

Analysis of influence factors on the virtues of democratic citizenship according to individual variables of adolescents



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ABSTRACT

To lay the foundation for the development of democratic citizens for the youth who will become the leaders of the future society, major areas of democratic civic education have been selected and research conducted on factors affecting the democratic citizenship of the youths of K city located in Gyeonggi-do. In this study, we selected 32 questionnaires from 4 areas based on previous research and carried out a survey on 219 students. The final statistical processing was performed using the SPSS 21 program, and the results were as follows. We analyzed the effects of each of the students' personal variables such as gender, school performance, parents' academic background, and interest in social issues, on "human dignity," "law-abiding spirit," "rational decision making," and "sense of community" that are in the realm of democratic citizenship. As a result of the analysis, first, human dignity has a significant effect according to gender and parents' educational background. Second, in the area of law-abiding spirit, only parents' educational background had a significant effect. Third, in the area of rational decision-making, gender and interest in social issues had an effect, and finally, in the area of community consciousness, parents' educational background and interest in social issues had significant effects. This study is meaningful as it found the factors that should be applied when conducting education for the cultivation of democratic citizenship in the future. The justification for practicing democratic citizenship education can be found in democracy itself. No matter how democratic a country is, if it fails to continue cultivating its roots by educating democratic ideals, its democracy will be shaken. Simple indoctrination should be avoided, but it should help students (members of society) develop the determination to uphold the liberal democratic and humanitarian values of human dignity, law-abiding spirit, rational decision-making, and a sense of community.

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1. Introduction

In the 21st century society, the knowledge era is in full swing with the spread of democracy, globalization, diversification, and the development of information and communication technology. This rapid social change has made people more convenient and affluence, giving them the opportunity to fully demonstrate their abilities and

individuality along with self-actualization and material affluence. However, inequality in income and information benefits has increased, resulting in a moral crisis of monarchism, materialism, individual and collective selfishness, lack of social justice, lack of community consciousness, and disregard for human life (Sung, 2010).

This phenomenon of the times is pervasive in people's thoughts and lives, riding on the inconsistency of social perceptions and values. Therefore, schools, families, and society become a Trinity to urgently solve these problems prior to all educational activities, provide students with compassion to understand and share the pain of others, and the public interest that can promote common values. The role of education is becoming

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more important than ever to establish new values such as. In addition, the theoretical foundation of education is desperately needed to nurture democratic citizens in youth education, where values and attitudes change and develop in reality due to changes in values and conflicts caused by social phenomena. Furthermore, we examined and analyzed the democratic citizenship consciousness of current youth in the educational field to understand the youth's democratic citizenship according to the changes of the times to improve the educational culture suitable for the current social reality and provide desirable democratic citizenship education.

Education for democratic citizenship changes according to the social situation and the ideology of democracy, and through elementary, middle, and high school courses, students can experience general knowledge and specialized knowledge about society. This course prepares students to understand public and social welfare aspects and to participate in decision-making on these aspects through knowledge and learning of processes and procedures (Dyngneson, 1992).

In this regard, Engle and Ochoa (1986) argued that democratic citizenship education is problem-focused away from the traditional method, emphasizing direct and active participation of students and that the basic requirements for democratic citizenship are knowledge, a pledge to the ideal of democracy, and basic Intellectual and political functions. As an alternative to democratic citizenship education, it follows Dewey's idea that students directly and actively participate in problem-solving rather than passively accepting simple knowledge or truth. Socialization and counter-socialization are important elements of democracy (Engle and Ochoa, 1986). Parker (2003) suggested 'enlightened political participation' as the goal of democratic citizenship education, which refers to intellectual participation in public affairs. They were divided into critical and non-critical respectively. Regarding democratic citizenship along with education for democratic citizenship (Parker, 2003), Park (1996) described democratic citizens as human beings with a sense of community who respect human rights, comply with the law, and live their rights and obligations; scientific and rational people who strive to protect the environment with a critical spirit; and purposeful human beings. In another study, a citizen is described as an ethical and moral human being equipped with rationality and intelligence, openness, autonomy, national identity, and a capable global person who can work in a professional field without compromising (Park, 1996). Chun (1999) described the components of a democratic citizen. First, the basic values of democracy such as freedom, equality, and human dignity. Second, rational decision-making regarding problem-solving ability and information processing ability. Third, recognition of the basic democratic order and procedural values. Fourth, society participation was mentioned (Chun, 1999). Martorella (1985) defined rational decision-making

ability or problem-solving ability as the qualities of a democratic citizen, and as a democratic citizen, members of society effectively participate in the social or political system with confidence in the basic ideology and values pursued by the society, suggesting that the role and responsibilities given to them should be fulfilled (Martorella, 1985). Butts (1988) divided the virtues of a democratic citizen into duty virtues and rights virtues and further subdivided the two. He cited justice, equality, authority, participation, truth, and patriotism as civic duty virtues, and freedom, diversity, privacy, fair procedure, property, and human rights as civic rights virtues. It was defined as a basic value (Butts, 1988).

Hwang (2000) investigated and analyzed the attitudes that youth should have as democratic citizens in five fields: respect for human beings, compliance with the law, autonomy, rational decision-making, and openness. In his study, he reported that the future prospects for democracy in Korea are bright, and his awareness of law compliance was above average, but his awareness of traffic laws was relatively low, emphasizing the need for education on traffic order compliance at home, society, and school (Hwang, 2000).

Based on the preceding studies, our study examined the relationship between youth personal characteristics (gender, grades, parents' academic background, interest in social issues) and four areas of democratic citizenship (human dignity, law-abiding spirit, rational decision-making, and community consciousness).

For the study, each study variable was selected and the structural relationship between the variables was analyzed. Individual characteristics that can affect the consciousness of democratic citizenship were set as independent variables, while the four areas of democratic citizenship as dependent variables.

The research questions designed for the analysis were as follows:

- Research Questions 1. Are there differences in democratic citizenship by gender?
- Research Question 2. Is there a difference in democratic citizenship according to grades?
- Research Question 3. Is there any difference in the sense of democratic citizenship according to the educational background of the parents?
- Research Question 4. Is there a difference in the consciousness of democratic citizenship depending on whether you are interested in social issues?

2. Theoretical background

2.1. Democratic citizenship

Education is absolutely essential to nurture mature democratic citizens who can make rational decisions on various issues in modern society, contribute to the formation of correct public opinion through active participation in issues, and act as responsible subjects of community decision-making

(Son, 2012). Saxe (1991) argued that as people grow, they should be able to understand how school and community life contribute to their own and the lives of others. He said that the adolescent period is the period when the affairs of the local community enter into the youth's experience and the youth begins to understand a wide range of human relationships, therefore, civic education for democratic citizenship should be included in this period (Saxe, 1991).

It is true that until now, civic education has been entrusted to schools or conducted only for teenagers or adults. This background is based on the assumption that the democratic attitude acquired in adolescence does not change and persists into adulthood. Therefore, it is argued that civic education is possible only when the link between school and social education is well established (Lee, 1997). However, it is necessary to raise the question of which entity (whether only a school or society) is the most appropriate for democratic citizenship education. Furthermore, it raises the question of whether it is necessary to emphasize only social citizenship education for adults for a mature civil society or to have a sober reflection on the fact that research discussion is the main focus. It is an appropriate time to seriously discuss whether citizenship education or citizenship for children's education is a secondary and banal issue, or whether civic education is unnecessary or meaningless for children (Nikolaou, 2021).

In modern society, the improvement of citizenship is as important as the establishment and extension of citizenship. In general, citizenship comprises the following conditions specified in the relationship between the individual and society.

First, the citizens of a society must possess the capacity to reproduce, maintain and protect their physical organism in relation to their environment. For example, they must at least maintain an economic system of production and distribution that can satisfy their materialistic needs. These are the elements necessary for the survival of citizens. They must also be able to adapt to the changing environment and at the same time be able to effectively utilize human and material resources to satisfy their needs and wants.

Second, as members of society, citizens must agree on a common basic way of seeing themselves and the world. As members of the community, they must form a consensus on some basic things that they understand, communicate, and work on together. Citizens must first have the ability to clearly recognize which ends and means to achieve them, in accordance with cohesion and a unified direction.

Third, citizens as members of society must maintain a wide range of educational systems and processes, through which they can continue to pass on to the next generation the ideology and values pursued by the society, and the norms and procedures necessary for social behavior by members of the society so that the entire society can be maintained in balance. In particular, citizens

should pay attention to securing an effective education system to enable the society to maintain democratic order and vitality by thoroughly informing themselves and the next generation of their roles and responsibilities.

Fourth, citizens should be able to control or manage any destructive behavior that threatens the harmonious functioning of a democratic society. Anti-social behavior can occur in any society, therefore, citizens must have the consciousness to point out and eradicate violent illegal acts while solidifying the foundation of a democratic society.

Finally, citizens should be able to perform their political roles well so that, as the subjects of politics with sovereignty, they can perform effective social functions and at the same time achieve balanced social development.

From this perspective, a democratic citizen is a person who can internalize and implement the basic values and concepts of democracy. It refers to a person who has the ability to make rational decisions based on basic knowledge, democratic values, and personal and social functions to improve the quality of life of people.

2.2. Human dignity

The reason that democracy should be recognized and pursued as the best in the present day as an ideology or system is, above all, the dignity of human beings, which is based on the belief that it should recognize and guarantee human beings as the highest value of dignity. Human dignity is an absolute prerequisite for forming a democratic society by treating each person with respect, and it is the most basic attitude that a democratic citizen should have. In this context, the core of citizenship is the sense of dignity for human life and rights. When human beings are regarded as an end to themselves in a democratic society, institutionally and morally, the guarantee of dignity and rights for human beings is the basic goal of all social and political activities to maximize the values that human beings seek. This human rigor can be approached from the following three aspects (Sim, 2002).

First, all human beings should be respected as human beings from birth and should not be discriminated against based on race, gender, religion, wealth gap, social status, or ideology. In recent years, the number of multicultural families is gradually increasing due to the increase in foreigners' stay in Korea, immigration, and international marriage. In school, children from multicultural families are having difficulties adjusting to Korean society's prejudiced views and lack of understanding. Therefore, understanding other cultures and education on human dignity are subjects of urgency.

Second, according to the principle of equal opportunity, human beings should not be discriminated against based on gender, academic background, religion, region of origin, and social status. In our society today, there is still a

discriminatory factor in the equality of opportunity according to blood ties, delay, and school ties. If these undemocratic elements continue to remain in our society, the realization of social justice will be difficult in the future. A desirable democratic society can be achieved when equal opportunities are guaranteed to everyone and rewards are premised on their abilities and performance.

Third, since humans reason, we must act accordingly, i.e., today's citizens must become human beings as rational beings. The fact that humans can reason distinguishes us from other animals. By possessing reason, unlike animals, we can think and act in the following three ways: Human beings can recognize the effect of their actions on others, Humans can act independently according to what they believe to be right, and Humans can show courage and pride to stand up without being broken in the face of temptation or power (Lee, 2004). Humans as rational beings can judge right and wrong in putting certain thoughts into action. Today's democratic citizens should know that they are dignified by having the ability to independently do what is right.

2.3. Law-abiding spirit

It is an important attitude for democratic citizens to have a law-abiding spirit, where they agree, follow and keep their promises. When members of society do not obey the laws, social order is disturbed, and the disturbance of order is directly connected to politics, economy, society, and culture, and can endanger the lives of the people.

In a society with people living together, everyone will try to pursue only their own desires or interests. When these human desires cannot be controlled, it leads to confusion and conflict. Laws and rules are social coercive means to prevent or solve these problems to maintain stability and peace in society. It is a norm that everyone has promised to follow for their own well-being. Therefore, it is the natural duty of a citizen to abide by the laws of the society to which one belongs. In addition, it is necessary to know the meaning and purpose of the law, to believe that it is right, and to have a law-abiding attitude to keep it autonomously. A society that adheres to the laws and rules is stable, everyone enjoys freedom and equality, and can fully use their abilities, thereby creating a more developed society (Angell, 1991).

For example, assuming that an election aspirant bribes voters with envelopes of money to win the election, such an act is not only illegal but also undermines a fair election and further undermines the establishment of democracy. By obeying and acting according to the laws and principles, both election aspirants and voters participating in elections can establish a desirable political culture in which fair competition and results can take root. As a democratic citizen, it is very natural to have a spirit of law-abiding, and our Constitution stipulates that the spirit of law-abiding is a natural duty to be

observed by the people. To be a law-abiding citizen, one needs to have the following attitudes:

- First, it is necessary to properly understand the fundamental spirit of the law. Laws exist to protect the freedom, rights, property, and interests of all citizens, not to restrict the lives of a few people. Therefore, the law is a promise that citizens, members of society, must keep, and by keeping the promise, citizens themselves can lead a stable life.
- Second, the law should not be used to its own advantage. Around us, we can often find people who violate the law and do not recognize their wrongdoings or rather stand up more confidently after breaking the law. These people are not the kind of democratic citizens our society wants. The law does not exist for the privileged classes, but it is a duty that all members of society must observe and follow. As a democratic citizen, having the spirit of law-abiding is a basic attitude, and cultivating the spirit of law-abiding is an absolute factor in realizing a democratic society.
- Third, each citizen needs to have a sense of ownership to abide by the law. As the cultural level of a country can be easily seen by looking at the people's sense of order, it is also highly evaluated when the citizens' awareness of order is high. Considering the appearance of advanced civil society, the level of observance of laws and orderliness is higher than that of other citizens. Therefore, when people try to abide by the laws and live with the consciousness that they are the masters of society, a more desirable and dignified advanced society will be achieved (Lee, 2004).

2.4. Rational decision making

Rational decision-making means paying more attention to the procedure or process of a method on the premise of the possibility of various outcomes rather than considering only one outcome to several problems.

In a democratic society based on individual diversity, there are cases in which various types of decision-making must be made. In particular, public and private problems arise in social life, and these problems can only be solved by having the ability to make rational decisions as an individual. Therefore, if any problems arise or you are in a position to have to make a choice, be careful and rational. Being prudent also means gathering information about it before making a decision.

For one to make a rational decision, he or she must collect reliable information regarding the matter at hand and base his or her decision on the possible outcomes. For rational decision-making, there must be a rational thinking process.

The framework of analysis of thinking behavior of Dewey (1916), who proposed the thought process in a scientific way as follows. The thinking stage consists of recognizing the problem, arranging and stating the problem, collecting appropriate data, setting up hypotheses for solving the situation,

investigating the plausibility of the hypotheses, making a decision, and the process of action. These stages of thinking are useful to this day in studying social problems. It is important to decide what action to take in determining various private and public matters based on rational thinking, however, the thought process used to reach that point is also important (Dewey, 1916).

Looking at the process of democratically solving problems, once a problem arises, various opinions are presented, and a decision is made and implemented through dialogue and compromise. At this time, it is necessary to find and realize mutually beneficial solutions by narrowing the differences of opinion. For this process to take place smoothly, understanding and practicing the democratic process is necessary.

The first rule of the democratic process is the majority rule. The majority rule principle refers to a method in which opinions are decided by a majority vote of those present. When making decisions, the majority opinion is not always right, so it is not right to ignore the opinion of the minority and follow the opinion of the majority. However, if the decision cannot be postponed, the decision is made according to the principle of majority vote through voting. At this time, the important thing is to have an atmosphere where everyone can speak freely and the opinions of the minority are not ignored but are sufficiently discussed.

Lastly, reflective thinking refers to the ability to critically evaluate and revise various opinions and thoughts while self-evaluating and correcting whether the hypotheses and thoughts made by one in the thinking process are correct. The process of reflectively judging and revising the opinions of others and one's own is important for rational decision-making. Rational decision-making is important to solve social problems while maintaining a democratic system such as freedom and equality (Jo and Cho, 2018).

2.5. Sense of community

Humans are social beings who always live together with others. If we broadly divide the curriculum that brings the right sense of community to life from birth to growth and becoming a member of society, it can be classified as home education, school education, and social education. The current weakening of the sense of community in our society can be said to stem from the failure of traditional family ethics to be inherited and developed into modern family ethics due to its disconnection. The weakening of the sense of community includes the weakening of family function, the absence of adult culture, individual selfishness, social conflict and loss of humanity, and the absence of educational policies for the formation of healthy youth culture (Sim, 2002).

To solve all these problems, the activities of all organizations, including the state and local organizations, will be possible only with the active

and voluntary cooperation of their members. Furthermore, each group must recognize the dignity of each member, and individuals must not only respect the group's interests and the authority of the organization, but also have the harmonious development of the community in mind, and the responsibilities and common purpose of the community members (Butts, 1988; Angell, 1991).

One of the essential purposes for human beings to construct and live in society is to realize the common good. In the process of pursuing this common well, cooperation is directly related to the creation and promotion of values that enhance the happiness of all members. In other words, cooperation is to concentrate the strength and ability of members to achieve a common goal and to support each other. Cooperation is a necessary condition for the development and prosperity of society and can determine the rise and fall of all communities, from the smallest constituent unit of a democratic society, the family, to schools and social states (Xinxin, 2021).

3. Research subjects and research methods

Before the data collection began, a structured questionnaire was distributed to the subjects who wanted voluntary participation after providing sufficient information on the purpose and procedures of the study, the confidentiality of the collected data, and the right to withdraw from the study. The questionnaire did not contain any personal information that could reveal the subject's identity, so anonymity was secured, and the collected data was kept in a limited place to ensure confidentiality.

Based on gender, the study subjects were 105 male students (47.8%) and 114 female students (52.1%). For the questionnaire 8 questions were used in each area, we collected the data through a survey method, and subjected the collected data to descriptive statistical analysis and correlation analysis using the IBM SPSS (Statistical Package for the Social Science) 21 program. To examine the difference, we performed a T-test and one-way analysis of variance (One-way ANOVA). The demographic data of the study subjects were as shown in Table 1.

4. Research results

4.1. Descriptive statistics

To examine the consciousness of democratic citizenship, the qualities of a democratic citizen were divided into four categories: Human dignity, law-abiding spirit, rational decision-making, and sense of community. To determine the general trend of each variable, we calculated the mean, standard deviation, minimum, maximum, skewness, and kurtosis and presented them as shown in Table 2. The average of each variable was as follows: Human dignity

M=2.929 (SD=.403), law-abiding spirit M=3.098 (SD=.375), rational decision-making M=3.776 (SD=.581), sense of community M=3.370 (SD=.572). We confirmed that the standard skewness of all

measured variables was within ± 2 and the standard kurtosis was within ± 7 , forming a normal distribution.

Table 1: Demographic data of study subjects

| | Division | Number of respondents (persons) | Percentage (%) |
|---------------------------|--------------------------------------|---------------------------------|----------------|
| Gender | Male | 105 | 47.8 |
| | Female | 114 | 52.1 |
| Academic performance | Award (grades 1 to 3) | 82 | 37.4 |
| | Intermediate (grades 4 to 6) | 116 | 53.0 |
| | Lower (grades 7 to 9) | 21 | 9.6 |
| Parents' education | Less than middle school | 1 | 0.5 |
| | Less than high school | 31 | 14.2 |
| | Less than college graduate | 163 | 74.4 |
| Interest in social issues | Graduate school (master's, doctoral) | 24 | 11.0 |
| | Have | 99 | 45.2 |
| | None | 120 | 54.8 |
| Sum | | 219 | 100 |

Table 2: Descriptive statistics

| variable | Average(M) | Standard Deviation (SD) | Minimum | Maximum | Skewness | Kurtosis |
|--------------------------|------------|-------------------------|---------|---------|----------|----------|
| Human dignity | 2.929 | .403 | 2.00 | 4.25 | .212 | .121 |
| Law-abiding spirit | 3.098 | .375 | 2.00 | 5.00 | .822 | 3.430 |
| Rational decision making | 3.776 | .581 | 2.38 | 5.00 | .202 | -.366 |
| Sense of community | 3.370 | .572 | 1.88 | 5.00 | .153 | .427 |

4.2. Correlation analysis

We analyzed the correlation between each variable and presented the results in Table 3. All correlations between variables showed positive (+) correlations, and various correlations ranged from .144 to .464. Human dignity showed a very low positive correlation coefficient of .144** ($r=.144^{**}$, $p<.01$) with the law-abiding correlation, and of .211** ($r=.211^{**}$, $p<.01$) with rational decision-making. It showed a low positive correlation with the sense of community at .271** ($r=.271^{**}$, $p<.01$). The law-abiding spirit showed a low positive correlation with a rational decision-making correlation coefficient of .245** ($r=.245^{**}$, $p<.01$), and a correlation coefficient of .141** ($r=.141^{**}$, $p<.01$) with the sense of community, indicating a very low static correlation. Finally, we found a correlation

coefficient of .464** ($r=.464^{**}$, $p<.01$) between rational decision-making and a sense of community.

Table 3: Correlation analysis

| Variable | 1 | 2 | 3 | 4 |
|-----------------------------|--------|--------|--------|---|
| 1. Human dignity | 1 | | | |
| 2. Law-abiding spirit | .144** | 1 | | |
| 3. Rational decision making | .211** | .245** | 1 | |
| 4. Sense of community | .271** | .141** | .464** | 1 |

** $p<.01$, * $p<.05$

4.3. Results of the survey on democratic citizenship

4.3.1. Human dignity

The mean and standard deviation of the items related to human dignity according to the characteristics of the independent variables of youth were as follows in Table 4.

Table 4: Human dignity according to the characteristics of independent variables

| | Division | Average | Standard Deviation | F | P |
|---------------------------|--------------------------------------|---------|--------------------|--------|-------|
| Gender | Male | 2.988 | .446 | 4.455* | .036* |
| | Female | 2.874 | .353 | | |
| Academic performance | Award (grades 1 to 3) | 2.942 | .407 | .102 | .903 |
| | Intermediate (grades 4 to 6) | 2.917 | .407 | | |
| | Lower (grades 7 to 9) | 2.940 | .380 | | |
| Parents' education | Less than middle school | 4.000 | - | 3.124* | .027* |
| | Less than high school | 3.008 | .345 | | |
| | Less than college graduate | 2.917 | .404 | | |
| Interest in social issues | Graduate school (master's, doctoral) | 2.859 | .418 | 2.789 | .096 |
| | Have | 2.979 | .424 | | |
| | None | 2.888 | .382 | | |

* $p<.05$

As a result of examining the students' awareness of human dignity based on the characteristics of independent variables, there was a statistically significant difference in gender, where, male students (2.988) had higher awareness of human dignity than female students (2.874). Also, the lower the parents' educational background, the higher the

children's awareness of human dignity appears ($p<.05$).

4.3.2. Law-abiding spirit

The mean and standard deviation of the questions related to the spirit of law compliance

according to the characteristics of the independent variables of youth are as follows in [Table 5](#).

Table 5: Compliance spirit according to the characteristics of independent variables

| | Division | Average | Standard Deviation | F | P |
|---------------------------|--------------------------------------|---------|--------------------|---------|-------|
| Gender | Male | 3.135 | .417 | 1.908 | .169 |
| | Female | 3.065 | .329 | | |
| Academic performance | Award (grades 1 to 3) | 3.160 | .368 | 1.848 | .160 |
| | Intermediate (grades 4 to 6) | 3.057 | .332 | | |
| | Lower (grades 7 to 9) | 3.083 | .568 | | |
| | Less than middle school | 5.000 | - | | |
| Parents' education | Less than high school | 3.040 | .334 | 10.461* | .000* |
| | Less than college graduate | 3.086 | .364 | | |
| | Graduate school (master's, doctoral) | 3.177 | .283 | | |
| Interest in social issues | Have | 3.139 | .359 | 2.147 | .144 |
| | None | 3.065 | .385 | | |

*p<.05

As shown, the parent's educational background was the highest among those with a middle school education (5.000) or lower, and the higher the education level, the higher the education level with high school graduates (3.040), college graduates (3.086), and high school graduates (3.177). Also, parents' educational background had an effect on their children's law-abiding spirit as the awareness of the spirit was increased (p<.05).

4.3.3. Rational decision making

The mean and standard deviation of the items related to rational decision-making based on the

characteristics of independent variables of youth are as follows in [Table 6](#). According to the results, female students (3.856) made more rational decisions than male students (3.688), showing a statistically significant difference by gender. In addition, those who are interested in social issues made more rational decisions than those who are not (p<.05).

4.3.4. Sense of community

[Table 7](#) shows the mean and standard deviation of questions related to community consciousness according to the characteristics of independent variables of youth.

Table 6: Rational decision-making according to the characteristics of independent variables

| | Division | Average | Standard Deviation | F | P |
|---------------------------|--------------------------------------|---------|--------------------|---------|-------|
| Gender | Male | 3.688 | .575 | 4.653* | .032* |
| | Female | 3.856 | .578 | | |
| Academic performance | Award (grades 1 to 3) | 3.849 | .562 | 2.670 | .072 |
| | Intermediate (grades 4 to 6) | 3.769 | .588 | | |
| | Lower (grades 7 to 9) | 3.524 | .575 | | |
| | Less than middle school | 5.000 | - | | |
| Parents' education | Less than high school | 3.794 | .562 | 1.788 | .150 |
| | Less than college graduate | 3.752 | .582 | | |
| | Graduate school (master's, doctoral) | 3.865 | .577 | | |
| Interest in social issues | Have | 3.934 | .575 | 14.269* | .000* |
| | None | 3.645 | .556 | | |

*p<.05

Table 7: Community consciousness according to the characteristics of independent variables

| | Division | Average | Standard Deviation | F | P |
|---------------------------|--------------------------------------|---------|--------------------|---------|-------|
| Gender | Male | 3.313 | .621 | 2.038 | .155 |
| | Female | 3.423 | .519 | | |
| Academic performance | Award (grades 1 to 3) | 3.378 | .643 | .291 | .748 |
| | Intermediate (grades 4 to 6) | 3.381 | .524 | | |
| | Lower (grades 7 to 9) | 3.280 | .550 | | |
| | Less than middle school | 5.000 | - | | |
| Parents' education | Less than high school | 3.387 | .545 | 2.829* | .039* |
| | Less than college graduate | 3.363 | .573 | | |
| | Graduate school (master's, doctoral) | 3.333 | .530 | | |
| Interest in social issues | Have | 3.509 | .629 | 11.075* | .001* |
| | None | 3.256 | .494 | | |

*p<.05

According to the results, there was a statistically significant difference based on the educational background of their parents. The lower the parents' educational background, the higher the sense of community. Also, those who were interested in social issues had a higher sense of community than those who were not (p<.05).

4.4. Factor analysis

250 questionnaires were distributed, and 219 copies were used for analysis, excluding those with insincere responses. The characteristics of the questionnaire used in this study were shown in [Table 8](#).

Cronbach's Alpha value is 0.6 or more, which can be considered to be within the generally acceptable range.

Table 8: Configuration of measurement tools

| Division | Reference | Question Content | Number of Items | Cronbach's Alpha |
|--------------------------|---|--|-----------------|------------------|
| Human dignity | (Kim, 2017) | 1. I hate having a handicapped person or lacking a friend become my partner. 2. Have the heart to understand and forgive another person's mistakes. 3. The human rights of foreign workers should be respected even if they are illegal aliens. 4. Seeing disabled people or neighbors in need makes me want to help. 5. Since the death penalty is a system that deprives people of basic human rights, it should be abolished. 6. Even a criminal has human rights and should be respected. 7. People should be treated equally regardless of their social status. 8. Have you ever discriminated against or bullied another person based on their sexuality, appearance, or family circumstances? | 8 | .654 |
| Law-abiding spirit | (Lee, 2004), (Yang et al., 2017), and (Kim, 2017) | 1. Keep order in public places such as libraries, hospitals, subways, and buses. 2. If a store owner accidentally gave you a large amount of change at the store, would you return to them? 3. I think it is okay to illegally download games, music, movies, etc. on the Internet. 4. Cross the road if the traffic light at the crosswalk is red but there are no cars passing by. 5. If there is no accident, you may be violating the traffic rules. 6. If it's your turn to clean the class, clean thoroughly even if no one is watching. 7. I think evil laws are also laws. 8. I believe that people who obey laws and principles are respected in society. | 8 | .761 |
| Rational decision making | (Angell, 1991) | 1. Acknowledge that your friend may have a different opinion than yours, and be open minded. 2. When a decision is made, even if it is different from my own, I follow it well. 3. Carefully judge other friends' words, propaganda, and advertisements. 4. If you think your judgment is right, explain and persuade your friend in detail why it is right. 5. If I have a problem, I think of several alternatives to solve the problem, compare the pros and cons of each, and then make a decision or act. 6. If a friend does something wrong, actively discourage them. 7. Think carefully when expressing or asserting my opinion. 8. Even if my profit is small, many people decide which side they want. | 8 | .794 |
| Sense of community | (Lee, 2004) and (Angell, 1991) | 1. Actively participate in important class events. 2. Participate in volunteer activities at nursing homes, orphanages, or welfare facilities for the disabled. 3. If an important problem arises in your social life, it is desirable to open it up to several people and discuss it. 4. After hearing the news that flood victims have occurred due to the typhoon, participate in the campaign to help the victims. 5. I think that things that are difficult for me to do can be easily done if we join forces. 6. After unification, you can become friendly with North Korean children. 7. When I see people from countries living worse than my country, I think of ignoring them or looking down on them. 8. I believe that everyone should make an effort to solve the hunger problem of African refugees. | 8 | .784 |

5. Discussion

In the previous study on the democratic citizenship of adolescents, Kwon (2004) reported no significant difference in democratic citizenship between male students and female students by grade level, and home environment factors (Kwon, 2004). In the study of Hwang (2004), female students showed a more desirable democratic citizenship attitude than male students in terms of democratic citizenship according to gender, and the better the grades, the more conversation time with their parents (Hwang, 2000). Lee (2020) verified that there was no significant difference by gender or grade, and showed that the improvement in academic achievement had a positive effect on the improvement of democratic citizenship. These studies emphasized the need for education on democratic citizenship at school and at home to improve democratic citizenship (Oh, 2002).

However, to improve youth's awareness of democratic citizenship, even more, it is necessary to

provide opportunities for practical contact between students and citizens by linking with civic groups rather than just educating them on citizenship at school and at home. Students should have the opportunity to participate in public affairs through local issues so that they can experience sound democratic citizenship, the fact that there are social interests that are more important than their own, and the interests of others to ensure their own interests. We need to provide a platform to learn to be respected and to have the experience of compromising with others (Syamsudin, 2020).

6. Conclusion

If our society wants to advance toward the national goal of establishing a high level of democratic citizenship and entering into an advanced society, then members of the society have to have the right qualities of a desirable democratic citizen and actively participate in society (Deajung, 2020). Democratic citizenship can only be achieved

when the essence and value of democracy are correctly recognized and active participation of every member of the society is achieved. Therefore, it is essential to educate students to experience the basic children of democratic ideology, principles, and values, as well as the skills to participate in group decision-making. Democracy is not about what we know and what we have, but mostly about what we do (Kim, 2017).

Therefore, this study was conducted with the aim of setting the direction of desirable democratic citizenship education through a fact-finding survey on the awareness of democratic citizenship among young people. Based on previous research, we investigated the qualities of a democratic citizen and selected four areas as the main virtues of democratic citizenship: Human dignity, law-abiding spirit, rational decision-making, and sense of community. We empirically analyzed the relationship between these variables using gender, grades, parental educational background, and interest in social issues of middle school students as independent variables, and the four domains of democratic citizenship as dependent variables. Influencing factors were analyzed. The analysis results are summarized as follows (Lee and Hwang, 2020).

First, based on human dignity, it was found that gender and parental educational background had a significant effect on democratic citizenship consciousness ($p < .05$). Male students had higher awareness of human dignity than female students. In terms of parents' educational background, the lower the educational level, the higher the human dignity. This phenomenon can be said to be the result of showing differences in human values and participation consciousness to actively intervene in social change, as male students in adolescence begin to be more interested in various social phenomena than female students. In addition, it was found that the lower the parents' educational background, the higher the awareness of human dignity.

Second, based on law-abiding spirit, there was a statistically significant difference only in the parents' educational background ($p < .05$). Parents with an educational background below middle school emphasized the spirit of compliance with their children the most, and the higher the educational background, the more important the spirit of compliance. Parents' educational background is also a factor influencing their children's consciousness of democratic citizenship, and the higher the parents' educational background, the more important the consciousness of democratic citizenship that emphasizes social norms and obligations.

Third, based on rational decision-making, there were statistically significant differences according to gender and interest in social issues ($p < .05$). As female students scored higher than male students, there was a significant difference in rational decision-making according to gender in democratic citizenship. In addition, people who are interested in social problems make more rational decisions than those who are not, indicating that there is a

difference in the way people view social issues and make decisions based on gender. In addition, for rational decision-making, various information collection and decisions on social phenomena follow. Therefore, if you are interested in social problems, you need a will to solve them actively, so different conclusions may be drawn from the results.

Fourth, based on community consciousness, there was a statistically significant difference according to parents' educational background and interest in social issues ($p < .05$). The lower the parents' educational background, the higher the sense of community. This is because the lower the educational level, the higher the tendency to contribute to the profit and development of the organization. Based on interest in social issues, those who were interested in social issues had a higher awareness of democratic citizenship than those who were not. As the degree of interest in social issues increases, the tendency to emphasize the public interest increases, which in turn affects the consciousness of democratic citizenship.

In summary, gender had a significant effect on human dignity and the virtues of rational decision-making on meaningful democratic citizenship, and there was no statistically significant difference in academic performance in all areas. The educational background of the parents had a significantly high effect on democratic citizenship in terms of human dignity, law-abiding spirit, and sense of community except in the realm of rational decision-making. Based on social issues, the awareness of democratic citizenship was high within a meaningful range only in the areas of rational decision-making and community consciousness.

Through the analysis result, this study can be meaningful in that it identifies factors that affect youth's democratic citizenship and finds factors that should be applied to enhance educational effectiveness when young people receive education to foster democratic citizenship in the future.

As a limitation of this study, it was impossible to select age as a variable because a variety of survey subjects could not be selected. In future research, it is necessary to select various grades and variables to conduct analysis research on democratic citizenship.

Compliance with ethical standards

Conflict of interest

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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