

*Theoretical Implications of Cosmopolitanism and South Korean Social Studies
Textbooks Analysis*

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The IAFOR International Conference on Global Studies 2017
Official Conference Proceedings

Abstract

In an era of diversity and conflicts, we need to consider cosmopolitanism which includes important lessons for all mankind. However, the South Korean social studies textbooks just focus on multiculturalism and do not cover cosmopolitanism enough. This study investigates approaches to cosmopolitanism using literature analysis and analyzes social studies textbooks used in Korean schools—elementary, middle, high schools—by contents analysis. I suggest that textbooks should cover various perspectives on cosmopolitanism beyond fragmentary concepts of cosmopolitanism and the multiculturalism which draws a line between cultures. I will divide the cosmopolitan theories into four perspectives and how those concepts of cosmopolitanism are written in South Korean textbooks. This article argues that the social studies textbooks in South Korea have limited range of cosmopolitanism and fail to provide students with more balanced perspectives.

Keywords: Cosmopolitanism, Citizenship, Social studies, Theory, Textbook analysis

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I. Introduction

The purpose of this article is to observe current cosmopolitan education in South Korean social studies textbooks using contents analysis of social studies textbooks. I suggest what problems the South Korean social textbooks have on the basis of analysis. In order to achieve the purpose of this article, I firstly examine various theoretical discussions and scholars' arguments. After that, I classify the theoretical discussions and arguments into four notions: Cosmopolitanism as moral value, institutional cosmopolitanism, weak cosmopolitanism, and strong cosmopolitanism. With this alternative analytic frame, this article suggests how South Korean social studies textbooks cover the notion of cosmopolitanism evenly and what problems they have in describing the cosmopolitanism.

Based on that critical mind, this article is divided as follows. Firstly, the paper shows different definitions on cosmopolitanism and preceding discussions from various scholars. Then, the cosmopolitan discussions will be divided into four concepts as an analytic frame for social studies textbooks and I will describe why the social studies textbooks need to deal with the contents on cosmopolitanism. Finally, this paper suggests the result of textbooks analysis and problems in them.

II. Theoretical discussions

1. Different perspectives on Cosmopolitanism

Charles Beitz shows a notion of Moral cosmopolitanism and says that it makes sense more that each person should be treated as having equal standing as an addressee of justification than that a person should be taken into account equally about how to act. According to him, cosmopolitanism opposes to any view that limits the scope of justification to the members of particular types of groups such as specific states or ethnic groups. He argues that if someone limits the scope of justification to a state, then it is not to say cosmopolitanism(Charles Beitz, 2005).

David Miller maintains that ethnicity enhances the trust among citizens and helps to realize social justice, including the issue of redistribution. He thinks that in the level of global community, we cannot expect social justice such as distributive justice because people do not have emotional attachment on a global community but they have attachment on the community they belong to like nations. Miller says that his argument is weak cosmopolitanism and argues that we have to be concerned about the fate and suffering mankind but we do not need to place equal importance on people's need and interest from another country with those from fellow citizens(Son KyungWon, 2013).

Miller criticizes the Beitz's moral cosmopolitanism. He maintains it is nonsense that all human beings have equal moral worth and should be treated equally. According to the moral cosmopolitanism, if A suffers to degree X and B also suffers to degree X, Then it is equally bad regardless of who they are. For example, the situation of starving peasant in Ethiopia is equally bad with the situation in Poland. However, Miller does not think that is the same suffering.

Miller also gives another example of lost child to criticize the logic of moral cosmopolitanism. He suggests that people have different levels of concern and effort to find a child when

someone misses a child. In other words, People have different degree of responsibility to find the child whether he or she is the child's parents, neighborhood, or he or she is from another village. The point is it is not illogical that all people have to be treated equally. Moreover, Miller argues the cosmopolitanism might be connected with the imperialism. If a government integrates different people and cultures based on providing rights and opportunities, it can be benign liberal imperialism(David Miller, 2002).

In contrast to the weak cosmopolitanism, Peter Singer claims to support global community in the basis of ethics and justice saying that his cosmopolitanism is strong cosmopolitanism. According to him, the question of how we cope with the age of globalization depends on how we react ethically to a fact that we are living in one world(Son KyungWon, 2013). The following passage about rich nations in his book "*One World: The Ethics of Globalization*" illustrates his claim well. He says that it is morally wrong for rich nations not to have global ethics. Plus, he argues that "We need to strengthen institutions for global decision-making and make them more responsible to the people they affect". He also stresses the need of world government which is suitable for 21st century(Peter Singer, 2002).

Martha Nussbaum emphasizes the role of compassion that should be extended to all mankind. But she does not overlook the existence of nations and ethnic groups. She argues that nations and ethnicity play an important role in educating people to seek social justice therefore, the existence of nations and ethnic groups can be positive. People can learn about democratic citizenship and the universal value of human rights in a nation or society. Her claim is that people should respect and love their parents or family members and then love a wider society(Stan van Hoofft, 2009). As we saw before, Miller believes that people have different intimacy with others depending on distance and relationship. Nussbaum also thinks that people love and feel friendly with close family and friends first and by extension, she claims that we have to expand love and respect to whole mankind.

Rooted cosmopolitanism reminded by Kwame Anthony Appiah can be a new alternative to conflicts and confusion in multicultural societies. Appiah's claim is not to say that all individuals and societies should be integrated into one way of life. He argues that cosmopolitan citizens have duty to others which exceeds blood relatives or bond with fellow citizens. In addition to that, Appiah suggests we have to consider where we come from and devote to local issues. Appiah's approach to cosmopolitanism is weak cosmopolitanism which requires devotion to root(Kwame Anthony Appiah. 2006).

Finally, there are also cosmopolitan arguments in Immanuel Kant's book, *Perpetual Peace*. Kant sees the state of nature as a state of war not as a peace. That's why he says that individual human beings should be governed by civil laws. Kant claims that it is essential for people to belong to three systems to keep perpetual peace and to be free from wars. The first one is a system of civil law and the second one is system of international law that regulates relations among nations. The last one is system of cosmopolitan laws. He considers existence of nations essential and that nations should respect each other. Kant stresses legal and institutional aspects such as civil law, international law, and cosmopolitan law. And he claims that cosmopolitan law is no longer an imaginary and utopian concept and it is indispensable for permanent peace(Immanuel Kant, 1795/2008).

2. Analytic frame

A certain standard is needed to analyze the textbooks based on various theories and discussions. This paper divides cosmopolitanism into Weak cosmopolitanism and Strong cosmopolitanism depending on the level of strength. Also, cosmopolitanism can be divided into Institutional cosmopolitanism which focuses on institutional strategy and device like laws and organizations for realizing cosmopolitanism and Cosmopolitanism as moral value which stresses moral and ethical ideal rather than realization of institutions.

Weak cosmopolitanism claims that we have to accept the notion of cosmopolitanism and respect other cosmopolitan citizens but we love our families, neighbors, and fellow citizens more than others who are far from us or unconnected with us. On the contrary, Strong cosmopolitanism is a point of view that we need to treat and respect all human beings equally. In this respect, People love others without distinction regardless of nationality, distance or intimacy. Institutional cosmopolitanism emphasizes institutional device to make cosmopolitan society such as global organizations, world government and international laws. On the other hand, Cosmopolitanism as moral value focuses more on ethics as global citizens and individual idea and belief rather than on institutions or laws.

As Figure 1 shows, the Beitz's cosmopolitanism belongs to the first section. He says that all individuals in the world have equal value and should be considered equally and he develops a discussion of justification. Thus, Beitz focuses more on moral and ethical aspect than on institutions. So, his argument can be considered as strong cosmopolitanism and cosmopolitanism as moral value. Nussbaum and Miller's arguments are weak cosmopolitanism and, at the same time, cosmopolitanism as moral value. That's why Nussbaum and Miller maintain that people feel more intimate with someone close such as family, neighbors, and fellow citizens. Besides, the two scholars do not mention the institutional aspect and global organization. Miller is rather wary of global government and cosmopolitanism's risk of imperialism. A representative scholar whose argument belongs to the third section is Kant. In the *Perpetual Peace*, he considers a state and government as an important actor and stresses the importance of league of nations and league of peace among nations as a way of realizing the perpetual peace. He also emphasizes the institutional aspect for peace such as civil law, international law and cosmopolitan law. Finally, Singer's suggestion is the institutional cosmopolitanism because he asserts the need of a global government and organizations which make a global decision. In addition, his cosmopolitanism is also the strong cosmopolitanism because he urges that global citizens should concern global and cross-border problems.

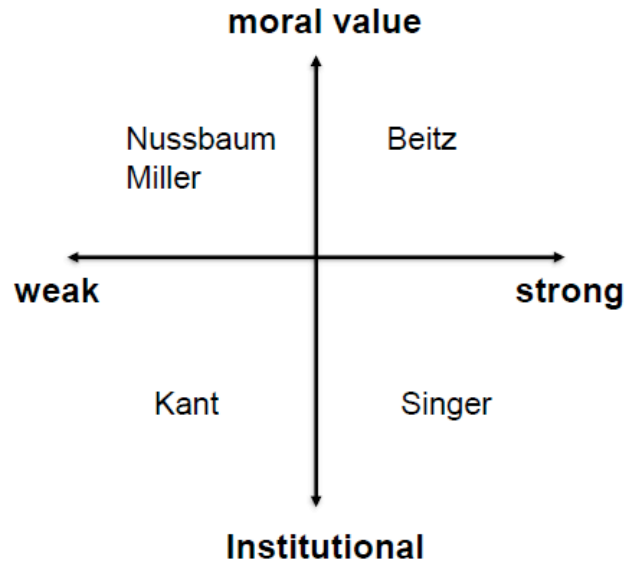


Figure 1: Analytic frame

III. Content analysis in Korean social studies textbooks

3. Cosmopolitanism as citizenship education and the role of social studies textbooks

The cosmopolitanism has not been discussed much in South Korea and there is no clear definition of it. Now, we urgently need communication and agreement on normative recognition and attitude as cosmopolitan citizens in the age of globalization. Currently, there are a lot of discussions about multiculturalism, but research on cosmopolitanism is insufficient. Multiculturalism offers a view that ranges over various cultures and races and has been the basis of national policies. However, multiculturalism is criticized because it depends on sense of belonging to specific groups and reproduces the strong concepts associated with the sense. On the other hand, Cosmopolitanism can be an alternative because it can avoid the risks of essentialism, zero-sum game, and logic of all or nothing(Steven Vertovec et al., 2002). Therefore, We, South Korea, have to consider seriously the cosmopolitanism and cosmopolitan citizenship education.

Cosmopolitan education must be treated as a field of civic education. But Democratic civic education has been handled by researchers a lot while cosmopolitan education has rarely been considered. Plato urges the need of civic education in *The Republic*. According to him, the reason why we need civic education is that the ideal political system is a democratic civic society and we need to foster democratic citizens to form, maintain and improve the democratic civic society(Heo Yeongsik et al., 2007). In other words, today's society is affected by the globalization and there are lots of conflicts and problems because of it. In this situation, the cosmopolitan education is needed to form, maintain and improve the globalized societies.

So, why the social studies textbooks? South Korea created "subject of social studies" as major curriculum for civic education in school right after independence and has tried to foster citizens who suit the needs of the time. The subject of social studies has

been the core subject for civic education(Seo Jaecheon, 2012). As mentioned earlier, South Korea should carry out the cosmopolitan education and it should be primarily covered in the social studies textbooks as a way of broadening students' perspectives of the world.

South Korean compulsory education course is 12 years and consists of elementary, middle, and high school courses. The elementary school is 6-year-course and the middle school and high school are 3 years each. Elementary school students use national textbooks learning social studies subject from third grade. Middle school students and high school students use government approved textbooks and there are 6 major publishers and 4 major publishers each. In the middle school, students use two textbooks for 3 years: Social studies 1 and Social studies 2. And in this paper, I analyze only first grade's textbooks among high school's social studies textbooks because from the second grade in high school, the subject of social studies is not compulsory.

4. Analysis of Elementary social studies textbooks

In elementary school's social studies textbooks, Contents related to globalization and cosmopolitanism appear in the 6th grade's textbooks. Particularly, in the elementary school's social studies textbook 6-1, there are explanation of cultural diversity. The unit, "2. Different cultures from around the world", illustrates structures in different countries, culture of marriage, meanings of different gestures and so on and suggests that students should respect and understand the cultures of many countries all around the world(Ministry of education, 2016). Besides, the small unit 3 shows the South Korea's present condition of cultural exchange and trade.

The Unit 4 explains the globalization in general. The small unit of 2, The characteristics of globalization and our role, describes notion and features of globalization and problems caused by globalization. This Unit appears to talk about the strong cosmopolitanism and cosmopolitanism as moral value. In this part, attitudes that students must have in the global era as cosmopolitan citizens are described as follows.

"We must consider each culture without bias. And we should try to be concerned about and help others thinking we are all the same people of earth."(Ministry of education, 2016)

5. Analysis of Middle school social studies textbooks

Students use two social studies textbooks through three years in middle school. From the middle school *Social studies1*, the contents of multiculturalism appears a lot. All publishers of middle school Social studies1 deal with the perspectives on cultures and the concept of multicultural societies. The textbooks focus on influx of various cultures into South Korea and they also describe different viewpoint on cultures such as Ethnocentrism, cultural toadyism, and cultural relativism. Besides, the Social studies1 claims that students should support the cultural relativism. There are few other details about cosmopolitanism and two publishers, Shinsago and Chunjae education, have fragmentary description on globalization even though they explain the globalization and global societies.

“Because of the globalization, nations and individuals’ activity area is expanded to the world and various factors like economic, social and cultural factors are interacted freely making the global village”(Kim Changhwan et al., 2013)

“Globalization means a phenomenon that all factors expand over nation border and are integrated into one. The background of globalization is advancements in information, communication, and transportation technologies and deregulation of business activities. Due to the reasons, the scope of exchange has been expanded.”(Ryu Jaemyeong et al., 2013)

“...It is Ethnocentrism to regard one’s own culture as superior to others and ignore other cultures”(Kim Yeongsun et al., 2015)

“Cultural toadyism means an attitude to regard other cultures as advanced and right and admire other cultures uncritically.”(Kim Yeongsun et al., 2015)

“It is cultural relativism to recognize cultural diversity and try to understand the background of one society’s culture. The cultural relativism regard each culture is equally precious, so this point of view helps us to understand other cultures without bias.”(Kim Yeongsun et al., 2015)

“Our society is turning into a multicultural society due to international marriage, massive influx of migrant workers, and increasing residents escaping from North Korea.”(Cho Yeongdal et al., 2015)

Middle school *Social studies2* also explains multicultural society with little change from the Social studies1. The middle school social studies2 frequently mentions the contents about globalization. However, it only suggests that the movement of population increases and the culture has been diversified that’s why there appears lots of problems in the world. As we can see below, the Social studies2 only explains characteristics of multiculturalism and problems caused by multiculturalism.

All publishers’ textbooks of Social studies2 use terms like “role of cosmopolitan citizens” as a title of 7th lesson. But, ironically, the session “The unified Korea and role of cosmopolitan citizens” does not deal with the cosmopolitanism and cosmopolitan citizenship. It just covers contents related to the need of Korean unification, geographical advantages of unified Korea, and geographical problems in all over the world.

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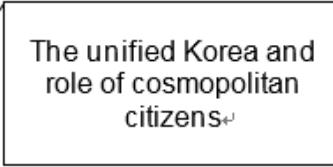


Figure 2: The contents of middle school social studies 2(Publisher: Visang)

Also, the Social studies2 suggests various international organizations like UN, ICJ, UNHCR, etc. as a way of solving geographical problems such as famine, refugees, and conflicts. On the other hand, there are little descriptions about various perspectives on cosmopolitanism and ethics as cosmopolitan citizens. In other words, the Social studies2 just shows us the role of international organizations and institutions for solving global problems, so it focuses on nations' and institutions' role rather than individual role or attitudes as cosmopolitan citizens. This means that the Social studies2 only suggests the 3rd area's view in the Figure 1 that is weak cosmopolitanism and institutional cosmopolitanism.

“The globalization has changed various nations into an integrated society based on development of transportation and communication and increasing exchanges among nations. However, there are various natural environments on Earth, and various people with different cultures live together. Such geographic diversity leads to negative effects such as national competition, conflict and gap between the rich and the poor.”(Kim Changhwan et al., 2013)

“Multicultural phenomenon spreads because cross-cultural exchanges frequently occur and international migration increases as a result of globalization. …Our country's multicultural phenomenon will increase and there could be conflicts because of it.”(Cho Yeongdal et al., 2015)

“In order to solve the problem of future society, not only the cooperation of the international community but also the individual effort for practice is necessary. Therefore, we should have positive attitude to prepare for the future as owners of the future society.” (Kim Yeongsun et al., 2015)

6. Analysis of High school social studies textbooks

High school social studies textbooks also do not have much contents on cosmopolitanism but they deal with multicultural society a lot. But, they describe cosmopolitan citizenship more concretely compared with elementary and middle schools'. The following passages are contents related to cosmopolitanism except multiculturalism extracted from high school social studies textbooks.

“Individuals are requested to behave not only as people of a country but also as cosmopolitan citizens living in globalized societies. Global citizenship is thoughts and attitude that we should have as members of global world.

Individuals can feel a sense of belonging both as members of global world and as people of a nation, but sometimes both contradict each other and people become confused. In this situation, we have to put universal values and justice of mankind over national interest and interest of specific groups. That is the core value of cosmopolitan citizenship.”(Seol Donghun, 2014)

“Our country will experience a variety of changes with accelerated aging, globalization and informatization. The unification of South and North Korea and conflict are important factors that affect our society. …Everyone pursues happiness and stability as an individual as well as lives doing roles as a person of a nation and a member of global world. The future is uncertain and will be changed depending on how we prepare and cope with. Therefore, we should pay attention to both our country’s issues and global issues and cooperate with others to go toward desired direction.”(Yuk Geunrok et al., 2015)

“Our role as cosmopolitan citizens is to have national identity as South Korean. Besides, we should try to pursue development of mankind with love for humanity and generous mind to understand and accept various cultures from all over the world.”(Lee Donghwan, 2015)

“In the global era, problems occur which are related to environment, war, famine, and human right that we need to work together to deal with. To solve these problems, we need to have attitude as cosmopolitan citizens like below. We should recognize the world as one community and collaborate with other paying attention to global issues. … Then, as a member of global society, we have to respect all people’s personality and diversity and treat everyone equally as cosmopolitan citizens not discriminating depending on their country and region. Besides, we should try to settle a conflict peacefully through negotiation.”(Park Yunjin et al., 2015)

One of the publishes’ textbook, MiraeN, explains the need of having cosmopolitan citizenship. The textbook maintains that if the values of mankind and values of a nation or individuals are clashed, we should put the values of mankind first. The MiraeN’s textbook says as of it is the best answer but it is the view of the first area in the [Figure1]. It just illustrates the perspective of strong cosmopolitanism and cosmopolitanism as moral value among four perspectives. Jihaksa’s textbook also illustrates the view of the first area. It mentions the cosmopolitan citizenship as a way of solving problems caused by globalization. It claims that we need to respect all people as cosmopolitan citizens and we should not discriminate all people. Furthermore, this textbook illustrates the individuals’ attitudes as cosmopolitan citizens not about the institutions.

The Visang and Chunjae education’s textbooks suggest only the second area’s view that is weak cosmopolitanism and cosmopolitanism as moral value. The two textbooks claim that we have to develop an attitude as cosmopolitan citizens not forgetting the fact that we are people of one country. This is consistent with Nussbaum, Miller, and Appiah’s claims. There are no details in the textbooks on first,

third, and fourth areas' view.

IV. Conclusion

Social studies textbooks currently used in South Korea lay stress on explaining contents related to multicultural society. However, the multiculturalism and contents on multicultural society still have limits because they divide and set boundaries among cultures. Therefore, the cosmopolitanism can be an alternative and it should be educated in schools with the multiculturalism. This paper examined various discussions and theories on cosmopolitanism before the analysis of textbooks. After that, this article divided the cosmopolitan discussions and theories from many scholars such as Beitz, Miller, Appiah into weak/strong cosmopolitanism, cosmopolitanism as moral value, and institutional cosmopolitanism and then, analyzed South Korean elementary, middle, high schools' social studies textbooks.

Analysis shows that there are prominently small portion of contents on cosmopolitanism. Furthermore, textbooks have poor explanation about the basic contents on cosmopolitanism and concept of cosmopolitanism and sometimes they use wrong definition of cosmopolitanism. Another problem is that there is no continuity of contents on cosmopolitanism in the courses of elementary, middle, high schools. Almost all textbooks deal with multiculturalism and they even repeat the similar contents about the multiculturalism. Although high school social studies textbooks have more details on cosmopolitanism than elementary, middle schools', they are superficial and do not show us various views on cosmopolitanism and they just suggest one or two perspectives.

The cosmopolitanism does not become public and it is not refined theory but it must be educated to students in the global era to grow to be cosmopolitan citizens. Teaching the cosmopolitanism can broaden student's perspectives of the world. We must let students know that they can see the world from various angles and students should have opportunity to choose their own perspective of the world. To have opportunity that they can choose perspective what they want, students need to know what options there are. But, South Korean social studies textbooks still suggest one or two choices. Now, from the academic world, it is desirable for scholars to start discussing the cosmopolitanism and try to make the social textbooks reflect the contents on cosmopolitanism.

Acknowledgement

This work was supported by the National Research Foundation of Korea Grant funded by the Korean Government (NRF-2016S1A3A2923970).

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