# Between Division and Peace: South Korea's Peace Education Before Discourse on Global Citizenship

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## Abstract

In 2000, South Korea formally introduced global citizenship and peace education into its national curriculum following the first inter-Korean summit. While this marked a significant policy shift, the foundational values behind global citizenship had already been developing in Korean education through earlier civic and moral education reforms. By employing Michel Foucault's theory of discourse, this study investigates how peace and civic values were constructed in Korean public education prior to 2000. Using qualitative methods, the research analyzes curriculum documents, social studies and moral education textbooks, and teacher-led civic education programs between 1987 and 2000. These materials are examined through a discourse-analytic lens to trace how values such as nonviolence, reconciliation, civic participation, and democratic responsibility gradually became embedded in the language and practice of education. The study aims to explore how these values were institutionally embedded in Korean education long before the term global citizenship entered formal policy discourse. South Korea represents a rare case of a country that internalized global citizenship values while still in an unresolved state of national division. Unlike most post-conflict societies, Korea's experience offers a unique context for understanding how civic and peace-oriented education can develop under ongoing geopolitical tension. By uncovering these historical roots, this study highlights how Korea's peace education model, grounded in its own experiences of conflict and democratization, can contribute to global discussions on sustainable and context-driven approaches to citizenship education.

*Keywords:* global citizenship, peace education, South Korea, democratization

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## Introduction

Global Citizenship Education has become one of the central concepts in contemporary education policy. UNESCO explains that Global Citizenship Education aims to help learners become responsible and active participants who can respond to global challenges and contribute to a more peaceful, tolerant, inclusive, and sustainable world (UNESCO, 2015, 2017). SDG 4.7 further connects education with human rights, gender equality, a culture of peace and nonviolence, global citizenship, cultural diversity, and sustainable development (United Nations, 2015). Taken together, these global frameworks present citizenship education as a major educational priority for the twenty-first century. The meaning of global citizenship, however, does not emerge in the same way everywhere. It becomes educationally meaningful when it is interpreted through local histories, political memories, institutional settings, and social struggles.

South Korea offers a distinctive case for examining how peace and civic values were constructed before the term Global Citizenship Education became widely used in formal policy discourse. The country cannot be understood only as a society after conflict because national division remains unresolved. The Korean War stopped through the 1953 Armistice Agreement, yet no formal peace treaty was signed (United Nations Command, n.d.). As a result, South Korea differs from many cases of peace education that are usually examined through the lens of reconciliation after war. Peace education in Korea developed while division continued, which makes the Korean case especially valuable for understanding how civic and peace-centered education can take shape under ongoing geopolitical tension.

The first summit between South and North Korea in 2000 marked a major symbolic and political moment for reconciliation. The South-North Joint Declaration emphasized mutual understanding, the development of South-North relations, and the realization of peaceful reunification (South-North Joint Declaration, 2000). Through this declaration, peace and reconciliation became more visible in public discourse. Yet the year 2000 should not be read as the simple beginning of peace education or global citizenship values in Korea. It is better understood as a threshold that made visible a longer educational process through which related values had already been developing in Korean public education.

Long before the official vocabulary of global citizenship became dominant, Korean moral education and social studies had already included values closely related to global citizenship. The sixth national curriculum from 1992 to 1999 and the seventh revised national curriculum after 2000 included topics such as respect for life, fairness, democracy, peace, caring, responsibility, unification, international fellowship, and love for humanity in moral education (Lee, 2000). Social studies also included democratic procedures, citizen rights and duties, political participation, local autonomy, human rights, and life in a democratic state (Lee, 2000). These curricular elements indicate that peace and civic values were already present in the institutional language of Korean education before global citizenship became a formal policy keyword.

The historical background of these educational changes is closely connected to democratization. Political democratization in South Korea began in earnest after the military dictatorship changed in 1987, opening new demands for social and educational development (Jeong & Lee, 2018). In May 1995, the government announced educational reforms for a new educational system that would respond to globalization, informatization, and pluralism (Jeong & Lee, 2018). The reforms also altered the relationship between the state and education by expanding local

educational autonomy, teacher authority, and the participation of civilians and civic groups in educational policy discussions (Jeong & Lee, 2018). Against this background, the rise of civic and peace-oriented education formed part of a broader transformation in which democracy, participation, and public responsibility became educational concerns.

**Table 1**

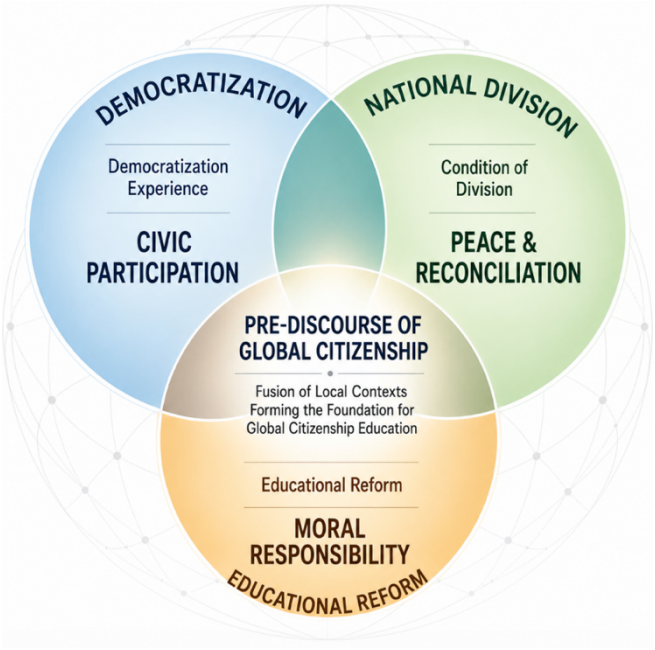
*Key Historical and Educational Milestones in South Korea, 1987 to 2000*

| Year | Historical & Political Event | Educational Milestone & Discursive Shift |
|---|---|---|
| 1987 | Democratic Transition (End of military dictatorship) | Emergence of new social demands for civic participation, human rights, and educational democratization. |
| 1992 | - | Introduction of the **Sixth National Curriculum** (1992–1999): Inclusion of peace, fairness, and democratic values. |
| 1995 | - | **May 31 Educational Reform:** Shift toward globalization, local autonomy, pluralism, and civic responsibility. |
| 2000 | First Inter-Korean Summit & South-North Joint Declaration | Transition of reunification education into **peace education**; visible emergence of reconciliation discourse. |

A related development can be found in the transformation of unification education. Korean unification education has long been shaped by the political condition of division. Earlier forms of unification education often reflected anti-communist and national security-centered frameworks. Later scholarship on Korean peace education, however, has argued for a reinterpretation of unification education as peace education that moves beyond hostile division toward peaceful coexistence and rapprochement (Kang, 2018). Kang describes peace education in a divided society as a collective effort to transform hostile division into peaceful coexistence and also argues that unification education should be connected to critical peace education and SDG 4.7 (Kang, 2018). Such an interpretation shows how Korean education has negotiated the meaning of peace through the unresolved condition of division.

Building on this insight, the present article shifts the focus from contemporary peace education to the earlier discursive formation of peace and civic values. The central question is less about how Korea adopted global citizenship education after international organizations promoted it and more about how Korean education had already prepared a vocabulary of peace, responsibility, reconciliation, participation, and democratic citizenship before the name global citizenship became common. Global citizenship is often discussed as a universal concept that travels from international organizations into national education systems. By contrast, the Korean case allows us to ask how a local educational history can produce values that later become recognizable within global citizenship discourse.

**Figure 1**
*Conceptual Diagram – Pre-discourse of Global Citizenship Through Local Experience*




Michel Foucault's theory of discourse provides the theoretical foundation for this approach. For Foucault, discourse is more than language. It is a system through which knowledge is produced, organized, authorized, and institutionalized (Foucault, 1972). Educational discourse therefore does more than describe social values. It helps define what counts as desirable knowledge, what kind of citizen should be formed, and which forms of responsibility become legitimate within institutions. From this perspective, curriculum documents and textbooks are not neutral containers of information. They are institutional sites where peace, citizenship, morality, responsibility, and national belonging become thinkable and teachable.

Applying a Foucauldian discourse perspective to Korean public education from 1987 to 2000, this study analyzes curriculum documents, moral education textbooks, social studies textbooks, teacher-led civic education programs, and peace and reunification education materials. These materials are read as institutional texts that organize social meaning rather than as simple records of educational content. The analysis focuses on recurring language related to nonviolence, reconciliation, democratic participation, civic responsibility, human rights, peace, and social responsibility. By tracing these patterns, the study examines how values associated with global citizenship were gradually embedded in the language and practice of Korean education before the term itself entered formal policy discourse.

The article contributes to scholarship on Global Citizenship Education, peace education, and discourse analysis in education. For Global Citizenship Education, it shows that global citizenship can be understood as a historically situated discourse rather than only as a universal policy framework. For peace education, it presents South Korea as a rare case in which peace centered civic education developed under continued national division rather than after completed conflict resolution. For discourse analysis in education, it demonstrates how curriculum can function as a site where political memory, civic ideals, and educational values are produced together. The Korean case suggests that global citizenship can emerge from globalization, but also from historical struggle, democratization, and the pursuit of peace under division.

The purpose of this article is to examine the prehistory of global citizenship discourse in Korean education. The argument is not that Korea had already fully developed Global Citizenship Education before the term appeared. Rather, key values later associated with global citizenship were already being formed through Korean experiences of division, democratization, civic education, and peace-oriented moral education. By uncovering these historical roots, the study highlights how Korea's peace education model can contribute to global discussions on sustainable and context-based approaches to citizenship education.

## Methodology

The present study adopts a qualitative document analysis design to examine how peace and civic values were constructed in Korean public education before the official policy discourse on Global Citizenship Education became dominant. Curriculum texts, moral education materials, social studies materials, teacher-led civic education programs, and peace and reunification education documents are treated as institutional records through which the state and educational actors organized meanings of citizenship, responsibility, peace, and democratic participation (Bowen, 2009). Because the research question concerns the representation of peace and citizenship within educational discourse, a qualitative documentary approach allows close attention to language, categories, repeated values, examples, and normative expectations.

The corpus is drawn from official and institutionally recognized educational materials connected to Korean public education between 1987 and 2000. Beginning with the democratic transition of 1987 and ending with the first inter-Korean summit in 2000, this timeframe captures a period in which reconciliation and peaceful coexistence became increasingly visible in national discourse. It also includes the sixth national curriculum from 1992 to 1999 and the educational reform movement of 1995, both of which are central to tracing how democratic citizenship, participation, responsibility, and peace gained stronger visibility within Korean education. The year 2000 is approached as a threshold that made visible a longer process of discursive formation rather than as the origin point of peace education.

**Table 2**

*Corpus and Analytical Focus*

| Material Type | Period | Main Focus |
|---|---|---|
| National curriculum documents | 1987–2000 | Official discourse on citizenship, democracy, peace |
| Moral education textbooks | 1992–2000 | Responsibility, coexistence, respect for life, peace |
| Social studies textbooks | 1992–2000 | Rights, duties, participation, democratic procedures |
| Teacher-led civic education materials | 1987–2000 | Civic engagement and public responsibility |
| Peace and reunification education materials | 1987–2000 | Reconciliation, coexistence, unification, peace |

Materials were included when they were officially issued, publicly available, or institutionally recognized as part of Korean public education, while also containing content related to citizenship, civic responsibility, moral education, democratic participation, peace, reconciliation, unification, human rights, or social responsibility. The selected documents were also expected to illuminate the relationship between Korean educational discourse and broader global citizenship values. The resulting corpus includes national curriculum documents, moral education textbooks, social studies textbooks, teacher-led civic education materials, peace education materials, reunification education materials, and contextual documents related to UNESCO Global Citizenship Education and SDG 4.7.

Moral education and social studies were selected because they function as major curricular spaces for the formation of citizenship. Moral education includes values related to respect for life, fairness, democracy, peace, caring, responsibility, unification, international fellowship, and love for humanity (Lee, 2000). Social studies includes democratic procedures, citizen rights and duties, political participation, local autonomy, human rights, and life in a democratic state (Lee, 2000). Together, these subjects provide appropriate textual sites for examining how values later associated with global citizenship were already articulated in Korean education before the term itself became common in policy discourse.

The analytical process combines qualitative content analysis with Foucauldian discourse interpretation. The documents are read repeatedly to identify how peace, citizenship, responsibility, participation, democracy, reconciliation, and unification are described and connected to desirable student formation (Schreier, 2012). Coding begins with explicit references to peace, nonviolence, reconciliation, civic participation, democratic responsibility, human rights, public responsibility, social responsibility, and peaceful coexistence. The analysis then follows how these terms are attached to particular moral expectations, civic roles, national memories, and pedagogical aims across the documents.

Michel Foucault's theory of discourse enters the analysis as an interpretive lens for reading educational materials as sites of knowledge formation. For Foucault, discourse is a system through which knowledge is produced, authorized, and institutionalized (Foucault, 1972). Curriculum documents and textbooks are therefore examined as sites where certain forms of citizenship become thinkable and teachable. Peace and citizenship are approached as concepts that become recognizable through repeated language, institutional categories, examples, and moral expectations.

The coding process combines deductive and inductive movement. Initial codes are developed from the research question and theoretical framework, especially the concepts of peace, civic responsibility, democratic participation, reconciliation, and discourse. As recurring patterns emerge from the materials, the codes are revised and refined. This follows the flexible logic of thematic analysis, where themes develop through close engagement with the data rather than through mechanical application of predetermined categories (Braun & Clarke, 2006). The analysis pays particular attention to recurring patterns across documents, especially the ways peace is connected to national division, citizenship to democratic participation, and responsibility to moral education and public life.

Global education discourse is used as a contextual benchmark for interpreting the Korean materials. UNESCO's Global Citizenship Education and SDG 4.7 provide a useful framework for understanding how civic responsibility, peace, human rights, cultural diversity, and sustainable development are articulated in contemporary international education discourse

(UNESCO, 2015, 2017). SDG 4.7 also connects education with global citizenship, a culture of peace and nonviolence, human rights, and cultural diversity (United Nations, 2015). Against this global framework, the analysis asks how Korean education had already developed a local vocabulary of peace, reconciliation, democratic responsibility, and civic participation before the global vocabulary of Global Citizenship Education became dominant.

Analytic reliability is supported through repeated reading, cross-document comparison, and memo writing. Initial readings identify explicit references to peace, citizenship, democracy, reconciliation, and responsibility. Subsequent readings examine how these values are connected to students, teachers, the state, national division, and public life, followed by cross-document comparison across curriculum documents, textbooks, and civic education materials. Memo writing is used throughout the process to record how particular terms shift across time and how they become connected to broader institutional meanings. The coding process combines deductive and inductive movement. Initial codes are developed from the research question and theoretical framework, especially the concepts of peace, civic responsibility, democratic participation, reconciliation, and discourse. As recurring patterns emerge from the materials, the codes are revised and refined. This follows the flexible logic of thematic analysis, where themes develop through close engagement with the data rather than through mechanical application of predetermined categories (Braun & Clarke, 2006). The analysis pays particular attention to recurring patterns across documents, especially the ways peace is connected to national division, citizenship to democratic participation, and responsibility to moral education and public life.

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The methodological design is necessarily bounded by its focus on official documents and institutionally recognized materials. It does not measure classroom practice, teacher interpretation, or student reception in everyday school life. Its contribution lies in showing how official and semi-official educational materials constructed the discursive conditions through which peace, citizenship, reconciliation, and democratic responsibility became educationally meaningful before the formal naming of Global Citizenship Education. This approach is consistent with the central argument of the article, which treats curriculum as a site where political memory, civic ideals, and educational values are produced together.

## Results and Findings

The analysis indicates that peace and civic values were already present in Korean educational discourse before Global Citizenship Education became part of formal policy vocabulary. Rather than appearing as a complete global framework, these values circulated through moral education, social studies, civic education, and reunification education as recurring educational concerns. Across the materials, the most visible themes include peace, democratic participation, civic responsibility, reconciliation, human rights, respect for life, fairness, caring, unification, and international fellowship. Taken together, these patterns suggest that Korean public education had already developed a local vocabulary of citizenship that later became recognizable within global citizenship discourse (Lee, 2000).

**Table 3**

*Recurring Discursive Themes Across Korean Educational Materials*

| Theme | Moral Education | Social Studies | Civic Education | Reunification Education |
|---|---|---|---|---|
| Peace | ✓ | | | ✓ |
| Democratic participation | | ✓ | ✓ | |
| Civic responsibility | ✓ | ✓ | ✓ | |
| Reconciliation | | | | ✓ |
| Human rights | | ✓ | ✓ | |
| Coexistence | ✓ | | | ✓ |

A primary pattern appears in moral education, which functioned as an important institutional space for forming peace-oriented civic values. Moral education addressed individual morality while also organizing broader social expectations about the kind of person and citizen that public education should cultivate. In the sixth national curriculum from 1992 to 1999 and in the seventh revised curriculum after 2000, moral education included themes such as respect for life, fairness, democracy, peace, caring, responsibility, unification, international fellowship, and love for humanity (Lee, 2000). Through these themes, values now associated with Global Citizenship Education were expressed through the moral language of responsibility, coexistence, and human dignity within Korean education.

Social studies provided a civic and political vocabulary that connected democratic citizenship with participation in public life. The subject included democratic procedures, citizen rights and duties, political participation, local autonomy, human rights, and life in a democratic state (Lee, 2000). Citizenship in these materials was framed through legal membership, public responsibility, rights, participation, and democratic practice. Korean social studies therefore helped construct the student as a future democratic citizen who should understand public responsibility and participate in social and political life.

Democratization also changed the conditions under which peace and citizenship could be discussed in education. The democratic transition of 1987 opened new social demands for educational reform, civic participation, and public responsibility (Jeong & Lee, 2018). The 1995 education reform further connected education with globalization, informatization, pluralism, and the need for a new educational system (Jeong & Lee, 2018). Although these changes did not automatically produce Global Citizenship Education, they created an institutional environment in which democratic participation, local autonomy, teacher authority, and civic involvement gained stronger visibility within educational discourse. The prehistory of global citizenship in Korea therefore needs to be read through democratization as well as through globalization.

Reunification education served as a bridge between national division and peace education. Korean reunification education had long been shaped by the unresolved division of the Korean Peninsula. Earlier forms of reunification education often reflected anti-communist and security centered assumptions. Later debates, however, increasingly called for a transformation of reunification education into peace education that could move beyond hostile division toward peaceful coexistence and rapprochement (Kang, 2018). In this shift, peace emerged as more than an abstract moral value. It became an educational response to the concrete historical condition of national division.

Peace education in Korea developed under conditions different from many post-conflict models. In many societies, peace education is discussed after conflict has formally ended, whereas in South Korea the educational language of peace developed while division remained unresolved. Kang argues that peace education in a divided society refers to collective efforts to transform hostile division into peaceful coexistence and that unification education should be connected to the global standards of SDG 4.7 (Kang, 2018). Korea therefore offers a rare case in which peace-centered citizenship education developed during the continuing condition of division rather than after the completion of peace.

The year 2000 functioned as a visible threshold rather than an absolute beginning. The first inter-Korean summit and the South-North Joint Declaration made reconciliation, dialogue, cooperation, and peaceful reunification more visible in national discourse (South-North Joint Declaration, 2000). Values that became publicly prominent in 2000 had already been developing through earlier educational language. The declaration gave political and public form to a discourse of reconciliation, while earlier curriculum and civic education materials had already prepared related values in educational terms. For this reason, 2000 is best understood as a moment of formal visibility that brought earlier educational values into a clearer relationship with national reconciliation and global citizenship.

Korean education also appears to have moved gradually from a narrow model of national belonging toward a broader language of civic responsibility. The movement was uneven, and elements of nationalism, security, and anti-communism remained part of the educational environment. Even so, the recurring presence of peace, responsibility, democracy, human rights, participation, and international fellowship indicates that Korean education was already negotiating a wider concept of citizenship. National identity was not simply displaced. Its meaning was expanded through connections with democratic responsibility, national memory, and peaceful coexistence.

From a Foucauldian perspective, curriculum and textbooks functioned as sites of discursive production. They listed educational contents while also defining which values could be taught

as legitimate knowledge and which forms of citizenship could become institutionally thinkable (Foucault, 1972). Peace, reconciliation, democratic participation, and civic responsibility became meaningful through their repetition across moral education, social studies, civic education, and reunification education. Such repetition demonstrates how educational discourse can gradually normalize a set of values before those values receive a formal global name.

The Korean case complicates the assumption that Global Citizenship Education simply entered national education systems from international organizations. International frameworks such as UNESCO Global Citizenship Education and SDG 4.7 later gave these values a global vocabulary (UNESCO, 2015). In Korea, however, similar values had already been formed through local experiences of democratization, division, reunification education, and moral education. The point is not that Korea had already developed a complete model of Global Citizenship Education before 2000. Rather, the analysis indicates that the discursive conditions for global citizenship had already been prepared within Korean education.

**Table 4**

*Discursive Mapping of Korean Educational Subjects to Global Citizenship Values*

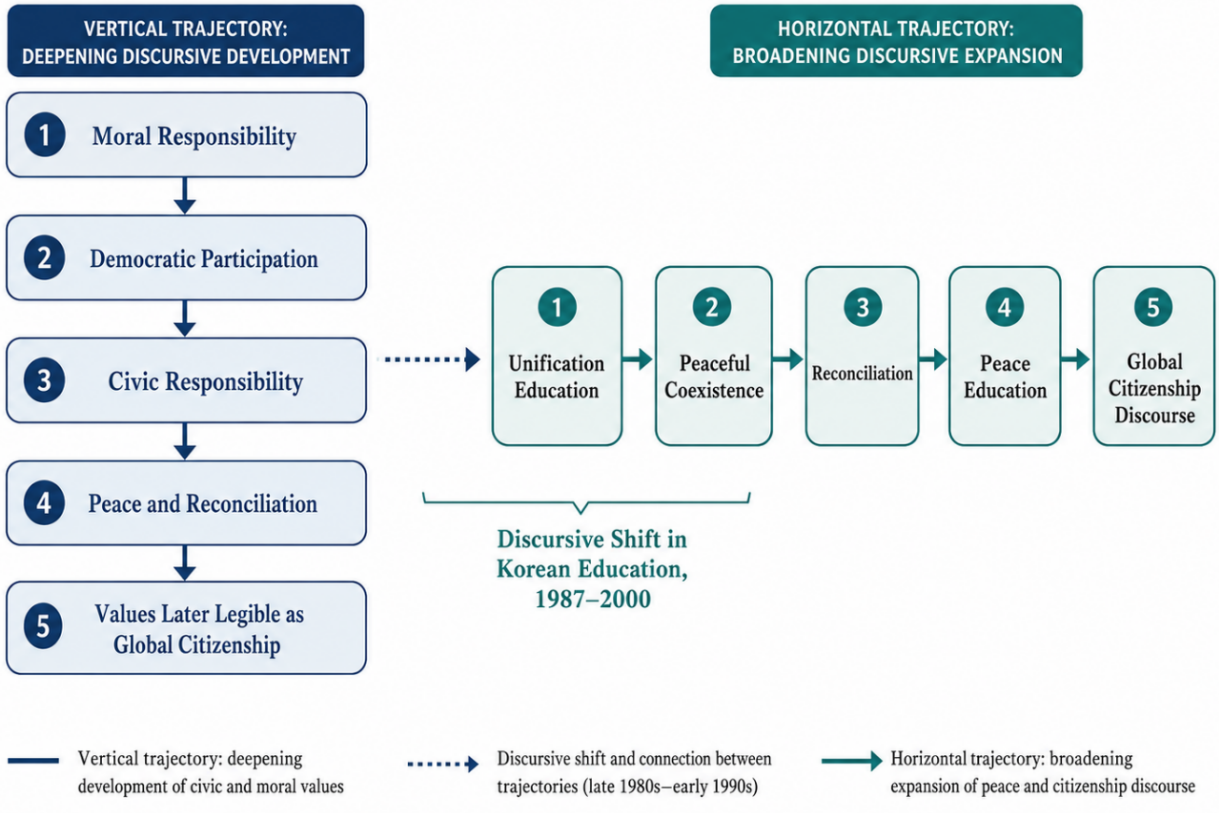
| Korean Curricular Space | Key Themes Identified in the Discourse | Alignment with GCED / SDG 4.7 Frameworks |
|---|---|---|
| Moral Education | Respect for life, fairness, caring, international fellowship, love for humanity | Universal human rights, global solidarity, culture of nonviolence |
| Social Studies | Democratic procedures, citizen rights and duties, political participation, local autonomy | Active civic participation, democratic governance, social responsibility |
| Reunification Education | Peaceful coexistence, reconciliation, dialogue, shifting away from anti-communism | Conflict resolution, peacebuilding in divided societies, tolerance |

Overall, the analysis identifies a gradual movement from moral responsibility to democratic citizenship and from reunification education to peace education. Korean public education constructed a set of values that later became legible within global citizenship discourse, as peace became tied to division, citizenship to democratic participation, responsibility to moral education and public life, and reconciliation to unification and peaceful coexistence. These patterns support the central claim of this article that South Korea's peace education model was

shaped by its own historical experiences of conflict and democratization before the formal naming of Global Citizenship Education.

**Figure 2**

*Discursive Development of Peace and Citizenship in Korean Education*




## Implications & Conclusion

The findings of this study carry implications for Global Citizenship Education, peace education, and discourse analysis in education. Global citizenship can be read not only as a recent policy concept introduced by international organizations, but as a historically situated discourse shaped through local experiences of conflict, democratization, division, and educational reform. In the Korean case, values associated with global citizenship were gradually constructed through moral education, social studies, reunification education, and civic education before the term Global Citizenship Education became common in formal policy language.

A central implication of this study is the need to historicize Global Citizenship Education. International organizations such as UNESCO and the United Nations have played an important role in defining global citizenship as an educational priority for the twenty-first century (UNESCO, 2015, 2017; United Nations, 2015). The Korean case, however, brings attention to local prehistories that preceded the global naming of the concept. Peace, responsibility, democratic participation, reconciliation, human rights, and social responsibility were already visible in Korean education before the formal terminology of Global Citizenship Education became dominant. Global citizenship therefore becomes meaningful not only through universal policy agendas, but also through specific national histories and institutional memories.

Peace education also needs to be examined beyond societies where conflict has formally ended. South Korea offers a rare case of peace-oriented civic education developing under continued

national division. The Korean War ended through an armistice rather than a final peace treaty, and the Korean Peninsula remains shaped by unresolved division (United Nations Command, n.d.). Under these conditions, peace education in Korea developed within an unfinished political situation, rather than after completed conflict resolution. Such a case is relevant for other societies that live with long-term conflict, border tension, ideological division, or incomplete reconciliation.

The study further suggests that reunification education can be reinterpreted as a form of peace education. Korean reunification education was historically shaped by national division and often carried security-centered meanings. At the same time, it created a space in which reconciliation, peaceful coexistence, and responsibility toward the other could be discussed. Kang argues that peace education in a divided society is a collective effort to transform hostile division into peaceful coexistence and rapprochement (Kang, 2018). Read in this way, reunification education can move beyond a narrow national project and enter broader global discussions of peace, citizenship, and sustainable education.

Methodologically, the findings point to curriculum as a site of discursive production. Going beyond the transmission of fixed knowledge, curriculum documents and textbooks help define what kind of citizen should be formed and what values should become legitimate within public education. From a Foucauldian perspective, educational discourse produces the conditions under which peace, citizenship, responsibility, and reconciliation become thinkable and teachable (Foucault, 1972). In the Korean case, moral education and social studies functioned as institutional spaces where civic values were repeatedly named, organized, and normalized. This repetition helped prepare the discursive conditions for values later associated with global citizenship.

The relationship between democratization and global citizenship is another important implication of the analysis. The Korean prehistory of global citizenship is shaped by globalization, but it is also deeply connected to democratization. The democratic transition after 1987 opened new demands for civic participation, public responsibility, and educational reform (Jeong & Lee, 2018). The 1995 education reform connected education with globalization, pluralism, local autonomy, and the participation of educational actors in public decision making (Jeong & Lee, 2018). These changes helped create an educational environment in which peace and democratic citizenship could become legitimate public values.

The study also contributes to non-Western perspectives on Global Citizenship Education. Much of the global conversation about citizenship education is shaped by international organizations and often appears as a universal policy language. The Korean case adds a different perspective by showing how values such as peace, reconciliation, responsibility, and civic participation can emerge from the historical experience of a divided society. Rather than rejecting global frameworks, this perspective demonstrates that such frameworks become stronger when connected to local histories and lived educational experiences. Korea’s peace education model can therefore contribute to more context based and sustainable approaches to citizenship education.

Practical implications also emerge for curriculum design. Citizenship education becomes more meaningful when abstract global ideals are connected with the historical conditions of learners’ own societies. In the Korean context, peace education can connect global citizenship with national division, democratization, human rights, civic responsibility, and reconciliation. For other societies, a similar lesson follows. Effective citizenship education can begin from the

historical memories, conflicts, and civic struggles that shape learners' own communities, thereby making global citizenship more concrete, meaningful, and educationally sustainable.

The study also has limitations. Since the analysis is based on curriculum documents, textbooks, and institutionally recognized educational materials, it does not directly measure classroom practice or student interpretation. It cannot fully explain how teachers taught these values or how students received them in everyday school life. Future research could extend this study by examining oral histories, teacher interviews, student narratives, classroom materials, and comparative cases from other divided or transitioning societies. Such research would deepen understanding of how institutional discourse becomes lived educational experience.

In conclusion, South Korea's peace education before the formal discourse of Global Citizenship Education provides a valuable case for understanding the local formation of global civic values. The analysis identifies a gradual movement from moral responsibility to democratic citizenship and from reunification education to peace education. Peace, reconciliation, civic participation, and democratic responsibility were already being organized in Korean educational discourse before the term global citizenship became widely used. The argument is not that Korea had already completed a model of Global Citizenship Education before 2000. Rather, the discursive foundations of global citizenship were being formed through Korea's historical experiences of conflict, division, democratization, and educational reform.

The Korean case challenges the idea that global citizenship begins only with globalization or international policy transfer. It suggests that global citizenship can also emerge from historical struggle, unresolved division, democratic transformation, and the educational search for peace. By uncovering these roots, the study highlights how Korea's peace education model can contribute to global discussions on sustainable and context-driven approaches to citizenship education. The broader lesson is that global citizenship becomes most meaningful when grounded in history. It becomes powerful when connected to the lived struggles of societies that continue to seek peace, responsibility, and democratic coexistence.

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