English Language & Literature Teaching, Vol. 28, No. 4 Winter 2022
https://doi.org/10.35828/etak.2022.28.4.23

Becoming Global Citizens through Global Literature: A Case Study of English Teacher Candidates in Korea*

Chee Hye Lee
(Hannam University)

Lee, Chee Hye (2022). Becoming global citizens through global literature: A case study of English teacher candidates in Korea. *English Language & Literature Teaching, 28*(4), 23-46.

This study investigates the ways in which English teacher candidates in Korea can cultivate global citizenship through reading and responding to global literature. While reading Kashmira Sheth's *Keeping Corner*, a story of a young Indian girl navigating her life as a widow, they were invited to build their own intercultural understanding through participating in various critical literacy activities. Employing a qualitative research method, this study analyzes the texts that they produced during the class. The findings reveal that through self-reflexivity they were able to move beyond a surface-level conceptualization of culture usually represented as specific artifacts or traditional practices and then recognize the dynamic factors that play a role in constructing their cultural identities. In addition, they were able to make personal, local, and global relevance and significance and thereby identify some issues that local and global communities are currently facing. Although many raised their awareness on global citizenship by deconstructing the self-other dichotomy and recognizing multifaceted aspects of one's lived experience, the study also identifies some challenges in unraveling deeply rooted ideologies and superiority, as well as apathy toward local and global relevance and significance in a one-semester course. Finally, this study calls for more integration of global citizenship education into teacher education programs.

[global citizenship/intercultural understanding/English teacher candidates/global literature/critical literacy]

* This work was supported by the 2021 Hannam University Research Fund.

I. INTRODUCTION

Globalization is part of every individual's life in his/her activities and relationships through transnational migration, economic and/or cultural interdependence, the spread of advanced technology, mass media, and so on. Even if one does not leave his/her hometown, s/he is constantly being influenced by various people in the global societies. Due to the predominance of global interaction, whether one recognizes it or not, it is not a luxury but a *sine quo non* to understand global cultures and cultivate global citizenship (Banks, 2004; Joo, 2021; Ministry of Environment Commission on Sustainable Development [MECSD], 2019; Short, 2016). Aligned with a far-reaching "sense of belonging to the global community and common humanity" (UNESCO, 2013, p. 3), global citizenship education has been highlighted in recent years and also been applied to some content areas such as social studies and language arts touching upon issues such as pandemics, human rights, socioeconomic inequalities, refugees, climate changes, and so on (Kopish, 2017; Schugurensky & Wolhuter, 2020). As a way of developing the awareness of common humanity, building intercultural understanding and promoting respect for diversity have emerged to be one of the key components of global citizenship education (Deardorff, Kiwan, & Pak, 2018; UNESCO, 2013). Recognizing the significance of global citizenship, the Ministry of Education in Korea has been highly interested in cultivating global citizenship as one of the competencies to be learned in English classes (Ministry of Education, 2015; 2020).

However, although the 2015 Revised National Curriculum of Korea also underscores the importance of intercultural understanding and intercultural communication in English education, the reality is that cross-cultural studies in English class have been drastically curtailed to only surface-level knowledge of food, festivals, and some facts about other countries, and so yet to be touched upon mostly due to an overabundant focus on skill-based curricula (An, 2017; Lee, 2020; Roux, 2019; Short, 2009). Additionally, teachers, at least in part, are also yet to be prepared to incorporate global citizenship across their curricula (Jeong & Bang, 2020). In order to go beyond simply teaching language skills and promote intercultural understanding through English education, not only do they have to integrate global issues into their curricula, but they themselves also need to embody global citizenship and embrace intercultural understanding.

In this respect, it is necessary for teacher preparation programs to be geared toward developing global citizenship so that future teachers of English in Korea may have global and intercultural experiences. This study, therefore, investigates the ways in which English teacher candidates (henceforth, ETCs) cultivate global citizenship through reading and responding to global literature. It particularly delves into how these teacher candidates develop intercultural understanding by critically reading a work of adolescent literature, *Keeping Corner*, a story of a young Indian girl navigating her life as a widow. This study

attempts to capture the process through which they can grow as global citizens and thereby calls for global citizenship education to be interwoven with the teacher preparation program.

II. LITERATURE REVIEW

1. Global Citizenship Education

In sharp contrast to the insufficiency of traditional civic education in tackling transnational challenges such as pandemics, global warming, refugee/diaspora, and so on, the notion of global citizenship has recently been under the spotlight as the potential solution to address such issues. Global citizenship, defined as "a sense of belonging to the global community and common humanity, with its presumed members experiencing solidarity and collective identity among themselves and collective responsibility at the global level" (UNESCO, 2013, p. 3), has been suggested as a way to form identities beyond national borders, and thereby actively participate in confronting and solving both local and global issues to create a more equitable, peaceful, and inclusive world.

Though it is partially broad and ambiguous, the nature of global citizenship education has been refined by a few attempts. Dill (2013) initially categorized it into two approaches: global competency approach and global consciousness approach. The former highlights the importance of skills required to become a prepared workforce for the global economy (Kopish, 2017; Truong-White & Ho, 2020). The latter underlines the "ethic of care, respect for human rights, and dialogue across difference toward making the world a better place" (Truong-White & Ho, 2020, p. 181). Andreotti (2014) additionally took a critical approach, differentiating from a soft approach to global citizenship education. Rather than addressing local and global issues in terms of a soft or weak analysis that merely focuses on cultural awareness and tolerance (Truong-White & Ho, 2020), her critical approach to global citizenship education places a particular emphasis on the issues of power, colonial perspective, and Eurocentric assumption in evaluating the concept of socioeconomic development or democracy. Furthermore, UNESCO (2013, 2015) recently presented a global citizenship education framework taking a more critical and transformational approach (VanderDussen Toukan, 2017).

Reflecting the recent shift, global citizenship education takes an integrative perspective acknowledging both the universality or commonality of every individual from a human right perspective contending that "all human beings share the same fundamental values" (Truong-White & Ho, 2020, p. 181) and relativist ideologies from an advocacy perspective which focuses on "deconstructing oppressive structures that perpetuate global injustice and advocate social transformation based on localized contexts" (Truong-White & Ho, 2020, p.

181). Closely related to this are eight key global citizenship competencies identified by Global Citizenship Education Working Group as stated below.

> [K]ey global citizenship education competencies [are] empathy, critical thinking/problem solving, ability to communicate and collaborate with others, conflict resolution, sense and security of identity, shared universal values (human rights, peace, justice, etc.), respect for diversity and intercultural understanding, and recognition of global issues and interconnections between environmental, social, and economic dynamics. (Brookings Institution, 2017, as cited in Schugurensky & Wolhuter, 2020, p. 5)

While these eight competencies are enumerated on a par with each other, it needs to be noted that intercultural understanding is at the epicenter since "interculturalism is an attitude of mind, an orientation that pervades thinking" (Short, 2009, p. 2) and shapes how one construes his/her world. In other words, it is intercultural understanding that lays the groundwork for feeling empathy, communicating and collaborating with others and hence finding commonality and resolution, understanding both oneself and others as cultural beings, and recognizing universality yet respecting the differences and valuing diversity.

Often, the term intercultural understanding is interchangeably used with intercultural or global competence. When it comes to the term competence, it generally connotes an ability or a skill that is obtained or achieved. Intercultural understanding, however, aptly captures the "ongoing lifelong process of developing these perspectives" (Short, 2016, p. 10). Since the ways in which one situates him or herself may shift depending on the different cultural contexts, "competence is never achieved but is always in flux" (Short, 2016, p. 10). Therefore, this implies that intercultural understanding is a process of *becoming* which continues throughout one's life.

Partaking in the Agenda 2030, South Korea (hereafter, Korea) pursues to achieve the Sustainable Development Goals in multifarious sectors of society. Meeting Goal 4 titled *Quality of Education* of the Agenda 2030 (United Nations, n.d.), Korea established a goal to reduce the inequality in education and cultivate global citizenship (MECSD, 2019). This national trajectory to cultivate global citizenship, however, has yet to be implemented in the existing curricula. In case of English education, according to the Ministry of Education (2015; 2020), one of its major objectives is to cultivate global/intercultural competence[1] and help

[1] The National Standard of English education is formulated on the basis of developing four competencies: (1) English communicative competency, (2) self-management competency, (3) community competency, and (4) knowledge and information processing competency. Under the third category, the Ministry of Education (2015, 2020) highlights the importance of sharing values and attitudes as members of local, national, and global communities, paying attention to and being

students to become global citizens. However, despite its significance, it has not yet been integrated into curricula for several reasons such as excessive emphasis on improving English language skills, insufficient guideline in the National Standards of English education, and lack of both in-service and pre-service teacher education (An, 2017; Kopish, 2017; Lee & Leung, 2006; Roux, 2019). Considering these impediments, the Ministry of Education, in collaboration with the UNESCO Asia-Pacific Centre of Education for International Understanding (APCEIU), decided not only to expand educational programs for global citizenship but to "increase the cumulative number of teachers" (MECSD, 2019, p. 21) who would be prepared to integrate global citizenship education into their curriculum.

2. Teacher Education and Global Citizenship

Teacher preparation programs are predominantly oriented toward local and national contexts and most of them are driven by the teacher accreditation and standards of each content area. Despite the importance of global citizenship in English education, rarely is it infused or interwoven with any other content areas such as social studies, sciences, and second/foreign languages (Jeong & Bang, 2020; Kopish, 2017, Roux, 2019). According to the current EFL curricula in Korea, it is true that most English lessons are overwhelmingly targeted to develop "linguistic skills and communicative abilities" (An, 2017, p. 2). Too much emphasis is placed on the development of language skills, resulting in overlooking the inextricable relationship between language and culture. This being the case, culture *per se* is neither authentically discussed nor critically examined in English classroom, let alone intercultural understanding (Joo, 2021; Lee, 2021). Even if culture is somewhat dealt with in an English lesson, it is often the case that only cultural artifacts and/or practices such as "food, festival, fashion, and folklore" (Lee, 2020, p.253) are tokenized to bring about stereotypes and misconceptions of different cultures (Rasinski & Padak, 1990). These types of cultural knowledge are neither false nor insignificant. However, what is at stake is that presenting them in fragments may only result in "superficial appreciations of cultural differences that reinforce stereotypes, instead of creating new understanding about cultural perspectives and global issues" (Short, 2009, p. 2).

With no specific benchmarks or guidelines to develop intercultural/global competence, teachers have asserted that they are not fully prepared to design any ideal curriculum that reflects the needs of global citizenship (Poole & Russell, 2015; Rapoport, 2010; 2013). They also found it difficult to teach global citizenship since they themselves had a "limited exposure to global contents, courses, and experiences during teacher preparation" (Kopish,

---

able to solve the issues that these communities face, developing caring and tolerant perspectives, and understanding and embracing both linguistic and cultural diversity.

2017, p. 25). In this respect, it is imperative that the current teacher preparation programs should be reorganized not only to nurture future teachers themselves to become global citizens but also to cover pedagogical knowledge to integrate global citizenship education into their future curriculum.

The essence of global citizenship education is to promote the "deep learning of complex global issues, critical thinking, recognizing multiple perspectives, and taking action at global and local levels to address issues" (Kopish, 2017, p. 24). Studies have shown that there is a high correlation between teachers' decision making of global citizenship education and their educational experiences in the programs, including their own development of global citizenship and exposure to various pedagogical practices to introduce and promote global competence and intercultural understanding (O'Connor & Seichner, 2011; Poole & Russell, 2015).

In order to do so, co-curricular cross-cultural experiences, such as study abroad and community service programs, are often organized as part of teacher education so that teacher candidates can develop their own understanding of local and global communities. These programs may have shown, to some extent, their effectiveness in building cross-cultural understanding, reducing cultural bias, and raising awareness of human rights and equity (Carano, 2013; Rodriguez, 2011; Sharma, Phillion, & Malewski, 2011; Watson, Siska, & Wolfel, 2013); however, not all teacher candidates have the opportunity to be exposed to these programs, nor is it possible for them to cultivate intercultural understanding accordingly without critically reflecting and evaluating their experiences. As such, these teachers need to be prepared not only to acknowledge ethnic, linguistic, and cultural diversity, but also to unpack the underlying social, political, and educational implications of these differences before and after they participate in these cross-cultural experiences.

In addition to cross-cultural programs, global content courses are also another way of cultivating global citizenship among teacher candidates. According to Poole and Russell (2015), an "extensive cross-cultural dialogue within the classroom setting" (p. 43) is essential to foster intercultural understanding. What needs to be noted is that, whether teacher education programs are organized with co-curricular cross-cultural programs or global content courses, the dialogues among teacher candidates should be guided attentively as they have the potential to regenerate stereotypes and misrepresentation of *the Other* (Lee, 2020).

3. Global Literature and Critical Literacy

Among the various ways of cultivating global citizenship in classroom settings, one of the effective ways is reading global literature since readers can read stories about people from different ethnic, linguistic, and cultural backgrounds (Yokota, 1993). Referring to the books

that are set in a global context, global literature[2] may provide a channel for readers to explore other places, times, and ways of living outside their boundaries. That is to say, it is through reading stories about different lives around the world that readers are available to immerse themselves into stories and gain insight into how people live, feel, and think, developing "emotional connections and *empathy* as well as knowledge" (Short, 2016, p. 5, emphasis added). By doing so, readers may move beyond simply retaining decontextualized knowledge such as specific holidays, food, or other facts about a country or people, and are even able to find commonality or universality of people around the world as well as to value unique differences that each cultural group holds.

What is at stake when simply incorporating global literature as a way of introducing different cultural practices or behaviors is that readers may fall into a superficial tour of different cultures where they simply collect isolated pieces of information. Tourist curricula, which are based on the assumption that "if we all just learned more about each other, we would like each other and the world's problems would be solved" (Short, 2016, p. 13) do not recognize the power dynamics among people with different race, ethnicity, language, socioeconomic status, culture, and so on. Thus, when it comes to integrating global literature with class activities, it is necessary to read from a critical stance, "gaining knowledge of people, cultures, and societal systems, engaging with diverse stories and lived experiences of people of the world" (Lee, 2021, p. 141). This results in the recognition of common humanity as well as differences in beliefs, values, and lived experiences which underlie the core of each culture. Critical literacy, in this sense, is meant to read the words and the world. It is more than mere mechanical skills of decoding and encoding written languages; it is rather meant to involve questioning power relationships and the status quo, considering multiple perspectives and cultures, and exploring various ways of taking action (Freire, 1970; Lee, 2021; Mikulecky, 2011). In short, critical literacy involves critically shedding light on one's social experiences from a sociohistorical, political, and cultural perspective.

III. METHODOLOGY

Taking a qualitative approach in data collection and analysis, this study was carried out in two *English Reading Instruction* courses in 2020 at a College of Education located in one of the metropolitan cities in Korea. Designed for freshman ETCs, they were made up of 36 students in all with an identical syllabus and learning objectives. The two classes followed

[2] Global literature is a flexible and comprehensive category that reflects not only readers' geographical location but also their cultural location. For example, recent immigrants whose primary affiliation is still with the home country may see books that cover stories of the mainstream or host country as global literature (Short, Day, & Schroeder, 2016).

the same syllabus which was taught by one instructor. Being aligned with the teacher preparation program for freshmen, the main objectives of the courses were not only to improve their English reading competency by reading global literature in English but also to develop their ability to think critically on their own. Throughout the semester, students read *Keeping Corner* written by Kashmira Sheth. All the class activities were collected as data to be analyzed for this research.

1. Text Selection: *Keeping Corner*

Keeping Corner is about a 12-year-old Brahmin[3]girl named *Leela*, who undergoes an arranged marriage at a young age and is soon widowed. Due to the Indian tradition in the 1900s, Leela was forced to *keep corner*, which is a way of mourning the death of her husband by shaving her head and wearing dull clothes. Shorn of the privileges that she used to enjoy, *Leela* feels frustrated. Although her father obligates her to have a restricted life as a widow following the Indian tradition, her brother encourages *Leela* to continue her education. *Sabiven*, her progressive teacher, also encourages *Leela* to reflect on the surroundings and to continue reading and writing. Not only does Leela realize her social position as a widow in India, but she also learns about India's sociopolitical turmoil under British rule, all of which give her a chance to open her eyes to the world. After keeping corner for a year, she decides to further her education to become an educator following the footsteps of *Sabiven*.

This adolescent literature was selected as a required text based on several reasons. First, *Keeping Corner* won several awards including the Top Ten Historical Fiction for Youth International Reading Association Notable Books for a Global Society and the Notable Children's Books in the Language Arts. In addition, categorized as global literature, *Keeping Corner* touches upon issues of ethnicity, race, gender, class, religion, and global/international events, which provide opportunities for intensive dialogue among participants (Poole & Russell, 2015). Intentionally eschewed were the traditionally dominant literary texts, or the mainstream American and/or British works, not only because they are often selected in many English education courses but also because they represent, by and large, White dominant cultures. Last but not least, it is global adolescent literature with no Korean translated version that was particularly selected with the purpose of improving students' English reading proficiency as one of the major objectives of the two courses.

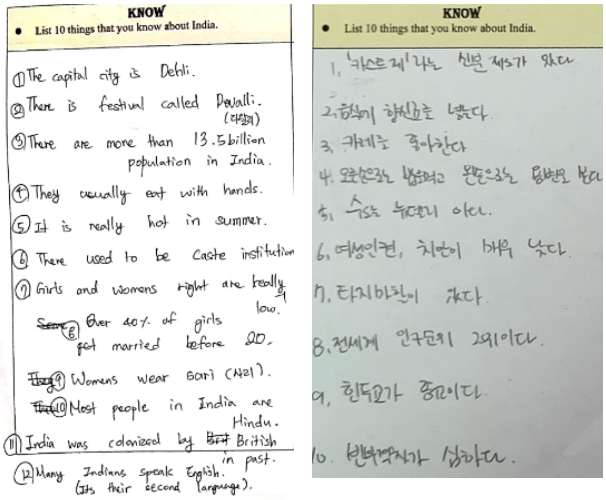
[3] A Brahmin is a member of the highest caste in India.

2. Data Collection

Throughout the semester, the ETCs were engaged with various class activities, which were all collected as data for this study. First of all, their reading consists of three major sequential phases: *prior to*, *while*, and *after* reading *Keeping Corner*.

Prior to reading the text, they were required to participate in an individual activity in which they have to write down what they already know about India as illustrated in Figure 1.

FIGURE 1
Activity Worksheet: What Do You Already Know?

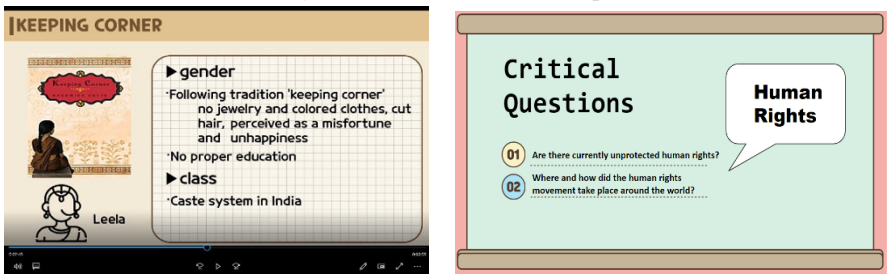


After this activity, they watched a short Ted Talk video titled *The Danger of a Single Story*. This was to lay the groundwork for them to reflect on their own thinking process and behaviors which may have been consciously or unconsciously shaped by a one-sided, or biased story. After watching the video, students wrote a short reflection paper about what they learned from it. This activity set the tone for the participants that the information and/or facts about people with different racial, ethnic, linguistic, and cultural backgrounds may be due to "mass media emphasis on catastrophe, terrorism, and war that often result in superficial views, fear, and stereotype" (Short, 2016, p. 5).

While reading *Keeping Corner*, ETCs were engaged in Reading Circles, where they summarized the chapters they read and thereby shared their own thoughts about the emerging issues. Toward the end of their reading, the ETCs were led to participate in small group activities in which they had to come up with the underlying themes that may arise from the text. After small group discussions they formulated critical questions that deserve to be further explored and thereby made a short video clip explaining those critical questions as

shown in Figure 2.

FIGURE 2
My Critical Question Video Clips



After reading *Keeping Corner*, these critical questions became the foundation for their Text-to-World project, in which they shed light on their own critical questions, identify and critique major dimensions and issues of personal, local, and global significance. By making "stronger text-to-world connections" (Aziz, 2016, p. 184), ETCs would be able to "become critical thinkers and deepen their understanding of texts" (Aziz, 2016, p. 184).

Since the medium of instruction in these courses was English, major assignments such as the reflection paper, *My Critical Questions* videos and *Text-to-World* project were also required to be completed in English while Reading Circles and small group discussions were in Korean. The transcriptions of major assignments were collected as data along with to the class activity worksheets.

3. Data Analysis

Data from their prior-reading and after-reading activities were extensively analyzed initially; while data from while-reading activities were drawn upon as a way to verify their responses. The prior-reading activity titled, *What Do You Already Know?* was designed to acquire student's answers to the question. Their answers are separately categorized into different themes to uncover the prior knowledge of what students knew about India. Transcriptions of both *My Critical Questions* videos and *Text-to-World* projects were mainly analyzed as part of after-reading activities in order to unpack the ways in which students build their intercultural understanding. Employing qualitative content analysis (Krippendorff, 2003), which is to conduct a close reading of texts and to unveil what the "text is about ... from a particular theoretical perspective" (Beach et al., 2009, p. 130), the analysis involved an interpretative process of coding and identifying themes or patterns. The initial categories were based on keywords including culture, education, racism, human rights, women's rights, and so on. More in-depth reading of the transcriptions was conducted for analytical

categories. It is during this process that the researcher revealed a pattern of construction of how these ETCs recognize their own personal and cultural identity through self-reflexivity and develop intercultural understanding by exploring their personal, local, and global relevance and significance. Additionally apprehended were some challenges throughout the process of cultivating global citizenship.

IV. DISCUSSION

Teacher candidates enter a teacher preparation program with their prior knowledge and/or understanding of the world (Parkhouse, Tichnor-Wagner, Glazier, & Gain, 2015). Their educational experiences during the program, therefore, are of significance as they may (re)construct their perceptions of both local and global community, build intercultural understanding by recognizing common humanity and valuing diversity, and thereby establish their identity as global citizen. This section discusses the ways in which ETCs gain their insight into intercultural understanding while and after reading *Keeping Corner*, and the need for close planning for global citizenship education.

The *What Do You Already Know?* activity illustrates these ETCs' prior knowledge of India. What they have described in the activity worksheet was categorized into three themes: geographical knowledge, historical knowledge, and cultural knowledge as in Table 1.

TABLE 1
Prior Knowledge of India

Themes	Components	Participants' Quotes
Geographical knowledge	• Weather (Hot, Dry, Rainy season, etc) • Major places (Capital city, Taj Mahal) • Population	• The weather is very hot in India. • New Delhi is the capital city. • There is the Taj Mahal. • India is the second largest populated country. • It is the place of Indus civilization.
Historical knowledge	• Colonization • Mumbai Hotel Terror • Historical Figure (Gandhi)	• India was colonized by Britain. • Famous person in India is Ghandi. • It is a poor country. • There was a terror attack at Hotel Mumbai.
Cultural knowledge	• Religion (Hinduism) • Language (English) • Caste system • Food (Lassi, curry, spices, etc.)	• The national religion is Hinduism. • English is one of the official languages. • There is a caste system in India. • Curry/Lassi is famous. • Women are not safe.

	• There is an honor killing. • Indian people eat with their hands.

Using only simple sentences, the ETCs listed what they know about India. A few examples are: "There is a caste system in India;" "They [Indians] usually eat with [their] hands;" and "It is a poor country." Though their sentences are mostly simple, some of them needed clarification to figure out exactly how they shaped their understanding of India. In Jieun's[4] sentence, "There was a terror attack at Hotel Mumbai," in Table 1, for example, more elaboration was needed on how much she knew about this piece of historical information. This kind of clarification was conducted during small group discussions. Overall, their conceptualization of India was generally based on decontextualized facts such as weather, population, history, food, religion, and so on. What needs to be noted is that they tended to accentuate the differences rather than similarities in terms of the standards of their own culture highlighting the *Otherness,* which is primarily attributed to ethnocentrism in which one's own culture is central in construing the world. By contrast, other cultures are either not noticed or construed rather vaguely. Cultural differences, therefore, are not experienced at all, or they are only experienced with a kind of undifferentiated *other* highlighting the *foreignness* (Bennett, 2004).

During the whole process of reading *Keeping Corner*, the ETCs were able to critically read the word and the world (Freire, 1970; Lee, 2021). Rather than simply decoding the written text or translating English into Korean, they had the opportunity to unpack the dynamics of social, political, and cultural contexts that play a role in shaping the structure and main characters in the literature (Lee, 2020). Engaged in self-reflexivity throughout reading the text, they were also able to move beyond simply collecting decontextualized information demonstrated in Table 1. Their reading of *Keeping Corner* was sure to contribute to raising awareness that one's cultural identity is (re)constructed according to their lived experiences, to associate the literature with their own personal, local, and global relevance, and to also develop inquiring and caring perspective on taking action to build a better society. Nevertheless, it is noteworthy that some critical challenges may be identified in their process of building intercultural understanding, which will be discussed in the following section.

1. Reflexivity throughout the Development of Global Citizenship

Self-reflexivity provided an opportunity to recognize that they themselves are cultural beings and how one's identity is formed based on the social categories with which they affiliate. While reading *Keeping Corner*, they actively attempted to relate themselves to the

[4] All the names of the participants are pseudonym.

main character, *Leela*. By putting themselves in *Leela*'s position, they were led to ponder the concept of their own identity, and thereby further realize how *culture*s serve to construct one's identity as Homin commented[5]:

> What is culture? Why does it matter? … I wanted to know the meaning of culture. I've never thought about culture deeply. Then why does it matter? … *If we lose our culture like the main character in the book, it means that we lose our identity. … if we are deprived of our culture, we are not Koreans anymore.*

In this excerpt, he explored the concept of culture and moved away from his own simplified conceptualization of culture as tangible items such as typical foods or clothes. Empathizing with the main character in the literature, he put himself into the character's context of being denied of her identity, making a connection between culture and his identity. Acknowledging that each and every individual is a cultural being and that cultures shape one's own ways of thinking and behaviors is the initial phase of deconstructing *self-other* dichotomy (Moon & Tocci, 2020; Short, 2016). If culture is not seen "as integral to [one's own] identities, but as present only in *others*, [it] becomes exotic and divisive" (Short, 2016, p. 14, emphasis in the original).

As far as cultural identity is concerned, Soohyun also mentioned that children, not only in India but also in various parts of the world, are prone to receive poor-quality education, if any, due to a range of factors such as race, gender, disability, religion, economic status, and violence. She saw cultural identities as reflecting a person's perception of him/herself crucially "related to the varied aspects of culture that emerge through sociocultural experiences and interaction throughout life" (Martens et al., 2016, p. 45). Now that one's identity is "fluid, multiple, and dependent on different contexts" (Carroll, 2013, p. 10), the ETCs were available to reinforce self-reflexivity, having more discussions on how their identities or views of the world were (re)constructed through the social experiences and interactions they had. Realizing that cultures heavily influence their ways of thinking and interpreting the world, they were led to become more aware of why cultures are important to others (Short, 2009).

In addition, they also had the opportunity to reflect upon their own perceptions and behaviors. For example, Yongtae brought up the issue of human rights after reading *Keeping Corner* as stated below.

---

[5] Note that some quotes in this paper may not be grammatically correct due to the English proficiency level of the participants.

> Recently, Korea was evaluated as a country that lacks a sense of human rights, [even though] a comprehensive anti-discrimination law was proposed to protect the socially underprivileged from discrimination and hatred. … *Have I ever been a racist against other races?*

Yongtae identified issues of human rights and discrimination against the underprivileged, even though it is not yet clear whether they are due to race, ethnicity, or language and culture in general. As remarked in the italicized sentence of his quote, he was led to reflect his own beliefs and actions related to these issues, asking himself if he had ever been a racist. This process of self-reflexivity served to give the ETCs the opportunity to reevaluate some of their social experiences. Like Yongtae, for example, Homin also touched upon the issue of racism and recalled witnessing and partly participating in discriminatory behavior when he was a middle school student.

> The book made me think of the unequal treatment toward foreigners who live in our [my] country and *I reflected upon what I did to them*. … When I was a middle school student, I had a foreign classmate from Pakistan. Many students bullied him just for fun or because he had a different skin color. I really wanted to help him, but at that time I avoided the situation. I was so scared. I did not want to get caught into a fight. I felt terrible *for* him.

Being reflective of his own behavior fostered the "feelings of *empathy* toward *others*" (Kopish, 2017, p. 39, emphasis added), resulting in the emergence of critical consciousness, or "a necessary first step toward developing dispositional global competencies" (Kopish, 2017, p. 40). Self-reflexivity, in this respect, is a crucial process to explore their cultural identities and thereby analyze their own perceptions and behaviors. Intercultural understanding, therefore, does not start with "the ability to consider other points of view, but with the realization that [one has] *a point of view*" (Short, 2009, p.3, emphasis added). By participating in the self-reflexivity process, these teacher candidates understood that everyone, including themselves, has a point of view, and it is (re)shaped by their lived social experiences.

2. Raising Awareness toward the Development of Global Citizenship

Raising awareness is essential in building intercultural understanding and thereby developing global citizenship. Moving beyond simplified descriptions of India as demonstrated in Table 1, the ETCs began to expand their inquiries to investigate the multiple layers of Indian society. They also sought out both local and global issues, many of which

still remain unchanged as thorny social, political, and cultural problems including human rights, poverty, racism, gender inequality, and so on. Some ETCs further demonstrated their responsibility and commitment in creating a better world.

Instead of being satisfied with decontextualized fragmentary knowledge or information as demonstrated in Table 1, they were even committed to deepening their understanding of India while exploring their own critical questions. The themes identified by these teacher candidates *while* and *after* reading *Keeping Corner* were racism, women's right, education, discrimination, and so on. During their investigation, some ETCs were able to comprehend that these issues are not just insubstantial matters but are shaped in their unique historical, political, and cultural contexts. For example, during her *Text-to-World* Project presentation, Sohyun mentioned that "we will look at why women's rights are not protected in India. First of all, the dominant religion of India has long been Hinduism. Most of their ideas and systems in India were sweepingly influenced by Hinduism." Pinpointing the religious contexts of India, she delved into the Law of Manu and even tried to explain how the prevailing "women-discriminatory ideology" has been constantly regenerated in every aspect of Indian society. Along with the religious context, she further investigated if there were any social contexts in which women should be oppressed in India, pointing out that the rampantly disseminated patriarchal ideology has permeated throughout society, putting aside the Indian Constitution that guarantees human rights irrespective of difference in gender.

Intrigued by the caste system depicted in the text, Kyungseo did not hesitate to examine the discrimination based on caste, particularly focusing on the Untouchable people, as stated below.

> Discrimination by the caste is banned by law but it still continues in India. Social outcasts, called the Untouchable people, are the lowest in the caste system. Even though there may be some who rose above their caste, like President Ram Nath Kovind from the untouchable Dalit caste, others still suffer from being excluded from society. They don't have access to education, and they can only work at places where others avoid working.

Moving beyond simple descriptions of India, as shown in Table 1, they came to have an eye for historical, political, social, and cultural intricacies behind those superficial delineations.

In addition to understanding intricate societal contexts, the ETCs came to recognize that one's lived experiences may differ depending on social position, gender, race, and so on. Associating the theme of gender equality with local relevance within his community, Misuk, for instance, discussed the positionality of women in Korean society.

> *I asked my mom if there is any difficulty that women encounter in her workplace*. … She said that it is always difficult for women to be promoted at work … She told me about the glass ceiling at her work … The social oppression that women face need to be addressed.

As a male student, he reached out to his family member to fully understand women's lived experiences from a woman's perspective. He realized that one's social experiences may vary depending on his/her social group, or gender in this case. Euntae also addressed race as a social category that heavily shapes ones' social experiences.

> In modern Korean society, foreigners are completely *separated* [from the mainstream society]. The gaze toward foreign workers, multicultural families and other races is generally hostile. Many are ridiculed. [These] people are discriminated against due to several reasons such as lack of Korean language ability, country of origin, *non-Korean* looking. However, Korean society is envious of the white people.

In this excerpt, pointing out the prevalent racism in Korean society, he described how Korean society is divided between the dominant, mainstream Koreans and the marginalized *Other*. Locating the *us-them* dichotomy based on race, language, and home country, he noticed the intersectionality of how non-Koreanness is construed in Korea. Even though many of the multicultural families may have Korean citizenship, Korean society still regards them as non-Koreans due to the societal perception of non-Koreanness.

Similarly, intrigued by the caste system in India, Youngja made both local and global connection tackling the issue of explicit and implicit social class structure both in Korea and other parts of the world.

> Social class exists in every society. Sometimes it is visible and sometimes it is not visible. Legally, there is no class in Korean society. But there is an invisible class in Korea, which classifies people according to their socioeconomic status. … We should address the growing inequality in Korea. … As technology develops, only a few monopolize the new technology. This means that only a small number of people will enjoy the benefits of advanced scientific civilization and the majority will be excluded from this. … This kind of polarization between classes happens all around the world.

Relating to the caste system in India, Youngja criticized the prohibited yet palpable social class in Korean society. She suggested that stratified societies have existed everywhere in the world and further indicates that this stratification will only aggravate with the advent of the new era of technology. These examples demonstrate that the ETCs developed inquiries

on both local and global issues, which deal with cultural, social, political topics such as gender, inequality, racism, classism, and so on.

Some of the ETCs carried on to find out some ways to take actions for the identified societal issues facing both local and global communities. For example, Junhee urged the Indian government to adopt a quota system for women in politics. He further argued that female politicians in the government would contribute to changing the perception of women in India. Jiyeong also mentioned that effort to abolish discrimination against women should be addressed at multifarious levels: government or institutional level, social level, and individual level. In addition to calling upon external institutions such as a government or the United Nations to engage in the issue of racism, discrimination, human rights, inequality, and so on, others expressed that raising awareness of these issues is more important as commented by Yeonjin.

> It's a human right issue that the world needs to pay attention to. It is not *just* their problem. *So why don't we pay more attention to them from now on? … improving awareness* is the most important thing of all in ensuring more people's human rights to create a more equal society.

Recognizing the need for change, the ETCs were able to question the way things are instead of going along with common social practices and views (Short, Alexander, Edwards, Griffith, & Thomas, 2016). Critically reading the word and the world, therefore, implies critically thinking, questioning the normalcy, and identifying the power relationships by considering "multiple cultures, perspectives, and ways of taking action" (Short, 2009, p. 9).

3. Challenges in the Development of Global Citizenship

Not all ETCs were able to fully comprehend what it means to obtain global citizenship even after engaging in various critical literacy activities. For some ETCs, it was implacable to unravel their deeply rooted and thereby internalized ideology and superiority. On the other hand, others seem to have an apathy toward the identified issues or only vaguely address them.

Although many ETCs were aware of the sweeping change of Korean demographics, their ideology still remained unchanged that Korea is a homogenous nation. For example, during the Text-to-World project presentation, Homin said, "We live in Korea which is *a single-race nation*. So we don't have any chance to contact other cultures within Korea." Despite his own experience of having a Pakistani classmate, as mentioned in the previous section, Homin was not able to detect the demographic shift in school population. He dismissed his experience as aberrant and peculiar due to the internalization of this ideology, which plays a

powerful role in perpetuating *self-other* dichotomy (Sensoy & DiAngelo, 2017). Embedded within an individual's consciousness through socialization, this ideology constantly regenerates the idea that *they* or *the Others* do not belong to Korean society by *erasing* their presence and realities.

In addition, rather than delving into the multiplicity of socio-historical, political, and cultural factors that play a role in shaping the differences, Sion oversimplified Korean and Indian cultures, both of which are heavily influenced by their own patriarchal systems as mentioned below.

> Although both countries had *a patriarchal culture* in common, Koreans had *more advanced* perceptions [than Indians], and had a more positive attitude to accept them. Accordingly, I think that Korea could achieve a lot of *economic and cultural progress* in a relatively short period of time.

As it stands, Sion concluded that even though both countries are under the influence of patriarchy, Koreans' sense of cultural superiority resulted in their *economic and cultural progress*. Using the terms "*advanced*" and "*progress,*" she dichotomized the two cultures: Korea as civilized versus India as underdeveloped.

An avoidance of responsibility for these global issues was also identified among some ETCs. Heeju, for example, argued that the Korean government "should strive to ease and resolve inequality and [enact] new policies." Instead of pursuing to take action at her personal or communal level, however, she only ascribed the responsibility of social change to social institutions. This avoidance of taking action was also illustrated by Yongmin. While he addressed the discrimination that foreigners encounter in Korea, he distanced himself from naming the specific privilege by saying, "I was grateful that I could be protected and educated in my country." Pitying those who were disadvantaged and marginalized, he vaguely acknowledged the privilege he took for granted as a member of a dominant group. However, he held back on unpacking his own privilege. Defined as the "rights, advantages, and protections enjoyed by some at the expense of and beyond the rights, advantages, and protections available to others" (Sensoy & DiAngelo, 2017, p. 81), privilege was invisibilized by the dominant groups of society not only because they do not learn about the experiences of the marginalized, but also because they resist validating their privilege as it requires questioning the *status quo* or the system that they benefit from. As pointed out by Sensoy and DiAngelo (2017), simply "naming privilege typically causes defensiveness and avoidance" (p. 88), which is another way to stay in the position of power.

These examples show that even though the ETCs participated in a global content course, not all of them were able to develop intercultural understanding. This indicates that taking one course which interweaves global citizenship into the curriculum is not sufficient to

promote intercultural understanding since "interculturalism is an attitude of mind, an orientation that pervades thinking" (Short, 2009, p. 2). In other words, intercultural understanding is not just knowledge or skills as a means to communicate with others. It is not to do with, for example, how to greet or how to politely request information, but to do with a state of mind that develops a great capacity for tolerance and ambiguity, an openness to different values and behaviors. It does not necessarily signify accepting and/or adopting different values as one's own but rather acquiring the flexibility of seeing them as they are from the context of another cultural filter, not through one's own ethnocentric frame (Fennes & Hapgood, 1997). Developing intercultural understanding and thereby cultivating global citizenship, therefore, is a transformative process.

There is no simple way to question and disrupt the hegemonic ideologies and thereby unveil and name the privilege that dominant groups benefit from. Nor is there any prescriptive way to have conversation within the teacher preparation program. It is crucial, however, to *have* dialogue among teacher candidates since they can make a significant difference in the ways in which global citizenship education is taught and integrated into their future classrooms. According to Poole and Russell (2015), studies have shown that teacher candidates who took more global content courses had gained a significantly wider global perspective than those who took fewer courses. This has led to the inclination to integrate global content into their future classes. However, simply taking these courses may not be enough. While taking these courses is a crucial step in cultivating global citizenship, they need to be carefully planned and attentively carried out since teaching for intercultural understanding involves far more than a lesson on human relations or adding a book or a unit about a country into the existing curriculum (Short, 2009; 2016). It may involve potential tension and struggle as it challenges the ETCs to disrupt the dominant ideology or normalized social practices and behaviors, resulting in reexamining the already established assumptions about oneself and others, problematizing the status quo, and seeking to take actions.

V. CONCLUSION

This study investigated the ways in which the ETCs develop global citizenship through the reading of global literature. Engaged in critical literacy, they were able to immerse themselves into the story of *Keeping Corner*, gain insight into how people think, behave, and live in different parts of the world, and develop emotional connection and empathy. Through self-reflexivity, these teacher candidates recognized that they themselves are cultural beings, and realized that one's identity, including their own, is constructed based on various social affiliations that one belongs to. In addition to reflecting their own perceptions

and behaviors, they acknowledged that their social practices and cultural beliefs are one of many rather than fixed norms as a frame of reference. By exploring critical questions that they formulated during and after reading *Keeping Corner*, they were also able to make personal, local, and global relevance and significance constantly revealing the multiplicity of reality (Freire, 1970). By doing so, not only would they be able to recognize the inequality due to race, ethnicity, gender, or socioeconomic status whether within their own community or within a broader global community, but they could also demonstrate their own responsibility or commitment to taking actions for a better world. However, despite their active participation in the transformative process of building intercultural understanding and thereby cultivating global citizenship, it is noteworthy to reveal that there still remain some significant challenges in disrupting their dominant ideologies of ethnocentricity in a one-semester course. Rather, it is suggested that global citizenship education should systematically be interwoven with the regular curriculum of teacher candidates of English in Korea.

REFERENCES

An, H. S. (2017). Korean EFL students′ intercultural learning through a culture integrated program for global citizenship. *Journal of the Korea English Education Society, 16*(3), 1-26.

Andreotti, V. D (2014). Soft versus critical global citizenship education. *Policy and Practice; a Development Education Review*, 40-51.

Aziz, S. (2016). Encouraging cultural awareness through an exploration of Muslim cultures. In K. G. Short, D. Day, & J. Schroeder (Eds). *Teaching globally: Reading the world through literature* (pp. 179-196). Portland, ME: Stenhouse.

Banks, J. A. (2004). Teaching for social justice, diversity, and citizenship in a global world. *The Educational Forum, 68*, 289-298.

Beach, R., Enciso, P., Harste, J., Jenkins, C., Raina, S. Z., Rogers, R., Short, K.G., Sung, Y. K., Wilson, M., & Yenika-Agbaw, V. (2009). Exploring the ″critical in critical content analysis of children′s literature. *National Reading Conference Yearbook, 58*, 129-143.

Bennett, M. J. (2004). Becoming interculturally competent. In J. S. Wurzel (Ed.). *Toward multiculturalism: A reader in multicultural education* (pp. 52-78). Newton, MA: Intercultural Resource Corporation.

Carano, K. T. (2013). Global educators′ personal attribution of a global perspective. *Journal of International Social Studies, 3*(1), 4-18.

Carroll, S. M. (2013). Anti-oppressive global citizenship education theory and practice in pre-service teacher education. *Policy and Practice: A Development Education Review*, 7-26.

Deardorff, D. K., Kiwan, D., & Pak, S. (2018). Global citizenship education: Taking it local. UNESCO. Retrieved August 11, 2022, from the World Wide Web: https://unesdoc.unesco.org/ark:/48223/pf0000265456

Dill, J. (2013). *The longings and limits of global citizenship education: The moral pedagogy of schooling in a cosmopolitan age*. New York, NY: Routledge.

Fennes, H., & Hapgood, K. (1997). *Intercultural learning in the classroom: Crossing borders*. London: Cassell

Freire, P. (1970). *Pedagogy of the oppressed*. New York: Bloomsbury Publishing.

Jeong, B., & Bang, Y. (2020). Study of teacher′s perception on global citizenship in ASEAN region. *Journal of Education for International Understanding, 15*(3), 141-203.

Joo, M. (2021). Study on the relationship between college English and global citizenship. *English Language & Literature Teaching, 27*(3), 129-147.

Kopish, M. A. (2017). Global citizenship education and the development of globally competent teacher candidates. *Journal of International Social Studies, 7*(2), 20-59.

Krippendorff, K. H. (2003). *Content analysis: An introduction to its methodology*. Thousand Oaks, CA: Sage Publications.

Lee, E. H. (2020). *A critical analysis of written and pictorial representations in picturebooks about Koreans in the United States*. (Doctoral dissertation, University of Arizona, 2020). 1194935089.

Lee, E. H. (2021). Cultivating global citizenship through critical literacy: A case study of Never Fall Down in college English reading class. *English Language Teaching, 33*(4), 137-156.

Lee, W., & Leung, S. (2006). Global citizenship education in Hong Kong and Shanghai secondary schools: ideals, realities and expectations. *Citizenship Teaching and Learning, 2*(2), 68-84.

Martens, R., Martens, P., Doyle, M. D., Loomis, J., Fuhrman, L., Soper, E., Stout, R., & Furnari, C. (2016). Young children′s explorations of their cultural identities. In K. G. Short, D. Day, & J. Schroeder (Eds). *Teaching globally: Reading the world through literature* (pp. 45-65). Portland, ME: Stenhouse Publishers.

Mikulecky, B. S. (2011). *A short course in teaching reading: Practical techniques for building reading power* (2nd ed). White Plains, NY: Pearson Education.

Ministry of Education. (2015). *Foreign language curriculum*. No.2015-74 [Supplementary 14]. National Curriculum Information Center.

Ministry of Education. (2020). *English national curriculum*. No.2020-255 [Supplementary 14]. National Curriculum Information Center.

Ministry of Environment Commission on Sustainable Development. (2019). A report on Korean-sustainable development goals (K-SDGs) 2019. *Global Sustainable Development Report, 2019.* Sejong: Ministry of Environment.

Moon, S., & Tocci, C. (2020). Citizenship education beyond the nation state: Implications for teacher education. In D. Schugurensky & C. Wolhuter (Eds.), *Global citizenship education and teacher education: Theoretical and practical issues* (pp. 85-101). New York, NY: Routledge.

O′connor, K., & Zeichner, K. (2011). Preparing U.S. teachers for critical global education. *Globalisation, Societies, and Education, 9*(3-4), 521-536.

Parkhouse, H., Tichnor-Wagner, A., Glazier, J., & Gain, J. M. (2015). ″You don′t have to travel the world″: Accumulating experiences on the path toward globally competent teaching. *Teaching Education, 27*(3), 267-285.

Poole, C. M., & Russell, W. B. (2015). Educating for global perspectives: A study of teacher preparation programs. *The Journal of Education, 195*(3), 44-52.

Rapoport, A. (2010). We cannot teach what we do not know: Indiana teachers talk about global citizenship education. *Education, Citizenship, and Social Justice, 5*(3), 19-190.

Rapoport, A. (2013). Global citizenship themes in the social studies classroom: Teaching devices and teachers′ attitudes. *The Educational Forum, 77*(4), 407-420.

Rasinski, T. V., & Padak, N. D. (1990). Multicultural learning through children′s literature. *Language Arts, 67*(6), 576-580.

Rodriguez, E. (2011). Reflections from an international immersion trip: New possibilities to institutionalize curriculum. *Teacher Education Quarterly, 38*(1), 147-160.

Roux, R. (2019). Perspectives on global citizenship education of Mexican university English language teachers. *BCES Conference Books, 17*, 139-145.

Schugurensky, D., & Wolhuter, C. (2020). Teacher′s education and global citizenship education: An introduction. In D. Schugurensky & C. Wolhuter (Eds.), *Global citizenship education and teacher education: Theoretical and practical issues* (pp. 1-19). New York, NY: Routledge.

Sensory, Ö., & DiAngelo, R. (2017). *Is everyone really equal?: An introduction to key concepts in social justice education* (2nd ed). New York: Teachers College Press.

Sharma, S., Phillion, J., & Maleswki, E. (2011). Examining preservice teachers′ critical reflection for developing multicultural competencies: Findings from a study abroad program to Honduras. *Issues in Teacher Education, 20* (2), 9-22.

Sheth, K. (2009). *Keeping corner*. New York: Disney & Hyperion.

Short, K. G. (2007). Critically reading the word and the world: Building intercultural understanding through literature. *A Journal of International Children's Literature 47*(2), 1-10.

Short, K. G. (2016). A curriculum that is intercultural. In K. G. Short, D. Day, & J. Schroeder (Eds). *Teaching globally: Reading the world through literature* (pp. 2-24). Portland, ME: Stenhouse Publishers.

Short, K. G., Alexander, J., Edwards, A., Griffith, J., & Thomas, L. (2016). Developing intercultural understanding through global children′s literature. In K. G. Short, D. Day, & J. Schroeder (Eds). *Teaching globally: Reading the world through literature* (pp. 2-24). Portland, ME: Stenhouse Publishers.

Short, K. G., Day, D., & Schroeder, J. (2016). *Teaching globally: Reading the world through literature*. Portland, ME: Stenhouse Publishers.

Truong-White, H., & Ho, T. N. (2020). Global citizenship education in East, South, and Southeast Asia. In D. Schugurensky & C. Wolhuter (Eds.), *Global citizenship education and teacher education: Theoretical and practical issues* (pp. 179-200). New York, NY: Routledge.

UNESCO. (2013). *Global citizenship education: An emerging perspective* (Doc. No. ED/2013/PSD/PHR/PI/4). Seoul: Technical Consultation on Global Citizenship Education. Retrieved from https://unesdoc.unesco.org/ark:/48223/pf0000224115

United Nations. (n.d.). Sustainable development goals: Quality of education. Retrieved September 14, 2022 from the World Wide Web: https://www.un.org/sustainabledevelopment/education.

VanderDussen Toukan, E. (2017). Education citizens of ″the global″: Mapping textual constructs of UNESCO′s global citizenship education 2012-2015. *Education, Citizenship and Social Justice*, 1-14. http://doi.org/10.1177/1746197917700909.

Watson, J. R., Siska, P., & Wolfel, R. L. (2013). Assessing gains in language proficiency, cross-cultural competence, and regional awareness during study abroad: A preliminary study. *Foreign Language Annals, 46*, 62-79.

Yokota, J. (1993). Issues in selecting multicultural children′s literature. *Language Arts, 70*(3), 157-167.

Examples in: English

Applicable Language: English

Applicable Levels: Tertiary

Chee Hye Lee (professor)
Department of English Education
Hannam University
34430 Hannamro 70 , Daedeok-gu Daejeon
Email: chlee@hnu.kr

Received in October 30, 2022
Reviewed in December 2, 2022
Revised version received in December 23, 2022