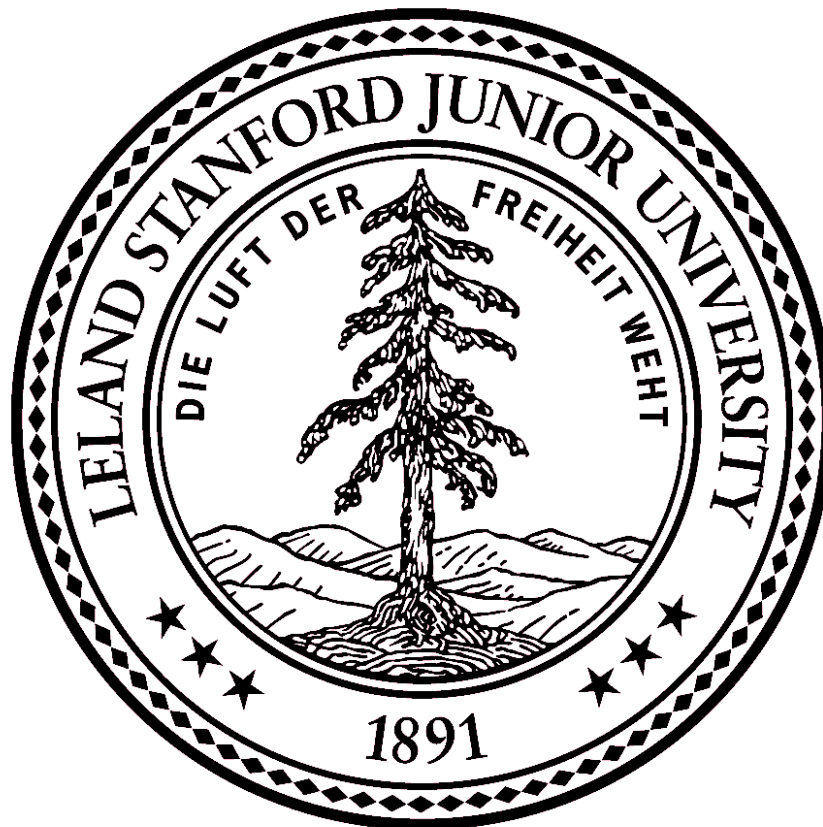


A KOREAN BRAND OF GLOBAL EDUCATION: THE CASE OF A FOREIGN  
LANGUAGE HIGH SCHOOL



Austin Ross Dike  
Master of Arts Paper  
International Comparative Education  
Graduate School of Education  
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July 2015

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**INTERNATIONAL COMPARATIVE EDUCATION**

**A Korean Brand of Global Education: The Case of a Foreign  
Language High School**

**Austin Ross Dike**

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**Approvals:**

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## A Korean Brand of Global Education: The Case of a Foreign Language High School:

### **Abstract:**

Countries around the world have introduced global education programs into their existing systems in order to educate a more globally minded citizenry. As part of this process, nations must negotiate between norms of global education and local educational ideas. Korea is no different. Through a theoretical lens of world society theory and Gi-Wook Shin's theory of Korean globalization, I conduct a case study of Hankuk foreign language high school and its alumni, which investigates a particular instance of this tension and integration between global and local educational imperatives. Analysis of school documents and alumni experiences reveals that there may exist a particular brand of Korean global education, one that simultaneously breeds a global and national citizenry. Korean global education on one hand embraces globalism, by educating students to become cosmopolitan, globally aware citizens. On the other, it inspires localism by producing citizens who should take pride in their ethnic identity and are compelled to contribute to the growth and success of the Korean nation-state.

**Keywords:** Korean education, global education, globalization, ethnic nationalism, localization

There is a popular saying of unknown origin in South Korea, “*gajang hangukjeogin geoshi gajang segyejeogida*,” or “That which is the most Korean is also the most global.” To some it is a proverb, to others, a cliché. To many, it signifies a unique form of Korean cultural globalization. Can this old adage apply to Korean education as well?

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### **Introduction**

As globalizing nations become more interdependent, many introduce global education programs in order to generate more global citizens, without whom these nations are less able to meaningfully participate in the world community (Zahabioun, Yousefy, Yarmohammadian, & Keshtiaray, 2012). Global education (hereafter, GE) programs attempt to develop students’ awareness of the world, international curiosity and empathy, amongst other attributes, in order to prepare them for global society (Mansilla & Jackson, 2011; Soland, Hamilton, & Stecher, 2013; Europe-wide Global Education Congress, 2002). For some nations, adopting these foreign GE practices may conflict with or override local educational norms, possibly contributing to the cultural homogenization that nations experience while globalizing (Park, 2008; Robinson, 2000). Thus, just as nations balance other aspects of their local society with the larger globalization process, many also negotiate between norms of global and local education.

The Republic of Korea (hereafter, Korea) is well acquainted with the interplay between global and local imperatives. A historically isolationist nation, Korea has recently transformed into a global power that is highly involved in the world community. Throughout this process, rather than assimilating into the world system, Korea has maintained its national and ethnic character while globalizing. Though seemingly paradoxical (Alford, 1999; Kim, 2000), some

contend this coexistence of globalism and localism is natural, and in a state of synergy (Shin, 2006).

Within this context, the implementation of GE in Korea has likewise been characterized by a blend of global and local motivations and ideas. This dynamic has been explored in the limited extant literature focusing on Korea's internationalization of education and on multicultural education. Studies on Korean educational internationalization have found schools to be increasingly involved in the global community while operating under nationalistic impulses, mainly as tools for Korea to increase its international prestige (Palmer & Cho, 2012; Kim, 2014). Research on the development of multicultural education has demonstrated that Korean education advances global ideas of multiculturalism while maintaining a local ethnocentric ethos (Hong, 2010; Jahng & Lee, 2013). In both cases, there is an evident negotiation or merger between global and local educational imperatives.

This research on Korean GE, however, is limited to broad, macro-level studies. Studies at the micro level—how GE operates at individual schools themselves—are notably absent. Furthermore, no studies exist on how Korean GE is perceived by the graduates from such programs. Retrospective student experience, as measured by alumni surveys, can be a useful way to understand the outcomes of educational programs (Apostolou, 1999). These alumni experiences, in conversation with a school's programmatic elements, are valuable in understanding both the intended and perceived value and outcomes of an educational program.

This study attempts to help fill this gap in the literature. Through a theoretical lens of world society theory and Gi-Wook Shin's theory of Korean globalization, I conduct a case study of Hankuk foreign language high school<sup>1</sup> and its alumni that investigates a particular instance of

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<sup>1</sup> "Hankuk" here is used as a pseudonym in order to ensure the confidentiality of the school

the tension and integration between global and local educational imperatives in Korea. Hankuk is one of the oldest and most competitive schools of its kind, a nexus of GE in Korea. An analysis of Hankuk school documents allows for interpretation of the goals of its GE program. Alumni responses provide perspectives on the program's practices and impact on their post-grad lives. I thus attempt to answer two research questions: (i) how do the goals and intended practices of Hankuk foreign language high school reconcile global and local educational imperatives; and (ii) how do Hankuk alumni perceive that their GE experience developed their global and local characteristics? Both questions serve to inform the broader question: how can global and local educational forces coexist in a Korean school? Through my case study, I argue that there exists a brand of Korean GE, one that breeds a simultaneously global and local citizenry. My goal is to reveal one instance of this brand.

### **Globalization and Global Education in Korea**

Since Korea first entered the global arena, some of the nation's core values have been at odds with principles of globalization, which has complicated the implementation of GE programs. Korea has until recently been an ethnically homogenous nation, having existed in isolation after shutting Korean borders and ports to foreigners for centuries (Seth, 2002). This has engendered a strong level of ethnic pride in the Korean population, who collectively conceive of Koreans as "*danil minjok*," or "one-blood ethnicity." Korean society also has a strong tradition of nationalism, which resulted from the frequent invasions and colonization brought against Korea throughout its history (Choi, 2010). More recently, nationalism in Korea is sustained and bolstered by ongoing tensions with its Asian neighbors, such as the territorial dispute with Japan over the island referred to as *Dokdo*<sup>2</sup> by Koreans (Fifield and Woo, 2006).

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<sup>2</sup> Japanese refer to the same island as *Takeshima*.



Despite this history, in the past few decades, Korea has nonetheless emerged as a prominent member of the global community. The nation has opened up its economy to foreign trade, established multinational corporations, developed globally powerful industries, disseminated its culture across the world, and increased immigration (Shin, 2006). Indeed, in 2013 South Korea ranked 33<sup>rd</sup> on Ernst and Young's globalization index,<sup>3</sup> not far behind the United States at 25<sup>th</sup> (Asia News Monitor, 2013).

Korea has simultaneously ensured that it retains its national sovereignty. Korean globalization, initiated by president Kim Young Sam in 1993, has been a movement whose economic, political, and social targets have been specifically tailored by the national government to ensure that it maintains its local character while globalizing (Shin, 2006). Rather than using the English term "globalization" when translated, the process is referred to deliberately by the romanized form of its Korean word, "*seggyehwa*" (Kim, 2000). This affixing of a global process to the local language is one of many signs that globalization is rooted in "Koreanization," expressed here in President Kim's 1996 speech:

Koreans cannot become global citizens without a good understanding of their own culture and tradition...Koreans should march out into the world on the strength of their unique culture... Only when the national identity is maintained and intrinsic national spirit upheld will Koreans be able to successfully globalize. (Alford, 1999, p. 153)

In line with this approach, Korean globalization has been accompanied by programs intended to revitalize Korean traditional culture<sup>4</sup> (Shin, 2006). Through these various programs, Korea has attempted to balance global and local ideas while globalizing on a nationwide scale.

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<sup>3</sup> The EY globalization index measures 60 nations' willingness to trade, capital flows, idea and technology exchange, labor movements, and cultural mixing.

<sup>4</sup> Such programs include traditional cultural fairs and festivals showcasing Korean music, dance, crafts and folk art. Examples such as the Andong Folk Festival and Biennale of Kwangju have proliferated alongside the *seggyehwa* movement.

Accompanying Korean globalization has been the establishment of GE programs in Korea. Generally, GE is an educational ethos that permeates school curricula and pedagogy. Broad, worldwide models of GE seek to “open people’s eyes and minds to the realities of the world” (Maastricht Global Education Congress, 2002, p.13), and inspire many qualities in their students, most prominently (1) global skills and awareness, (2) cultural curiosity and empathy, (3) global leadership, and (4) a desire to incite global social change (Davies, Evans, & Reid, 2005; Soland, Hamilton, & Stecher, 2013; Mansilla & Jackson, 2011, p. 12; Zahabioun et al., 2012, p. 202). In Korea, GE is similarly discussed as a novel educational approach, which should educate students about global issues, other cultures, and the global economy (Bae, 2010). It also provides support for Koreans studying abroad and foreign students studying in Korea. GE programs in Korea range from the integration of global principles into national curricula, to specialty international schools and foreign language high schools, the latter of which is the focus of this study. Different from worldwide models, Korean GE often strives to increase Korean national competitiveness and distribute Korean culture to the rest of the world (Bae, 2010).

### **Extant Literature on Global Education in Korea**

As many other Asian nations have begun to integrate foreign GE ideas into their own local and unique education systems, Korea has similarly localized GE (Chesky, 2013; Law, 2004; Okano, 2006). Existing literature has begun to reveal a Korean brand of GE – one that demonstrates the coexistence of global and local forces – and is limited to two broad categories: internationalization of education and multicultural education.

Korean schools have begun to actively reach outwards beyond their national borders and engage with the international community. This “internationalization of education” can take many forms, such as exchange and cultural immersion programs, language instruction, and greater

engagement with the international academic/research community. Research on Korean education internationalization is essentially limited to universities, but even at this level, a blend between global and local imperatives exists.

The internationalization of Korean universities has functioned as a leveraging device for Korea into global society. At the same time, they have retained a nationalistic character and intent. For example, while Korean universities have furthered their involvement in the global academic research community through increased publication in international journals and exchange with foreign faculty and students, this development has been shallow and instrumentalist in nature (Moon & Shin, 2015). “Internationalized” universities are found not to be truly transnational environments, failing to promote the value of diversity or cultural bridging between foreign and national students. Rather, universities internationalize instrumentally, in order to “carve out a new space in the globalized spectrum” and obtain “more shares of the global power,” thereby increasing the prestige of the Korean nation in the global community as well (Palmer & Cho, 2012, p. 397). A case study of Korean universities also finds hidden nationalistic purpose behind Korean international colleges: these function to retain Korean university students who would normally study abroad as part of the globalization process, luring globally curious and skilled students into staying in Korea and concentrating their talent and value in the nation, rather than a foreign country. (Kim, 2014). These studies on Korean education internationalization are generally limited to higher education, excluding one case study of internationalized secondary education, which I discuss in the next section. Indeed, other levels of Korean education have also been internationalized, one of which is the focus of my research.

Korean schools have also begun to look inward toward their nation’s own internal cultural diversity. Support for such multiculturalism is fundamental to worldwide models of GE,

but for Korea, this global idea of multicultural education<sup>5</sup> has coexisted with a local tradition of ethnocentrism. The 2006 Education Act for Children in a Multicultural Family, Korea's first mandate issued on multicultural education, establishes the groundwork for educating about cultural diversity, but has been criticized as lacking the plurality of a true multicultural education program by requiring the ethnic minority to assimilate into the dominant culture (Choi, 2010). Multicultural education policy language itself has indeed balanced language of cultural inclusion with Korean ethnocentrism, stating: "support for ... multicultural families is intended to narrow the linguistic and cultural gap between them and ... *ordinary* families," suggesting a separation and hierarchy between ethnic Koreans and other cultures (Jahng & Lee, 2013, p. 302).

At schools themselves, ethnocentrism persists alongside multiculturalism efforts. For instance, while Korean national curricula now include lessons on cultural diversity, they still include a folk tale, *Dangoon Shinwha*, that suggests the inherent superiority of the "real" Korean ethnicity, and making assimilation into that majority appear preferable to staying proudly within one's own culture (G. C. Park & Watson, 2011). Korea has also been unsuccessful in changing teachers' and students' attitudes to be not only inclusive, but also appreciative and encouraging of minority cultures (Hong, 2010). Finally, Korean textbook analyses have found a trend of increased multicultural topics and terms, alongside persistent and veiled ethnocentric themes (Moon & Koo, 2011; Ko, 2014). Missing from all of the above multicultural education efforts is support for schools' and students' fundamental understanding, admiration and respect for other cultures. The research reviewed above demonstrates Korean GE's fusion of the global concept of cultural diversity with local sentiment of ethnic pride. Yet none of them focus on this aspect of GE closely, within an individual school itself.

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<sup>5</sup> Multicultural education incorporates appreciation for, and instruction about, diverse cultures into educational material. In Korea this has been focused on internal cultural diversity.

## **Understanding Korean GE through Foreign Language High Schools and Alumni Voices**

Extant literature has helped characterize a Korean brand of GE by demonstrating the nation's effort to balance global educational ideas of internationalization and multiculturalism with local imperatives of nationalism and ethnocentrism. This literature, however, is limited in scope and content. First, previous research on Korean GE often takes a macro approach, investigating patterns that occur across many different schools, curricular materials, or policies. Very little scholarly work has involved a focused study on a single program of Korean GE, or utilized the voices of a school's students or alumni. The extant literature has also mostly neglected to study foreign language high schools, which embody the concepts of both internationalization and multiculturalism, and are a center for GE in Korea.

“Foreign Language High Schools” are highly competitive and selective Korean bastions of GE that claim to prepare students for global society. Their objective is to meet the demand of families who wish to develop students' language skills, in order for them to be communicatively capable and internationally competitive citizens (Murdoch, 2002). The alumni of such institutions become highly influential members of both Korean and global society. Foreign language high schools thus provide an effective setting to study Korean GE, yet they have not been researched extensively.

The one exception is a case study of Minjok Leadership Academy, an elite English-only boarding school. It profiles how the foreign language high school blends an agenda of producing globally competent citizens and an appreciation of traditional Korean culture (Finch & Kim, 2009). The authors find that students at the school wear *hanbok* and learn Confucian ethics, while also abiding by an English-only policy and studying world cultures. Nevertheless, a Minjok global education aligns with the instrumentalist nature of Korean education in general;

its ultimate end is acceptance to an elite American university, increasing the international competitiveness of Korean nationals, rather than the growth of cultural empathy and social concern that broad GE models and Minjok's own rhetoric espouse.

This Minjok study shows the value of performing an intricate examination of one Korean GE program. It lacks, however, a crucial element: the voice of the subjects of any GE program, its students and alumni. Such voices are important in understanding how the goals of a program are realized in the minds of those it educates (Dickmann, Cooner, & Dugan, 2007). My particular study utilizes the voices of alumni. No other known research on Korean GE has utilized alumni impressions.

The voices of alumni are immensely valuable in understanding the way an educational program is perceived and internalized by those who have completed it. Alumni reports are useful as a proxy for measuring individual outcomes and in overall program evaluation, since alumni's perception of their school experience and overall satisfaction are indicators of program quality (Apostolou, 1999). At both the high school and college levels, open-ended alumni survey data can offer valuable insight into the perceived positives and shortcomings of an educational experience and its lasting effect on post-graduation life, in order to help program development (Dickmann et al., 2007 ; Guevara & Stewart, 2011). In contrast to student opinion, alumni voices reveal a nuanced perception of an educational program, "tempered by their experiences since graduation" (Delany, 2000). This may provide a more complex and complete representation of one's educational experience. For all these reasons, when compared with a school's official vision and program information, alumni responses allow one to understand which goals from the school are realized in its students, and in what way.

Outside of Korean research, several studies have demonstrated the value of alumni voices. Bialek & Lloyd (1998) conducted a qualitative interview study on 26 alumni of a university leadership program, attempting to understand the impact the program had on their postgrad lives. They end up discovering several distinct themes of how alumni both retrospectively and currently internalized the values of their leadership program. In another study, Delany (2000) distributed a mixed methods survey to 362 recent MBA graduates, not only attempting to understand their internalization of the program, but also how well they perceived that it prepared them for their future lives. Thus, alumni voices can contribute meaningful insight into the impact of an educational program.

Despite such studies, research on alumni voices is still quite sparse; within Korea, it is virtually inexistent. Thus, in my study, I utilize school documents and alumni perspectives, which can actually provide a lasting impression of Hankuk GE that current students could not. This helps fill the gap in previous literature on Korean GE, which lacks small-scale analyses about individual programs, and their impact on graduates, at foreign language high schools.

### **A Theoretical Basis of Korean Global Education**

In order to provide a richer understanding of Korean GE, I discuss the topic through the lens of world society theory and Gi-Wook Shin's theory of Korean globalization. I synthesize these in order to elucidate how global and local forces might intermix in the implementation of GE at Hankuk. In line with these theories, I argue that Korean education can function according to its own brand of GE. On the one hand, it embraces globalism by educating students to become cosmopolitan, globally minded citizens. On the other, it inspires localism by producing citizens who preserve their ethnic identity and contribute to the growth and success of the Korean nation.

#### **World Society Theory: A Global Model**

World society theory postulates that global norms, principles, and practices disseminate through the world across different nations as they increasingly interact with each other and with the greater world polity (Boli, Ramirez, & Meyer, 1985). Principles of mass education and now GE have diffused across borders, as technological and political developments have decreased the figurative distance between nations. This dissemination of world culture can happen organically, a process resulting only from the passive influence of this interaction. It can also result from societies actively seeking legitimacy in cross-national institutional networks, the collection of which comprises the “world society”(Meyer, Boli, Thomas, & Ramirez, 1997). Additionally, while concepts themselves may transfer smoothly across borders, global norms, educational policy, and practice might differ, due to inherent decoupling of social actors and processes.

From a world society theoretical perspective, the Korean concept or vision of GE should increasingly mirror that of global society. Indeed, as shown above, the broad concepts of Korean GE echo those of the worldwide GE movement to a large degree. There may also be differences between those global concepts, Korean policy, and the practice of GE in Korean schools due to decoupling, something also observed in previous literature (Meyer et al., 1997). According to world society theory, this decoupling can occur for a variety of reasons, be it an unintentional mismatch of policy and practice, or a deliberate and feigned imitation of global rhetoric alongside a separate national agenda (Meyer et al., 1997). In the next section, I introduce a theory that can specify this decoupling, and together with world society theory, can account for the strength of nationalism and ethnocentrism that prevails in Korea in tandem with GE.

### **Gi-Wook Shin’s Theory of Korean Globalization: A Local Model**

Shin’s (2003/2006) theory of Korean globalization provides world society theory with the supplemental explanatory power needed to fully describe Korean GE. According to the theory,



Korean globalization coexists symbiotically with the nation's strong ethnic nationalism. There is no inherent contradiction between Korean globalization and nationalism, nor is their coexistence a temporary fantasy or illusion. Instead, nationalist incentives and attitudes drive the continuing effort to globalize Korea. The two main mechanisms of Korean globalization are: (i) a "nationalist appropriation of globalization," and (ii) an "intensification of ethnic identity" (Shin, 2003). In the first mechanism, globalization efforts are mainly a tool for the state to increase Korean competitiveness in the global economy. Rather than assimilation into global society, Korea utilizes global forces to increase the strength of the nation. The second refers to Korea's reaction to globalization processes, whereby Korean citizens protect and revitalize their ethnic identity. Rather than disappear or become devoured by global cultural influences, appreciation of national ethnic heritage and tradition strengthens alongside globalization.

In line with world society theory and Shin's theory, GE in Korea would function according to both global norms and these two mechanisms. Korean GE first educates students to be globally minded citizens, in line with worldwide GE models and world society theory. It, however, also works as a preparatory tool to manufacture competitive agents in the global market, who empower Korea as a nation-state, and preserve their ethnic Korean identity. Indeed, as referred to earlier, literature on Korean GE demonstrates Shin's two mechanisms; the internationalization of Korean education exhibits signs of nationalistic appropriation of GE, while Korean multicultural education shows an increased ethnic identification alongside GE.

Figure 1 illustrates this theoretical framework. Korean GE is situated in the center rectangle, and is influenced by both global norms, which include the main components of worldwide GE models diffused according to world society theory, and local imperatives, which

include the two main mechanisms of Shin's theory. These simultaneously characterize Korean GE, and can be uncovered in two of its components: school goals and alumni impressions.

[Figure 1 about here]

Within such a conceptual framework, this particular fusion between global and local educational motivations comprises a brand of Korean GE. In my research, I illuminate if and how this brand manifests at Hankuk foreign language high school, through the use of documents proclaiming the contemporary vision of the school's GE program, and alumni testimonials representing the retrospective and lasting effect of that program on their global and Korean identities. This combination of both current goals and retrospective impressions allows for a more complete understanding of Hankuk's brand of GE. Specifically, this study answers the following research questions:

1: How do the goals and intended practices at Hankuk foreign language high school reconcile global and local educational imperatives?

1.1: How do these imperatives align with worldwide norms of GE programs?

1.2: How do these imperatives bolster support for the Korean nation and ethnicity?

2: How do Hankuk alumni perceive that their GE experience developed their global and local characteristics?

2.1: How do the particular ways in which alumni developed their global and Korean identities at Hankuk align with worldwide GE norms?

2.2: How do the particular ways in which alumni developed their global and Korean identities at Hankuk support Korean national priorities?

## **Methods and Data**

### **Research Design and Strategy of Inquiry**

My research attempts to achieve a detailed and genuine understanding of Hankuk's educational program as an example of Korean GE. This exploratory approach requires a qualitative research methodology (Creswell, 2013).

I employ a partially grounded, case study design, that develops and synthesizes existing theories with new information emerging from and grounded in its data and findings (Merriam, 2002). My research establishes an "intensive description and analysis" of a "bounded system," Hankuk's, through investigation of both contemporary and retrospective elements of its GE program (Merriam, 2002, p. 8). This singular case illuminates the broader topic of how Korean GE can be localized both into a school's program structure and within the lasting experiences of its past students, utilizing document analysis as well as qualitative surveys of Hankuk alumni. Table 1 below provides further information about my data.

[Table 1 about here]

### **Data Collection**

To answer my first research question, I utilized Hankuk school documents. Specifically, I analyzed Hankuk's official mission, vision, promotional content, curricular materials, and programmatic structure. I established contact with Hankuk administrators by email through a personal connection, who is an alumna of the school, and received all documents electronically or in hardcopy from school administrators or from the school website. While the school is in support of my research, they are not actively commissioning the study in any way.

To answer my second research question, I used data from survey responses, for which the target population is Hankuk alumni. I selected individuals to form my sample from this population through a non-probability, purposeful sampling method (Creswell, 2008). More specifically, my study utilizes maximum variation sampling, gathering as diverse a variety of

individuals in terms of age, international experience and country of residence, in order to achieve the most comprehensive portrayal of an average Hankuk alumni experience (Creswell, 2008).

I collected responses via a web-based survey, which is a quick, efficient and powerful method of data collection for respondents that are scattered geographically or difficult to reach in person (Couper, 2000). Questions were both closed and open-ended. My first source of recruitment was a list of email addresses on a Hankuk alumni network website (n=450). My secondary source of recruitment was a Facebook group (n=6391) for Hankuk alumni. I incentivized all survey respondents with a \$5 or ₩5,000 gift card. The response rate for email invitations was 11%, for a total of 49 respondents. The response rate for the Facebook group was .7%, for a total of 44 respondents. In total, I recorded a total of 93 respondents, with most survey response times ranging from 10 minutes to over 1 hour. A table with relevant information about the sample is below (Table 2). In order to try to account for non-response bias, I compared early to late responders, which showed no systematic differences in responses. (Lindner, Murphy, & Briers, 2001).

[Table 2 about here]

My survey protocol appears in the appendix. In line with the main concepts of worldwide GE established above, and also informed by world society theory and Shin's globalization theory, this survey attempts to measure the constructs of alumni's global and Korean characteristics, split into four dimensions: skills, cultural interests, leadership abilities, and concern with social issues.

### **Coding Scheme**

All document and survey data were triangulated in the analysis process in order to produce more robust findings. I employed a 2-step, iterative process of coding, with multiple

passes. I utilized both deductive and inductive codes, the process for which is thoroughly explained in Note 1 in the appendix below. A partial codebook is provided in Table 3.

[Table 3 about here]

### **Findings**

The completed analysis of document, survey, and interview data revealed four primary themes, each of which is the foundation of a unique portrait of the global or Korean identity of Hankuk's GE program. These four themes, or recurring perspectives, are: Instrumentally Global, Fundamentally Global, Inevitably Korean, and Proudly Korean (displayed in Table 4). All four emerged in both the school documents and alumni responses, and thus each provides a unique answer to this study's research questions: *(i) how do the goals and intended practices at Hankuk foreign language high school reconcile global and local educational imperatives; and (ii), how do Hankuk alumni perceive that their GE experience developed their global and local characteristics?*

[Table 4 about here]

Importantly, each one of these four themes is not mutually exclusive with any other. For instance, school documents express all four themes, even often on the same page. Similarly, alumni express each theme with varying degrees of intensity; oftentimes, an instrumentally global response may show signs of a fundamentally global perspective. For this reason, I scored alumni and plotted their distribution for both their global identity and Korean identity. An explanation of this scoring process is in Note 2 below. Figures 2 and 3 below display the distributions. As is evident in these distributions, most alumni align somewhat with one of two themes in both their global and Korean dimensions, but for most, neither perspective is especially dominant.

[Figures 2 and 3 about here]

Below I present my findings, sorted broadly into their global and Korean dimensions. Each section begins with an overview of Hankuk documents, and alumni responses are then introduced to elaborate upon the four emergent themes.

### **Global Dimensions**

Hankuk school documents demonstrate a strong commitment towards creating “global leaders,” who should have both the skills necessary to compete in the world and also an appreciation for universal values of compassion, cooperation, and justice. Hankuk’s official motto, “Koreans branching out around the world,” right away sets a precedent for their alumni to be cosmopolitan citizens who represent Korea in the international community. The educational goals of the Hankuk administration—pertaining to the “Character” and “Commitment” virtues of their “3 C’s,” or the core values of their mission statement—include: “to strengthen [students’] global elegance and kind-heartedness,” and to foster “people who take action and make sacrifices” in order to inspire devotion toward social justice. The official administrative vow to students states:

All faculty and staff of the school will do their best to encourage students, who will live in the future 21st century information based society, to grow as Koreans with generous and virtuous personalities, as well as international people who will lead the world.

In order to help realize such a vision, the actual structure of its program incorporates mandatory foreign language and culture classes and provides opportunities for global service, foreign exchange, and student leadership through extracurricular activities.

The third “C,” “Competence,” addresses the skills Hankuk students should acquire to be global leaders and the rewards these entail, departing from the values-based language of the first two. It instead stresses the concrete, external goal that “students should pursue

the dreams for their college and careers,” through such reward-driven focuses as: preparation for *Sooneung* (Korean college entrance exam), tailoring of academic programs to future college and career paths, specific preparation for foreign university admissions, network building through Hankuk alumni and parent lecture events, and professional internship programs. Contrary to the values-based rhetoric, these instrumentalist goals are not exclusively global in scope and frequently contain a nationalist bend, expressing the notion of “Korean pride” which will be discussed further below. On just the global level, two distinct and contradictory themes of the instrumental (reward-based) and fundamental (values-based) meanings of Hankuk GE are also expressed in the responses of Hankuk alumni about how their Hankuk education shaped their global identities.

#### *“Instrumentally Global” Perspectives*

The first emergent theme characterizing the global identity of Hankuk alumni is an instrumental perception of global citizenship. As indicated in Table 4, the majority of respondents (n=45, 48%) expressed this sentiment when asked about the effect of their Hankuk education on their global skills, awareness, leadership, and global identity.<sup>6</sup> This instrumentality is a utilitarian perspective of the concept of global citizenship; more important than internalizing such values as cultural curiosity, social justice, and empathy, these Instrumentally Global perspectives view GE as a tool for future material success, its importance rooted in its external benefits.

Many respondents claimed that foreign language attainment was ultimately the most integral part of Hankuk’s GE program, and that these language skills allowed them to more easily enter elite universities and find employment. These benefits, however, are not limited to

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<sup>6</sup> Specific questions are provided on the survey protocol in the appendix below. A sample question for global skills is, “How, if at all, did your Hankuk education affect your skills to succeed outside of Korea?”

the foreign sphere, and in fact Instrumentally Global perspectives frequently referenced the tangible benefits that their Hankuk education produced for their university and professional lives in Korea. They mentioned the practical value of the worldwide Hankuk alumni network and global prestige of the school, which both function to increase the social and professional standing of alumni in countries around the world, but also increase their social status locally in Korea.

When asked to describe the most important outcome of a Hankuk GE, one alumnus replied,

Hankuk is well-known for its strong alumni community. It is true that Hankuk friends keep their close relationships even after graduation, mostly because they go to the same top colleges in Korea. Most Hankuk graduates who graduate from good colleges are likely to succeed in society, and alumni connection works greatly to help each other.

The respondent above expresses the practical value in Korea of a Hankuk education. The global prestige and skillset acquired through a Hankuk GE propels alumni into the best Korean universities. While there and afterwards, through relationships with other successful alumni, he asserts that Hankuk graduates can socially succeed themselves. Instrumentally Global responses also express that a Hankuk GE provides the means for alumni to succeed outside Korea. As one person expressed, “Hankuk let me polish my tools – language – for [the] global world.” Some perceive these tools, however, as lacking true substance, existing only as an external signifier of ability: “Maybe Hankuk was successful in presenting me as a global person with all the necessary skills, but I don’t find myself global at heart at all.”

#### *“Fundamentally Global” Perspectives*

The second emergent theme characterizing global identity suggests that GE at Hankuk deeply impacted alumni, changing their core principles and outlook on the world. These “Fundamentally Global” perspectives were expressed among a minority of respondents (n=23, 25%). When asked how a Hankuk GE experience affected dimensions of alumni global identity,



these Fundamentally Global perspectives conveyed an internalization of the principles of global education that has persisted into alumni's current lives. These perspectives demonstrated a true desire to explore new cultures, embrace differences, and solve global problems.

Hankuk foreign language classes, with their integral cultural education component, inspired alumni to pursue their own cultural interests. Extracurricular activities, like cultural arts clubs and foreign exchange programs, further exposed them to diverse global influences. Such classes, activities, and events allowed alumni to internalize values of cultural exploration. One alumnus recounted his cultural exploration, both in and out of class, at Hankuk:

While at Hankuk, as a French major, I got to learn about France (their language, culture, etc.) through classes, school trip, etc.... Also, through extracurricular activities, I experienced music from around the world. I don't think I would have been able to have this kind of exposure had I gone to a different school in Korea.

This alumnus demonstrates the internalization of these values, through his own proactive engagement and apparent passion for cultural exchange.

Furthermore, interaction with foreign teachers and classmates with experience abroad helped some alumni internalize unfamiliar global values and perspectives—as one alumnus mentions, “encounter[s] with these friends taught me the excitement of meeting someone who is different, and making that difference part of my life.” This fundamental appreciation of difference, in opposition with nationalistic or ethnocentric ideas, aligns with worldwide standards of globalization and GE. Some alumni (a small minority) were even inspired by their Hankuk experience to be true global leaders and use their abilities to solve issues around the world. They express a widened worldview, not merely caring about Korean issues but also those around the world. When asked how Hankuk changed her awareness and concern with global social issues, one alumna replied, “I am worried with the Charlie Hebdo accident just as much as

I care about the Ferry Sewol.<sup>7</sup> I think if I never went to Hankuk, I wouldn't have cared so much about things happening abroad as much as now.”

### **Korean Dimensions**

While Hankuk school documents proclaim the importance of global leadership and fostering globally aware and responsible students, they also explicitly support a nationalist and ethnocentric agenda. This sentiment establishes Korea as the ultimate beneficiary of Hankuk alumni's global leadership efforts, and attempts to strengthen the Korean ethnic identity of its students while they are experiencing GE.

According to the official 2014-2015 Hankuk Manual, the focus of a Hankuk education should be “based on the understanding of Korean traditional culture, establish students’ identities as Koreans, and develop their pride as Seoul citizens” (p. 6). It should also “inspire students’ commitment to Korean reunification, and cultivate their skills and abilities that contribute to the Korean nation’s growth.” In this way, after first vowing to increase students’ ethnic association to their Northern counterparts and thus the Korean people as a whole, Hankuk then establishes the instrumental nature of its program to not only develop its students’ global characteristics, but also their ability to support the Korean nation’s development. A Hankuk promotional video shown at recruiting events and archived on their webpage succinctly articulates this nationalist-globalist mission for their alumni: “Hankuk alumni construct the core infrastructure of Korea... Hankuk’s educational aim is to elevate Korea’s international reputation through Hankuk alumni.” The education goals of Hankuk GE thus align with Shin’s view of a Korean nationalistic appropriation of globalization.

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<sup>7</sup> “Charlie Hebdo” refers to the 2011 and 2015 terrorist attacks on the French magazine’s office of the same name by Muslim extremists. “Ferry Sewol” refers to the 2014 sinking of the South Korean ferry, which killed over 300, many of them students.

*“Inevitably Korean” Perspectives*

Similar to the two conceptions of global identity above, Hankuk alumni, when asked about the meaning of their Korean identity and Hankuk’s effect on its various dimensions, express two themes in their responses. The first acknowledges that he or she is Inevitably Korean, a reductive conception of identity reminiscent of the *jus sanguinis* definition of Korean citizenship as “one people, one blood.” One alumnus expresses this inexorable depiction of Korean identity when he states, “I am Korean. Nothing can change that... But I do not particularly like Korea.” While this respondent conveys his distaste for Korea, his opinion towards his own Korean identity matters little—whether good or bad, his “Koreanness” is inevitable.

This passive understanding of Korean identity accepts it as a given; it expresses the idea that one’s Korean identity is described as something inevitable, unchangeable, something that *just is*. Rather than expressing an active development, discovery, and appreciation of their Korean identities, these respondents (n=36, 39%) speak about such fixed and surface-level qualities as birthplace, family, surrounding network, mother tongue, and geographic location being the anchors of their Korean identity. Unsurprisingly, alumni who express Inevitably Korean ideas feel that their Hankuk education had an insignificant effect on their Korean identities, which is rooted not in their own experience and actions, but in predetermined circumstances. When asked to define her Korean identity and Hankuk’s effect on it one alumna replied, “It just means being me.” This individual, like others who convey Inevitably Korean perspectives, did not attribute her Korean identity to Hankuk and did not present it as something she actively developed. Rather, in the resigned words of another respondent, being Korean simply meant, “the ground I have to live upon.”

*“Proudly Korean” Perspectives*

Alumni express a second theme when addressing the nature of their Korean identity and how it transformed while they were students at Hankuk. These perspectives, present among a minority (n=22, 24%), define Korean identity according to its unique culture, heritage, and tradition—aspects of identity that these respondents internalize and appreciate. The Proudly Korean perspective reflects an embrace of Korean identity as something to be consistently maintained and strengthened, stressing the “cultural and spiritual background” of Korean society as formative components of respondents’ identities. Rather than forgetting their Korean identity, alumni who express a Proudly Korean perspective remember and preserve it, even when in foreign countries: “I’ve spent time in a lot of different countries and loved most of them, but Korea will always be my number one.” Such a worldly person as this respondent might be expected to gravitate away from her Korean identity; but as Proudly Korean, she expresses infinite support for her Korean identity as “number one.”

A few responses furthermore demonstrate an intense emotional connection and nationalistic pride when asked about the meaning of their Korean identity. One alumnus wrote,

My Korean identity means that I am bursting into tears after the Korean national baseball team loses in the WBC finals. It means that I am proud when somebody asks me about Korean culture and tradition. It means that I feel finally at home coming back to Seoul from a trip to a foreign country. Hankuk education focused much on global and international values; ironically, this constantly brought me back to the acknowledgement that I am Korean.

Proudly Korean perspectives tended to suggest that a Hankuk GE strengthened alumni’s Korean identity. The above respondent expresses how a Hankuk global education paradoxically increased his own Korean ethnic identification. For him, Hankuk’s introduction of global values rekindled his attachment to his Korean identity, which he associates with the comforts of home, solidarity, and cultural pride. Perhaps exposure to the global made him yearn for these comforts

even more? This potentially dualistic nature of Korean GE—that global ideas can develop alongside, and perhaps bring about greater local identification—is succinctly expressed in two more alumni responses: “Hankuk education made me become a proud, globally skillful Korean,” and “I am global because of my Korean Identity, which has been shaped by my Hankuk life.”

### **Discussion**

Paralleling the global-local duality that characterizes both Korean global education and the larger Korean globalization movement, the findings of my study demonstrate the coexistence of global and local elements in Hankuk’s GE program. Multiple perspectives of how Hankuk GE shapes both the Global and Korean identities of its students are expressed in official school documents and testimonials of alumni. I show how the global elements of Hankuk GE have both a fundamental and an instrumental dimension. Hankuk GE’s Korean elements similarly exhibit dimensions of pride and inevitability. In line with literature on alumni voices, the school documents and alumni responses together demonstrate Hankuk’s ability to—at least partially—instill its own brand of GE in its students.

Each individual theme of the global or Korean aspects of Hankuk GE align with the concepts of world society theory, Shin’s globalization theory, or both. Indeed several of them are often simultaneously present across the same individual Hankuk documents and alumni responses, evidenced by the clustering of more balanced responses in the center of the distributions (Figures 2 and 3). Such an overlapping of themes signifies a dynamic interaction between the two theories that characterizes the Korean brand of global education at Hankuk Foreign Language High School. How each theory pertains to my particular findings is discussed below.

#### **Hankuk Global Education and World Society Theory**

In both the official school materials and in the responses of alumni, certain elements of Hankuk's GE program align with the tenets of world society theory. These findings help provide a deeper understanding of this particular Korean brand of GE, as well as further evidence that Korean GE as a whole aligns partially with global models.

Hankuk's official vision, mission, and programmatic elements often express the worldwide norms of GE that have diffused across national borders, according to world society theory (Meyer et al., 1997). As the educational world has shifted its focus from the nation-state to post-national societies, citizenship education across the globe has likewise begun to orient itself towards creating global citizens, as evidenced by worldwide textbook analyses (Ramirez & Meyer, 2012; Buckner & Russell, 2013). Hankuk's rhetoric—expressed in two of its core values of “Character and Commitment”—aligns with such global patterns. Its pledge to instill universalistic values in its students, such as compassion for others across the world, concern for global justice, and the desire to become a global leader, presents Hankuk as a post-national educational institution that strives to educate not merely national, but global citizens. The actual structure of its program, which incorporates mandatory foreign language and culture classes and provides opportunities for global service, foreign exchange, and student leadership, also aligns with this vision of GE that has diffused throughout world society.

The “Fundamentally Global” perspectives of Hankuk alumni are the realization of this rhetoric. These responses—emphasizing deep appreciation for cultural difference, the desire to expand one's own beliefs and values, and the hope to incite global social change—embody the post-national values proclaimed both in Hankuk's mission and in globally diffusing standards of global citizenship education (Ramirez & Meyer, 2012). The ideas expressed in Fundamentally Global alumni perspectives reflect an outcome of Hankuk's GE that is in line with the most

optimal and idealistic worldwide models of global education. Indeed, these values match the main elements of the worldwide standards of GE (i.e. global skills, cultural curiosity, leadership social change,) established by several global institutions (Mansilla & Jackson, 2011; Europe-wide Global Education Congress, 2002). Thus, these aspects of both Hankuk materials and alumni perspectives reveal *one piece* of this brand of Korean GE, which appears to be a “pure” form of world society theory’s diffusion of GE norms, free of any decoupling. However, as with previously documented forms of Korean GE, this universalistic form is not the complete picture. Other aspects of Hankuk’s vision and alumni perspectives do not demonstrate complete diffusion from world society.

### **Hankuk Global Education and Shin’s Korean Globalization Theory**

Many elements of Hankuk’s program contain ideas absent from, and often contradictory to the global norms of GE. This difference between globalist rhetoric and the localized practice of GE at Hankuk is an expression of world society theory’s notion of decoupling (Meyer et al., 1997). In order to reach a richer understanding of the Korean brand of GE employed at Hankuk, it is thus important to identify this exact form of decoupling. In both Hankuk rhetoric and alumni impressions, this decoupling manifests as both instrumentalism and Korean ethnic pride, each of which align with the two main mechanisms of Shin’s Korean globalization theory (Shin, 2003; Shin, 2006).

The instrumentality of a Hankuk GE is expressed frequently across official school materials and alumni responses. The practical value of GE in increasing students’ test scores, admission chances, career possibilities, network value, and social prestige, is a recurrent theme. In Hankuk school rhetoric, this instrumentalism has a definite nationalist bend, as it connects these utilitarian goals with the propulsion of Korea into a position of leadership in the global

economy; Hankuk alumni, utilizing the above qualities gained from their GE experience, are proclaimed to be the heralds of this process. Similar to the internationalization of Korean education discussed before (Palmer & Cho, 2012), this vision fits snugly with Shin's first assertion of Korean globalization—that its process is appropriated in order to satisfy nationalist, rather than globalist, goals. If, as the school's rhetoric claims, a Hankuk GE creates elite global citizens that empower the Korean nation in the international community, then Shin's theory is fully explanatory.

The trouble is, the nationalism present in Hankuk rhetoric does not fully transfer to the school's alumni. While the "Instrumentally Global" alumni perspectives indeed stress the use - rather than the fundamental values - of GE, they rarely express a desire to empower the Korean nation. For all Instrumentally Global perspectives, it appears that personal success, rather than Korean success, is the primary motivation in how they utilize their Hankuk education. Indeed, some of these instrumentalists, as residents of foreign nations (n=40/93, 43%) studying at foreign universities or working for foreign companies, may instead be contributing more to nations other than Korea. The other 57%, however, do stay in or return to Korea, and function as the empowering national figures envisioned by Hankuk—leaders with global skills that drive Korean success. Whether willingly or not, some alumni who express Instrumentally Global perspectives, such as the respondent above who works in Korea and who has global skills without a global heart, are in line with the nationalistic goals of Korean empowerment evident in both Korean GE as a whole and in Hankuk's own documents. In this way, these responses align with Shin's first assertion.

A second theme discordant with global norms of GE but emergent in Hankuk documents and alumni perspectives is the strengthening of Korean ethnic identity. Hankuk mission



statements and core values stress that their students become proud Koreans, with a strong appreciation for their culture and history. Like in the case of Minjok Leadership Academy discussed above, the Hankuk program includes special activities, classes, and events intended to engender Korean ethnic pride (Finch & Kim, 2009). As with the nationalist instrumentalism, this emphasis on ethnic pride aligns with the second assertion of Shin's theory—that globalization results in a reaction of increased Korean ethnic identification. Similar to the ethnocentric implementation of multiculturalism in Korea (Hong, 2010), perhaps the advancement of GE at Hankuk is accompanied by alumni strengthening their feelings of “Koreanness”?

Again, the Hankuk rhetoric in this case does not translate to alumni impressions. In this case, it is even more extreme, with only a small minority of responses exhibiting characteristics of being “Proudly Korean” due to their Hankuk experience, such as those “proud, globally skillful Koreans,” who expressed a strengthening of their “Koreanness” due to their GE, discussed above. For this minority, Shin's ethnic intensification theory is apparent. More generally though, for ethnic identification, it seems that Shin's theory surely governs the intentions of Hankuk's GE program, but that it does not dominate the way in which alumni actually internalize their Hankuk education.

Instead, the more prevalent alumni perspective of Korean identity is “Inevitably Korean,” responses that expressed little enthusiasm about their Korean ethnic identity, treating it as an inescapable reality. This group of responses is peculiar, as it expresses ideas absent from those predicted by Shin's theory and also world society theory. One cannot expect, however, for two theories to fully predict every facet of an educational experience, even at a single school. Likely this group of perspectives represents those whose Korean identities were already shaped into their inevitable form, and were resistant to change, even in the face of overwhelming rhetoric

from Hankuk. In such a case, neither world society theory nor Shin's theory are fully explanatory. Still, for the most part, the global-local dynamics of Hankuk's own vision and the perceptions of its alumni do indeed align with both theories.

In all, Hankuk displays a brand of Korean education that balances genuine globalist ideals with ethnic nationalism. The relative strength of each is debatable, but fairly balanced. The quality, legitimacy, comparability and reproducibility of this Korean brand are all important questions with implications for the future of global education, both in Korea and elsewhere. As such, these are all directions for future research.

### **Concluding Thoughts**

As the world continues to globalize and individual nations become more connected, GE programs proliferate. For many societies, the introduction of a GE program requires an adjustment, merger, or negotiation between global and local educational ideas. The specific dynamics of this interaction varies between societies, as is documented in a large body of previous literature, including in Korea.

In my paper, I examined this phenomenon as it occurs in the Korean education system through a case study of Hankuk foreign language high school. My study was limited in many ways, each of which may be an area for future research. For instance, I did not have the resources to compare Hankuk with another type of high school; a comparison between a foreign language high school (all Korean citizens) and an international school (mostly non-Korean citizens) would help flesh out the peculiar ways that Korean citizens, relative to ethnically Korean foreigners, perceive their global and local identities. Also, my geographic constraints did not allow for on-site observation or interviews with students, which would have produced a more complete portrait of Hankuk GE. Such a case study is a project that any Korean researcher

interested in GE may wish to pursue. This project itself may be extended as future research; a mixed methods study using demographic data to qualify the differences between groups of respondents who expressed each theme would yield valuable insight.

Nevertheless, by focusing intently on one school and by utilizing the impressions of its alumni, I have added to the ongoing conversation on Korean GE, offering a novel perspective not yet present in the current body of literature. I have also demonstrated support for the synthesis of world society theory and Shin's globalization theory, and for the application of these theories to future iterations of global education. Lastly, I have revealed a richer understanding of one case of a Korean Brand of Global Education. This instance is useful in illustrating the complexity with which both schools and their participants approach the global-local question, which is a puzzle for educators and researchers everywhere.

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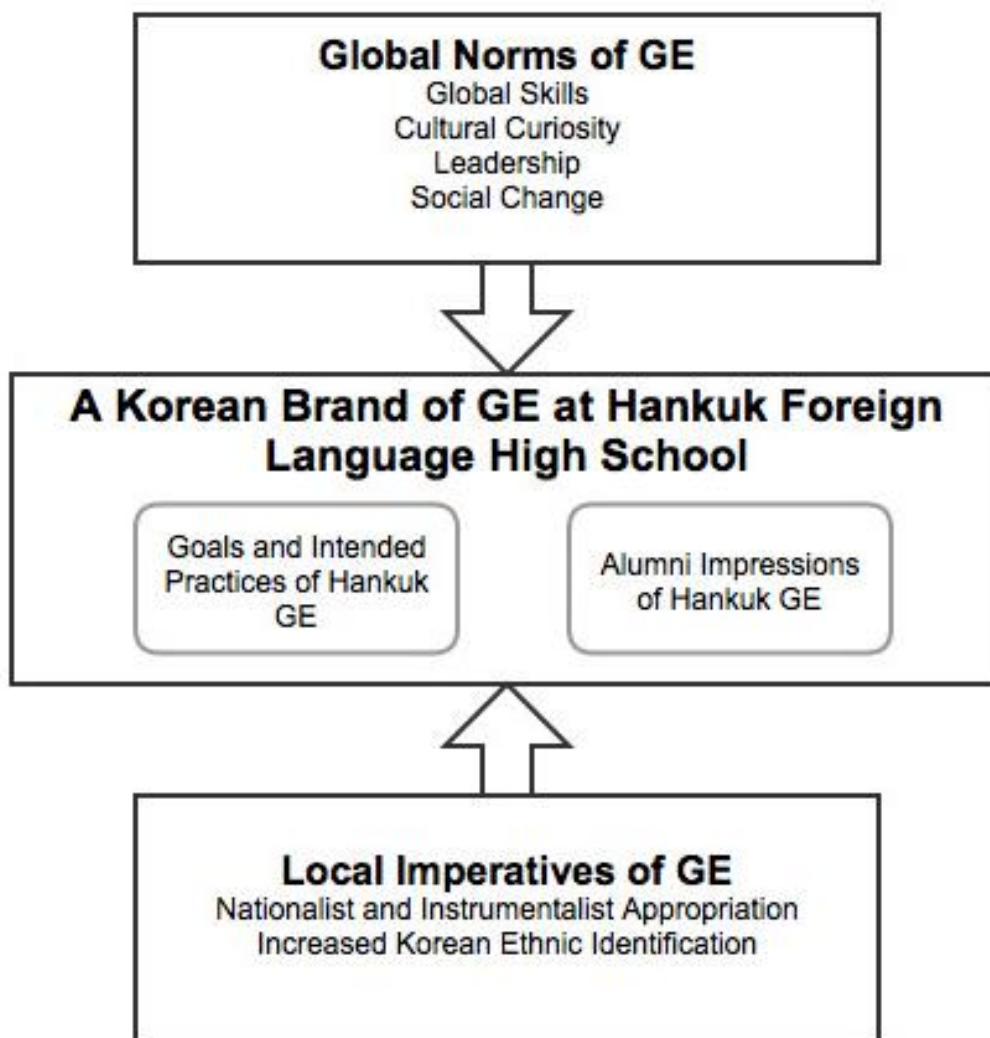
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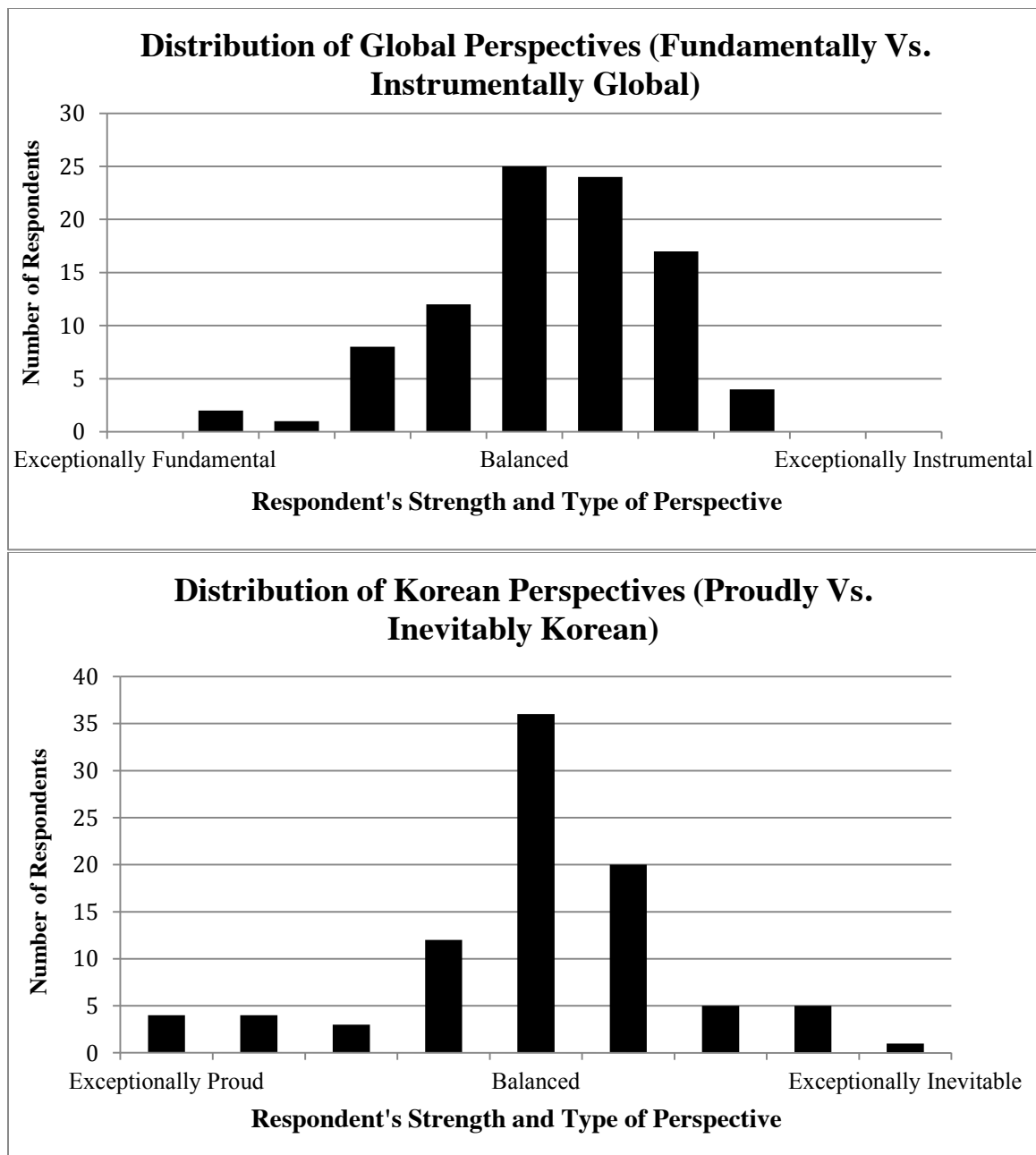
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## Appendices



**Fig. 1: Korean Global Education (GE), under World Society Theory and Gi-Wook Shin's Theory of Korean Globalization**



**Figs. 2 & 3: Distributions of Global Perspectives and Korean Perspectives**

**Table 1: Data Collection Table**

<b>Research Question</b>	<b>Data Sources</b>	<b>Analysis</b>
RQ1: How do the goals and intended practices at Hankuk foreign language high school reconcile global and local educational imperatives?	<ul style="list-style-type: none"> <li>• School Documents: Official promotional materials (videos, brochures, advertisements, etc.), programmatic elements, mission/values statements.</li> </ul>	<ul style="list-style-type: none"> <li>• Inductive and deductive coding. Iterative, with two more passes.</li> <li>• Deductive codes derived from literature (government and worldwide models of GE) and theory.</li> </ul>
RQ2: How do Hankuk alumni perceive that their GE experience developed their global and local characteristics?	<ul style="list-style-type: none"> <li>• Web-based, semi-structured survey about alumni perceptions and experience of the global/local elements of school and post-grad life.</li> </ul>	<ul style="list-style-type: none"> <li>• Inductive and deductive coding. Iterative, with two more passes.</li> <li>• Survey responses will be analyzed after the document analysis. Emergent codes from document analysis used deductively here.</li> </ul>

**Table 2: Descriptive Table of Sample Hankuk Alumni (n=93)**

<b>Hankuk Graduation Year</b>			<b>Currently Living Abroad</b>		<b>Attend(ed) Foreign University</b>		<b>Years Lived abroad Before Hankuk</b>	
1992-1999	2000-2007	2008-2015	Yes	No	Yes	No	Average	Range
4	21	64	40	51	56	27	2.54	0 - 12

**Table 3: Partial Codebook**

<b>Code Name</b>	<b>Definition</b>	<b>Example</b>
Hankuk Positive Effect	A positive change of one element of identity on account of the Hankuk experience	“Adjusting into corporate culture in Korea was easy because I'd already been trained at Hankuk. Working fast, being polite but opinionated, being good at communicating were all traits that I learned at Hankuk and which serve me well today”
Hankuk Negative Effect	An absent, miniscule, or negative change of one element of identity on account of the Hankuk experience	“Hankuk does not teach students to stand up or speak up for social justice or equality. Hankuk's program has a strong academic advantage, but in terms of nurturing good citizens, Hankuk fails in every category. It sometimes demands unconditional obedience than critical thinking, especially in senior year when the goal of the entire year is defined by "going to a 'good' college"
Global Identity	Aspects of a respondent's character that pertain to their identification as a global person.	“For me, global identity means being able to understand different cultures and appreciating them without prejudice. / I would say that Hankuk was helpful in this sense because most students there had experience living abroad, traveling, and we were encouraged to experience different cultures through different activities”
G. Skills	Trained globally oriented abilities during an educational experience.	“Hankuk education made me become a proud, globally skillful Korean”
G-Language	The ability to communicate verbally in foreign language	“Learning a multiple number of languages has made me more susceptible to different ideas and cultural differences leading to diverse cultural interests”
G. Cultural Awareness or Curiosity	The interest in and understanding of foreign cultures	“I think Hankuk made me a more global person in a sense that it helped me really open my eyes towards the world (by teaching foreign languages and cultures).”
G. Social Issues and Change	Concern with and awareness of global society's problems.	“Hankuk taught me how to seize opportunities when they come by, and if not, how to make my own ones. It taught me that students should do more than simply study at school (i.e. they should have greater awareness of social and political issues around the world)”
G. Leadership	The ability to act as an example for others, and take initiative to make progress, in global context	“I was with many active students and many of them are still taking leadership roles in and out of Korea. I am influenced by them, and I grew up to be one. I don't know how school education influenced this, but I can say that I got these traits from DFLHS.”
Korean Identity	Aspects of a respondent's life/character that pertain to their identification as a Korean person	“Hankuk education made me become a proud, globally skillful Korean”
K. Skills	Trained Korea-oriented abilities	“Once again, the competitive environment helped me develop the perseverance

	during an educational experience.	necessary to succeed in any environment. The name value and prestige of Hankuk open a lot of doors.”
K. Cultural Awareness or Curiosity	The interest in and understanding of Korean cultures	“Hankuk emphasized extracurricular activities, and I was interested in Korean culture such as Pansori (Korean traditional singing form) and Taekwondo even before I went to Hankuk. The school itself never encouraged me to pursue these activities; instead, it discouraged me, saying that these activities wouldn't help me get into a good college. I didn't care.” (Negative)
K. Social Issues and Change	Concern with and awareness of Korea's social problems.	Same as DW – Effect above.
K. Leadership	The ability to act as an example for others, and take initiative to make progress in a Korean context.	Same as G. Leadership above.
Social Rules and Customs	De-facto standards of personal conduct and interactions between people within Korean society, especially those relevant to students and workers	“Adjusting into corporate culture in Korea was easy because I'd already been trained at Hankuk. Working fast, being polite but opinionated, being good at communicating were all traits that I learned at Hankuk and which serve me well today”
Ethnic Identification	One's personal association with Korean society's blood, tradition, and ancestry.	“Even if my career stage might be international, i am eventually always a Korean and my ethnic and cultural identity lies in Korea.”
Inevitability	The de-facto nature of one's Korean identity. It just is, on account of birthplace, citizenship, factors outside of one's own control.	“It's where I grew up, where my family is, and where I'm base at the moment. Something that is deeply rooted in me but one that I didn't choose.”
Practical Utility	Concerned with usefulness, instrumentality of things toward life/education. Means to an end.	“Maybe Hankuk was successful in presenting me as a global person with all the necessary skills, but I don't find myself global at heart at all”
Core Values	Concerned with fundamental aspects of life/education, in and of themselves	“Also, I think I need to introduce Korean language and its characteristics outside Korea. This kind of plan is based on the education at Hankuk. Hankuk lead me to have a global attitude”

**Table 4: The Perceived Dual Effects of Hankuk GE on Alumni’s Own Global and Korean Identities.**

This table displays the four emergent themes across all data, two in each of the main analytic categories, Global identity and Korean identity. Instrumentally Global and Inevitably Korean themes are “External,” or rooted in objects outside of one’s self. Fundamentally Global and Proudly Korean are “Internal,” or rooted in values, concepts, memory, history, within one’s self. The bulleted phrases are the groups of codes, which occurred frequently together and comprise each theme. Below are example quotes for the themes. *n* indicates the number of total respondents that spoke to each theme and analytic category. For both Global and Korean identities, the *n* of the subgroups does not add up to 93; this is because some respondents had equal scores in both respective themes, making placement in one or the other not possible.

	<b>Global Identity (n=93)</b>	<b>Korean Identity (n=93)</b>
<b>External</b>	<p><i>Instrumentally Global (n=45)</i></p> <ul style="list-style-type: none"> <li>● Practical Utility</li> <li>● Foreign/Korean University</li> <li>● Foreign/Korean Work</li> <li>● Network</li> <li>● Prestige</li> <li>● Foreign Language</li> </ul>	<p><i>Inevitably Korean (n=31)</i></p> <ul style="list-style-type: none"> <li>● Inevitability</li> <li>● Family</li> <li>● Korean Language</li> <li>● Citizenship</li> </ul>
	<p>“Hankuk let me polish my tools - language- for [the] global world.”</p> <p>“Hankuk is well-known for its strong alumni community. It is true that Hankuk friends keep their close relationships even after graduation, mostly because they go to the same top colleges in Korea. Most Hankuk graduates who graduate from good colleges are likely to succeed in society, and alumni connection works greatly to help each other.”</p>	<p>“...where I grew up, where my family is, and where I’m based at the moment. Something that is deeply rooted in me but one that I didn't choose.”</p> <p>“It’s the ground I have to live upon.”</p>
<b>Internal</b>	<p><i>Fundamentally Global (n=23)</i></p> <ul style="list-style-type: none"> <li>● Core Values</li> <li>● Global Cultural Curiosity</li> <li>● Exploration</li> <li>● Foreign Language</li> <li>● Foreign Values</li> <li>● Social Issues (rare)</li> </ul>	<p><i>Proudly Korean (n=23)</i></p> <ul style="list-style-type: none"> <li>● Ethnic Identification</li> <li>● Korean Tradition</li> <li>● Korean Culture</li> <li>● Nationalism (rare)</li> </ul>
	<p>“...exposed me to diverse cultural heritage, mostly of but not limited to English-speaking world, and improved English and newly acquired languages</p>	<p>“My Korean identity means that I am bursting into tears after the Korean national baseball team loses in the WBC finals. It means that I am proud</p>

	<p>helped me explore broadened interests.”</p> <p>“I am worried with the Charlie Hebdo accident just as much as I care about the Ferry Sewol. I think if I never went to Hankuk, I wouldn't have cared so much about things happening abroad as much as now.”</p>	<p>when somebody asks me about Korean culture and tradition. It means that I feel finally at home coming back to Seoul from a trip to a foreign country. Hankuk education focused much on global and international values; ironically, this constantly brought me back to the acknowledgement that I am Korean.”</p>
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**Note 1: Coding Scheme.**

My process of analysis, which I conducted on NVivo, was as follows. To answer my first research question, I coded and analyzed Hankuk school documents deductively according to terms generated from both worldwide and Korean models and standards of GE, and Shin's theory of Korean globalization. I then applied these document codes deductively on the first pass of analysis of alumni responses, and recorded any emerging codes in order to begin answering my second research question. These characterized some of the alumni impressions of Hankuk GE. All codes were then iteratively used to re-analyze all of the data in a second pass of coding. I then collapsed and organized these codes into coherent groups, with defined meanings and structure (Table 3). Among them, four categories of codes emerged from my data based on their coding concurrence. These categories represent the four broad themes that characterize the findings of my study.

**Note 2: Scoring Responses.**

Scores for each alumnus were calculated by summing the number of codes of one theme, and subtracting the number of codes of the opposing theme, across all of his or her responses as the codes were applied. For example, an alumnus whose responses were labeled according to the "globally instrumental codes" 5 times, and the "globally fundamental" codes 3 times, would have a score of  $5 - 3 = 2$ . This indicates a moderately Instrumentally Global alumnus perspective. All alumni's scores were scaled to range from -5 to +5, in order to control for length of response. Thus, respondents who expressed a more "extreme" stance toward one of the themes scored closer to -5 or 5, while more "balanced" responses (exhibiting both of the opposing themes for either the Global or Local dimension) lie closer to zero. The distribution of these scores is presented in Figures 2 and 3.

### Protocol 1: Survey Instrument

1. Introductory Question: You may recall the well-known saying, “That which is most Korean is the most international”? Do you agree? Why or why not?

2. Your Hankuk High School Experience

3 Which of the following activities did you participate in or learn about while at Hankuk? Please check all that apply.

- Martial arts
- Calligraphy
- Wearing hanbok
- Korean cuisine
- Korean folk tales and literature
- Korean traditional dance and music
- Other? \_\_\_\_\_

4 How much were each of these emphasized at Hankuk?

	Not at all	Barely	Somewhat	Strongly	Very Strongly
Korean history	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Korean ethics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Korean culture	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5 In your own words, how were Korean culture and tradition emphasized at Hankuk?

6 What do you feel was the most important outcome of your Hankuk education? Only pick one.

- Attained knowledge and skills for your future
- Got into a great university
- Explored and discovered what you wanted to do in life
- Other? \_\_\_\_\_

7 How did your Hankuk education help you to achieve this?

8 Since graduating from Hankuk, where have you spent most of your school/professional/personal life?

	in Korea	outside of Korea	N/A
School life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Professional life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Personal life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9 From 0 - 100, with 0 meaning poorly and 100 meaning perfectly, how well do you think your Hankuk experience prepared you for...

\_\_\_\_\_ ... your post-Hankuk school life

\_\_\_\_\_ ... your professional life?

\_\_\_\_\_ ... your personal life?

Your Global and Local Attributes

1 What languages did you study at Hankuk? Please check all that apply.

Korean

Japanese

English

Chinese

French

Spanish

German

Other \_\_\_\_\_

2 Please describe how, if at all, you use these language skills today.

3 How often do you participate in the following Korean (made or originating in Korea) cultural activities today?

	Not At All	Rarely	Sometimes	Often	Very often
Watch movies or television	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Read books	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Eat or cook cuisine	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Listen to music	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tourism	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Internet media, blogs, etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4 How often do you participate in the following foreign (made or originating outside of Korea) cultural activities today?

	Not at all	Rarely	Sometimes	Often	Very often
Watch movies or television	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Read books	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Eat or cook cuisine	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Listen to music	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tourism	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Internet media, blogs, etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5 How important do you think are the following social issues today? Please check N/A if you are not aware of the issue.

	Not At All Important	Slightly Important	Important	Very Important	Extremely Important	N/A
Global Financial Crisis	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reunification with North Korea	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Terrorism in the Middle East	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
South Korean Tax Policy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Global Warming	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
South Korea's Relationship with Japan and China	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6 In both Korea and outside of Korea, which leadership roles do you perform today? A leadership role is one where others follow your example, or where you take the responsibility of completing an important task. Please check all that apply.

	In Korea	Outside of Korea
At my job	<input type="checkbox"/>	<input type="checkbox"/>
In school	<input type="checkbox"/>	<input type="checkbox"/>
At home	<input type="checkbox"/>	<input type="checkbox"/>
In my community	<input type="checkbox"/>	<input type="checkbox"/>
Other	<input type="checkbox"/>	<input type="checkbox"/>

7 Please describe how you perform the most prominent one of the above leadership roles today.

Effects of Your Hankuk Experience

1 How much of an effect do you think your Hankuk experience had on your...

	No effect	Small effect	Medium effect	Large effect	Very Large effect
... skills to succeed outside of Korea?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...skills to succeed within Korea?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... cultural interests?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... leadership abilities?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... concern with social issues?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2 The following questions are based upon your previous answer.

3 In detail, how did your Hankuk education develop your skills to succeed outside of Korea?

4 In detail, how did your Hankuk education develop your skills to succeed within Korea?

5 In detail, how did your Hankuk education develop your cultural interests?

6 In detail, how did your Hankuk education develop your leadership skills?

7 In detail, how did your Hankuk education develop your concern with social issues?

8 For those areas (skills, culture, leadership, or social issues) you marked Hankuk as having small or no effect, please explain:

Your Global and National Identity (Last page)

1 If you had 100 points to allocate towards the relative strength of your global and Korean identities, how would you distribute them? (For example, if you feel your identity is exactly half global and half Korean, your points would be distributed 50/50)

\_\_\_\_\_ Global Identity  
 \_\_\_\_\_ Korean Identity

2 What does your Korean identity mean to you? How, if at all, did your Hankuk education affect your Korean identity?

3 What does your global identity mean to you (if you indeed think you have one)? How, if at all, did your Hankuk education make you a more global person?

### Information

Please fill out the following:

Email address (in order to receive the Starbucks card!)

Years lived outside of Korea before Hankuk:

Class Year (ㄷ|)

Were you a GLP/SAP Member?

College/university after Hankuk:

Citizenship status:

Current country of residence:

Current Job:

Would you like to be contacted for a follow-up?