

## The Tasks of Citizenship Education for Asia's Future



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— **HUH Hyangjin** For the countries of the Northeast Asia to prosper, collaboration with neighboring countries is essential. Korea, China, and Japan in particular are having difficulties achieving mutual collaboration, but with collaboration at the private and local government levels yielding better-than-anticipated results, we can expect exchanges and collaboration at the private and local levels to serve as a catalyst for promoting cooperation with the aim of development and peaceful coexistence between countries. Exchanges between Northeast Asian universities will serve to elucidate our agreement on universal human values. I believe the experiences that the next generation's leaders acquire through student exchanges will make a great contribution in the establishment of a framework for Northeast Asian cooperation in the future.

Cooperation in Northeast Asia is only possible through the emergence of a new generation of citizens who are conscious of their global citizenship. The world today is facing issues that can only be resolved through international cooperation, rather

than within the domain of any one country. Environmental issues are quickly becoming a global catastrophe, one that cannot be resolved through the efforts of people in a given country or region. With the emergence of this new generation of globally aware citizenry, the possibility for coexistence and mutual cooperation can expand beyond the interests of individual countries. In that sense, civic education and university education in the era of globalization must be focused on nurturing a global consciousness and a sense of responsibility. I see the Jeju National University Peace Institute session as very meaningful in offering an opportunity to explore and discuss the directions and tasks we face in fostering a new sense of global citizenship.

One of the chief factors in the conflict among Northeast Asian countries comes from their past legacies. The invading country needs to fully reflect on its past and avoid attempting to distort history. Yet, at the same time, we should focus more on future-oriented relationships than on the past. In that sense, there are a few areas regarding Northeast

Asian citizenship education where we should be placing our main focus. First, it is essential to establish a consensus among Northeast Asian citizens that is based on universal human values. We need to unite people behind universal values such as a respect for human rights, a respect for life, democracy, and protecting the environment. Second, the educational content needs to be future-oriented. Rather than dwelling upon unfortunate incidents of the past, universities need to lead the way with a vision for the future which is based on cooperation. This will lead to the achievement of peaceful cooperation and shared prosperity in Northeast Asia. Third, Northeast Asia will only be able to pursue the goal of shared prosperity when we practice respect for diverse cultural values and acknowledge and respect differences. I hope that the research and educational experience of the scholars and experts in this session can serve as a foundation for presenting creative and constructive ideas to contribute to Northeast Asia's peace and development. By harnessing that wisdom, we can create a bright future for Northeast Asia.

— **CHO Ilsoo** I think that the most fundamental conflict among countries in Northeast Asia relates to the animosity that citizens of different countries hold. To achieve cooperation and shared prosperity among Northeast Asian countries, we need to find ways of overcoming that animosity. As globalization has progressed, the scope of people's awareness has broadened beyond their own ethnic groups and nations into the rest of the region and the world. This naturally leads to a growing interest, one which reaches beyond their borders, regarding their place and role in the region, the world, and humanity. I think this is a situation in which a sense of regional citizenship is possible. With regional citizenship, you need to be able to share temporal and spatial norms. At the same time, regional citizenship needs to be active, contributing to the development of justice, human rights, and democracy in countries in the region and actively achieving peace. Patriotism needs to be redefined not as a love for one's country where you have blood and regional ties, but as a love

for a political homeland that pursues freedom and justice. With a love for a political homeland, national citizenship can be compatible with regional citizenship, and even global citizenship. Even a believer in global citizenship will gladly take on responsibilities as a citizen fostering the culture and politics of his or her homeland.

Regional citizenship in Northeast Asia needs to be capable of fostering a sense of historical and cultural identity among citizens of the region. The history of exchange and cooperation among countries in the region with things like the introduction of Chinese script, Confucianism, and Buddhism, along with their shared cultural traditions and ways of living, can be used to foster, through education, a shared sense of regional identity in Northeast Asia. The starting point toward peacefully resolving conflict within the Northeast Asian region will come when we break away from perspectives centering on our own countries and view problems from the perspective of the Northeast Asian region. One of the most effective means of doing so is by encouraging regional citizenship through education for future generations, which is why it is essential for us to offer regional citizenship education in our middle schools, high schools and universities. Universities in particular will be excellent places for promoting regional citizenship, since they are relatively free from state-level educational curriculums. To begin with, experts and teachers need to work together to develop a shared regional educational curriculum. That effort can be combined with a process of mutual discussions on the direction and elements of regional citizenship. It is also essential that the educational curriculum be modified to suit the situation in each country and academic institution, and that teachers and educational materials be made available. Courses on regional citizenship also need to be instituted in universities. Depending on the situation, one effective means may be to create Massive Open Online Courses(MOOCs) for regional citizenship education. In addition to student exchanges, exchanges by civic groups also need to be expanded. There needs

to be an ongoing expansion in exchanges among Non Governmental Organizations in different areas such as the environment, education, culture, human rights, and democracy.

— **HA Youngae** The kind of “better human being” that universities should be nurturing is a citizen with a sense of responsibility. To be a responsible citizen, one needs to be a rational, critical democratic citizen and a member of the community with a spirit of service. At the same time, one must meet the criteria of a global citizen, someone who thinks about the society of the future. The citizenship education program at Kyung Hee University’s Humanitas College allows students to decide on their own subjects and to work on finding solutions for those issues through various real world activities. This comes from an awareness of that fact that to achieve a better world, citizenship education needs to be something that is achieved not just in an academic setting, but rather in the larger world.

Each semester, 2,500 citizenship education students form around 500 topic-based teams. This includes activities like looking after senior citizens who live alone, communication with international residents, or taking social minorities into consideration. There are also independent research topics. Citizenship education is about practice. How do we teach the many international students who come to South Korea how to understand Korean society and learn Korean culture so they can become proper citizens, citizens with a sense of responsibility? If we understand culture along Barrett’s lines as “a collection of learned beliefs and guidelines on the forms shared by the members of a particular society,” then it is very important for students to experience another country’s culture and way of life for themselves. In that sense, we need to focus on the importance of practice through mutual cultural experiences for Korean and Chinese university students. This includes educational and cultural exchanges like the Dano Festival, an exploration of Silla culture in Gyeongju, and food culture experiences including kimchi making for Chinese exchange students. And for Korean

students at China’s Renmin University, visits to the Great Wall will contribute to mutual understanding and the formation of friendly relationships. Through experiences like this, we can effectively find ways of promoting citizenship education for Korean and Chinese exchange students.

— **BYEON Jong Heon** While I agree about the importance of citizenship education at universities in fostering new citizens, I also would like to add some comments on the discussions that could bolster this. First of all, the fostering of new citizens is achievable first and foremost through an expansion in flexible thinking, and I think that citizenship education in universities should focus its attention on sharing the values and virtues of *he er bu tong* (Chinese for “harmony, but not uniformity”), aiming for a harmony of differences and similarities, and fostering healthy and wholesome citizens who can put this into practice. Second, the new citizens will need to possess long-term vision and insight at a global level that will allow them to transcend narrow, short-term interests. This means that citizenship education will need to emphasize citizenship among countries, offering different programs to promote exchanges, participation, and a sense of solidarity among citizens of the Northeast Asia region. These days, universities have to work on exploring citizenship education so as to overcome the pursuit of soulless excellence while staying true to the university’s role and restoring a sense of mission to higher education. In that sense, I think the experiment at Kyung Hee University’s Humanitas College, with its focus on the importance of a university liberal arts education, holds great significance for higher education today.

— **Darren SOUTHCOTT** As the presenter said, Northeast Asia has failed to achieve trust and cooperation among its countries to suit their level of economic cooperation. There are two perspectives on globalization. Charles Dickens wrote about this kind of situation in *A Tale of Two Cities*: “It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was

the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going to Heaven, we were all going direct the other way.” This passage is a good description of the international situation today, where nationalism is on the rise in the face of liberalism in the form of globalization. The election of Donald Trump as U.S. President and the U.K.’s departure from the European Union could be seen as a retreat from globalization. We have to understand these phenomena through a critical mindset to properly see what is beneficial for humankind.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) has defined the goals of global citizenship education as “empowering learners to assume active roles to face and resolve global challenges and to become proactive contributors” – allowing learners to acquire the capabilities they need to play a proactive role in contributing a fairer, peaceful, tolerate, safe, sustainable world. If we had “enough experts” as the British politician Michael Gove said, then it is not enough to understand global citizenship education simply in terms of a liberal global vision. Young people living in an age where they are inundated with information need to be equipped to approach complex information with a critical mindset. The filtered reality of the social media era is likely to be markedly different from the situation with our neighbors. Our feeling of understanding does not necessarily grow as we encounter more and more information about our neighbors. In fact, we have witnessed the reverse. So rather than saying students need to think a certain way and trying to change their way of thinking, it is important we enable them to approach information with the right sense of judgment.

— **KIM Hyunsoo** People have been proposing solutions establishing regional citizenship in Northeast Asia as a way of addressing the regional issues there. The complex political environment background in Northeast Asia is well known, and citizenship education is seen as important among the different ap-

proaches to resolving this issue. The major developments are as follows. First, we need citizenship that is rooted in the regional characteristics of Northeast Asia. The nature of this is a mediation of citizenship between two levels, the individual country and the world, with a process of development into national citizenship, Northeast Asian regional citizenship, and global citizenship. Second, Northeast Asian regional citizenship is about moving beyond stubborn nationalism and sharing common norms based in the wider region. This kind of Northeast Asian regional citizenship involves multilayered citizenship in which national and global citizenship are capable of coexisting; temporal identity that confers a shared sense of historical and cultural identity; a spatial identity that recognizes a regional system encompassing Northeast Asia; and active citizenship, in which people participate proactively for the sake of human rights and democracy.

Regional citizenship needs to be promoted in Northeast Asia, and this is a process that will be achieved through a gradual approach. As ways of achieving this, we first need to have experts from the different countries taking part in discussions on the specific directions and elements of regional citizenship. Second, we need to promote local citizenship through education for future generations. Third, exchanges and cooperation need to be encouraged among students. Fourth, exchanges by civic groups need to be expanded. The advantage of these discussions lies first and foremost in their attempts to distill the base and core of citizenship based on Northeast Asia’s regional characteristics. Because the concept of global citizenship covers such wide ground, there are fears that it could be hollow. To achieve it, we will need to think long and hard about how we can overcome the geographical characteristics and limitations of “Northeast Asia” as a category for citizenship and citizenship education. South Korea and Japan face some obstacles in active exchanges with other countries in the region, the former because it is isolated by North Korea and the latter because it is isolated by the ocean. Being geographically situated

at the center of the three countries in Northeast Asia, Jeju holds special value, and I expect that it can perform an important role.

#### Keywords

Future of Asia, universal values,  
Korean and Chinese exchange students, he er bu tong



#### Policy Implications

- Efforts are needed to encourage a joint response to environmental issues and other forms of global crisis. This kind of international collaboration can take place efficiently through global citizenship education.
- A consensus on Northeast Asian cooperation rooted in universal human values needs to be established.
- A historical and cultural consensus must be formed in the region from a standpoint of regional citizenship transcending the category of citizenship within a given country's borders. Common support must be sought in terms of contributing to the advancement of freedom, justice, human rights, and democracy and the active pursuit of peace. Teachers and educational materials will need to be made available to suit the circumstances of individual countries and their academic institutions.
- International students will need to be nurtured into proper, responsible citizens through an understanding of Korean society and culture. These activities will broaden an understanding among the countries in Northeast Asia and develop into friendly relations.
- Policy alternatives will need to be sought for an expansion in the scope and scale of citizen exchanges, in addition to student exchanges.
- The flood of incorrect information in the information era may actually have the effect of hurting relations between neighbors. Younger students must be equipped to process information critically and correctly so that they can achieve friendly relations with their neighbors.
- Sympathies needs to be formed through a shared sense of Northeast Asia cultural identity. This will require examining issues responsible for conflict and finding ways to resolve them.

## Korean Cultural Contents' Entry into China and Intellectual Property Rights



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— **HAN Fangming** Cultural exchanges between China and Korea have gradually expanded. The Chinese government's efforts to crack down on pirated content and safeguard intellectual property rights resulted in the recent Korean drama hit Descendants of the Sun being very profitable. The protection of intellectual property rights in China started late and is far from being perfect and effective. Given various efforts to promote public awareness about the importance of the protection of intellectual property rights, I expect gradual improvements in this regard and am looking forward to sharing opinions to promote the cultural exchange and development between the two countries.

— **PARK Seung Chul** I propose content production aimed at the global market, as in the case of Pororo the Little Penguin. This television series has been sold to 127 countries around the world with its added value and brand equity is estimated at 800 billion Korean won and 400 billion Korean won, respectively. With the global market in mind, the program

excludes any references to nationality and race and stimulates children's imagination. However, Pororo the Little Penguin has yet to enter China due to a "regulatory" stance that the storyline, which is based on a flying penguin, is unscientific. The content industry specializes in the product of imagination, one that appeals to the sensibilities and which adds to convenience in daily life. Given language barriers, cultural and religious differences and protective trade barriers, the content industry should refrain from cultural supremacism. It is also necessary to make preparations before, not after, the relaxation of entry regulations to China. To this end, efforts to respect mutual interests and evaluate the value of content in a new light are required. A selectively focused market analysis is needed to guide the content industry into a new era of the Korean wave. In China, four agencies including the National Copyright Administration of China (NCAC) launched an anti-piracy campaign in July 2016 to pursue fair competition and establish market rules, but the mon-