequality towards multicultural students exist: in registration, school curriculum and students’ achievement. In relation to school registration, in South Korea, head teachers (principals) legally have the authority

of whether or not to offer admission to multicultural students (Kim et al., 2005). This implies that without the head teacher's approval, it is basically impossible for a non-Korean student to study at a Korean school. According to Kim et al. (ibid), 11 interviewees out of 86 (12%) expressed that they did not go to school because of admission rejection by head teachers (p. 218). NHRC's (2010) work confirms this fact. According to the report, 61.4% of multicultural students experienced difficulty in school entrance due to a lack of Korean language skills and 15.2% had experienced admission rejection. Kim et al. (2005) and Oh (2006) pinpoint that schools apply their authority of admission rigorously merely to multicultural students without any excuses, whereas this does not happen with native Korean students.

Non-Korean students who are fortunately admitted to schools also confront another educational inequality in their school curriculum. According to Kim et al. (2005) and Oh (2006), due to a lack of Korean language proficiency, many schools unjustly allocate non-Korean students to a lower class or treat them as 'irregular' or 'special' students. This means that, from the beginning of school life, non-Korean students of different races, ethnicities and/or cultures are publicly regarded as 'inferior' and differentiated from native Korean students. Kim et al. (2005) point out that many Korean schools do not provide any appropriate curricular supports for non-Korean students to improve equal opportunities in education. Admittedly, school policies emphasising difference and discrimination between non-Korean and Korean students in their curriculum lead to the difficulties of non-Korean nationals adjusting to Korean schools. This, in return, drives injustice issues such as racism, bullying and low attainment levels among non-Korean students (Choi, 2011; Kim et al., 2005).

In relation to racism and bullying, according to the NHRC study (2010), 41.9% and 25.3% of students were taunted because of different language pronunciation and skin colour respectively. 28.6% of students said that they were bullied by Korean students because of their different cultures. In terms of students' low attainment, over 8.5% of multicultural students faced challenges in learning major school subjects. Considering that only 1.45% of Korean students are placed in the "under-achieving" groups, the ratio of low attainment for non-Korean students is comparatively high (Oh, 2006, p. 146). Kim et al. (2005) critically note that many non-Korean students have had a hard time adapting to school life due to unequal practices of education and subsequent racism, bullying and low

achievement driven by prejudice (p. 224). Without sufficient curricular support from teachers and school authorities, many non-Korean students therefore choose to leave their school before graduation (Kim et al., *ibid*; Oh, 2006).

Relating to my research topic of global citizenship, the increase in social injustices such as racism and discrimination towards non-Koreans in Korea highlights contemporary Korean understandings of global citizenship. That is, due to the problematic idea of ‘homogenous’ Koreans, with the other totalising ideas of ‘ethnocentrism’ and ‘Western world view’, it is evident that some Koreans respond unjustly to the differences of global ‘others’. What is worse, rather than recognising and respecting global others and their differences, some Koreans engage in oppressive behaviour, denying basic rights and liberty as humans. According to the contemporary social context, there seems to be little space for considering the issue of how to live together.

Of course, there have been diverse governmental and civic endeavours to address this issue in relation to people with multicultural backgrounds in South Korea. The South Korean government, for example, has enacted many laws and related policies for the purpose of guaranteeing people’s wellbeing, such as the *Act on the Treatment of Foreigners in Korea* in 2007 and the *Act on the Support of Multicultural Families* in 2008 (Minister of Justice, 2007; 2008). In addition, starting with 1.2 billion won³ in 2007, a budget for non-Koreans was spent (103 billion won) (National Assembly Budget Office, 2014) in various fields, including Korean language learning, parenting support, the development of multicultural books, job counselling and building transition shelters (Noh, 2011). In spite of these legal and financial endeavours, however, many scholars in South Korea argue that the current policies for non-Koreans are still problematic for coexistence (Jung and Chung, 2014; Yoon, 2008). This is because, as Yoon (*ibid*) points out, the discussion of how to live together is entrapped within the idea of cultural integration into “Korean culture” (p. 79). In their analysis of 230 governmental policies, Jung and Chung (2014) demonstrate that the idea of cultural integration into Korean society is explicitly embedded in nearly 50% of policies. Reflecting on those studies, it appears to me that governmental policies do not seem to be concerned about the issue of how to deal justly

³The currency of South Korea (1, 613 won against the pound as of the 20th of April, 2015)

with the differences of global ‘others’ and what disposition of citizenship needs to be raised accordingly in South Korea. This criticism persists in my discussion of the South Korean educational system below.

2.5 Educational System

Ball (1994) points out that no educational activity, such as policy development, can be simply regarded as a value-neutral entity; rather it engages closely with the regime of politics. This is because, Ball (ibid) argues, interest groups influence the development of the educational system. While Ball writes from a UK perspective, I argue that this criticism is also relevant in South Korean educational contexts. In relation to my research, as will be discussed in Chapter 7, the reading of politics in the Korean educational system helps me to understand the possible complicit relationship between the construction of global citizenship in the curriculum and the totalising ideology of certain interest groups. I thus focus on the South Korean educational systems of two different periods: a state-centred educational system (1961-1994) and neoliberal reforms of education (1995-2009). The section ends with a presentation of the emerging neoliberal context surrounding the 2009 NCR, in which the notion of global citizenship was newly introduced in South Korea.

2.5.1 A State-centred Education System (1961-1994)

Korean society from the 1950s to the mid-1990s can be signified by the terms ‘nationalism’, ‘anti-communism’ and ‘developmentalism’ promoted by a strong centralised government. Many scholars, such as Shin et al. (2013) and Lee (2001), point out that the development of this tendency originated from two severe political upheavals in modern history: one is Japanese colonial rule (1910-1945) and the other is the Korean War (1950-1953). This is because, as explained in Section 2.2 and 2.3, due to 36 years of oppression and exploitation by Japan, Koreans already knew the importance of independence. After the Korean War, most South Koreans also confronted not only severe poverty, but also the threat from North Korean communism. In the 1950s, in other words, building a safe and wealthy country was a key issue for South Korean people. Authoritarian governments used these contexts strategically and, through the emphasis on economic development, they retained power until the late 1980s.

Education was regarded as a ‘useful’ device which could not only support Western developmentalism, but also control South Koreans’ minds in their complicity with it (Lee, 2001; Shin et al., 2013). Since the 1960s, authoritative governments had persisted in publicising the logic of education for economic development among all nationwide (Lee, *ibid*). Under the circumstances of a lack of natural resources, the governments argued, only investment in human resources through education could lead to the successful economic development of South Korea. In their logic, education has been seen as a key solution in the Western sense of ‘development’ to combat poverty and communism (*ibid*, p. 61). As such, authoritative governments since the 1960s have exercised a great power over all the educational activities from the development of national curriculum policies and textbook inspection through to the university entrance test (Shin et al., 2013, p. 60). Ball (2003, 2010) calls this mode of state intervention towards productivity and effectiveness performativity. According to Ball (*ibid*), by performativity, people are led to make themselves more effective, to work on themselves and to feeling happy and comfortable when they do so.

In the 1960s and the 1970s, the aim of the educational system was to cultivate faithful, diligent and cheap workers suitable for the manufacturing industry (Lee, 2001, p. 142). To achieve this, the government announced diverse policies, such as the implementation of compulsory education in primary schools; the establishment of business high schools and polytechnic colleges, and moral education emphasising diligence, loyalty and compliance (*ibid*). In the 1980s, the focus of the national economic plan was to promote South Korea into a high-technology industry. The governments, in response, issued many policies to produce skilled engineers. Moral education stressing docile citizens persisted in schools. Gu (2009) suggests that the phrase of “education for industrialisation” controlled by the government signifies the three decades of South Korean education system since 1961 (p. 1175). In relation to my research topic, it can be estimated that the considerations of citizenship values, such as citizens’ human rights, liberty, and responsibilities towards others, had been probably marginalised in the Korean educational system during those times.

2.5.2 Neoliberal Reforms in Education (1995-2009)

The educational system emphasising citizens’ economic capability in terms of

performativity still persisted in the 1990s. Compared to the previous period, however, the ideologies of neoliberalism and the knowledge-based economy (KBE) have greatly controlled all educational activities since the mid-1990s in South Korea (Gwak, 2002; Kim, 2012). As will be discussed in Section 3.2.2, the logic of neoliberalism presupposes that the liberation of individual persons' entrepreneurial freedoms and skills is the most important value in a globalised economic world. The KBE correspondingly emphasises that the individual's economic competences are of key value within the global marketplace. Since the late 1980s, starting with the UK and the US, these ideas have swept the world and as such, they have become a new emerging economic ideology. As introduced in Section 2.3.2, to become a 'global North' country, the administration in the 1990s uncritically adopted the logic of neoliberalism and the KBE to their economic policies. In order to cultivate a workforce able to survive and thrive in a competitive world, the government reformed the educational system.

The *Reform Plan 5.31 for a New Educational System* (RP 5.31), announced in the 31th May in 1995, is regarded as the starting point for a new educational system under the guidance of the neoliberal economic order (Gwak, 2002; Kim, 2012). This is because, unlike previous policies, the report newly included neoliberal ideas emphasising market (individual) freedom, choice, competitiveness and responsibilities (ibid). To understand the changing contexts of the Korean educational system, it is useful in my opinion to discuss this report. According to the Presidential Advisory Council on Education Reform (PACER) (1995), the philosophy of the RP 5.31 was to encourage Koreans to respond appropriately to the incoming of "globalisation" and "information-oriented societies" (p. 5). To achieve this purpose, the RP 5.31 suggested six concrete objectives to change the existing education system: (1) from supply-centred to demand-centred education; (2) from uniformity to various and specialised education; (3) from educational management for control to that for liberty and responsibility; (4) from standardised to harmonised education with liberty and equality; (5) from traditional education with chalk and talk to future centred open education via educational informatisation and (6) from low quality to high quality education through evaluation (PACER, 1995). Within this report, the neoliberal and knowledge-based economic world seems to be taken for granted. Unlike my research, which will be discussed in Chapter 3, the report did not consider other views about these educational ideologies.

Unfortunately, due to the IMF crisis in 1997, the report has effectively become the 'Holy Bible' to which all educational policies have to be referred (Gwak, 2002; Kim, 2012). This is because, as noted in Section 2.3.2, to overcome the 1997 economic crisis, the government uncritically adopted the diverse neoliberal measures promoted by the IMF and the US and developed many neoliberal policies accordingly. In the educational field, coincidentally, as noted above, the RP 5.31 already involved many neoliberal ideas. As such, educational authorities in subsequent governments blindly reproduced and spread the report not only in their national curriculum, but also other policies. According to Kim (ibid), during the period of the Kim Dae-Jung administration from 1998 to 2003, the policies of the 7th National Curriculum Reform, the independent high school system and the performance-based school evaluation were newly produced according to neoliberalist principles. From 2003 to 2008, the Roh Moo-Hyun administration considered the execution of the state-run academic performance in schools nationwide. Furthermore, the Lee Myung-Bak administration, from 2008 to 2012, strengthened the neoliberal measures of teacher evaluation, the execution of the state-run academic performance test, and the self-reliant school management system. As Kim (ibid) criticises, within educational policies in South Korea, there is nothing but the story of how to survive and what competences need to be learned for a given neoliberal world.

Relating to my research, the stress on neoliberal logic in the South Korean educational system has had consequences. Namely, educational performativity, stressing individual competition, freedom, differentiation, selection, and superiority, has become a dominant culture in education. In return, as Kang (2012) and Chung and Baek (2011) note, educational ideals such as social justice, citizenship or the common good are seriously marginalised or even distorted. In terms of performativity, as noted above, since the 1990s, educational authorities in South Korea have continuously emphasised the role of education for surviving in a competitive world. To enhance national competitiveness in a globalised and knowledge-based world, they have argued that educational competitiveness is a key solution which must be strengthened (Yoo, 2009). For educational authorities, as Yoo (ibid) appropriately points out, national economic prosperity and citizens' wellbeing appear to be secured only when sustaining students' efficiency, excellence and superiority through a competitive educational system (ibid).

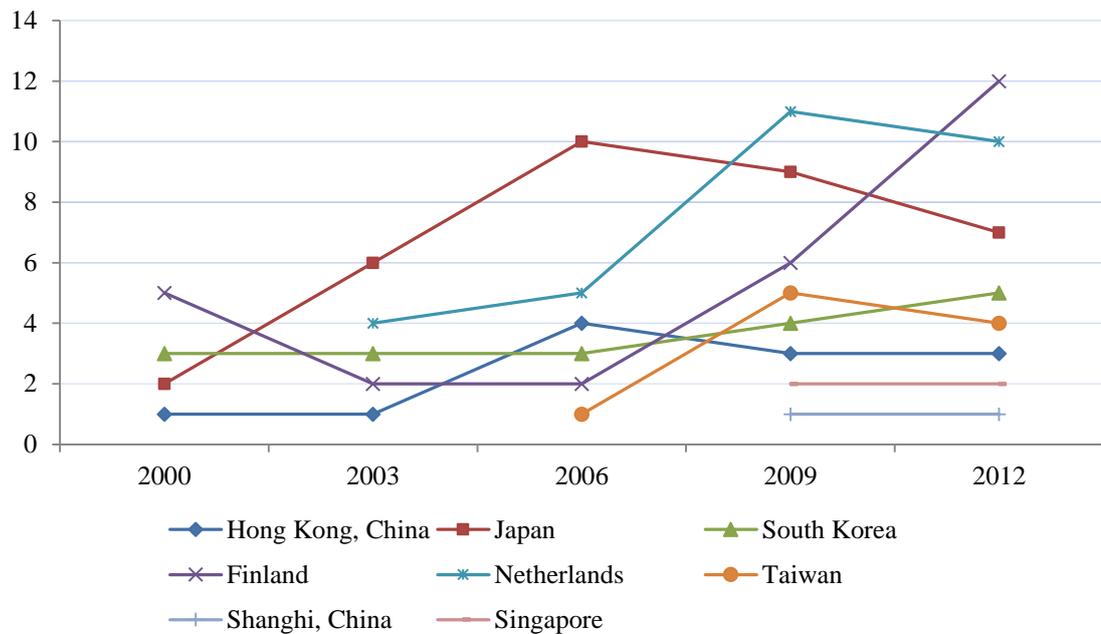
To strengthen educational competitiveness, in particular since the mid-2000s, South

Korean governments have uncritically established and expanded diverse neoliberal educational policies. For example, students' free choice of schools, disclosure of every school's performance and teacher evaluation by students' performance are now widely regarded as measures that have led to the performative culture (Yoo, 2009; Chung and Baek, 2011). Regarding the policy of students' freedom in school choice, many school students have blindly rushed into certain schools with high performance rates in the College Scholastic Ability Test (CSAT)⁴ in order to become superior and competitive citizens by entering top universities (Kang, 2012). In relation to the policy of teacher and school evaluation, to survive in the competition among teachers and schools, most school teachers have uncritically focused on how to improve their students' performance in the CSAT (Chung and Baek, 2011). Again, adherence to performativity in schools has become a circle which has led every student to enter a fiercer and more competitive educational 'race' for better performance. Regarding this, Chung and Baek (ibid) note that in South Korea, the concentration on sorting people out on the basis of 'successes' and 'failures', in particular in the CSAT, becomes a hegemonic culture dominating teachers' and students' thoughts and attitudes.

Seemingly, the emphasis on performativity through competition, freedom and superiority in education comes to fruition. This is because during the past decade, South Korean students have always been located in the top performing countries for literacy, numeracy and science in the *Programme for International Student Assessment* (OECD, 2012). Figure 5 shows South Korean students' increasing level of performance in numeracy since 2000, for instance. However, international comparative research on the Students' Wellbeing Index shows that in spite of the highest levels of educational attainment, the levels of South Korean students' subjective happiness is located at the lowest level among OECD countries in 2009 (Park et al., 2010). Although the authors do not mention the reasons, in relation to my research, one Korean student's remark in Chung and Baek's (2011) work helps us to presume the nature of problems of competitive education in South Korea: "[Due to competition-GCK] I have become a person who disregards the virtue of how to live together. When doing classroom activities, I prefer to be alone. I am not sure what a real friend means. All peers are my rivals." (p. 100). Kang (2012) and Yoo (2009)

⁴A standardised national test playing a major role in determining university students can enter. The CSAT is to measure students' ability of mainly literacy, numeracy and English proficiency.

argue that under the umbrella of neoliberal logic in education, Korean society has obscured other important educational values, such as justice and global citizenship. This criticism resonates in Chung and Baek’s (2011) work. They point out that “under the circumstance of today’s over-competitive education in Korea, there has been little space for deliberating educational values like social justice or character education” (p. 95).



Source of data: OECD (2000-2012)

Figure 5: Students’ Performativity (Numeracy) in PISA

2.5.3 The Emergence of Global Citizenship Education

In 2009, the South Korean government announced a new national curriculum, called the ‘2009 NCR’. This policy is one of main topics in my research, because the notion of ‘global citizenship’ was newly introduced in this national curriculum for the first time in South Korean history. When considering the neoliberal contexts of education noted above and subsequent preliminary government documents for the 2009 NCR, I doubt however whether the new curriculum engages closely and critically with global citizenship education. Since 2007, the South Korean government had been preparing for a blueprint of the 2009 NCR. Two forums, both called the *National Curriculum Forum*, were held in October in 2007 and February in 2009. In these forums, the government regarded the role of the future school as a place which provided students with not only in-depth learning

experiences of a topic, but also the extension of students' liberty in schools (MEST, 2009b, p. 16). Interestingly, the purpose of education in this forum was to improve students' competitiveness in the world (ibid). Based upon the emerging issues in the forums and relevant research studies, the Presidential Advisory Council on Education, Science & Technology (PACEST) suggested an idealised notion of a future-oriented person; an able person could show his/her competence in the world; a practical person could adopt changes and carve out a fortune, and a creative person could produce alternatives beyond prejudice. The PACEST concluded that "a future-oriented national curriculum" is the cultivation of 'a global creative person' (MEST, 2009b).

Admittedly, two preliminary works for the 2009 NCR are in line with the RP 5.31, which emphasises the logics of neoliberalism and the KBE accordingly. This is because, in spite of some progressive phrases, such as "alternatives beyond prejudice" or "in-depth learning", most of the phrases are directly linked to individual students' economic competence via the extension of students' choice and liberty. As such, relating to my research, and similarly to what has happened with educational policy in the past, I suggest that there was not sufficient discussion about the notion of global citizenship when developing the new curriculum policy. In this situation, in adopting the proposals above, the government in South Korea announced the 2009 NCR in the 23th of December in 2009, emphasising the idea of global citizenship as a new educational agenda.

2.6 Chapter Conclusions

In this chapter, I have situated my research concerning the notion of global citizenship in the secondary school geography curriculum in the South Korean historical, political, economic, social and educational contexts. In terms of historical context, I have outlined the history of several totalising perspectives about global 'others', such as Korean ethnocentrism, Japanese colonialism and the recent Western liberal tradition which is strongly influenced by the US. I have questioned whether these world views towards global 'others' remain in the minds of South Koreans. In the economic context, I introduced the success story of South Korean economic growth via Western developmentalism, which has led South Korea to become a 'global North' nation. I have suspected that this status has conferred an attitude of cultural and economic superiority on South Koreans. In relation to the social context, under a false belief in cultural

'homogeneity' among Koreans, I have explained how recent social changes into a multicultural society in South Korea have left many non-Koreans confronting issues of injustice. In the educational context, I have examined the educational journey towards a performativity-driven system in South Korea, with its emphasis on neoliberal economic initiatives. The 2009 NCR was introduced into these contexts, stressing for the first time the notion of global citizenship as an educational agenda item.

This chapter sets the scene for interpreting, analysing and discussing my findings in the following chapters. The multi-layered and enmeshed situations concerning totalised world views discussed above become the background for this study, in which I enquire whether or not the revised geography curriculum deals with global 'others' fairly. As noted in Chapter 1, the purpose of the study is to investigate the notion of global citizenship and justice in the secondary geography curriculum in South Korea. With the above contexts in mind, I will investigate critically what notion/s of global citizenship are embedded in the 2009 NCR and NWGC policy and the geography textbook (Chapters 5 and 7). Under the influence of totalising Korean contexts, I will examine what kind of perceptions and experiences geography professionals may have when constructing knowledge about global 'others' in the geography curriculum (Chapters 6 and 7). In the next chapter, I critically review the research literature concerning which notion/s of global citizenship can deal with global 'others' and their differences fairly in the geography curriculum and what dispositions of global citizenship need to be encouraged.

CHAPTER 3: LITERATURE REVIEW

3.1 Introduction

Many scholars stress the importance of the literature review in doing research (Hart, 2001; Wellington et al., 2005). Hart (ibid) argues that “without the literature review the researcher will not acquire an understanding of their topic, of what has already been done on it, how it has been researched, and what the key issues are” (p. 1). Wellington et al. (2005) mention the practical importance of the literature review in the study: the literature review “relates to the formulating of research questions, the framing and design of your work, the methodology and methods; the data analysis; and the final conclusions and recommendations” (p. 73). Furthermore, Brine (1997) suggests that the literature review is needed not only for the researcher’s benefit, but also for the reader. According to her, the literature review “provides the reader with sufficient understanding of the existing state of the knowledge and main concepts of theories surrounding the topic of research” (p. 2). In this sense, the literature review can provide not only the researcher with insight into their studies, but also the reader with sufficient knowledge and understanding of the research.

What contribution then does the literature review make to the research project? I highlight the role of the literature review by using words as a metaphor; the past, the present and the future. First, in the past perspective, the literature review shows any gaps in existing knowledge (Brine, 1997; Hart, 2001). As mentioned above, although the current research can be viewed as original, similar studies have been conducted in related areas. It is thus important for the researcher to identify related theories, concepts, issues and controversies in existing research projects. This process can prevent the researcher from encountering similar problems that have occurred in comparable past studies. In addition, the researcher has an opportunity to criticise other researchers’ studies, which can contextualise the current research project for the existing study. In this way, the researcher can identify the gap between their own study and previous ones.

Secondly, in the present perspective, the literature review can help to clarify the researcher's thoughts and plans (Ridley, 2008; Wellington et al., 2005). According to Wellington et al. (ibid), the aim of the literature review is "to provide a critique rather than a report" (p. 83). This means that the researcher can understand and reflect his or her own study through the critical literature review (ibid, p. 80). This reflection plays a role not only in redefining the researcher's thoughts and plans, but also in focusing their studies. In other words, through the literature review, the researcher can deliberate the research question, the methodology and methods, the data analysis, critical discussion, and the final conclusions and recommendations (Hart, 2001).

Thirdly, in the future perspective, the literature review can provide the researcher with some implications in terms of their contributions to the related academic area as well as to their future studies. Many scholars suggest that 'insight' is a result of the literature review (Brine, 1997; Hart, 2001). Insight can make it possible to bring about profound understanding of past and current studies. In other words, the researcher can identify the strengths and limitations of his/her study based on the critiques of existing works. The literature review can thus bridge the gap between the past and the current study and also play the role of a catalyst to provide insights for future research.

In this sense, the literature review, as Wellington et al. (2005) argue, is an essential process "to give the reader of the research work a clear idea of their study; to provide a context for your study; to convince the reader of your knowledge of the field; to build a case for the researcher's study" (p. 87). It is thus clear that the literature review is a necessary process in my study not only for (re)defining the research questions, but also for deliberating the methodology and methods, the data analysis, critical discussion and the final conclusions and recommendations.

In relation to my research topic of global citizenship, Lambert and Machon (2001) argue that the school geography curriculum can make a contribution to encouraging the development of critical and responsible global citizens because the subject engages with global issues such as globalisation, environmental sustainability and inequality. As introduced in Chapter 1, however, my teaching experiences in Korean school geography have led me to doubt whether school geographical knowledge in South Korea will deal with global 'others' and their differences fairly. This is because, in my experience, in the

South Korean geography curriculum, most non-Western countries are often depicted as undeveloped, passive and exotic, and the curriculum focuses disproportionately on economic development.

This study aims at investigating notions of global citizenship for the secondary geography curriculum in South Korea, which I argue will play an important role in developing the school geography curriculum for social justice. To achieve this aim, I designed three research questions: (1) what perspectives can be identified with regard to global citizenship in the secondary geography curriculum policy and textbooks in South Korea?; (2) what are the secondary geography teacher's, textbook authors' and textbook inspectors' perceptions and experiences regarding global citizenship in South Korea? and (3) what recommendations may the study provide for the development of a just secondary geography curriculum based on the findings of this study? Although the new South Korean geography curriculum stresses students' reciprocal understanding of global 'others' (MEST, 2011), as I related above, the significations in the curriculum may be dominated by Western totalising ideas. By examining a range of literature, I investigate not only what discourses of global citizenship might underpin an alternative geography curriculum, but also what research gaps exist to be filled by my study.

To address my research questions, I consider the research literature promoting various discourses of global citizenship. The first section begins to examine the concept of citizenship. After criticising 'modern' versions of citizenship, I look to 'progressive' versions for their potential for social justice. Globalisation has contributed to people's awareness that the wellbeing of citizens is closely related to that of global 'others'. By criticising the tendencies of neoliberal globalisation towards global 'others', the study stresses that the responsibilities of social justice should be discussed not only at a local and a national scale, but also on a global scale.

In Section 3.3, four discourses of global citizenship are introduced and examined: the 'neoliberal' and 'cosmopolitan' ('modern' versions of citizenship) and the 'postcolonial' and 'poststructural' ('progressive' versions). By uncovering the limits of modern versions of global citizenship for social justice, I explore how postcolonial and poststructural ideas of global citizenship provide my initial and preferred theoretical perspectives for social justice in this study. I show ways in which they consider citizens' ethical and political

responsibilities for global ‘others’ more seriously than the ‘modern’ neoliberal versions by thinking outside Western totalising structures to open the passage towards the incoming of the ‘other’, who was marginalised, excluded and displaced before.

In spite of rising calls for many countries to include the notion of global citizenship in their national curricula (Mannion et al., 2011), there has been little interest shown in constructing an appropriate curriculum for global citizenship. In Section 3.4, I examine four different discourses of curriculum thinking: the technical, the practical, the critical and the poststructural. By revealing the limits of the former three discourses of curriculum thinking, I show how a poststructural curriculum perspective may be appropriate for the socially just form of global citizenship education emerging from Section 3.3.

In Section 3.5, based upon my theoretical perspective of socially just global citizenship and curriculum thinking, I critically examine research focusing on the way in which school citizenship curricula in different countries have been implemented. It is followed by a discussion of how problematic the current school (global) citizenship curriculum is when considering the space for dealing with global ‘others’ equally and fairly.

In Section 3.6, the study explores how school geography can also underpin progressive global citizenship. To achieve this, I draw on several progressive academic geographers’ works emphasising different identities of places and spaces based upon relational thinking. Following this, in order to develop a theoretically sound and practical version of global citizenship suitable for the geography classroom, I draw on the research of citizenship education as a foundation for my empirical investigation into the perceptions of geography professionals, i.e. geography teachers, world geography textbook authors and textbook inspectors, regarding global citizenship. This represents a gap in the existing research field to be filled by my research.

3.2 Global Citizenship

People tend to regard the term ‘global citizenship’ as a neutral given (Peters et al., 2008; Shultz, 2007). They take for granted that an accurate correspondence between the word ‘global citizenship’ and its meaning exists. In my research, however, I argue that the concept is not only unstable, but also evolving. This is because, as Humes (2008)

emphasises, the notion of global citizenship can be differently understood depending upon people's perceptions and experiences around diverse political, economic and social contexts. In addition, as Shultz (2007) and Karlberg (2008) put it, according to the interpretation of 'global', as an adjective describing contextual process, and that of 'citizenship', as a noun signifying a position or status in a certain context, the meanings of global citizenship vary. As noted in Chapter 1, the aim of my study is to investigate the notion of global citizenship and justice in the secondary geography curriculum in South Korea. To examine the notion of global citizenship, which will be discussed in Section 3.3, this first section, as a stepping stone, will examine the two words of global citizenship, under the heading of 'citizenship' and 'globalisation' below.

3.2.1 Citizenship

3.2.1.1 Citizenship

A national citizen is a person "who lives in a nation and has certain rights and privileges, as well as duties to the state, such as allegiance to the government" (cited in Banks, 2008, p. 129). Citizenship is "the position or status of being a citizen" (Simpson and Weiner, 1989, p. 250). Faulks (2000) defines citizenship as "a membership status, which contains a package of rights, duties and obligations, and which implies equality, justice and autonomy" (p. 13). These definitions of a citizen and citizenship are succinct, but, as Banks (2008) and Abowitz and Harnish (2006) argue, they do not explain the complexity and dynamism of the notion of citizenship in today's globalised society.

The history of citizenship is long and diverse in terms of the political tradition of people's rights. It is generally agreed that the idea of citizenship stems from the ancient Greek city states and the Roman Republic (Crick, 1998; Heater, 1990). Citizens of that time were inhabitants of a city or a community and had certain rights and privileges, which were associated with membership of that city (Karlberg, 2008). According to Heater (1990), many people in the Ancient Greek city states, for example, women, slaves and foreigners, on the one hand, did not have rights and privileges to make decisions about their communities until the Hellenistic and Roman periods. Citizenship in ancient Roman times, compared to ancient Greek times, on the other hand, was more inclusive. As the Roman Empire became expansive, the peoples of the empire were therefore all legally regarded

as citizens. The status of citizenship of that time, however, similar to that in Ancient Greece, was not enlarged into political participation (Faulks, 2000). In this sense, citizenship of Greek and Roman antiquity denotes a limited version of political privilege for some classes or groups.

Nowadays, however, citizenship has been extended into various spheres (Banks, 2008; Marshall, 1950). Marshall (ibid), in his seminal essay of *Citizenship and Social Class, and Other Essays*, after historically tracing the evolution of citizenship from the 18th to the 20th century in the British context, proposed three types of citizenship: civil, political and social citizenship. Civil citizenship, which arose in the 18th century, emphasised the individual's rights; for example freedom of speech, faith and the right to own property, as capitalist society was institutionalised. Political citizenship, which stressed citizens' participation in political activities, developed in the 19th century, due to the spread of the franchise to the middle class. Lastly, social citizenship emerged in the 20th century. Compared to former types of citizenship, it included wider rights to economic welfare and security. In addition, as Biesta (2009a) points out, while the focus of citizenship discourses was initially on people's rights, more recently, it has moved onto questions of corresponding duties and responsibilities regarding participation. Although Marshall's explanation of citizenship in the British context did not anticipate the social changes of today under the forces of globalisation, as Abowitz and Harnish (2006) point out, Marshall's explanation demonstrates the idea of citizenship as a dynamic, flexible, unstable and evolving entity.

Many other typologies have been developed meanwhile with regard to the notion of citizenship (Lawson, 2001). McLaughlin (1992) sorts citizenship into 'minimal citizenship', stressing people's responsibilities and loyalty to the nation, and 'maximal citizenship' in which people raise questions regarding major social issues. Westheimer and Kahne (2004) make a distinction between three versions of citizenship: personally responsible citizens, who act responsibly in their community such as recycling or obeying laws; participatory citizens who actively attend civic affairs and the social life of the community at the local, state and/or national level, and justice-oriented citizens who understand the interplay of political, economic and social forces for justice.

These typologies commonly emphasise that the notion of citizenship is not confined to a

certain static meaning. Instead, it is continuously evolving into the consideration of matters of injustice and the importance of pursuing social justice towards the ‘other’, which was marginalised or overlooked in the past (Biesta, 2008). Following this line of thought, I develop my own categorisation of citizenship into ‘modern’ citizenship, advocating traditional versions of the individual’s liberty and rights, and ‘progressive’ citizenship, stressing responding to social and structural problems for justice.

3.2.1.2 Modern Citizenship

Modern citizenship emphasises that the individual’s liberty, rights and responsibilities are of great importance as general values of democracy (Abowitz and Harnish, 2006; Gilbert, 1992). This entitlement can be consistent with, on the one hand, ‘tradition’ in that this idea has, intrinsically, its origin in the ancient Greek and Roman Republics (Hoskins and Mascherini, 2009; Lawson, 2001). In terms of taking all citizens’ liberty, rights and responsibilities as fundamental entities for constituting the sovereignty of a nation state, on the other hand, it can be seen as ‘republican’ citizenship (Abowitz and Harnish, 2006; Peters et al., 2008). It relates to ‘liberal’ citizenship because citizens’ liberty and rights in economic and political activities are seen as top priority.

Modern citizenship stresses national identity (Lawson, 2001; Miller, 2000). According to Lawson (*ibid*), citizenship in the Western context has, for centuries, denoted membership of the nation-state. Miller (2000) also points out that citizenship plays a vital role in underpinning what he called “hyphenated identity”, (i.e. ‘Britishness’) (p. 34). Membership is premised on an exclusive policy against non-citizens, in which commonality, unity and consensus in public community, based upon shared history and common identity, is a prerequisite for this membership (Lawson, 2001). The term ‘good citizen’ refers to a person who participates in political activities, i.e. casting a vote or supporting or opposing political parties, for which purpose they should learn political literacy and knowledge. The notion of modern citizenship stresses citizens’ assimilation into society to preserve traditional democratic ideals within the state boundary.

This logic, however, involves limited political and ethical assumptions of citizenship (Arnot, 1997; Biesta, 2009a; Faulks, 2000). That is, by emphasising the individual’s common identity and their consensus to the ideal of the nation state, the notion of modern

citizenship itself can overlook or even oppress citizens' diverse voices. Biesta (1995) points out that the idea of 'consensus' cannot be taken for granted as being neutral. This is because the 'consensus' always masks an important question about who decides and for whom. This implies that 'consensus' always has the possibility to exclude and marginalise others. If we take for granted the concept of human rights and liberty as the outcome of 'consensus', for example, then the people beyond the boundary of this fixed concept can be treated as exclusions; they are not moral, rational citizens. By emphasising individual citizens' common humanity of liberty and rights and their assimilation into society, modern citizenship can therefore lead to social injustice towards others in contemporary plural society.

3.2.1.3 Progressive Citizenship

Proponents of progressive citizenship argue that the modern notion of citizenship is unsuitable for developing the 'social justice' agenda (Nagda et al., 2003). Moellendorf (2002) notes that "social justice concerns the moral nature of the institutions that mediate interactions among persons ... At base our moral duties of justice are directed to other persons" (p. 1). According to modern citizenship theorists, citizens' liberty and rights, as a common humanity, are regarded as the prerequisite of social justice (Crick, 1998; Hoskins, 2006). Nagda et al. (2003), however, criticise the fact that modern citizenship privileges the liberty, rights and responsibilities of the white, middle-class, native-born or educated against those of others, such as black people, those without property, foreign-born or uneducated. As a result, modern discourses of citizenship, by oppressing others' various voices, perpetrate social injustice.

Progressive theorists attempt to enlarge the range of human liberty, rights and responsibilities into diverse spheres, for example, those of gender, culture, race, nationality or socio-economic class (Abowitz and Harnish, 2006). Historically, for several centuries, these issues have been neglected by politicians and citizenship theorists when discussing citizenship (ibid). Contexts surrounding citizens have, however incessantly changed. These issues of difference are now linked to citizens' liberty, rights and responsibilities. For example, feminist analysis on citizenship reveals new insights that today's modern citizenship is not gender-neutral and is therefore unjust (Arnot, 1997). Arnot (ibid) follows Pateman's (1989) works, stating that citizenship is a modern 'male'

narrative (p. 279). That is, men were depicted as humans who conserved a social order underpinned by rationality and truth, while women were represented by words such as emotional, natural feelings and caring (ibid). Based on the analysis of interviews, Arnot (1997) identified that male narratives are still embedded in many student teachers' perceptions of education for citizenship. In the name of the 'common good' and the 'universal idea' of democracy, Arnot argues that modern citizenship conceals gendered entities of citizenship and oppresses women's liberty and rights (ibid).

In terms of the sphere of socio-economic class, Westheimer and Kahne's (2004) and Pykett's (2009) works demonstrate the ways in which the notion of modern citizenship is slanted to the liberty and rights of the middle class. Through their two-year-empirical research, Westheimer and Kahne (2004) identified that citizenship is differently represented by students with different socio-economic contexts. That is, students in Madison in the US, which was mainly composed of middle-class citizens, tended to concentrate on a traditional notion of citizenship: namely, good citizens denote persons who attend political activities, for which they should learn political literacy and knowledge. In contrast, students in Bayside, who were exposed to poor urban contexts, tended to focus more on a notion of citizenship embracing controversial social issues, such as poverty, rather than political knowledge (ibid).

The story of a sense of citizenship tiered by socio-economic class resonates in Pykett's (2009) research. In her ethnographic study, similar to Westheimer and Kahne (2004), Pykett (2009) demonstrates that the different geographical (socio-economic) contexts of schools and their local neighbourhoods play an important role in constructing students and teachers' sense of differentiated citizenship (p. 819). Pykett (ibid) observed that a student of Crestway school, in a semi-rural area with relatively low degree of deprivation and poverty, regarded herself and the local community around the school as taken-for-granted conditions for citizenship. By othering black children and young people in inner-city schools, the white student normalised her race and socio-economic class in her school and its surrounding area as standard (ibid, p. 812). Pykett (2009) identified that, regardless of stress on an idealised citizenship of 'common good' in the national curriculum in England, students of Crestway school construct the lived ethos of racism. By emphasising political literacies in English education policy, as Pykett (ibid) puts it, modern citizenship veils socio-economically differentiated or racist citizenship.

In short, it is obvious that citizenship is not a neutral given, but an evolving idea. Exponents of modern citizenship believe that it is necessary for citizens to pay attention to social and political activities to defend their own liberty and rights. Modern theorists, however, neglect that by emphasising citizens' common humanity of liberty and rights and their assimilation into the nation state, social issues such as gender, culture, race, nationality or socio-economic class are also indispensable to the consideration of citizens' liberty and rights. Moreover, as Banks (2008) notes, these issues are not confined to national territories. Rather, they are intertwined with those of others in the world by the process of globalisation. Osler (2011) points out that a traditional notion of citizenship which engages closely with the citizen's assimilation into the nation inevitably should be revised in today's globalised society. It is necessary therefore to examine the process of globalisation in identifying and understanding ways in which various discourses of 'global' citizenship have emerged. In the next section, I will examine how unstable the totalising notions of neoliberal globalisation and knowledge-based economy (KBE) actually are. Based upon this criticism, I will emphasise that the citizens' responsibilities for social justice should be discussed not only at local and national level, but also on a global scale.

3.2.2 The Process of Globalisation

3.2.2.1 Globalisation

The term 'globalisation' is not entirely new (Beck, 2000; Held et al., 1999). Whilst people cannot identify exactly what it is, at the same time, globalisation has become an overused 'cliché' in the mass media. Beck (ibid) uses the metaphor of ideological "thought virus" in explaining globalisation (p. 122). This does not mean, however, that a consensus definition or explanation of globalisation exists. Rather, there are different interpretations regarding the process of globalisation (Held and McGrew, 2003; Peck and Tickell, 2002). Some view globalisation as a positive and a monolithic phenomenon, which all societies should follow (Ohmae, 1995; Drucker, 1995). Others regard it as a key cause of social injustice by enforcing global others to embrace a Western model of globalisation (Hirst and Thomson, 2003; Waters, 2001). In this study I favour the latter perspective, because I believe that the logics of globalisation today depend upon the prevalence of neo-liberalism and the knowledge-based economy by the West, which will be discussed in the

following sections. To my mind, by prioritising the free market order, global competitiveness and the individual's economic competences, the process of globalisation rather leads to oppressing global 'others' liberty and rights as citizens in the world, as explained below.

Due to the advance of information technology and travel, people have experienced an unprecedented interconnectedness between countries in politics, economy and culture (Giddens, 2003; Modelski, 2003). Although there are similar cases in the history of civilisation, as Modelski (*ibid*) points out, the degree of interdependence is at its highest today (p. 59). Giddens (2003) notes that people go through "the intensification of worldwide social relations which link distant localities" due to the advances in technology (p. 60). This means that, through mass media on television or social media on the internet, people can easily understand that local events such as politics, economy and culture are influenced by activities at different times and spaces, while local events, in turn, affect distant activities. Indeed, globalisation has contributed to people's awareness that they are born with and into relations with others. People have begun to realise that our wellbeing is closely related to that of others in the world.

In discussing globalisation, economic globalisation is regarded as a prevailing idea in the contemporary world (Ohmae, 1995). Now, as the 'invisible hand' of the market spreads around the world, one nation's economic activity cannot remain independent of other countries' economic circumstances. That is, due to the expansion of Multi-National Corporations (MNCs) and capital markets in the world, (Ohmae (*ibid*, p. 119) calls it "borderless economy"), the 'economic' becomes a transformative force which affects politics, society as well as economy within the nation state (Held et al., 1999). To survive in the competitive world, nations are compelled to restructure society, while people of each nation are encouraged to learn relevant knowledge and skills in order to defend their own rights and liberty as citizens. Many scholars, like Harvey (2005) and Lerner (2003), argue, however, that this explanation of globalisation relies on the tenacity of Western neoliberalism, which has become the dominant ideological rationalisation in the world.

3.2.2.2 Neoliberalism

According to Peck and Tickell (2002), in large parts of the world, neoliberalism is

regarded as the totalising market-oriented philosophy. This point seems to be persuasive. This is because it can be easily recognised that over 160 countries of the world are now members of the World Trade Organisation (WTO) favouring the ethos of free market and free trade order (WTO, 2014). In many countries, the extension of free markets and the logic of competitiveness are taken for granted as the prerequisites for defending people's freedom and rights in a globalised world (ibid). Olssen (2004a) notes that there is seemingly no alternative but to follow this new monolithic world order. In relation to my research topic of global citizenship, however, I do not agree with this totalising logic of economic globalisation. This is because, as Larner (2000) puts it, neoliberalism refers to a form of Western political-economic governance, which presupposes the enlargement of free market relationships into the world. As such, under the name of the totalising logic of neoliberalism, the rights of liberty of others with different backgrounds in the world can be marginalised or even oppressed, as I go on to discuss below.

As introduced briefly in Chapter 2, the contemporary political-economic thinking in favour of the free market originated from the West in the 1920s (Peck, 2010). At that time, in many Western societies, the state provision of goods and services to its population under Keynesian welfarism was considered as a means of securing social wellbeing (Larner, 2000, p. 5). Minority scholarship groups in Germany, Austria and the US, however denied Keynesian welfarism and strong state intervention. Instead, they began to dream of a market-oriented ideal, in contrast to Keynesian welfarism, by examining 'liberalism' in the 18th and 19th centuries. In terms of stressing the individual's rights and freedom over strong government, neoliberalism is in line with liberalism. The neoliberals presuppose, however, that the individual's wellbeing and happiness can be protected only by a free private market and competition. Furthermore, to achieve this aim, scholars re-evaluated the role of the nation state; from aggravated forms of statism under Keynesian welfarism to a positive mediator which had the responsibility for establishing conditions favouring a free market (Peck, 2010).

Early in the 20th century, neoliberal thinkers laid the groundwork for a new emphasis on market provision of formerly public goods and services and at the same time provided the theoretical thrust for subsequent market deregulation and privatisation (Larner, 2000, p. 7). The widespread adoption of this new intellectual agenda has resulted in a free market version of restructuring and is attributed to the effect of key politicians and/or political

organisations (ibid). Ronald Reagan (President of the USA) and Margaret Thatcher (UK Prime Minister) in the 1980s both aggressively embraced neoliberal logic in their countries. By using the problematic metaphor 'there is no alternative' (T.I.N.A), for people's rights and freedom and their wellbeing, for example, Thatcher restructured the UK economy towards efficiency and global competitiveness. As Peck and Tickell (2002) properly put it, since the 1980s, neoliberalism has acted as the "framework or ideological software for competitive globalisation, inspiring and imposing far-reaching programmes of state restructuring and rescaling across a wide range of national and local contexts" (p. 380).

Neoliberalism has been globally popularised by think tanks and decision makers in corporations, backed by powerful international organisations such as the World Bank and the IMF (Larner, 2000). Peck and Tickell (2002) point out that neoliberal principles have been efficiently extended into crisis-torn non-Western economies of Asia, Africa, South America and the former Soviet Union due to the policies of the World Bank and IMF, in which new forms of the free market have been constructed (ibid). Indeed, the virtues of the free market have become commonplace in the contemporary world. Harvey (2005) notes that neoliberalism becomes "a theory of political economic practices that proposes that human wellbeing can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets and free trade" (p. 2).

Unlike the ideal that neo-liberalism operates as a blueprint for economic and political life, however, the Western measures of neoliberalism in politics and the economy rather overlook or even oppress global 'others' contextualised liberty and rights in the name of the free market: namely via the forces of deregulation, marketisation and individualism (Harvey, 2005). For example, with the help of free trade, while improving the quality of people's lives in the global North, many people in the global South suffer from poor working and living conditions (ibid). Hirst and Thomson (2003) note that most multinational corporations around the world have rooted their headquarters in the North. They argue that, to make a profit, the corporations tend to focus more on the principle of maximum profits from minimum capital and labour in the South, rather than people's wellbeing. After this understanding, Enslin and Tjiattas (2008) point out that the global institutional order of the North is related to much of the poverty and oppression in the

South.

Even within the nation state, people's basic rights for health, education and work have not been guaranteed by national institutions due to the limitations of government policy towards social welfare (Larner and Walters, 2004; Rizvi, 2008). In his historical analysis of neoliberalism, Rizvi (2004) demonstrates the ways in which citizens' basic liberty and rights are undermined by the logic of neoliberalism. According to him, the end of the Cold War paved the way for a neoliberal market economy to be spread around the world. In line with this, the institutionalisation of neoliberalism in the 1980s (generally categorised as Thatcherism in the UK and Reaganomics in the US), allowed it to wield hegemonic power over the economic domain (Rizvi, *ibid*). Favouring neoliberalism, the state made many restrictions, such as deregulation, marketisation and individualism, while disregarding its responsibilities for guaranteeing citizens' welfare for health, education and work. As a result, neoliberalism can lead to the deterioration of the democratic process and the polarisation of society within a country (Larner and Walters, 2004). Neoliberalism is little more than an idealized European model, which regards Western culture and capitalist society as the standard norm, while overlooking others (Waters, 2001). In this sense, it can be said that neoliberalism, as a totalised school of thought, affects the quality of the rights of global 'others' and the liberty of citizens in many different ways. There is, however, another prevalent idea under the umbrella of neoliberalism, in the process of globalisation called the "knowledge-based economy" (KBE) below (Harris, 2001; Powell and Snellman, 2004).

3.2.2.3 Knowledge-based Economy

Harris (2001) notes that the KBE and the corollary idea that "knowledge ... should prove to be the most important determinant of growth in living standards and new job creation in the next century has an enormous degree of attention and support from business, government and academics in the 1990s" (p. 21). Proponents of the KBE have taken it for granted as an alternative post-industrial vision to the economy of manufacturing in the 21st century. Drucker (1995), as a key representative of KBE scholarship, has stressed the importance of the economics and productivity of knowledge as the basis for national competition within the global marketplace. Harris (2001) emphasises that "economic wealth in the future is improved through the creation, production, distribution and

consumption of knowledge and knowledge-based products” (p. 22). According to Drucker and Harris, as Thurow (2000) puts it, knowledge stands alone as the only ingredient of comparative advantage for nations in securing not only long-term economic growth, but also people’s wellbeing in the world.

As Robertson (2005) points out, proponents stress that the individual’s ‘economic competences’ are of key value in a knowledge-based economy. As noted above, the key characteristics of the KBE rely more on knowledge-based intellectual capabilities than on physical inputs or natural resources (Powell and Snellman, 2004, p. 201). Due to the development of information technology, knowledge and information can also be seen as open entities, in which everyone who demands them can share them beyond the physical territory (Peters, 2009, p. 7). Drucker (1995) argues that these characteristics in the KBE create ambivalent spaces for a citizen. That is to say that on the one hand, people have equal opportunity of leading the world through knowledge acquisition. On the other hand, they face a fiercely competitive society that they have never experienced before, because knowledge is becoming universally accessible (ibid). As such, to sustain their economic prosperity and wellbeing, it is assumed that people can adapt their basic attitudes, values and beliefs to acquire and apply knowledge favourably to the KBE. Subsequently, the nation state is encouraged to promote the conditions which allow people sufficient freedom and rights for the development of economic competences (Robertson, 2005). In the knowledge-based society, as Drucker (1995) notes, everyone can enjoy all knowledge freely. If there are economically ‘poor’ individuals and countries, this is because they are ‘ignorant’ of knowledge.

Unlike the ideal of equal access to the benefits of knowledge in the KBE, however, many critics suggest that the logic of the KBE reinforces systematic social inequality and as such, exacerbates economic and social polarisation of global ‘others’ (Jessop, 2008; Olssen and Peters, 2005). Jessop (2008) points out the tension between knowledge in ideal conditions and in reality. That is, as noted above, proponents of KBE ideally regard knowledge as a collectively produced resource that circulates freely, which can lead to the production of maximum social benefit. In reality, however, knowledge is increasingly subject to “privately owned [in particular in ‘developed’ countries-GCK] and thereby provides the basis for monopolistic rents” to ‘developing’ countries (ibid, p. 6). Thurow (2000) points out that, in terms of intellectual property rights, ‘developed’ countries

already raise comparative advantage over ‘developing’ countries. While ‘developing’ countries need to share in order to catch up, ‘developed’ countries, through patent laws, tend to prevent copying to ensure adequate rates of return on investments in the development of knowledge (p. 29). As such, in spite of their endeavours to follow ‘developed’ countries, ‘developing’ countries can “opt out on the process of economic development itself” (p. 30) under unequal contexts favouring ‘developed’ countries.

To sum up, the process of globalisation is not a rosy picture. Rather, it closely intertwines with key causes of social injustice. That is to say, neoliberal globalists believe that the extension of free markets and the logics of competitiveness can defend people’s freedom and rights in a globalised world. The neo-liberal and KBE global order, however, rather leads to the suppression of many people’s liberty and rights as citizens both within and between countries by overlooking their diverse and complex contextuality. As Enslin and Tjiattas (2008) point out, the rationality of globalisation tends to be dominated by those who attend to the shaping and sustaining of the global order, such as the WTO, World Bank and IMF, and as such it may have a detrimental effects on others. In this regard, the scope of discussion about responsibilities for justice cannot be confined only to certain territories; rather, it should be discussed on a global scale. Discourses of ‘national’ citizenship thus become those of ‘global’ citizenship via globalisation.

3.3 The Discourses of Global Citizenship

As examined above, citizenship is not a fixed and natural phenomenon, but an evolving and unstable idea, which in my view and along with that of Abowitz and Harnish (2006) and McLaughlin (2000), should be oriented towards justice. There are and will be various discourses of citizenship for social justice, constructed by reflection upon complex and diverse contexts in which people live, which were ignored in the past. Globalisation is also an unstable idea with complex and multiple sets of political and economic logic. The process of globalisation has, however, explicitly contributed to opening people’s awareness that we are born with and into relations with others and therefore our responsibility for justice has global scope. Predictably, the notion of ‘global citizenship’ is not a natural and neutral, but an unstable and socially constructed idea (Humes, 2008). This means that, depending upon interpretations of citizenship and globalisation for justice adopted, diverse logic, rules and knowledge of global citizenship emerge

(Karlberg, 2008). Furthermore, in accordance with the logic assumed to exist within global citizenship, our ways of thinking and behaving towards global ‘others’ are finally governed. This implies that global citizenship is ‘discourse’.

In social science research, the idea of ‘discourse’ is, among others, greatly indebted to French philosopher Michel Foucault (Fairclough, 1992; Mills, 1997). In his seminal publication, *Archeology of Knowledge*, in 1972, Foucault emphasises the rule-governed nature of discourse, which also has resonance in my research (Mills, *ibid*). In relation to this political and ethical consideration of discourse, Foucault (1972) emphasises that discourse is not just “groups of signs (signifying elements referring to contents or representations) but ... practices that systematically form the objects of which they speak” (p. 49). Namely, discourse is “a regulated practice that accounts for a number of statements” (*ibid*, p. 80). In general, people tend to believe that they speak discourse (Ball, 2013, p. 20). Foucault, however, favours the idea that discourse speaks and even makes people. He points out that a particular discourse is assumed to involve the set of structures and rules under which certain statements can become the truth or the false. This implies that, as Ball (*ibid*) properly points out, “discourse is not present in the object ... discourse is that which constrains or enables, writing, speaking and thinking” (p. 19). As such, under the operation of rules with certain ideas, opinions and concepts, discourse leads people to a confined field of vision while excluding “a wide range of phenomena from being considered as real or as worthy of attention or as even existing” (Mills, 1997, p. 51). To think outside of discursive practices embedded in discourse is “to be mad, to be beyond comprehension and therefore mad” (Ball, 2013, p. 20).

Foucauldian discourse around ‘rules’ and ‘regulations’ provides significant implications for my study. Different discourses of global citizenship emerge in various ways in relation to how the concepts of ‘citizenship’ and ‘globalisation’ are discursively constructed within wider social processes of legitimisation and in terms of the current logics and power relations surrounding them. A specific discourse of global citizenship, as Morgan (2001) appropriately points out, adopts particular modes of knowledge, behaviours and belonging towards global ‘others’, while excluding others. Under the influence of a certain discourse of global citizenship, people discursively construct certain views about global ‘others’ and this forms the basis of their relationships with other people. As a consequence, the discourse of global citizenship turns into a taken-for-granted ‘truth’, at

the same time as obscuring other ‘truths’. In this sense, Humes (2008) and Mannion et al. (2011) argue, global citizenship should be regarded as discourse. Understanding global citizenship in terms of various discourses can act as a useful device which helps to examine the relationship between various interests and ideals and each discourse. In addition, as a consequence, it helps me to identify my preferred theoretical perspective concerning global citizenship. In the following sections, I examine a range of literature on global citizenship in terms of discourse.

As noted above, discourses of global citizenship vary depending upon the interpretations of citizenship and globalisation adopted (Humes, 2008; Karlberg, 2008). Unlike discourses of citizenship, however, there have been few attempts to categorise conceptualisations of global citizenship, such as Andreotti (2006), Oxley and Morris (2013) and Shultz (2007). Unlike others, by considering both discourses of citizenship and globalisation, Shultz (ibid) classified global citizens into three sub-categories: the neoliberal global citizen, who efficiently attends the neoliberal economic system; the radical global citizen, who disrupts the dominant global capitalist system in response to concerns about global injustice, and finally, the transformationist global citizen, who focuses on embracing diversity and shared purpose. Shultz’s (ibid) idea is persuasive. His typology, however, is simplistic and overarching in that it focuses on limited discourses of citizenship and globalisation: i.e. discourses of neoliberal, critical and postmodern citizenship and neoliberal globalisation. In my research, I extend Shultz’s (ibid) classification into four distinct but sometimes overlapping discourses: the ‘neoliberal’ and ‘cosmopolitan’ global citizenship (i.e. ‘modern’ versions of global citizenship), which advocate people’s universal liberty and humanity, and the ‘postcolonial’ and ‘poststructural’ global citizenship (i.e. ‘progressive’ versions), which focus on ethical and political responsibilities for global ‘others’.

3.3.1 Modern Global Citizenship

As explored in Section 3.2.1.2, modern citizenship stresses the individual’s liberty, rights and responsibilities. This is adopted by theorists who regard the process of globalisation as a universal phenomenon. Within neoliberal discourse, citizens carry the responsibility to adjust to a neoliberal and the KBE global order to defend their liberty and rights. Cosmopolitan logic presupposes that all human beings have common values. In this sense,

I divide the typology of ‘modern’ global citizenship into two sub-categories, under the headings of ‘neoliberal’ and ‘cosmopolitan’ global citizenship.

3.3.1.1 Neoliberal Global Citizenship

The neoliberal view is one of the most widely recognised discourses in global citizenship (Shultz, 2007). As reviewed in Section 3.2.2.1, proponents regard globalisation as the diffusion of a free market and trade order (Ohmae, 1995). Consequently, they take for granted that citizens of the nation state become efficient members of the global economic system for the purpose of guaranteeing their own liberty and rights. Liberals believe that, people can live with their rights secured only when sustaining the free market order. As examined in Section 3.2.2.2, under the umbrella of neoliberal discourse of globalisation, exponents unquestionably employ the discourse of the KBE. It is namely the economics and the productivity of knowledge that are the basis for every individual’s competition in a globalised world. As such, liberals argue that individuals must learn the relevant knowledge and skills for their own wellbeing. Within the discourse of neoliberal global citizenship, the individual’s economic ability and competence seems to be taken for granted as the key disposition of global citizens to ‘successfully’ survive in the KBE encapsulated by the logic of neoliberalism.

In spite of its persuasive power, neoliberal global citizenship is problematic in relation to justice towards global ‘others’. Critics argue that, unlike the liberals’ argument, neoliberal global citizenship cannot become a universal value of citizenship (Richardson, 2008; Shultz, 2007). This is because, as Richardson (ibid) and Shultz (ibid) note, it derives from euro-centrism and triumphalism. Richardson (ibid) argues that today’s globalisation derives from the fact that the neoliberal discourse of the West spreads throughout the world. Nevertheless, and unfortunately to my mind, people tend to believe that neoliberal global citizenship is a universal creed which people uncritically accept, which is similar to what Noddings (2010) called “evangelism” (p. 391).

As reviewed in Section 3.2.2.2, today’s global environment is not, however, as monolithic as the neoliberals claim. Giddens (2000) and Peters et al. (2008) argue that the effects of globalisation vary depending upon the political, economic and cultural contexts, in which they have their own distinct characteristics in terms of the direction and speed of

globalisation. It is not always the case that neoliberal globalisation controls other characteristics of different politics, societies and cultures. Moreover, the logic of neoliberal global citizenship may not always guarantee people's liberty, rights and wellbeing. As exemplified above, while improving the quality of people's lives in the North, many people in the South suffer from poor working, living and education conditions (Enslin and Tjiattas, 2008). Within the neoliberal discourse, some people's liberty and rights seem to be 'superior' to those of others living in so-called 'poor' countries. The neoliberal discourse disregards the idea that neoliberal global citizenship can cause and perpetuate social injustice towards global 'others' by privileging neoliberalism. Similar to neoliberal global citizenship, there is another widely recognised discourse of global citizenship in the world, namely 'cosmopolitan global citizenship' which presupposes people's human values as taken-for-granted entities.

3.3.1.2 Cosmopolitan Global Citizenship

Within discourses of modern global citizenship, another resurging discourse of global citizenship is 'cosmopolitan citizenship' (Nussbaum, 1994; Osler and Starkey, 2005). Cosmopolitanism has its origin in ancient Stoic 18th century Enlightenment philosophy. More directly, it is based on Immanuel Kant's philosophy (Osler and Starkey, *ibid*; Waks, 2008). In the 18th century, the essential component of citizenship was the rights of the individual. In those days, freedom of speech and property rights were represented as the rights of all citizens and the nation state played a role as an institution in protecting citizens' rights. Cosmopolitanism regards these rights as common human values, which should be safeguarded irrespective of local contexts. Thus, the "cosmopolitan citizen is one who views themselves as a citizen of a world community based on common human values" (Osler and Starkey, *ibid*, p. 20).

As Osler and Starkey (2005) accept, the notion of citizenship incessantly changes and evolves. Cosmopolitan citizenship is no exception. Today's world environment is different from that of the 18th century. Undoubtedly, today's cosmopolitan discourse is more diverse and complex than ever before. Many supporters of cosmopolitanism, such as Banks (2008), Held et al. (1999) and Osler and Starkey (2005), nevertheless, still regard common humanity and commitment, such as democracy, peace and human rights, as essential elements of citizenship. As such, to make a more just world, they too easily

attempt to pin down that we, as global citizens for justice, should adopt a responsibility for enlarging common humanity to ‘poor’ people in the world. Popkewitz (2008) argues that cosmopolitan theorists believe that these values are enough proof to evaluate that human beings in the world are the same.

It is unlikely that all social groups agree with this sweeping generalisation. According to Tully (2008), the population of over 0.3 billion indigenous peoples in the world have preserved their traditions of governance and citizenship after 500 years of colonial genocide, dispossession and assimilation. In addition, even within the West, various local practices of citizenship have also remained within the spaces of nationalistic modern citizenship, for example, traditional working class organisations, new forms of cooperative societies and networks linking rural and urban citizens around civic good (ibid). This hybridity of old and new citizenship practices, Tully (ibid) argues, is today growing rapidly in the local context; thus a cosmopolitan discourse of global citizenship is not a panacea in relation to justice towards others.

Furthermore, Popkewitz (2008) draws on a metaphor that cosmopolitanism is similar to developing a unified theory of the world, just as alchemists in Greco-Roman Egypt tried to discover the ‘philosopher’s stone’. As Wood (2008) points out, cosmopolitanism thus conceals the essence of human rights; that human rights are not pre-given things, but are negotiated in specific geographical and historical contexts. By regarding common humanity as a natural entity, cosmopolitan global citizenship becomes a top priority for all human beings. Many critics, however, such as Jazeel (2011), Popkewitz (2008) and Todd (2010), commonly warn that this totalising cosmopolitan discourse originates from the locality of the West and thus rather deteriorates the values of democracy, peace and human rights of global others by falling into a trap of too easily eradicating difference. In the next section, I examine this criticism towards the embodiment of my preferred perspective of just global citizenship.

3.3.2 Progressive Global Citizenship

As reviewed in Section 3.2.1.3, progressive citizenship theorists attempt to enlarge and broaden thinking about citizens’ freedom, rights and responsibilities into those traditionally marginalised spheres of gender, race, culture and socio-economic class

(Abowitz and Harnish, 2006). This is embraced by many progressive theorists who consider the process of globalisation as an oppressive ideological phenomenon by the West. Within this logic, the liberty and rights of global ‘others’ as citizens are marginalised or even oppressed by Western totalising discourses of global citizenship. In this regard, I divide progressive global citizenship into two categories, under the headings of ‘postcolonial’, which criticises Western representation of the non-West, and ‘poststructural’ global citizenship, which stresses citizens’ ethical and political responsibilities towards global ‘others’.

3.3.2.1 Postcolonial Global Citizenship

As noted earlier in Section 3.3.1, proponents of ‘modern’ global citizenship emphasise the universal humanity of liberty and rights among all worldwide. They believe that citizens’ liberty and rights can be guaranteed by adopting the ideas of neoliberal or cosmopolitan humanity. Within liberalist logic, all human beings are credited to have the same moral stance and a global citizen denotes a person who acquires relevant knowledge, skills and universal humanity. These ‘modern’ theorists, however, overlook the fact that people live with plurality and difference from the local to the global scales. As Rizvi (2009) argues, modern commentators presuppose that citizenship is “a fixed notion of moral tradition as already constituted in authority as well as a view of culture as static, and not as something that is continuously changing” (p. 262). On the contrary, in the current context of globalisation, people are not separated from each other, they are persistently shaped and reshaped by cross-cultural encounters through not only face-to-face, but also in fictive and imaginative relations. This argument sufficiently reminds us of Gergen’s (2011) thinking about relations: “all we take to be real, rational, and good emerged not from individual minds but from relational process with others” (p. 281). Gergen, as a ‘relationist’, presupposes that all ‘relations’ are somehow meaningful and equal. His idea of relations assumes equality of all people in society.

Postcolonial scholars, however, question whether people’s knowledge and understanding of global ‘others’, what they call the ‘non-West’, are just. They raise the issue that knowledge and understanding toward the non-West can be hampered or even distorted by people’s spatial and cultural imaginations within a Western discursive framework (Jazeel, 2012b; McEwan, 2009). Namely, under the influence of Western ideological domination,

inter-subjectivity and dialogue are unequal from the beginning. Even people's attempt to understand the non-West can cause injustice by suppressing the plural voices of global others. In this regard, the postcolonial approach relates to socially just global citizenship.

Postcolonialism has evolved as a body of writing that interrogates the totalising view of the relations between Western and non-Western people and their places since the early 1980s (Young, 2003, p. 2). Jazeel (2012a) argues that "postcolonialism encompasses a diverse set of imperial projects, design, and power-laden exchanges throughout history" (p. 4). The phrase 'a diverse set of' implies that, unlike other scientific theories, postcolonialism does not have a coherent set of criteria that can anticipate the consequences of a given set of phenomena (Young, 2003, p. 6). Postcolonial scholars do however commonly agree that although many countries were once colonial and are now nominally independent (decolonised), many are still not independent of colonial rule politically, economically or culturally (Jazeel, 2012a). Postcolonialism attempts to intervene in the unequal power relations between the West and the non-West and to change "the way people think, the way they behave, to produce a more just and equitable relation between the different peoples" (Young, 2013, p. 7).

Radcliffe (2005) argues that "its [postcolonial] objective might be described as bringing together a specific spatial imagination and [Western] materialist, representation or discursive framework to the field. One of the most vibrant aspects of this work is the decolonising of our knowledge about ... the South" (p. 296, my emphasis). Radcliffe's (ibid) comments on the objective of postcolonialism is influential in my research regarding global citizenship because it implies 'what' and 'how' to address the issue of just and equitable relations between the West and the non-West: the former (the 'what?') engages with people's socially constituted imagination derived from a Western discursive framework and its effects, whilst the latter (the 'how?') is linked to the actuality of unequal power relations and decolonisation.

Relating to the first question of the 'what?', it is necessary to introduce Edward Said's path-breaking work, *Orientalism*, published in 1978. Considered widely as not only the founding text of the contemporary postcolonial approach (McEwan, 2009, p. 62), his work presents a nuanced critique of the way dominant Western discourses come into being (Radcliffe, 2005). In *Orientalism*, Said (1978) demonstrated that the cultural and

geographical binary of East and West, or as he referred to them, the “Orient” and “Occident”, is neither common sense, nor out there. Rather, he suggested that the binary originates from imaginative representations in European and North American literature on the non-West throughout Western history, or what he called Orientalism:

All of Orientalism stands forth and away from the Orient: that Orientalism makes sense at all depends more on the West than on the Orient, and this sense is directly indebted to various Western techniques of representation that make the Orient visible, clear, “there” in discourse about it. And these representations rely upon institutions, traditions, conventions, agreed-upon codes of understanding for their effects, not upon a distant and amorphous Orient (ibid, p. 22).

In cultural representations of the non-West in the 18th and 19th century, peoples and places of ‘the Orient’ were depicted as passive, exotic, undeveloped and barbaric. Regardless of the realities of the non-West, Western representations within literature by explorers, expeditions, commissions, armies and merchants were gathered and displayed in “a sort of imaginary museum without walls, where everything gathered from the huge distances and varieties of Oriental culture become categorically Oriental” (Said, 1978, p. 166). As a result, as noted in Section 3.3, Western representation of non-Western cultures formed ‘discourse’: namely, “a colonization of the imagination, of forms of possible knowledge, of the representation of other times and places” (Nichols, 2010, p. 140). Orientalism, in history, acted as the foundation for the West’s colonial discovery, conquest and dispossession in the name of ‘civilisation’ (Jazeel, 2012a).

Postcolonial scholarship is concerned that today’s world is still under the influence of ‘orientalising’ ways of seeing the non-West, which bear no relationship to reality (McEwan, 2009). Said (1980) said that “Moslems and Arabs are essentially seen as either oil suppliers or potential terrorists ... through the cool medium of television ... a chilling resemblance to the nineteenth-century British and French examples [the representation of the barbaric]” (p. 4). Of importance is that this unequal imagination is not just confined to cultural representation, but translates into a sense of superiority to justify various political and economical interventions in today’s non-Western world. The same processes persistently affect present-day materialist representations, such as the concept of ‘world development’ (McEwan, 2009; Sharp, 2008).

In terms of postcolonial material effects on the non-West, postcolonial scholarship stresses that the imaginative languages of colonialism are still alive and well in today’s

development theories and practices (Sharp, 2008). Just like the binary concepts of the West and the non-West in literature in the 19th century, since World War II, development theorists regard many countries as ‘less-developed’ or ‘developing’ ones, when taking up the issues of poverty and resource distribution (ibid). People in ‘less-developed’ or ‘developing’ countries are the subject of civilisation; if only they would follow the footsteps of Western modernisation, people in the South could break through their ‘poor’ political, economic and social status (Rostow, 1960) and improve their liberty and rights as citizens. As Sylvester (1999) puts it, however, modern development theorists do not “tend to listen to” peoples’ voices in the global South (p. 703). This is because a sense of superiority over the South has been naturalised and Western developmentalism is considered to be the norm (Kapoor, 2004). Within the logic of Western development, people in the South are not subjects, but objects to be developed.

This dominant discourse of Western developmentalism leads to representations of countries which do not allow the voices of the people living there to surface. In her deconstructive analysis of the geography National Curriculum policy and geography textbook text in England, Winter (1996) identifies that the signification of peoples and their places in ‘developing’ countries is not just. Rather, it engages closely with Eurocentric bias towards them. For example, in her close reading of texts about the Maasai and Kikuyu people and land in Kenya, Winter points out that the image of Kenya is negatively represented regardless of its realities. In a similar manner to the descriptions of Africa by the early European explorer, Kenya is signified as uncivilised, exotic and passive in need of Western development (ibid, pp. 376-377). Winter (1996) stresses that with no reference to the changes in peoples’ lives and their places and no acknowledgement of the remnant colonial legacies of the West, the text of the curriculum and textbook is dominated by white, male and Western voices (ibid, pp. 377-378). This representation, she argues, supports an ideology which does not problematise the construction of racist views concerning peoples and places in ‘developing’ countries.

The mindsets of Western modernist and neo-colonial development can cause destructive outcomes in less-developed countries. In her 1988 seminal essay, *Can the subaltern speak?* Spivak shows how people’s problematic representation of others has a destructive effect for the liberty and rights in peoples’ real lives. Focusing on the example of widow-sacrifice, called ‘sati’ in colonial India, she explains how the British attempted to

discontinue the practice as part of their “civilising mission” in India, with her famous description, “White men saving brown women from brown men” (p. 297). In those times, however, the dominant Hindu position kept justifying the practice by saying that the widows wanted to die and it was a pure act. As Spivak (1988) points out, “Between patriarchy and imperialism, subject-constitution and object-formation, the figure of the woman disappears” (p. 306). Within each dominant representation, there was no space for the widow’s voice.

As can be seen, postcolonial thinking explicitly focuses on the question of ‘what’ are unequal power relations. That is, it demonstrates what distorts our knowledge and understanding toward global ‘others’ and, as such, what harmful effects can persist in relation to the liberty and rights of global ‘others’. According to Said (1978) and his affiliates such as Andreotti (2006) and Bourn (2012), a Western discursive framework hampers or even distorts our knowledge and understanding toward the non-West. In addition, it is by our knowledge and understanding being dominated by Western ideology that global ‘others’ real voices are marginalised and displaced irrespective of their realities. To make a more just and equitable world, Saidian postcolonialism predictably emphasises that people should critically interrogate the unequal power relations of the world dominated by the West through discourses of decolonisation (Andreotti, *ibid*).

Many critics, in particular the Foucauldian critics, point out however that Saidian postcolonial global citizenship dodges the real question of unequal power relations towards global ‘others’ (Allen, 2014; McEwan, 2009; Nichols, 2010). According to Nichols (*ibid*), Saidian postcolonial thinking towards global others is also totalising and gives an undifferentiated account. Nichols criticises that there is “no room for diversity and conflict in the views expressed within the range of authors studied” (p. 120). For example, in his seminal work *The Location of Culture*, Bhabha (1994) attempted to show that the construction of the colonial subject was not governed by simply the discourse of ‘colonialism’. Instead, unlike Saidian totalising Orientalism, he showed that there was internal differentiation or heterogeneity, such as “race” and “sexuality”, affecting people’s identity (Nichols, *ibid*, p. 120). In affirming the existence of a supposedly homogeneous Orientalist discourse, as Nichols puts it, Said did not provide sufficient account of “the differences of time, place and authorial intent” (*ibid*, pp. 120-121). By emphasising a unidirectionality of colonial power as well as unifying the subject of colonial enunciation,

as Mannion et al. (2011) point out, proponents of Saidian postcolonial global citizenship, such as Andreotti and Bourn, tend to depend excessively on the totalising idea of emancipatory and empowering education. As such, they tend to overlook the question of the ‘how’; namely, ‘how’ the relationships between knowledge, power and subjectivity interplay and operate in certain places and times and, as a consequence, how we can challenge unequal power relations.

In short, a postcolonial approach provides important implications for this study in that it makes us question our imaginings about global ‘others’ as being neutral and equal. People’s respect and recognition towards others can be undermined by our socially constructed imaginations, which are strongly influenced by Western ideological modes of representing the world. Totalising knowledge and imaginaries affect perceptions of non-Western peoples’ liberty and rights as citizens, politically and culturally as well as economically. To address these inherent problems, postcolonial scholars argue that we need to cultivate just knowledge and understanding of global ‘others’ through decolonisation. When considering unequal power relations between the West and the non-West, as postcolonialism implies, we as global citizens hold the responsibility for challenging and resisting our colonised representations of the non-West. Postcolonial global citizenship does not, however, focus on the actuality of power relations, by overemphasising the structural unequal power relations which impose “their rationality on the totality of the social body” (Allen, 2014, p. 59). Proponents of postcolonial global citizenship overlook the exploration of how unequal power operates in all its complex detail, which is a main focus of another progressive discourse of global citizenship called ‘poststructural global citizenship’, a discussion of which follows.

3.3.2.2 Poststructural Global Citizenship

The question of the ‘how of global citizenship?’ is twofold. The first part is related to the actual mechanism of how we, as global citizens, become compliant with dominant discourses towards global ‘others’. The second part engages with the practicality of how we can witness the complicit relations between certain technologies and the power of truth and, as a consequence, break out from unjust relationships to think outside the totalising structure in order to open the passage toward the incoming of the other. To address this ambivalent question of the ‘how?’, in the following section, I refer to two

important poststructuralists' ideas, i.e. the Foucauldian thinking on 'governmentality' and the Derridian concept of 'deconstruction'. With reference to these, I show that poststructural ideas (what I call 'poststructural global citizenship') open new spaces towards a more just world. That is, on the one hand, our knowledge towards global 'others' is not neutral, but rather, is an ethical as well as political practice in that it closely intertwines with the interplay between knowledge, power and subjectivity (Ball, 2013, p. 16). On the other hand, the Derridian idea of deconstruction provides a clue to our political and ethical responsibilities as global citizens to decolonise our totalising knowledge and understanding towards global 'others'.

In terms of the first dimension of the 'how', Foucauldian scholarship emphasises that our knowledge and understanding of global others engage closely with the practices of politics and ethics (Ball, 2013; Foucault, 1980, 1991). That is, relating to politics, knowledge about 'others' is not neutrally and scientifically given. Rather, it is produced within power relations in the sense that "some groups or institutions have been able to speak knowledgeably about global others who were concomitantly rendered silent" (Ball, 2013, p. 15). Furthermore, knowledge is always instantiated, reinforced and totalised in certain forms of subjectivity in relation to ethics, i.e. a government of the self (ibid). In Foucauldian thinking, knowledge and understanding about global 'others' are not just objective entities given from the outside. Instead, they are interwoven by the interplay between knowledge, power and subjectivity.

The political characteristic of knowledge about global 'others', first of all, is indebted to Foucault's (1977, 1980) reference to the connection between knowledge and power. According to conventional wisdom, genuine knowledge or truth can be produced in the absence of power (Allen, 2012), while the conception of power is identical with traditional sovereign or episodic power (Foucault, 1977). Foucault states, however, that power is not only "everywhere", but also "always already there" (1980, p. 141). This remark implies that, unlike traditional conceptions of power, power is widely "dispersed and locally contingent, so dispersed that a single term almost fails to encompass its operations" (Allen, 2014, p. 60). Power is a system of associations that pervades the social body, becoming manifest in human interaction (ibid). Power is not a general system of possession by some group over another. It is not tangible and does not stand over and against something we can call freedom. Rather, power operates in many different kinds

of relationships. Power is always already there and it is “a constituent of, and in part constitutes our relationships, even so it does not answer everything” (Ball, 2013, pp. 29-30). In this sense, power is not a mode of subjugation, but instead “as much about what can be said and thought as what can be done” (ibid, p. 30). Indeed, power is ‘discursive’. As such, unlike the conventional idea of a sturdy boundary between power and knowledge, knowledge is inextricably bound to power.

Foucault (1980) points out that knowledge is already the product of power. He uses the hybrid term ‘power/knowledge’ to signify this fundamental intertwining of knowledge and power. He describes “power/knowledge as an abstract force which determines what will be known, rather than assuming that individual thinkers develop ideas and knowledge” (Ball, 2013, p. 13). This implies that there is “a double process” between power and knowledge (Foucault, 1977, p. 224); i.e. while power is established through acknowledged forms of knowledge, knowledge is produced in tandem with specific practices of power. According to Foucault (1977), for example, human sciences, such as clinical medicine, psychiatry or educational psychology, enabled modern disciplinary power to circulate. They in return colonised and operated the institutions of modern power in certain ways, through their knowledges and technologies and those institutions, such as the hospital, prison or school. Finally, the refined disciplinary power made certain forms of knowledge possible (ibid, p. 224). Foucault notes that power/knowledge is “an epistemological ‘thaw’ through a refinement of power relation; a multiplication of the effects of power through the formation and accumulation of new forms of knowledge” (Foucault, ibid, p. 224, his emphasis).

The Foucauldian term ‘power/knowledge’ above opens a space for the specificity of the politics of truth about global ‘others’ (Foucault, 1980). That is, there is “the ensemble of rules according to which the true and the false are separated and specific effects of power attached to the true” (ibid, p. 132). In other words, knowledge about others is linked in “a circular relation with systems of power which produces and sustains it, and to effects of power which it induces and which extend it. It is a ‘régime’ of truth” (ibid, p. 133, his emphasis). Foucault (1980) remarks:

Truth is a thing of this world: it is produced only by virtue of multiple forms of constraint. And it induces regular effects of power. Each society has its regime of truth, its ‘general politics’ of truth: that is, the types of discourse which it accepts

and makes function as true; the mechanisms and instances which enable one to distinguish true and false statements, the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth; the status of those who are charged with saying what counts as true (p. 131).

Allen (2012), after Foucault, notes that knowledge is intertwined with the perishable, seductive, deceptive and lowly worlds that produce it. The politics of knowledge structures a way of knowing and exercising power that can bring into existence “esoteric regimes of power/knowledge” (Ball, 2013, p. 53). Knowledge should thus be seen as ‘the power of truth’ attached in “the forms of hegemony, social, economic and cultural, within which it operates at the present time” (Foucault, 1980, p. 133).

Foucault (1991) points out that to understand the reach and force of power relations, it is important to consider the ‘subject’ between power/knowledge. This is because, as he puts it, power relations are always embodied in certain “fields of knowledge, types of normativity and forms of subjectivity” (ibid, p. 4). This idea opens the space for re-evaluating our subjectivities and personal relationships as the elements complicit with the construction of modern global citizenship: namely, the question inspires the understanding of “the how(s) of power inside and around him or her, the how(s) of his or her beliefs and practices” (Ball and Olmedo, 2012, p. 86). This understanding, interdependent with political rationalities and knowledge, underpins the construction of totalising knowledge about global ‘others’. To my mind, this understanding, as a fundamental disposition of more just global citizenship, can act a platform from which to go further into questions about the power of truth embedded in our totalising imaginations towards global ‘others’.

To address this question of the ethical ‘how’, including the political ‘how’, I draw on the Foucauldian idea of ‘governmentality’. The term ‘governmentality’ was coined by Michel Foucault in his two lectures of 1978 and 1979 at the College de France (Gordon, 1991). In semantic terms, governmentality is a compound word of ‘governing’ (*gouverner*) and ‘modes of thought’ (*mentalité*) (Lemke, 2002, p. 50). This neologism emphasises the relationship between the practices of government and mentalities which support these practices. Concerning governing regarding the former, Foucault (1982) defines it as “the conduct of conduct” towards ourselves and others (p. 789). The verb ‘to conduct’ denotes “to lead, to direct ... and perhaps implies some sort of calculation as to how this is to be done” (Dean, 1999, p. 10). The noun ‘conduct’ means “our behaviours, our actions and

even our comportment, i.e. the articulated set of our behaviours” (ibid).

As Dean (1999) points out, this definition involves two presuppositions; on the one hand, there exists a set of criteria of conduct by which individuals and group behaviours can be judged and striven for; on the other hand, through the norm, it is possible to control people’s behaviours, and that there are agents which ensure the occurrence of regulation. Governmentality can thus be extended to “any more or less calculated and rational activity, undertaken by a multiplicity of authorities and agencies, employing a variety of techniques and forms of knowledge, that seeks to shape conduct by working through our desires, aspirations, interests and beliefs” (ibid, p. 11). Governmentality is “efforts to create governable subjects through various techniques developed to control, normalise and shape people’s conduct” (Fimyar, 2008, p. 5).

The semantic link between ‘governing’ and ‘modes of thought’ above does not deal with a fundamental question about who governs whom and why people are governed. This question is linked to the connection between the formation of the state (politics) and the constitution of the subject (ethics) and the answers can be identified from Foucault’s lectures (Dean, 1999; Gordon, 1991). In the lectures on the genealogy of the modern state, beginning from ancient Greece to neoliberalism, Foucault implicitly shows that “it is not possible to study the technologies of power without an analysis of the political rationality underpinning them” and expressed “the close link between forms of power and [construction] process of subjectification” (Lemke, 2002, p. 50).

Relating to the former, of the interconnectedness between technologies of power and political rationality, Foucault (1991) focuses on the emergence of population in the 18th century as the new art of government. That is, unlike sovereignty in the 16th and 17th centuries, Foucault (ibid) explains that the demographic expansion and its concomitant problems of the 18th century in Western Europe led to the emergence of the new modern governmentality. According to Foucault (ibid), due to the rapid growth of the population in the 18th century, the aim of government is not as the act of government, as it was assumed in the 16th century. Instead, it involves the happiness and prosperity of the population as a whole. As such, to secure the wealth, health and longevity of the population, “it is necessary to govern through a [new] register, that of the economy”, and so the government must become an economic government (p. 101). In the government of

the population in the eighteenth century, while the population becomes a datum to be managed, the economy transforms into “political economy as a discipline”, or “technique of intervention” and control into that reality (Foucault, 1991, p. 100).

Regarding the latter, concerning the link between forms of power and subjectification, Foucault (1991) focuses on the role of the individual as a member of the population. Foucault (ibid) points out that each individual who makes up the population becomes “the new target and the fundamental instrument of the government of population: the birth of a new art, or at any rate of a range of absolutely new tactics and techniques” (p. 100). This implies that, to guarantee the economic and social development of the population as the ends of government, the life of the autonomous individual also becomes the object of systematic intervention. The individual’s health, productivity or even belief should become the object of optimisation for the prosperity of the nation. Consequently, the term ‘government’ goes beyond a traditional meaning of management by the state or the administration. The autonomous self becomes the object of systematic and administrative intervention, i.e. biopolitics (Lemke, 2001).

The explanation of the microphysics of power linked to the rationality of government can be explicitly identified in Foucault’s famous book *Discipline and Punish* in 1977. Through the genealogical study of the birth of the prison, Foucault (1977) argued that physical punishment had been replaced by gentler forms of control over the individual’s body and soul in the modern penitentiary prison. Foucault (ibid) focused on “discipline” as the specific technology of power which could fabricate individuals into “docile bodies” in the 17th and 18th centuries (p. 194). He explained that, for increase in utility or efficiency, within a range of social and economic institutions, a disciplinary technique was used for sorting, regulating and making individuals behave in certain ways (Allan, 2013). Foucault (ibid) identified that the success of disciplinary power toward the individual derives from three means of correct training: “hierarchical observation; normalising judgement and their combination in a procedure that is specific to it; the examination” (p. 170). Through these, individuals are cultivated as entities “who are known and marked in particular kinds of ways and who are constrained to carry this knowledge and these marks” (Allan, 2013, p. 25). Government thus always engages with issues of politics, government and administration (politics) and the space of bodies, lives and selves (ethics) (Dean, 1999). How then do we govern ourselves and others? To put it differently, why do we take our

self-government for granted? Dean (1999) points out that “we govern ourselves and others by exercising our thinking about what we take to be true about who we are” (pp. 17-18). We regulate in accordance with what we consider to be the truth about our existence. As noted above, however, government as ‘the conduct of conduct’ includes diverse ways of thought concerning the nature of knowledge of who and what are to be controlled. It draws on certain techniques and tactics, employing “judgements, comparisons and displays as means of control, attrition and change”, in achieving its goals (Ball, 2000, p. 1). This means, as Foucault points out, that the rationalities, knowledge and various techniques for the practices of government cannot be innocent and neutral. They do not simply represent reality. Rather, as the outcomes of historical and social relations, they are the elements of government themselves, which help to create “a discursive field” in which wielding power is rational (Lemke, 2002, p. 55). Our understanding of who we are and what is true is thus changed by political rationalities and knowledge (Ball, 2003). Within the politics of truth, we, as governed souls, attend the production of new forms of knowledge “inventing different norms and concepts that contribute to the government of new domains of intervention” (Lemke, 2002, p. 55). Foucault (1991) calls these organised practices ‘regimes of practice’.

Rose’s (1990) works about governmentality demonstrate how thoughts operate within our regimes of practice or regimes of government, i.e. the organised practices through which s/he is governed and through which s/he controls herself/himself and others (Dean, 1999, p. 28). In his seminal work, *Governing the Soul*, Rose (1990) demonstrates through historical investigation of psychology in the 20th century that psychological expertise forms a new device invented for the government of the self and the development of subjectivity (p. xxvii). That is, with the emergence of the political rationality of neoliberalism, which regards every individual citizen’s choice as the prerequisite of desires, the logic of psychotherapies is to reinstate to people the capacity to perform as autonomous entities (Rose, *ibid*). In particular, through psychotherapeutic solutions such as self-inspection, self-problematisation or self-monitoring, selves who cannot “operate the imperative of choice are to be restored to the status of a choosing individual” (p. 231). Psychotherapies sustain technologies of individuality for the production and regulation of the individual who is free to choose (p. 232). Rose (1990) points out that “these technologies for the government of the soul operate by seeking to align political, social, and institutional goals with individual pleasures and desires, and with the happiness and

fulfilment of the self” (p. 261). It can be said, therefore, that our souls or subjectivity become ethical and at the same time political phenomena.

The concept of ‘governmentality’ opens a self-reflexive space in which we may begin to understand the ways in which we govern ourselves and others through the political rationalities and techniques developed to view global ‘others’ in a certain way. The concept of governmentality demonstrates that “the thought involved in practices of government is collective and relatively taken for granted ... and the way we think about exercising authority draws upon the theories, ideas, philosophies and forms of knowledge that are part of our social and cultural products” (Dean, 1999, p. 16). In terms of global citizenship, the concept of ‘governmentality’ inspires us to understand the relationship between the rationalities of power and the development of a governable citizen and the formation of individual existence (Fimyar, 2008, p. 4). That is, people’s subjectivity towards global ‘others’ can be already aligned to political rationalities underpinned by the politics of knowledge and various technologies. The selves governed by the politics of truth, in turn, are already embedded in programmes and techniques for the shaping and reshaping of discourses of global citizenship, such as the neoliberal or cosmopolitan discourses (Hodgson, 2009). Foucault (1982) points out that “while the human subject is placed in relations of production and of signification, he [sic] is equally placed in power relations” (p. 778). The human subject is governed by and governs views about global ‘others’.

At this point, the second question of the ‘how’ emerges. That is, how can we struggle against regimes of power/knowledge and subjectivity calculated for the development of totalising discourses of global citizenship? Relating to this, Foucault (1982) emphasises that “the main objective of these struggles is to attack not so much “such or such” an institution of power, or group, or elite, or class but rather [to attack-GCK] *a technique and a form of power*” (p. 781, my emphasis). That is, it is not “a matter of emancipating truth from every system of power, but of detaching the power of truth from the forms of hegemony, social, economic and cultural, within which it operates at the present time” (Foucault, 1980, p. 133). This is because, as noted above, knowledge is already the product of power. Foucault (1982) emphasises that “we have to promote new forms of subjectivity through the refusal of this kind of individuality which have been imposed on us for several centuries” (p. 785). Then, how can we identify the technique and the form

of power complicit with totalising discourses global citizenship? In relation to modern global citizenship, how can we witness and reveal some groups' and institutions' complicit devices controlling our mentality?

Ball and Olmedo (2012) emphasise that “it requires the deconstruction and recreation of the self and a certain capacity to examine ourselves critically” (p. 89). Power (2003) points out that postcolonialism “*deconstructs* the languages of development, examining how specific ideological formations and persistent normative assumptions and expectations have flowed from colonialism” (pp. 136-137, my emphasis). This argument echoes in Radcliffe's (2005) work, that “postcolonial approaches...are most established when *deconstructing* the languages of [postcolonial encounters]” (p. 296, my emphasis). To challenge enduring colonial power relations in the geographies, imaginations and identities that we persist in embracing today, deconstruction seems to be a focal point in challenging our taken-for-granted discourses of global others.

In relation to ‘deconstruction’, a point of interest is that recent critical global citizenship scholarship, for example from Kapoor (2004), Andreotti (2006) and Bourn (2014), recognises its debt to postcolonialist deconstruction. Based upon Spivak's (1988) response to the micro-narrative of imperialism in India, Kapoor (2004) argues the need for people's “hyper-self-reflexivity” as a device for decolonisation (p. 627). Andreotti (2006), after considering works by Spivak (1988) and Bhabha (1994), argues that critical global citizens should be “critically literate” to engage with presuppositions, implications and limitations of their perspectives (p. 49). More recently, Bourn (2014) has argued that people need to engage in the recognition of “different approaches and different ways of understanding the world with different lenses” for social justice, after referring to Andreotti's work (p. 6). Within these three works of scholarship, like in my review in Section 3.3.2.1, there exist explicitly the political considerations of the ‘what?’; that the imaginative language of colonialism towards global ‘others’ is still alive. The works all emphasise that people in the West should challenge their distorted understanding of global ‘others’ through the lens of critical literacy. In relation to global citizenship, however, unlike in my following review, the authors have not considered making space for the question of the ethical and political ‘how?’, i.e. the actuality of complicit relationship between power, knowledge and subjectivity. In my research, deconstruction is located in the theoretical and practical entities of how to detach the unethical and apolitical links. In

this sense, then, what does deconstruction mean?

In 1967, with his three seminal works, *Of Grammatology*, *Writing and Difference* and *Speech and Phenomena*, Derrida made word deconstruction famous in philosophy, popular culture as well as in everyday language (Biesta, 2009b). In spite of its popularity, however, even nowadays, many people still misunderstand or domesticate deconstruction into a certain device or rule. Even in the Oxford English Dictionary's definition of 'deconstruction' is a "method of critical analysis of philosophical and literary language" (Pearsall, 2001). This approach is the oversimplification of what Derrida intended. He stated that "Deconstruction is not a method and cannot be transformed into one ... is not even an act or an operation" (cited in Wood and Bernasconi, 1988, p.3). While people try to appreciate deconstruction as a master key from 'out side' to critique the issue of Western metaphysics, Derrida rather cautioned against any attempt to encapsulate it by providing an influential clue that: "Deconstruction is something which *happens* and which happens *inside*" (Derrida, 1997, p. 9, my emphasis). Derrida points out that since there have existed "the tensions, the contradictions, the heterogeneity within the corpus" (ibid), deconstruction occurs, whether or not people want it and, in a way, all deconstruction is auto-deconstruction (ibid). In this sense, deconstruction cannot be confined to a method. Instead, all we can do is to "show" and "witness" the occurrence of deconstruction (Biesta, 2009b, p. 394).

Predictably enough, on account of these expressions of words, deconstruction has been subject to criticism. Most critics, for example Conostas (1998) and Bernstein (1991), indicate a controversial point of the practicality of deconstruction: "the postmodern framework ... is [not] capable of providing useable guidelines for action that lead to the improvement of educational practice" (Conostas, ibid, p. 28). Bernstein (1991) criticised Derrida's texts as "variability, undecidability, plurivocality, et cetera" (p. 173). This implies that Derrida's deconstruction can lead to "the mistaken impression that is given of a kind of anarchistic relativism in which anything goes" (Caputo, 1997, p. 37). As discussed above, these criticisms are nonetheless based upon commentators' misunderstanding of Derrida's work, that deconstruction is engaging closely with the impression of 'anything goes-ism'. Of particular importance is that Derrida's deconstruction is more about its absence of acknowledgement of a particular 'truth' about anything. Derrida's deconstruction affirms "what is to come" (Peters and Burbules, 2004,

p. 73): an affirmation of what is overlooked and excluded, and what is other under the guise of totalising Western metaphysics (ibid). Biesta (2009b) stresses that “it is to do justice to the ‘other’ of presence” (p. 394).

Relating to this, Winter’s (2006, 2007, 2011) works focusing on Derrida’s deconstruction provide significant implications for me to go further, stimulating me to ask how deconstruction can engage with and open to just global citizenship. She points out that deconstruction includes the close reading of texts in order to demonstrate three key dimensions of Derrida’s work: (1) that word meanings are unstable; (2) that totalising discourses close down opportunities for inventive and creative thinking and (3) that deconstruction opens up a space for ‘justice’ (Winter, 2011, p. 342).

In the first dimension, according to the history of Western philosophy, language is assumed to be a direct representation of meaning. This is because, since Plato, people regard the conscious self as a fundamental ground in which everything originates. The conscious self controls all mental activities and words are taken for granted as representative of the presence of meaning. Within the Western tradition, words are believed to represent the expression of truth, fully controlled by the self, in other words, there exists an accurate correspondence between a word (signifier) and its meaning (signified), what Derrida refers to as the “metaphysics of presence” (Biesta, 2009b, p. 393). Derrida challenges the metaphysics of presence, arguing that word meaning is underpinned by a system of differences he calls *différance*. In other words, the word meaning is unstable and always on the move. Derrida explains word meaning to be *différance* and deferral (cited in Winter, 2011, p 342). Biesta (2009b) points out, for example, that the meaning of the word ‘good’ only has meaning because it is different from ‘bad’. If we juxtapose the word ‘evil’ to ‘good’ according to our own interests, then, the meaning of ‘good’ slips in another direction. As Winter (2011) argues, word meanings cannot therefore ever be stable, accurate and representative. Rather, word meanings always include more than they appear to include.

In terms of the second dimension above, deconstruction questions the totalising and universalised discourses of metaphysics. These discourses posit that our world has a naturalised order and a given path, framed by systems, concepts, models and patterns (Winter, 2011). Derrida’s deconstruction denies this logic, because, as noted above, words

are unstable and not subject to accurate definition. It argues that Western metaphysics “cuts off and limit the play of traces, stifling and/or steering thinking along well-known, established paths” in the name of generalisation (ibid, p. 343). Derrida’s questioning has been regarded as a serious threat to Western philosophers because it seems to ‘destroy’ their fundamental beliefs. As Biesta (2009b) points out, however, Derrida’s approach is different from the ‘destruction’ approach posited by Heidegger. While Heidegger wanted to end and overcome a Western metaphysical tradition, Derrida acknowledges the existence of it. This is because if we totally break with Western metaphysics, we would not have anything to stand on and/or tools to work with (ibid). Instead, by showing the impossibility of the Western totalising guise, Derrida attempts an improvement or evolution of the present. Caputo (1997) indicates that the role of deconstruction is similar to rag pickers who look for “the bits and pieces that tend to drop from sight in the prevailing view of things” (p. 52). Depending upon Western totalising and universalised discourses, deconstruction attempts to create a space for something new. Namely, it makes us sensitive to the coming of the ‘other’ that is disregarded within Western metaphysics.

Relating to the third dimension mentioned above, deconstruction opens up a space for justice (Winter, 2006). By shaking and disturbing totalising discourses, deconstruction attempts to affirm what is excluded and forgotten, what is ‘other’. This means that deconstruction is always engaging with justice (Derrida, 1992, p. 15). This explanation, as Winter (2011) points out, may cause the misunderstanding that deconstruction leads to justice and that justice is foreseeable and possible in the future. Within this logic, if it is right, what we have to do is simply to reproduce the present under the guidance of role models and strategic planning (Caputo, 1997, p. 133). Winter (2011) warns, however, that any trial to pin down justice is the exact attempt of totalising in Western metaphysics that Derrida denies (p. 343). Derrida argues that justice has never existed in history, but should be regarded as “to come” (cited in Caputo, 1997, p.133). This implies that seeking justice is impossible from the beginning. As Biesta (2009b) points out, however, “the impossible is not what is impossible but what cannot be foreseen as a possibility” (p. 395). Deconstruction is an opening up toward an incoming of ‘unforeseeable’ others.

In this regard, Derrida’s project could pave a new way of thought for global citizenship. Derrida’s deconstruction interrogates the history of Western metaphysics that “...attempts to locate a fundamental ground, a fixed centre, an Archimedean point, which serves both

as an absolute beginning and as a centre from which everything originating can be mastered and controlled” (Biesta, 2009b, p. 393). This implies, as Biesta (ibid) points out, that we can show or witness the ways in which the hidden assumptions that support a Western metaphysical framework are tentative, contradictory and heterogeneous, not fixed, totalising and homogeneous. In terms of global citizenship, despite our respect for and recognition of global ‘others’, which can be taken for granted within the Western framework, we can experience the impossible through deconstruction. Derrida’s deconstruction opens a space for the incoming of unforeseen global ‘others’; those who are marginalised, excluded, disrupted, and entrapped within Western totalising languages. In this sense, we as global citizens are bound by an ethical and political responsibility to question and challenge the knowledge constituting our imagination of global ‘others’ and to think outside its totalising structures to open the passage toward the incoming of the ‘other’ (Winter, 2011).

Mertens (1998) points out that the planning and writing of the literature review are influenced by a researcher’s original ‘theoretical framework’. By keeping an open mind throughout the literature review process, a more sophisticated and modified theoretical framework can emerge (ibid, p. 50). My theoretical perspective has likewise gradually crystallized through my reading, thinking and writing about postcolonial and poststructural approaches in relation to the discourse of global citizenship.

Poststructuralists, for example Derrida, however, challenge the very existence of a theoretical framework. This is because it compels a researcher to enclose and encapsulate their studies in a kind of mode and possibly exclude other possibilities on the basis of their declared theoretical stance. As a poststructuralist researcher, I agree with Derrida’s concern because my stance is partly dependent upon the postcolonial approach. My main perspective is, however, indebted to Derrida’s thinking about deconstruction. Through deconstructive research, I may experience the impossibility of my perspective in my research journey, which opens a space for an unforeseeable incoming of the ‘other’ in terms of ways of thinking. Just as Derrida engages Western metaphysics in deconstruction, my theoretical perspective will be the subject of future deconstruction by other researchers. In practical terms, I nonetheless cannot ignore the criteria of a qualified PhD thesis. In this sense, in the next section, I will therefore explain my theoretical perspective in relation to the discourse of global citizenship to the reader.

3.3.3 Deconstruction and Governmentality as Theoretical Perspective

‘Social justice’ is a key concept of my research, which has emerged through the literature review. I draw on postcolonial and poststructural approaches as theoretical perspectives for socially just global citizenship. This is because, according to these approaches, although ‘modern’ versions of global citizenship posit the individual’s liberty and rights as the prerequisites of social justice, neoliberal or cosmopolitan discourse of global citizenship can overlook or even oppress non-Western ‘others’ citizenship through totalising Western versions of liberty and humanity in the world. That is to say, as Saidian postcolonial theorists indicate, that the knowledge and understanding of others can be hampered or even distorted by people’s socially constructed imaginations toward them within the Western discursive framework (Jazeel, 2012a; McEwan, 2009).

Postcolonial global citizenship stresses that to challenge Western representations of the non-West, it is important to cultivate just knowledge and understanding of global ‘others’ through the discourses of decolonisation. To achieve this, however, poststructural global citizenship emphasises that decolonisation is not confined to the issue of ‘what’ unequal power relations exist between the West and the non-West. Instead, it also emphasises the re-evaluation of ‘how’ the interplay between knowledge, power and subjectivity is ethically and politically complicit with the construction of modern global citizenship; namely, the identification and problematisation of the political and ethical practices of truth underpinning Western totalising discourses towards global ‘others’. As such, poststructural global citizenship stresses that the cultivation of a ‘deconstructive’ disposition can help to think outside hegemonic Western totalising structures to open the passage toward the incoming of the other. Deconstruction is a means to engage our ethical and political responsibilities for socially just global citizenship.

When considering the history and culture of Korea, a postcolonial approach that challenges the Western discursive framework is relevant to South Korean perceptions and experiences toward global ‘others’ and their places. As explained in Chapter 2, on the one hand, Korea historically was subject to Japanese rule from 1910 to 1945. At that time, Japan was a ‘developed’ country in terms of Western ideas of modernisation. Similar to many Western colonisers in the 19th century, Japan used a colonial metaphor of

‘civilisation’ when extending its colonial conquest to other Asian countries, including Korea (Myers and Peattie, 1984). During its colonial rule of Korea, Japan controlled the discourses of politics, economy and society in Korea through the entitlement of ‘civilisation’ using Western traditions as a standard, i.e. Korea as the ‘other’.

After their independence from Japanese colonial rule in 1945, on the other hand, South Koreans have been influenced by the Western liberal tradition inherited from the US (Seth, 2006). In 1945, the Korean Peninsula was the subject of the Cold War between the US and the USSR. While the USSR started to occupy northern Korea, the US took over southern Korea. As a result, under the United Nations’ (UN) trusteeship, Korea was divided into two domains: the northern territory under the regulation of the USSR and the southern under the control of the US (Hong and Halvorsen, 2013). In 1948, the Koreans in the South, with the support of the US, finally founded an independent state named the Republic of Korea (South Korea). Thereafter, the US enlarged its influence to South Korea by introducing and supporting modern systems of politics, economy and society as well as finance and military. As a result, the discourses in politics, economy, society and education have become similar to those of the US and, generally, of the West.

Due to these historical influences, Western-oriented discourses became an ideology governing South Koreans’ static imaginary towards global ‘others’. This implies that Western discursive logics remain unconsciously and deliberately in South Korean geography professionals’ perceptions and as such dominate the language in the geography curriculum and world geography textbooks. According to the Foucauldian idea of ‘governmentality’, geography professionals’ understanding of who they are and what is true concerning global others may be attached to hegemonic Western discursive rationalities and knowledge. Additionally, in relation to ‘power/knowledge’, geography professionals’ understanding may be entrapped within the politics of truth about global ‘others’, geography professionals can attend to the production of new forms of knowledge that contribute to the government of new domains of intervention (Foucault, 1980).

This study aims to critically investigate the discourses of global citizenship in the secondary geography curriculum in South Korea. To accomplish this aim, I have developed three research questions: (1) What notions of global citizenship can be identified in the secondary geography curriculum policy and textbooks in South Korea?;

(2) What are geography teachers', textbook authors' and textbook inspectors' perceptions and experiences regarding global citizenship in South Korea? and (3) What recommendations may this study provide for the development of a socially just secondary geography curriculum? Based upon my theoretical perspective derived from the postcolonial thinking of the 'what' and the poststructural discourses of global citizenship about the question of the 'how', I investigate the ways in which the discourse of global citizenship in the geography curriculum and world geography textbook is slanted towards certain 'power/knowledge' formations of particular interest groups. I further examine the ways in which geography professionals' subjectivities interplay accordingly with these unequal power relations in the school geography curriculum. By deconstructing the static imaginary of global 'others', as Winter (2006) puts it, I have a chance of listening to and engaging with the plural voices of peoples and places that may be marginalised, excluded, disrupted and displaced by certain ideologies of knowledge, power and subjectivity.

The curriculum can encourage students to become global citizens in schools. In spite of the recent surge of social and academic interest in global citizenship, which will be discussed in Section 3.5, it is difficult to identify literature that refers to developments in national curricula reflecting on discourses of global citizenship (Marshall, 2009; Yates, 2009). In the next section, I will therefore examine what kinds of curriculum thinking might be appropriate for the socially just global citizenship education that I favour, as has emerged from Section 3.3.2.2

3.4 Curriculum Perspectives

When I was a school teacher, I easily concluded that a curriculum deals with the following questions: what should be taught?; how should it be taught?; to whom should it be taught? and how should it be assessed? (Carr, 1996). These curricular questions are, however, problematic. Rather, as Carr (ibid) points out, they can be variously interpreted according to both educational researchers' and practitioners' perspectives. According to Schubert's (1986) definition, the term 'perspective' forms "the context or background that nourishes the development of a set of beliefs or assumptions. These are central pillars of one's philosophy of curriculum" (p. 2). Curriculum beliefs and assumptions are influenced by educational researchers' and practitioners' backgrounds; for example, their own

experiences and knowledge regarding the curriculum. As such, many perspectives on the curriculum exist.

The term 'curriculum' is a contested entity (Carr, 1996). According to the Department for Education in England, "...the school curriculum promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and prepares pupils at the school for the opportunities, responsibilities and experiences of later life" (DfE, 2013, p. 5). This definition regards the curriculum as "the planned educational activities and learning experiences offered by a school" (Carr, 1996, p. 3). While it provides the opportunity for deliberating on curriculum aims, purposes and intentions, the curriculum defined above ignores actual activities in the classroom. In this regard, Stenhouse (1975) defined "the curriculum as an attempt to communicate the essential principles of an educational proposal in such a form that it is open to critical scrutiny and capable of effective translation into practice" (p. 5). Meanwhile, Apple (1996), arguing that curriculum knowledge represents specific interests, explains that "the curriculum is never simply a neutral assemblage of knowledge ... it is always part of a selective tradition, someone's selection, some group's vision of legitimate knowledge" (p. 22). The juxtaposition of different definitions of 'curriculum' implies that there is no 'universal' conceptualisation of curriculum, that curriculum epistemologies, practices and realities in the classroom are much more complicated and diverse. In this sense, I argue that the idea of curriculum always needs to be (re)considered depending upon different and diverse educational concepts, contexts and values.

In relation to my research topic, Marshall (2009) argues that the global citizenship curriculum should consider the problem of social injustice brought about by unequal global power relationships (p. 263). In her study of pedagogies of the new vocationalism Yates (2009) emphasises that a new conceptualization of curriculum and pedagogy needs to be considered for future citizens. Yates (ibid) criticises how, although the purpose of vocational education is to produce flexible citizens suitable for the future workforce, the Australian curriculum promotes a fixed version of skilled citizens by ignoring students' diverse characteristics, such as gender, race, culture or socio-economic class. Without any support from an appropriate conceptualisation of curriculum, it may therefore be difficult to support the progressive versions of global citizenship education that I discussed in Section 3.3.3. In this regard, it is necessary to examine, evaluate and identify what kinds

of curriculum perspectives are appropriate for engaging with progressive discourses of global citizenship.

Reflecting this, I critically review four different curriculum perspectives in relation to Carr's (1996) typology. Carr (ibid) classifies curriculum perspectives into three subsidiaries: the 'technical' which regards a curriculum as the rational, scientific and linear stages of teaching and learning experiences; the 'practical' which reflects on the importance of educational practitioners' different values and contexts, and the 'critical' curriculum perspective which argues that the curriculum is a political device for the social reproduction of certain interest groups. Carr's (ibid) typology is persuasive in terms of the consideration of different philosophical assumptions and practicalities underpinning or informing curriculum. His typology does not, however, sufficiently refer to the recent progress of poststructural curriculum studies, emphasising not only the political space of openness, but also the ethical space of dealing with difference and different 'others' fairly. In this sense, I extend Carr's (ibid) classification into four discourses: the 'technical', the 'practical', the 'critical' and the 'poststructural'. Based on this, I investigate different curriculum perspectives and suggest that poststructural curriculum thinking is an appropriate perspective for the idea of just global citizenship emerging from this research.

3.4.1 Technical Curriculum Perspective

Nowadays, if we have to choose one person who has had a major impact on the curriculum in South Korea, most of the people might say 'Ralph Tyler'. Although he passed away in 1994, a small 128-page booklet titled *Basic Principles of Curriculum and Instruction*, published in 1949, has had a powerful influence on the world's curriculum in terms of his scientific and technical approach (Carr and Kemmis, 1986). In this seminal book, Tyler (1949) poses questions about curriculum development: "what educational purposes should the school seek to attain?; what educational experiences can be provided that are likely to attain these purposes? and how can these educational experiences be effectively organised?; how can we determine whether these purpose are being attained?" (p.1).

Based upon these questions, he suggests four basic elements for curriculum development: namely, 'educational objectives', as the criteria to direct the other three elements, composed of concrete behaviours and content with reference to the studies of learners,

contemporary life and suggestions of subject specialists; ‘selection of the learning experience’ which considers the possibility of students’ achieving appropriate behaviour under the guidance of a given objective; ‘organisation of the learning experience’ as the third stage which emphasises the three criteria of continuity, sequence and integration and ‘evaluation’, as the last stage, which focuses on the real changes for the attainment of objectives (Tyler, *ibid*).

Tyler’s (1949) views concerning the curriculum have several characteristics. First of all, the most representative is the logical and scientific explanation of curriculum (Carr and Kemmis, 1986; Scott, 2006). According to Carr and Kemmis (*ibid*), from selecting objectives to executing evaluation, Tyler attempts to suggest theoretical grounds for underpinning his rationale in every stage. As criteria for selecting objectives, for instance, Tyler (1949) refers to research about the learners, society and the suggestions of subject experts. He insists that educational objectives should be produced based upon the consideration of these three resources simultaneously. In addition, Tyler (*ibid*) argues that these objectives should be refined through the consideration of social and educational philosophy and psychology. Due to its logical and scientific approach to the curriculum, and its links to behavioural psychology, Tyler’s approach to the curriculum has been seen as an ideal model and led to world popularity (Carr and Kemmis, 1986).

The second prominent characteristic of Tyler’s model is a linear and technical rationale led by educational objectives (Cornbleth, 1990; Hunkins and Hammill, 1994). As noted above, Tyler (1949) considers four principles of curriculum development; namely, educational objectives, selection of the learning experience, organisation of the learning experience and evaluation. Tyler (*ibid*) stresses that the development of curriculum starts from selecting educational objectives composed of behavioural and content aspects. The emphasis on educational objectives can be identified from Tyler’s view about education: “Education is a process of changing the behavior patterns of people ... This is using behavior in the broad sense to include thinking and feeling as well as overt action” (*ibid*, pp. 5-6). According to Tyler (1949), while acting as the fundamental criteria on which the learning experiences are selected, organised and evaluated, educational objectives induce changes in students’ behaviours. As such, the linear and technical logic has become an ideal rule which can be applied to any other school curriculum (Cornbleth, 1990; Hunkins and Hammill, 1994).

The emphasis on students' behavioural changes by following the pre-set educational objectives has significantly affected the contemporary curriculum impetus towards the 'economic imperative' in South Korea. As introduced in Chapter 2, historically, South Korea has been influenced by the Western liberal tradition, inherited from the US since 1945 (Hong and Halvorsen, 2013). Economically, after the Korean War in 1953, South Korea was one of the poorest countries in the world and the priority of the South Korean governments in the post-war period was to pull the country out of poverty. Due to the effects of liberalism, the Rostowian (1960) development model was referred to as an ideal for economic prosperity by successive Korean governments. As such, the social system was underpinned by this economic model. Educational authorities since the 1950s correspondingly developed and implemented national school curricula to train a modern workforce for its growing industrial society (Ministry of Education, 1963). As discussed in Section 2.5.2, under the umbrella of neoliberal economic initiatives, particularly since the 1990s, South Korean schools have focused on performativity, i.e. competition, 'freedom', differentiation, selection and superiority, as key solutions for securing economic prosperity and citizens' wellbeing. Undoubtedly, Tylerian curriculum thinking, emphasising students' behavioural changes via given objectives, has provided a powerful rationale suited to cultivate the politically docile and economically competent workforce needed for economic competition and superiority in a competitive world (Lee, 2001; Shin et al., 2013).

The technical curriculum thinking proposed by Tyler (1949), however, is not appropriate for the idea of socially just global citizenship that emerges from this research. I argue that this is because Tyler's perspective involves an apolitical and unethical bias towards global 'others'. In terms of the 'apolitical', first of all, technical curriculum thinking overlooks that the curriculum can act as an ideological device which plays a role in reproducing society by some interest groups, including the state. As reviewed above, in the technical perspective, the curriculum is seen as working towards a given outcome which is developed by experts such as politicians, inspectors and subject specialists (Carr, 1996). In the curriculum, while the teachers' role is to efficiently deliver curriculum objectives, that of students is to effectively engage with and achieve them (Carr, *ibid*; Eisner, 1984). Critical educationalists such as Apple (1996) and Carr and Kemmis (1986), however, regard the curriculum as an ideological device that produces and justifies unequal educational outcomes driven by some interest groups. As such, a limited and distorted

idea of socially just global citizenship may be embedded in the curriculum and its principles may act an ideological device which underpins selective social realities of relations with global 'others'. In this regard, curriculum objectives, learning experiences and evaluation should not be taken for granted. The Tylerian curriculum disregards unjust and irrational ideological relations between knowledge and power or education and society that may be embedded in the curriculum.

In relation to the ethical, technical curriculum thinking, as a closed system, disregards various and complex contexts surrounding teachers and students in schools (Schwab, 1969). As noted above, the technical intimately depends on the view that teaching and learning is a 'neutral' process to accomplish given objectives (Carr, 1996). That is, teachers and students are regarded as humans who are always concerned with ideals of pre-set objectives regardless of their own social, political, institutional or group contexts (Buckingham, 1996). As Schwab (1969) points out, however, educational activities are practiced in various local, social and cultural contexts. Although teachers and students gathering in the same class may seem to be general entities, they come from different backgrounds in terms of not only socio-economic circumstances, but also diverse dimensions such as race, ethnicity, gender, religion or dis/ability. Within the Tylerian curriculum, if some teachers or students raise controversial issues such as sexism, racism or classism in relation to knowledge about global others, they can be excluded by the argument that their thinking is not rational, or their opinions are thought of as biased, partial or irrational, or their points are dismissed because they do not fit the specified criteria. Depending upon a given educational objective of some interest groups with European, male, white, middle class, Christian, able-bodied, thin or heterosexual minds (Ellsworth, 1989, p. 304), teachers and students may be unethically encouraged to perpetuate Eurocentrism, racism, sexism or classism.

Due to the logical and scientific explanation, Tylerian technical curriculum thinking has become a prevalent ideal of curriculum worldwide. In particular, the stress on given objectives and outcomes has accordingly provided a fundamental theoretical frame for the South Korean national curricula throughout the 20th century. As discussed in Chapter 2, since the 1960s, the South Korean curriculum has aimed to cultivate faithful, diligent and benign workers suitable for national economic development by focusing on economic competences. As a consequence, the considerations of ideal educational values, such as

global citizenship for justice, have been greatly overlooked. In this sense, I argue that this technical curriculum perspective disregards the political and ethical practices of a curriculum for socially just global citizenship. In terms of ethics in particular, the technical perspective overlooks the influence of diverse contexts around educational practitioners and students as important educational initiatives for global citizenship and for the development of a more just curriculum. This is a main point of discussion in the ‘practical’ curriculum perspective below.

3.4.2 Practical Curriculum Perspective

Given criticism of the Tylerian technical approach to the curriculum, ‘practical’ curriculum thinking was proposed by Schwab’s (1969) seminal work *The Practical: A Language for the Curriculum* and became a perspective supported by educators such as Stenhouse (1975), Reid (1978) and Eisner (1984). Schwab (1969) claimed that “the field of curriculum is moribund” (p. 1) because education in the US was overwhelmingly dependent on the technical perspective. He pinpoints that under the umbrella of technical curriculum thinking, most curriculum research has a tendency to focus on theories themselves. That is to say, many educationalists, relying upon behaviourism, tend to concentrate more on generalisation and regularity than on diversity and particularity in education. Schwab (ibid) believed, however, that ‘practical’ education is different from theoretical education. Education is concrete and realistic rather than abstract and ideal. In this sense, Schwab (ibid) proposes that curriculum energies should be diverted to the ‘practical’.

According to Schwab (1969), the practical perspective demands that the gap between theory and practice should be eliminated and theory should be revised according to practice and many aspects ignored by theory should be addressed in education. Teaching does not simply deliver pre-determined materials to students. Rather, teachers should **deliberate** how educational values are practiced in the classroom. To accomplish this, Schwab (ibid) suggests the ‘practical arts’ that are indispensable for teaching. He argued that practical arts should be composed of the following four components: firstly, that practical arts should have knowledge about the current educational status; secondly, practical arts should identify and clarify problems faced by the current educational state;

third, practical arts should suggest as many solutions as possible and finally, during these processes, practical arts should use deliberation as its approach.

The ideas raised by Schwab are not absolutely new ones. As Eisner (1984) puts it, the idea of the practical is derived from Aristotle and Dewey. Nevertheless, the reason that Schwab's ideas were in the spotlight is because his ideas were fresh and persuasive. First of all, the practical perspective considers curriculum as an experiment (Stenhouse, 1975). In the technical curriculum thinking, as noted above, the curriculum is regarded as a given product. Teaching is implemented according to pre-set ends. As such, it is not important for practitioners to consider educational contexts such as diversity in the classroom, characteristics of students and relationships between teachers and students. In the practical perspective, however, pre-determined objectives or ends are denied. Rather, like Schwab's arguments, curriculum is seen as a matter of 'choice' (Carr and Kemmis, 1986). In the process of curriculum development, teachers should choose the behaviour on the basis of suitable educational values and teach these values through the practical arts. Teaching is flexible depending on the teacher, classroom and school in their local context. Similar to the pursuit of knowledge through experiments, the curriculum also pursues educational values through classroom practices.

In fully contextualised curriculum experiments, secondly, the practical viewpoint focuses on achieving ethical values and goals (Carr and Kemmis, 1986; Eisner, 1984). While the technical view highlights the suggestion of educational objectives in the curriculum, the practical suggests what practices teachers and students **should** carry out in the classroom. In the practical view, the curriculum means that ethical values are practiced through/in teaching. Teachers' expertise is therefore not based on the ability with which they can be clear about the ethical principles. Rather, their expertise is derived from their ability to reflect critically on their practical decisions in terms of ethical views (Carr and Kemmis, *ibid*, pp. 30-31). On the basis of this expertise, teachers as moral developers can choose the most suitable alternatives to accomplish ethical and educational values through deliberation. Eisner (1984) argues that deliberation is "the exercise of the human's highest intellectual powers" (p. 204). Teachers should do research through deliberation on such questions as: what problems arise in the practice of ethical values?; are there any alternatives to solve these problems? and if possible, what effect will the alternatives cause? In the course of deliberation, teachers can verify their hypotheses of educational

values and reflect on their decisions with colleagues and with their students. For certain, the practical is a reflective and reciprocal ethically-grounded curriculum perspective.

The stress on educational values and goals, lastly, implies that the practical perspective values the curriculum ‘process’ (Scott, 2008; Stenhouse, 1975). In Tyler’s curriculum development model, educational objectives are taken for granted as given entities and teachers usually focus on instruction itself to improve their own teaching skills. Stenhouse (ibid) points out, however, that the purpose of education is not merely to transmit ‘valuable’ things but also to take part in ‘valuable’ activities. These activities have their own criteria through which evaluation can be implemented. Criteria are not for the achievement of objectives but for values themselves (ibid). Namely, the purpose of education is the “process of learning”, not the “product” (Stenhouse, ibid, p. 92). Scott (2008) explains this as process objectives. Stenhouse noted that through freedom from the achievement of given objectives, students in the practical perspective have the experience of deepened understanding of educational values and goals through enquiry, listening to others’ opinions and exchanging them with each other (ibid).

Certainly, in practical curriculum thinking, classroom practice and at the same time the importance of teachers and students were in the spotlight (Carr, 1996; Giroux, 1992). Nevertheless, there are a few limitations to the ways in which the practical can address the problem of the ‘apolitical’ for socially just global citizenship. To begin with, practical curriculum thinkers do not consider the role of political structure as oppressive. Schwab (1969) and Stenhouse (1975) argue that teachers as experts should attend to the process of curriculum development. Considering that the classroom in reality is managed by state control, teachers’ educational values and goals are therefore likely to be underestimated and considered as idealistic by some interest groups. Schwab and Stenhouse remain silent about the problem of state control (Carr, 1996). They may take control from the state for granted. State control can nonetheless restrict the practical curriculum movement. As discussed in Chapter 2, the national curriculum in South Korea does not concentrate on the various voices of teachers and/or students or on the ethics of educational processes and knowledge, but on the limited opinions of a few politicians, educationists and disciplinary specialists (Kim, 2006). In addition, the curriculum in South Korea is underpinned by pre-determined educational objectives, contents, teaching methods and

evaluation criteria. In this context, teachers' educational choices for engaging with values explicitly in the curriculum are limited.

With respect to the issue of state control, the second problem in the practical perspective is the ignorance of the complicit relationship between knowledge and power (Beane and Apple, 1999; Giroux, 1992). 'Practical' educationists do not identify the possibility that knowledge can be influenced by power (Beane and Apple, *ibid*; Giroux, *ibid*). As explained above, proponents of the practical perspective regard knowledge as a flexible entity. This is because they think of the curriculum as a process, not as an objective product. Schwab and Stenhouse consider not only the importance of knowledge but also the flexibility of knowledge (Scott, 2008). Although views about knowledge in the practical perspective are flexible compared to the technical perspective, however, the practical perspective ignores the possibility that knowledge itself can be distorted by certain interest groups and institutions. As noted in Section 3.3.2, for example, knowledge and understanding toward global 'others' in school can sustain and reproduce existing perceptions of colonial social structures between the 'West' and the 'non-West' (Jazeel, 2012a; McEwan, 2009). In addition, while the practical perspective takes teachers for granted as experts and moral developers in the process of the curriculum, it disregards that teachers' moralities can act as mediators which may strengthen unjust knowledge towards global 'others' (Foucault, 1991; Rose, 1990). In this sense, practical curriculum thinking has a limitation in terms of its contribution to just global citizenship.

To sum up, practical curricularists attempted to cover the weaknesses of the technical perspective in that they helped to raise public interest about teaching practices in local contexts. The practical viewpoint re-invites teachers to think about the curriculum in relation to their own educational values within various local contexts, something which is overlooked in the technical curriculum thinking. A blind spot still remains, however, in the practical tradition; curriculum practices can be ideologically distorted by a selective tradition, in other words, "someone's selection and some group's vision of legitimate knowledge" (Apple, 1996, p. 22), which is a main criticism proposed by 'critical' curriculum scholarship.

3.4.3 Critical Curriculum Perspective

The criticism against the possibility of ideological distortion in the curriculum emerged from Brazilian educator Paulo Freire's seminal book, *Pedagogy of the Oppressed* published in 1970, and has become another discourse of the 'critical' curriculum, with the support of educational theorists such as Giroux (1980), Apple (1996) and McLaren (1998). Based on his childhood experience in an impoverished region and on his activities for illiterate adults in Brazil, Freire suggested a critical philosophy of education and pedagogical method (Johnson and Morris, 2010). According to Freire's (1972) argument, contemporary educational systems can be defined as 'banking' systems. Education in this system serves to reproduce a selective society, in which the oppressors sustain their power over the oppressed. In 'banking' education, students are regarded as passive recipients who accumulate selective knowledge provided by the oppressor. As a result, they are deprived of the opportunity to learn about the complicit relationship between knowledge and power or schooling and society.

To liberate the oppressed, Freire (1972) developed the ideas of 'conscientisation' and *praxis* and emphasised dialogue and literacy education as pedagogical methods. 'Conscientisation' is the developmental process of people's conscience; i.e. people's critical reflection on ideological oppression. This realisation can be accomplished through literacy and dialogic education. The oppressed, through literacy education, can critically identify the repressive characteristics of knowledge, education and society imposed by some groups, institutions and the state. Through dialogue among the oppressed, they reflect on their marginalised situation and the need for change. Freire (ibid) notes that conscientisation does not necessarily lead to changes against oppressive reality. He stresses the balance of theory and practice. As such, Freire (ibid) points out that *praxis* is necessary to emancipate people from the oppressor.

Freire's (1972) philosophical ideas and pedagogical methods above have several implications in critical curriculum thinking. First of all, critical curriculum thinking regards the curriculum as a political device which plays a role in reproducing society selectively by some interest groups, including the state. As reviewed in Section 3.4.1, in the technical perspective, the curriculum is a given ideal outcome developed by experts superior to teachers, such as politicians, inspectors and subject specialists (Carr, 1996).

Consequently, the teacher's role in the curriculum is to efficiently deliver curriculum objectives, not to distrust them. Proponents of the critical perspective, however, regard the curriculum as an ideological device to produce and justify unequal educational outcomes (Apple, 1996; Carr and Kemmis, 1986). According to this approach, the curriculum reflects the state's or some group's interest, not educational aims and values (Carr and Kemmis, *ibid*). As such, educational ideals may be distortedly embodied in the curriculum and the principles, such as educational objectives, learning experiences and evaluation in the curriculum may act an ideological device which is informed by the selective social reality of the oppressor. In this regard, the critical curriculum scholar should not take these curriculum principles for granted. It is thus important to uncover and challenge the unjust and irrational ideological relations between knowledge and power or education and society through the critical curriculum.

Secondly, the critical perspective emphasises that teachers should play a role as "critical figures" (Carr and Kemmis, 1986, p. 40). As noted above, in the practical curriculum teachers regard themselves as deliberative artists. That is to say, teachers should deliberately devote themselves to self-reflection, in which they can reflect critically on their own educational aims and values depending upon the local context (Schwab, 1969). As Carr (1995) notes, however, teachers are not "emancipated", but "enlightened" by self-reflection in the practical curriculum perspective (p. 50). Although self-reflection promotes self-knowledge about teachers' educational values by their reflection on and in various educational contexts, it does not always invite teachers to realise that their own beliefs and understanding about knowledge that may be irrational and distorted by certain discursive habits, traditions and ideologies.

In this regard, critical curriculum scholarship, compared to the practical, argues that teachers should have "more extensive professional autonomy and responsibility ... to build educational theory through critical reflection" (Carr, 1995, p. 41). In other words, to achieve a just and rational society, teachers should develop their own profession by gathering their intellectual and strategic abilities, with which specific issues in the curriculum are critically examined. The teacher cannot remain satisfactory only as a moral developer based on their own educational values, as indicated by the practical perspective. Instead, teachers should critically examine their own educational beliefs and values in the critical curriculum through what Carr (1996) calls "ideology critique" (*ibid*, p. 17).

Teachers should learn through critique that curriculum practices derive historically and culturally from a certain ideology from certain interest groups.

Thirdly, the critical curriculum stresses the teacher's role in helping students to be conscious of the ideological distortion of education through continuous dialogue between teachers and students. As mentioned above, teachers' and students' knowledge in the critical perspective is not natural and normative. Rather, it is always linked to particular historical, social and intellectual contexts (Carr and Kemmis, 1986). According to Carr (1995), students can thus be emancipated from ideological power through three stages in the classroom: (1) "ideology critique"; (2) "the organisation of enlightenment in social groups and societies" and (3) "the organisation of social and political action" (pp. 12-13).

In the ideology critique stage, teachers help students to realise the nature and the conduct of social life, in which students' own beliefs and attitudes are constructed through educational activities and content of the curriculum imposed by ideological power (Carr and Kemmis, 1986, p. 146). This work can be implemented through continuous negotiation with relevant activities and content. In the second stage, suggested propositions are applied and tested (*ibid*). Critical examination is thus accomplished through students engaging in dialogue with each other. At the same time, the individual examines their own perspectives through critical self-reflection. In the last stage, students are encouraged to select an appropriate strategy, address questions and put ideas into action (*ibid*, p. 147). Through these actions, students can be persons who increase their own rational autonomy by "interpreting educational practice not simply as a moral practice but also as a social practice which is historically located, culturally embedded and, hence, always vulnerable to ideological distortion" (Carr, 1995, p. 50).

Critical curriculum thinking is partly appropriate for socially just global citizenship education in that it interrogates the privileging of certain forms of knowledge which serve to marginalise certain voices and ways of life by reproducing social inequalities linked to racism, sexism, class discrimination and ethnocentrism (Giroux, 1992). To challenge unequal and undemocratic power relations towards global 'others', teachers and students are encouraged to explicitly uncover the socially biased character of knowledge about global 'others' and ask whose interest particular knowledge serves. In spite of its strengths, however, the critical viewpoint has been criticised for its attempt to synthesise a whole

range of diverse political projects into one overarching master discourse, its failure to develop a viable form of educational practice and its failure to deal adequately with questions of power and authority (Morgan, 2000a).

First of all, in relation to the first criticism, the critical perspective profoundly depends upon rationalism in the classroom (Ellsworth, 1989, p. 304). Within the logic of the critical perspective, students can uncover ideological oppression through reflective examination of various moral positions, which leads not only to students' increased rational autonomy, but eventually leads to ideal democracy and social justice (Carr, 1995). This statement assumes the ascendancy of rationalism; that the student is an ideal rational person and therefore, they should employ universal propositions such as human betterment, democratic community and transformative social action. In the critical tradition, all students are regarded as humans who are always concerned with ideals of social justice and political action regardless of their own social, political, institutional or group contexts (Buckingham, 1996). If some people raise political issues such as sexism, racism or classism, however, they can be excluded by the argument that their thinking is not rational, that their opinions are thought of as biased, partial and/or irrational (Ellsworth, 1989, p. 304). It can thus be said that the idea of empowerment can actually perpetuate Eurocentrism, racism, sexism, classism and the Freirean process of 'banking' education (ibid, p. 298).

In relation to the third criticism, the critical perspective reformulates the institutionalised asymmetrical power relations between teachers and students (Ellsworth, 1989). According to Carr and Kemmis (1986), the teacher is regarded as an emancipator who encourages students to realise the ideological distortion of education. This implies that teachers as emancipators are free from their own internalised racist, sexist or classist ways of thinking. Moreover, it presupposes that teachers' understanding of social reality is superior to that of students. Ellsworth (1989) refutes these assumptions about critical pedagogy, however. When developing anti-racist reflection in her own teaching, for example, she realised that knowledge and experiences regarding racism were controlled by oppressive formations such as her own role as a white middle-class woman. As Buckingham (1996) also notes, critical theorists overlook, to some extent, how teachers' perceptions and behaviours are controlled by institutionalised codes in schools.

The critical viewpoint ignores the necessity of examining the barriers against students' voice and dialogue (Ellsworth, 1989, p. 309). Critical theorists argue that through authentic voices and dialogue, students can: "make themselves visible and define themselves as authors of their own world. Such self-definition presumably gives students an identity and political position from which to act as agents of social change" (ibid). According to Ellsworth (1989), however, multiple and contradictory social positions among students interrupt this dialogue. The dynamics of subordination in the classroom are also overlooked. These eventually result in issues not being spoken about for many reasons; for example, fear of being misunderstood; memories of bad experiences; confusion about levels of trust and commitment (ibid, p. 316). Additionally, as explained above, critical teachers may not support students' authentic voices by stressing teachers' own oppressive formations, such as gender, class or ethnicity. In this regard, the critical curriculum perspective can rather impede students' dialogue and voices: "social agents are not capable of being fully rational and disinterested ... they are established inter-subjectively by subjects capable of interpretation and reflection" (ibid).

To sum up, critical curriculum thinking opens a space from which educationists can examine how and why curriculum practices may be ideologically distorted by some interest groups, institutions as well as the state. The critical perspective underpins teachers' and students' awareness of how their own beliefs and attitudes may act to preserve a selective social order and how teachers and students can increase students' rational autonomy as social practitioners for social justice. It does not, however, carry a deeper reflection upon the existence of unequal power relations between teachers and students, or on different socio-economic circumstances surrounding teachers and students, such as race, ethnicity, gender, religion or dis/ability both between and within people. In this sense, critical curriculum thinking is partly appropriate for my research for just global citizenship. In what follows, I complement this criticism against the critical curriculum approach by referring to poststructural scholarship about the curriculum.

3.4.4 Poststructural Curriculum Perspective

As reviewed above, the curriculum is not a neutral given, but an unstable idea (Hartley, 1997). Depending upon its philosophical assumptions and different contexts, curriculum thinking is differently evolved into the technical, the practical and the critical perspective.

Relating to socially just global citizenship emerging from my research, however, these three curriculum perspectives have their limitations. They partly overlook ‘apolitical’ or ‘unethical’ practices in the curriculum in relation to global citizenship education; namely, on the one hand, the curriculum can be ideologically distorted as someone’s selection and particular interest groups’ manifestation of legitimate knowledge. On the other hand, the curriculum does not sufficiently reflect on socio-economic circumstances surrounding teachers and students. Predictably, as noted in Section 3.3.2, the knowledge and understanding of global others can be hampered and distorted according to the framework of the technical, the practical or the critical curriculum perspectives. As alternatives to these criticisms, I, among others, focus on two poststructural educationalists’ thinking: Biesta (1995) and Säfström (1999), for a curriculum of socially just global citizenship education. While Biesta (*ibid*) points out that the curriculum should be a ‘political space’ of openness and undecidability, rather than of exclusion and marginalisation, Säfström (1999) emphasises that it should be the ‘ethical space’ for dealing with difference fairly.

In terms of the political space, Biesta (1995) argues that curriculum is a political activity in that it is always interwoven with power relations. In other words, the curriculum is always the product of politics (*ibid*, p. 177). As explored in Section 3.4.1, in the technical perspective, knowledge, values and attitudes in the curriculum are seen as the outcomes of the mutual ‘consent’ of our society for a ‘just future’. As Biesta (1995) and Kelly (2006) note, however, the words ‘consent’ and ‘just future’ cannot be taken for granted as neutral. This is because ‘consent’ always veils the questions about who decides what and for whom. Although the curriculum is regarded as a just and value-neutral entity through the process of consent, it is the outcomes of ‘choice’ by some interest groups such as politicians, policy makers or subject specialists. Curriculum principles, such as objectives, means and strategies, can support the reproduction of a selective society while leading to the exclusion and marginalisation of others. Biesta (*ibid*) emphasises that every consensus is always “local, contextualised, situated, and (not in the least) in principle revisable” and therefore the curriculum should be open, indeterminate and revisable (p. 175). For Biesta, the curriculum is the regime of truth and knowing through the curriculum is a “political enterprise” (p. 170).

Another implication by Biesta (1995) is that students’ identities should be understood as “dialogical, inter-subjective and therefore political” entities (p. 177). As noted above,

curriculum decision-making is always steeped in power relations. This means that curriculum principles such as educational objectives, content and evaluation are adjusted to fit certain ideals of some groups, institutions or the state, which inevitably leads to interference in students' subjectivity. Biesta (1995) points out that students' individualities should be regarded as principally revisable and fragmented, therefore the process of self-creation through the curriculum may bring about exclusion and marginalisation of others (p. 177). Although individuality seems to be easily regarded as the private sphere of subjectivity which is distant from politics, it is nonetheless always engaging with the ideologies of some interest groups. As such, as Biesta (1995) emphasises, students' individuality is the centre of the 'political' which continuously needs to communicate and dialogue through the curriculum with others for 'openness' and 'undecidability' for the incoming of the 'other', who may be marginalised by certain ideologies.

Relating to the space of ethics, Säfström (1999) stresses that the curriculum is not a truth-delivering activity, but rather should be the practice of justice and the creation of conditions of justice by dealing with differences fairly (p. 230). As noted above, the three curriculum perspectives have in common the presupposition of the generality of communicative rationality and its universalism. That is to say, while the technical and the practical emphasise the existence of a given neutral truth from 'out there', the critical attempt to synthesise a whole range of diverse political projects into one overarching master discourse of emancipation. Within these three curriculum perspectives, teachers and students are also regarded as ideal rational beings who absorb truth. According to Säfström (1999), however, these curriculum perspectives risk the violation of existing 'differences' through considering them as a temporary state of affairs, which should necessarily be unified and transgressed. The question of what, for example, is being excluded in the process of unification becomes secondary in relation to this very unity. As a result, in the curriculum, "every construction and every settlement excludes something else, leading to repression, injustice and violation" (ibid, p. 224). In this sense, Säfström (1999) emphasises that the curriculum, when understood as the politics of truth, should become "a matter of justice, of handling differences, rather than of establishing truth or even counter truth" (p. 225).

Säfström (1999) suggests that the curriculum for justice is a platform in which critical insight may be gained about the tendency of modern totalising curriculum knowledge to create silence as a result of universalistic claims. He points out that silence is driven by the oppressive influence of modernity (ibid, p. 226). As such, the starting point of the politics of difference in the curriculum is not to promote an ideal model of a perfect society or state of affairs, but rather to hear “the silence in that which is said” (ibid). Säfström (1999) emphasises this by drawing on Levinas’ words: “the said and the non-said do not absorb all the saying, which remains on this side of, or goes beyond, the said” (p. 226). Namely, the ‘said’ does not embrace all the ‘saying’ in the curriculum. In this sense, the curriculum for justice needs to be directed to “the saying before the said, still found open, and on the move” (Säfström, 1999, p. 227). This implies that teachers and students can recognise that “things always can be different and that it is possible to say no (or yes) at any time” (ibid). The curriculum for Säfström (1999) explicitly invites us towards the political and moral aspects of education and teaching, inspiring us to become active speaking and writing subjects for “the political/moral dimension of ongoing language games” (p. 227).

In terms of the moral subject, Säfström (1999) stresses that a just curriculum should become a space of the other to come as the infinite responsibility for the ‘other’ (p. 228). As noted above, in the technical perspective, teachers and students are supposed to be able to understand all-encompassing thoughts about others. Speaking about the ‘other’ tends to be caught up in a reduction of the ‘other’ to the ‘same’. That is, “otherness is reduced to sameness” (ibid, p. 227). Although students are supposed to become dialogic towards the ‘other’, they, as knowers in a privileged position in the world, tend to become monologic speakers in the curriculum. To establish a precondition of conceiving the relationship between subjects in terms of communication, however, Säfström (1999) points out that we should “abandon the search for security and self-coinciding and to substitute the idea of an ego identical with itself with a relation to the other in terms of responsibility” (p. 227). He argues that “the other gives the subject meaning and the meaningful subject ... becomes a consequence of the relationship to the other” (ibid). By referring to Levinas (1998), Säfström (1999) points out that this relationship to the other cannot be established through an effort of thought, a concept or any pre-given category in a totalising language. Instead, it can be engaged through “the other who comes ‘to me’ and ‘defines me’” (ibid, p. 228). This implies that the relationship between subjects is

constituted in language and it is through the moral relationship in language which the subject becomes a meaningful being in relation to the other. In other words, “it is in and through the other and the infinite responsibility for the other that the subject is constituted” (ibid). Säfström emphasises that this relationship should be regarded as “preceding ontology as a lack of control and denial of every attempt towards generalisation, and even conceptualisation” (ibid). Teachers and students thus need the ability to answer for the different ‘other’ and difference, without reducing the difference to the ‘same’ with the help of universalistic criteria in the curriculum.

In short, poststructural curriculum thinking regards the curriculum as both a political and an ethical entity. That is to say, the perspective emphasises that the curriculum is the political space of oppression and marginalisation through unequal power relations and as such, the ethical space for dealing with difference and different ‘others’ fairly should be considered. Presumably, a poststructural approach to the curriculum, among others, is appropriate for this study. This is because, as explored in Section 3.3.2, the discourse of just global citizenship highlights our ethical and political responsibilities for challenging a certain (Western) ideology constituting our imaginations of global others. It opens a space for the passage towards the incoming of the other outside totalising (Western) structures. The poststructural curriculum, by answering for knowledge about the global ‘other’ as the state of becoming, can propose conditions of a just global citizenship education. In the next section, favouring this theoretical perspective, I critically examine how the school citizenship curriculum in many countries is implemented and as such what limitations it can include.

3.5 School Citizenship Curriculum

In the previous sections, I have examined the ways in which word meanings of ‘curriculum’ are unstable and as such, a poststructural curriculum perspective may become an appropriate platform for just global citizenship education. In this section, I critically review the school citizenship curriculum in different countries. The examination includes England, Canada, Australia, South Africa and Hong Kong. I categorise these five regions into the two groups: the West (England, Canada and Australia) and the non-West (South Africa and Hong Kong). This is because the former, as Western democratic countries, have a long history of discussion, not only concerning citizenship education in

their curriculum, but also how to embrace the issue of global ‘others’ and their differences into their citizenship curriculum. Another group, which involves South Africa and Hong Kong, have not only a history similar to South Korea of colonialism, but also have introduced the school citizenship curriculum relatively recently.

The intention of my critical review on a global scale is not to generalise the school citizenship curriculum between different countries. Instead, as Davies and Issitt (2005) point out, the comparative review is to invite insights that may help to understand “a range of issues including policy development, the implementation of new initiatives with reference to professional development and student learning” (p. 390). Regarding my research, as will be presented in Section 8.6, international examination of contemporary citizenship education can help to identify insights and implications for a more just global citizenship education in South Korea.

3.5.1 Citizenship in Different National Contexts

During the last few decades, citizenship education has seen an upsurge in interest around the world (Davies and Issitt, 2005; Sears and Hughes, 2006). Several significant initiatives in different regions have promoted a range of scholarship, programme development as well as policy reform. For instance, in many Western countries such as England (Faulks, 2006; Sears and Hughes, 2006), Canada (Ferguson, 2011; Tupper and Cappello, 2012) and Australia (Davies and Issitt, 2005; Haigh et al., 2013), the context of perceived disaffection amongst the public about voting and indifference and lack of social cohesion in democratic and multicultural societies have been negatively remarked upon. In other regions such as South Africa (Enslin, 2003; Staeheli and Hammett, 2013) and Hong Kong (Lee and Leung, 2006; Leung and Print, 2002), which experienced the recent advent of postcolonial contexts, decolonisation has been seen as a first and foremost concern for social cohesion. In spite of different contexts, as Davies and Issitt (2005) note, each government regards citizenship education as a key instrument by which societies can find ways to achieve social cohesion against a backdrop of new challenges.

Citizenship education has been introduced by many governments as a focus in their national curriculum reforms (Davies and Issitt, 2005, p. 390). In relation to the former Western group, England announced the *National Curriculum for Citizenship* as the first

new subject curriculum in September 2002. In this curriculum, politically literate, active and ‘good’ citizenship was emphasised (Crick, 2007). In Ontario in Canada, the civics curriculum was introduced for citizenship education in 1999, in which three threads of “informed, purposeful and active citizenship” were highlighted (Schweisfurth, 2006, p. 43). Citizenship education in Australia started with the dissemination of the *Discovering Democracy* curriculum kits in 1998, but diverse measures for citizenship education are still developing with the emphasis on active and informed citizens (Davies and Issitt, 2005; Haigh et al., 2013). In the second, latter group with postcolonial contexts, within the context of not only “the negotiated transition to democracy marked by the election of 1994, but also the period of struggle against apartheid that preceded it” (Enslin, 2003, p. 73), South Africa’s new education system has focused on citizenship, with an emphasis on human rights. Citizenship education in Hong Kong, under the new circumstance of the return of sovereignty from the UK to China in 1997, has changed into its emphasis towards nationhood and sense of belonging (Kwan-choi Tse, 2007).

Limited initiatives for citizenship education in each region lead to similar issues in the school citizenship curriculum. I argue that what passes for citizenship education in different regions is often akin to the individual’s political literacy and national identity. First of all, especially in the former group, the stress on the individual’s political literacy in citizenship education engages closely with well-publicised concern about low levels of civic knowledge held, in particular among young people (Davies and Issitt, 2005; Sears and Hughes, 2006). While Australian government commissions were concerned about a ‘civics deficit’ (Civics Expert Group, 1994, p. 132), an English think tank took into account the possibility for a ‘potentially explosive alienation’ (Crick, 1998, p. 16). In Canada, a report, titled *Voter Participation: Is Canadian Democracy in Crisis?* was published (Centre for Research and Information on Canada, 2001). As such, citizenship education in these three countries has commonly focused on the individual’s ‘political literacy’ as a key solution against a democratic deficit (Sears and Hughes, 2006). According to Crick, the chair of the ‘Advisory Group on Citizenship’ leading to the first citizenship curriculum in England, it is through political literacy, such as political “knowledge, skills and values to be effective in public life” that citizens can become active and responsible members for their society (Crick, 2007, p. 245). For the governments in the former group, a common feature of citizenship education is attention to “broad democratic processes, including voting and political participation” (Tupper and

Cappello, 2012, p. 38). It appears to be a commonly-held belief that political literacy is a prerequisite for a more democratic society.

The second issue of the emphasis on unified national identity is linked to the emerging context of 'diversity'. There exist, however different contexts between the West and the non-West group. While in Western countries, citizenship education is thought to have emerged from the context of indifference and lack of social cohesion in democratic and multicultural societies (Davies and Issitt, 2005; Faulks, 2006), the non-Western group engages closely with how to respond the 'postcolonial context' (Kwan-choi Tse, 2007; Kwan, 2003). Relating to the West, under the circumstance of increasing conflicts among people with different backgrounds, governments in England, Canada and Australia have concerns about the extent and nature of diversity and social cohesion. Most citizenship debates have been performed relating to first nation peoples in multicultural Australian and Canadian societies and in multiculturalism in all three countries (Davies and Issitt, 2005, p. 392). For example, in Australia and Canada, the relinquishment of the white supremacy policies and increasing debates about the best way to recognise and respect Aboriginal peoples' and immigrants' rights clearly express that debate about diversity continues to be imperative. In England, the recognised recent crisis concerning asylum seekers and refugees urges consideration of the issue of cultural diversity (ibid, p. 393). For the purpose of a unified national identity, respect for diversity was easily embedded in citizenship education policies; for instance, Australia introduces the aim of citizenship education as respect for "the social, cultural and religious diversity that makes up the contemporary community" (Ministerial Council on Education, Employment, Training and Youth Affairs, 2008, p. 4). In many countries, a unified national identity has been regarded as a priority in citizenship education (Faulks, 2006).

In the non-West group, a formal and substantial shift to the recent postcolonial context has affected the reconfiguration of diversity for a new national unity (Kwan-choi Tse, 2007; Staeheli and Hammett, 2013). As noted briefly above, for example, the emergent conceptualisation of citizenship in South Africa engages closely with the formal transition to democracy after the elections in 1994 and the era of strife against apartheid which preceded it (Enslin, 2003, p. 73). While an official shift from the past has taken place, the new government has presupposed responsibility for a united society ruptured across multiple and complex divisions by race, ethnicity and gender as well as class, language

and regions. This concern influenced the new curriculum reforms for the Human and Social Science, introduced in 2005; this curriculum emphasises ‘common citizenship’, which aims to produce “responsible citizens in a culturally diverse, democratic society” (cited in Enslin, *ibid*, p. 80). In South Africa, the construction of a new national identity and overcoming the historical division and inequalities perpetrated through colonialism and apartheid policies are prioritised aims for citizenship education.

As can be seen above, a common feature of the school citizenship curriculum in many countries is an emphasis on the individual’s political literacy and national identity. As examined in Section 3.2.2 however, the process of globalisation recasts the citizenship debate from local and national boundaries to the global scale. In terms of emerging global political structures such as neoliberalism and the KBE, citizens’ rights and liberty cannot be discussed in ways restricted to the national territory, but are rather closely intertwined with those of global ‘others’ in the world (Marshall, 2009; Osler, 2011). Reflecting this change, many countries have attempted to equip their school citizenship curricula with this global dimension. In the next section, I review diverse endeavours to embrace global citizenship education in different countries.

3.5.2 Global Citizenship in Different National Contexts

Due to the processes of globalisation, the discourses of global citizenship have rapidly permeated into the regime of politics, economy and education (Marshall, 2009). In education, during the last a few decades, there have been growing needs for many countries to develop “a more global orientation” in their citizenship curricula and to equip students with relevant knowledge, skills and dispositions (p. 262). Although there has not necessarily been a concrete subject called global citizenship, diverse global citizenship programmes have been implemented in many countries. During recent decades, diverse extra-curricula or interdisciplinary activities for human rights have been provided by governments such as the Department for International Development (DfID) in England, the Western Australian Honorary Consul for Tanzania in Australia, Non-Governmental Organisations (NGO), like Oxfam or the Development Education Association, and global institutions, such as the United Nations Educational, Scientific and Cultural Organisation (UNESCO) and the European Council. In this section, based upon my theoretical perspective explained in Section 3.3.3, I examine the ways in which these programmes

engage closely with two totalising ideologies of ‘economic competences’ and ‘universal human rights’ while obscuring others.

First of all, economic considerations are prominent in many global citizenship curriculum policies (Davies and Issitt, 2005; Marshall, 2009). Davies and Issitt (ibid) point out in their analysis of literature with regard to global citizenship education in England, Canada and Australia that these three countries emphasise the need for creating “a flexible workforce that can cope with the demands of a changing global economy” (p. 393). Their argument is easily found in many government policies. For example, in *Putting the World into World-Class Education: An International Strategy for Education, Skills and Children’s Service* (DfES, 2004), the overarching goal for global citizenship education in schools in England is to cultivate students with “skills needed for a global economy” and to ensure England, as a member of the EU, is “the most competitive and dynamic knowledge-based economy in the world” (p. 4).

The stress on economic competences in global citizenship education is no exception in the ‘non-west’ countries. According to Staeheli and Hammett (2013), the concept of citizenship in South Africa is closely linked to the economy, with an emphasis on gaining skills for employment (p. 38). They exemplify a school textbook named *Spot on Life Orientation Learners’ Book* in 2008 to identify the concept of citizenship: “the world is an ever-changing place, politically, geographically and technologically ... Skills development assists South Africans ... to fight poverty and fight the skills shortage in the country. This will ensure that these young people are able to play a meaningful role in the economy” (cited in Staeheli and Hammett, ibid). In this document, as Staeheli and Hammett argue, employment is regarded as both a route to get out of poverty and as the means to minimise the threat of riots and violence. In addition, economic skills are seen as a stepping stone which can help South Africa take its place on the world stage (ibid). Presumably, an economic agenda is taken for granted in many countries’ global citizenship education policies for the purpose of securing individuals’ citizenship.

The second dominant consideration emerging from different global citizenship education programmes is universal human rights for global others (Haigh et al., 2013; Marshall, 2009). Regarding this, England has a long history since 1920 (Hicks, 2003). In particular, in the early 1990s, through the partnership with the Department for International

Development (DfID) and Oxfam, global citizenship education for human rights has become common currency and has affected global citizenship education in many other countries, both fiscally and ideologically (Marshall, 2009, p. 250). Of importance is that this discourse in England has much engaged with and been influenced by the impact and profile of Oxfam's curriculum for global citizenship in which the consideration of human rights is explicit. According to Oxfam's curriculum, the global citizen is one who "respects and values diversity ... is willing to act to make the world a more equitable and sustainable place" (Oxfam, 2006, p. 3).

This discourse is now seen in a wide range of schools, NGOs and governmental policies in many countries. Even recent projects, such as the *Global Learning Programme* (GLP) in the UK and the *Australia Tanzania Young Ambassadors* (ATYA) in Australia, are guided by the idea of universal humanity. In the UK, the GLP was inaugurated by DfID in 2013. In the programme, the notion of just global learning was taken up as a new agenda for development education. The purpose of the GLP is to encourage school students to make a contribution towards a just globalised world by encouraging teachers and students to experience engaging with development and global issues (DfID, 2013). According to the *Curriculum Framework Overview*, through this programme, students can "understand their role in a globally interdependent world and explore strategies by which they can make it a more just and sustainable world" (ibid, p. 1). Meanwhile, in Australia, ATYA was introduced by the Western Australian Honorary Consul for Tanzania in 2007 as a medium for encouraging global community service initiatives based upon local schools (Murcia et al., 2010, p. 276). ATYA provides support for "diverse community service and civic learning projects between Australian and Tanzanian students" (ibid). Through these programmes, ATYA aims to assist Australian and Tanzanian students to be citizens of the world via greater awareness and understanding of issues and the execution a range of valuable social programmes and community service (ATYA, 2014). Indeed, respect for human rights seems to have become an ideology in the global citizenship education regime.

As reviewed above, the discourse of globalisation provides important initiatives for considering citizenship education at not only local and national levels, but also a global scale. Most global citizenship education programmes, however, focus commonly on configurations of citizenship dispositions, i.e. economic competences and universal

humanity. As examined in Section 3.3.2, when considering global citizenship education for ‘justice’ underlining just relations with others, the contemporary school citizenship curricula in many countries are problematic. In this regard, I critically examine the existing limitations of the school citizenship curriculum and the need for the curriculum for just global citizenship below.

3.5.3 Just Global Citizenship

As noted in Section 3.3.2, global citizenship for justice engages closely with citizens’ consideration of ethical and political responsibilities for global others. This is needed because our knowledge and understanding of others can be dominated by certain totalising ideologies and as such can reproduce unequal power relations between ‘us’ and ‘them’. Citizens for justice, therefore, need to re-evaluate how the interplay between knowledge, power and their subjectivities is complicit with the construction of totalising ideologies. For more just relations, citizens should problematise the apolitical and unethical practices of truth underpinning certain totalising discourses towards global ‘others’. Favouring this conceptualisation of citizenship, I discuss the limitations of contemporary school citizenship curriculum as ‘apolitical’ and ‘unethical’ practices.

In terms of apolitical practices, the school citizenship curriculum in many countries disregards existing unequal power relations between certain interest groups and others on a local and national as well as global dimension (Faulks, 2006; Haigh et al., 2013). As noted above, many countries tend to regard political literacy or economic skills as pre-set objectives for citizenship. They presuppose that this given knowledge can secure not only people’s rights and liberty as citizens, but also cohesive and stable societies (Crick, 2008; Staeheli and Hammett, 2013). These articulations of citizenship education can, it is argued, cultivate a unified national identity (Staeheli and Hammett, *ibid*). As Andreotti (2006) notes however, the current policy frameworks do not consider in depth the political nature of the unequal power relations among people; they neglect existing controversial issues around ‘others’ that are driven by certain totalising discourses, such as racism, sexism, class discrimination and ethnocentrism (Andreotti, 2006; Giroux, 1992). Instead, citizenship education is designed to foster apolitical participation in a certain and top-down political or economic order (Faulks, 2006, p. 65). Within current citizenship education, politics is seen as the subject of governments, politicians or institutions (Biesta,

2009a). Consequently, as Haigh et al. (2013) point out, contemporary citizenship education prevents students from adequately preparing to engage with differences fairly.

Another limitation of contemporary citizenship education is linked to unethical practices towards others (Olssen, 2004b; Staeheli and Hammett, 2013). As can be seen above, through reflecting on processes of globalisation, many countries have introduced the idea of diversity or universal human rights in their citizenship education programmes and policies (DfE, 2013; Staeheli and Hammett, *ibid*). Superficially, these measures seem to be ethical considerations in that they support respect for differences, i.e. the politics of difference. As Olssen (2004b) argues, however, universalism or the politics of consensus, adhering to same norms or standards of citizenship, can still dominate the contemporary school citizenship curriculum. This implies that, as Faulks (2006) puts it, the articulation of diversity in citizenship education tends to be reduced to both a static and single ethnic identity equating membership of 'single' nation state (pp. 62-63). In other words, the idea of diversity can be strategically used for a predestined form of totalising identity (Mitchell, 2003), within which differences can be recognised, expected and shared (Hodgson, 2009). This argument is empirically examined in Staeheli and Hammett's (2013) analysis of South Africa's citizenship education. According to the authors, in spite of the articulation of human rights education against the history of apartheid, the citizenship curriculum stresses outwardly-directed human rights and national unity. As such, it veils underlying differences of race, class, gender and ethnicity in schools. As Faulks (2006) and Olssen (2004b) point out, the current school citizenship curriculum is unlikely to open the space for ongoing dialogue between diverse value systems and differences. Rather, it can hamper respect for particular groups' distinctive values, attitudes and even practices that reproduce inequality and violence toward others.

To sum up, the school citizenship curriculum in many countries tends to consider that citizenship education encourages every student's political literacy and a unified national identity. Concomitantly, considering the process of globalisation, citizenship education ambivalently emphasises students' economic competences and universal human rights. Seemingly, contemporary (global) citizenship education engages in political and ethical considerations towards 'others'. In terms of my theorisation of citizenship education for justice, however, citizenship education practices disregard, even marginalise and oppress others' differences because they do not embrace the politics and ethics. In this sense, I

argue that the current (global) citizenship curriculum needs to re-consider the space for dealing with others equally and fairly. As introduced in Chapter 1, it is the secondary geography curriculum in South Korea that this study aims to investigate. In the last section of this chapter, I propose that school geography can underpin socially just global citizenship. Based upon this, I end with the identification of an existing research gap to be filled by my study.

3.6 School Geography Curriculum

During my research journey, many colleagues in South Korea and the UK have expressed their surprise about the relationship between school geography and global citizenship education. They usually think of geography as a subject which involves teaching ‘fact-based’ knowledge: for example the names of capital cities or the location of certain mountains (Gaudelli and Heilman, 2009; Henau & Miguet, 2003). They do not seem to appreciate that Geography involves both “writing about (conveying, expressing or representing) the world and also writing (marking, shaping or transforming) the world” (Gregory, 2009, p. 287). This implies, in other words, that it engages with not only cognitive skills regarding geographical concepts, but also explicitly value-laden affairs (such as global citizenship) through concepts such as globalisation, development, migration and sustainability (Jackson, 2006; Slater, 2001).

In this last section, I therefore focus on examination of literature about the school geography curriculum for global citizenship. Through this, I uncover that school geography can sufficiently contribute to the concept of just global citizenship when encouraging political and ethical considerations of geographical concepts (Massey, 2004; Popke, 2003). For the purpose of developing a better geography curriculum for just global citizenship, and by referring to the works of citizenship education researchers, the section ends with an emphasis on the need for empirical investigation into the notion of global citizenship in the geography curriculum and the perceptions of geography professionals in South Korea.

3.6.1 School Geography and Global Citizenship

As discussed in Section 3.3.2, knowledge and understanding of global ‘others’ can be

unfairly and unequally constructed by a Western discursive framework. In my research, I have argued that just global citizenship should highlight our ethical and political responsibilities for challenging a certain (Western) ideology of constituting our imaginations of global ‘others’. In addition, it should open a space for the passage towards the incoming of the other that is outside totalising (Western) structures. To underpin just global citizenship, as discussed in Section 3.4.4, I have also supported the view that the curriculum should become a political and ethical space for dealing with difference and different others fairly, by engaging with knowledge about the global other. What kind of school geography therefore brings about and engages in these changes?

School geography deals closely with knowledge about the world (Morgan, 2000b; Winter, 2012). Consequently, many geography educationalists, such as Henau and Miguet (2003), Lambert and Machon (2001) and Standish (2009), firmly argue that school geography plays an important role in encouraging students to become global citizens. According to Lambert and Machon (2001), “geography does have the capacity ... because of its concern to avoid closing explanation down, and by its ability to stretch across the boundaries of contained knowledge ... it has the means to help pupils understand their world holistically” (p. 208). Within their stories, two strengths of school geography commonly emerge for global citizenship education; one is that the subject involves critical issues for global citizenship such as globalisation, interdependence or sustainability and the other is that school geography helps to provide students with practical, contextualised and critical understanding of global ‘others’ via explicit knowledge about place and space. According to these arguments, school geography appears to directly support the discourse of just global citizenship.

Similar to criticisms against school citizenship curriculum in many countries discussed in Section 3.5, however, some geography educators, such as Morgan (2000a, 2000b), Butt (2001) and Winter (1996), also raise the issue whether school geography has acted as a ‘just’ subject relating to citizenship education. They state that geographical concepts in the curriculum serve to naturalise and sustain existing conceptual arrangements that favour certain social groups at the expense of others. Based on Gilbert’s criticism of geography textbooks in England, Morgan (2000a) notes that uneven economic and social development between and within nation-states are portrayed as inevitable and irreversible and school textbooks talk of ‘profitable locations’ as though capitalist spatial relationships

exist in all societies at all times.

Morgan (2000b) and Butt (2001) explore historically whether school geography in England from the nineteenth to the twentieth century is linked to a specific notion of citizenship or not. Morgan (ibid) finds that prevailing forms of school geography tend to encourage students to learn a closed and fixed notion of place or locality, which emphasises traditional national citizenship. Butt (2001) argues that while school geography introduces the issue of globalisation and pluralism, it does not go beyond the threshold of modern and enlightened versions of national identity. These criticisms echo in Winter's insightful articles (2007, 2011, 2012). On the basis of Derridean analysis of geography curriculum policy in England, Winter (2011) argues that geographical concepts in the curriculum are always and already limited versions of knowledge, and as such, they serve as a totalising entity in the curriculum. Consequently, Winter (1996) criticises that there is little effort made in school geography to encourage teachers and students to consider geographical concepts and knowledge concerning global 'others' as partial, unstable, political and ethical.

Some geography researchers working in Higher Education posit that the subject of geography can engage with global others more fairly and equally when encouraging ethical and political considerations of geographical concepts such as place and space (Jackson et al., 2009; Massey, 2004; Popke, 2003). Traditionally, geography has dealt significantly with the concepts of 'place' and 'space' in the world (Jackson, 2006; Taylor, 2008). These concepts have generally been regarded as bounded territorial or undifferentiated concepts with 'eternal' or 'essential' characteristics (Massey, 2002; Neely and Samura, 2011). This understanding derives from the emergence of human geography from the quantitative revolution of the 1950s and 1960s (Barnes, 2001; Kim, 2014). At that time, many geographers attempted to theorise the definition of place and space, conceptualising place and space as "an explicitly abstract, formal and rationalist vocabulary ... directly connected to the empirical world" (Barnes, ibid, p. 546). Yi-Fu Tuan (1977), a representative geographer to investigate human engagement with place and space, argues that "undifferentiated space becomes place as we get to know it better and endow it with value" (p. 6).

Nowadays, the understanding of space is no longer taken for granted as a surface across

which things happen, as an unchanged dimension of differentiation and as the context in which a place is distinguished from the wider world (Neely and Samura, 2011; Smith, 2006). Instead, it is widely agreed that the identities of places are not just predicated on territories, but on the products of interrelations, the sphere of coexisting trajectories and heterogeneity and are always under construction (Smith, *ibid*, p. 442). This alternative approach to 'place' and 'space' is mostly indebted to Massey's works, among others; a prominent geographer who casts "a critical global light on spatial theory, focusing on the politics and inequalities imbued in the local and global processes of space and place" (Neely and Samura, 2011, p. 1937). According to Massey (2002, 2004), the identity of place and space should be understood as the product of 'relations' with elsewhere. That is, unlike the idea of a static and totalising place in the past which grows out of territorial soil, it is impossible to understand the character of any place without setting it in the context of its relations with the world beyond (Massey, 2002, p. 294). She emphasises that this is even more noticeable in the age of globalisation. As such, Massey names the identity of place as 'meeting place' and the 'thrown-togetherness' of physical proximity in the world in which different stories come together, to one degree or another, and become intertwined (*ibid*). 'Place' thus slips into 'a global sense of place' as the fluid sphere of interrelation, coexistence and heterogeneity relating to 'others' (Massey, 1994).

Massey's propositions of place and space as relational entities open a new space for the considerations of 'the responsibilities of place' (Massey, 2004, 2014). As noted above, for Massey, place and space are not simply fixed, coherent and homogenous entities. They cannot exist in a completely unquestioned way. Rather, through relations with others, places (meeting places) are internally complicated (Massey, 2002, p. 294). They can never be pure and self-present (Popke, 2004). As Bullen and Whitehead (2005) and Cook (2008) put it, places and spaces are incessantly made, remade and transformed. This implies that the meanings of places and spaces always involve more than they appear to include. By creating an illusion of objectivity, they can be used for or become part of the production of and the circulation of inequality concerning others (Popke, 2004, p. 304). Massey (2002) emphasises that a notion of place and space should be regarded as one of the arenas which needs to be negotiated with others (p. 294).

Massey (2004) points out that the geographical concepts of place and space relate to the construction of what we are towards others. Just as we have historical responsibilities for

past events, Massey highlights that people also have ethical and political responsibilities for other places with which we are not directly connected (ibid, p. 10). Massey emphasises that people should have “the responsibility of place” for opening recognition of difference and for an ability to negotiate them with mutual respect (Massey, 2002, p. 294). In this sense, it can be said that geographical concepts, such as place and space, already relate directly not only to ethics, based on responsibilities for distant others (Jackson et al., 2009, p. 12), but also to politics, by bringing responsibilities for other peoples and places to the fore (Popke, 2003, p. 299). Indeed, as Cho (2013) has already put it, following Massey (2002, 2014), school geography can sufficiently support global citizenship education for a more just society. Meanwhile, in the geography education community, there has not been indifference to the space for ethical and political considerations of geographical concepts towards others. In the next section, based upon my theoretical perspective in Section 3.3.3, I discuss some geography educationalists’ works and at the same time their understandings of the limitations for socially just global citizenship education.

3.6.2 School Geography for Just Global Citizenship

In the world community of geography education, there has been a wide range of efforts to consider teachers’ and students’ critical understandings about the world based upon the relational character of place and space. They include Gaudelli and Heilman (2004, 2009) in the US, Hicks (1988), Martin and Griffiths (2012), Wade (2001) and Winter (1996) in the UK and Cho (2005, 2013), B.-Y. Kim (2013) and M. Kim (2013) in South Korea. Of importance is that most efforts by educationalists to work towards global citizenship are in common driven by critical pedagogies based upon postcolonialism; they tend to emphasise acts of challenging and resisting unequal power relations posed by Western totalising ideologies. In the US, Gaudelli and Heilman (2009) criticise what they see as a failure of geography to adequately address the need to place it in the service of the ethics and politics of global citizenship education (p. 2647). That is to say, geography compels students to memorise spatial facts or to become a budding geographer who attempts to replicate knowledge of the discipline (ibid, p. 2649). As such, geography does not adequately engage with society, politics and power or democratic theory towards others. Consequently, Gaudelli and Heilman (2009) suggest that the school geography curriculum should be redeveloped on the basis of input concerning global citizenship for cosmopolitan human rights and the social awareness of inequality.

The need for challenges or resistance against certain (Western) hegemonic discourses towards others resonates amongst critical geography educators, for example, in Martin and Griffiths' (2012) studies about global education partnership programmes in the UK. Based upon the postcolonial discourse of global citizenship education, the authors problematise UK curriculum policy domination (including geography), by Eurocentric or neoliberal discourses. Put another way, these Western hegemonic discourses form the context within which the UK educational policies have been constructed, which has, in turn, affected the context for policy on North-South school partnerships. Although the curriculum policies and diverse global partnership programmes have been implemented for the purpose of a just understanding of others, Martin and Griffiths (2012) argue that educational authorities' endeavours for justice can rather perpetuate stereotypes and reproduce injustices by fixing the other in the South as entities of "lack" and/or "aid" (p. 912). To overcome Western hegemonic discourses, they suggest a postcolonial learning space in which teachers and students can negotiate or discuss dialectically with others in the South (ibid, p. 922).

In South Korea, the postcolonial studies of global citizenship education in school geography are prominent among geography educationalists, such as Cho (2013) and M. Kim (2013). Cho (ibid), the first geography educator to examine the relationship between geography and (global) citizenship education in South Korea, argues that school geography should provide a more just representation for the purpose of resisting biased and negative images of others (p. 171). In the article, which examines and evaluates the fundamental causes of inequality between 'developed' and the 'undeveloped' countries, he stresses that students should cultivate critical literacy or thinking (ibid). He exemplifies a lesson about the 'Fair Trade movement' for critical global citizenship. Following Andreotti (2006) and Pykett (2011), he argues that the issue of Fair Trade should not end with the emphasis on ethical consumers only. Instead, through the lesson, students should be encouraged to examine behind-the-scene political issues around Fair Trade, such as the global economic order and the geometry of power.

In terms of the development of just school Geography, M. Kim (2013) focuses on a 'dialogical' space in which marginalised others' voices can be reflected. According to him, colonial images of Rwanda, such as famine and poverty, are dominantly imbued in Korean geography textbooks. After criticising unilateral representations of global others,

M. Kim (ibid) introduces the voices of the Rwandan Embassy about how Rwanda could be described in Korean geography textbooks. In his article, the Rwandan Embassy expresses the need to explain the end of its civil war; efforts for reconciliation and integration; endeavours for economic development and diverse natural environments including pleasant climate. To develop critical global citizenship, he (ibid) argues that school Geography needs to reconsider the biased perspective on Africa through the refraction of global others' voices. He does not consider, however, that the Rwandan Embassy may have its own bias about African peoples and places as 'other'.

Compared to traditionally didactic and disciplinary geography education, these critical geography educationalists' deliberations about global citizenship education open a more political and ethical space towards others. They embrace not only the issue of unequal power relationship between the North and the South (Hicks, 1988; Cho, 2013), but also the importance of listening to the voices of indigenous peoples in the South (Martin & Griffith, 2012; M. Kim, 2013). As examined in Section 3.4.3, even a progressive geography scholarship does not go beyond the criticism of critical pedagogy. Namely, they attempt to synthesise a whole range of diverse political projects into one overarching master discourse. In addition, they tend to ignore people's (students', teachers' or indigenous peoples') own diverse social, political, institutional or group contexts surrounding global issues.

The tendency of the voices of indigenous peoples in the South as 'homogenous', 'innocent' as well as 'authentic' entities further appears (Briggs and Sharp, 2004). Similar to other critical pedagogues, the authors presuppose that teachers and students, regardless of complex contexts surrounding them, are rational critical beings who can challenge taken-for-granted conceptions concerning global 'others'. In this sense, unlike my theoretical perspective emphasising 'just' global citizenship discussed in Section 3.3.3, it appears a crucial limitation that the works of current critical geography scholars have not sufficiently considered the ideas of power, knowledge and subjectivity linked to certain totalising discourses of global citizenship. Rather, they perpetuate an 'unjust' space where voices are confined. In my research, by following the Foucauldian idea of 'governmentality' and Derridian 'deconstruction', I cast light on a more just global citizenship education in the secondary geography curriculum in South Korea.

There are still no studies about the relationship between the discourses of global citizenship and geography education professionals' (geography teachers, geography textbook authors and geography textbook inspectors)' perceptions in South Korea. In particular, I can find no research to indicate what discursive frameworks of global citizenship geography professionals draw on in relation to the school geography curriculum in South Korea. Within the community of citizenship education in different countries, however, there have been a variety of studies on teachers' perceptions of citizenship. Many commentators point out the importance of studying teachers' perceptions (Osler, 2011; Rapport, 2010; Yamashita, 2006). In particular, Osler (2011) argues that "neither education policy nor education practices can be understood merely through document analysis, since teachers are constantly interpreting official policies and adjusting their own professional practices in the classroom" (p. 8). Depending upon teachers' perceptions, the discourses of global citizenship may be translated into classroom practices differently from those in curriculum policy and textbooks. This means that even if the geography curriculum engaged closely with 'just' global citizenship, it would be difficult to realise this in the classroom without the help of geography teachers, textbook authors and inspectors. It is therefore necessary to study geography educational professionals' perceptions regarding discourses of global citizenship within the investigation of the school geography curriculum in South Korea, which is a current knowledge gap to be covered by my study.

3.7 Chapter Conclusions

This chapter has examined what notions of global citizenship can deal fairly with global others and their difference in the geography curriculum and what dispositions of global citizenship need to be encouraged for justice. I have favoured the idea that 'justice' engages closely with the space for the incoming of the other overlooked, marginalised or even oppressed by certain (Western) totalising ideologies. For the purpose of justice, three interwoven issues have been examined around: (1) discourses of global citizenship; (2) curriculum perspectives and (3) conceptual approach to geographical knowledge.

In the first case, I have identified that 'just' global citizenship should highlight our ethical and political responsibilities for decolonising a certain (Western) ideology constituting our imaginations of global others. To encourage this progressive citizenship, I have drawn

from two poststructuralist ideas in this chapter, i.e. ‘governmentality’ and ‘deconstruction’. The former has inspired me to believe that the interplay between knowledge, power and subjectivity can be complicit with the construction of ‘modern’ versions of global citizenship. The latter has helped me to understand that ‘deconstructive’ disposition can support us to think outside hegemonic (Western) totalising structures to open the passage towards the incoming of the ‘other’. Deconstruction engages our ethical and political responsibilities for justice.

In the second debate, this chapter has identified that poststructural curriculum thinking can underpin ‘just global citizenship’. This is because the other three curriculum perspectives do not consider seriously the ethical or political space for the incoming of the ‘other’. The poststructural curriculum that I favour, however, can engage with ethical and political conditions of the socially just global citizenship education, by answering fairly for knowledge about the global other as the state of ‘becoming’ or ‘to come’. Poststructural curriculum perspectives emphasise not only the political space of openness, but also the ethical space of dealing with difference and different others fairly.

Regarding the third debate, I have identified that school geography can adequately engage with the ‘just’ global citizenship education when considering the political and ethical entities of geographical knowledge towards global others. Regarding this, the chapter has introduced that growing numbers of academic geographers re-evaluate geographical concepts and knowledge as being incessantly made, remade and transformed in relation to global others. In pursuit of just global citizenship, I have argued that geography professionals should consider the unstable characteristic of geographical knowledge and concepts and as such, they should admit the responsibility of embracing the geographies of others and their differences fairly in school geography.

The perspectives in pursuit of ‘justice’ that I have favoured above have served me in the chapters on methodology and methods, and further in findings and discussions. In Chapter 4 (methodology and methods), my critical perspective concerning just global citizenship helped to challenge my initial positionality of constructivism into deconstruction, which has become the pivotal criteria of all my research activities since. In relation to the chapters concerning findings (Chapters 5 and 6) and discussions (Chapter 7), my preferred theoretical perspective of deconstruction and governmentality for

decolonisation has played a role of a fundamental lens, criterion or platform in analysing, presenting and discussing the texts of curriculum policy and geography textbook and interview scripts.

As noted in Chapter 1, this study aims at identifying the notion of global citizenship in the secondary geography curriculum in South Korea. To achieve this, I have developed three research questions. At the end of the literature review, it is possible for the reader to ask questions, such as how did I address the research questions?; what kinds of methods were adopted to collect data and why were these chosen? These questions engage closely with methodology and methods. In the next chapter, I will explain my choice of methodology and methods reflectively and reflexively.

CHAPTER 4: METHODOLOGY AND METHODS

4.1 Introduction

The purpose of this chapter is twofold. One is to present the overall process of achieving the findings of my research and the other is to strategically connect between the literature review in Chapter 3 and my research findings in Chapters 5 and 6. In the former case, based upon reflection on the process of my research from the construction of the research questions to the presentation of final findings, I introduce and justify how I produced knowledge in my study. The latter case considers the need for linking the existing body of knowledge in the field of the global citizenship education to my empirical evidence in order that my research makes an original contribution to the field.

The chapter, after introduction, begins with examining the concepts of ‘methodology’ and ‘methods’. By focusing on their relationships and differences in research projects, I introduce the role of methodology and methods in my research. In Section 4.3, I discuss my positionality in relation to my views about the social world and its knowledge. Constructivism and interpretivism are explained as the starting point of my philosophical journey towards deconstruction, which has guided my study process within my research design, data collection and data analysis. Section 4.4 highlights my choice and its justification of documentary research and interviews as my study methods. In this section, I also provide detailed descriptions and justifications of research activities from field work planning to member checking. In addition, the section discusses my choice of data analysis in this study. Deconstruction as document analysis and thematic analysis from interview data are discussed. Section 4.5 discusses several ethical issues emerging from the whole process of my research. To secure the quality of my study, my endeavour for trustworthiness is significantly considered. Section 4.6 deals with the issues in data collection, while in Section 4.7, I consider the strengths and limitations of my methodology and methods.

4.2 Methodology and Methods

In any research project, methodology plays a vital role. Wellington et al. (2005) regard methodology as “the theory of acquiring knowledge and activity of considering, reflecting upon and justifying the best methods”, while methods are “the specific techniques for obtaining the data that will provide the evidence for the construction of that knowledge” (p. 97). This interpretation resonates in Opie (2004), arguing that methodology “refers to the theory of getting knowledge, methods or procedures by which data is obtained” (p. 16). Furthermore, Clough and Nutbrown (2012) express a wider view of methodology: “all research activities are endless processes of selection ... methodology is more a critical design attitude to be found always at work throughout a study” (p. 31). It can be said thus that methodology acts as a mediator underpinning the researcher’s reflection regarding the implementations and choices of research activities, while methods act as concrete tools to collect data to address research questions.

The function of methodological work is twofold: one is a reflective framework on my research process and the other is a reference for the judgement of the reader and other researchers on the quality of my research. In terms of the former, Wellington (2000) points out that researchers can critically evaluate the process of their research from formulating research questions to deciding on presentations via self-reflection (p. 42). That is, through addressing the questions of “how it was conducted and why and how it could have been improved”, as Wellington (*ibid*) puts it, my presentation of methodology in this chapter plays an important role in forming my research process in a coherent and rigorous way (pp. 42-43). In relation to the latter, Wellington (*ibid*) emphasises that “no one can assess or judge the value of a piece of research without knowing its methodology” (p. 22). In other words, without consideration of my methodology, the reader may not understand the process of my research, evaluate its quality and appreciate the validity of my findings. Furthermore, without the understanding of the limits of my study, the reader may misinterpret my findings. In this sense, the presentation of methodology in this study can act as a platform of supporting not only rigorous self-reflection on my research process, but also the reader’s authentic evaluation of my study process and findings.

According to Wellington (2000), the choice of methodology and methods needs not only to be a reflective attitude, which involves critical thinking about the research process, but

also a reflexive attitude, in which the researcher reflects on him/herself (pp. 42-43). This is because the methodology and methods adopted in this research are fully affected by my background factors such as my values, interests and disciplines, with reference to gender, ethnicity, social class, faith and sexuality and so on (Hennink et al., 2011; Wellington et al., 2005). These preferences influence the individual's philosophical assumptions concerning their views about the social world (ontology) and the nature of knowledge (epistemology). Decisions throughout the research process are based on the researcher's ontological and epistemological presuppositions. In this sense, it is important to reflect on and introduce my background and philosophical understanding of the social world, in other words, my positionality.

4.3 Positionality

One factor influencing the choice and use of methodology and research procedure is researcher positionality (Sikes, 2004, p. 18). This is because, as noted above, the directions of research are decidedly guided by a researcher's philosophical position and his or her basic philosophical assumptions. In relation to this study of the notion of global citizenship in the secondary geography curriculum, my research positionality did not consistently exist as a static entity. Rather, it has been challenged by another philosophical position during my learning 'journey' towards a 'just' global citizenship education. Through my reading and understanding of literature on 'deconstruction', my initial philosophical stances of 'interpretivism' and 'constructivism' were rendered problematic in pursuit of 'justice'. Finally, deconstructive assumptions were adopted as an alternative. In this section, I present my research positionality in accordance with my learning journey for a just world and its knowledge from interpretivism and constructivism to deconstruction.

4.3.1 Interpretivism

Interpretivism carries epistemological assumptions concerned with the researcher's views on knowledge and evidence of things in the social world (Eisner, 1992; Wellington, 2000). This paradigm has emerged largely in response to the limitations of positivism in social sciences (ibid). According to Wellington (2000), the positivist perspective presupposes that social reality is composed of facts and is thought to come into existence

independently of the researcher. Knowledge, as an element of the world, is seen as an objective, value-free and generalisable construct, therefore as such, knowledge is taken as a measurable, experimental and generalisable entity (Greenbank, 2003; Wellington, 2000). To acquire 'truth' about the world, positivist researchers emphasise that methods of survey or experiment in natural science research should also be adopted in the social sciences and in educational research (Wellington, *ibid*). Admittedly, the positivist researcher assumes that people's perceptions and values are nothing but obstacles to the progress of the social sciences and educational research.

The interpretivist emphasises that "[the] subject matter of the social sciences, i.e. people and their institutions, [are] basically different from that of the natural sciences" (Bryman, 2012, p. 15). The study of the social world engages closely with the subjective meanings of social actions, therefore it requires a different strategy of research procedure, one reflecting the distinctiveness of humans as against the natural order (*ibid*). For interpretivists, social realities are composed of the interpretations of individuals. Eisner (1992) points out that "the facts never speak for themselves" (p. 14). The 'facts' are also subject to interpretation by the 'receiver', i.e. the reader or listener. This is clarified through Hennink et al.'s (2011) explanation that "reality is socially constructed as people's experiences occur within social, cultural, historical or personal context" (p. 15). In particular, considering that educational research is mainly concerned with people, their language and their institutions, it is evident that the bases of social knowledge are the outcomes of human constructions, interpretations and therefore subjectivities. As such, the interpretivist approach seeks to understand "lived experience from the perspective of people themselves" (*ibid*, p. 14). In other words, the interpretivist researcher highlights the need for understanding of "subjective meaningful experiences and the meaning of social actions within the context in which people live" (*ibid*, p. 14).

I first favoured that the interpretive stance was appropriate for my research. The main reason engaged closely with my background and changed values as a geography teacher. That is, as introduced in Chapter 1, my experience of meeting a Mongolian student (Saran) in the geography classroom challenged my previous assumptions about geographical knowledge. Before my career as a teacher, I had taken geographical knowledge as an objective entity and assumed that teaching geography referred to an activity of delivering objectively such knowledge in the classroom. This philosophical position, however, was

soon challenged. Due to the new multicultural dimension that Saran introduced, I started to question whether or not geographical knowledge concerning global ‘others’ could be taken for granted as objective and value-free truth as proposed in positivism. This was because knowledge about Mongolia in the curriculum was not only missing, but where it did occur, was negative and/or confined only to economic development. I began to reinterpret that knowledge about global ‘others’ in the geography curriculum could be the outcome of construction, interpretation and subjectivities from different people. As a consequence, I realised that one could juxtapose different and multiple realities concerning global ‘others’, i.e. constructivism.

4.3.2 Constructivism

Constructivism is an epistemological or ontological stance, related to interpretivism, which “asserts that social phenomena and their meanings are continuously being accomplished by social actors” (Bryman, 2012, p. 19). Through “individuals’ social interactions with others and the historical and cultural norms” that operate in their lives, varied and multiple meanings and realities of the social world can be juxtaposed (Creswell, 2009, p. 8). For constructivists, there exist multiple, conflicting and constructions of the social world and all are meaningful. The question of which constructions are true (or whether any are true at all) is socially and historically relative (Schwandt, 1998, p. 243). Truth is “a matter of the best-informed and most sophisticated construction on which there is consensus at a given time” (ibid). In this sense, constructivists assume that realities are in a constant state of revision and renewal by people. To understand the world, constructivists are thus concerned with the relationship between individuals’ thoughts, including researchers themselves, and the social context within which they arise, in other words, the social construction of reality (Berger and Luckmann, 1991).

Constructivism became my preferred ontological perspective concerning the social world. Similar to the case with my epistemological position, my teaching experiences contributed greatly to the building of my ontology from the objectivist to the constructivist perspective. As noted in Chapter 1, before starting my professional career as a geography teacher, I was convinced that the geography curriculum by the South Korean government provided a literal account of what the world is like. This was because I had taken the geography curriculum for granted as an ‘objective’ social phenomenon

established by 'rational' human beings. I saw the curriculum as an external entity existing beyond my influence. I merely attempted to familiarise and even internalise the curriculum as soon as possible. Many students in my classroom, however, encouraged me to challenge my objectivist ontology. Students who lived in what Burgess named 'the transition zone' had different ideas about social phenomena and categories. Unlike the realities in the geography curriculum proposed by the government, depicting the transition zone as 'slum', this place, in the minds of my students, was rather based in their own socio-historically valuable and meaningful worlds. Due to my teaching experiences, as Schwandt (1998) and Lincoln and Guba (1985) put it, I thus began to realise that multiple, conflicting constructions of the social world can be juxtaposed. To my mind, the issue of which or whether constructions were true was socially and historically 'relative' and 'all' were meaningful.

Through my ongoing reading and understanding of deconstruction towards my theoretical perspective after the Confirmation Review⁵ process, however, my initial philosophical positions of interpretivism and constructivism have been greatly challenged by Derridian deconstruction and also Foucauldian thinking, I started to challenge the constructivist idea that everyone's ideas are equally valuable. In the next section, I will discuss the grounds for my deconstructive critique on my previous relativist view and present how my research has ultimately been guided by deconstruction.

4.3.3 Deconstruction

As reviewed in Section 3.3.2.2, deconstruction is a philosophical stance which stresses the impossibility of totalisation of the social world, by focusing on the unstable relationship between a word (signifier) and its meaning (signified). Due to my reading of Derrida's deconstruction, I criticised and challenged my previous philosophical position of constructivism. As discussed in Section 4.3.2, constructivism is often seen as a pluralist or relativist stance, in that it embraces the existence of multiple constructions of the world

⁵The Confirmation Review at the University of Sheffield is the upgrade process of confirming whether or not the postgraduate research student and his/her research project have the potential for successful research at doctoral level. In the process of the Confirmation Review, all doctoral students must submit a significant piece of written article and undergo an oral examination before two internal examiners.

by people. All are regarded as something meaningful and everyone's idea is equally valuable. In constructivism, 'truth' is a matter of the best-enlightened and most complicated construction on which there is consensus (Schwandt, 1998, p. 243). According to Derrida (1992), however, the constructions of meaning about the social world cannot be accurate or representative ('self present'). Furthermore, since word meaning is unstable, every attempt to generalise the world under the name of 'consensus' marginalises the other. Through deconstruction, I realised that constructivism overlooks unjust entities within knowledge. Furthermore, as reviewed in Section 3.3.2.2, through the Foucauldian stance of 'governmentality', I could start to understand that this unequal and unjust formation of knowledge (power/knowledge) interplay unconsciously and consciously with our subjectivities.

My criticisms of constructivism shifted my positionality into 'deconstruction'. Through deconstruction, I have started to reconsider my teaching experiences about social realities in the geography curriculum in pursuit of 'justice'. To give an example, I started to realise that the students' oppositions to the depictions of the transitional zone, as introduced in Section 1.2.3, were linked to the voices of the 'other', those overlooked and marginalised in the totalising geography curriculum, whilst the constructivist perspective would presuppose knowledge about the transitional zone as the outcome of 'consensus' with others. In particular, in relation to a Mongolian student's silence in the lesson about Mongolia, as noted in Section 1.2.3, I started to reconsider whether my attempt to generalise the world of global 'others' in the curriculum obstructed a space for the incoming of the 'other'. As such, in relation to my research topic of global citizenship, I began to follow Winter's (2011) argument that geography teachers have an ethical and political responsibility for constructing a space for the incoming of the unforeseen global 'other' to achieve 'justice'. My deconstructive position has thus guided all my research activities in this study since that point. In the next section, based on my final position of deconstruction, I introduce my research methods.

4.4 Research Methods

In the previous section, I explained the meanings and distinctions of methodology and methods and introduced my philosophical learning journey from interpretivism and constructivism towards deconstruction, which ultimately guided the process and conduct

of the study. In this section, I discuss the reasons why ‘documentary research’ and ‘semi-structured interviews’ were adopted, among others, as my research methods to address my research questions, based upon my positionality, the study aim and my review of the literature. A presentation of how the documentary research and interviews were empirically implemented from the initial planning to the actual conduct then follows.

4.4.1 Documentary Research

In relation to my first research question, documentary research makes an explicit appearance as my research method in order to identify the notion of global citizenship in the secondary geography curriculum policy and textbooks in South Korea. Documentary research, as the name puts it, is “a kind of social enquiry that uses documents as its source of data” (Denscombe, 2014, p. 225). Mason (2002) stresses that documentary research is “a major method of social research, and one which many qualitative researchers see as meaningful and appropriate in the context of their research strategy” (p. 103). In the following section, relating my choice of documentary research to my overall strategy, I justify my choice of this method in this study.

Mason (2002) suggests a useful guideline for the researcher to consider when choosing documentary research as his or her main method in qualitative studies. She emphasises that “[The researcher-GCK] must consider the logic and rationale of the approach you intend to take on ontological and epistemological grounds” (ibid, p. 106). In this study, I also followed her guidance as a platform explaining my justifications of documentary research. As introduced in Section 4.3, my original philosophical position was based upon interpretivism and constructivism. According to these positions, a document is the constituent of the social world (ibid, p. 106). Its meaning depends on “the intentions of the authors and the perspectives of the reader” (Wellington, 2000, p. 115). Depending upon the authors’ or readers’ context, purpose or vested interests, documents imply multiple meanings. This position presupposes that documents have multiple meanings and every meaning is equal (ibid, p. 116).

As noted in Section 4.3, however, by deconstruction, I realised that the meanings in a document cannot cover every person’s perspective. This is because, as Derrida (1992) points out, the relationship between the signifier and the signified is unstable. Any attempt

to generalise discourses of the social world in documents consequently causes marginalisation of the incoming of the 'other' (Winter, 2011). In this study, deconstruction helped me to question whether the secondary geography curriculum policy and the geography textbook texts in South Korea were underpinned by certain totalising discourses of global citizenship which marginalised the 'other'. In Chapter 1, I already introduced that the documents were developed by 'some interest group' in relation to this. Presumably, as examined in Chapter 3, the documents of the curriculum policy and geography textbooks may be slanted towards 'power/knowledge' of certain interest groups. In pursuit of 'justice' through deconstruction as my approach, the analysis of documents was thus not only necessary, but also inevitable. There are also several documents concerning global citizenship education in South Korea. The issue of which documents are appropriate for this study therefore emerges. In the next section, I explain my choice of certain documents, or in other words, 'sampling'.

4.4.1.1 Sampling

In my documentary research, I chose the 2009 NCR (MEST, 2009a), the 2009 NWGC (MEST, 2011) policy and *World Geography* textbook (Wi et al., 2014) as my sample documents. My choice of the 2009 NCR and the 2009 NWGC policy is directly based upon the background of this study. As introduced in Chapter 1, it was in these two policies that the notion of global citizenship was newly introduced as a focus in the education agenda. Considering the purpose of my research as outlined earlier in this thesis, it was imperative for me to refer to these two policy documents. In the case of the textbook, three versions of new world geography textbooks were published under the guidance of the 2009 NCR and the 2009 NWGC policy. I considered three justifications when choosing the *World Geography* textbook (ibid). First of all, according to the online version, this textbook dealt with global issues such as globalisation, environmental sustainability and inequality more thoroughly than the other two textbooks. Furthermore, the authors attempted to include various perspectives about those topics to varying degrees. In terms of information accessibility, the publishers of this book have provided various teaching resources through the internet for geography teachers. This not only influences the geography teacher's choice of this textbook, but also increases his/her access to and use of teaching materials. Moreover, the fact that no researcher had yet analysed this new textbook in South Korea affected my choice of *World Geography* (ibid).

As outlined in Section 3.6.1, there are many global issues in school geography supporting the discourse of global citizenship, such as globalisation, interdependence, sustainability, development and so on. In my documentary research, I chose the issues of ‘global development’ and ‘Fair Trade’ in *World Geography* (Wi et al., 2014) among others. There were two reasons for this choice; one is the suitability of certain global issues and the other is practicality. In relation to the former, many geography researchers, such as Lambert and Morgan (2011) and Power (2003), argue that these two concepts engage more closely with the disposition of global citizenship than others. Power (ibid) points out that they focus on issues of poverty and inequality between nations to build a more just global society (p.1). In terms of the latter, as noted above, I also adopted interviews as my second research method. When considering the limited time frame for my doctoral degree, I had no choice but to focus on certain global issues in the *World Geography* textbook (Wi et al., 2014). As a result, I finally decided to analyse texts concerning the issue of ‘global development’ and ‘Fair Trade’ within the textbook. As can be expected from my research context, i.e. the South Korean context, all the sample documents that I chose were written in Korean. Since I was writing and submitting my thesis at the University of Sheffield in the UK, I had to translate them into English. This means that there emerged an issue of how to secure the trustworthiness of my translation.

4.4.1.2 Translation

Temple (1997) points out that “they [translators] have a valuable perspective of their own ... they [researcher] should be aware that they [translators], too, influence the research” (p. 608). This implies that, in spite of my best efforts to secure neutrality in the process of translation, according to my theoretical perspective of deconstruction, it was likely that my original data could have been differently translated into English. In a sense, it could possibly have been the case that my translated data may have been manipulated by what I wanted to see at the beginning. This was a substantive issue for securing the trustworthiness of the research (Lincoln and Guba, 1985), which will be discussed in Section 4.5.2 in detail. Relating to this, Temple (1997) suggests the procedure of debating or conversing with the translator. In my study, I translated all the sample documents and interview transcripts by myself. Following this, I decided to recruit an English expert, someone who is an English teacher in Korea for this process of debate after discussion with my supervisor around how to solve this problem. My translated version of

documents and interview transcripts texts were critically reviewed by the expert and she confirmed my translation via discussion. Based on this work, I could start my text analysis. Meanwhile, as introduced in Section 4.3, I drew on a ‘deconstructive’ approach when analysing documents. As a doctoral researcher, my attempt to deconstruct texts was an inspiring but challenging task. Like I had done with my interview analysis, I therefore chose to employ the strategy of a ‘pilot’.

4.4.1.3 Piloting

Piloting is a practice of eliminating potential ambiguous, confusing or insensitive elements before actual research (Wellington, 2000). In my research, to check out any possible issue of my text analysis, I attempted a pilot test. To identify the notion of global citizenship in my sample documents, I conducted the same procedure of deconstruction as in the main text analysis. Under the guidance of three key dimensions of Derrida’s work by Winter (2011), I allowed my sample documents to be deconstructed, as explained below. My theoretical perspective of postcolonial and poststructural global citizenship played a role in shaking and disturbing the totalising language of global citizenship. As such, I could identify that specific ways of thinking were used to institutionalise Western totalising discourse of modern global citizenship in my documents. Based upon this, I developed my own ‘think piece’.

The focal point of piloting is possibly to assess the suitability of my trial of textual self-deconstruction. On the 25th May 2014, I had a meeting with my supervisor, who has considerable experience of deconstructive thinking. In this meeting, based upon my initial ‘think piece’, my supervisor and I checked my understanding of deconstruction, the procedure of analysis, the role of my theoretical perspectives in my analysis, the consideration of my research aim and questions and appropriate evidence. As a result, I realised that some themes in my ‘think piece’ overlapped, while some others were not directly linked to my theoretical perspectives. After the meeting, I had enough time to reflect on my original ‘think piece’ according to the review. Based on the pilot, I then started my final deconstruction of the sample documents.

4.4.1.4 Text Analysis

In my research, I have relied on the deconstructive approach used by Winter (2011). This is because, unlike other scholars, her interpretation of Derrida's deconstruction is accessible and thus transferrable for the researcher, who must first begin to think about deconstructive reading of documents. According to Winter (ibid), a deconstructive approach includes the close reading of texts to demonstrate three key dimensions of Derrida's work: "first, that words are insecure and never fully under our control; second, that totalising discourses ... need to be prodded and troubled to expose their ironies and internal illogicalities; and third ... that deconstruction opens up a space for justice - a space in which the other" (p. 342). Under the reflection on the three key dimensions of Derrida's deconstruction by Winter (2011), I invented my own phases of deconstructive analysis, on which my sample documents were analysed as follows.

Deconstruction

My deconstructive analysis was conducted through 'five phases' by closely reading sample documents: (1) finding totalising language; (2) writing my thoughts about certain generalisations; (3) finding evidence for my thoughts; (4) generating and refining a thematic map and (5) producing the report. In the first phase, based on Derrida's assertion that 'word meanings are unstable', I attempted to identify the totalising language concerning global 'others' in my documents. In this work, my theoretical perspectives of postcolonial and poststructural discourse of global citizenship which emerged in the literature review, acted as a catalyst to reveal Western totalising signifiers explaining global others unequally and unfairly. In the case of the concept of 'global development' in *World Geography* (Wi et al., 2014), as will be presented in Chapter 5, I marked every word or phrase generalising or dividing 'us (the West)' and 'them (the non-West)' with colour, with reference to my theoretical perspective. At the end of this phase, all the totalising words that I had found through this process awaited examination.

The second phase is the expression of my criticisms of certain totalising representations concerning global 'others'. At this stage, the coloured words or phrases, produced in the first stage, became fundamental evidence on which I problematised specific examples of totalised thinking. Similarly to the first stage, my theoretical perspective of postcolonial and poststructural discourse in Chapter 3 served as the criteria for my criticisms against

Western totalising discourses of modern global citizenship. In terms of ‘global development’ in the geography textbook, for example, based upon totalising words of ‘slum’, ‘poor’, ‘different’, ‘wanderer’ and ‘refugees’, I wrote: “the problems are inherent in perpetuating images of people in the ‘developing’ country as helpless victims of endless disaster, starvation and desperation”. At the end of this phase, I developed a ‘think piece’ which included seven criticisms of ways of describing ‘global development’ concerning global ‘others’ in the geography textbook.

The third phase was to look for the evidence for my criticisms above. The second dimension of Derrida’s work, that totalising language has its ironies and internal illogicalities, guided this work. Based upon my own theoretical perspective, I believed that the Western totalising words in the analysed texts concealed the existence of the ‘other’ unjustly and illogically. In this sense, I attempted to find as much useful literature, research or cases as possible relating to my arguments about the ‘other’. As a result, I could juxtapose each Western totalising idea and my corresponding criticism with emerging evidence. At the end of this phase, as Winter (2011) insightfully predicts, I had a great experience of witnessing a space for the incoming of unforeseen ‘others’ that were marginalised and overlooked in the geography curriculum in South Korea.

The fourth phase engaged with the work of generating and refining themes for reporting my analysis. In the preceding stages, I had already constructed some statements which reflected on my criticisms of Western totalising ideas about global ‘others’. During the process of witnessing the emergence of evidence and matching my ideas with evidence, however, I observed the emergence of several potential common themes among my statements. In relation to my example noted in the second phase, for instance, the theme of ‘negative images of people in the ‘developing’ country’ finally surfaced. In my analysis, I considered how different components of my criticisms could combine to form overarching themes and critically reviewed whether the new themes related to the entire set of criticisms and relevant evidence. Based on a set of themes, I then started to present the story of my data in Chapter 5 with appropriate evidence.

As Davies and Issitt (2005) point out, the analysis of curriculum policy and textbooks does not provide sufficient understanding of the practical reality in the classroom. Curriculum policy and textbooks can produce results opposite to their intentions. In this

regard, I developed my second research question as: the investigation of geography professionals' perceptions and experiences concerning global citizenship in South Korea. Reflecting this, I thus consider 'interviews' as another method of this study, as outlined below.

4.4.2 Interviews

In relation to my second research question, several qualitative research methods emerge. Bryman (2012) and Wellington (2000) consider methods in qualitative research as ethnography/participant observation, individual or focus group interviews. In this section, I justify my choice of semi-structured interviews as my second research method over ethnography/participant observation and focus group interviews. Ethnography/participant observation, first of all, is a research method which "enables researchers to systematically observe and record people's behaviour, action and interactions ... to obtain a detailed description of social settings or events in order to situate people's behaviour within their own socio-cultural context" (Hennink et al., 2011, p. 170). This method provides richly contextualised data about what meanings participants construct and how they construct them in the lived settings through their everyday interactions. If I had chosen ethnography/participant observation as my research method, I could have found out how global citizenship education is interpreted and implemented on the ground and in the lived experience of the classroom.

As Hennink et al. (2011) and Opie (2004) put it, however, ethnography/participant observation had some limitations for my research both ethically and practically. In terms of ethical concerns, my role as a teacher observer at high school could cause people (geography teachers or students) to consciously or unconsciously change the way they behave when being observed (Opie, *ibid*, p. 122). Practically, as explained in Section 4.4.2.3, geography professionals include not only high school geography teachers, but also geography textbook authors and geography textbook inspectors. This implies that ethnographic research does not empirically cover three different groups of participants with different settings simultaneously. Moreover, observation is time consuming because it requires immersion in an educational setting for extended periods (Hennink et al., 2011, p. 197). In spite of its strengths, the above method is not appropriate for my research when considering the time limits an international student has to consider.

Interviews can be classified into two types; the focus group and individual interview (Hennink et al., 2011; Wellington, 2000). A focus group method is an interactive, small, predetermined group discussion (ibid). The strength of focus group interviews is that they provide the researcher with a range of views from the interaction of group members about a certain topic (Hennink et al., ibid). As Hennink et al. (ibid) put it, however, this method does not fully reflect the individual's perspectives. This is because some participants may dominate the discussion within a group. The influence of social pressure among members, such as socio-economic class, gender or ethnicity, may interrupt conversations. Moreover, the limited confidentiality of a focus group may prevent individuals from revealing their thoughts, values and perceptions in public (ibid, p. 166). If I had used focus group interviews to collect data, it might have been difficult not only to moderate all members' participation in the discussion, but also to listen to my participants' honest perspectives on global citizenship. Practically, organising for five to six busy geography teachers to be in the same place at the same time is not easy.

Unlike the focus group interview, an individual interview (specifically a semi-structured interview), is a "one-to-one method of data collection that involves an interviewer and an interviewee discussing specific topics in depth" (Wellington, 2000, p. 109). Wellington (ibid) points out that the interview allows the researcher to probe the interviewee's stories such as their own thoughts, values, perceptions and even emotions within their social context. In addition, interviews are appropriate to identify the social and political environment surrounding the interviewee's work and life. Individual interviews thus provide insightful and empirical information on certain research topic.

In relation to my study, as noted in Chapter 2, since the 1940s, geography professionals in South Korea have been dominantly surrounded by a Western ideological frame historically, economically and socially. Relating to this, my theoretical perspective of postcolonial and poststructural global citizenship that emerged from the literature review in Chapter 3, questions whether the interplay of knowledge, power and subjectivity is ethically and politically complicit with the construction of Western totalising discourses of global citizenship. In this sense, through interviews, I attempted to investigate how South Korean geography professionals' subjectivities may unconsciously be complicit with these unequal power relations in the geography curriculum.

There are, however, several types of interviews in qualitative research; structured, semi-structured and unstructured interviews. According to Wellington (2000), a structured interview is mostly controlled by the interviewer and uses pre-set guidelines. This method allows the researcher to easily analyse information about the interviewee, but it may culminate in superficial question-and-answer dialogue. The unstructured approach has greater flexibility because dialogue is guided by the interviewee. As a result, the researcher may not predict the direction that an interview may take, which may result in the interview missing its mark. Unlike the former, however, a semi-structured interview is not completely predetermined by the interviewer (ibid). It retains an element of openness, allowing responses to emerge which the interviewer may not have expected to hear. The interviewer has set of guidelines, but these should be regarded as more of a checklist. As a result, as Mason (2002) notes, while the semi-structured interview is guided by a specific topic, the dialogue between the interviewer and the interviewee can be flexible, which brings out various constructions and reconstructions of knowledge. As noted above, this study attempted to hear geography professionals' diverse thoughts, values and emotions about global citizenship, which had been overlooked in the geography curriculum in the past. I therefore adopted a semi-structured interview as the most appropriate method for my research. The next section presents how I practically prepared interviews before conducting my field work.

4.4.2.1 Preparation

Preparation of the interview schedule involves "first turning all the ideas or areas of inquiry into meaningful questions for the target interviewees" (Wellington, 2000, p. 76). Wellington (ibid) suggests three stages of forming a sound interview schedule: 'brainstorming', which produces a collection of areas of interest, topics, words and the like; 'classifying and categorising', which organises these ideas or questions, and finally, 'interview guide', which involves the selection and judgement on which questions will actually be explored. In this study, I drew on Wellington's guidance for the purpose of developing my interview schedule appropriate for my interviewees. Bryman (2012) also points out that the questions and ideas in interviews should help to answer research questions (p. 442). As such, I seriously considered whether the schedule reflected on my three research questions.

In the brainstorming stage, I came up with as many questions and interesting ideas as possible focusing on the notion of global citizenship embedded in my research questions. At the beginning stage, however, most of the interview questions that I initially developed were significantly abstract, so it was difficult to define the intention behind my questions. My supervisor therefore suggested that preliminary analysis of texts in the *World Geography* textbook (Wi et al., 2014) and literature reviews on global citizenship in the geography area could provide some clues to assist in the development of specific interview questions. Through my analysis of texts and my literature review and following her advice, I finally identified that geographical issues of ‘global development’ and ‘Fair Trade’ were widely regarded as appropriate concepts for global citizenship education. Based upon my theoretical perspective of deconstruction, I also realised that these concepts were signified with totalising language; namely, that the language of global development and Fair Trade in the curriculum adheres to a modern version of global citizenship. As such, with reference to these two concepts, I produced some preliminary interview questions.

In the classifying and categorising stage, I subsequently attempted to organise the ideas and questions under the guidance of the research questions and the progress of my study. In relation to Research Question 1, the literature review in Chapter 3 had revealed the co-existence of four discourses of global citizenship (neoliberal, cosmopolitan, postcolonial and poststructural global citizenship). My second research question additionally presents geography professionals’ ‘perceptions’ and ‘experiences’ as separate realms to be investigated. Research Question 3 is a platform upon which geography professionals’ ideas about a more just geography curriculum are considered. Reflecting those three concomitantly, my initial questions and ideas concerning global citizenship were categorised into seven groups: namely, ‘experience’; ‘perception’; ‘neoliberal global citizenship’; ‘cosmopolitan global citizenship’; ‘postcolonial global citizenship’; ‘poststructural global citizenship’, and ‘recommendations’.

The subjects of my interviews were three different categories of geography professionals: geography teachers, world geography textbook authors and world geography textbook inspectors. Because their experiences vary, I regrouped my initial questions and ideas. Some questions were common, while others were exclusive to certain groups. These formed the basic interview guide for my field work.

According to Wellington (2000), the interview schedule involves “careful use of language, e.g. avoidance of jargon and careful phrasing. The questions need to make sense and be unambiguous” (p. 76). To avoid the issue of respondents misunderstanding my questions, I continuously revised my draft interview questions, drawing on a language that my interviewees could easily understand. In addition, to investigate interviewees’ views, perspectives and experiences in-depth, Denscombe (2014) and Wellington (2000) recommend not only many open questions, but also that the sequence of questions should shift from easy to more difficult questions. To help encourage geography professionals to reflect on their perceptions and experiences concerning the notion of global citizenship, my preparation of the interview schedule was to begin with simple and closed questions at the beginning. More difficult and open questions requiring a good deal of thought were allocated towards the end.

It was of importance that these interview schedules were not checked by me alone. Rather, they were continuously monitored with the help of my colleagues in the School of Education as well as my supervisor. Moreover, as Mason (2002) notes, I understood that semi-structured interviews could be flexible according to the dialogue context between the interviewer and the interviewee. As such, I used my interview schedule as a sort of flexible checklist, which would not lead to certain specific answers that I wanted to hear in my research (Bryman, 2012, p. 456). I had in mind that the order of questions could be changeable depending upon the interviewee. I was also aware that my interview preparation was incomplete before conducting real interviews. Similarly to what I did with my documentary research, I therefore implemented pilot interviews as follows.

4.4.2.2 Piloting

As Hennink et al. (2011) point out, it is often difficult to anticipate how respondents will interpret the questions included in the interview schedule (p. 120). Piloting is a practice through which “ambiguous, confusing or insensitive questions” are eliminated (Wellington, 2000, p. 78). In my research, to secure the practicality and suitability of my interview schedule in actual interviews, I conducted five pilot interviews. The test involved three high school geography teachers and two world geography textbook authors. To identify the interviewees’ diverse perceptions and experiences about the notion of global citizenship, in particular, I considered different school contexts even when

recruiting pilot geography teachers. The pilots were conducted according to the same process as the real interviews. That is, according to the Participant Information Sheet (Appendix 8), as a part of the ethical review process, I provided the interviewees with sufficient information about my research. At the same time, through the Consent Form (Appendix 9), I acquired the participants' consent to attend the pilot interviews. During the interviews, I used my original interview schedule for a geography teacher or textbook author and as such identified that the schedule could lead to positive responses from interviewees mostly within my estimated time range from 45 minutes to one hour, as noted in the Information Sheet. Audio recording was used to listen to and describe interviewees' responses. The pilots were used for reviewing the suitability of my original interview schedule to address my research aim and questions.

Assessing the original interview schedule is probably the most important work in piloting. With the examination of my interview scripts above, I also had an opportunity of getting my interviewees' feedback about my interview schedule. These included: the difficulty of the interview questions; the clarity of words, concepts and sentences; the sequence of questions and its logics; my interview techniques; my attitudes, and the interviewee's feeling of comfort, etc. (Hennink et al., 2011, p. 120). After the interview, all the respondents expressed feelings of comfort with the interview process. In terms of practicality, however, several issues, such as lack of time, vague questions and venue noise emerged. In relation to interview time, one geography teacher's interview took over one and a half hours. In spite of the long duration, the respondent had thoughtful considerations on the issue of global citizenship that I had not originally anticipated. As noted above, this proved to be a strength of semi-structured interviews. As such, I attempted to allow subsequent respondents to have more time if they wanted. I also sent interview questions in advance via email to my interviewees for them to consider them in-depth.

In relation to interview questions, one interviewee raised the issue that the phrase of 'advantages or disadvantages of Fair Trade' was difficult to understand. This was because the interviewee had little experience of reflecting on the Fair Trade movement. I took note of it and prepared for another explicit probe in case of any similar situation in the real interviews. As a result, I developed the question of "do you have any experience of buying a Fair Trade product? If so, can you tell me the reasons?" (Appendix 1). In the case of the

interview venue, I originally scheduled to meet with my interviewees in a private cafeteria because I had thought that the place would make my participants feel at ease. Contrary to my expectation, however, loud noise distracted the respondents from focusing on the interviews. As such, if the interviewee agreed, the following interview venue was chosen in a silent place near the respondent's workplace. To prevent noise and to guarantee the interviewee's statutory rights to take breaks from work, I also avoided recess time and lunch time for my interviews.

Reflecting on my pilot interviews, the final interview schedule that I used in my field data collection is composed of 21 interview questions for geography teachers and 22 questions for world geography textbook authors and world geography textbook inspectors. As appears in Appendix 1, the interview questions for teachers, for example, include four warm-up questions, 15 main open questions and two closing questions. To avoid vagueness of questions, I additionally constructed several probes following my main questions. Meanwhile, my preparation for field work was not confined to preparing for interview questions. The number, site and characteristics of the interviewees were also important considerations, in other words 'sampling', which will be discussed in the next section in more detail.

4.4.2.3 Sampling

As can be identified in my Research Question 2, the participants in my study who provided information on their perceptions and experiences concerning the notion of global citizenship are geography professionals: geography teachers, world geography textbook authors and world geography textbook inspectors. Practically, however, there are thousands of geography professionals in South Korea. It is impossible to collect data from all of them when considering the constraints of time and cost. In this situation, many researchers have widely selected "a sample from the whole range of possibilities, i.e. the entire population" to collect their data (Wellington, 2000, p. 58). A sample is "a small part of anything which is intended to stand for, or represent, the whole" (ibid). In this sense, the selection of a sample, i.e. sampling, is also an important matter for my data collection from the interviews.

Different strategies of sampling coexist in research. According to Denscombe (2014) and

Wellington (2000), there are basically two strategies of sampling available to social science researchers: one is probability and the other is non-probability sampling. Probability sampling is random selection from the whole research population. The technique is based upon statistical theory relating to “the normal distribution of events” (Denscombe, *ibid*, p. 33). As such, through the use of large numbers of people, probability sampling promotes to a statistical ‘generalisation’ from the research population (Wellington, 2000, p. 60). On the contrary, however, non-probability sampling includes “an element of discretion or choice on the part of the researcher at some point in the selection process” (Denscombe, 2014, p. 33). The strategy is used when the researcher finds it difficult and undesirable to draw on a random selection for the sample. As such, non-probability sampling is more suitable for a small scale research in qualitative research than large scale surveys. In my research, in relation to my research topic, I attempted to investigate the space for geography professionals’ different in-depth stories concerning global citizenship, which have been overlooked by the former totalising geography curriculum and textbooks. Non-probability sampling was therefore more appropriate for this qualitative study.

Purposive Sampling

Bryman (2012) and Wellington (2000) point out that qualitative researchers usually adopt ‘purposive sampling strategy’ as non-probability sampling. Purposive sampling involves “using or making a contact with a specific purpose in mind” (Wellington, *ibid*, p. 59). This means that the strategy operates on the principle that researchers already know something about certain people or events. According to the topic of the study, while researchers consider “the particular qualities of the people or events ... and their relevance to the topic”, they select the specific ones (Denscombe, 2014, p. 41).

My second research question, as noted above, explicitly focuses on ideas of geography professionals concerning the notion of global citizenship. In accordance with the purposive sampling strategy, I chose my research sample focusing on three separate groups of respondents: ‘high school geography teachers’, ‘world geography textbook authors’ and ‘world geography textbook inspectors’. This is because, as discussed in Chapter 3, I favoured the notion that global citizenship embedded in the geography curriculum (geography textbooks) engages closely with textbook inspectors’ and textbook authors’ perceptions and experiences regarding global citizenship. Furthermore,

as introduced in Section 4.3, I already had the information that the learning process in which geography teachers engage in the classroom helps to construct students' subjectivities towards global 'others'. In this regard, from the beginning of my research journey, I considered the three categories of geography professionals as my sample.

Sample Size

The issue of size is an equivalently important decision to sampling strategy in the data collection process (Creswell, 2009; Wellington, 2000). This is because depending upon the size of a sample, research may not assure sufficient credibility to address research questions (Bryman, 2012). Creswell (2009) suggests a general guideline that "qualitative research is not only to study a few sites or individuals but also to collect intensive detail about each site or individual studied" (p. 126). This means that the purpose of qualitative research is not to generalise the information; rather, it engages closely with the elucidation of the particular and the specific (ibid). The researcher has to stop interviewing at some point, however. Relating to this, Wellington (2000) and Guest et al. (2006) provide a meaningful discussion of 'saturation point'. Saturation point, as Guest et al. (ibid) suggest, denotes the number of participants "needed to get a reliable sense of thematic exhaustion and variability within data set" (p. 65). This implies that, after a certain number of interviews, "perspectives and issues begin to recur and reappear" (Wellington, 2000, p. 138). As such, researchers know that the future interviews will simply serve to support and reinforce them. Wellington points out that when the researcher reaches the saturation point, that is when they should stop interviewing (ibid).

In social science research, the number of interviewees varies depending upon the nature and purpose of the study. Bryman (2008) suggests that qualitative research needs a minimum number of 20 interviewees. Guest et al. (2006), based upon their analysis of studies involving 60 interviews, find out that data saturation is achieved around 12 transcripts. Wellington (2000), with reference to studies considering a saturation point, exemplifies 12, 20 and 25 as ideal sample numbers. Favours Bryman's (2008) and Wellington's (2000) examples, I started my interviews with 20 geography teachers. I planned to examine the school contexts in which respondent geography teachers worked intensively. Given that in most schools in South Korea there are two or three geography teachers, I considered two geography teachers in each school. In case of the textbook authors and inspectors group, participants were not only a small number, but were also

scattered all over the country. I therefore allocated two participants per group in my research. In my actual field work, I finally finished my interviews with 21 high school geography teachers, two world geography textbook authors and two world textbook inspectors.

Sample Site and Participants' Characteristics

Creswell (2009) points out that, with the consideration of sample size, the researcher needs to reflect on a sample not only at the site level, but also at the participant level (p. 126). In my research, to collect intensive data about each site or individuals investigated, I adopted 'maximum variation sampling' which "represents the greatest differences or extreme of that phenomenon" (Wellington, 2000, p. 61). This is because, as Creswell (2009) puts it, if researchers maximise differences at the beginning of the study, "it increases the likelihood that the findings will reflect differences or different perspectives" (p. 126). To put it differently in relation to my research, the selection of a wide range of differences in sites and participants, such as social, cultural, historical or personal contexts, can help geography professionals to reveal their diverse perceptions of the notion of global citizenship.

Cresswell (2009) points out that "maximum variation sampling consists of determining in advance some criteria that differentiates the sites or participants, and then selecting sites or participants that are quite different according to the criteria" (p 126). In my study, to identify and evaluate the relationship between the perceptions of geography teachers and their school contexts, I firstly considered five criteria for selecting sample high schools for contacting geography teachers before my field trip: (1) the existence of a multicultural context; (2) the conduct of special school programmes for global citizenship; (3) the type of school (state or private); (4) the geography of the school (urban or suburban) and (5) the level of achievement (high or low-achieving).

My sample selection of high schools for geography teachers was based upon my knowledge about the characteristics of each school and my expectations that the geography teachers might express different perceptions and experiences about global citizenship. Over 12 years of teaching experience as a high school geography teacher explicitly helped me to identify suitable sites for my study. In relation to a multicultural context, for example, similar to my experience of meeting with a Mongolian student as

introduced in Chapter 1, I assumed that geography teachers working at multicultural schools would have ideas of global citizenship which reflected the multicultural context. Likewise, the existence of a special programme for global citizenship in a school was considered as a platform that might encourage the participants to think about the notion differently.

The criteria for school types were based upon the different levels of school autonomy related to the curriculum in South Korea. Private schools, for example, have relatively more autonomy than public schools in developing their school curricula. I presupposed that private schools, as such, might provide different circumstances in which global citizenship education could be implemented. The level of students' academic achievement was based upon the CSAT examination results in school geography. The final criterion for school selection (location) was multicultural school population or not based upon data from local authority in Hanguk city (*pseudonym*) in South Korea below.

Based upon these five criteria, I contacted geography inspectors in the local authority to select appropriate sites for my interviews, i.e. the Hanguk Metropolitan Office of Education (HMOE). The reason was that while most school information is open to the public via web pages, some issues, such as multicultural contexts or students' achievement, are not publicised. To get the information, I provided the inspector in the HMOE with my research information, such as aim, purpose, procedure, potential harm and benefit, and possible publication. The staff agreed on the importance of my research. Although the information of each school's multicultural circumstances and achievement were sensitive, after an internal meeting in the HMOE, the authority finally decided to provide the information for my research. Under the condition of confidentiality of each school's and city's name, I received the relevant information. Figure 6 shows each high school's multicultural contexts.

As of November 2013 when sampling was implemented, 59 out of 92 high schools in Hanguk city involved multicultural students, which accounted for over 64%. Each school had more than one multicultural student at that time. Reflection on this information as well as the other four criteria deliberately, I finally selected 11 high schools in Hanguk as the sample sites. Figure 6 indicates that my data was collected from the maximum variation sample. In my field trip, the maximum variation sampling has empirically led

to the enrichment of my data. As will be discussed in Chapter 6 and Chapter 7, depending upon the sample, many teacher interviewees uncovered nuanced, critical and deconstructive implications on the topic of just global citizenship education over the existing totalising global citizenship.

ID Code	School Type	Socio-economic class	Location	Academic Achievement	Multiculturalism	Programme
S01	Public	Middle	Urban	Middle	No	
S02	Public	Middle	Urban	Middle	Yes	
S03	Private	High	Urban	High	No	
S04	Public	High	Urban	High	No	UNESCO
S05	Private	Middle	Urban	Middle	Yes	UNESCO
S06	Public	Low	Suburban	Low	Yes	
S07	Public	Low	Urban	Low	Yes	Multicultural School Award
S08	Private	High	Urban	High	No	
S09	Public	High	Urban	High	Yes	
S10	Public	Middle	Suburban	Middle	No	
S11	Private	Low	Urban	Low	Yes	

Figure 6: Maximum Variations of Sample Site

Unlike the choice of sites for teachers, maximum variation sampling for world geography textbook authors and world geography textbook inspectors were relatively limited. This was because, as noted above, the number of authors and inspectors was not only small, but also dispersed nationwide. Furthermore, my preliminary analysis of world geography textbooks helped to confine my choice of author and inspector interviewees. As discussed in Section 4.4.1, I chose the ideas of ‘global development’ and ‘Fair Trade’ as subjects of my text analysis. I reflected that to identify the perceptions of textbook authors and textbook inspectors concerning global citizenship, I needed to recruit the authors who had written specific chapters relating to these two geographical concepts and the inspectors who had reviewed them. As a result, I finally collected information about two textbook authors (one who had written the chapter and the other had reviewed it) and two textbook inspectors. In the next section, based upon my sample selection, I discuss how I negotiated

access to participants before the field trip.

4.4.2.4 Negotiating Access to Participants

Whatever ideal plans the researcher makes in research, they cannot lead to successful research without the consideration of access to participants. Relating to this, Wellington (2000) suggests a useful guideline for successful negotiation and access to interviewees. This includes five considerations of issues: the participants' attitudes towards the researcher; the establishment of individual contact; making clear what research information is needed; any sensitive or controversial issues, and any unexpected restrictions in access (ibid, pp. 64-65). As noted above, my research included three groups of participants (high school geography teachers, the geography textbook authors and the geography textbook inspectors). Following Wellington's (ibid) guideline above, I discuss the process of my access to each group of interviewees below.

Geography Teachers

Wellington (2000) points out that the first important task in the work of gaining access "is to establish individual contacts who can act as a link, i.e. names with direct phone numbers or e-mail addresses" (p. 64). As noted above, I adopted a strategy of purposive sampling at place and participant level. With reference to my preferred criteria for maximum variation sampling, I had already selected over ten high schools suitable for my interviews. In South Korea, most high schools give access to much of their information through web pages, such as teachers' names, direct phone numbers or e-mail addresses. The high schools that I chose were no exception. As such, my access to geography teachers in my sampling sites was not challenging at the beginning.

Wellington (2000) notes, however, that without the consideration of the structure and hierarchies in an organisation, the final permission and consent from participants cannot be guaranteed (p. 64). In high schools, teachers cannot officially participate in research projects without permission from the head teacher (principal). So, without the head teacher's permission, geography teachers, irrespective of their will, may not have been able to participate in my research. Before contacting geography teachers, I therefore firstly made contact with head teachers in the sample schools and presented information about my research and the purpose for visiting schools. Fortunately, every head teacher

in my sample schools responded positively to my study and permitted me to visit for interviews. In my field trip, I provided more information about my study and explained my engagement with geography teachers once again just before my interviews.

Participants' attitudes towards the researcher can affect the success of a research project (Wellington, 2000). If a respondent is suspicious, mistrustful or cynical towards a researcher, the resulting data collected would not fully reflect the participant's perceptions on a certain topic. I therefore chose to use the telephone when negotiating access to geography teachers, rather than an invitation letter. This was because, according to my own experience as an interviewee, teachers may not read letters carefully due to a busy life at school. As such, they may not be as sympathetic to the need for particular research to take place. Reflecting on this, I contacted my potential teacher participants via telephone twice in order to make an appointment for a call at a convenient time and to introduce myself and my research information. During the period of access to the teacher, I honestly revealed not only my identity as a geography teacher researcher, but also my research journey. I attempted to make all my research information clear, from the research aim to the interviewee's right to refuse to attend at any time. For more information, I sent the Information Sheet and the Consent Form to them via email. I politely requested them to read the files carefully and to feel free to ask any questions. I promised to call geography teachers back again to confirm whether they wished to participate in my interviews and to arrange a specific interview date.

I contacted 15 high schools and 45 high school geography teachers at the beginning. During the negotiation of access to participants, some geography teachers, in particular those in private high schools, were reluctant to participate in my research. I therefore considered that it was unethical to keep on contacting them for my interviews. Reluctant geography teachers would not be motivated to honestly share their thoughts about the notion of global citizenship with me, so after two contact attempts, I politely expressed my gratitude for their time and attempted to access to other potential interviewees. As a result, which slightly differed from my initial plan of sampling of 20 geography teachers in 10 high schools, I finally received the consent for interviews from 21 geography teachers in 11 high schools.

Textbook Authors and Inspectors

As noted above, unlike the five sampling criteria for geography teachers, the criteria for geography textbook authors and geography textbook inspectors were relatively simple. To identify textbook authors' and textbook inspectors' perceptions and experiences about the notion of global citizenship, as noted above, I decided to recruit people who were directly engaged in writing about or inspecting the concepts of 'global development' and 'Fair Trade' in the geography curriculum. According to the Korean Institute for Curriculum and Evaluation (2013), 12 geography teachers worked as authors, while eight geographers participated in geography textbook inspection. Due to a lack of insider knowledge, however, I could not identify my intended participants at the beginning.

Wellington (2000) points out that it is important to establish contact with "a key informant" because s/he can "provide the information required to maintain a sampling strategy" (p. 65). To negotiate access to relevant authors and inspectors, it was important for me to establish contact with a key informant in advance. This work was implemented during my pilot interviews with one textbook author and one textbook inspector in November 2013 in South Korea. Similar to how I accessed the pilot geography teachers, I contacted these two interviewees in advance for my pilot. I explained myself and the information about the study via telephone and shared the Information Sheet and the Consent Form via e-mail. Based upon their consent to attend my pilot study, I conducted two cases of interviews with geography textbook authors. Through my pilot interviews, my participants revealed not only their thoughts about global citizenship, but also the process of geography textbook writing and inspection. As a result, I realised that the two authors and two inspectors engaged directly with the writing or inspection of geographical concepts that I had chosen for my text analysis. After calling them via telephone and sending my research information, the four people agreed to participate in my study and arranged a convenient time for interviews. In the next section, I discuss how I conducted interviews in my field work based upon my access to my research participants.

4.4.2.5 Data Collection

In the previous sections, I have explained how I developed my original interview schedule and negotiated access to my potential participants. In this section, I introduce how I conducted interviews to collect my participants' perceptions and experiences about the

notion of global citizenship in my field work. This involves discussing the number of participants, the period of time for interviews, the interview venues and the process of the interviews implemented in South Korea.

Number of Interviews and Time Period

Interviews were conducted from 11th November to 23rd December 2013 in South Korea. This involved a total of 25 interviewees, composed of 21 high school geography teachers, two world geography textbook authors and two world geography textbook inspectors. Appendix 4 provides the information about my participants as described by their identification code, pseudonyms, school types, the context of multiculturalism, location, school achievement, and the name of the special programme for the global citizenship education. The table also shows that the duration of interviews ranged from 39.1 minutes to 117.3 minutes with 59.6 minutes of average time for the individual interview.

My original plan for interviews was 24 interviews (20 teachers, two authors and two inspectors). The number, however, finally increased to 25 interviewees instead of the 24 that I planned originally. The cause for the increased number of teachers is twofold; the first reason being linked to my failure to access geography teachers in private schools. As noted in Section 4.4.2.3 (Sampling), to maximise variations in school type, I considered a balance of five public schools and five private schools. Unlike my initial projected sampling, however, some private school geography teachers that I contacted expressed negative responses about interviews, without any specific reasons. Up until 23rd December, the number of interviews in public schools was seven, while the number of private school interviews was only three. The second reason was due to my strategy of interview numbers within one school. To collect geography teachers' diverse thoughts on global citizenship within the same school context, I attempted to recruit two interviewees per school. Unlike in public schools, however, many private schools that I accessed had only one geography teacher. This was a situation that I had not anticipated in the sampling stage. In consultation with my supervisor, I contacted one additional teacher in a private school during my field work and finally finished my interviews in December 2013.

Interview Venues

From my sampling stage, I considered that interview venues should be places where my participants would feel comfortable and convenient. I always asked my participant to

select a place where they felt most comfortable before interviews. In the case of geography teachers, the participants commonly chose their workplace, i.e. their high school. I positively accepted my interviewees' suggestions because, according to my experience as a teacher, I fully understood how busy they were at school. For teachers, it might have been inconvenient to go to a place away from school. As such, the interviews with teachers were all conducted in silent places at schools, such as classrooms, meeting rooms or guest rooms. Unlike the teacher participants, the authors and inspectors for my study were scattered all over the country. I made appointments in advance at their preferred venue through telephone calls. As a result, I conducted my interviews with the authors in silent cafes and with the inspectors in their offices at universities.

The Interview Process

I conducted semi-structured interviews face-to-face. Before the interviews, I had contacted my participants in advance, including head teachers, not only to confirm the appointment for the interview, but also to check whether any possible issues had emerged. Fortunately, there were no issues and all the participants and head teachers had kept to my original interview schedule. I firstly met with the head teacher in each school. By providing detailed study information, I re-affirmed their consent to my interviews.

By providing the Information Sheet in interviews with my participants, I once again explained my research aim, purpose, procedure, potential harm and benefit, and possible publication. Furthermore, my measures to ensure the protection and confidentiality of the participant's individual data were assured. I then received the Participant Consent Form with the participant's signature and I started every single interview in accordance with the interviewee's consent to using the voice recorder. Interviews began with warm up questions, such as questions about the interviewee's career and experiences concerning the 2009 NCR (see Appendix 1, 2 and 3). As expected in my planning stage, these questions made the participants feel more relieved and relaxed, which I observed helped them to address my main questions more confidently. The interview schedules varied depending upon the group of participants. As indicated in Appendix 1, questions about global issues were the same, while those concerning each group's experiences and contexts as teachers, authors or inspectors were different. During my interviews, I avoided confusing the schedules by preparing for three different versions of the interview schedule. In terms of the order of the questions, I did not strictly follow the schedule. This was

because in many cases my respondents addressed a vast range of stories in one question, which were often linked to questions at the end of my schedule. In my interviews, as discussed in Section 4.4.2.1, I used my interview schedule as a checklist, so as not to miss out any interview questions.

At the end of the interviews, I allowed my participants to ask any questions they wished about my research. Through this, I had the chance to identify their interests and wishes as well as any feedback concerning my research and interviews. I politely asked my interviewees for a copy of the Consent Form and then provided the participant with a copied version. After explaining the member checking procedure that would follow, I finished each interview. In the next section, I will introduce how my interview data was recorded, stored and managed after my field work.

4.4.2.6 Recording, Storage and Management

How to record is one of the important issues in the interview preparation. This is because, as Denscombe (2014) points out, human memory is prone to partial recall, bias and error in order to capture the discussion that happens during interviews (p. 196). He stresses the need for more permanent records of what was said. Like most face-to-face interviewers (Denscombe, *ibid*), I relied on audio recordings for my interviews. I bought a new high performance digital audio recorder. To avoid any possible risk of malfunction or loss, I prepared another good recorder as a standby. My digital audio recorder provided a record of the duration of interviews, time and date, therefore I did not need to take records manually. Appendix 4 shows the duration of interviews from my recorder. As Denscombe (*ibid*) puts it, “audio recordings capture only speech and miss non-verbal communications and other contextual factors” (p. 196), such as “the interviewee’s position, disposition, attitude and so on” (Wellington, 2000, p. 85). In addition, audio recordings do not preserve the interviewer’s evaluation of central issues or facts during interviews (*ibid*, p.86). To improve the accuracy of data and to enrich the reality of interviews, I therefore used complementary note-taking during interviews alongside the audio recordings.

I could easily copy the audio files of interviews onto my laptop by using a transfer cable to capture and store my data. I ensured that all data was stored in my computer with password protection to prevent any other people accessing the files. Additionally, just

after completing each interview, I immediately made the transfer to my computer to avoid any possible loss of data. After finishing all my field work in South Korea, I copied all the audio files on two sets of DVDs; one was kept under lock and key in my supervisor's office and the other was kept in my bedroom desk in a safe. To further secure the confidentiality of my participants, I renamed the audio files by using the identification code and pseudonyms that I assigned (Appendix 4). The transcription of data was conducted afterwards.

4.4.2.7 Transcription

I began transcription from the start of my interviews. On the one hand, I wanted to transcribe early in order to quickly identify the gaps between the original interview schedule for addressing my research questions and the actual data obtained by the interviewee. On the other hand, I wanted to reflect on my attitude towards the participants, including my interviewing skills. I transcribed the first two interviews by listening to the audio files and reviewed them with my supervisor in accordance with the two purposes outlined above. I used the 'Windows Media Player' programme to aid my transcription because it has a useful speed control function, which meant that I could easily type all the remarks of my interviewee verbatim. Transcription, however, was a tedious and time-consuming job. I invested on average seven hours of transcription for one interview. As such, it took 20 days to finish all the transcription. The transcripts were then sent to my participants for member checking.

4.4.2.8 Member Checking

Member checking is a kind of activity of "returning a well-prepared interview record to the informant for appraisal and checking" (Wellington, 2000, p. 85). The value of respondent verification is not only to check the accuracy of the data, but also to receive some useful comments (Woods, 1986). Through member checking, as will be discussed in Section 4.5.2, I can help to secure 'trustworthiness' (Lincoln and Guba, 1985). During my interviews, I had already informed participants of the need for member checking. Given that January was winter vacation in South Korea, I asked the participants for the best address available for the receipt of their script in advance. As such, as soon as I had completed the transcription by the end of December 2013, I sent the transcripts to my

interviewees through their preferred delivery method and address up until the first week of January 2014. To secure enough time for checking the scripts, as appeared in Appendix 5 (the submission letter of transcripts), I allowed them a month to provide feedback. Fortunately, there were no issues with requested changes as a result of member checking. Based upon this, I conducted my interview analysis as follows.

4.4.2.9 Data Analysis

Braun and Clarke (2006) highlight that for the purpose of insightful analysis that answers a particular research question, “the method of analysis should be driven by both the research question and the broader theoretical assumptions” (p. 97). I adopted Braun and Clarke’s (ibid) thematic approach as my specific strategy for interview analysis. This section begins to introduce the justifications for my use of this approach in relation to my research questions and philosophical position before I explain how I actually carried out the analytical procedure.

Thematic Analysis

Thematic analysis is “a method for identifying, analysing and reporting patterns (themes) within data” (Braun and Clarke, 2006, p. 79). It is regarded as one of a few shared common skills of analysis across qualitative research (Holloway and Todres, 2003). This is because, as Braun and Clarke (2006) argue, thematic analysis has the characteristics to produce insightful analysis to address certain research questions, such as: (1) working with participants as collaborators; (2) uncovering key characteristics of a large body of data; (3) highlighting similarities and differences across the data set and (4) generating unexpected insights (p. 97). When considering my deconstructive positionality, these characteristics were also meaningful in answering my second research question. As noted in Section 4.3, my positionality presupposed that the totalising language of global citizenship in the geography curriculum could obstruct the incoming of the ‘other.’ In addition, with reference to the idea of ‘governmentality’ in Section 3.3.3, it had also regarded geography professionals as ‘collaborators’ who could have diverse voices surrounding the construction of certain totalising discourses of global citizenship in the geography curriculum in South Korea. In this study, thematic analysis played an important role in summarising the key features of my interviewees’ ideas about global citizenship. As will be discussed in Chapter 7, it also helped me to reveal the participants’

‘unexpected’ complicit relations with the construction of geographical knowledge towards certain totalising discourses of global citizenship in the geography curriculum. In the next section, I present the actual procedure of my thematic analysis.

Conduct of Thematic Analysis

In terms of the analysis of interview transcripts, Braun and Clarke (2006) provide a useful guideline of a six level analytical procedure. These stages are: (1) familiarizing myself with my data by reading and re-reading them; (2) generating initial codes in a systematic fashion; (3) searching for themes by collating codes; (4) reviewing themes and developing a thematic map; (5) defining and naming themes and (6) writing the report (ibid, p. 87). In my research, I referred to the thematic approach by Braun and Clarke (ibid) because the guidance was not only a clear device, but also a more rigorous and deliberate way for me as a doctoral student to follow. As Braun and Clarke (ibid) warn, however, all the qualitative analysis guidelines need to be applied flexibly to fit the research questions. Moreover, “analysis is not a linear process of simply moving from one phase to the next, but it is more recursive process, where movement is back and forth as needed, throughout the phases” (ibid, p. 86). In this study, following Braun and Clarke (ibid), the phase of analysis was reflectively conducted with reference to my second research question and the procedures were treated flexibly.

The first phase, of ‘familiarising myself with my data’, aims to immerse the researcher in the data to the extent which you are accustomed to the breadth and depth of the content (Braun and Clarke, 2006, p. 87). This work consists of “transcribing data, reading and re-reading the data and noting down initial ideas” (ibid). As noted in Section 4.4.2.7, my transcription started alongside my interviews. As such, I could identify during my data collection that there were some points of possible analytical interest concerning global citizenship, such as my participants’ perceptions and experiences on modern or progressive global citizenship. These ideas emerged through my active and repeated reading of transcripts, in a way searching for meanings and patterns in my data. During this phase I took notes, with which I marked my ideas about “what is in the data and what is interesting about them” (ibid, p. 88) for coding below.

The second phase is the production of initial ‘codes’ from the interview data (Braun and Clarke, 2006). In particular, it involves “coding interesting features of the data in a

systematic fashion across the entire data set, collating data relevant to each code” (ibid, p. 87). According to Braun and Clarke (ibid), a code “refers to the most basic segment or element of the raw data or information that can be assessed in a meaningful way regarding the phenomenon” (p. 88). In my research, I approached the data with certain questions in mind in relation to the discourses of global citizenship when coding; namely, geography professionals’ thoughts about global citizenship; their different experiences and how these affect their perceptions; their confidence and preferences about global citizenship education; their thoughts about the elements of promotion or barriers for global citizenship education in the geography curriculum and wider structures in the national education system. Based upon these questions, I coded all the interview data and then collated them together within each code. At this stage, I identified over 120 codes in my data. Through the entire data set, I identified many interesting aspects that formed the basis of repeated patterns, or ‘themes’.

The third phase engages with the work of searching for ‘themes’ (Braun and Clarke, 2006). It involves “collating codes into potential themes and gathering all data relevant to each potential theme” (ibid. p. 87). In my research, I analysed all my codes and considered how different codes could combine to generate comprehensive themes. I used three tables for each group of geography professionals (geography teachers, textbook authors and textbook inspectors) in which I wrote each code and organised them into a file of themes. During this process, as Braun and Clarke (ibid) point out, some initial codes formed main themes, while others formed sub-themes and others were temporarily abandoned. In the case of geography teachers, for example, there were five main themes and 29 sub-themes concerning the topic of global citizenship. I ended with a collation of all of the extracts of data within each theme.

The fourth phase is linked to the review of themes (Braun and Clarke, 2006). It is composed of two phases of reviewing and refining the themes: one involves “reviewing at the level of the coded data extracts” (ibid, p. 91) and the other is to check “if the themes work in relation to the entire data set” (ibid, p. 87). In terms of the former, I reviewed every collected extract for each theme and reflected whether or not they appeared to generate a coherent pattern. In my data analysis, I found out that some of the extracts within a theme were not appropriate there. As such, most were moved into another theme, while a few cases were used to create a new theme. In terms of the latter, I considered not

only the credibility of a theme relating to my set of extracts, but also whether the emerging thematic map sufficiently embraced the meanings in the data set (ibid, p. 91). Braun and Clarke emphasise that the extent of credibility depends on the researcher's theoretical approach (ibid). In my research, my deconstructive position acted as a perspective to check the credibility of themes in the whole data set. I also attempted to code any additional data within themes that I had missed before. Fortunately, my refinements did not add anything significant and, as Braun and Clarke note, I stopped my reviewing process with a map of three main themes and 10 sub-themes.

The fifth phase is the work of 'defining and naming themes'. It particularly involves "ongoing analysis to refine the specifics of each theme and the overall story the analysis tells and generating clear definitions and names for each theme" (Braun and Clarke, 2006, p. 87). In my analysis, using my thematic map above, I attempted to identify what each theme was about and to determine what aspect of the data that was captured in each theme in relation to Research Question 2. As a result, I started to identify the story told by each theme. Some geography professionals held perceptions on global citizenship (progressive versions) different from the geography curriculum policy (modern versions), while others tended to be compliant to modern discourses of global citizenship embedded in the geography curriculum policy. By the end of this phase, I identified what my themes were and named them for the story of the analysis (Appendix 7). Based on a set of fully worked-out themes, I start, in the last phase in Chapter 6, to tell the story of my data with extracts to demonstrate the prevalence of each theme.

4.4.2.10 NVivo as Analysis Tool

In my thematic analysis, I used a software programme called NVivo. The reasons were twofold: one is effectiveness and efficiency and the other is linked to a more rigorous analysis. In relation to the former, a large volume of data might have undermined the effectiveness of my analysis. This was because I had already had over 120,000 words of data from 25 interviewees. If I had chosen a manual method of analysis, such as the use of 'post-it notes, coloured pen and scissors', then I would have spent too much time attending to the work of coding. What was worse, in relation to the latter, I doubted whether my manual analysis could guarantee the rigorous and insightful analysis of this large data set. During the process of repeated manual coding, theming and refinement, I

was concerned that I may miss out some important data. NVivo therefore provided a key solution to these two issues simultaneously. As Bazeley and Jackson (2013) put it, the programme's capacity for coding, sorting, matching and linking data saved a huge amount of time in analysing my data from phase two to five as outlined above. In the process of continuous theming and refinement, NVivo did not leave out any item of data for my interpretation. In this study, NVivo helped to ensure not only rigour, but also effectiveness. Additionally, in social science, ethical issues cannot be ignored. This is because, as Bryman (2012) notes, they are linked to the integrity of the study (p. 113). In the next section I discuss what ethical issues emerged and how I dealt with them.

4.5 Ethical Issues

Sieber (1993) notes that ethics is “the application of moral principles to protect from harming others, to promote the good, to be respectful and fair” (p. 14). Ethical considerations are of particular importance in this research, because interviewing human beings was my main method of data collection. Since my deconstructive stance focuses on a just space for the incoming of ‘other’ voices beyond totalising discourses, the issue of trustworthiness cannot be overlooked in my research. Wellington et al. (2005) argue that ethical considerations should apply to “each stage and aspect of the research process, regardless of the methodologies adopted and the specific methods used” (p. 104). In this regard, in the following section, I begin by discussing my ethical considerations in each research stage, outlining how I endeavoured to secure trustworthiness.

4.5.1 Ethical Issues in Each Research Stage

The University of Sheffield has its own procedure of ethical approval for researchers whose studies involve human participants. In the design stage of my research, the Ethical Review Application gave me the opportunity to consider possible ethical issues which might emerge when completing my study. As part of the procedure of ethical approval, I also prepared and submitted both the Participant Information Sheet and the Consent Form for my potential interviewees (see Appendix 8 and 9). In the former, to help the participants to participate in my research, I explained my research aim, purpose, procedure, potential harm and benefit, and possible publication. Furthermore, my assurance of measures for the protection and confidentiality of the participant's individual

data was included. Through the Consent Form, I emphasised the voluntary nature of every interviewee's participation in my research. I signed the declaration committing myself to following the University's policy of ethics when conducting my research. My application was reviewed by the School of Education Ethics Review Panel at the University of Sheffield and was approved as shown in Appendix 6.

Research question 2 relates to geography professionals' perceptions and experiences about global citizenship. As such, from data collection through interviews to the dissemination of research through documents, many ethical considerations should be considered. Regarding this, Fontana and Frey (2000) note that the researcher should concern three ethical topics: informed consent, right to privacy and protection from harm. In the whole process of my research, including the planning stage above, I have abided strictly by these ethical principles. To obtain participants' consent, from the stage of recruitment to the real interviews, I provided my participants with sufficient information beforehand regarding my study, such as the research aim, purpose, procedure, potential harm and benefit, possible publications, and their right to refuse to attend at any time. In particular, I emphasised their voluntary participation.

In terms of the participants' privacy, from the negotiation of access to my potential interviewees, I explained that all information collected, including their names and identities of schools or institutions would be anonymised and pseudonyms would be used for interview data from the start of the project. After the interviews, I ensured that all data would be stored in a secure computer with password protection and would be destroyed 12 months after the end of the project. In the process of my data analysis, I strictly maintained the rule of confidentiality by using pseudonyms to protect my participants' identity and that of their workplaces (See Appendix 4).

It is also important to protect participants' wellbeing. I had not foreseen that there would be any potential for physical or psychological harm to participants in this study. As Alderson and Morrow (2004) point out, however, the researcher can "intrude into people's lives, and cause them great distress and embarrassment either during the project or afterwards" (p. 36). In my field work, I therefore explained to participants the procedure for how they could address their concerns about any aspect of my research. This information was given to participants via the Participant Consent Form and Information

Sheet.

In terms of dissemination, with the three principles above, additional careful ethical considerations should be taken. This is because, unlike a published project, dissemination is “more widespread and has deeper effects than publication alone” (Alderson and Morrow, 2004, p. 115). Not to exaggerate or distort my findings when disseminating, I promised to share them with participants by providing a summary of the findings. I will make it clear that this study is based on a limited number of participants’ interpretations about global citizenship, in order to prevent generalisation from such a small study and sample. Meanwhile, throughout my research, I considered the way in which the quality of this study was secured, i.e. ‘trustworthiness’. In the next section, I introduce my endeavours of ensuring and assessing trustworthiness.

4.5.2 Trustworthiness

Through my interviews with the respondents, I collected and analysed their perspectives and experiences regarding the notion of global citizenship. According to my deconstructive stance, however, depending upon informants’ particular totalising contexts, some voices may be overlooked. By establishing the trustworthiness of the study, I opened a space in which I could embrace my participants’ different voices, which are disregarded under the totalising geography curriculum. In addition, I deepened my empirical understanding about various and complex contexts surrounding certain hegemonic discourses of global citizenship in South Korea. Lincoln and Guba (1985) suggest four useful criteria appropriate for evaluating the trustworthiness of qualitative research: “credibility”, “transferability”, “dependability” and “conformability” (pp. 300-301). In my research, I followed these four guidelines.

‘Credibility’ relates to whether or not my interpretations and research findings can be trusted. Five strategies are proposed to address the issue. Among them, ‘triangulation’ and ‘member-check’ are useful strategies to enhance credibility. ‘Triangulation’ refers to the use of different investigators (Lincoln and Guba, 1985, p. 307). In my study, I regularly consulted with my supervisor in order to confirm or challenge my analytical and deconstructive stance. I also presented my work at various conferences, at which I had valuable feedback from other practitioners and academics, for instance, the Geographical

Association Conference (April 2014 and April 2015), British Educational Research Association Conference (September 2014) and European Conference on Educational Research (September 2014). According to Lincoln and Guba (1985), “the member-check, whereby data, analytic categories, interpretations and conclusions are tested from participants, is the most crucial technique for establishing credibility” (p. 314). As explained in Section 4.4.2.8, interview transcriptions were checked and approved by my respondents after my field work. My translation of document texts and interview scripts were checked again by an English-language expert.

‘Transferability’ is concerned with “the thick description necessary to enable someone ... to reach a conclusion about whether transfer can be contemplated as a possibility” (Lincoln and Guba, 1985, p. 316). In this chapter, I have presented a sufficient explanation of my study such as a research plan, procedure, participants, data collection, analytic strategy employed and methodological specifications for the purpose of securing transferability. In addition, in Section 4.7, I will analyse the strengths and weaknesses of my methodology and methods for future researchers. ‘Dependability’ concerns the degree to which research findings have reliability in terms of the process of the inquiry (ibid, p. 318). In this chapter, I have provided a detailed description of the process of my study for the reader to understand and evaluate my choice of methodology and methods. Lastly, ‘conformability’ relates to the extent to which the analysis, findings, interpretations and recommendations are underpinned by the data and the conditions of my enquiry, and not by the researcher’s bias (ibid, p. 300). To achieve this, I followed an ‘audit trail’ (ibid, p. 319). Namely, all data were transcribed and translated verbatim and member-checked. Furthermore, the whole process of reflectivity and reflexivity in my research was clearly explained so that the reader is able to trace the trajectory of this study. In doing so, I attempted to eliminate my individual bias.

As explained above, for trustworthiness, I retained my considerations of credibility, transferability, dependability and conformability throughout my research. In terms of confined research contexts of my study, however, I must acknowledge the intrinsic limits of my study. That is to say, as an international student in the UK, I have actively drawn on the advantages of the outcomes of Western academia. I explicitly relied on Western literature for my deconstructive theoretical and analytical perspectives, while continuously referring to the feedback of Western practitioners and academics for the

trustworthiness. As such, my research, similar to that in many other doctoral theses, has been guided by the directions of Western criticisms against Western totalising discourses of global citizenship embedded in the geography curriculum in South Korea. However, as discussed in Section 4.3.3, deconstruction always engages with a space for the incoming of the ‘other’ towards justice. Although my research can be seen as opening a space for global ‘others’ through the Korean geography professionals’ stories, I acknowledge that it is nonetheless driven by a Westernised theoretical perspective. I admit that, depending on different perspectives concerning global citizenship that I had never anticipated in my research, the ‘other’ must be ‘to come’ from other researchers. In what follows, based upon my ethical considerations above, I discuss the ways in which I dealt with issues emerging in my data collection.

4.6 Issues in My Data Collection

During my data collection, I faced several challenges. They included: (1) the choice of world geography textbooks; (2) the failure of a few interviews and (3) sensitive issues raised by my interviewees. In relation to the first challenge, an audience member at the Geographical Association Conference in 2014 raised an issue about my sampling: “Mr. Kim, do you have any reason you chose just one geography textbook? Why not investigate other textbooks in your research?” This question confused me at that moment. This was because, while the *World Geography* textbook (Wi et al., 2014) was popular in South Korea, my choice of one textbook could undermine the basis for the generalisability of my research. During my reading of qualitative research literature and deconstruction, however, I reassured myself that the aim of choosing a certain geography textbook was not to produce any generalised analysis of the geography textbook itself. Instead, like other qualitative research, I wanted to intensively study the details of what and how discourses of global citizenship might be embedded in the geography curriculum. Through investigations of the textbook and textbook authors and textbook inspectors, my study aimed to investigate the complicit relationship between certain hegemonic powers, geographical knowledge and participants’ subjectivity towards certain totalising discourses of global citizenship in the geography curriculum.

The second challenge that I experienced was the failure of some interviews. As presented in Section 4.4.2.5, I successfully conducted interviews with 21 high school geography

teachers, two geography textbook authors and two geography textbook inspectors. In my field work, however, an additional four interviews failed. They included two teachers and two authors. In the case of geography teachers, in spite of their approval to attend my interviews, they did not pay attention to my interview questions at the beginning. In spite of open questions, my participants tended to treat them as closed questions or even repeat my question again. In response to my question about school geography's contribution to the global citizenship education, for example, the teacher expressed simply: "I just think geography possibly supports global citizenship. Do you know any reason?" Likewise, in the case of textbook authors, two participants did not focus on my questions about global citizenship. Instead, they introduced their interests in certain academic geography topics or described experiences that were unconnected to textbook writing. Unfortunately, I did not obtain relevant data from them, but as a researcher, I expressed my respect for them.

The last challenge engaged with how to deal with sensitive issues emerging from my interviews. As explained in Section 4.4.2.4, my negotiating access to textbook authors was implemented based upon the information of the authors' names in the *World Geography* textbook (Wi et al., 2014). In the procedure of real interviews, however, I realised that the information about the authors was not correct, but had actually been manipulated: while 12 individuals were accredited as authors of the textbook, the actual number of people who wrote the book was only six. According to my interviewees, as noted in Section 6.4.1.3, the reason was linked to economic benefits. Authors stated that the growing number of authors would enhance the popularity of the textbook, which would finally lead to increasing the circulation and therefore sales of the textbook. In this sense, the authors and the publishers agreed that six geography teachers who had not actually written anything were included in the author list of the *World Geography* textbook.

Another sensitive issue was linked to the inappropriate execution of the school curriculum. In my interviews, some teacher interviewees revealed that they did not follow the 2009 NCR and NWGC policy. Namely, to guarantee high performance in the CSAT, some teachers taught Korean geography in the class allocated to world geography. According to my participants, as will be presented in Section 6.4.1.1, the number of students selecting the subject of Korean geography in the CSAT in South Korea is much higher than those who select world geography. This implies that due to the small number of test

takers, it may be difficult for students studying world geography to achieve a high grade in the CSAT. Although the respondents demonstrated a guilty conscience about this, they expressed that they had no choice but to follow this performance-oriented culture. This is because, as the interviewees noted, high achievement in the CSAT is linked to the evaluation of every teacher and school in the neoliberalised Korean educational system.

These two cases are sensitive, because they engage closely with the issues of personal and institutional reputation. My participants, however, wanted me to deal with this issue in my thesis. This was because, as will be identified in Sections 6.4.1.1 and 6.4.1.3, they regarded the issues as a barrier that discourages a more just global citizenship education. In my research, with my respect for the participants' opinions, I therefore decided to include these sensitive issues carefully in Chapters 6 and 7 under the ethical guidance of 'informed consent', 'right to privacy' and 'protection from harm'. In the next section, I reflect on the limits of my methodology and methods, including several strengths.

4.7 Critical Reflections on the Methodology and Methods

In the previous section, based upon my deconstructive positionality and my research questions, I discussed how I dealt with several sensitive issues in my data collection. In this last section before the chapter conclusion, I critically reflect on the strengths and limitations of my methodology and methods. Through this work, as Lincoln and Guba (1985) suggest, I open the space of transferability for future research.

The first strength of this study is my choice of mixed methods, i.e. documentary research and semi-structured interviews. As introduced in Chapter 1, the aim of this research is to investigate the notion of global citizenship in the secondary geography curriculum. This aim was developed in accordance with my deconstructive positionality; namely the presupposition that totalising language of global citizenship in the geography curriculum obstructs a space for the incoming of the 'other'. Regarding this, the two methods demonstrated the coexistence of different discourses of global citizenship in the geography curriculum and a complicit mechanism producing the totalising geographical knowledge of global citizenship by geography professionals. If I had adopted only one method, for example documentary research alone, I could not have identified how totalising discourses of global citizenship were strengthened or regenerated by geography

professionals in the geography curriculum. In this sense, the two methods secured both the deconstructive witnessing of global citizenship and the understanding of specific geography educational contexts leading to the construction of the totalising global citizenship education in South Korea.

The diversity of the interviewee group is the second strength. As introduced in Chapter 1, the global citizenship education in general engages not only with the curriculum policy texts and geography textbooks, but also geography professionals' perceptions on global 'others'. This means that, depending on geography teachers' perceptions, the notion of global citizenship can be signified in the classroom differently from the curriculum policy and geography textbooks. In addition, as noted in Section 4.4.1, given that all the students use the government-inspected geography textbook in the classroom, the influence of textbook authors and inspectors' thoughts towards global 'others' in global citizenship education cannot be ignored. In my research, unlike other studies focusing on teachers, I considered more diverse groups of participants who influence the development of the geography curriculum for global citizenship. This study reflected a more complex matrix of reality affecting students' learning about global citizenship in South Korea.

The final merit of this study is linked to the honest attitude of my respondents. During my interviews, I observed that many interviewees commonly sympathised with the importance of my research for a more just global citizenship education. Some participants even expressed their appreciation for their attendance at my research interviews, while others encouraged me to refer to several sensitive issues in my research. In the former case, one interviewee said: "Because of this interview, I got a chance of reflecting on the issue of global citizenship more critically. In future geography lessons, if time is allowed, I will try to introduce different ideas about global others. Thanks". In the latter case, one participant expressed honestly: "I know this information is too sensitive issue to be revealed [sic] but, before this interview, I made up my mind that it needs to be included in your research for a better geography curriculum in the future. I want to see your thesis later". Through the participant's honesty in this study, my research has produced a critical, nuanced and deconstructive analysis of the geography curriculum.

In spite of its strengths in my research, I also acknowledge that there are several weaknesses in my methodology and methods. These are specifically the limitation of the

interviewee group scope and my participants' lack of experience of multicultural contexts. First of all, in relation to the participants, I have already argued above that my study had the advantage of recruiting diverse groups of interviewees, such as teachers, authors and inspectors. When considering the main subject of the global citizenship education in school, however, my research missed out one important interview group, i.e. students. Furthermore, although I identified curriculum policy makers' perceptions on global citizenship through text analysis, I acknowledge that there was no space for listening to policy makers' stories concerning global citizenship. In my study, after reflecting on my limited time for field work in South Korea, I focused on three groups of participants.

Another limitation of my methodology and methods is my participants' lack of multicultural experience. As introduced in Section 4.3.3, my experience of meeting with a Mongolian student sparked my interest in deconstructive research with geography professionals. That is to say, due to my previous teaching of totalising geographical knowledge about Mongolia, I realised that Korean students were encouraged to learn about 'superiority' or 'pity' rather reciprocity towards global 'others', regardless of the realities of the country. Indeed, in the past, I had unconsciously constructed an unjust geography classroom that obstructed the incoming of the 'other'. This experience helped me to consider that geography professionals in multicultural circumstances could have different thoughts about global 'others'. As such, I recruited geography teachers working in multicultural contexts.

As appears in Appendix 4, however, there were not many multicultural high schools in my sample and, if any, there were only one or two students with multicultural backgrounds in schools. In my field work, unlike my expectations, most participants in multicultural schools did not have experience of teaching multicultural students. What made me more embarrassed, as will be discussed in Chapter 6, was that many participants, even in multicultural schools, held the prejudice that delivering objective geographical knowledge of the world is geography teachers' fundamental role for just global citizenship at school and that somebody else, i.e. not geography professionals, has the responsibility for securing multicultural students' liberty and rights as citizens. Many participants did not reflect that totalising geographical knowledge could cultivate Korean students' biased subjectivity towards global 'others', which could undermine multicultural students' diverse human rights and liberty.

As reviewed in Chapter 3, the participants overlooked that they also had ethical and political responsibilities for constructing a space for the incoming of the ‘other’ for just global citizenship. In my interviews, I did not attempt to challenge my participants’ prejudices on their role for the global citizenship education. Due to my interview questions, however, they could reflect on my research topic more critically and deconstructively. As such, many interviewees expressed: “due to the interviews, I am likely to be careful when teaching global issues in the geography classroom”. At the end of the interviews, many expressed their appreciation for attending my research.

4.8 Chapter Conclusions

In this chapter, I have described and justified my choices of methodology and methods for the study. By going back to Section 4.2, I once again reflect on the roles of the two main methodologies in my study. One is a reflective frame on the process of my study and the other is a reference, by which my research is evaluated by the reader. In the former case, to address my first and second research questions, I have reflected on “how it was conducted and why and how it could have been improved” (Wellington, 2000, p. 42). In relation to my Research Question 1, concerning the identification of the notion of global citizenship in the secondary geography curriculum policy and textbooks in South Korea, I adopted textual analysis of the 2009 NCR (MEST, 2009a) and the 2009 NWGC (MEST, 2011) policy and *World Geography* textbook (Wi et al., 2014). My deconstructive attitude towards justice guided my choice of approach to textual analysis. In pursuit of justice, as will be presented in Chapter 5, I thus allowed totalising language concerning global ‘others’ in my sample policy and geography textbook documents to be deconstructed.

To address Research Question 2, I adopted semi-structured interviews with geography professionals to investigate geography professionals’ perceptions and experiences of global citizenship. Based upon a thematic approach, this study attempted to listen to the different voices of geography professionals concerning global citizenship, which are normally marginalised in the geography curriculum. Based upon my theoretical perspective towards justice in Chapter 3, I engaged in further study on how geography professionals’ subjectivities engage with practices of truth underpinning Western totalising discourses towards global ‘others’. Through interviews, as will be discussed in Chapter 7, this study also attempted to reveal the complicit relations of knowledge, power

and participants' subjectivities for totalising discourses of global citizenship.

In the case of the latter, this chapter has introduced every process of my documentary research and interviews from preparation, implementation and analysis stages through to findings to help the reader to understand the process of my research and to evaluate its quality and appreciate the findings. In addition, to prevent the reader from generalising from my findings, I introduced the limitations and strengths of my study. Given that my deconstructive research relied on geography professionals' perceptions, I deliberately showed my efforts to follow diverse ethical protocols, including the principles of trustworthiness, in every stage of this research. To sum up, my methodological work in this chapter played a role in maintaining rigorous reflection on the research process from design to findings. In the next chapters, I will present my research findings from text analysis in Chapter 5 and from interview analysis in Chapter 6.

CHAPTER 5: TEXT ANALYSIS AND FINDINGS

5.1 Introduction

Chapters 5 and 6 engage with the space in my research for presenting my analysis and findings from data. The purpose of this chapter is to present my text analysis and findings from this research. As noted in Chapter 1, the aim of study is to investigate notions of global citizenship in the secondary geography curriculum in South Korea. To accomplish the aim of this research, Research Question 1 is to identify the notion of global citizenship in the secondary geography curriculum policy and textbooks in South Korea. To address this question, as introduced in Section 4.4.1.4, I adopt a ‘deconstructive’ approach to the reading of the 2009 National Curriculum Reform (2009 NCR) policy, the 2009 National World Geography Curriculum (2009 NWGC) policy and *World Geography* textbook (Wi et al., 2014) in South Korea.

Winter (2011) points out that deconstruction involves the close reading of texts in order to demonstrate three key dimensions of Derrida’s work. Firstly, that word meanings are unstable; furthermore that totalising discourses close down opportunities for inventive thinking and that deconstruction opens up a space for justice. Deconstruction opens a space for the incoming of the ‘other’. My deconstructive analysis was conducted in ‘five phases’ by closely reading sample documents: (1) finding totalising language; (2) writing my thoughts about certain generalisations; (3) finding evidence for my thoughts; (4) generating and refining a thematic map and (5) producing the report. By analysing texts deconstructively, I demonstrate in this first chapter of my findings how the language and concepts concerning global ‘others’ embedded in curriculum policies and geography textbooks pin down modern versions global citizenship and institute these totalising discourses to legitimate certain ways of thinking as well as obscuring others.

The chapter is divided into two main sections according to the subjects of text analysis: the 2009 NCR and the 2009 NWGC policies; two issues of focus (global development and Fair Trade) in the *World Geography* textbook (Wi et al., 2014). In Section 5.2, first of all, I analyse the 2009 NCR and the 2009 NWGC policy texts. By reading the policy

deconstructively, I demonstrate how the words in the policy attempt to institute modern discourses of neoliberal or cosmopolitan global citizenship. Relating to this, three themes emerge: ‘common humanity’, ‘economic rationality’ and ‘self-responsibilisation’. In terms of cosmopolitan global citizenship, by assuming the value of Western ‘common humanity’ as a universal entity, the section presents how the authors of the 2009 NCR and the 2009 NWGC policy disregard the political and ethical considerations of global ‘others’ and their differences. In the case of neoliberal global citizenship, by stressing the concept of ‘economic rationality’ and ‘individual responsibility’ as global citizenship, I show how the policy urges Korean students to become efficient workers within the global economic system, presupposing that the discourse improves the basic rights and liberty of global others.

Section 5.3 focuses on how two important global issues, i.e. ‘global development’ and ‘Fair Trade’, in the *World Geography* textbook (Wi et al., 2014) are signified according to the 2009 NCR and the 2009 NWGC policies. In relation to ‘global development’, in Section 5.3.1, four themes intertwining with modern versions of global citizenship emerge: (1) the binary between the ‘developed’ and the ‘developing’ countries; (2) negative images of people in ‘developing’ countries; (3) ethnocentric attitudes about other places of the world and (4) linear notions of time and historicist understanding of modernity. Regarding the issue of ‘Fair Trade’, in Section 5.3.2, I witnessed that three prominent themes are complicit with modern discourses of global citizenship: (1) the dichotomies of consumer-producer, North-South and developed-developing; (2) the generalised ‘knowable’ and ‘authentic’ images about global others; (3) depoliticised ‘helping’ and charity mentality. Through my deconstructive reading of these two issues, I demonstrate in this chapter how the geography textbook attempts to institutionalise totalising neoliberal or cosmopolitan global citizenship through seven themes.

5.2 The 2009 NCR and NWGC Policy

According to the MEST (2009b), the national curriculum policy acts a minimum guideline on which individual teachers and schools can construct and re-construct their own curricula appropriate for diverse local contexts (p. 8). It also stresses however that a national curriculum policy is legally binding as a general planning tool for practicalities in schools (ibid). This implies that, depending upon the choice of the notion/s of global

citizenship adopted in the national curriculum policy, the construction of the geography curriculum policy and textbook language is assumed to be controlled. In this sense, I attempted to deconstructively read the language regarding global citizenship in the 2009 NCR and the 2009 NWGC policy. In doing so, I referred to the examination of four discourses of global citizenship as reviewed in Chapter 3: ‘modern’ (neoliberal and cosmopolitan) and ‘progressive’ (postcolonial and poststructural) global citizenship. Advocating the latter as my theoretical perspective, here, I identified two dominant discourses of ‘cosmopolitan’ and ‘neoliberal’ global citizenship during the reading. Three themes, ‘common humanity’, ‘economic rationality’ and ‘self-responsibilisation’, demonstrate the complicit relationship between policies and modern global citizenship.

5.2.1 Common Humanity

According to *the Framework of Curriculum Design* (FCD) in the 2009 NCR, an idealised notion of global citizenship was newly added to the vision of the educated person; namely “one who participates in community development possessing the spirit of consideration and sharing, as a citizen communicating with the world” (MEST, 2009a, p. 4). This vision is pursued based on the purpose of education in South Korea:

Education in Korea aims to assist every citizen in building up one’s character based on humanitarianism, to manage a humane life by developing autonomous life skills and the qualifications needed as a democratic citizen, and to contribute to the development of a democratic country and realize the public idealism of humankind (ibid, p. 4).

In accordance with this new educational agenda and goal, the 2009 NWGC policy subsequently introduces the educational objective into the world geography curriculum: “World geography will contribute to the development of students’ attitude for open and harmonious democratic community in the modern society based on understanding of diverse lives in the world as multicultural society” (MEST, 2011, p. 146). In the curriculum policies, ‘humanitarianism’, ‘democracy’ and ‘idealism of humankind’ are emphasised as necessary foundations for the educated person as a global citizen. The curriculum policy effectively presupposes that these dispositions are the basic idea of humanity, which all the people should possess in common despite differences in regions or cultures. According to the policy, if the student has the dispositions of these common values in school, s/he can deeply understand global ‘others’ through the mindset of

‘sharing’ and ‘consideration’ about global ‘others’, which can finally lead to the positive effect of living together peacefully. It can be said that the student as a global citizen therefore has the responsibility for enlarging common humanity and commitment to the world. These words about global citizenship as an ideal look to me to be unproblematic and acritical in the curriculum.

This logic within the 2009 NCR and the 2009 NWGC policy resemble that of ‘modern’ versions of cosmopolitanism, in the sense that the policy stresses the value of democracy, peace and human rights as **common humanity**. As reviewed in Section 3.3.1, cosmopolitanism originates from ancient Stoic and 18th century Enlightenment philosophy, regarding the individual’s rights, such as freedom of speech and property rights, as common values of humans with which all the people in the world should be safeguarded, irrespective of their local contexts. In spite of the contemporary age being a very different environment from the 18th century, many scholars of cosmopolitanism, for example Enslin and Tjiattas (2008), Nussbaum (1994), and Osler and Starkey (2005), still stress common humanity and commitment by reason and rationality as essential elements of citizenship. In particular, they consider democracy, peace and human rights as universal concepts in order to unite us, regardless of our different backgrounds. This means that, although people of the world live within diverse regional and cultural contexts, as human beings we have a shared moral stance consisting of underpinning democracy, peace and human rights. Within this logic, if common humanity can be practiced and safeguarded from the local context, human solidarity can be achieved on a global scale (Osler, 2011, p. 2). Modern versions of cosmopolitanism are thus fully embedded into the text of the policies, in which students can be cultivated into global citizens by learning the knowledge and skills of democracy, peace and human rights from the local to the global based on reason.

The cosmopolitan idea of ‘common humanity’ in curriculum policies is persuasive and ideal, echoing that we can be united across global differences on the basis of a shared humanity that can lead to a more democratic and harmonious co-existence. The language regarding global citizenship in this policy, however, is acritical, because it takes the words of ‘democracy’, ‘peace’ and ‘human rights’ too easily for granted. Regarding these questions, critics warn that according to such totalising cosmopolitan discourse, the West may rather deteriorate the values of democracy, peace and human rights of global ‘others’

by falling into a trap of too easily eradicating difference (Jazeel, 2011; Popkewitz, 2008; Todd, 2010). According to Todd (2010), by over-emphasising harmony through universal principles, cosmopolitanism focuses on a “dialogical model of democracy” (p. 215). That is to say, cosmopolitanism attempts to seek to reach to consensus through rationally based forms of communication (ibid). She points out, however, that there exists an explicit dissonance in today’s plural, cross-cultural and trans-national world. By exemplifying the controversial issue surrounding Muslim sartorial practices in Europe, Todd (ibid) argues that cosmopolitanism fails to consider the existing tensions, contradiction and legitimate conflicts under the name of peaceful and universal terms of co-existence (p. 216). That is, based upon “Western ideas of gender equality, secularity and communicative practices” (p. 214), Muslim sartorial practices are easily regarded as being antagonistic to harmonised democracy and in terms of the suppression of Muslim women’s basic rights. Todd (ibid) argues that to create a robust form of democracy, it is necessary that agonistic dimensions of human interactions in the dissonant world are confronted and turned into the subject of legitimate forms of political struggle.

Jazeel (2011) argues that the cosmopolitan notion of common humanity is not appropriate for today’s dissonant world because it derives from the Westernised spatial imagination. That is, the spatial imaginations of cosmopolitan thinkers historically derive from Eurocentric modernity in which the potential for “living together with alterity and untranslatable difference” is blocked (ibid, p. 87). According to Jazeel (ibid), cosmopolitan scholars presuppose that the word ‘cosmos’ is a container for difference in which the parameters of difference can be measured, recognised and arbitrated through categorisation by rationality. These Western thoughts of ‘cosmos’ depend on a planetary geographical imagination called the ‘Apollonian’ vision of the whole earth. The Apollonian view of our planet has its origins in ancient Greek and Roman times, and, more recently, in the US imperial project of space travel for European planetary consciousness named ‘Project Apollo’ in the late 1950s (Cosgrove, 2003), which involved the transmission of images of the planet earth from space.

Within this image of earth from outer space, our planet is seen as a small and finite place, which helps us to realise a sense of diversity within sameness through the affective intensities of co-habitation (Jazeel, 2011, p. 79). Consequently, this contained spatiality of our planet leads to an emphasis on a universal momentum of harmony and solidarity

for living together. At the same time, it prevents us from rupturing the political fixation of territoriality, racialisation or culture by the West under the ideal of universal freedom and common human rights (Jazeel, 2011, p. 82). As a result, cosmopolitanism can act as an obstacle to reflecting on less certain, less avowedly and less assimilatory terms of planetary geographical imaginations for living together with difference. In this sense, as Jazeel (ibid) critically points out, the text of common humanity, such as human rights, has already been colonised by the spatial categories of Western thought in the discourse of cosmopolitanism. Cosmopolitan common humanity should therefore not be regarded as a universal entity, but as the subject for decolonisation. A further totalising theme emerged from my analysis of curriculum policy, i.e. economic rationality, which underpins neoliberal global citizenship.

5.2.2 Economic Rationality

A second major theme in the 2009 NCR and the 2009 NWGC policy has to do with neoliberal discourse of global citizenship, namely the importance of the individual's economic competence for their wellbeing as a future worker. As reviewed in Section 3.3.1, neoliberals believe that today's globalisation is the diffusion of a free market and trade order (Ohmae, 1995). That is, as the 'invisible hand' of the market spreads around the world, our world becomes a 'playground' of a competitive global marketplace. Consequently, one nation's economic activity cannot remain independent of activities in other nations. Nations, to survive in a globalised world, are compelled to restructure their societies (Giroux, 2005). Reflecting those changes, economic rationality, for example the concepts of each individual's efficiency, competitiveness, productivity and ethic of cost-benefit analysis, is regarded as a fundamental mediator of worthiness in competitive and knowledge-based societies, by which all the obstacles of irrationality can be eliminated (Apple, 2000, p. 64).

The stress of economic rationality, i.e. the ideas of individual liberty, choice, competition and responsibility as the prerequisite of survival in competitive globalised and KBE societies, can be implicitly identified from the language used in the 2009 NCR policy. For example, in the FCD, the first educational agenda emphasises the development of the student's career, namely that the student should "pioneer the development of individuality and career on top of a holistic development" (MEST, 2009a, p. 4). Based on this agenda,

the first objective of educational goals in high school particularly underlines the importance of forming a career from the development of knowledge and skills. According to the Educational Goal for High School Students (EGHS), students should “obtain basic capability and attitude for lifelong education by developing a career from learning various knowledge and skills based on a sophisticated self-consciousness” (ibid, p. 5). Based upon these, the 2009 NWGC policy introduces its educational aim as: “to cultivate persons who can cope actively with the rapidly changing modern world by learning the natural and humanistic phenomenon of the world systematically and synthetically” (MEST, 2011, p. 146). In the 2009 NCR and the 2009 NWGC policy, it appears important for high school students to learn various skills and acquire knowledge appropriate for their presumed future careers in the world. The authors of the policy seem to believe that the individual student’s fast adaptability to the world is inevitable in a globally competitive society. In addition, they affirm that the development of each student’s economic capability can also act as a catalyst for global citizenship. According to these curriculum policies, the relationship between the language of economic capability and global citizenship is considered complementary, rather than problematic.

In a sense, the language in the 2009 NCR and the 2009 NWGC policy, such as ‘career’, ‘knowledge’, ‘skills’ and ‘self-consciousness’, appears vague and abstract to link between the curriculum policy and economic rationality. When referring to the language in different supplementary documents, however, such as that used within a guidebook for the 2009 NCR and the 2009 NWGC policy or governmental resources for teacher education, the complicit relations of economic rationality becomes explicit. As already introduced in Section 2.5.3, for instance, *a Complementary Text of the 2009 National Curriculum Reform* introduces how the 2009 NCR policy engages largely with the logic of neoliberal economic rationality. Namely, according to MEST (2009b), the main background of the national curriculum revision in 2009 was to cultivate an able person who could show his/her competence appropriate for a globalised, knowledge-based world in the future (p. 16). To support this agenda, the 2009 NCR policy is designed to emphasise individual students’ economic competence via the extension of students’ choice and freedom in the school curriculum (MEST, ibid).

The intentions of economic rationality in the 2009 NCR policy can be easily identified in several teaching and training materials for teacher education. In one teacher training

programme held in Hanguk, a policy maker explicitly revealed:

Today's world is rapidly changing from the structure of industrial society to that of knowledge-based society. South Korea is on the verge of becoming the developed country of the best standing and as a result our rivals in the world are changing now. As a leading country in a global society ... a new national curriculum is inevitable. Unlike the former strategy of developing a competent person in the past, which emphasised skilled labour locally, a creative and global-minded person needs to be cultivated today through a new curriculum (Kim, 2010, pp. 3-4).

When propagating the 2009 NCR policy in front of many educational practitioners, the policy maker does not question today's competitive global world. Based upon the beliefs of market-driven justice and fairness, as Hyslop-Margison and Sears (2008) similarly point out, the policy maker perceives South Korean students as future workers to help their country to achieve the 'best standing' in the world.

Larner and Walters (2004) highlight, however, that neo-liberalism is neither a monolithic philosophical principle nor a political ideology, but a Western discourse. This implies that, in terms of global citizenship, by prioritising Western "market identities and commercial values over human needs, public responsibilities and democratic relations", the neoliberal discourse of economic rationality rather exacerbates global 'others' diverse liberty and rights as citizens (Giroux, 2005, p. 6). With the example of free trade, we can see improvements in the quality of people's lives in the North while many people in the South suffer from poor working and living conditions. As discussed in Section 3.2.2.2, Hirst and Thomson (2003) point out that most multinational corporations around the world have based themselves in the 'North', which is the direction in which their excessive investment and capital flow occurs. To make a profit, many corporations focus on the principle of 'maximum profits from minimum capital and labour' and disregard people's wellbeing in the 'South'. As such, the global neoliberal order of the 'North' rather leads to poverty and oppression in the 'global South'. This implies that the expansion of neoliberal rationale into the world undermines the wellbeing of certain 'disempowered citizens', i.e. those without property or foreign-born (Apple, 2000).

5.2.3 Self-responsibilisation

Relating to neoliberal global citizenship, another theme emerging from my analysis of curriculum policies is 'self-responsibilisation', assuming that individual students develop

the responsibility of guaranteeing their own wellbeing in a competitive neoliberal global order. As noted above, neoliberals argue that today's globalisation is driven by the principles of free market and free trade; consequently, global economic competition is inevitable. To beat the global competition, the governments of nation states are compelled to restructure their society under the neoliberal guidance of deregulation and marketisation, whilst individuals are incessantly encouraged to remake their skills and knowledge in a form suitable for the changing world. Within neoliberal logic, citizens are viewed as those who make autonomous choices and act as active agents for their individual wellbeing (Larner, 2004). Individual citizens are thus assumed to bear the responsibility for making and remaking themselves to guarantee their liberty and rights as citizens within an institutional frame indicated by powerful private property rights and a free market order (Francis, 2006; Harvey, 2005).

The emphasis on individual students' self-responsibilisation can be identified from the language of the 2009 NCR and the 2009 NWGC policy. In the FCD, for example, one educational goal is to "manage a humane life by developing autonomous life skills and the qualifications needed as a democratic citizen" (MEST, 2009a, p. 4). On the basis of this aim, as introduced above, an educational objective in EGHS emphasises that students need to "obtain basic capability and attitude for lifelong education by developing a career from learning various knowledge and skills based on a sophisticated self-consciousness" (MEST, *ibid*, p. 5). To acquire relevant knowledge and skills for their future careers, the policy highlights the individual's 'autonomy' and 'self-consciousness'. Based upon these texts, the 2009 NWGC policy emphasises individual students' self-confidence and activeness in a competitive world. According to MEST (2011), "through geographical knowledge, students are encouraged to become confident and active people who can lead the world cultures" (p. 146). To my mind, these words imply that the student is encouraged to see themselves as an individualised and active entity responsible for improving their own wellbeing (Larner and Walters, 2004).

The language of self-responsibilisation in accordance with the Western neoliberal economic rationality can cause several serious detrimental effects on the citizenship of global 'others'. The first issue has to do with a depoliticised tendency around the issue of social justice. According to Giroux (2005), since neoliberal rationality such as market identities and commercial values holds priority political and social decisions, the

individual starts to regard democracy as synonym for the free market, rather than being a political concept (p. 9). That is to say, the individual's duties as a citizen are simply to prepare for an 'inevitable' competitive world rather than engaging with or democratically transforming their political, economic or social landscapes (Hyslop-Margison and Sears, 2008, p. 306). As such, the structural issue of unequal power relations between the North and the South is stripped of any substantive meaning and is used to disparage those who suffer systemic and structural deprivation. Within this logic, the student is represented as a mere object in history and is calculated with a market-driven world view devoid of imagination, hope or alternative social visions.

The second and opposite effect is linked with people's linear notion of time and a historicist understanding of modernity towards global 'others', which can lead to distorted stereotypes among students. According to the criteria of neoliberal logic proposed by Western economic rationality, global communities can be easily categorised into two groups: that is, the 'developed' and the 'developing' country. The 'developing' country can be regarded as the object which falls behind and has to wait for aid or assistance, while the 'developed' country can play an important role in diffusing the neoliberal free market and free trade order into the developing country for the purpose of 'improving' people's wellbeing. This dichotomised thinking denies students the opportunity to access not only the structural issues, such as unequal power relations between 'developed' and 'developing' countries, but also local indigenous people's real voices about citizenship. Policy makers' and textbook authors' unconscious assumptions towards global 'others' driven by neoliberalism consciously culminate in cementing the current unequal relationships between the 'North' and the 'South'.

In short, the 2009 NCR and the 2009 NWGC policy engage with Western totalising discourses of neoliberal or cosmopolitan global citizenship in terms of obscuring others. By using the Western totalising language of 'common humanity', the policy naturalises the Western values of cosmopolitan humanity, such as democracy, peace and human rights, as taken-for-granted notions in the world. Through the use of 'economic rationality' and 'self-responsibilisation', the policy attempts to pin down students' neoliberal dispositions as the common prerequisite for global citizens' wellbeing. By naturalising these totalising words within the policy, however, I argue that the 2009 NCR and the 2009 NWGC policy closes down any opportunity to become more aware of the politics and ethics of the

differences of global ‘others’ and of supporting a more just global society. Unfortunately, apolitical and unethical considerations of global ‘others’ are also persistent in the world geography textbook, as outlined below.

5.3 World Geography Textbook

As explained in Section 4.4.1.1, in South Korea, all students are supposed to work from the geography textbook in the school geography classroom. This implies that the geography textbook is an influential medium, through which students can not only understand and interpret global others and their difference, but also consider their responsibilities towards global ‘others’. Relating to my first research question, to identify the notion of global citizenship in the geography textbook, I analysed a popular world geography textbook in South Korea, i.e. *World Geography* (Wi et al., 2014). In relation to the notion of global citizenship, I analysed two global issues in particular, which were ‘global development’ and ‘Fair Trade’.

5.3.1 Global Development

As reviewed in Section 3.6, school geography is about the world and how we interpret or make sense of it (Lambert and Morgan, 2011, p. 8). Global development, as a key concept in school Geography, engages closely with the dispositions of global citizenship (Bourn, 2012; Lambert and Morgan, 2011). This is because, as Power (2003) points out, the concept focuses on how people address issues of ‘poverty’ and ‘inequality’ between nations in order to build more just global societies (p. 1). That is to say, the concept of global development is intimately linked to people’s concerns towards the basic rights and liberty of global ‘others’ as citizens beyond territorial boundaries. I thus read Korean world geography textbook texts about global development de-constructively. In this way, I demonstrate how the language of global development in geography textbooks attempts to pin down modern notions of global citizenship (neoliberal or cosmopolitan global citizenship) by instituting totalising discourses to legitimate certain ways of thinking at the same time as obscuring others. Binary distinctions between the ‘developed’ and the ‘developing’ country; negative images of people in a ‘developing’ country; ethnocentric attitudes towards global others and linear notions of time and an historicist understanding of modernity are examples of such discourses.

5.3.1.1 The Binary between the ‘Developed’ and the ‘Developing’ Country

With regard to the language of global development in the *World Geography* textbook (Wi et al., 2014), the first totalising discourse to emerge has to do with the ‘binary’ of the world that shapes relations between the North and the South: that is, the ‘developed’ or ‘developing’; ‘advanced’ or ‘backward’; ‘non-problem’ or ‘problem’; ‘superior’ or ‘inferior’. As analysed in Section 5.2, the authors of the 2009 NWGC (MEST, 2011) policy attempt to minimise the use of binary words compared to the original version of the 2009 NWGC (MEST, 2009a) policy. In the *World Geography* textbook (Wi et al., 2014), however, based upon the 2009 NWGC (MEST, 2011) policy, the authors still adopt the idea of a binary widely. In particular, the dichotomy of the ‘developed’ and ‘developing’ country is used throughout *World Geography* (Wi et al., 2014) and, based on this, peoples and places of the world are represented, categorised and generalised.

Good cities in the developed country	Slums in the developing country
 <p data-bbox="331 1288 869 1478">Stockholm, the largest city in the Scandinavian Peninsula: this is called a northern Venice because of many islands. In the 1990s, Stockholm has been developed environmentally friendly as it restored the landscape of a traditional city.</p>	 <p data-bbox="890 1288 1428 1444">Petare, a representative slum in Caracas of Bolivia, the capital of Venezuela: over sixty to eighty percent of the Bolivian population is poor. Over 0.6 to one million poor people live in a hillside slum called Barrio.</p>

Figure 7: Exploring Cities in the World

The section ‘Exploring Cities in the World’ (ECW) (Wi et al., 2014, p. 186) shown in Figure 7 above explicitly shows how the textbook authors intentionally dichotomise the world. As identified in Figure 7, the page is demarcated into two subdivisions under the title of the ‘developed’ country and the ‘developing’ country. According to this pre-determined binary, the left is allocated with three examples of places in ‘developed’ countries such as Sweden, Australia and the US, while the right is composed of three representatives of ‘developing’ countries such as Venezuela, Kenya and Pakistan. The

world is thus categorised as ‘either’ the left ‘or’ the right. This dichotomised categorisation of the world is explicitly exposed by the language of ‘Question 1’ in the textbook: “compare the characteristic of each city in the ‘developed’ and the ‘developing’ country” (ibid, p. 186). In the section of ECW, the authors do not seem to realise the inadequacy of this supposed homogeneity between ‘developed’ or ‘developing’ countries, as discussed below.

Many postcolonial theorists point out that this binary cannot be taken for granted (McEwan, 2009; Power, 2003). They argue that it is not innocent, but is bound up in the logic of domination by some interest groups in the West. According to McEwan (ibid), binary thinking, which originates from the Enlightenment and even ancient Greek philosophy, has historically shaped Western knowledge forms, emphasising the opposition between the ‘self’ and the ‘other’ (p. 122). This means that binaries can function “by establishing the normal, normative, self which is mirrored by the abnormal, deviant, other” (ibid). As such, being identified with the qualities on the left often implies ‘superior’, with greater advantages, while being identified with those on the right means deviating from the norm, being more likely to uncritically naturalise ‘inferior’ problems (Jazeel, 2012a; McEwan, 2009).

This biased binary supposition of ‘superiority’ and ‘inferiority’ in the world can also be identified within the text of *World Geography* (Wi et al., 2014). According to the section of ‘ECW’ in the textbook, the authors intentionally use discriminatory words, such as ‘good cities’ and ‘slums’ just before the phrase of the ‘developed’ and ‘developing’ country, for example “Good cities in the developed country” and “Slums in the developing country” (ibid, p. 186). While the former signifier is linked to a place of city, the latter one is about a certain area within a city with negative connotations, such as poverty, bad housing or crime (Steinbrink, 2012). There are also ‘slums’ existing within so called ‘developed’ countries, while at the same time ‘good’ housing districts exist within the latter cities. In addition, in relation to the word ‘slum’, there exist rather different interpretations about these places. For instance, Kim (2014) emphasises through the example of ‘slum’ in Daegu in South Korea that the meaning of ‘place’ is not as stable and representative as it might seem. Unlike our taken-for-granted images of a ‘slum’ as the fallen-behind-underdeveloped area, Kim (ibid) demonstrates that the place has diverse historical significations and historical reminders of Japanese colonial rule. This strategy

of use of unequal signifiers in this textbook is intended to strengthen the distinctive dichotomy of the ‘developed’ country as superior with no problems and the ‘developing’ country as inferior with greater problems regardless of their diverse and complex realities.

5.3.1.2 Negative Images of People in a ‘Developing’ Country

Relating to the fixed binary view of the world, the second conceptual theme has to do with negative images of people in a ‘developing’ country. As noted above, the *World Geography* textbook (Wi et al., 2014) widely refers to the boundary of the ‘developed’ and ‘developing’ in which the binary of superiority and inferiority is stressed by using unequal language for comparison between the two. As such, what Andreasson (2005) describes as a ‘developing’ country particularly engages closely with the practice of reductive repetition of negative images. For example, according to the section of ECW:

Sydney, the central pole of culture, education and commerce: this is a port city located in southeast Australia. It has two national parks and stadiums in the city centre. Sydney is known as a popular beautiful tourist site, as one of the most beautiful ports of the world ... Kibera, a slum of Nairobi in Kenya: people who live in this region come from different backgrounds, some are wanderers from rural regions, while others are refugees from neighbouring countries. Over one million of the poorest people live in this shantytown (Wi et al., 2014, p. 186).

The places exemplified are discursively represented with words of antithesis. Sydney, which is categorised as the ‘developed’ place, is signified through words such as ‘advanced’, ‘non-problematic’ and ‘superior’, by adopting the language of ‘central’, ‘beautiful’, ‘national parks’ and ‘stadiums’, while Kibera, which is categorised as the ‘developing’ place, is represented as backward, problematic and inferior through the use of negative words such as ‘poorest’, ‘wanderer’, ‘refugees’ and ‘shantytown’. This practice of reductive repetition of negative images can be easily identified in other texts in *World Geography* (Wi et al., 2014). Relating to world population, representations of Kenya and Norway discursively strengthen the images of peoples and places in the ‘developing’ countries as negative. According to *World Geography* (ibid):

Kenya has the serious problem of poverty and hunger by overpopulation derived from low GNI and high birth rate. Since the birth rate in Norway is low, the population does not increase now. Thus, the country actively accepts immigrants. Now, eleven percent of population are foreigners (p. 160).

Similar to the former example, the descriptions regarding Kenya in the ‘developing’

country are reduced to a core set of deficiencies by using the language of ‘problem’, ‘poverty’ and ‘hunger’, attributed to ‘overpopulation’ and ‘high birth rate’. In addition, the use of a picture which describes rag-picking children in Kenya triggers a multiplier effect of fixating upon negative images (Figure 8). On the contrary, Norway, as the ‘developed’ country, is signified as a state viewed as synonymous with advanced and non-problematic places. Enhancing the effect of the authentic picture about Kenya, the scene of smiling Norwegian children in school evokes feelings of negativity about the ‘developing’ scene in Kenya.



Figure 8: Kenyan Children Working in a Rubbish Tip



Figure 9: Norwegian Students at School

As identified by these two examples above, the ‘developing’ country is signified as a homogenous space with poverty and backwardness. On the contrary, the ‘developed’ country is depicted as a modern, forward looking space (McEwan, 2009). As such, binary pairs of peoples and places within each category draw attention to the distinctive disparities in development between the two, “while simultaneously reducing the latter to a homogenised, culturally undifferentiated negative mass of humanity variously associated with powerlessness, passivity, ignorance, hunger, illiteracy, neediness, oppression and inertia” (Bankoff, 2001, p. 23). Within representations about the ‘developing’ country, as Power et al. (2006) point out, there is little space for the incoming of the ‘developing’ countries’ diverse realities of historical experiences and directions, political situations and socio-cultural contexts, which are attributed to a set of core deficiencies.

5.3.1.3 Ethnocentric Attitudes about Other Parts of the World

With regard to negative images of people in ‘developing’ countries in the *World Geography* textbook (Wi et al., 2014), the third totalising discourse to emerge has to do with ‘ethnocentric’ attitudes about other parts of the world (McEwan, 2009). As demonstrated above, based upon the binary of the ‘developed’ and ‘developing’ country, the language of places and peoples in the ‘developing’ country is repeatedly reduced to poverty and backwardness. As Bankoff (2001) and Power (2003) point out, however, these signifiers put the case that the criteria of the ‘self’ (the West) is preferred to the ‘other’ (the non-West). In other words, it is assumed that the standards of attainment in the West serve as the criterion against which we should all measure poverty and ‘backwardness’. The authors of the textbook adopt the language of evaluation of other cultures according to preconceptions originating in the standards and customs of their own culture.



Figure 10: People Living with Two Dollars a Day



Figure 11: Degree of Restriction of Tourism

Relating to this, for example, a ‘unit’, which relates to a Geographic Information System, includes ethnocentric bias towards other peoples and places. The purpose of the unit is for the student to experience how to choose the most appropriate country by using totalising geographical information, such as daily income, infant mortality rate and tourist information, with given conditions. According to *World Geography* (Wi et al., 2014), the conditions are: “condition one: a country, the ratio of population with below two dollars a day, is over 75%; condition two: a country, the number of infant mortality with over fifty persons per 1,000; condition three: a country, as a restricted or prohibited region of

travelling by the Ministry of Foreign Affairs in Korea” (p. 29). In accordance with these preconditions, from three thematic maps (for example, Figure 10, 11), the student should address the following two tasks: “(basic learning) which country is the best in accordance with the three conditions?; (creative writing) let’s choose a possible country as establishment of sisterhood relationship with South Korea and write down the reason of your choice” (ibid).

Despite the stress on the student’s capacity to analyse geographical information, the criteria upon which to analyse the candidate country is not neutral and fixed, but is rather problematic. Externally, the standards of evaluating other countries, such as the minimum cost of living, infant mortality and a restricted region of travelling, are regarded as accepted signs of ‘development’ around the world. Internally, however, as many critics point out, these concepts are mainly put forward by Western international institutions such as the United Nations Development Programme (UNDP) (Andreasson, 2005; Williams et al., 2014). The guidelines of the minimum cost of living, infant mortality and a restricted region of travelling, for example, are derived from the considerations of contexts in the West, not from those in the non-West. Consequently, as Williams et al. (ibid) put it, the peoples and places from other parts of the world are merely evaluated as a marginal, residual and generalised category of ‘underdevelopment’, poverty and backwardness.

As Andreasson (2005) points out, however, the economic attention underpinning Western ethnocentric representations about the world can be challenged by diverse alternatives from the rest of the world. For example, the Gross National Happiness index (GNH), developed by Bhutan’s King Jigme Singye Wangchuck in 1972, emphasises people’s perceptions of their quality of life in terms of the spiritual values of Buddhism (ibid, p. 978). By attempting to overcome the economic indicators of the West, the GNH opens a space for how people actually perceive their lives holistically. According to the indicator of the minimum cost of living, formulated by the West, Bangladesh is generalised in the textbook to be in a representative state of poverty that should be relieved (Figure 10). If referred to by the GNH, however the country is one of the most progressive countries to be followed in the world.

Relating to the issue of GNH, indigenous beliefs and values in Africa provide new ways of thinking about the concept of development (Andreasson, 2005). As identified in

Section 5.3.1.2, Africa is represented as a hopeless place of overpopulation, squalor, environmental degradation and violence (McEwan, 2009). According to the notions of the Western order, markets, good governance and democracy, in echoes of 19th century colonial discourse, African governments and people have been regarded as subjects of aid from the West. Many critics (Andreasson, 2005; Escobar, 1995) point out, however, that un-contextualised accounts of modernisation do not reflect different perspectives of development in Africa. The motto of ‘ubuntu’, for example, as an African humanity that emphasises empathy, co-operation and reciprocity, could be used as “a guiding principle for determining how to organise African societies and how to measure the wellbeing of Africans” (Andreasson, *ibid*, p. 978).

In this regard, by disregarding the ‘developing’ countries’ enormous variations in environmental circumstances, political and economic systems and cultural values (Escobar, 1995, pp. 3-4), the authors of the geography textbook use the ‘apologetic’ language of development: for example, “let’s choose a possible country as establishment of sisterhood relationship with South Korea and write down the reason of your choice” (Wi et al., 2014, p. 16); “what measures can be useful to solve the problems of urban slums in the ‘developing’ country?” (*ibid*, p. 186). As a result, the examples in the textbook are consistently fixated on the topic of the benevolent hand of the West, including South Korea, needing to lift “the impoverished out of their [seemingly-GCK] natural state of degeneracy” (McEwan, 2009, p. 149).

5.3.1.4 Linear Notion of Time and Historicist Understanding of Modernity

With regard to the language of ethnocentrism in *World Geography* (Wi et al., 2014) textbook, the totalising discourse is associated with the unilinear notions of time and an historicist understanding of modernity (McEwan, 2009). As examined earlier, in spite of the heterogeneity of global ‘others’ cultures, histories, experiences and practices, reductive repetition of negative images of people and places becomes “an effective tool” with which to integrate the many heterogeneous characteristics of the ‘developing’ country towards “a core set of deficiencies” (Andreasson, 2005, p. 972). In this process, these deficiencies are regarded as internal and intrinsic and consequently, the solutions must originate externally, i.e. from the ‘developed’ country (McEwan, 2009, p. 141).

Within this logic, the characteristics of Western nations, such as industrialised, urban and technical societies, have become the criteria for the development by which the rest of the world is judged. As introduced in Section 2.3.1, Rostow (1960) argues that by following in the footsteps of Western modernisation, peoples and places in ‘developing’ countries can break through their poor political, economic and social status and improve their liberty and rights as citizens. Models of development allocate peoples and places of the world into predetermined typologies which denote what they are, where they have been and where they can go (Bankoff, 2001, p. 22). As Watts (1995) and Rist (2002) point out, the belief in Western ‘development’ is that it leads to improvement and growth and time will therefore close the gap between ‘developed’ and ‘developing’ countries. The notion of development “has always been conceived of in terms of a linear theory of progress from traditional to modern, from backward to advanced” (Bankoff, 2001, p. 22).

The language of the *World Geography* textbook (Wi et al., 2014) shares a close affinity with such a teleological view of developmental history. As identified in Section 5.3.1.1, the representations of places in the ECW section are filled with dichotomies, dividing the world into the category of the superior ‘developed’ and the inferior ‘developing’. The authors then ask the student to fill in the blanks in a diagram with comparison of cities in ‘developed’ and ‘developing’ countries, just before a question regarding how to solve ‘problems’ in ‘developing’ countries (ibid, p. 186) as appears in Figure 12.

	Cities in the developed country	Cities in the developing country
Economic level		
Properties		
Problems		
Solutions		

Figure 12: The Comparison of the ‘Developed’ and ‘Developing’ Country

Within the table, the authors allocate ‘economic level’ to the first task the student has to address. This implies that the economic notion of ‘development’ is preferred above others. According to the texts and pictures above the table (See Figure 12), the student fills in the blanks on the left with all the positive meanings of words, while the right ones are composed of negative signifiers. In particular, relating to the line of ‘problems’, students’

concerns are unevenly reduced to cities in the ‘developing’ country. As a consequence, in the last line of solutions, the student’s eye can easily move from right problematic countries to left advanced ones, just the same as in Rostow’s (1960) argument concerning development.

This tendency can be identified in other parts of *World Geography* (Wi et al., 2014). In particular, in terms of ‘migration’ between countries, the authors also refer to the language of linear views of development history:

[In developing countries] the size of population migration into developed countries is increasing because of poverty, low wages and poor educational environments in their own countries. The phenomenon can cause to diminish the number of people at a productive age and as a result slow down industrial growth, which will not help to create new jobs in the future. For example, in the Philippines, the number of non-skilled and skilled labours who migrate into the ‘developed’ country, including doctors, nurses, scientists, accountants, information technician is growing now. This is because ‘push’ factors such as undeveloped politics, a lack of work and low wages are so influential. In addition, people in the Philippines have advantages for immigration because of the social system influenced by colonialism, such as good educational conditions and outstanding English language skills (p. 167).

Similarly to the former example, the language regarding international migration as an issue of development is encapsulated within the logic of Rostowian development. The authors explain that the main reason of people’s migration from the ‘developing’ to the ‘developed’ country is a result of the socio-economic gap between the two. Depending upon the criteria of wage, educational environment and politics in the ‘developed’ country, the authors argue that people choose migration. What is worse, by romanticising historical effects of colonialism in terms of English language and educational system in the Philippines, the authors give preference to peoples and places of the West or the ‘developed’ world. According to these instances, it is evident that the authors essentially adhere to the same idea of people needing to move from the ‘developing’ to the developed (Andreasson, 2005).

Many post-development scholars point out, however, that the linear notion of development is a Western totalising discourse (Escobar, 1995; Radcliffe, 2012). In other words, given that development has depended explicitly on one knowledge system, i.e. the Western discourse of economic development, it has led to “the marginalisation and disqualification of non-Western knowledge systems” (Escobar, 1995, p. 13). As a result,

there is little serious discussion as to whether Western developmentalism is really desirable or possible in different contexts, or whether we need to think about other alternatives towards or beyond traditional ideas of development (Andreasson, 2005, p. 977). These criticisms arise from Arthur Escobar's (1995) seminal work, *Encountering Development: the making and unmaking of the third world*. In this book, based upon the rise of social movements in Columbia, for instance, the ecological and women's movements, Escobar (ibid) has pushed for new ways of understanding, which decentralise Western ways of creating the world; namely "the making of development must start by examining local constructions, to the extent that they are the life and history of the people, that is, the conditions for and of change" (p. 98). Some argue that Escobar's ideas run the risk of assuming that all indigenous knowledge and movements are seen as given, benign and consensual entities (Briggs, 2005, p. 107). Nevertheless, his approach opens up a new space for recognising cultural, economic and social diversity in particular times and spaces regarding marginalised grassroots peoples' claims associated with development (Radcliffe, 2012, p. 241).

Poststructuralist scholars, relating to this, have demonstrated that grassroots definitions of development and how development should be achieved can vary greatly (Willis, 2014). For example, many indigenous people in the Andes share alternative world views about the relationship between human beings and nature; the progress of human life should not involve the destruction of the natural environment (ibid, p. 64). In terms of social development and welfare regimes, some states, such as Ecuador, have experimented with new ways of development rather than accepting linear notions of Western modernity. That is to say, unlike the stress on liberal individual rights and responsibilities in mainstream development discourse, the development agenda of 'Sumak Kawsay' (SK) in Ecuador, meaning 'living well', is conceptualised as "arising from the collective experience of the indigenous peoples and nationalities" (cited in Radcliffe, 2012, p. 242). SK publicise diverse Ecuadorian individual ways of life and their perceptions of the link between individual, society and nature by listening to indigenous peoples' claims. As a result, SK brings together "several strands of alternative development thinking in unique and locally meaningful configurations" (ibid, p. 243).

To sum up, the language regarding the notion of global 'development' in the *World Geography* textbook (Wi et al., 2014) intertwines closely with neoliberal or cosmopolitan

global citizenship. By legitimating ‘four’ certain ways of thinking about global ‘others’ as discussed above, the authors of the textbook attempt to pin down the following: that the world is categorised as either ‘developed’ or ‘developing’; that peoples and places in ‘developing’ countries are ‘back there’; that the Western world, including South Korea, is the standard or even superior entity leading the non-West, and that to close the gap between the two, the non-West should follow in the footsteps of the West. Admittedly, this textbook presupposes that individual peoples’ economic competences are prerequisite for global development, while political and social systems in the West (including South Korea) are the criteria for people’s wellbeing. These totalising significations and assumptions about global ‘others’ can be also identified in the reading of texts concerning the issue of ‘Fair Trade’ in the *World Geography* textbook as discussed below.

5.3.2 Fair Trade

Fair Trade was founded to “alleviate poverty and economic injustice through a market-based form of solidarity exchange” (Dolan, 2010, p. 33). The founding mission of Fair Trade, premised on ethics of care, aims to render “visible the exploitative social relations that underpin global capitalism and counter the alienation of individualist market relations through new networks of mutuality and reciprocity” (ibid, p. 41). According to the World Fair Trade Organisation (WFTO) (2014a):

Fair Trade is a trading partnership, based on dialogue, transparency and respect, that seeks greater equity in international trade. It contributes to sustainable development by offering better trading conditions to, and securing the rights of, marginalized producers and workers, especially in the South. [Fair Trade organisations] ... backed by consumers, are engaged actively in supporting producers, awareness raising and in campaigning for changes in the rules and practice of conventional international trade.

With regard to workers’ rights and liberty in the South, WFTO (2014b) embraces 10 expansive principles which Fair Trade organisations in the world must follow in their day-to-day work, for example, “creating opportunities for disadvantaged and marginalised producers; commitment to transparency and accountability and long-term trading partnerships; payment of fair wages; no child labour or forced labour; non-discrimination, gender equity and freedom of association” (Hutchens, 2010, p. 450). This implies that, by challenging the conditions and terms of international mainstream development, as Hutchens points out, Fair Trade has sought to extend “these rights to more marginal and

vulnerable groups, such as the disabled, ethnic minorities, migrants, the elderly and women by working directly with them on fair trade terms” (ibid). In this sense, as one of the discourses of post-development, the issue of Fair Trade engages closely with concerns about global ‘others’ basic rights and liberty.

Whilst the model has led to a social movement of impressive scale by emphasising consumer ethics of care for global ‘others’, many critics, however, point out that Fair Trade also includes many contradictions and complexities that we cannot disregard (Dolan, 2010; Goodman, 2010; Lyon, 2006). Coincidentally, the *World Geography* textbook (Wi et al., 2014) gives a limited introduction to Fair Trade as an alternative form of development. This last section shows that the language of Fair Trade in the *World Geography* textbook (ibid) self-deconstructs. As such, I witness three prominent themes as being complicit with Western totalising discourses of neoliberal or cosmopolitan global citizenship. Firstly, the dichotomies of consumer-producer, (North-South); secondly, the generalised ‘knowable’ and ‘authentic’ images about global ‘others’ and finally, a depoliticised ‘helping’ and ‘charity’ mentality.

5.3.2.1 The Dichotomy of Consumer-Producer and North-South

In terms of the subject of Fair Trade in the *World Geography* textbook (Wi et al., 2014), the first totalising theme relates to the dichotomies of the world which shape relations between ‘consumer-producer’ and ‘developed-developing’ countries. Similar to the examples in Section 5.3.1.1, the descriptions of Fair Trade in the textbook also rely on the binary of ‘developed’ and ‘developing’ countries. Furthermore, the category of ‘developed’ and ‘developing’ countries is juxtaposed with another totalising idea; namely ‘consumer’ and ‘producer’ countries. Regarding this, the example of the ‘Attending Fair Trade Movement’ (AFTM) in the *World Geography* textbook (ibid) shows how the peoples and places on a Fair Trade farm are depicted within these two categorisations:

[T]he importer in the advanced country has made a great deal of money by producing commercial crops in the undeveloped country. However, they have not paid suitable profits for the worker’s labours. To solve this problem, there have been discussions about how to develop a fair price market in which the worker in the developing country can get a proper benefit from their crops exported into the advanced one ... For people in the advanced country, it can be possible to buy a chocolate made with cocoa which is produced by reliable and credible farmers (ibid, p. 208).

In relation to the language signifying the background of Fair Trade, the *World Geography* textbook (Wi et al., 2014) does not problematise the distinction between ‘developed’ and ‘developing’ countries. That is, by relying on certain binary words, such as ‘advanced’ and ‘developing’ countries, the authors seem to consider the binary of ‘developed’ and ‘developing’ countries as a universal entity. In addition, the authors integrate the binary of ‘consumer’ and ‘producer’ into the category of ‘developed’ and ‘developing’ countries. Namely, the language of ‘buying’ is associated with the ‘developed’ country, while the words of ‘producing’ and ‘exporting’ are linked to the ‘developing’ country. This implies that the ‘developed’ country is signified as the active subject of ‘haves’ which import and consume commercial crops, while the ‘developing’ country is represented as the passive object of ‘have-nots’ which produce and export (McEwan, 2009, p. 135). Within the language concerning Fair Trade in the textbook, this double binary is taken for granted.

As McEwan (2009), Renard (2005) and Dolan (2005) point out, however, the language concerning Fair Trade cannot be regarded as a neutral given. Rather, it should be seen as discursive binary of ‘self’ and ‘other’, the ‘haves’ and the ‘have-nots’ and “Northern consumers and Southern producers” by the North (McEwan, 2009, p. 135). That is, by buying ethical products via Fair Trade, ‘wealthy’ consumers in ‘developed’ countries are assumed to immerse themselves in a world of fantasy towards global ‘others’, while workers are seen as achieving satisfaction (Dolan, 2005). Furthermore, ‘developing’ countries are imagined as backward and in need of salvation by ‘developed’ countries. Within this logic, there is little space for contradictions challenging the fixed boundaries.

With regard to the Fair Trade movement, however, there is a challenging case beyond this totalising double binary; namely the case of ‘producers’ in ‘developed’ countries or ‘consumers’ in ‘developing’ countries (Jackson et al., 2009). According to Jackson et al. (ibid), whilst Fair Trade provides peoples in ‘developing’ countries with opportunities for earning more money by selling commercial products to ‘developed’ countries, it can also impinge on farmers’ rights in ‘developed’ countries to produce products for local markets. While excluding the understanding of local and complex contexts in ‘developed’ or ‘developing’ countries, the language of Fair Trade in the textbook thus simply intensifies ‘self’ and ‘other’ distinctions by reminding students in ‘developed’ countries of their a-critical obligations to others in ‘developing’ countries.

5.3.2.2 The Generalised ‘Knowable’ Images of Global Others

Relating to the dichotomy of consumers in developed countries and producers in developing countries, the second theme to emerge from my deconstructive reading of the *World Geography* textbook (Wi et al., 2014) engages with generalised ‘knowable’ and ‘authentic’ images of global ‘others’ (Kothari, 2014; McEwan, 2009). As identified in Section 5.3.1.2, ‘developing’ countries are repetitively imagined as homogenous and steeped in backwardness, corruption and economic chaos (McEwan, *ibid*). That is, as Bankoff (2001) appropriately notes after Escobar (1995), regardless of the realities of historical experiences, socio-cultural contexts and political situations, peoples and places in ‘developing’ countries are reduced to a set of deficiencies, associated with “powerlessness, passivity, ignorance, hunger, illiteracy, neediness, oppression and inertia” (p. 23). This implies that global ‘others’ are represented as ‘knowable’ objects needing salvation by people’s benevolence in ‘developed’ countries.

In the textbook, the tendency to totalise global others as generalised ‘knowable’ and ‘authentic’ images can be easily identified in the figure and the descriptions concerning Fair Trade. According to AFTM in the *World Geography* textbook (Wi et al., 2014):

Through Fair Trade, the worker can get proper money with which they can invest social welfare or commercial products in their local area, which can lead to the improvement of local people’s wellbeing. For example, there is an agricultural cooperative which is composed of farmers producing cocoa in Ghana. The cooperative sold some of its cocoa through Fair Trade. Workers created more profits than other regions with which they could build a school for local children (p. 208).

The texts overemphasise the effects and justifications of the Fair Trade movement. According to these texts, students in South Korea, as Northern consumers, are encouraged to buy Fair Trade products. This is because by simply purchasing the Fair Trade products, South Korean students, as ethical consumers, it is implied, can deal fairly with the taken-for-granted ‘poor’ Southern producers (Griffiths, 2012). The extra benefits paid by South Korean students through Fair Trade are assumed to be invested for ‘poor’ farmers’, children’s, women’s or ethnic minorities’ wellbeing, such as building a school or enlarging women’s economic activities. Within the texts, while Fair Trade is taken for granted as an alternative economic initiative to a neoliberal world economic order for global ‘others’, similar to the discourse of Orientalism as discussed in Section 3.3.2, global ‘others’ on a Fair Trade farm are ironically represented as ‘passive’ objects, who

cannot do anything but wait for Northern consumers' intervention in the form of aid.

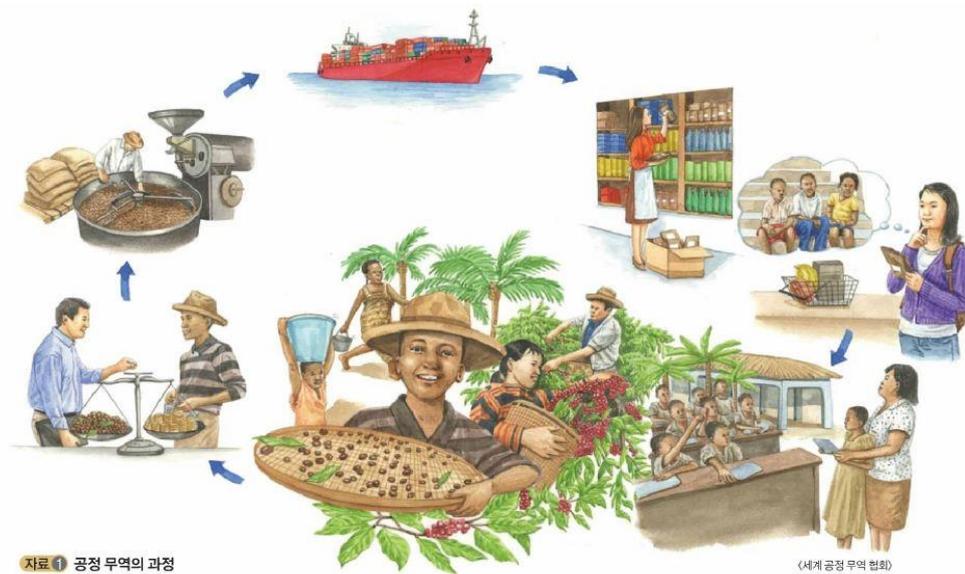


Figure 13: The Procedure of Fair Trade

These generalised images are strengthened through the depiction of the process of Fair Trade in the geography textbook. Figure 13 demonstrates the way in which the Northern consumer's participation in the Fair Trade movement leads to 'positive' effects on marginalised peoples, such as women, children or ethnic minorities working on a farm, in 'developing' countries. That is, by purchasing Fair Trade products, as noted above, the extra money paid by the consumers in 'developed' countries is assumed to be invested directly into the development of a better environment for children's education, women's equal empowerment or local farmers' economic independence. To emphasise these positive effects of Fair Trade, the author of this textbook allocates a magnified scene in the middle of diagram in which people in a Fair Trade farm are depicted as 'happy' workers and children study in schools.

Some critics question these generalised images of marginalised peoples in 'developing' countries (Bromley and Mackie, 2009; Hutchens, 2010). Bromley and Mackie's (ibid) empirical research with Peruvian street children, for instance, challenges these taken-for-granted negative images about 'marginalised' working children in 'developing' countries. According to their interviews, unlike in our prejudices about child labour, most children said that they enjoyed their work in terms of economic empowerment. Many children expressed their satisfaction about working on the streets because they earned pocket

money for accessing the internet, amusement parks and sweets. In addition, the children expressed a certain confidence and self-esteem because they had gained knowledge through their street trading skills; for instance, their knowledge of good trading places and the development of their language capacities (ibid, p. 155). Moreover, the authors observed that, through working on the street, “the children were acquiring useful life skills, not least by being socialised into the world of commerce” (ibid). According to Bromley and Mackie’s (2009) study, for Peruvian children, their work is regarded as being as important as studying knowledge at school. The argument for full time education for children in school in ‘developing’ countries, the authors argue, can be a danger and a threat to working children’s economic empowerment.

With regard to the generalised images of marginalised peoples in ‘developing’ countries, another instance is related to the issue of empowering women through Fair Trade (Hutchens, 2010). In general, Fair Trade organisations aim to promote “gender equity and women’s empowerment by protecting women from discrimination in the workplace as well as [encouraging] their inclusion or membership into producer cooperatives” (ibid, p. 451). This logic can be also identified from the depiction of the process of Fair Trade in the geography textbook. That is, as can be seen in Figure 13, women are represented as workers producing Fair Trade products alongside men. By depicting women as smiling producers, the *World Geography* textbook (Wi et al., 2014) encourages Korean students to accept a totalising idea that women’s rights are guaranteed by Fair Trade.

Hutchens (2010) questions, however, that Fair Trade has contributed to women’s economic empowerment and gender equity by referring to literatures regarding gender issues in Fair Trade. In spite of an explicit statement of Fair Trade’s support for women’s empowerment, research on the Fair Trade system demonstrates that “women’s employment in ‘developing’ countries has been confined to poorly paid, informal and labour-intensive production areas” (p. 450). In addition, most women have few opportunities to attend the process of decision-making in producer cooperatives in Fair Trade. Moreover, in spite of women’s heavy workloads, many Fair Trade payments go to a male head of household (p. 452). Although the textbook naturalises the idea that Southern women’s economic empowerment, as a knowable entity, is improved through Fair Trade, it does not show the realities of their lives in the South.

5.3.2.3 Depoliticised ‘Helping’ and ‘Charity’ Mentality

With the generalised image of peoples in ‘developing’ countries, another theme to emerge from my textual analysis is linked to ‘depoliticised helping and charity mentality’ towards global ‘others’ (Dolan, 2010; Griffiths, 2012). As noted above, Fair Trade is regarded as an alternative trade ethic to the existing unfair economic structure between countries driven by global capitalism. According to WFTO (2014a), the consumer’s choice of Fair Trade products in ‘developed’ countries is assumed to lead to improvement of the producer’s economic empowerment and participation in ‘developing’ countries. Furthermore, in the long run, it is believed that this change of consumption pattern will help to support more equal power relations between the North and South in the world (ibid). In order to fortify economic equality and justice in the world, Fair Trade organisations have advertised that the key to success is the Northern consumer’s active choice of Fair Trade products (Goodman, 2010).

This overemphasis on Northern consumption of Fair Trade products can be easily identified from the texts regarding the conceptualisation of Fair Trade in the *World Geography* textbook (Wi et al., 2014): “Fair Trade is a social movement which encourages consumers to provide a proper payment toward various products such as coffee, cocoa, tea, fruits, honey, wine and crafts” (p. 208). According to these texts, buying coffee, cocoa or tea which carry the Fair Trade mark is directly linked to increased benefits for Southern farmers. This assumption can be strengthened by a diagram explaining the Fair Trade procedure. Figure 13 depicts that, through Fair Trade, the producers in ‘developing’ countries can get diverse benefits, such as the increase of income and the expansion of education for children. The diagram also naturalises the idea that the process and the negotiation for Fair Trade is implemented by Northern people’s respect for workers in the South (Dolan, 2010, p. 33). According to the textbook, the system of Fair Trade is portrayed as unproblematic or ideal, therefore the most desirable work that South Korean students can do is reduced to buying Fair Trade products. In other words, the language of Fair Trade in the textbook emphasises South Korean students’ ‘helping’ and ‘charity’ mentality towards global ‘others’.

Many critics, such as Dolan (2010), Goodman (2010) and Griffiths (2012), argue that the subject of Fair Trade does not draw attention to other political and ethical issues beyond

consumption. They point out that Fair Trade renders North-South partnerships more virtual and depoliticised. In terms of a political issue, the foremost controversy engages closely with the question of who really benefits from Fair Trade (Griffiths, 2012; Johannessen and Wilhite, 2010). According to WFTO (2014b), Fair Trade's fundamental guarantee is a fair and stable price for Southern farmers. As Griffiths (2012) points out, Fair Trade organisations do not, however, reveal concrete information as to how much of the purported benefits reach the farmers in the South (p. 371). According to Griffiths (ibid), unlike our assumptions, a great deal of benefits from Fair Trade go to 'developed' countries for the purpose of Fair Trade organisations' administration and/or the development of Fair Trade criteria, not to individual farmers in 'developing' countries. Johannessen and Wilhite's (2010) study supports Griffiths' argument. According to them, within the South, "Fair Trade does not directly benefit the producer, but rather to the producer cooperative, or in many cases the national consortium of cooperatives" (p. 539). When considering that Fair Trade organisations do not control what the cooperatives do with the money, it is difficult to identify how much benefit is passed on from the cooperatives to individual farmers (Griffiths, 2012).

In terms of the criteria for Fair Trade, Fair Trade can also undermine farmers' wellbeing as workers in 'developing' countries (Griffiths, 2012). Fair Trade organisations impose environmental standards which cooperatives and farmers in the South should follow. According to WFTO (2014b):

Organisations which produce Fair Trade products maximize the use of raw materials from sustainably managed sources in their ranges, buying locally when possible. They use production technologies that seek to reduce energy consumption and where possible use renewable energy technologies that minimize greenhouse gas emissions. They seek to minimize the impact of their waste stream on the environment. Fair Trade agricultural commodity producers minimize their environmental impact, by using organic or low pesticide use production methods.

The emphasis on the product quality standards can be explicitly identified in the *World Geography* textbook (Wi et al., 2014): "For people in the advanced countries, it can be possible to buy chocolate which is produced by a reliable and credible farmer" (p. 208). The texts assume that the standard of quality products is the outcome of mutual consensus between workers in the South and the Fair Trade organisations in the North. In addition, the standard seems to prioritise Northern consumers' rights.

Renard (2005) points out, however, that the standards of quality set by Fair Trade organisations, such as organic farming or low pesticide use, cannot be regarded as “intrinsic food characteristics such as physical qualities including nutritional content and hygiene” (p. 421). Rather, they are enhanced through the incorporation of social values in ‘developed’ countries into products in ‘developing’ countries. According to Griffiths’ (2012) empirical studies, workers on a Fair Trade farm complained about the standards for Fair Trade imposed by Fair Trade organisations, for example no use of pesticides. This is because the standards do not consider the different climate, ecology and crops in ‘developing’ countries. Furthermore, the banning of pesticides also forces poor farmers to endure intense labour in hot and humid weather conditions (ibid, p. 369). When considering this harsh labour, driven by Fair Trade, it is difficult to depict Southern workers with smiling faces as depicted in the textbook.

In relation to an ethical issue, another controversy is that the beneficiaries of Fair Trade can cause economic inequity among farmers in the South (Griffiths, 2012). In general, in the competitive Fair Trade market in the world, importers in ‘developed’ countries buy products from the cooperatives which can provide the quality products and handle the paperwork for Fair Trade. Predictably, the competitive farmers in terms of health, skill and education are most likely to do this work. They also tend to be the richest. The cooperatives with these able farmers find it easier to meet the criteria of Fair Trade, such as the paperwork required and the investments involved. A farmer who does not want to trade through the cooperative is excluded (ibid, p. 364). These usually include older, unskilled or marginal farmers or those in geographically remote or ecologically marginal areas (ibid). As a result, unlike our belief about farmers’ economic empowerment in the South, the Fair Trade industry can cause the undermining of the wellbeing of the other farmers who do not work on Fair Trade farms (ibid, p. 366).

In short, the totalising language concerning the issue of Fair Trade in the geography textbook emphasises that the Fair Trade movement is an ‘ethical’ trade and that by purchasing Fair Trade products, South Korean students can ‘help’ ‘poor’ workers on farms in ‘developing’ countries. Within the logic embedded in the textbook, Korean students can become global citizens with ‘common’ humanity caring for global ‘others’ rights and liberty by consuming Fair Trade products. As Griffiths (2012) appropriately points out, however, the text concerning Fair Trade provides students with apolitical and

unethical spaces to “fantasise about Fair Trade” (p. 370). That is to say, by overemphasising the role of students as consumers, the texts on Fair Trade prevent them from considering not only the persistent unequal power relations between the North and the South, but also the diverse voices of marginalised people concerning their own rights and liberty. Although the textbook presupposes global ‘others’ on Fair Trade farms as knowable entities, it still embraces certain totalising language by the North.

5.4 Chapter Conclusions

In this chapter, I have demonstrated that my sample documents institute modern discourses of neoliberal or cosmopolitan global citizenship by legitimating certain ways of thinking at the same time as politically and ethically obscuring others. In relation to neoliberal global citizenship, I identified the curriculum policies uncritically presuppose ‘economic rationality’ and individual students’ ‘self-responsibility’ as global citizens. Reflecting these strategies, the geography textbook uncritically embraces binary thinking, linear notions of modernity and negative images concerning global ‘others’. Based upon these findings, I argued that documents naturalise a competitive global world driven by neoliberal economic order, while to survive in the face of fierce competition, every Korean student has a responsibility to cultivate economic knowledge and competences in order to become a skilled, competent, compliant and superior worker.

In terms of cosmopolitan global citizenship, this chapter has demonstrated that the sample policies apolitically and unethically involve the Western discourse of ‘common humanity’. The policies presuppose that South Koreans regard themselves as citizens of a world community based upon ‘common’ humanity. In response, I have identified that three main devices regarding global ‘others’, i.e. a generalised image, ethnocentric attitudes and charity mentality, underpin these cosmopolitan logics in the sample textbook. I argued that by considering social values in the ‘developed’ country, including South Korea, as a global ‘standard’, sample documents regard the human rights and liberty of global ‘others’ in ‘developing’ countries as undermined entities.

As noted in Chapter 1, students’ subjectivities towards global ‘others’, i.e. global citizenship, cannot be affected simply by curriculum policies and the geography textbook alone. Rather, depending upon geography professionals’ perceptions, experiences and

educational contexts around them, the notion of global citizenship can be differently constructed in the geography curriculum. As introduced in Section 1.4, my second research question is to investigate geography teachers', textbook authors' and textbook inspectors' perceptions and experiences regarding global citizenship in South Korea. Through interviews as my second method, I have attempted to reveal that geography professionals' diverse stories concerning global citizenship have been overlooked in the geography curriculum. In the next chapter, I will present the findings of my interview analysis.

CHAPTER 6: INTERVIEW ANALYSIS AND FINDINGS

6.1 Introduction

The purpose of this chapter is to present my analysis and interpretation of the interviews conducted with geography teachers, world geography textbook authors and inspectors. As introduced in Chapter 1, the study aims at investigating notions of global citizenship and justice in the secondary geography curriculum in South Korea. To achieve the aim, I developed my second research question as: ‘what are the geography teachers’, textbook authors’ and textbook inspectors’ perceptions and experiences regarding global citizenship in South Korea?’

To address this question, I conducted semi-structured interviews with 21 geography teachers, two world geography textbook authors and two world geography textbook inspectors regarding their perspectives on just global citizenship in South Korea. To conserve geography professionals’ various voices and at the same time simplify a large interview data set, I drew on Braun and Clarke’s (2006) thematic approach. As introduced in Section 4.4.2.9, their strategy provides a six-level analytical procedure: “familiarizing myself with my data by reading and re-reading them; generating initial codes in a systematic fashion; searching for themes by collating codes; reviewing themes and generating a thematic map of the analysis; defining and naming themes and producing the report” (ibid, p. 87). By analysing interviews scripts with reference to Braun and Clarke (2006), I investigated systematically and thoroughly geography professionals’ perceptions and experiences around the notion of global citizenship in the geography curriculum.

The chapter acts as a platform to listen to the voices of geography professionals concerning the notion of global citizenship. I present participants’ perspectives, values, emotions and suggestions in their own words with my interpretations and explanations of their ideas. All quotes are drawn from my transcripts in the form of codes and page numbers. They are organised in such a way that readers can recognise the category of respondent: geography teachers with the letter of ‘T’, geography textbook authors with

‘A’ and geography textbook inspectors with ‘I’ as appears in Appendix 4.

The chapter is divided into three main sections based upon three key themes emerging from the analysis: (1) ‘totalisation’; (2) ‘contextualisation’ and (3) ‘impotence’. In Section 6.2, I focus on how the dominant notions of modern global citizenship are embedded in geography professionals’ perceptions and experiences towards global ‘others’. Four themes emerge from my data: ‘superiority’, ‘adaptation’, ‘generalisation’ and ‘technocracy’. In terms of ‘superiority’, the section presents how most interviewees discursively disregard global ‘others’ and their differences based upon a ‘superior’ mentality. I subsequently show how deliberately my participants focus on certain economic competences and relevant knowledge to sustain the current superiority (‘adaptation’) while sustaining the idea of common humanity towards others (‘generalisation’). Relating to ‘technocracy’, I introduce the dominant charity mentality among geography professionals in my sample as a perceived solution towards a more just world.

In spite of the dominant discourse of modern global citizenship, however, some professionals expressed their hope for progressive global citizenship education. In this sense, in Section 6.3, I present some geography professionals’ different voices about global ‘others’. Three progressive themes of ‘ethicality’, ‘historicity’ and ‘politicisation’ emerge. In relation to ‘ethicality’, the section presents how the participants started to reflect on the diverse voices of global ‘others’. Regarding ‘historicity’, I introduce ways in which some geography professionals self-reflected on the need for historically contextualised understanding of global others in the geography curriculum. In terms of ‘politicisation’, the section finally shows some participants’ consideration of a progressive global citizenship disposition for students towards a more just global society.

While emphasising the need for progressive discourses of global citizenship, most geography professionals expressed their feelings of impotence around establishing a progressive global citizenship education. Section 6.4 engages closely with the ways in which structural barriers in the Korean educational system and in curriculum development could undermine the development of a progressive global citizenship education. Regarding this, three themes of impotence emerge: ‘control’, ‘network’ and ‘uncertainty’. In terms of ‘control’, the section demonstrates how the state-controlled

university entrance test, the commodified textbook publication industry and the state-guided textbook inspection service discourage geography professionals from challenging modern discourses of global citizenship. In addition, regarding ‘network’, I explore how the closed network within the geography education community undermines the possibilities of inventive thinking about global ‘others’. Considering these barriers, the section ends by showing the relationship between the interviewees’ low self-confidence and lack of interest in the progressive global citizenship education in relation to ‘uncertainty’.

6.2 Totalisation

As reviewed in Chapter 3, modern totalising versions of global citizenship, such as neoliberal or cosmopolitan global citizenship, emphasise the common humanity of liberty and rights amongst all worldwide (Ohmae, 1995; Osler and Starkey, 2005). This section focuses on how totalising notions of modern global citizenship circulate in geography professionals’ perceptions and experiences regarding global ‘others’. My interpretation of geography professionals’ dominant discourses around global citizenship arises from responses to my interview questions about participants’ preferred global issues, their experiences in the geography classroom and their interpretations and experiences around the topic of Fair Trade. In the responses to these questions, I particularly concentrated on how interviewees understand the world, what knowledge underpins their views towards the world and what responsibilities of global citizens they highlight in school geography. As a result, four sub-themes: ‘superiority’, ‘adaptation’, ‘generality’ and ‘technocracy’ emerged. In this section, I propose that these four themes are closely intertwined with totalising discourses of modern global citizenship. In the discussion of the first theme of ‘superiority’, I show that many of participants adhere to the discourse of neoliberal economic globalisation, which demonstrates a mentality of superiority on the part of South Korean towards global ‘others’.

6.2.1 Superiority

6.2.1.1 Economic Globalisation

As reviewed in Section 3.3, understanding the process of globalisation requires some

engagement with discourses concerning what a ‘global citizen’ is. Scholars who view globalisation as a neoliberal economic order associate a ‘global citizen’ with the neoliberal economic system (Ohmae, 1995), while critics of neoliberalism regard a global citizen as a person who challenges or rejects the dominant global capitalist system (Andreotti, 2006). Regarding this, all the participants of my study first of all took global changes into account by focusing on increasing interconnectedness or a global sense of space. Ellie said: “as you know, unlike in the past, with the help of networks, we can now know about real time events in other regions” (T11: p1). Furthermore, in relation to a global sense of space, many respondents recognised that their lives could not be confined to a certain territory; rather they should be considered on a global scale. Amilia remarked: “people in the contemporary world should have a global sense of space in which they should make a reasonable decision” (T02: p3).

In spite of the consideration of a globalised world, however, 12 geography professionals adhered to a totalising discourse of economic globalisation. As discussed in Section 3.2.2, the discourse of economic globalisation denotes that one nation’s economic activity cannot remain independent of other countries’ economic circumstances (Ohmae, 1995). This logic resonates in many of the participants’ experiences teaching school geography. Ellie shared her memory of teaching the concept of globalisation in her classroom:

In terms of globalisation, my lesson begins by exemplifying the former history of agricultural society of Korea. It was the time when a small number of people lived together. Although a person could make friends with others, they did not know about beyond their home town. By the way, today, with the help of growing interconnectedness by communication and transportation technologies, we get to know that goods traded with global others can make a profit with each other. Now, we are more and more dependent on global others. This helps to enlarge Korean students’ sense of time and space (T11: p2).

Within Ellie’s stories concerning the notion of globalisation, the progress of the world is linked to ‘economic development’ among others. In addition, as Ellie puts it, people of the world are represented as ones who can ‘benefit’ from economic globalisation. Relating to this, Joseph, explicitly expressed his support for the advantages of economic globalisation: “We cannot live in the world independently. I mean, we are beings in a globalised world, where all the countries can significantly help each other by increasing the transnational trade of goods and services” (T01: p1). Within many participants’ minds, the notion of globalisation seems to be simply reduced to not only an ‘economic’

discourse, but also a ‘good’ thing.

6.2.1.2 South Korea as a ‘Developed’ Country

The discourse favouring economic globalisation tends to unfold into the participants’ totalising idea of a ‘binary’ world. Based upon a country’s economic power and national competitiveness in the world, my participants categorised all the countries as either a ‘developed’ or a ‘developing’ country. All my interviewees except Jack consciously or unconsciously expressed a positive disposition towards binary ways of thinking about the world. In particular, when the participants dealt with the issue of economic development, the use of binary words was prominent. Megane, for example, said: “I think the producer is mainly from the undeveloped country” (T13: p5), while Raimond expressed that: “There can be the economic gap [sic] between the developed and the developing country” (T10: p1). Among the interviewees’ interpretations towards global ‘others’, the hierarchy of the ‘developed’ and the ‘developing’ country is embedded persistently and rigidly.

Totalising thoughts about ‘developed’ and ‘developing’ countries, however, are not confined to the usage of the words themselves. Rather, they tend to be encompassed within a ‘superior’ mentality of Koreans toward global ‘others’. This logic is similar to the Rostowian (1960) notion of economic development, as reviewed in Section 2.3.1; that is, since South Korea has ‘successfully’ followed in the footsteps of Western modernisation, it has improved its ‘poor’ political, economic and social status. As such, many participants of the study expressed their pride in being citizens of a ‘developed’ country. Relating to this, Evie said:

I showed disastrous news about African refugees’ death because of shipwreck in the middle of the Mediterranean Sea. Over 100 people hoping for freedom were dead without sufficient help from others. My students may feel awful as well. I said that, after this news, despite serious economic situations, Korea is a good country in which to live. My students may feel pride about Korea. I said Europe is wealthy, while Africa is poor ... due to illegal immigration [into Europe - GCK], African refugees did not get quick help or rescue from European countries, I said (T20:p8).

In the geography classroom, Evie might unconsciously have used the binary distinction between ‘developed’/‘developing’ countries as a device which strengthened students’ evaluation of South Korea as a ‘developed’ country. John even expressed his wish for a new geography textbook reflecting on the pride of South Korea above the West: “I wish

I had a world map where Korea is represented bigger than its real size. During teaching school Geography, I felt shame. This is because texts in the geography textbook seem to be affected by the ethics of a white person” (T21: p10). After the lesson, similar to how I witnessed the behaviour of Korean students towards a Mongolian student, as introduced in Chapter 1, I thought that many Korean students might feel ‘superiority’ as citizens of a ‘developed’ country.

6.2.1.3 Prejudice towards Global Others

This superior mentality towards global ‘others’ based upon economic status raises another issue of ‘prejudice towards global others’. 12 participants expressed that they had observed Korean people’s prejudices towards global ‘others’. According to the participants’ empirical stories, the causes of prejudice intertwined with colonial history, racism and/or economic status. While one respondent (T16: p2) pointed out that the issue of Korea’s colonial rule by Japan had led to biased views held by students about Japanese people, other respondents (T21: p2; T01: p3) raised the issue of Korean people favouring those of white Caucasian heritage. Of importance is that most responses regarding prejudice engaged closely with the issue of economic status. That is to say, some participants were concerned that Korean students seemed to equate themselves with white Caucasians based upon South Korea’s economic growth in the world. For the participants, white Caucasian heritage denotes citizens living in a ‘developed’ country. This identification can be easily witnessed in Lottie’s story:

I can find that in my classroom, many students tend to have prejudices about people. They think of the white Caucasian as superior to people in the undeveloped countries irrespective of their real abilities. I think my students should erase their biased images, especially against black people or people from Southeast Asia. Korean students tend to underestimate them. For Korean students, there is an ambivalent attitude toward peoples: namely, respect for white Caucasian or Americans, while underestimation of black or Chinese people (T12: p2).

In a sense, participants’ criticism against biased views seems ultimately to target students in South Korea. Some participants, however, confessed to the possibilities of their own unconscious prejudice towards global ‘others’. Jack, as a world geography textbook author, recalled his reminiscence about a black person: “I made a mistake to my black friend. Once, I screamed to him because I didn’t identify where he was at night ... I realized that I have a prejudice about black people” (A01: p2). Holly said that “When I

see white Caucasian, I assume that they have a good educational service in their country, they may be here to experience Korean culture ... However, I tend to see people from Southeast Asia or China as the opposite” (T18: p3).

This racial prejudice combined with the perceived economic status of the country of origin even led to an unexpected culture of concealing multicultural students’ identities in schools. Several participants, such as David and Lottie, raised this issue. David said: “This school was reluctant to uncover her [a student’s - GCK] identity and so were her parents. This is because other students may think negatively about her or discriminate against her” (T05: p5). Lottie had a similar experience: “She [a student - CGK] is reluctant to disclose her identity. Since she won a prize in the Second Language Speaking Competition organised by a university, I wanted her to be awarded the prize in front of many students. Unfortunately, she declined” (T12: p3). According to David and Lottie, racial prejudice on the grounds of a country’s economic status plays a role in not only influencing students’ evaluation of global ‘others’ as inferior entities, but also oppressing and concealing multicultural students’ identities. Unfortunately, due to prejudice towards global ‘others’, multicultural ‘others’, their differences seem to be seen as ‘pity’ or even ‘shame’, rather than ‘reciprocity’ in South Korea.

6.2.2. Adaptability

6.2.2.1 Economic Competence

South Korea’s assumed ‘economic superiority’ to other countries acts as a platform, upon which global ‘others’ are perceived. That is, many geography professionals in my study tend to categorise global ‘others’ into the binary of a ‘developed’ or a ‘developing’ country based upon their economic status. For my participants, South Korea was signified as a developed country, therefore how to sustain or improve South Korea’s current economic status as a ‘developed’ country seemed to be regarded as an important agenda item. As a result, they tended to focus on how Korean students could ‘adapt’ and ‘conform’ to today’s economically competitive world. Regarding this, Ellie said: “The point here is to earn a living. Not to be behind the times, students should understand the changes of the world ... I believe if only students have the ability to embrace change and adjust to the times, they will have a good life” (T11: p1).

16 of the geography professionals explicitly expressed the need for economic competences as the necessary dispositions of global citizens. The theme of economic competences is linked to the interview questions concerning participants' preferences for certain global issues in the geography curriculum. As responses to the questions, my participants noted that cultivating economic competences underpinned Korean students' wellbeing in the globalised world. Joseph, for example, said: "We are beings in a globalised world where the transnational trade of goods and services happens. So, if students can understand the globalised economic system, then they know about what's going on in the future ... which will help students live a happier life" (T01: p1). The need for students to adapt to economic globalisation can be also identified in Lilly's story: "I think my students should know about the current issue of the global economy. Today, since many people prioritise the economy, they tend to evaluate the status of Korea in terms of the network of the global economy. Without those understandings, we cannot predict our future exactly" (T17: p1). Lilly went further into the issue of whose standard the global economy should follow:

I think we can see the same life styles in Korea as global cities have. As time goes, life styles of London, New York and Tokyo will spread to Korean cities. So, we need to refer to global cities when we look at life in the world ... I think this issue [globalisation-GCK] can be beneficial because students cannot only consider future jobs, but also plan their future life style. This issue is linked to future oriented education (T17: p2).

Within Lilly's story, there seems to be a standardised order of economic globalisation to which all countries refer; namely those of London, New York and Tokyo. This implies that, if having knowledge or skills in accordance with developments in London, New York and Tokyo, South Korean students are assumed to not only survive in a competitive globalised world, but also to sustain South Korea's economic status as a 'developed' country.

My interviewees tended to incorporate the stress on economic competence in a globalised world into the need for certain knowledge about economic geography. In particular, as a means of economic survival in the world, many participants attempted to link geographical knowledge, such as MNCs, Free Trade Agreement (FTA) or migration, to students' future careers or jobs. Regarding the issue of FTA between South Korea and China, for example, Jasper said that the issue in the geography classroom could support students' corporate careers in the future: "If we teach this [knowledge about FTA - GCK]

to our students, they can use the knowledge in their corporate activities in China in the future. When students want to sell something, students may not be in trouble” (T03: p2).

The relationship between geographical knowledge and future employability can be also identified in other global issues in school Geography, such as global warming and migration. Josua applied the issue of global warming to students’ choice of future jobs. He expressed: “With the help of knowledge about global warming, students can choose their jobs. [laugh] ... some jobs in tourism or desalination industries are related to climate change” (T04: p1). The story of emphasising certain geographical knowledge concerning the world economy also resonates in Sam’s remark on the issue of migration. He expressed: “This issue [migration–GCK] can affect one nation’s diverse policies ... if students know about the tendency of population change in the future, then they can predict what to prepare for in terms of them getting a proper job” (T15: p1). Within many geography professionals’ minds, the issue of how to survive economically in a globalised world seems to be a top priority when teaching global issues.

According to my interviews, the emphasis on certain economic knowledge in school Geography intertwined with a gender issue. Depending upon the school context of gender, geography teachers drew on certain gendered geographical knowledge in their classroom. For instance, Peter, who worked at a boys’ high school, stressed global issues concerning world trade. He said: “I don’t know if it’s because I work at a boys’ high school but, many students in my school want to major in economics. So I try to deal with relevant issues in depth.” (T06: p2). Similarly to Peter, Lottie, who worked at a girls’ high school for two years, shared her experience of emphasising specific geographical knowledge for girls, such as tourism, NGOs and different languages in the world, in her classroom. In relation to issue of different languages, Lottie, for instance, firmly argued: “Since the girls tended to get involved in careers in foreign languages such as Spanish, Portuguese as well as English, they needed to learn geographical knowledge about relevant countries in more detail” (T12: p2). In the stories from Peter and Lottie, similar to Arnot’s (1997) arguments about ‘gendered citizenship’, the emphasis on economic competence in school geography unconsciously invites a gender bias.

6.2.3 Generalisation

6.2.3.1 Common Humanity

With the emphasis on economic globalisation and the need expressed by participants for students' economic competences, another theme that emerged from my interview analysis is related to a 'general sense of belonging together' in the world, namely 'common humanity'. As examined in Section 3.3.1.2, many cosmopolitan theorists presuppose that all people in the world have the right to common values of human beings (Nussbaum, 1994; Osler and Starkey, 2005). The cosmopolitan value of common humanity is therefore seen as an essential element of global citizenship (ibid). In my interviews, 18 participants in this study shared their preference for the cosmopolitan idea of common humanity. Daniel, for example, remarked: "A global citizen has to have ... a global mind, in other words, global etiquette, for instance that favours basic human rights ... Well, I think these are all the same but, to become a global citizen, people must have good values" (T09: p3).

My participants stressed that common humanity could act as a platform on which to overcome prejudice towards global 'others', but also could help people to participate in activities to promote the basic rights of those 'others'. Relating to the former, on the one hand, Jasmin said: "If we are global citizens, then, we should step outside of the box [ethnocentrism – GCK]. I mean, we need to cultivate a perspective which can understand the world with objective eyes towards other cultures. Rather than ethnocentrism, we need to see something under common humanity" (T07: p4). The emphasis on common humanity as a device eroding prejudice towards global others resonates in Jasper's story. He expressed: "We should not divide 'us' [South Koreans-GCK] and 'them' [global others-GCK] on the basis of race, ethnicity, religion, language and economic status. We all are the same human beings who live on the globe. Based on basic human rights, all the peoples' minimum wellbeing should be safeguarded" (T03: p6). In Jasper's remarks, basic human rights as common humanity seem to be regarded as a key solution to address the issue of biased views about global 'others'.

With regard to the latter, as a solution to support global 'others' basic human rights, my participants pointed out that the idea of common humanity helped to identify whether

global others' basic human rights were undermined or not. In their responses to the interview questions about the Fair Trade movement in the *World Geography* textbook (Wi et al., 2014), my participants raised the issue of the basic human right of education for children. While Sam said: "It says that some workers are picking coffee beans although they have to study at school" (T15: p5), William expressed: "This picture is fine to me but, the workers look very young, don't they? Children should get some benefits of education on the basis of fair distribution of returns" (T08: p5). In Sam and William's stories, based upon this idea of common humanity, the realities of children's labour were viewed as damaging to children's rights to be educated.

6.2.3.2 Knowable Global Others

In my data analysis, the stress on common humanity engages closely with another generalised theme of 'global others as knowable entities'. The existence of common humanity in the world itself presupposes that geography professionals have already had sufficient understanding of the diverse and complex contexts of global 'others'. As such, they believed that human beings were not different. 15 participants emphasised that school geography had played an important role in providing school students with comprehensive and generalised understanding of global 'others'. As discussed in Chapter 5, this logic reminds us of the 'Apollonian gaze' (Cosgrove, 2003); namely that just from the transmission of images of the planet earth from space, school geographers are believed to pull the diversity of life on earth into a 'mastering' view.

Reflecting those beliefs, many respondents highlighted that school geography could be a container which included various contexts relating to global 'others'. This perspective was identified by several interviewees. Amillia, for instance, said: "I think school geography more directly deals with space compared to other disciplines. Other school subjects regard it as a simple example but, for school geography, a space is used as a fundamental device for students to enlarge their thoughts" (T02: p3). Ellie expressed: "School geography deals with both time and space ... Of course, there are some school subjects about time and people but, geography is the only one that focuses on human spaces in which students can understand the relationship between spaces and human activities and change" (T11: p3). According to Amilia and Ellie, since school geography deals with a space in which human beings live, students in the geography classroom are

assumed to deeply understand or respect global ‘others’.

In terms of a container embracing diverse contexts, my respondents, such as Joseph and Jasper, regarded interdisciplinary characteristics as one powerful strength of school geography. That is to say that school geography provides opportunities for viewing global issues from different perspectives. Joseph, for example, said: “Through school geography, students can learn geographical knowledge about the environment, economy, culture, population and city. This means that students have the opportunity of seeing the world from various viewpoints” (T01: p3). The emphasis on the interdisciplinary experience resonates in the story by Jasper:

School geography is a general subject with the properties of social science, natural science and humanities. School geography is not for academic students, but for high school students. With interdisciplinary views, students can see an issue through societal, economic or other perspectives. They can see local conflicts in the Middle East with economic, historical and religious views. I think school geography can only do this job at schools. Some people blame geography because of its superficial knowledge but, considering the purpose of high school education, this subject can be the best. We do not teach subjects to our students to cultivate mathematicians or scientists only. I hope school geography can play a core role for global citizenship education compared to other subjects (T03: pp 6-7).

Within Jasper’s story, integrated views combined with different thematic geographies play a core role through which global ‘others’ with diverse and complex backgrounds can be understood thoroughly. As such, based upon the notion of common humanity noted above, students are supposed to find out the contexts which obstruct the achievement of basic human rights for global ‘others’. For my participants, it seems to be through a geographical window that South Korean students can identify and understand global ‘others’ realities sufficiently and thoroughly in the classroom.

6.2.4 Technocracy

The theme of ‘technocracy’ engages closely with the ways in which my participants practiced their responsibilities of global citizenship towards global ‘others’ in the geography curriculum. As witnessed above, my participants regarded school geography’s interdisciplinary approach towards the world as a window through which diverse contexts are uncovered. As such, they shared the idea that based upon geographical knowledge about the world, school students will be concerned about or even attend to more just

activities which underpin global ‘others’ basic human rights.

6.2.4.1 Charity Mentality

In my study, respondents tended to focus on ‘charity mentality’ as a unilinear solution to guarantee basic human rights and liberty for global ‘others’. The theme of charity mentality towards global ‘others’ emerged mainly from the interview questions concerning the participants’ views about the issue of Fair Trade in the *World Geography* textbook (Wi et al., 2014). As examined in Chapter 5, as an alternative discourse to Rostowian developmentalism, the Fair Trade movement engages closely with people’s concerns with regard to the basic rights and liberty of global ‘others’ as workers. Unlike the mainstream discourse of development, the Fair Trade movement has sought to “extend workers’ rights to more marginal and vulnerable groups, such as the disabled, ethnic minorities or migrants by working directly with them on Fair Trade terms” (Hutchens, 2010, p. 450). As such, the issue of Fair Trade has recently been regarded as a meaningful global issue for encouraging students to consider global ‘others’ in school geography (Cho, 2013).

Based upon the *World Geography* textbook (Wi et al., 2014), Baker, who wrote the section on Fair Trade, explained his intention of writing about Fair Trade: “Students can get a chance to think about capitalist exploitation against native workers in a coffee farm ... When they become an adult working at a trading company, NGO or MNCs, students will consider this issue better. This is the value of this chapter” (A02: p9). In accordance with the author’s intention, 18 of the interviewees focused on the positive effects of the Fair Trade movement. Joseph, for instance, explicitly pointed out: “The advantage of Fair Trade is that reasonable profits go to the worker. For a long time, the worker’s labour was underestimated. Through Fair Trade, the increased profits will be used for the worker’s wellbeing. In return, people can get educational service and hope” (T01: p5). Positive views on Fair Trade can be also identified in Peter’s story:

Since I have some background knowledge about Fair Trade, I can tell you about the people depicted on this diagram. This person works at a coffee farm with great hope. For people on this diagram, coffee is the last hope. The scale shows the balance. One is a native from ... well I think this is from Southeast Asia, the other is from multinational corporations. A person displays a coffee in the ‘Beautiful Shop’ [Fair Trade shop – GCK]. If I buy this product by Fair Trade, then native children will have

hope: if a Korean student buys a coffee, girls in Africa can study and experience something at school (T06: p5).

According to Joseph and Peter, Fair Trade is seen as a movement that can contribute to providing producers and workers, particularly in ‘developing’ countries, with better trading conditions and secure their basic human rights accordingly.

With their positive interpretations of the effects of the Fair Trade movement, many respondents tended to regard workers on a farm as marginalised entities who wait for support and aid. As reviewed in Chapter 5, this representation of global others as ‘needy’ people is similar to that provided by the World Fair Trade Organisation in 2014. Aron’s remarks are similar to this interpretation: “Maybe, they [workers - GCK] are from Ethiopia in Africa. I can see a poor educational environment. Well, this person is now smiling... um... undoubtedly, people in tropical regions are optimistic, aren’t they? They do not recognise the fact that they are treated unfairly” (T19: p5). Within Aron’s stories, workers and producers in Ethiopia were represented as optimistic people, but too passive to cope with the problem of the unequal relationships in world trade. As such, it is only through aid via the Fair Trade movement that workers in ‘developing’ countries are assumed to be able to improve their lives as human beings. In a sense, the movement of Fair Trade is a taken-for-granted solution towards achieving a more just way of trading.

Reflecting negative views about workers in developing’ countries, my participants considered students’ voluntary behaviours of purchasing Fair Trade products as a just practice of guaranteeing workers’ basic human rights. Ellie, for example, anticipated: “I want my students to believe that if they buy a Fair Trade product, they can attend [sic] and support a fairer distribution ... my lesson can lead to supporting Fair Trade. My students will buy Fair Trade products and recommend this to other people” (T11: p5). David pointed out that buying Fair Trade products can improve people’s wellbeing in ‘developing’ countries: “This movement is related to caring and sharing. There are many ‘poor’ people who suffer from labour exploitation in the world. Their human rights are not guaranteed. By Fair Trade, we can give some help to them” (T05: p7). As a result of participating in the Fair Trade movement, many participants, such as Holly and Peter, undoubtedly expressed feelings or emotions of satisfaction, self-pride or tranquillity (T06: p5; T18: p7).

6.2.4.2 Given Solutions

In terms of curriculum thinking, several geography teachers in this study expressed their preference for ‘technical curriculum thinking’ when teaching the issue of Fair Trade. As examined in Section 3.4.1, the dominant process of curriculum development in South Korea follows rational and linear stages: educational objectives; selection of the learning experience; organisation of the learning experience and evaluation (Tyler, 1949). Among these, educational objectives, as a key principle, act as criteria not only for formulating curriculum goals and developing the curriculum, but also for the evaluation of educational practices. Setting the objective that the Fair Trade movement could result in a fairer world of development among countries, most geography professionals focused on how to ‘deliver’ the advantages of the Fair Trade movement effectively; that is to say, the meaning, background and intentions of Fair Trade. This linear approach can be identified in David’s thinking about the development of the curriculum: “How about students should explain the notion of Fair Trade, as students do not know about this movement. Then, students need to explain the process of Fair Trade ... So, how about students should understand the meaning of Fair Trade by consuming Fair Trade products” (T05: p8).

In terms of teaching method, Joseph expressed his preferred way of teaching students about the notion of Fair Trade: “The teaching method is the teacher-centred approach. If possible, I want to change this lesson into an enquiry based lesson. By using a worksheet about the process of Fair Trade, students can understand the process and the effect of Fair Trade” (T01: p5). In the lesson on Fair Trade, although many geography teachers, including David and Joseph, used or hoped to use diverse teaching methods such as enquiry, discussion or debate, they tend to take the given objectives of the lesson for granted: that is, the Fair Trade movement is a ‘just’ way of trading. From my interviews, teachers were depicted as ‘technicians’ and students similar to programmed robots (Cornbleth, 1990). That is, since the educational objective of Fair Trade is regarded as an educational ideal, the teacher’s role is to efficiently deliver that given knowledge, whilst the students’ role is to receive that knowledge and subsequently buy Fair Trade products.

Some participants, such as Daniel and George, expressed their respect for students’ choice of products as consumers. Daniel pointed out the importance of the consumer’s rights to choose products:

The outcomes of this lesson will vary. Some students may automatically believe that Fair Trade is the best. For them, Starbucks can be regarded as a badly-behaved company. Others do not stick to Fair Trade coffee: double-dealing. I cannot encourage my students to only buy Fair Trade coffee. I will just mention that we need to buy coffee just after thinking about the complex process of producing coffee. I don't want to control my students' behaviour (T09: p5).

The consideration of students' rights as consumers was embedded in George's remark. He expressed: "Students might be encouraged to buy Fair Trade products. I hope they accept my lessons well. But, if their final decision is to have a Starbucks coffee, I cannot control their decision. I should not force them to change their values" (T14: p7). For Daniel and George, the educational objective emphasising the Fair Trade movement looks like a flexible, rather than a pre-set entity, because they respected students' choices of products. Similarly to David and Joseph, however, by adhering to this supposed given knowledge, they do not open the space for the incoming of other voices about Fair Trade.

To sum up, in relation to my research aim and Research Question 2, I witnessed explicitly that geography professionals' perceptions towards global 'others' engage closely with modern discourses of 'neoliberal' or 'cosmopolitan' global citizenship. In the former case, by clinging to a discourse of economic globalisation, my respondents uncritically divided the world into 'developed' and 'developing' countries. They explicitly regarded themselves as citizens in 'developed' countries (superiority). To sustain or improve the current status of superior citizens, many geography professionals focused on the links between economic knowledge and skills in the school geography curriculum (adaptability). In the latter case, many interviewees expressed their preference for the idea of common humanity (generalisation). They presupposed that all the people in the world have the right to common values as human beings. They regarded geography as not only a subject providing students with integrated spatial knowledge concerning global 'others' diverse and complex contexts, but also a neutral 'truth'. As such, most geography professionals expressed a charity mentality towards global 'others' as a unilinear solution to guarantee theirs and others' basic rights and liberty as human beings (technocracy). In spite of the dominance of totalising discourses of modern global citizenship, however, as my interviews moved forward, some participants expressed ideas about progressive global citizenship. In the next section, I introduce the space for progressive voices regarding global citizenship.

6.3 Contextualisation

As reviewed in Section 3.3.2, progressive versions of global citizenship, such as postcolonial or poststructural global citizenship, emphasise the need to challenge or resist totalising knowledge constituting our imaginings of global ‘others’ which currently underpin modern notions of global citizenship. This section focuses on how totalising notions of modern global citizenship can start to be challenged by some geography professionals’ considerations of the different contexts of global ‘others’. Several progressive views against totalising discourses of global citizenship started to emerge from my interview questions about geography professionals’ perceptions and experience around contemporary global issues. Regarding the issue of Fair Trade in particular, I witnessed that during the interviews, geography teachers and textbook authors began to problematise their own totalising perceptions about global ‘others’. As a result, three sub-themes of ‘historicity’, ‘politicisation’, and ‘ethicality’ emerged. In this study, I propose that the three sub-themes are linked to the contextualised understandings of global ‘others’. Regarding the first theme, ‘historicity’, I show that my participants problematised their knowledge and understanding of global others within a Western framework.

6.3.1 Historicity

The theme of ‘historicity’ is linked to the ways in which my participants interrogated or resisted the complicit relationship between Western representations of the non-West in the geography curriculum and colonialism. As reviewed in Section 3.3.2.1, postcolonial theorists indicate the knowledge and understanding of others can be hampered or even distorted by people’s socially constructed imaginations towards them within the Western discursive framework (Jazeel, 2012b; McEwan, 2009). They point out the social construction of Eurocentric knowledge can lead to us holding static ideas about global others (Jazeel, *ibid*). Jasmin’s observation of her students attending the *Cross Cultural Awareness Programme* (CCAP) underpins this issue: “Students have double standards towards foreigners. When a presenter was from the West, my students expressed cheering. However, in spite of being wealthy, a presenter from Myanmar did not get good responses. I think Korean students see global others on the basis of economic development” (T07: p7).

John argued that the world geography textbook in South Korea could play a role in strengthening Westernised knowledge and understanding of the non-West:

During teaching school Geography, I felt shame. This is because texts in the geography textbook seem to be affected by the ethics of white discourse. Relating to plantations, the textbook says a plantation is a type of mass production system with the combination of skills by the West and labour by natives. In fact, plantations originate from exploitation by the West. With regard to population movement by colonialism, textbooks describe the process superficially. However, no books deal with different voices of Indians in the US, Aborigines in Australia. They were not the winners in history. So, their voices are alienated in textbooks. In this sense, the curriculum needs to consider different voices from other countries: people in Southeast Asia should speak out their voices in geography textbooks in Korea. In spite of having a colonial history in the past, we Koreans are now writing geography textbooks through the perspectives of the West (T21: p10).

John pointed out that the representation of the concept of ‘plantation’ in the geography textbook engaged in preserving the Western theoretical framework towards global ‘others’. This is because, while simply providing limited knowledge about the meaning or the system of plantation, the geography textbook conceals that the contemporary system of plantation is directly linked to the ‘colonial exploitative history’ by the West. John was worried that, through the Western-biased representations of others, students could unfairly lose the opportunity to listen to the realities and voices of global ‘others’ in (post)colonial history.

These criticisms against Eurocentric representations can be also identified in stories concerning the issue of Fair Trade. With regard to the picture depicting smiling workers on a Fair Trade farm, Jasmin said: “I wonder why the workers can smile in spite of their labour ... This diagram was made by authors in consumer countries, not from the workers’ position. I do not feel that the workers’ lives would be improved by Fair Trade” (T07: p6). In the geography textbook, Fair Trade is represented as a movement which extends workers’ rights by working with them on Fair Trade terms. Jasmin criticised, however, the idea that workers on a Fair Trade farm were distorted by a Western frame of development. She recognised that the workers, regardless of their different trajectories of development history, were being treated as totalised entities waiting for Western aid.

6.3.2 Politicisation

The theme of ‘politicisation’ engages closely with my participants’ endeavours to

challenge the totalising knowledge constituting our imaginings of global ‘others’ in the geography curriculum. As my interviews progressed, some participants began to think outside totalising structures about global ‘others’ to open the passage towards the incoming of the ‘other’. In my study, the challenge against Western representations of global ‘others’ in the geography textbook opened up a new space for the incoming of unforeseen ‘others’. In particular, as responses to the questions about the possible disadvantages of the Fair Trade movement, some interviewees began to realise that the meanings of the word ‘fair’ were unstable. Regarding this, Holly expressed her distrust of the idea of ‘fairness’ in Fair Trade: “The worker’s benefit is really small in spite of Fair Trade. When I taught this issue, I sneered and doubted ‘is this really fair?’ we can give more profits to the producer ... The diagram in this textbook says that the ratio of producer’s profit is only six percent. It’s too small” (T18: pp 6-7).

Holly’s interrogation of Fair Trade resonates in John’s story:

Although Fair Trade workers can earn more money than those working on plantations, the amount of money itself for workers is very small. I knew this factual information from a documentary film called ‘A Present by Himalaya’ where workers by Fair Trade were smiling because they could get more money. However, I feel that they still have to work very hard. Does Fair Trade give great profits to them? Of course, I agree that the workers’ profit increases from 10% of benefits to 50%. If they sell coffee directly to consumers, then they can get 100% of benefits. In Korea, as you know, many farmers are now selling their products to the people in cities to get more money. They just cut out the middle men. On the contrary, workers in the diagram are just producing, not selling. So, there must be some limits of profits for them. This issue is linked to the unequal structural problem of trade. Personally I have strong suspicions about that. The companies do not open and share the data of their actual benefits. Maybe, Fair Trade can be used for company’s marketing (T21: p6).

While Holly doubted whether 6% of benefits could be a fair reward for the workers’ labour, John raised the issue of ‘structural’ problems embedded within contemporary systems of Fair Trade. That is, although Fair Trade organisations and companies propagate the message that they secure growing benefits for workers in ‘developing’ countries, according to John, it is difficult to identify how much money the worker earns in reality.

As part of the denial of the problem of totalising knowledge of Fair Trade, some geography professionals focused on individual workers’ lives in ‘developing’ countries. William raised the issue that the increasing profit through Fair Trade could rather enlarge

the gap between the rich and the poor in the ‘developing’ country: “I guess the income gap within a producing country will widen further. I mean, between a farm by Fair Trade and that by non-Fair Trade. As a result, there will be economic gap among farmers. Then, living conditions among people may be very different” (T08: p5). Meanwhile, with regard to children’s rights to be educated, Holly expressed opposition to the logic of Fair Trade organisations: “I did not visit Columbia but, the children in rural areas may be happy, only if they can work with their family or friends in a coffee farm” (T18: p6). While Fair Trade initiatives argue that public education should be considered as a basic human right, Holly’s remarks show that the happiness of working children could not be defined by a totalising idea of common humanity

6.3.3 Ethicality

The theme of ‘ethicality’ is linked to the need for spaces in which teachers and students can learn through others’ voices in order to overcome their prejudices. As witnessed above in my interviews, some geography professionals interrogated and critiqued the totalising representations of global ‘others’ in the geography curriculum; for example, they problematised or even challenged taken-for-granted notions about Fair Trade. As such, they identified a new space for unforeseen ‘others’, such as working children or non-Fair Trade labourers. Through interviews, my participants began to realise that other (working children or non-Fair Trade labourers, for example) voices had been marginalised by Western totalising knowledge in the geography curriculum. As a result, many geography professionals, such as Jasmin and John, stressed that it is necessary to reflect on their voices in order to acquire more just knowledge and understanding of global ‘others’.

The theme of ‘ethicality’ emerged from the interview questions in terms of either the assumption of the multicultural geography classroom or of my participants’ experiences regarding contemporary global issues. As responses to these questions, my participants stressed that the experiences of listening to voices from not only ‘multicultural others’, but also ‘Korean students’ was helpful in recognising and respecting one another. With regard to the voices of multicultural ‘others’, unlike most schools in my study, Jasmin’s high school has held diverse global learning programmes such as the *Cross Cultural Awareness Programme (CCAP)* and the *Invitation Programme of Sisterhood Relationship School (IPSRS)* (Figure 6). Jasmin introduced the CCAP in her school:

In my school, there is a special programme called the Cross Cultural Awareness Programme in which people from different countries like Uzbekistan are invited to have one hour lectures to our students ... the presenters prepare for many things. Some people carried on teaching material like maps or hats from their home countries. I can remember that, in a lesson, the two presenters showed us their traditional folk dance in the classroom. I realized that their lessons were very different from knowledge in world geography textbooks ... The students attended were curious about that 'I didn't know that'. Their traditional costumes made of silk were very beautiful. My students had fun. Formerly, this programme was implemented by the UNESCO. I think this is really appropriate for world geography lessons. So, this school attended this programme. I know that there have been over twenty lessons including Pakistan, Japan and the Philippines etc. I think the CCAP continues at the moment, which is mainly by the UNESCO club (T07: pp3-4).

According to Jasmin, the CCAP has been used as a platform from which Korean students can overcome their prejudices towards global 'others'. That is to say, by listening to multicultural others' authentic voices, Korean students have the opportunity to construct contextualised knowledge about others. In spite of limited time and space and the confined knowledge of others respectively, Jasmin evaluated that the CCAP led to Korean students' familiarity with global 'others' and at the same time better understanding of their cultures. Similar to M. Kim's (2013) hasty interpretations about the voices of the Rwandan Embassy in Section 3.6.2, Jasmin ignored the units of the CCAP focusing on certain 'exotic' and 'uncivilised' characteristics of other countries and peoples, while ethically and politically marginalising the realities of global 'others' and their differences.

In terms of the assumption of teaching Fair Trade in the multicultural geography classroom, while some participants expressed their indifference to the context, others shared the idea that the authentic voices of multicultural students could underpin more just knowledge and understanding of others. Relating to the former, as examined in Section 6.2.3, some geography professionals took for granted the representations of others regarding Fair Trade. John said that "I will tell the issue honestly and objectively. You can see many products from your country. Many people in your country are suffering from hard work for little money. I know you can have a feeling of resentment but, this is a reality" (T21: pp8-9). Amilia suggested a blueprint for how multicultural students should engage in the Fair Trade movement in their home countries: "I would like to say if you become a Ghanaian intellectual, then you will change a farmer's poor working conditions. Or else, when you become a reporter, then you can reveal the world of a farmer's reality" (T02: p5).

With regard to the latter issue of considering the need for empirical voices from multicultural students, some participants stressed that geography teachers should suspend their judgement towards others: namely, teachers' own interpretations about Fair Trade should be suspended. This is because, as Holly said, geography teachers can hold some prejudice towards others by which multicultural students may be deeply wounded: "Well, I can feel confused. The student may get hurt. He or she can be seen as a needy person coming from a poor country" (T18: p9). Megane raised the need for a space in which multicultural students' voices could be shared in the classroom:

Of course, it may be possible for some students to blame others at the beginning of my lesson. However, I believe that if students consider others, then this lesson will be really good. This is because multicultural students know their countries' situation better than anyone else. They can indicate Korean students' false arguments in the classroom. Maybe, Korean students cannot but consider multicultural students' different contexts without hurting their pride. Without the understanding of multicultural students' contexts, it's difficult to continue the conversation. I think students feel these things in the process of dialogue (T13: pp6-7).

Participants' stress on others' voices is not confined to multicultural students. According to my interviewees, the dialogue between Korean students can become a catalyst for promoting a more just understanding of global 'others'. With regard to the issue of Fair Trade, Holly emphasised that individual students needed to share their own interpretations with other colleagues in the geography classroom: "If possible, students can investigate a Fair Trade company individually, focusing on whether the company actually attends to Fair Trade. Then, based upon their assignments, each student can share their ideas of Fair Trade" (T18: p7). Regarding this, some participants, such as John and Lottie, suggested that the debate on Fair Trade could provide students with the opportunity to put themselves in another person's situation.

In short, in relation to my second research question, some respondents explicitly started to consider progressive versions of global citizenship towards global 'others' emphasising our political and ethical responsibilities to challenge the knowledge constituting our imaginings of global 'others'. In terms of the politics, some interviewees started to criticise and challenge the existing problems of inequalities between 'developed' and 'developing' countries. In relation to the 'ethics', some geography professionals began to deliberate the importance of reflecting on and listening to students with different backgrounds in the classroom. Furthermore, they reflexively evaluated on the fact that

their subjectivity towards global ‘others’ could be dominated by the Western theoretical framework. Through a political and ethical consideration of others, through interviews, my participants started to consider the marginalised ‘other’ in the geography curriculum.

6.4 Impotence

In the preceding pages, I have presented the progressive perceptions and experiences of some participants regarding the notion of global citizenship. In this section, I focus on the ways in which structural constraints in the Korean educational system and curriculum development negatively influence the development of progressive global citizenship education. Views about the barriers emerged from my interview questions concerning the difficulties of teaching global issues better and in more depth at school and recommendations for the development of a secondary geography curriculum for global citizenship education. As responses to these questions, three themes emerged: ‘control’, ‘network’ and ‘uncertainty’. In this section, I suggest that these three themes engage closely with geography professionals’ feelings of impotence about implementing progressive global citizenship education in school geography. In the first section ‘control’, I show how the state-controlled university entrance test, the commodified textbook publication industry and the state-guided textbook inspection service discourage geography professionals from challenging modern global citizenship.

6.4.1 Control

6.4.1.1 College Scholastic Ability Test (CSAT)

All the geography teachers and textbook authors of this study explicitly remarked that teaching for the College Scholastic Ability Test (CSAT) was the root of the impediment to the implementation progressive versions of global citizenship education in the geography classroom. As explained in Chapter 2, under the umbrella of neoliberal logic, since the 1990s, Korean society has a high regard for competitive education. Many Koreans regard a good university degree as a platform to improve an individual’s socio-economic status in a global society. Many students and their parents and educational practitioners take for granted that high level performance in the CSAT is a point of accountability for every teacher and school (Yoo, 2009; Chung and Baek, 2011). In this

context, to promote competitiveness, educational authorities implemented neoliberal measures, such as students' free choice of schools, the disclosure of every school's performance and teacher evaluation by students' performance. This implies that in spite of the emphasis on global citizenship education as a new educational agenda in the 2009 NCR, the key to success or failure of the agenda is directly governed by the CSAT.

Reflecting these educational contexts in South Korea, many participants unveiled their practical experiences of adhering to the CSAT requirements in the geography classroom. This can be identified in Evie's story of teaching the concept of FTA: "I don't talk about sensitive and controversial things about FTA because they are not dealt in the CSAT examination. All the issues were taught superficially" (T20: p5). Raimond pointed out that the CSAT examination, emphasising just 'one truth', prevents geography teachers from teaching the global issue deeply: "Students want to know about a clear answer. So, if I introduce various perspectives about Fair Trade, my students can feel confused. So, I will teach geographical knowledge only suggested in geography textbooks. I won't consider other voices about global issues in my classroom" (T10: p5). According to Evie and Raimond, the CSAT greatly controls the direction and the contents of teaching global issues in the geography classroom and at the same time obscuring others.

In relation to teacher and school evaluation, the stress on 'performance' in the CSAT even leads to inappropriate execution of the geography curriculum in school by geography teachers. In a few private high schools, for example, to survive in the competition among schools, some teacher participants deliberately teach the subject of Korean geography in world geography lessons. This is because due to the high number of applicants for Korean geography, my participants in those schools considered that it was relatively easy for their student to achieve higher grades in Korean geography than in world geography in the CSAT. This issue can be identified in Lilly's story:

In spite of supervision by local authorities, I said to my head teacher that I would be responsible for teaching Korean geography in world geography times. To be honest, if I teach world geography in Year Three, then students study Korean geography only once in Year One before the CSAT. However, if I teach Korean geography in the world geography classroom, students can study Korean geography twice. So, students can study Korean geography repeatedly, which can help to students to get a high score in the CSAT. In my early career times, I wanted to teach world geography but, as time goes, I cannot but consider students' needs for high scores in the CSAT. Moreover, I'm now a head of department who is responsible for students' performance.

Practically, many students in my school have got the highest grade in Korean geography the CSAT for several years. So, I have a burden to sustain the reputation. That's why I cannot teach world geography in my classroom (T17: p4).

Despite favouring global citizenship education through world geography, under the pressure of high performance in relation to teacher and school evaluation, Lilly consciously and deliberately abandoned the opportunity of focusing her teaching on global citizenship in the world geography classroom.

Adhering to the CSAT is not confined to the issue of geography teachers' choice of geographical topic in the classroom. The CSAT, emphasising students' capabilities of literacy, numeracy and science, tends to deprive students of the chance of learning global citizenship through world geography. As explained in Section 2.5, in order to enter the university, students select certain key subjects, such as Korean language, English, Mathematics. As a result, world geography as an optional subject is eliminated or minimised in the school curriculum by head teachers and other subject teachers. Josua's story introduces the current weak status of world geography:

As you know, students can choose school subjects now. Many students tend to be interested in subjects in which they can easily get good grades. As a result, they do not have a chance of thinking about their role as global citizens. I think this is a really practical issue for our students ... Not to mention students in the science course, even those taking the liberal arts have little interest in world geography ... In my school, [the subject of-GCK] 'Society' will be eliminated from the school curriculum next year. Then, my students will not have any chance of learning about global others at school. I think this is really a serious problem that this school has now (T04:p6).

According to Josua's story, in the South Korean educational system, the CSAT powerfully determines not only the scope of knowledge within a certain school subject, but also the destiny of the school subject itself with regard to global 'others'.

6.4.1.2 State-guided Inspection Service

With the degree of control by the CSAT, the second constraint which obstructs the challenge against the prevalence of modern discourses of global citizenship is linked to the state-guided textbook inspection service. As explained in Section 2.5, since 1954 the textbook inspection service has been directly or indirectly used by the state to control the production of school textbooks. School textbooks developed by private companies can only be released if they are approved by the inspection service. If the textbook includes

inappropriate content with reference to ‘the guidelines for publication’ by the state, the textbook inspectors have the right to give orders for revisions. As such, although the authors have the right to write their books independently, the inspection service controls the direction of textbook writing. This can be identified from the stories told by my world geography textbook inspector respondents. Steven remarked: “As time goes, the criteria of inspections become more and more strict. Now, textbooks should not use the name of former politicians or civil servants. Educational authorities stress political neutrality in textbooks. They make the strictest criteria that can remove controversial issues about inspection” (I02: p6).

The textbook authors interviewed for my study expressed that the inspection service discourages them from writing about global issues from different perspectives. Baker remarked his feelings of impotence when he was in the stage of interpreting the world geography curriculum policy: “The inspection criteria were too vague. I did not know how to interpret them. Rather than autonomy, I felt I was in a maze. You know, due to my wrong interpretation, this textbook could be rejected. So, I got stressed” (A02: p2). With the difficulties of interpreting the curriculum policy for textbook writing, the pressure of the inspection affected the approach adopted by textbook authors with reference to the content of global issues in the world geography textbook. Baker shared his experience of abandoning alternative perspectives to traditional geography:

When it comes to mass stock-farming, we usually use the picture of pasturing. However, I wanted to use the picture of the feedlot ... People just think that they are eating a beef from pasturing. However, cows go to a feedlot where each cow eats genetically modified beans, mad cow or something. A feed lot system can be related to other problems such as antibiotics, a contagious disease. Unfortunately, this textbook does not deal with any issues that I say now. My intention was to deal with these issues deeply but, I failed. I really wanted students to think about the issues critically. However, the current textbook focuses on data analysis or its application. If I adhere to my original ideas, the textbook may not pass the inspection (A02: p8).

Baker’s initial scheme for his section was to embrace critical thinking about traditional geographical knowledge and concepts. The burden of the inspection, however, discouraged him from interrogating traditional representations of economic geography. Baker finally decided to choose a safe strategy for the inspection by following two world geography textbooks from the past that emphasised totalising geographical concepts and theories (A02: p2). In accordance with Baker’s strategy, Steven, who inspected the textbook, expressed his satisfaction with the section because: “[this section did not]

include any controversial issues that could obstruct students from an accurate understanding of generalised concepts” (I02: p1).

6.4.1.3 Commodified Textbook Publication

Control over how to write about global ‘others’ in school geography textbooks is not confined to the state-guided inspection service. My interview analysis reveals that the commodified textbook publication industry also plays an important role in obstructing textbook authors’ inventive and progressive thinking about global ‘others’ because of the CSAT requirements. This control can be witnessed from Baker and Jack’s stories. Baker said that “I tried to reflect on my new ideas in the textbook but, a staff member in the publishing company rejected my proposal because the book would not sell and pass the inspection” (A02: p4). Relating to commercial interests, Jack confessed that he could not disregard the importance of the CSAT when writing his sections: “In Korea, as you know, the purpose of education in schools is for students to gain a good score. So, I was worried about ... how to assess effectively and how to get a good result from the test” (A01: p1). Baker unveiled his experience of how the publisher foiled his plan to write about ‘plantations’ differently in terms of unequal structural issues and as a result how his sections became the same contents as in the past world geography textbooks:

Actually, the origin of Mexican coffee is from plantations established and run by capitalists. Workers in that country are worried about food supplies, but, they have no alternative but to work hard on a coffee farm. The original scheme of writing was not the production and consumption of cacao. The original title was ... ‘I want to eat chocolate: selling cacao for a meal’. However, the company’s Chief Producers (CP) rejected my proposal: they said ‘this is unclear’, ‘what does that mean?’ They expressed disapproval about my idea. I just wanted to write the reasons why the children in Côte d’Ivoire cannot eat chocolate. While children gather cacao for someone’s sweets, they do not raise food such as taro or yam. It’s ironic. Natives have no choice but to buy imported wheat or corn. The price of wheat increases continuously. However, I failed. [laugh] The title and texts were changed into ‘the production and consumption of cacao’. It’s a clear title, isn’t it? I really wanted to deal with this issue deeply. It’s really difficult to include the issue of unequal structure in world economy. In compliance with the CP, I finished my writing as ‘the differences of profits between farmer and manufacturer’ (A02: p10).

During my interviews, Baker and Jack continuously emphasised the need for the incoming of different perspectives concerning global ‘others’. Under the conditions of a commodified textbook publication system, however, Jack, from the beginning of writing, adjusted his geographical contents in the textbook in accordance with the CSAT

examination, while Baker finally succumbed to the company's commercial decision.

According to the authors, the commodified textbook publication system affects geography textbook authors' thoughts and attitudes about textbook publication ethics. Namely, in pursuit of maximum profit, this study has uncovered that the authors and the publication company unconsciously or consciously manipulate the author credits in the process of textbook writing. As discussed in Section 4.6, this unexpected issue was briefly introduced by my pilot interviews with a world geography textbook author who had written part of the Korean geography textbook. In my field work, however, I heard detailed stories about the issue from two author interviewees. Jack mentioned: "To be honest, half of the authors in this textbook did not write anything. The author is [sic] divided into two groups: one wrote Korean geography, the other wrote world geography. By mutual consent, authors agreed to become co-authors of those two textbooks" (A01: p.9). Baker explained the reasons for the manipulation of credits:

There are fourteen authors in the textbook. It's too many, isn't it? To be honest, they do not all write the world geography textbook. Only seven people actually wrote the world geography textbook. The other seven wrote the Korean geography textbook. The reason is simple. It's to sell more books. Generally, if one high school chooses my textbook, then the company can sell over 300 copies. As you may guess, rather than one author, fourteen authors will be good for selling more books (A02: p6).

According to Baker, the original plan was that the world geography textbook was to be developed by six accredited authors. During several meetings of authors in the Korean and world geography textbook, however, some authors raised the issue of how to maximise the sales of these two textbooks simultaneously and others in return came up with an idea of co-authorship regardless of each author's actual contribution to the world geography textbook. Regarding this, Baker and Jack both mockingly expressed that under the logic of maximum profit in the textbook publication industry, anyone who attended the meeting did not seriously consider the author's ethics in textbook writing. According to my author interviewees, the agenda about the political and unethical co-authorship was accepted by the publication company, while 12 authors were finally listed as co-authors of the world geography textbook.

6.4.2 Network

6.4.2.1 A Closed Curriculum Development

While the preceding pages have focused on the controls exerted by wider structures in the national educational system, this section is linked to the possible barriers embedded in the geography education community in South Korea. The theme of ‘network’ engages closely with the ways in which the geography education community in South Korea may impede students from learning progressive versions of global citizenship in school. That is to say, the closed network of some academic geographers and school teachers in the curriculum and world geography textbook development could, I suggest, undermine the possibilities of the incoming of inventive and just thinking about global ‘others’. In this section, I show how a closed network of geography curriculum and world geography textbook development may obstruct the introduction of progressive global citizenship.

In relation to a closed network within the geography curriculum, Kim (2006), as a president of the Geography Teachers’ Association of Korea (GTAK), raised an issue that geography teachers’ participation in curriculum development is greatly limited in South Korea. This is because, according to him, a curriculum in South Korea has been seen as a sole realm of some interest groups such as politicians, policy makers and certain geography subject specialists for a long time (ibid, pp. 182-183). Most participants in this study commonly emphasised similar criticisms, namely that geography curriculum development in South Korea is currently constrained or limited by some interest groups. In particular, they emphasised that academic geographers tended to adhere to their own realm of academic geographies in the development of the geography curriculum. While certain disciplines, such as geomorphology, climatology and economic geography, are greatly accounted for in school geography, there is little space for global issues around progressive global citizenship education.

This dissatisfaction with and distrust of certain academic geographers’ adherence to certain geographical knowledge can be identified in many geography teacher interviewees’ remarks. David, for instance, expressed: “Rather than academic geographers’ selfish interest, I hope to get a new textbook which reflects on students’ everyday lives. I think geographers in higher education have their own interests of

knowledge” (T05: p9). John noted academic geographers’ authoritative attitude on the part of educational authorities towards other geographers: “I think the process of geography curriculum development looks like an inter-ministerial turf war among academic geographers ... this is because academic geographers have a high level of power in the geography curriculum” (T15:p6). This criticism can be also seen from Andrew, a geography textbook inspector:

Most members are academic geographers [in geography curriculum development-GCK]. They usually try to sustain their position in the curriculum. As a result, geography curriculum policy became the collective of academic geographies. I do not want to say it’s not absolutely wrong but, because of this culture, we cannot see a big picture for global citizenship education (I01: p7).

In relation to a closed network, my author participants, Baker and Jack, also raised the issue in relation to world geography textbook development. Baker introduced the existence of two main academic networks in the world geography textbook publication in South Korea: “there are already two groups of author networks, one is from Daehan University and the other is Minguk University [pseudonym-GCK]” (A02: p6). Both Baker and my pilot author interviewees noted that since the network is composed of several academic geographers and their disciples from the same university, the direction and contents of geography textbook development is usually dominated by academic geographers. After criticising this problem, to embrace every author’s voice equally and fairly, Baker emphasised that academic geographers were deliberately excluded in the *World Geography* textbook from the beginning (A02: p6). In spite of the emphasis on an open network among authors, however, Baker’s story about the relations among geography teacher authors in the *World Geography* textbook raises the issue of a closed network still being valid in relation to certain geography teachers’ associations and how seriously the closed network marginalises the space for global citizenship. Baker said:

The publication company contacted the Geography Teachers’ Union. One day, I got a call and request for an author from the Union because, rather than my expertise about geographical knowledge, I was a member of the Union ... No one wanted to write chapters one and five. So, I just said that I wanted to write five. Interestingly, I could not write one because the Union said my name was not popular in geography education field. So, a celebrity was decided to write chapter one. Chapter two and three were allocated to senior authors. I think the allocation was unequal and unprofessional ... I reviewed other chapters that I was not involved in and realised that some chapters needed to be rewritten again. This is because the senior authors did not seem to understand the curriculum and lacked expertise. Later, the chapter was rewritten entirely with the help of I [sic] and another young author (A02: pp5-6).

While expressing their impotence concerning curriculum development, my participants explicitly expressed the need for an open network of curriculum development in which the voices of geography teachers could be heard and engaged. Amilia remarked: “I do know that my voice would not be considered in the process of curriculum development but ... the curriculum developer should listen to geography teachers’ various voices” (T02: p6). To accomplish a more just space of curriculum development, Amilia stressed that academic geographers should not maintain their superiority when developing the geography curriculum: “I think that the network between the universities and the schools should be more equal in the future. In Korea, I feel that the university seems to oppress the high school. I want to share my ideas with people at the universities” (T02: p6). Sam called for changes in the educational authorities: “Educational authorities should make various channels to listen to teachers’ ideas about the curriculum: not through a superficial public hearing or a questionnaire, but through an in-depth discussion” (T15: pp 6-7). According to my participants, the closed network maintained by certain academic geographers and educational authorities seems to hamper geography professionals from considering the idea of progressive global citizenship cooperatively.

6.4.2.2 Global Issues Deficit

In my interviews, criticisms around the situation of closed curriculum development unfolded into those concerning outdated and irrelevant geographical knowledge and concepts for global citizenship education. As discussed above, my participants argued that curriculum development in geography was dominated by geographers in higher education. As such, the curriculum is situated in the arena in which individual geographers’ academic interests compete. Regarding this, some participants, such as Sam and David, pointed out that by preserving the boundaries of systematic geographies⁶, the current world geography curriculum and world geography textbooks were filled with outdated geographical knowledge of generalised concepts and theories. David noted: “I think today’s geography textbook is filled with systematic geographies ... In the geography textbook, geomorphology is not linked to people’s lives, economic activities or tourism ... So, the textbook itself is really boring to me” (T05: p5). Sam remarked:

⁶“The study of a particular element in geography, such as agriculture or settlement seeking to understand the processes which influence it and the spatial patterns which it causes” (Mayhew, 1997, p. 409)

“School geography can also play an important role in encouraging students to understand localities and differences but, at the moment the policy only focuses on geographical knowledge itself ... I do not understand why we teach the knowledge of geomorphology in the geography classroom” (T15: p3). The criticisms against outdated and irrelevant geographical knowledge for global citizenship education resonate in George’s story:

I do not understand why students should learn the concept of shield, platform landform or East African Rift Valley. Rather, I think that the problems of refugees in Africa seem to be more important. Many students view Somali pirates as bad persons. However, this problem relates to structural problems, too. I do not know why East African Rift Valley is more important than refugee problems in that region, in the geography classroom. In the case of Tanzania’s Mount Kilimanjaro, we usually talk about geographical knowledge of Rift valley, not about a water shortage caused by melting glacier on that mountain. I think it’s a shame because academic geographers do not consider the importance of global issues for the global citizenship education (T14: p8).

Reflecting on these problematisations, my participants suggested a more just geography curriculum; namely, not only the global issue-based geography curriculum beyond the boundary of systematic geographies, but also the interdisciplinary curriculum by cracking open the borders between different school subjects. In terms of the former, George said: “The geography curriculum should be composed of important issues or topics, for example Fair Trade, plantation agriculture or the polarisation of wealth, through which students can have their own viewpoints (T14: p8). With regard to the latter, George suggested: “... several inter-disciplinary topics, at least one or two, need to be developed in the national curriculum. For example, when it comes to inequality between developed and developing countries, it can be taught together in geography, economics and history lessons” (T14: p5). George noted that if the interdisciplinary curriculum could be realised, teachers would have good opportunities to critically learn and teach about global issues beyond their subject borders.

6.4.3 Uncertainty amongst Geography Educators

In previous sections, I showed how the closed network in the geography education community possibly obstructs the incoming of progressive global citizenship education in school geography. That is to say, the closed curriculum development and geography textbook by academic geographers has led to outdated and irrelevant geographical knowledge concerning global citizenship education. I focus in this section on geography

teachers, world geography textbook authors and world geography textbook inspectors' feelings of 'uncertainty' regarding global citizenship education. I show the ways in which geography teachers lose self-confidence in teaching global issues for progressive versions of global citizenship.

For geography teachers, the difficulty of accessing diverse teaching resources was regarded as a fundamental problem which undermined their confidence around teaching global issues in depth and differently. In my interviews, most geography teachers expressed their reliance on the internet when searching for teaching materials around global issues. With regard to the lesson about Fair Trade, William remarked: "I searched relevant material on the web. I put the word 'Fair Trade' into the search engine. I found that most were related to coffee. So, I referred to some news in a paper and introduced and summarised it to my students" (T08: p6). Even teachers, who attempted to teach Fair Trade critically, explicitly pointed out the difficulties of finding relevant materials. Peter expressed: "It's not easy to know about the real profit of the producer, the consumer and the seller. If we suggest a diagram like this textbook, then students do not know about the realities around Fair Trade" (T06: pp6-7).

In terms of teaching methods, some geography teachers expressed their low self-confidence about how to teach global issues deeply in their geography classroom. Amilia said: "Since the geography textbook does not cover this issue in depth, it's a burden for me to interpret and construct my own curriculum in the classroom" (T02: p5). Raimond expressed his embarrassing experience when teaching about the Fair Trade movement in depth: "I could not find relevant content in geography textbooks. From nothing, I had to plan and develop a new lesson. That was a really challenging job" (T10: p5). In this sense, most geography teachers commonly expressed that it was difficult for individual teachers to develop a geography lesson for global citizenship. For teacher participants, even progressive teachers, the difficulties of finding relevant teaching resources regarding global issues for global citizenship were regarded as a fundamental issue, which they could not overcome by themselves.

In terms of introducing a progressive global citizenship education into the curriculum, some participants linked a lack of low self-confidence to the problem of the curriculum in geography higher education. That is, the geography education curriculum at

universities in Korea is mainly composed of traditional totalising geographical knowledge inappropriate for progressive global citizenship education. This interpretation is similar regardless of my participants' career. Daniel, who has worked as a geography teacher for 14 years, pointed out that there was insufficient experience of learning about world geographies in his undergraduate period of study: "When I was a university student, I just read some limited texts about other countries, for example, an English book about Africa published in the 1960s and an introductory book about Asia" (T09: p6). Raimond, from his four-year-career as a geography teacher, pinpointed geography teacher educators' outdated and irrelevant teaching methods for global citizenship education:

Geography teacher educators at universities should develop their modules appropriately for school Geography. In the past, many professors asked me to translate outdated English geography textbooks into Korean or to study by myself. I saw that lots of knowledge at universities was not linked to that required in the geography classroom. This means academic geographers do not give support to school Geography. So, just after passing the teacher certification examination, I had to study entirely new geographies suitable for school students (T10: p6).

While expressing their sympathy for the need for global citizenship education, most geography teachers in my interviews remarked on their uncertainty about 'what to teach' and 'how to teach' global issues for global citizenship. As such, many respondents expressed hope of being able to share useful ideas and teaching materials with other geography professionals. Peter expressed, however: "It's not easy to share teaching resources with other teachers ... it's a slim chance for sharing at normal schools" (T07: pp7-8). As introduced in Section 2.5.2, individual teachers in South Korea are surrounded by neoliberal circumstances emphasising the performance of teachers and students. Many of the teacher participants seemed to have abandoned any hope of cooperation with each other for the development of global citizenship education.

Many geography teachers in my study pointed out that the alienation of global citizenship education from the real contexts of schools could undermine their self-confidence as teachers of global citizenship education. While some teachers were concerned about how to deal appropriately with students from different contexts, others criticised civic society's indifference to global citizenship education in South Korea. Relating to the former, in relation to students' academic attainment, my participants expressed that they focus on teaching to the test, i.e. the CSAT, while marginalising global citizenship education in the classroom. George, who taught world geography to 'low achieving' students, expressed

his deliberative ignorance of teaching global issues. That is, while students did not show enthusiasm for the lessons about global issues, they did show interest in how to earn money in the future:

My students tend to express indifference when lessons about global issues go further. I don't know why but, I think this is related to the environment that surrounds this school: sub-urban areas mostly composed of low-income families. I think my students seem to regard themselves as an inferior entity ... Students seem to think of themselves as sub-urban people and therefore they cannot do something special: our students feel inferior to those at schools located in the inner-city. More seriously, most students take it for granted. So, if a lesson is difficult or in-depth, then students tend not to listen to it. As a result, I'm afraid I do not teach global issues in depth. I just deal with superficial geographical knowledge (T14: p5).

Unlike George, Holly, who taught school geography in a school surrounded by an economically wealthy region, remarked: “My students’ hopes and dreams are different from those in other public schools ... such as diplomat, a clerk in an international organisation, ads director, a member of a flight crew ... two out of 43 have the experience of studying abroad ... they think of the world as their stage” (T18: pp 3-4). Holly emphasised that, after considering her students’ high level future dreams, she tried to deal with relevant issues in more detail in the geography classroom.

With regard to the latter issue of insufficient and indifferent contexts for the global citizenship education in Korean society, most geography professionals in this study expressed that they did not integrate global issues into school geography. In terms of Fair Trade, George said: “A few years ago, we easily could see Fair Trade cafes and coffee and I sometimes bought some products. However, the cafes that I went to before eventually closed. I think the Fair Trade movement was just a short craze in Korea” (T14: p6). In spite of the stress on Fair Trade as an alternative movement to traditional trade in school geography, most geography teachers in this study tend to regard the issue as being too remote from Korean reality. Even if students were to learn about the issue in depth in the geography classroom, my participants argued, they did not have the opportunity of practicing the Fair Trade movement in their everyday lives in South Korea. For many geography teachers, well established social circumstances were regarded as a prerequisite condition for the global citizenship education. As discussed in Section 6.3, however, through ethical and political understanding of global issues in the geography classroom, students can challenge and resist the current unjust social and cultural contexts towards global ‘others’ in South Korea.

In term of low levels of self-confidence about the global citizenship education, world geography textbook authors pointed out that there is little space for progressive geographies in the geography education community in South Korea. Jack, one of the textbook writers in my sample, shared his experience of difficulties when attempting to write cultural geographies in Africa as a substitute for the Western theoretical framework:

In fact, in spite of recent interest about the Third World, it's really hard for me to get useful resources about Africa. Fortunately, I referred to several books written by Korean diplomats. Ironically, according to the 2009 NWGC, students should understand the characteristics of races in Africa. However, the notion of races was not suitable for African contexts: it's a tribe, not a race. We usually categorise the concept of races such as a Bantu and a Sudan Negro. This classification is mainly from Western books. I questioned 'is it a real thing?' I thought that this was not identified objectively. That's why I referred to several books written by Korean diplomats who worked in countries in Africa ... While we usually learn about different races living in the US, but we feel that the geographical knowledge of African countries are demanding (A01: p6).

In spite of his new attempt at writing about African peoples beyond a Western theoretical framework, he faced several difficulties. Firstly, as discussed in Chapter 5, the 2009 NWGC policy, as a guideline for textbook inspection, was full of totalising Western significations concerning global 'others'. Without sufficient consideration of this policy, Jack's section could therefore be rejected by inspectors. Secondly, although he decided to challenge Western totalising ideas of 'race' beyond the curriculum policy in his book, he argued that academic geographers majoring in cultural geography in South Korea were not concerned with the geographies of the non-West. Jack told me that he did not obtain appropriate advice from cultural geographers in higher education. In return, Jack said: "This chapter requires inspection by sociologists and historians, not geographers ... Interestingly, history teachers, my colleagues, picked out some errors" (I02: p2). For Jack, with the pressure of a curriculum policy full of totalising language, insufficient progressive geography research in higher education seems to discourage his experiment to adopt different perspectives concerning progressive global citizenship.

While world geography textbook authors problematise a lack of space for the introduction of progressive geographies in school geography, Steven, as an academic geographer and at the same time also a world geography textbook inspector, pointed out a geography educator deficit in the topic of global citizenship education:

To be honest, I [as an academic geographer-GCK] don't know how I integrate the educational ideal of global citizenship into the geography textbook. It's hard for me to talk about the curriculum and the development of textbooks because my major is not geography education. In a sense, many academic geographers usually attend to the development of textbooks but, in my opinion, if they reflect the topic of global citizenship in their textbook, they may have the same feeling of difficulties as well. I think that we academic geographers should cooperate with geography educationalists relating to textbook writing. Well, I know this is really ideal but, I don't know how to cooperate ... I think that geography educators can better understand the notion of global citizenship in relation to a curriculum perspective than me. They should attend the work of textbook writing and textbook inspection in the future (102: p9).

Steven expressed that even if he was asked to become an author of a world geography textbook, he would turn down the offer. This is because, as remarked above, Steven was uncertain that he had the ability to reflect on global citizenship in world geography textbooks. He thus stressed that geography educators studying global citizenship should play a role in bridging the gap between academic geographies and school geographies.

In short, in relation to global citizenship education, many geography professionals in this study suggested three structural constraints that have negatively influenced the development of the progressive global citizenship education: 'control', 'network' and 'uncertainty'. In the case of 'control', my participants criticised that the state-controlled university entrance test, commodified textbook publication industry and the state-guided textbook inspection system have greatly obstructed individual geography professionals' attempt to introduce global citizenship education into the curriculum. In terms of 'network', my interviewees argued that a closed network controlled by some interest groups, such as academic geographers, educational authorities or geography teacher unions, have impeded the development of a more just geography curriculum and geography textbook. In relation to 'uncertainty', several participants in my study pointed out that low self-confidence amongst the global citizenship educators made them stick to outdated and irrelevant totalising geographical knowledge towards global 'others'.

6.5 Chapter Conclusions

In this chapter, I have presented my interview analysis regarding geography professionals' perceptions and experiences about the notion of global citizenship. With reference to the research questions and my theoretical perspective, this chapter has introduced three

emerging key themes, i.e. ‘totalisation’, ‘contextualisation’ and ‘impotence’. In terms of totalisation, most geography professionals’ perceptions towards global ‘others’ were linked to modern versions of global citizenship. At the same time, this version obscured other versions. By regarding ‘economic competences’ or ‘common humanity’ as fundamental dispositions of global citizenship, my data showed that participants held either a superior or charity mentality towards global ‘others’. In terms of ‘contextualisation’, however, this chapter showed that some geography professionals simultaneously and unexpectedly started to consider progressive versions of global citizenship during the process. In the interviews, some participants began to think about geographical knowledge concerning global ‘others’ historically and ethically, as well as politically. Regarding ‘impotence’, I presented that structural constraints, such as the state-controlled education system, closed network and uncertainty concerning global citizenship among geography education community, have negatively influenced the space for the incoming of progressive global citizenship education.

In Chapter 5, I have demonstrated that the current geography curriculum policy and the world geography textbook are filled with language instituting modern discourses of neoliberal and/or cosmopolitan global citizenship through certain ways of totalising thinking and by ignoring the politics and ethics of knowledge. In this chapter, I have revealed that, under the umbrella of several barriers against progressive global citizenship, most geography professionals adhere to certain totalising geographical knowledge relating to modern global citizenship either unconsciously or deliberately. At this point, some questions relating to these findings of the study then emerged. What are the meanings of my findings in relation to my theoretical perspectives of deconstruction and governmentality? In relation to the existing literature, what implications do my findings have for the body of knowledge, policy and practice in global citizenship education? In the next chapter, by connecting my findings to my literature review and my theoretical perspective, I discuss the implications of my findings for just global citizenship.

CHAPTER 7: DISCUSSION

7.1 Introduction

The purpose of this chapter is to reflect on the findings, relate them to the existing literature and explore their implications. In comparing the previous studies about global citizenship with my findings, I deliberate and demonstrate the ways in which they confirm, challenge or revise the existing research about global citizenship. This in turn, leads on to a discussion on the extent to which my research findings make an original contribution to the field of study. This chapter therefore synthesises the theoretical perspective (Chapter 3), findings (Chapters 5 and 6) in the South Korean context (Chapter 2) and the existing literature about global citizenship (Chapter 3). In the process, I reflect on my research questions, recognise the main points emerging from my data analysis and examine how these points intertwine with the literature.

The direction of my discussion follows the headings that link the key issues that arose from my data analysis to each research question, namely: (1) the insecurity of language concerning global citizenship; (2) regimes of practice for modern global citizenship and (3) towards the geography curriculum for justice. I attempt to address my research questions through my critical discussion. I furthermore discuss how my contextualised and empirical study of the notion of global citizenship in the geography curriculum in South Korea can revise, or even challenge, the existing research body of critical global citizenship. This, I argue, overemphasises the totalising idea of Western emancipatory and empowering education (Mannion et al., 2011).

In Section 7.2, in connection to Research Question 1, I discuss the dominance of neoliberal and/or cosmopolitan global citizenship in the curriculum policies and the geography textbook. I reveal that the current supremacy of modern global citizenship is complicit with the hybridity of Western and, at the same time, Korean ethnocentric bias towards global ‘others’. By referring to my textual deconstruction and my observation of the participants’ desire for justice, this section ends with my confirmation that deconstruction helps to challenge totalising modern global citizenship by hegemonic

Western and Korean discursive rationalities.

In Section 7.3, relating to Research Question 2, I discuss how geography professionals' subjectivities unconsciously interplay with modern discourses of global citizenship under the unequal power relations in the geography curriculum. My findings reveal, with reference to Foucauldian ideas of governmentality, that many geography professionals' subjectivities are already influenced by hegemonic Western and/or Korean discursive rationalities towards Korean imaginations of superiority in the world. Three technologies operate in the geography curriculum and, as such, they unconsciously uphold the (re)production of certain forms of power/geographical knowledge for modern global citizenship, whilst practicing unjust dispositions of global citizenship.

In Section 7.4, as a response to Research Question 3, I suggest certain implications for the geography curriculum for just global citizenship education. Based upon my discussions in Sections 7.2 and 7.3 and with reference to the idea of deconstruction and governmentality, I focus on how to detach the complicit technologies from modern global citizenship. In this section, in order to open the space for the incoming of the other in the geography curriculum, I discuss three alternative thought processes: deconstructive, democratic and deliberative thinking. In defining the invention of these three perspectives for just global citizenship, this section ends by suggesting diverse measures for policy and practice.

7.2 Insecurity of Language concerning Global Citizenship

My discussion in this section engages with the explicit dominance of modern discourses of neoliberal and/or cosmopolitan global citizenship and its complicit attachment to the hegemonic Western and/or Korean discursive ethnocentrism towards global 'others' in the geography curriculum. Regarding this, three key points emerged from my findings: (1) the double helix of modern global citizenship; (2) the hybridity of Western and Korean ethnocentrism and (3) the space for the incoming of the 'other'.

7.2.1 Double Helix of Modern Global Citizenship

The focus of my discussion in this section is the dominance of two strands of neoliberal

and cosmopolitan global citizenship in the geography curriculum in South Korea. My findings are in line with the existing literature by Davies and Issitt (2005), Staeheli and Hammett (2013) and Haigh et al. (2013), which problematise the existence of neoliberal global citizenship in the curriculum. Unlike the aforementioned studies, however, my research goes further by stating that the dominance of modern global citizenship in the curriculum is not simple, equal and stable with respect to global ‘others’; rather that it is complex, unequal and evolving. On the one hand, my findings explain that in most cases, by uncovering certain totalising thinking strategies, the two strands of neoliberal and cosmopolitan discourses of global citizenship as a double helix dominate curriculum policies and the geography textbook. On the other hand, however, my deconstruction shows that in some cases there is an evolving form of double helix, in which a dominant neoliberal discourse of global citizenship guides recessive cosmopolitan discourse within some given texts.

In the former case, my findings demonstrate that neoliberal and cosmopolitan global citizenship, as the double helix, is embedded in the curriculum policy and the geography textbook texts. In relation to neoliberal global citizenship as one strand of the double helix, as reviewed in Section 3.3.1.1, proponents discursively presuppose that every person’s liberty and rights can be secured when sustaining a free market and trade order (Ohmae, 1995). They emphasise that the individual should learn economic knowledge and competence as they see these as top priorities for global citizens in terms of their wellbeing (Drucker, 1995). My findings confirm that my sample documents rely on the language of neoliberal global citizenship as proposed by Ohmae and Drucker. In particular, as presented in Section 5.2.2, the educational agenda and objectives in the policy adopt the logic of neoliberal global citizenship via words and phrases such as ‘career’, ‘pioneer’ and ‘autonomous life’.

In line with the curriculum policy, my deconstruction demonstrates that the geography textbook uses a more complex strategy for neoliberal global citizenship. As presented in Chapter 5, the geography textbook uses a threefold totalising strategy: (1) binary thinking between the ‘developed’ and the ‘developing’ country; (2) negative images of people in the ‘developing’ country and (3) linear notions of modernity towards a ‘developed’ country. Within a discursive binary way of seeing of the world, the textbook authors deliberately describe the latter with signifiers meaning inferiority or negativity.

Furthermore, by integrating a linear language of modernity concerning development into the binary of ‘developed’ and ‘developing’ countries, the textbook writers presuppose that the final destination of development is the ‘developed’ country. Through these strategies, the geography textbook emphasises that to aim for or sustain their wellbeing as citizens in ‘developed’ countries, every South Korean student should cultivate economic competences and knowledge.

As the other strand of the double helix, as reviewed in Section 3.3.1.2, proponents of cosmopolitan global citizenship, such as Nussbaum (1994) and Osler and Starkey (2003), argue that common humanity and commitment by reason and rationality are regarded as essential elements of global citizenship. They believe that democracy, peace and human rights are universal concepts which help to unite people with diverse regional and cultural backgrounds (Osler, 2011). My sample documents follow the cosmopolitan logic of global citizenship by Nussbaum, Osler and Starkey. As presented in Section 5.2, a new agenda for an educated person, and the aim of education in the 2009 NCR policy, places emphasis on the spirit of common humanity education by adopting the language of humanitarianism, democracy or idealism of humankind (MEST, 2009a).

Similar to the case concerning neoliberal global citizenship, my findings show that the geography textbook adopts certain totalising strategies of thinking for cosmopolitanism: firstly, generalised knowable and authentic images and secondly, depoliticised helping mentalities. In the textbook, global ‘others’ in ‘developing’ countries are depicted as knowable and needy entities whose democracy, peace and human rights are seriously undermined by poverty. For the purpose of improving their wellbeing, the textbook provides messages for every student to engage with the Fair Trade movement. Through these strategies, the textbook naturalises the idea that all humans have the same morality, i.e. common humanity, and, by following Fair Trade, Korean students are assumed to be rational cosmopolitan citizens who actively and responsively enlarge universal democracy, peace and human rights in the world.

In the latter case, my findings show the imbalance of power relations between neoliberal and cosmopolitan global citizenship within certain texts. There is a case in which neoliberal discourse guides or controls cosmopolitanism. As analysed in Section 5.3.2.1, the geography textbook uses a totalising approach to the dichotomy of consumer-producer.

This strategy implies two ambivalent meanings. On the one hand, in relation to cosmopolitan global citizenship, the textbook explicitly presupposes that rational South Korean students enlarge common humanity in ‘developing’ countries by supporting the Fair Trade movement. On the other hand, however, to sustain the rights of the consumer acquiring quality products by reliable farmers, the textbook implicitly urges students to become an economically competitive and competent citizen. In this sense, the textbook implies that the role of guardian for common humanity is only safeguarded when sustaining the superiority of economic status in relation to global ‘others’ in the neoliberal world. This confirms the findings of Weenink’s (2008) work, in which the idea of cosmopolitanism can be used as a device for developing students’ economic competence in a competitive globalised world. The current supremacy of modern global citizenship, does not, however, appear simple, according to my findings. Instead, it intertwines with the complicit relationship between the hybrid Western and Korean ethnocentrism and totalising geographical knowledge, as discussed below.

7.2.2 Hybridity of Western and Korean Ethnocentrism

As reviewed in Section 3.3.2.1, postcolonial scholars question whether people’s knowledge and understanding of global ‘others’, the so-called ‘non-West’, are justified or not. This is because they commonly point out that knowledge and understanding towards the non-West can be hampered, or even distorted, by people’s spatial and cultural imaginations within the remnant colonial legacy of a Western ethnocentric framework (Jazeel, 2012a; McEwan, 2009). As introduced in Section 2.2.3, South Koreans have been influenced since 1945 by the Western liberal tradition inherited by the US. As such, I assumed at the outset of this research that the discourses in the curriculum and the geography textbook in South Korea would be similar to those of the US and, generally, of the West. My research findings explicitly reassure me that postcolonial concerns of Western ethnocentrism do apply to the geography curriculum in South Korea. It is also evident from my findings that the documents under examination concomitantly engage with historically and culturally situated Korean ethnocentrism towards global ‘others’.

As presented in Chapter 5, my analysis uncovered that the geography textbook adopts two totalising ways of thinking strategy towards global ‘others’: the binary distinctions between the ‘developed’ and the ‘developing’ country and negative images of people in a

‘developing’ country. Through these, those in ‘developing’ countries, such as Kenya, Pakistan and Venezuela, are negatively represented, irrespective of their realities. People and places in Kenya, for example, are considered backward, problematic and inferior, displayed through the use of negative words such as ‘poverty’, ‘wanderer’, and ‘overpopulation’. In addition, when people in ‘developing’ countries are considered in relation to Fair Trade, they are represented as passive objects through words like ‘ignorant’, ‘illiterate’ and ‘oppressed’. My findings confirm Andreotti’s (2011) and Winter’s (1996) analyses of the geography curriculum in England, whereby people in ‘developing’ countries are regarded as inferior beings in need of salvation by Western white people. In both the geography curriculum policy and the geography textbook in South Korea, there is no space for inviting in diverse historical experiences, political situations and socio-cultural contexts, as they are already dominated by the discourse of Western ethnocentrism, which relates to Winter’s (1996) work about texts concerning Kenya.

In contrast to the studies by Andreotti (2011) and Winter (1996), however, my deconstruction reveals that ethnocentrism in the geography curriculum in South Korea is not dominated solely by the West. The results of my research reveal, instead, that it is complex and hybrid in relation to the context of local history and politics. As will be discussed in Section 7.3.1 in detail, South Korea has a long history of the encroachment of Korean ethnocentrism. This implies that Korean ethnocentrism remains in geography professionals’ minds and, as such, affects the development of the geography curriculum in relation to global ‘others’. My findings reveal that the texts in the geography curriculum unconsciously or deliberately engage with a kind of Korean ethnocentrism. In Section 5.3.1.3, in relation to an explanation about Geographic Information Systems, the textbook represents all the countries as inferior entities to South Korea, whatever their races, ethnicities and socio-economic classes and regardless of diverse contexts of history, politics, economy and culture. Even countries in Eastern Europe are signified as poor, dangerous or insanitary. These ethnocentric biases towards global others and their places stem from the Joseon Dynasty in which Korean civilisation and culture was assumed to be the most ‘advanced’ in the world, whilst the other signified ‘undeveloped’ barbarians.

My findings about the hybridity of ethnocentrism have two significant implications. One is linked to the complicit relations with modern global citizenship, whilst the other is

about a change in the topic of decolonisation. In the former case, hybrid ethnocentrism acts as a catalyst which strengthens neoliberal and/or cosmopolitan global citizenship. This is because ethnocentric bias discursively fortifies South Korean students' superior mentality towards global 'others'. As such, the dispositions of modern global citizenship, such as common humanity and an individual student's economic competence, are, furthermore, taken for granted as ideals for a more just world. In the latter case, the existence of hybrid ethnocentrism revises, or essentially challenges, the existing Western literature about critical global citizenship. Andreotti (2006) and Bourn (2014) assume that the subject of decolonisation is the totalising Western theoretical framework. Based upon my findings, however, the subject of decolonisation needs to be viewed as a contextually nuanced, historically and culturally enmeshed, entity. In the next section I demonstrate how my research challenges totalising notions of modern global citizenship through power/geographical knowledge.

7.2.3 Space for the Incoming of the Other

In previous sections, I discussed the dominant double helix of neoliberal and cosmopolitan global citizenship and the complicity between the helix strands regarding global 'others' and hybrid ethnocentrism in the geography curriculum in South Korea. In this section, I reflect on my findings alongside the existing literature in relation to Derridian deconstruction. Through this, I discuss the (im)possibility of implementing a progressive global citizenship education towards justice in school geography in South Korea. On the one hand, deconstruction helped me to think outside the totalising modern discourses of global citizenship through power/geographical knowledge aligned with hybrid ethnocentrism and to open the passage towards the incoming of 'others' in school geography. On the other hand, through deconstruction, other potential totalising discourses at work within South Korean communities appeared, which further obscured the incoming of the 'other'.

As reviewed in Section 3.3.2.2, Derridian deconstruction emphasises the impossibility of totalisation of the social world, by focusing on the unstable relationship between a word (signifier) and its meaning (signified). Derrida (1992) and his colleagues, namely Caputo (1997), Biesta (2009b) and Winter (2011), commonly argue that deconstruction is something which happens whether people want it to or not. This is because there are

always tensions or contradictions between a word and its meaning. Reflecting on those implications, I referred to Winter's (1996) suggestion of three key aspects of Derrida's work as my theoretical (Section 3.3.3) and analytical (Section 4.4.1.4) perspective of critique against the internal ironies, or illogicalities, of modern global citizenship for justice in my sample documents in South Korea. These three aspects are: (1) that word meanings are unstable; (2) that totalising discourses close down opportunities for inventive thinking and (3) that deconstruction opens up a space for justice. Deconstruction opens a space for the incoming of the 'other' towards justice.

In my deconstructive analysis (Chapter 5), by shaking the meanings of these totalising discourses, I opened the space for the incoming of the 'other', marginalised within the complicit relationship between modern discourses, global citizenship and the geography curriculum encapsulated by the hybridity of ethnocentrism. Regarding the language for neoliberal global citizenship, I demonstrate that different ideas concerning development beyond linear notions of Western developmentalism can juxtapose in contemporary global communities, such as the Gross National Happiness Index (GNH) in Bangladesh, 'Ubuntu' in Africa and the Sumak Kawsay in Ecuador. Relating to devices for cosmopolitan global citizenship, my findings show that through the cases of Peruvian working children, women and labourers on a Fair Trade farm in 'developing' countries, diverse human rights and liberty can coexist beyond Western discursive framework of common humanity. As Winter (2011) appropriately implies, my findings indicate that deconstruction has started to open up a space for justice by thinking about global 'others' politically and ethically marginalised by totalising discourses of global citizenship.

The potentiality and imperative of deconstruction for the incoming of global 'others' can be identified in my interviews. In Section 4.3, I introduced the tensions I experienced within myself, both in my lessons with Saran and when listening to my students' different voices about 'a slum'. These tensions towards progressive global citizenship were also evident in many of the geography professionals that were involved in my study. This was seen most explicitly in my interactions with three of the participants, John, Holly and Megane, which resulted in their realisation of the need to consider the politics and ethics of geographical knowledge concerning global 'others'. In terms of the politics, in issues of plantations or Fair Trade, some geography professionals started to challenge the existing unequal power relations between 'developed' and 'developing' countries. In

relation to the ethics, they began to deliberate on the importance of dealing fairly with multicultural students' voices in the classroom. They also critically acknowledged that their subjectivities towards global 'others' could already be dominated by Western totalising world views. In my interviews, through their deconstructive considerations of geographical knowledge about global 'others', many geography professionals started to invite the other to enter, the other which had been marginalised by their Western views about unequal global power relations among countries.

In spite of this possibility for progressive global citizenship towards justice by thinking outside Western totalising structure, I simultaneously realised the impossibility of a progressive geography curriculum towards justice. As will be discussed further in Section 7.3.5, during interviews I witnessed the potential totalising discourses as specifically situated Korean cultural-historical factors. Namely, many geography professionals, including Lottie and William, uncritically domesticated the structures that operated within Korean societies to sustain power relations, such as sexism, classism or racism. This was even the case among myself and progressive participants who problematised unequal global power relations embedded in school geography. These findings may provide the impression that seeking justice in school geography is impossible from the beginning. Derrida, however, believes justice towards the other has never existed in history, but should be regarded as "to come" (cited in Caputo, 1997, p. 133). Deconstruction is an opening-up towards an incoming of unforeseeable 'others'. In this sense, my findings rather explicitly demonstrate the potentiality and imperative of deconstruction for justice: i.e. deconstruction always affirms what is to come and what has been overlooked under the guise of totalising metaphysics.

In summary, unlike the literature by Andreotti and Bourn, my findings in the South Korean context show that the appearance of dominant modern discourses of global citizenship cannot be only diverse and complex, but also, by deconstruction, unstable in the geography curriculum. That is, the language of the South Korean geography curriculum is explicitly dominated by the double helix of totalising discourses of modern global citizenship. Furthermore, the complicit relationship between the two is once again interwoven with the historical and cultural legacy of Western and/or Korean ethnocentric rationalities and knowledge towards global 'others'. Through deconstruction, however, some participants, and I myself, have started to enter the ethical and political space for

thinking outside a Western totalising structure of modern global citizenship to open the passage towards the incoming of the ‘other’. In addition, by revealing the potential totalising discourses within South Korean societies, that sustained and supported the marginalisation of the other, I confirm that justice through school geography should be regarded as ‘to come’. The knowledge of global ‘others’ in the geography curriculum, as reviewed in Section 3.3.3, cannot be neutrally given truth, as according to Foucault (1977, 1980), it is the outcomes of the complicit relationship between power, knowledge and subjectivity. In the next section, I discuss how geography professionals’ mentalities interplay with modern global citizenship in school geography.

7.3 Regimes of Practice for Modern Global Citizenship

The Foucauldian idea of governmentality, as reviewed in Section 3.3.2.2, emphasises that our knowledge is not only a political, but also an ethical, practice in that it engages closely with the interplay between knowledge, power and subjectivity (Foucault, 1977, 1991). Foucault (1991) explain this complicit relationship or mechanism through the use of the phrase ‘regimes of practice’, meaning organised practices through which we govern ourselves and others. That is, “we govern ourselves and others by exercising our thinking about what we take to be true about who we are” (Dean, 1999, pp. 17-18). Foucault (1977) argues that our understanding of who we are, and what is true, is changed by particular political rationalities, knowledge and technologies. In regimes of practice, in return, we unconsciously attend the production or reproduction of forms of knowledge that contribute to the government of new domains of intervention.

My analysis of the interviews I carried out (see Chapter 6) demonstrates how the Foucauldian idea of governmentality operates in relation to global citizenship in the geography curriculum. Namely, there exist certain organised practices through which geography professionals in South Korea are governed and through which they govern themselves and others. The governed self, in return, attends to certain activities in the geography curriculum about the development of new knowledge of government for modern global citizenship. In the following sections, I discuss these findings in-depth with reference to five key issues emerging from my interview analysis in Chapter 6: (1) hybrid ethnocentrism; (2) technical curriculum; (3) authoritative community; (4) performativity culture and (5) ‘representing’ geography.

7.3.1 Hybrid Ethnocentrism

Lemke (2002) points out that political rationalities, knowledge and diverse technologies in regimes of practice intertwine with historical and social relations, which help to “create a discursive field in which exercising power is rational” (p. 55). Before delving into certain technologies or tactics, therefore, it is necessary to consider the existing hegemonic discursive rationalities and knowledge towards global ‘others’ surrounding contemporary South Korean society. I shall start by discussing the complex interplay between totalising discourses of Korean and Western ethnocentrism and how these have become enmeshed in South Korean society today.

My interview analysis showed how geography professionals’ perceptions regarding global ‘others’ are attached to hybrid Western and/or Korean ethnocentric rationalities and knowledge. Section 6.2 revealed that most Korean geography professionals in the study unconsciously expressed their favour for people, and places, of white Caucasian heritage. They unquestionably assume that the white Caucasian denotes citizens living in a ‘developed’ country in which their living conditions are superior to people in ‘developing’ countries politically, economically and culturally. Some geography professionals, such as Lilly and Elle, regard Western people’s ways of living and thinking as the standard for which global ‘others’, including South Korean people, should aim. In terms of Korean ethnocentrism, some geography professionals emphasise South Koreans’ superiority to global ‘others’. With reference to the success story of economic growth, they strongly believe that South Korea can now lead the world beyond the West. John and Steven even deliberately adhere to the need for Korean ethnocentric or nationalistic education in the future geography curriculum. Indeed, within most Korean geography professionals’ minds, global ‘others’, particularly those in ‘developing’ countries, are seen as uncivilised, exotic and passive entities regulated by hybrid Korean and/or Western ethnocentrism. Although some question their students’ preferences for Caucasians, it is still pertinent to ask how Western ethnocentrism has become aligned with Korean ethnocentrism.

To address this question, I focus on the complex and complicit interplay between the locality of Koreans’ ethnocentric culture, the infusion of Western liberal tradition and Korean governments’ political strategies for their governance. It has already been noted

(see Section 2.2.1), that due to the influence of Confucianism, an ethnocentric world view towards global ‘others’ prevailed in Korean society (Im, 2012). An ethnocentric world view became part of the Korean people’s cultural identity, whereby they saw Korean civilisation and culture as the most ‘advanced’ in the world and other societies as ‘undeveloped’ barbarians (Lee, 2011). During the history of Japanese colonial rule from 1910 to 1945, however, Korean people’s ethnocentric bias entered into an initial stage of hybridity by embracing Western discourses. Japan attempted to assimilate the discourses of Korean politics, economics and society into Western traditions based upon Japanese Orientalism (Chung, 2004). Koreans resisted these colonial policies, but they started to regard Western modernisation as a key solution to achieve the liberation of Koreans (Hong and Halvorsen, 2013). In the first half of the 20th century, consequently, ideas about Western civilisation as superior appeared among Koreans.

The arrival of Korean liberation in 1945 accelerated the process of hybrid ethnocentrism, with increasing numbers of Koreans’ following a Western totalising discourse of civilisation and thoughts towards global ‘others’. As noted in Section 2.2.3, the increasing influence of the US in South Korea acted as a catalyst for the permeation of Western worldviews into Korean society (Hong and Halvorsen, 2013). After the Cold War, the US interim military government supported the Koreans in the South to establish a self-governing system based upon the US model (Hong and Halvorsen, 2013). The Koreans in the South, under a US-oriented political regime, eventually founded an independent state named the Republic of Korea in 1948. Afterwards, to secure its hegemonic power against communist rule in East Asia, the US actively enlarged its influence in South Korea by introducing a Western discourse of politics, economy, society and education. Correspondingly, to secure and strengthen their political governance, South Korean governments actively and strategically adopted US aid and its Western discourses.

In the 1950s, after the Korean War, South Koreans faced both severe poverty and the threat of North Korean communism and, therefore, building a safe, wealthy and ‘advanced’ country was their priority. From 1961, for three decades, authoritative South Korean governments strategically propagated and implemented Western developmentalism, based upon US aid and assistance, as the only solution to restore Korean economic and social advancement (Seth, 2006). In those times, while governments strongly controlled the national market economy through state-directed

economic development, US aid and technical assistance played an important role in guiding ‘Western’ development in the country (Seth, 2006). As a result, under strong state developmentalism and US aid, South Korea achieved high rates of economic growth and, as a global ‘South’ country, joined the Organisation for Economic Co-operation and Development (OECD) in 1996. I argue that these events played a significant role in strengthening Koreans’ affirmation of Western discourses toward ‘advanced’ Koreans.

The event of the International Monetary Fund (IMF) crisis in South Korea in the late 1990s paved the way for neoliberalism as Western hegemonic discourse to become enmeshed in the Korean culture. In 1997, because of a lack of foreign currency reserves, South Korea faced a serious financial crisis (Lee, 2008). The IMF and the US attributed the cause to an outdated and non-flexible economic system and, in return for financial assistance, strongly urged the Korean government to accept neoliberal prescriptions as global ‘standard’ (Hong and Jang, 2006). The South Korean government faithfully fulfilled the needs set by the IMF and the US and in return overcame the economic crisis in two years. Since the year 2000, successive South Korean governments, for their stable governance, have strategically adopted and produced neoliberal measures by propagating neoliberalism as the key solution to advance Korea (Lee, 2008). To survive in the competitive neoliberal world and to guarantee Koreans’ wellbeing as citizens of a global ‘North’ country, while the government has the responsibility of supporting neoliberal measures, every individual must cultivate neoliberal economic knowledge, competences and career. Indeed, due to the political (Korean government) and the cultural (Korean ethnocentrism) responses to the global reform movement, neoliberalism has easily and deeply permeated into the Korean culture. Neoliberalism, as part of hybrid ethnocentrism, has therefore become a dominant ideology which influences and regulate Koreans’ mentality, garnering a superior tone.

The results from my interviews highlight how these hegemonic discursive rationalities and knowledge towards global ‘others’ interweave closely with several technologies or tactics for the governance of geography professionals’ subjectivity towards modern global citizenship. As previously noted in Section 3.3.2.2, the Foucauldian term ‘technology’ means a mode of regulation, or a system of governance, that embraces “judgements, comparisons and displays as means of control, attrition and change” towards certain governmentality (Ball, 2000, p. 1). Rose (1990) points out that the technologies operate

“by seeking to align political, social and institutional goals with the individual pleasures and desires, and with the happiness and fulfilment of the self” (p. 261). From my interview analysis, I have identified three complicit technologies: technical curriculum, authoritative community and performativity culture. In the next sections, I discuss how these technologies develop a discursive area in which exercising power for modern global citizenship is rational amongst geography professionals.

7.3.2 Technical Curriculum

According to my interview analysis, the first mode of regulation, i.e. technology embedded in regimes of practice for modern global citizenship, is the technical curriculum. As reviewed in Section 3.4.1, technical curriculum thinking, so-called Tylerian curriculum, is a curriculum perspective which regards the curriculum as not only rational and scientific, but also comprised of linear stages of teaching and learning experiences (Carr and Kemmis, 1986; Cornbleth, 1990). In Tylerian curriculum perspective, it is pre-set educational objectives that guide the selection and organisation of the learning experience and evaluation and that subsequently assume changes in the student’s behaviour. Due to its logical and scientific form and the stress on objectives and outcomes, the technical curriculum perspective acquired world popularity. Carr (1996), however, emphasises that in the technical curriculum a teacher becomes a docile technician following the linear route of curriculum as prescribed by politicians, policy makers or subject specialists.

In terms of global citizenship, I have already demonstrated that the 2009 NCR policy (MEST, 2009a), the 2009 NWGC policy (MEST, 2011) and the *World Geography* textbook (Wi et al., 2014) involve unjust and irrational power/knowledge towards global ‘others’, i.e. neoliberal and/or cosmopolitan global citizenship. I have also shown that the geographical knowledge in my sample documents has complicit relations with hybrid Western and Korean ethnocentrism. All these findings imply that the given educational objectives, learning experiences and evaluation, presented in the geography curriculum and the geography textbook, are not neutral and innocent. They are, rather, already fitted in Western and/or Korean hegemonic political rationalities and knowledge towards global ‘others’. Under these circumstances, if individual geography professionals are immersed in the technical curriculum, by following the given curriculum and its principles, they

unconsciously deliver, or even enlarge, unjust and irrational ideological relations between knowledge and power towards global ‘others’.

My findings explicitly demonstrate how unconsciously or deliberately geography professionals in South Korea are regulated by the logic of the technical curriculum for modern global citizenship. In relation to the issue of Fair Trade, for example, most geography professionals take the linear stages of the curriculum, as mentioned above, for granted. In particular, following Tylerian logic, most participants unconsciously receive a given educational objective as a key principle not only for formulating curriculum goals, but also for the judgement of educational practices. In relation to a lesson on Fair Trade, all the geography teachers first attempt to identify a given educational objective that students are to attend to the Fair Trade movement for a fairer world of development among countries. While this phrase includes neoliberal and/or cosmopolitan discourse of global citizenship, by confirming this objective uncritically, geography professionals can focus on how to deliver the advantages of the Fair Trade movement effectively. As such, geography teachers’ concerns are reduced to certain geographical knowledge of Fair Trade, such as the meaning, background or intention of Fair Trade, leading to modern global citizenship. Many geography teachers believe that their lessons on Fair Trade will contribute by encouraging students to engage with the Fair Trade movement. In my interviews, by delivering knowledge about Fair Trade in accordance with a pre-set objective in the curriculum, some geography teachers expressed their feelings or emotions in terms of satisfaction, self-pride or tranquillity.

7.3.3 Authoritative Community

According to my interview analysis, there is another complicit technology affecting modern global citizenship in the South Korean geography curriculum, called the authoritative community. As introduced in Section 2.5.1, since the 1960s South Korean governments have exercised power over all educational activities in a top-down way. In particular, the government has controlled not only all the curriculum principles, such as educational objectives, the selection and organisation of content and evaluation, but also the inspection of the school textbooks via a curriculum expert group, which is made up of politicians, curriculum policy makers and/or a selection of subject specialists. In relation to my discussion about the second technology, the term ‘expert’ implies two

important meanings. On the one hand, it presupposes that the expert group's authority is superior to that of the non-expert group's, i.e. teachers, in the geography curriculum. On the other, it implies, thus, that some authoritative groups can regulate or influence the other geography professionals' mentalities and judgements towards the development of the geography curriculum for modern global citizenship.

My findings explicitly demonstrate ways in which certain expert groups' interests, such as some politicians, policy makers, geography specialists within an authoritative community, have complicit relations with the development of the South Korean geography curriculum for modern global citizenship. My interview analysis revealed three stages in which the authoritative expert group exercise unequal power towards the other geography professionals: (1) in the development stage of the curriculum policy, (2) through the geography textbook and (3) at the inspection stage of the geography textbook. In the development stage of the curriculum policy, my participants point out that academic geographers' authoritative attitude on the part of educational authorities constrains a more just geography curriculum. That is, when developing the geography curriculum policy, geographers in higher education adhere to certain traditional geographical knowledge that they engage in their academic work. The geography curriculum is, for them, like a playground to secure their own territory, such as geomorphology, climatology or economic geography. The participants of this study criticised the fact there was no space for progressive geographical knowledge towards the non-West in the curriculum, largely due to an inter-ministerial turf war amongst academic geographers.

In the development stage of the geography textbook, similarly, academic geographers' voices are dominant, regulating the thinking and judgement of the other authors, who are mainly school geography teachers. My interviewees emphasised that the unequal power relations between academic geographers and the others in the geography textbook publication were linked to a closed network of certain universities. A group of geography textbook authors is usually composed of a group of academic geographers and their disciples within the same university. As such, if any author presents progressive ideas about global 'others' it is unlikely these will survive in the final version of the geography textbook, due to the rigid hierarchy amongst the rest of the authors. In order to liberate themselves from authoritative power and closed networks, my author interviewees developed the *World Geography* textbook (Wi et al., 2014), which is a first in that it is

composed entirely by school geography teachers in South Korea, rather than academic geographers.

In relation to authoritative culture, however, publishers must also be considered. Publishers fear that innovation in the geography textbook can negatively influence sales, due to engagement with limited knowledge. My author participants recalled that in face-to-face discussions with publishers, concerning certain content in the textbook, staff in the publication company authoritatively stressed the issue of commercial interest to authors. According to my analysis, the staff presupposed that only traditional generalised geographical knowledge in the *World Geography* textbook guaranteed the increase of textbook sales. As such, in spite of the existence of progressive ideas about global issues, my participants embraced limited versions of geographical knowledge concerning others.

In the inspection stage of the geography textbook, my findings reveal that there are two tiers of authoritative power which control geography professionals' mentality towards global 'others' in the geography curriculum. One is driven by the educational authorities and the other is by the inspectors themselves. In the former case, my inspectors commonly raise an issue that the educational authorities provide a certain political guideline for textbook inspection. Under the name of political neutrality, the government forces every inspector to follow a certain political guideline, by which controversial or politically sensitive issues are prohibited in the geography textbook. The inspectors are concerned that the criteria in the guideline have become stricter. In the latter case, my findings uncovered that the inspectors, themselves, also exercise power over the textbook authors. The authors emphasised that, in spite of their preference towards progressive geographical knowledge towards global 'others', the burden of the inspection often makes them stick to traditional generalised knowledge. One of the inspectors, ironically, expressed his individual satisfaction with the *World Geography* textbook (Wi et al., 2014) because it is filled with generalised geographical knowledge towards global 'others'.

7.3.4 Performativity Culture

Within the authoritative community, my interview analysis revealed that performativity culture is one of the dominant technologies which steers geography professionals' minds and concomitant behaviours towards modern global citizenship in the geography

curriculum. Ball (2003) notes that performativity is a mode of state regulation which makes it possible to govern every individual by organisation in response to targets, indicators and evaluations (p. 215). By measures of quality and productivity, hence, people are encouraged to make themselves more effective, to work on themselves and to feel happy if they do. Ball (2010) emphasises that performativity becomes most powerful when it resides in people's souls, as part of their sense of personal worth and when they feel "responsibility for working harder, faster and better [for] improving output" (p. 125). In this sense, Ball (2003) denotes a person who is regulated by the technology of performativity as an "enterprising self with a passion for excellence" (p. 215).

As introduced in Section 2.5.2, over the two decades since the mid-1990s, educational authorities have implemented diverse neoliberal measures emphasising performativity, such as teacher evaluation, the state-run academic performance test and the self-reliant school management system. This indicates that performativity has become deeply rooted in the South Korean educational system, creating a culture which unconsciously regulates educational practitioners by prompting them to frequently ask, "is it useful, saleable or efficient?", rather than "is it just?" (Ball, 2010, p. 126). My interview findings crucially demonstrate how powerful the performative measures are in making geography professionals stick to productivity and effectiveness, whilst simultaneously obstructing the incoming of progressive global citizenship. It has already been noted (see Section 6.4.1.1) that for higher achievement in the College Scholastic Ability Test (CSAT) test and a positive evaluation from their students, most Korean geography teachers in my study admitted that they deliberately focus on limited and generalised geographical knowledge in the classroom. Some geography teachers in my sample even went as far as expressing their responsibility for securing or improving the performativity of their students in the CSAT, achieved by swapping a world geography lesson with a Korean geography lesson.

In the case of geography textbook authors, the circulation of their textbook largely incites them to adhere to traditional totalising geographical knowledge concerning global 'others'. To maximise the sale of their book, therefore, the publication company deliberately recruited the authors of *World Geography* textbook (Wi et al., 2014) based upon each person's reputation, rather than their geographical expertise. As such, in the final textbook publication a few authors involved in the project are notably absent. This

is because they lacked the right level of geographical expertise necessary to contribute to the actual writing of the book. In addition, to support geography teachers and their students to achieve better outcome in the CSAT, the chosen authors intentionally, or unintentionally, drew greatly on generalised, quantified, or symbolised geographical knowledge in the textbook. Despite the fact this process neglects progressive geographical knowledge towards global ‘others’, most of the geography professionals in my study expressed happiness and pride when their hard work resulted in high achievement in the CSAT and/or good textbook sales.

7.3.5 ‘Representing’ Geography

In previous sections, I have discussed how the individual geography professional’s understanding of who s/he is and what is true starts to be changed by the complicit relationship between political rationalities, knowledge and technologies. In this section, following Foucault (1991) and his colleagues, such as Ball (2013) and Rose (1990), within regimes of practice for modern global citizenship, I focus on how s/he unconsciously attends the (re)production of certain forms of ‘representing’ geographical knowledge, thus contributing to the government of new domains of intervention.

As previously noted (see Section 3.6.1) Massey (2002) and Cook (2008) insightfully point out that geographical knowledge is not simply a fixed, coherent and homogenous entity, but, rather, that it is continuously made, remade and transformed through relations with others. The findings of this study, however, contest this, as within regimes of practice most Korean geography professionals take for granted geographical knowledge concerning global ‘others’ as a neutral, essential and eternal entity like truth. Under the government of the diverse technologies discussed above, my participants believe that school geography provides students with comprehensive and generalised knowledge ‘representing’ the realities of global ‘others’. Through this representation of geography, my interviewees assume that South Korean students can pull the diversity of global ‘others’ into a vision of unity, a divine and mastering view in the geography classroom, akin to the Apollonian gaze (Cosgrove, 2003).

According to my findings, the governed self, in particular geography teachers, tend to uncritically (re)produce the Western discursive geographical knowledge of modern global

citizenship in the classroom. Under the guise of improving economic competence in a competitive globalised world, therefore, many geography teacher interviewees construct Western totalising knowledge of economic geography, such as the issues of globalisation, interdependence or global warming. To enlarge common humanity to ‘developing’ countries, they unconsciously refer to Westernised discursive knowledge about the issue of the Fair Trade movement in the classroom. Unfortunately, in the process of (re)production of geographical knowledge about global ‘others’, the geography curriculum does not open the space for the incoming of the unforeseen global ‘others’.

Lemke (2002) notes that the production of new forms of knowledge by the governed self, invents different norms and concepts which “contribute to the government of new domains of intervention” (p. 55). In relation to this, my findings uncovered that, during (re)production of geographical knowledge for modern global citizenship encapsulated by hybrid ethnocentrism, some geography professionals unconsciously or deliberately practice the domains of sexism or classism towards others in their classroom. In terms of sexism, some geography teachers in my sample deliberately drew on gendered geographical knowledge for the purpose of neoliberal global citizenship. They used their knowledge of tourism or Non-Governmental Organisations (NGOs), for instance, when dealing with female students, whereas they focused on international organisations and economic trade with male students. In the case of classism, geography teachers working in economically poor regions intentionally cut global issues regarding others from the geography curriculum, whilst those in wealthy regions attempted to deal with these issues in great depth. The geography professionals in my study seemed unaware of specifically situated cultural-historical factors which, by informing existing structures that operate at local and/or national levels, sustain unequal power relations. This was even the case with some participants who challenged Western totalising representation of global ‘others’ in the geography curriculum. Interestingly, while problematising the unequal global power relations between ‘developed’ and ‘developing’ countries, the participants did not focus on the potential totalising discourses within Korean societies.

These findings affirm Staeheli and Hammett’s (2013) conclusions about citizenship education, drawn from their study of postcolonial South Africa. They found that for the purpose of future citizenship, South African citizenship education focused on neoliberal or cosmopolitan dispositions, while ignoring the legacies of the country’s history of

apartheid, including social and spatial segregation and deep-rooted inequalities on the basis of race and ethnicity (p. 39). Staeheli and Hammett doubt whether citizenship education will resolve enduring inequalities towards social justice in the nation's future. In my study, through the geography curriculum for modern global citizenship, students seemed to learn not only Western totalising discursive global citizenship, but also Korean totalising discourses in the classroom. In this sense, I am concerned that, by taking modern global citizenship aligned with the hybrid of Western and/or Korean ethnocentrism for granted as 'truth', the current geography curriculum may engage with social injustice towards the other, not only at local and national, but also global levels.

In summary, Andreotti (2006) and Bourn (2014) largely focus on the structural idea of power and knowledge concerning global 'others' within Western ideology. By doing this, they overemphasise the structural inequalities of power relations and their imposition of rationality on the totality of the social body. In contrast to such theoretical work, however, my discussion about the complicit relationship between power, knowledge and subjectivity has shown the complexity and multi-layered nature of the construction of knowledge for global citizenship in the geography curriculum in South Korea. My findings demonstrate that the individual's totalising understanding of global 'others' is insulated from the other, through the government of multiple textures of technologies and tactics complicit with hegemonic discursive ethnocentrism. Based on this, I caution that within the regime of practice for global citizenship, the current geography curriculum can generate, or even perpetuate, social injustice towards the other within and outside South Korea. Regarding these findings, an inevitable question emerges: how can we develop the geography curriculum for just global citizenship in South Korea? In the next section, with regard to Research Question 3, I focus on how to decolonise our totalising understanding of global 'others' in school geography in South Korea.

7.4 Towards a Geography Curriculum for Justice

In previous sections I have demonstrated a complicit mechanism of how geography professionals, via various technologies, are unconsciously governed to uphold the (re)production of the geography curriculum towards modern global citizenship. In this last section, I discuss how to open the space towards the geography curriculum for just global citizenship. Regarding this, Foucault (1982) provides an insightful remark: "the

main objective of these struggles is to attack not so much “such or such” an institution of power, or group, or elite, or class but rather a technique and a form of power” (p. 781). This implies that to develop a more just geography curriculum towards global ‘others’ in contemporary South Korea, it is necessary to detach the power of truth from the technologies within which this truth operates. Reflecting on this, I deliberate on the idea of ‘3D’ thinking, i.e. deconstructive, democratic and deliberative thinking, to crack the link between power, knowledge and subjectivity towards modern discourses of global citizenship.

7.4.1 Deconstructive Thinking

Both Apple (1996) and Carr and Kemmis (1986) warn that the technical curriculum appears to be apolitical when its principles act as an ideological device which underpins selective social realities promoted by some interest groups. In addition, Ellsworth (1989) argues that the Tylerian curriculum is unethical as it disregards not only socio-economic contexts, but also diverse dimensions around teachers and students, such as race, ethnicity, gender, religion and dis/ability. My deconstructive interpretation concerning the notion of global citizenship explicitly reassures these criticisms against the technical curriculum. In terms of its political form, my study has shown that most geography professionals support the reproduction of geographical knowledge for modern global citizenship, primarily by naturalising pre-set objectives of Western hegemonic discourses interplaying with Korean ethnocentrism towards the idea of ‘advanced’ Korea. Concerning its unethical form, this study has uncovered that, by adhering to a given curriculum and its elements, the participants act as operators who unproblematically deliver specifically situated cultural-historical discourses like sexism, classism or racism.

In Section 3.4.4, as an alternative to the technical curriculum, I have already argued the need to embrace a poststructural curriculum perspective for just global citizenship. The advantage of this perspective is that it emphasises not only the political space of openness, but also the ethical space of dealing with difference and different others fairly. In relation to this, my analysis in Chapter 5 has demonstrated how meaningful a deconstructive approach can be, as it opens the ethical and political space for the incoming of global ‘others’ overlooked by the technical curriculum aligned with hybrid ethnocentrism. In the process of interviews, furthermore, deconstructive thinking helped geography

professionals, including myself, to experience tensions and contradictions within which the ethical and political entities of geographical knowledge concerning global ‘others’ were deliberated. Moreover, deconstruction helped me to identify the potential totalising discourses generated within South Korean communities. As discussed in Section 7.2.3, we can start to think outside certain totalising discourse of global citizenship embedded in power/geographical knowledge to open the passage towards the incoming of the ‘other’ in the geography curriculum. Geography professionals, including politicians and policymakers, however, have had little opportunity to understand the role and possibility of deconstruction towards just global citizenship.

For the purpose of the widespread understanding of the possibilities of deconstruction, I suggest the need for the introduction of deconstructive approaches, not only for geography teachers, but also for academic geographers and policymakers. Through their empirical research and shared experience, participants in symposium, seminars and follow-up workshops can see that deconstruction in the geography curriculum can play an influential role in inviting the ethical and political space for global ‘others’. As presented in Section 6.4.3, many geography teachers point out the lack of opportunity to experience progressive geographies in the outdated geography curriculum in Higher Education. I argue, therefore, that deconstructive approaches need to be considered in initial teacher education programmes in Higher Education. To support these programmes it is, of course, inevitable for researchers, including myself, to conduct rigorous and accessible research in the geography curriculum towards just global citizenship. In the next section, I discuss another approach in achieving a more just curriculum, i.e. democratic thinking.

7.4.2 Democratic Thinking

My experience of meeting a Mongolian student and of listening to different ideas about a ‘slum’ in the geography classroom, opened up tensions concerning justice in the current geography curriculum in South Korea. These tensions were also apparent in the responses of some of my interviewees, who had realised the apolitical and unethical character of the curriculum they were teaching after meeting with global ‘others’ in their schools. In addition, through ‘equal’ relationship between myself and the participants, interviewees freely started to express their criticisms against Western totalising discourses embedded

in the geography curriculum. This implies that openness towards others is an important background for just global citizenship in the geography curriculum. My findings have shown, however, that the technology of an authoritative community can obstruct geography professionals' progressive voices towards global 'others' from settling in the geography curriculum. The geography curriculum is authorised by particular interest groups, such as politicians, policy makers and subject specialists, in a top-down way. In this sense, to make a more just geography curriculum, I argue that it is important to establish a democratic space in which all educational practitioners, i.e. so-called grassroots educators, can contribute fairly to its development.

To move in this direction, several measures might be considered. Firstly, to establish a mediator for inviting geography teachers' diverse voices fairly and equally in the official geography curriculum policy, more democratic networks should be established. As presented in Section 6.4.3, many participants expressed their hope of sharing useful ideas and teaching materials with other geography professionals. The Geographical Association (GA) in the UK could be used as a role model for this. During my internship with them in 2014, I observed a democratic organisation led primarily by geography teachers, which embraced not only every geography professionals' voice, but also the opinions of students and foreign geography professionals. Geography professionals in the UK communicated and shared curriculum information with one another via a range of channels facilitated by the GA. Secondly, in relation to the geography textbook, I argue that the educational authorities should challenge the current state-guided textbook inspection system. Textbook authors in my study expressed their feelings of oppression during the process of inspection. If the educational authorities change the system to emphasise the authors' ethical and political responsibilities to constructing a space for the incoming unforeseen global 'other', it will help authors to introduce progressive geographical knowledge for just global citizenship. Thirdly, geography teachers should challenge their authoritative attitude towards their students. Some geography professionals in this study already know that collaboration with others can make the geography curriculum a more ethical and political space. If geography teachers deal with their students' voices in a more democratic way in the classroom, students may actively ask ethical, political and historical questions about totalising geographical knowledge in the official curriculum, which, I argue, will help to develop a more just curriculum for the incoming of the 'other'.

7.4.3 Deliberative Thinking

Ball (2010) argues that the technology of performativity paralyses our interests and awareness concerning justice towards global ‘others’, which my findings confirm. As noted above, via diverse neoliberal measures, technology becomes rooted in geography professionals’ mentality. By adhering to productivity and/or efficiency in the geography curriculum, furthermore, performativity led my participants to an indifference towards educational or curriculum justice. Four decades ago, Stenhouse (1975) insightfully argued that the curriculum is where educational values are deliberated within the local contexts. How, then, can we challenge performative culture and change it to a deliberative culture for justice?

I suggest the need for deliberative spaces in which isolated geography professionals have an opportunity to consider the meaning of just global citizenship. As discussed earlier (see Sections 6.3 and 7.2.3), I was surprised to observe that, through meeting and interacting with me, many participants started to deliberate on the educational value of global citizenship towards justice in the geography curriculum. They mainly deliberated on the fact that their understandings of global ‘others’ were dominated by the tactics of performative culture towards an imaginary image of ‘advanced’ Koreans. During the interview process, some participants even realised that their teaching practices closed down the space for justice by adhering to ahistorical, apolitical and unethical totalising geographical knowledge about global ‘others’. The interview method, therefore, acted as a deliberative space for thinking about justice towards global ‘others’. It is rare, however, that geography teachers experience interviews with researchers and opportunities for such discussions amongst colleagues are infrequent, given busy teaching and marking schedules. Apple (1996) points out that the curriculum, as an ideological device, reflects some interest groups, like politicians, policy makers and certain subject specialists, but where are, in practical terms, the opportunities and spaces for deliberation with curriculum policy makers? As with democratic thinking, it is important to establish a deliberative meeting space in which educational practitioners, such as geography teachers, citizenship experts, policy makers and NGOs, can fairly and deeply discuss the educational meaning and value of just global citizenship towards global ‘others’. If such spaces are developed, the question of how to modify or challenge performativity measures to illuminate justice in the geography curriculum needs to be considered.

7.5 Chapter Conclusions

As noted in Section 3.3.2.2, poststructuralists challenge the very existence of frameworks because, by closing down their ways of thinking in certain kinds of modes, they obstruct the incoming of other possibilities. Given that readers of this study may be geography educators accustomed to working with frameworks, however, I have deliberately adopted a diagrammatic approach in this study.

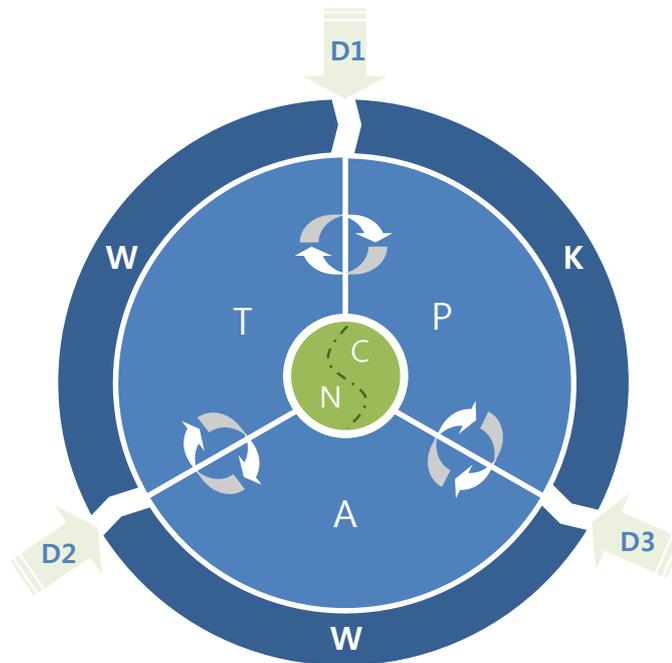


Figure 14: Regimes of Practice for Global Citizenship⁷

Figure 14 portrays the geography curriculum as a space within which the isolated geography professional unconsciously or deliberately produces and reproduces power/geographical knowledge of discourses of neoliberal or cosmopolitan global citizenship. Within this chapter I have identified that the current geography curriculum and the geography textbook include knowledge by some interest group complicit with Western and/or Korean hegemonic rationalities concerning global ‘others’. Through the idea of governmentality, I noted that the hybridity of ethnocentrism is the outcome of the

⁷T: technical curriculum, A: authoritative community, P: performativity culture, N: neoliberal discourse of global citizenship, C: cosmopolitan discourse of global citizenship, W: Western hegemonic ethnocentrism, K: Korean ethnocentrism, D1: deconstructive thinking, D2: democratic thinking, D3: deliberative thinking, Green: the isolated self

complex interplay between existing ethnocentric Korean culture, the infusion of Western liberal tradition and the Korean governments' political strategies for their governance. I discussed that the individual geography professional's subjectivity, encapsulated by three technologies, i.e. technical curriculum, authoritative community and performativity culture, is already regulated to comply with or even strengthen these unequal power relations. Many geography professionals in my sample showed that they uphold the reproduction of totalising traditional geographical knowledge towards modern global citizenship in the geography curriculum. I showed that the three technologies become deeply rooted in geography professionals' relations with Western and/or Korean ethnocentric views about global 'others'. Based upon my discussion above, Figure 14 shows that, within regimes of practice for modern global citizenship, the isolated self is entrapped within a dual nutshell of hybrid hegemonic ethnocentrism and the textures of technologies towards the imaginary of the 'superiority' of Koreans in the world.

To crack the complicit relationship between power, knowledge and subjectivity, I have proposed three new distinctive but interrelated thought processes: deconstructive, democratic and deliberative thinking. In relation to deconstructive thinking, I have argued the need of the space in which educational authorities and geography professionals realise the possibilities of deconstruction for justice in the geography curriculum. In terms of democratic thinking, I have suggested the open space in which every geography professional can equally attend the development of the geography curriculum. Lastly, with regard to deliberative thinking, I have emphasised the meeting space in which geography professionals can have the chance to deliberate the educational value of just global citizenship over performative culture in South Korea. The findings resulting from the discussion in this chapter have produced many implications, not only for my own work, but also future research. In the next chapter, I will examine and assess these implications.

CHAPTER 8: CONCLUSIONS AND RECOMMENDATIONS

8.1 Introduction

The purpose of this thesis was to investigate the notion of global citizenship in the secondary geography curriculum in South Korea. In this chapter I evaluate to what extent my study has successfully addressed my research questions, before discussing the original contribution to knowledge my study has achieved. I then critically contemplate the strengths and limitations of the study before suggesting further avenues of research. Finally, I make recommendations in policy and practice for a more just geography curriculum in South Korea and end by reflecting on my learning journey at the University of Sheffield.

8.2 Addressing the Research Questions

1. What notions of global citizenship can be identified in the secondary geography curriculum policy and textbooks in South Korea?

My research has demonstrated that the sample documents are complicit with modern discourses of neoliberal and/or cosmopolitan global citizenship by legitimating certain ways of thinking at the same time as obscuring others. In relation to neoliberal global citizenship, the curriculum policy uncritically presupposes the goals of economic rationality and individual students' self-responsibility as global citizens. By naturalising a neoliberal economic and trade order to survive in fiercely competitive environments, every Korean student is assumed to carry the responsibility of cultivating economic knowledge and competence as a skilled, competent, compliant and superior worker. In the geography textbook, three complicit devices are used for Korean students to embrace the neoliberal order: binary thinking about 'developed' and 'developing' countries, linear notions of modernity indicating that 'developing' countries are behind and, finally, negative images of people in 'developing' countries. Through these totalising devices, the textbook explicitly assumes neoliberal global citizenship as a global standard that every individual should adopt to sustain their wellbeing in the world.

In terms of cosmopolitan global citizenship, my findings show that the documents predominantly draw on the Western discourse of common humanity. The policy presupposes, in essence, that South Koreans regard themselves as citizens of a world community based on common humanity. It emphasises that Korean students should cultivate the knowledge and skills of democracy, peace and human rights and assume a responsibility for enlarging this common humanity to global ‘others’. In accordance with this logic, three main devices are activated in the *World Geography* textbook: generalised knowable images of global ‘others’; ethnocentric attitudes towards global ‘others’, and a depoliticised helping mentality. By naturalising certain social values in ‘developed’ countries (including South Korea) as a global standard, the textbook proposes that Korean students should support certain movements, e.g. the Fair Trade movement, in order to secure rights and liberty for global ‘others’. My findings also revealed that these two modern discourses of global citizenship in the documents are closely interwoven with Western and/or Korean ethnocentric bias towards global ‘others’.

2. What are geography teachers’, textbook authors’ and textbook inspectors’ perceptions and experiences regarding global citizenship in South Korea?

My findings show that the modern discourse of global citizenship has become firmly rooted in most geography teachers’ mentalities. I have shown how, by governed subjectivities, South Korean geography professionals in this study unconsciously and/or deliberately engage in the reproduction of power/geographical knowledge of some interest groups towards modern global citizenship in the geography curriculum. Interestingly, the findings uncover a mechanism that, in the process of the construction of a governed self, three technologies, i.e. the technical curriculum, authoritative community and performativity culture, regulate geography professionals to comply with these unequal power relations. Through the technical curriculum, the participants deliver given educational objectives and geographical knowledge for modern global citizenship. Being accustomed to the authoritative group’s power, they consciously or unconsciously disregard their role as curriculum leaders towards just global citizenship. Immersed in the culture of performativity in South Korea, they may unknowingly miss the opportunity of deliberating about ideas concerning justice towards others. Within this regime of practice for modern global citizenship encapsulated by hybrid ethnocentrism, my findings show the geography professionals’ lack of understanding in the educational value of justice

towards the other not only at a local/national level, but also at a global one.

3. What recommendations may this study provide for the development of a socially just secondary geography curriculum?

I argue that, by drawing on the 3Ds, i.e. deconstructive, democratic and deliberative thinking, the link between power, knowledge and subjectivity towards modern global citizenship can be cracked. Figure 14 shows how deconstructive thinking can interrupt the curriculum, by means of ethical and political practices, for the incoming of unforeseen others. In the space of democracy, I suggest ideas with which every geography professional, as a curriculum leader, can engage with when thinking about the geography curriculum for just global citizenship. Lastly, with regard to deliberative thinking, I emphasise diverse measures which can open a space for considering the educational value of justice. Key recommendations for policy and practice are discussed in Section 8.6.

8.3 Original Contribution to Knowledge

This study provides four substantive contributions to knowledge concerning global citizenship education. First, my study reveals that deconstruction opens a space for the incoming of the ‘other’. As discussed in Section 7.2.3, textual deconstruction invites unforeseen and unexpected others into the geography curriculum by revealing the illogicalities and instabilities of modern hegemonic versions of global citizenship. Through the interaction between myself and the geography professionals in my sample, as discussed in Chapters 4 and 7, we started to open an ethical and political space for consideration of global ‘others’ who were marginalised in the past geography curriculum. In this sense, this study reassures the potentiality and imperatives of deconstruction for a just global citizenship education.

Second, this study shows the complex and contextualised characteristics of critical global citizenship. As noted in Section 3.3.2.1, the existing body of knowledge concerning postcolonial global citizenship depends upon the structural idea of power/knowledge concerning global ‘others’ within Western ideology. As such, most postcolonial scholarship tends to overemphasise the unequal power relations between the West and the non-West on the totality of the social body. My research suggests, however, that in the

Korean context, modern discourses of global citizenship, i.e. neoliberal and/or cosmopolitan conceptualisations, may exist in the complex form of a double helix. In addition, I show that modern global citizenship in South Korea is not dominated by the West alone, as it politically and culturally intertwines with Korean ethnocentrism towards the discourse of ‘advanced’ Koreans in the world. This study, therefore, acknowledges and affirms the complexity and contextuality of global citizenship studies.

Third, this study reveals the contextualised mechanisms behind the construction and reinforcement of modern global citizenship in the curriculum by educational professionals. Existing studies of critical global citizenship, while focusing on theoretical discussion, have disregarded the actual realms of practice for totalising discourses of global citizenship (See Section 7.3.5). By drawing on Derridean deconstruction and Foucauldian governmentality interactively, this study illuminates the complicit mechanism between power, knowledge and subjectivity for modern global citizenship aligned with hybrid ethnocentrism in the curriculum. In pursuit of the idea of ‘advanced’ Korea, this study strongly suggests that negative images about ‘developing’ countries and positive thinking about the West enhance the ideology ‘West is best’ and, by association, the dominant economic tradition in the West that ‘Neoliberalism is Best’.

Lastly, this study has revealed that the thinking of South Korean geography professionals in my sample has been dominated by modern global citizenship and that the participants focus narrowly on the production, or reproduction, of totalising geographical knowledge for modern global citizenship. During the research process it was interesting to note that, for modern global citizenship education, the unequal structures which operate at local or national level to sustain existing power relations, such as issues of sexism, classism and racism, remained unproblematised. This study, henceforth, indicates that modern global citizenship in Korean school geography may undermine not only the educational value of justice towards the other at a local and national level, but also globally. It is difficult to say that one research study fills an existing knowledge gap comprehensively, therefore, in the next section, I critically evaluate this study.

8.4 Strengths and Limitations of the Study

There are two key strengths to this study. First of all, in a departure from previous research,

I consider curriculum policy, the geography textbook and geography professionals' perceptions and experiences simultaneously. Referring to these three curricular elements concurrently allowed me to probe the processes of power/knowledge formations of interest groups and geography professionals' subjectivities at work. The other major strength of the thesis was my adoption of deconstruction and governmentality as theoretical approaches. Through these two perspectives, my study has revealed the cycle in which geography professionals are regulated to re-produce knowledge for modern global citizenship in the Korean school geography curriculum.

Limitations of this study can be found in relation to the methodological, analytical and theoretical perspectives applied. As already discussed in Chapter 4, the methodology, by focusing solely on the voices of geography professionals (teachers, authors and inspectors) in South Korea, can be considered restrictive. As outlined in Chapter 1, global citizenship education is implemented through interactions between teachers and students. When students become entities in education, they accept, rewrite and/or adapt curriculum messages for global citizenship (Todd, 2001), therefore, my study could have been more contextual had it considered students' stories concerning global citizenship in different contexts. Furthermore, considering the power policy makers wield over curriculum policy-making for global citizenship education in South Korea, it would have been of value to listen to their stories and their engagement with the development of curriculum policy for global citizenship. Lastly, by focusing on a small sample size of geography professionals and short extracts about certain global issues in one specific world geography textbook, this study is limited in its scope.

Given the limitations of textual analysis, it must be acknowledged that this study did not observe how teachers actually interacted with the text and their students in the classroom. Although the geography teachers in my sample appear to be entrapped in modern discourses of global citizenship, their classroom activities may be directed in a manner that disputes this. They may, for instance, encourage their students to analyse geography textbooks concerning global 'others' critically, or they may provide alternative materials to challenge students' stereotypes against global 'others' (Winter, 2015).

With regard to my theoretical perspective, I acknowledge that my research is driven by a Westernised theoretical stance. As an international student in the UK, I actively relied on

the knowledge of Western academia. I drew on Western research for the purpose of my deconstructive perspective, whilst vigorously embracing Western academics' feedback about it. As such, I engaged with Western criticisms of Western totalising discourses of global citizenship embedded in the South Korean school geography curriculum. Deconstruction, however, always allows space for the incoming of the 'other' towards justice. Although my research opens up a space for unforeseen others through my participants' stories, I acknowledge that it is guided by a Westernised perspective. I admit that different philosophical perspectives for engaging with unknown 'others', that I myself have not utilised in my research, are of considerable value. I leave these varied perspectives to other advanced researchers, such as Todd, whose recent work focuses on the philosophies of Emmanuel Levinas and Theravada Buddhism (2015).

The final limitation of this study is the simultaneous construction and critiquing of totalising discourses. By shaking the totalising language of global citizenship in the geography curriculum, this study has showed how efforts to totalise the world marginalise the 'other'. In order to explain the findings of this study, in Section 7.5, however, I ironically constructed new totalising discourses, i.e. Figure 14 and the double helix. Although my intention was to achieve credibility amongst geography educators accustomed to working with frameworks, I am aware that my own construction of totalising discourses obstructs the incoming of other possibilities. My ambivalent attitude towards totalising discourses demonstrates how difficult it is to break out of my own educational background of power/knowledge formation as a geography teacher. I admit that I now need to witness the deconstruction of my own totalising discourses to allow for inventive new ways of thinking, as deconstruction affirms what is to come. A deconstructive reading of my totalising perspectives will open up a more just space for the incoming of others I have excluded. Reflecting on these limitations, I provide several suggestions for the advancement of research.

8.5 Suggestions for Future Research

In this section, for the purpose of a more nuanced, contextualised and critical understanding of global citizenship practices than my study provides, I propose four possible avenues for further research. First, I recommend the study of school students' perceptions and experiences concerning global citizenship. As Todd (2001) notes,

students' subjectivities towards global 'others' in the curriculum are not determined solely by a given curriculum, but also by complex cultural circumstances outside the school, such as the media, parents' perceptions and attitudes and local community programmes (especially in multicultural communities). These factors need to be taken into consideration in future research. For a more culturally contextualised empirical knowledge about students' subjectivities as global citizens, future research might enquire into students' emotions, their sense of becoming global citizens and of belonging or exclusion. These issues can be explored beyond the conventions of the geography curriculum, through other ways of knowing, for instance, in music, art, dance and poetry (Winter, 2015).

Second, I recommend a deconstructive approach towards teacher education curriculum policies, teaching texts and practices about global citizenship education. My study identified that geography professionals in my sample hold neoliberal or cosmopolitan ideas of global citizenship. Future research may investigate totalising discourses of global citizenship within initial and in-service teacher education programmes. International comparative studies, furthermore, may witness distinctions and similarities between national discourses regulating official national curricula in school and teacher education and re-imagine new, more ethical ways of thinking about the curriculum.

Third, I recommend an ethnographic/participant observation study concerning practices of global citizenship education. As noted above, my research did not reveal geography teachers' actual engagement with texts and students in the classroom. Ethnographic research provides richly contextualised knowledge about how geography teachers construct notions of global citizenship through their everyday lived experiences and interactions with students, colleagues and circumstances in schools, a situation overlooked by this study. Ethnographic research can examine how global citizenship education is implemented through interactions between texts, teachers and students.

Fourth, future research may focus on the co-production of curriculum knowledge between teachers and students in the classroom. Earlier, I introduced my teaching experience of doubting totalising geographical knowledge about Mongolia and a city slum through my engagement with students. With reference to students' and their families' narratives of becoming and belonging intertwined with global citizenship, future study may investigate

narratives about the global that are very different from those supporting the National Curriculum policy and the geography textbook. Regarding this, as Winter (2015) suggests, there already exist significant examples such as Young People's Geographies project (Biddulph, 2012); Bangla stories (LSE and Runnymede Trust, 2009) and Belonging (Runnymede Trust and Manifesta, 2009). The relevance of this study could be lost if alternatives for policy and practice to existing problems regarding global citizenship are not considered. In the next section, I therefore suggest recommendations for policy and practice.

8.6 Recommendations

In order to achieve a geography curriculum which presents a just global citizenship in South Korea, this thesis suggests recommendations for both policy and practice in line with policymaking, communication, the education system and classroom activities. In terms of policymaking, policymakers should organise events which encourage deliberation of the curriculum in an attempt to challenge widely-held assumptions concerning geographical knowledge. Seminars and symposia introducing recent academic/professional work for a just curriculum should regularly be offered. Workshops for policy-makers to experience the (im)possibility of their own totalising curriculum perspectives towards justice should be followed and policy-makers should encourage the participation of more diverse groups in the policy making process. Curriculum advisory groups, such as geography teachers, citizenship experts and Non-Governmental Organisations (NGOs), should legitimately be established as partners, and their critical reviews and advice on draft policies should be invited and seriously considered. Policy-makers, with advisory groups, should make opportunities for deliberating emerging perspectives and invite inventive thinking into a new curriculum policy. To encourage a more just curriculum, policy-makers should provide training programmes focusing on the politics and ethics of curriculum for head teachers, teachers, inspectors and initial teacher educators.

In terms of communication, more democratic interactions and networks between geography professionals should be established. Opportunities for geography educators to explore different curriculum knowledge and practices through professional networks should be opened, including those that value plurality, as well as the unique and singular,

over nepotism or cronyism based upon regions and the status of universities. Educational authorities should financially and legally support the establishment and activities of these networks. In terms of their activities, like the Geographical Association (see Section 7.4.2), such networks should act as disseminators which embrace not only geography professionals' voices, but also the views of students, diverse civic societies and even professionals from different countries. After embracing and mediating other voices through web sites or social media, the networks can produce emerging curriculum ideas which were previously marginalised and actively contribute grass root voices to policy-makers' agendas. In return, policy-makers should consider these inventive ideas for a new and just curriculum policy.

This study revealed that the performativity culture and state-guided textbook inspection system led geography professionals to focus on “externally imposed, culturally fixed and tightly defined” curriculum knowledge (Winter, 2014, p. 288). To challenge the practices of a performativity-driven curriculum, first of all, policy-makers should avoid the use of authoritative and regulative language (measures) of totalising neoliberal performance in their policies. Instead, language appreciating teachers' and students' deconstructive practices for just education should be newly added. Concomitantly, the confined outcome-driven evaluation system for students, teachers and schools should gradually be changed into process- and activity-centred approaches for just education. To promote students' and parents' awareness of the limitations of the current performative system, policy-makers and head teachers should organise public meetings and social campaigns focusing on ideas about inventive curriculum thinking.

In relation to the textbook inspection system, educational authorities should provide a more deliberative system that embraces textbook authors' critical approaches to geographical knowledge. To achieve this, a new inspection guideline should eschew the use of totalising and instrumental language about geographical knowledge. It should instead, explicitly adopt language encouraging textbook authors' ethical and political ways of writing about the world. Regarding inspection committees, educational authorities should invite a range of social groups, such as geography teacher networks, critical global citizenship experts and civic society members, to attend committee meetings. The committee's political independence for inspection must be guaranteed. The main purpose of textbook inspection should be for providing textbook authors with

affirmative feedback for justice, rather than reductive regulation for performance. Policy-makers should provide spaces for dialogue between inspectors and authors for identifying possible totalisation.

This study has shown that unsettling totalising words such as ‘decision’, ‘choice’, ‘judgement’ and ‘discernment’ in the curriculum can provide a space for the incoming of unforeseen global ‘others’. In my position as a geography teacher, I will therefore attempt to challenge reductive geographical knowledge and curriculum practices in the classroom, by providing students with opportunities to deconstruct totalising language in the geography textbook. I will endeavour to avoid becoming a mere curriculum operator who guides variant thinking by students to fit into pre-determined geographical concepts and draws on sentimentalism, such as charity mentality, to motivate students. Instead, by helping students to ask ethical, political and historical questions about totalising knowledge, I, as a mediator, will encourage students to open the spaces for the incoming of the other, which has been overlooked in the geography textbook. With the official curriculum, the voices of students from different backgrounds will be equally considered. Through interaction between students, I will also urge students to challenge their own totalising rationalities against the other. To support these deconstructive practices with students, colleagues in different disciplines or social communities, I will continuously investigate teaching resources which have been overlooked in the past. Fresh ideas from classroom activities will be shared with other geography professionals and colleagues via new curriculum networks.

8.7 My Learning Journey

In this final section, I briefly reflect on my learning journey as a PhD student whilst examining how my perspective on global citizenship and the world has changed. At the outset of my research, I firmly believed, as my interviewees did, that geographical knowledge represented global ‘others’ realities and, therefore, if students learnt this knowledge they would understand global ‘others’ and their differences justly. After reading literature by Derrida, Foucault and others, however, I began to challenge my assumptions concerning the relationship between the geography curriculum and global citizenship. Foucault has encouraged me to understand that the totalised curriculum can be driven by the unequal power relations between some interest groups and others,

whereas Derrida has shown me that the language in the curriculum concerning global citizenship is always unstable. By deconstruction, the totalising structure underpinning restrictive curriculum conceptualisations can be challenged.

As a doctoral researcher, I found deconstruction challenging. Like many critics' of the deconstructionist perspective argue, it can easily be misunderstood, particularly by a failure to realise the close engagement it has with the impression of 'anything goes', or 'destruction'. I had a hard time trying to overcome the prejudices I held initially. My initial philosophical position, constructivism, led me to understand deconstruction as an approach that focused on participants' different perspectives while criticising Western metaphysics. Unlike many geography educators in academia, however, through my ongoing study of deconstruction, I eventually realised that deconstruction is more than just the notion of 'anything goes'. Given that word meanings are unstable, every attempt to generalise or represent the world can marginalise the other. Even within different perspectives, the others' voices can be overlooked by potential totalising discourses within and outside their communities. By showing the (im)possibility of every totalising disguise, deconstruction attempts an improvement of the present. I now understand, therefore, that deconstruction is an inventive and affirmative philosophy towards justice by attempting to heal the wounds of the present conferred by totalising ideologies.

During my research, I occasionally doubted whether a governed self, including myself, encapsulated by technologies and tactics for modern global citizenship, can ever step outside the discourse to challenge existing regimes of governance. I remember, however, that after my meeting with the Mongolian student and hearing how some of my precious students live in a slum, I was encouraged to start my research on the geography curriculum and geography professionals' subjectivities. Although I did not know how to manage their different voices in the classroom at that time, through my research journey I have come to understand how meaningful the other is and how space might be opened for the incoming of the other in the geography curriculum. Handling differences fairly in the geography curriculum can help Korean students, those who may be 'othered' by the official curriculum and myself, to understand the complicit relationship between certain formation of power/geographical knowledge and their subjectivities. I acknowledge that my research about the South Korean geography curriculum is merely a beginning for just education. I am now keen to conduct advanced research in order to witness new spaces

for the incoming of the 'other' and strongly believe that deconstruction keeps us progressing towards justice.

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APPENDIX 1: INTERVIEW SCHEDULE (FOR TEACHERS)

Opening Questions

1. How long have you worked as a geography teacher?
2. How long have you taught geography in this school?
3. Have you heard about the 2009 National Curriculum?
4. What in your view is the main difference between the 2009 curriculum and the 2007?

Main Questions

NB. Provide the informant with the geography textbook of World Geography in advance and ask them to pick three important global issues that they have been interested in (i.e. globalisation, population, fair trade, development, cultural conflicts, poverty, disease etc.).

5. Can you tell me about the reasons of your choosing three global issues in World Geography? (why important? for whom?)
6. Which global issue do you think seems to be the easiest for student to understand?
7. Which global issue do you think seems to be the most difficult for student to understand?
8. Can you describe your experiences that helped to teach global issues in the classroom? (i.e. tourism, global education program, special school program, teaching experience to multicultural students)
9. What do you understand a global citizen means? (what dispositions should they have?)
10. Do you believe that school Geography is contributing to encouraging students to become global citizens? (if not, do you think that global citizenship education should be in the curriculum at all?)
11. What are the difficulties of teaching global issues better and more deeply at school?

NB. (Please explain) I draw on one page of new World Geography textbook, explaining fair trade as one of global issues as I want to understand your interpretations about global issues more specifically. Could we have a conversation about this diagram with me?

12. Have you ever taught the issue of 'fair trade'?
13. Can you tell me about your feelings of people depicted on this diagram? (who are they?, what are they doing?, why are they smiling?, what are they thinking? what is your feeling about the children?)
14. Are there any advantages associated with fair trade movement? (do you have any experience of buying a Fair Trade product? If so, can you tell me the reasons?)
15. Are there any disadvantages associated with fair trade movement?
16. How do you as a geography teacher can teach fair trade in the classroom? (what are objectives and why?, how and where can you organise teaching resources and why? What teaching method do you use and why?)
17. Can you tell me about how students might change the way of thinking about fair trade after your lesson? (What knowledge, skills or disposition do you want students to be encouraged?)
18. Can you tell me about the difficulties of teaching this issue in the classroom?
19. What if you teach this issue to students with multicultural background, what changes would be possible in your teaching?

Closing Questions

20. Lastly, do you have any recommendations for the development of a secondary geography curriculum for global citizenship education?
21. Do you have any questions to ask me?

APPENDIX 2: INTERVIEW SCHEDULE (FOR AUTHORS)

Opening Questions

1. How long have you worked as a geography textbook author?
2. Which chapter are you involved in this textbook?
3. What were the important criteria when you write the chapter?
4. Are there any difficulties when you write this geography textbook?

Main Questions

NB. Provide the informant with the geography textbook of World Geography in advance and ask them to pick three important global issues that they have been interested in (i.e. globalisation, population, fair trade, development, cultural conflicts, poverty, disease etc.).

5. Can you tell me about the reasons of your choosing three global issues in World Geography? (why important? for whom?)
6. Which global issue do you think seems to be the easiest to write?
7. Which global issue do you think seems to be the most difficult to write?
8. Can you describe your experiences that helped to write global issues? (i.e. tourism, global education program, special school program, teaching experience to multicultural students, the advice of academic geography specialists)
9. What do you understand a global citizen means? (what dispositions should they have?)
10. Do you believe that school Geography is contributing to encouraging students to become global citizens?
11. What are the reasons that this textbook only includes all the authors from geography teachers unlike other textbooks?
12. Do you have any difficulties when you write global issues better and more deeply? (contents, the relationship between writers, inspectors, publications staff or educational authorities)

NB. (Please explain) I draw on one page of your World Geography textbook, explaining fair trade as one of global issues as I want to understand your interpretations about global issues more specifically. Could we have a conversation about this diagram?

13. Can you tell me about your feelings of people depicted on this diagram? (who are they?, what are they doing?, why are they smiling?, what are they thinking? What is your feeling about the children?)
14. Are there any advantages associated with fair trade movement?
15. Are there any disadvantages associated with fair trade movement?
16. Have you ever taught the issue of 'fair trade'?
17. How does the geography teacher can teach fair trade in the classroom? (what are objectives and why?, how and where can you organise teaching resources and why? What teaching method do you use and why?)
18. Can you tell me about how students might change the way of thinking about fair trade after geography lesson? (what knowledge, skills or disposition do you want students to be encouraged?)
19. Can you tell me about the difficulties of writing this issue in textbook?
20. What if this issue will be taught to students with multicultural background, what do you want to rewrite? (are you satisfied with this diagram, geographical knowledge or writing style?)

Closing Question

21. Lastly, do you have any recommendations for the development of a secondary geography curriculum for global citizenship education?
22. Do you have any questions to ask me?

APPENDIX 3: INTERVIEW SCHEDULE (FOR INSPECTORS)

Opening Questions

1. How long have you worked as a geography textbook inspector?
2. What were the important activities when you inspect the textbook?
3. Are there any difficulties when you inspect this geography textbook?
4. Where did you get the criteria of inspection on World Geography textbook?
5. Did you like the criteria of inspection on World Geography textbook?
6. What do you think were the important criteria when you inspect this book?

Main Questions

NB. Provide the informant with the geography textbook of World Geography in advance and ask them to pick five important global issues that they have been interested in (i.e. globalisation, population, fair trade, development, cultural conflicts, poverty, disease, tourism etc.).

7. Can you tell me about the reasons of your choosing three global issues in World Geography? (why important? For whom?)
8. Which global issue do you think seems to be the easiest to inspect?
9. Which global issue do you think seems to be the most difficult to inspect?
10. Can you describe your experiences that helped to inspect global issues? (i.e. tourism, global education program, special school program, teaching experience to multicultural students)
11. What do you understand a global citizen means? (what dispositions should they have?)
12. Do you believe that school Geography is contributing to encouraging students to become global citizens?
13. What are the difficulties in the process of inspecting global issues better and more deeply? (given criteria, the relationship between writers, inspectors, publications staff or educational authorities)

NB. (Please explain) I draw on one page of your World Geography textbook, explaining fair trade as one of global issues as I want to understand your interpretations about global issues more specifically. Could we have a conversation about this diagram?

14. Can you tell me about your feelings of people depicted on this diagram? (who are they?, what are they doing?, why are they smiling?, what are they thinking? What is your feeling about the children?)
15. Are there any advantages associated with fair trade movement?(do you have any experience of buying a Fair Trade product? If so, can you tell me the reasons?)
16. Are there any disadvantages associated with fair trade movement?
17. How do you want the geography teacher teach fair trade in the classroom? (what are objectives and why?, how and where can you organise teaching resources and why? What teaching method do you use and why?)
18. Can you tell me about how students might change the way of thinking about fair trade after geography lesson? (what knowledge, skills or disposition do you want students to be encouraged?)
19. What criteria of inspection were used for this issue?
20. What if this issue will be taught to students with multicultural background, what changes would be considered in your inspection?

Closing Question

21. Lastly, do you have any recommendations for the development of a secondary geography curriculum for global citizenship education?
22. Do you have any questions to ask me?

APPENDIX 4: LIST OF INTERVIEWEES AND SAMPLE CHARACTERISTICS

(T: teacher, A: author, I: inspector)

ID Code	Pseudonyms	Total Career (year)	School Type	Socio-economic Class	Multicultural	Location	Academic Achievement	Interview Date	Time (minutes)
T01	Joseph	10	Public	Middle	No	Urban	Middle	13/11/2013	58.31
T02	Amilia	10	Public	Middle	Yes	Urban	Middle	11/11/2013	40.11
T03	Jasper	14	Private	High	No	Urban	High	23/12/2013	75.00
T04	Josua	10	Public	High	No	Urban	High	14/11/2013	75.17
T05	David	11	Private	Middle	Yes	Urban	Middle	21/11/2013	55.22
T06	Peter	16	Public	Middle	No	Urban	Middle	13/11/2013	57.45
T07	Jasmin	19	Private	Middle	Yes	Urban	Middle	21/11/2013	59.07
T08	William	7	Public	Low	Yes	Suburban	Low	20/11/2013	50.18
T09	Daniel	14	Public	High	No	Urban	High	14/11/2013	46.09
T10	Raimond	4	Public	Low	Yes	Urban	Low	18/11/2013	40.38
T11	Ellie	18	Private	High	No	Urban	High	15/11/2013	50.32
T12	Lottie	26	Public	High	Yes	Urban	High	19/11/2013	47.21
T13	Megane	31	Public	Middle	No	Suburban	Middle	22/11/2013	51.45
T14	George	9	Public	Low	Yes	Suburban	Low	20/11/2013	39.06
T15	Sam	8	Public	Middle	Yes	Urban	Middle	11/11/2013	71.41
T16	Elle	11	Public	Middle	No	Suburban	Middle	26/11/2013	41.51
T17	Lilly	22	Private	Low	Yes	Urban	Low	18/12/2013	65.33
T18	Holly	13	Public	High	Yes	Urban	High	19/11/2013	51.15
T19	Aron	10	Private	High	No	Urban	High	15/11/2013	54.37
T20	Evie	17	Private	Low	Yes	Urban	Low	18/12/2013	86.27
T21	John	13	Public	Low	Yes	Urban	Low	18/11/2013	68.27
A01	Jack		Public					06/12/2013	64.43
A02	Baker		Private					05/12/2013	117.26
I01	Andrew		University					13/11/2013	52.13
I02	Steven		University					28/11/2013	71.31

APPENDIX 5: LETTER TO PARTICIPANT FOR MEMBER CHECKING

123 Sangwonro Dalseogu
Daegu South Korea
Tel: 010 2534 7878
Email: g.c.kim@shef.ac.uk

31th December 2013

Dear Sir/Madam

I once again appreciate you participating in my research project. The enclosed papers are the transcript of the interview and a copy of the signed Consent Form which I explained at the end of our interviews. Please keep these documents confidential in a safe place. For the purpose of securing trustworthiness of my interview data, I would be grateful if you would spend some time in reading the transcript through in terms that:

- The transcript reflects trustfully on your views concerning interview questions.
- There are any statements that you may want to revise since you feel unhappy.
- There is any information that you may additionally wish to provide for my study.

Relating to these, if you have any issues, please feel free to write your concrete requests or suggestions on this transcript and return to me by the end of January 2014. I would then attempt to actively consider your feedback in my research study. To keep in touch with you after the end of January, the UK contact information is also provided below.

Best wishes for a happy and prosperous new year!

Yours sincerely,
Gapcheol Kim

UK Address: 52 Shore Court Shore Lane Sheffield UK S10 3BW

UK Tel: +44 0741 467 4428

APPENDIX 6: RESEARCH ETHICS APPROVAL LETTER



The
University
Of
Sheffield.

**The
School
Of
Education.**

Gap Cheol Kim
PhD

Head of School
Professor Cathy Nutbrown

School of Education
888 Glossop Road
Sheffield
S10 2JA

19 September 2018

Telephone: +44 (0)114 222 8180
Email: mphil-phd@sheffield.ac.uk

Dear Gap Cheol Kim,

ETHICAL APPROVAL LETTER

A Study of the notion of Global Citizenship for Secondary Geography Curriculum in South Korea

Thank you for submitting your ethics application. I am writing to confirm that your application has now been approved.

This letter is evidence that your application has been approved and should be included as an Appendix in your final submission.

Good luck with your research.

Yours sincerely

A handwritten signature in black ink, appearing to read 'Dan Goodley', followed by a horizontal line.

Professor Dan Goodley
Chair of the School of Education Ethics Review Panel

cc Chris Winter, Davy Heymann (RIS)
Enc Ethical Review Feedback Sheet(s)

APPENDIX 7: REFINED THEMES

(T: teacher, A: author, I: inspector)

Section	Key Themes	Sub-themes	Respondents	Contents
1	Totalisation	Superiority	TAI	Economic globalisation
			TAI	Korea as a 'developed' country
			TAI	Prejudice on global others
		Adaptability	TAI	Economic competence
			Generalisation	TAI
		TAI		Global others as knowable ones
		Technocracy	TAI	Charity mentality
			TAI	Given solutions
2	Contextualisation	Ethicality	TAI	Voices of global others
			TAI	Voices of multicultural students
		Politicisation	TA	Unequal power relations
		Historicity	TA	Historical understanding of global others
3	Impotence	Control	TA	Performativity in the CSAT
			TAI	State-guided inspection system
			A	Commodified textbook publication
		Network	TI	A closed curriculum development
			TAI	Global issues deficit
		Uncertainty	TAI	Isolated geography professionals
			TA	Little space for progressive geographical knowledge

APPENDIX 8: PARTICIPANT INFORMATION SHEET

Participant Information Sheet

1. **Research Project Title:** A Study of the notion of Global Citizenship for the Secondary Geography Curriculum in South Korea

2. **Invitation paragraph**

You are being invited to participate in a research project. Before you decide it is important for you to understand why this research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Please ask if there is anything that is not clear or if you would like more information. Thank you for reading this.

3. **What is the project's purpose?**

The purpose of the project is to discuss of the notion of global citizenship for the secondary geography curriculum in South Korea by bringing together curriculum policy, textbooks, teachers and educational researchers to enquire into geography teachers', geography textbook authors' and geography textbook inspectors' perception and experiences regarding the notion of global citizenship through different kinds of curriculum knowledge configurations and frameworks. This interview is part of my PhD programme at the University of Sheffield in the UK.

4. **Why have I been chosen?**

You have been chosen because you work as one of secondary geography teachers, geography textbook authors and geography textbook inspectors in South Korea. Thirty other participants will be recruited in this study.

5. **Do I have to take part?**

Participation in the project is entirely voluntary. If you do decide to take part you will be given this information sheet to keep and be asked to sign a consent form. If at any time you wish to withdraw from the project you should say so. You do not have to give a reason.

6. **What will happen to me if I take part?**

The project involves you taking part in one interview which will take between 45 minutes to one hour. The interview will be recorded and later transcribed and some notes may also be taken. All notes, recordings, transcriptions and analyses will be kept in a secure place and destroyed one year after the completion of the research project. The research project will last 36 months in the first instance but may be extended if appropriate.

7. **What do I have to do?**

In order to participate you need to read this sheet and sign the consent form.

8. **What are the possible disadvantages and risks of taking part?**

There are no risks or disadvantages in taking part.

9. What are the possible benefits of taking part?

Whilst there are no immediate tangible benefits for those people participating in the project, it is hoped that this work will provide important findings about the notion of global citizenship for the geography curriculum in South Korea. The ultimate goal of constructing a more just geography curriculum for all students as global citizens will benefit the local, national and global community and society. By being involved, you will make an important contribution to your thinking about and impact on students, geography teachers and geography curriculum policy and practice.

10. What happens if the research study stops earlier than expected?

It is not anticipated that the research will stop prior to completion. If this is necessary due to any reason, you will be informed and the data collected will be destroyed.

11. What if something goes wrong?

If you are unhappy about any aspect of the project, please contact me straight away and I will address any concerns as soon as possible. You can contact me on 0741 467 4428 or at g.c.kim@shef.ac.uk. In the event of you still being dissatisfied, your complaint can be investigated by my supervisor, Dr Chris Winter (contact details below) or the 'Registrar and Secretary' of the University of Sheffield

12. Will my taking part in this project be kept confidential?

Information that is collected via meetings and interviews during the course of the research will be kept strictly confidential. You will not be identified in any reports, presentations or publications. Data will be anonymised at transcription stage. It will be stored in a password protected computer in a secure office. The only people with access to the data will be the researcher. The data will be destroyed 12 months after the end of the project. A participant consent form will be signed by participants before recorded media are used. If the data is appropriate for use in another project, the consent of the interviewees will be sought in advance.

13. What will happen to the results of the research project?

The final thesis will be lodged in the University of Sheffield Library. The research findings may be published in peer-reviewed journals. Neither you nor your school will be identified by name or other details in the thesis, any report or publication. Reports of the project may be shared at conferences, but again your identity and that of your school will not be disclosed.

14. Who is organising and funding the research?

The research is currently funded through a Korean Governmental Scholarship from the Ministry of Education in South Korea.

15. Who has ethically reviewed the project?

This research project has been reviewed in accordance with the University of Sheffield Ethics Review Procedure as operated by the School of Education.

16. Contact for further information

Gap-Cheol Kim, University of Sheffield, School of Education, 388 Glossop Road, Sheffield S10 2JA
Tel: 0741-467-4428 E-mail: g.c.kim@shef.ac.uk

Supervisor contact: Dr Christine Winter, University of Sheffield, School of Education, 388 Glossop Road, Sheffield S10 2JA

Tel: +44 0114 222 8142 E-mail: c.winter@shef.ac.uk

You will be given a copy of the information sheet and the consent form to keep.

Thank you.

APPENDIX 9: CONSENT FORM

Participant Consent Form

Title of Project: A Study of the notion of Global Citizenship for Secondary Geography Curriculum in South Korea

Name of Researcher: Gap-Cheol Kim

Participant Identification Number for this project:

Please initial box

1. I confirm that I have read and understand the information sheet/letter (delete as applicable) dated *[insert date]* for the above project and have had the opportunity to ask questions.
2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason. Gap-Cheol Kim, g.c.kim@shef.ac.uk, Tel 0741 467 4428
3. I understand that my responses will be anonymised before analysis. I give permission for members of the research team to have access to my anonymised responses.
4. I agree to take part in the above research project.

Name of Participant

Date

Signature

Lead Researcher

Date

Signature

To be signed and dated in presence of the participant

Copies:

Once this has been signed by all parties the participant should receive a copy of the signed and dated participant consent form, the letter/pre-written script/information sheet and any other written information provided to the participants. A copy for the signed and dated consent form should be placed in the project's main record (e.g. a site file), which must be kept in a secure location.