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Master's Thesis of Arts

**Adolescents' Attitude toward Controversial
Global Issues through the Lens of Moral
Foundation Theory : Implications for Global
Citizenship Education in South Korea**

도덕기반 이론을 통한 청소년의 논쟁적 글로벌 이슈에 대한
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ABSTRACT

Adolescents' Attitude toward Controversial Global Issues through the Lens of Moral Foundation Theory : Implication for Global Citizenship Education in South Korea

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Given the rise of populist trends in politics, nationalism and increasing globalization, efforts of teachers and education practitioners to practice Global Citizenship Education are being undermined. Despite the fact that teachers are aware of the fact that incorporating global controversial issues(GCIs) discussions in class is essential for preparing students to actively participate in democracy, the fear of isolation, curriculum focused on college entrance exams, and prevailing didactic-ism and dualism make it difficult for teacher to lead a CI discussion in GCED classes. Particularly when practicing GCED, there is certain aversion to generate discussion regarding controversial issues, as teachers and practioners are afraid of students' emotional backlash, resulting in teaching narrow scope of GCED. In today's highly polarized political climate, considering political identity as a meaningful variable in a field of education

is in need to genuinely capture the dynamics happening in classroom.

For this reason, this study intends to demystify how students perceive controversial global issues guided by their political identity in an attempt to understand the complexity of polarized opinions toward CGIs through the lens of Moral Foundation Theory(MFT).

To do so, this study performs a quantitative survey using modified version of Haidt's Moral Foundation Questionnaires (MFQ) to 130 high school and college students. Due to COVID-19 restrictions the questionnaires were distributed and collected online.

Results of multiple hierarchical regression analysis show that conservative students support the global issues related to binding foundations such as loyalty and authority whereas liberal students are more interested in global issues concerning individualizing domains such as care and fairness. Thus, South Korean adolescents and young adults make moral judgments on global issues differently depending on their political ideology. The results support Haidt's MFT in GCED settings, suggesting that disparity among students arises as they take different approaches to the global problems, based on their moral grounds. Pedagogical implications are discussed for educators who are willing to bring in politically controversial global issues into GCED classroom for a deliberative democracy.

Keyword : Adolescents' political identity, Moral judgments, Teaching controversial global issues, Global citizenship education, moral foundation theory, South Korean secondary education, Multiple hierarchical regression analysis

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LIST OF ACRONYMS

APCEIU	Asia-Pacific Center of Education for International Understanding
CGIs	Controversial Global Issues
CIIs	Controversial Issues
GCED	Global Citizenship Education
MFT	Moral Foundation Theory
KOICA	Korean International Cooperation Agency
MFT	Moral Foundation Theory
OECD	Organisation for Economic Cooperation and Development
UNESCO	United Nations Educational, Scientific, and Cultural Organization

CHAPTER I. INTRODUCTION

1.1. Study Background

Rising populist nationalism amid emergence of the age of globalization

Liberal, democratic, and progressive ideas, which have enjoyed the core status of liberal western Europe and North America, are challenged by some of their citizens as we have witnessed from the rise of Donald Trump in the United States and the Brexit vote in Britain. This rise of populist nationalism and diminishing democratic values (see Westheimer, 2019:9-10) become threat to both of citizenship education and GCED. Worsening economic and social polarization is reflected in dramatic increasing hate speech—even reported by teachers in classroom settings—contradictory to the educators’ effort to raise ‘global citizens.’ Adding to that, The Coronavirus pandemic is fueling to fear and hate across the world: hatred, discrimination, and racism spread with the virus.

With a mission of fostering our youth to become well-prepared global citizens, an educational movement has been observed worldwide of incorporating globally oriented contents into a category under a name of Global Citizenship Education(GCED). This can be described as a timely response to the changing landscape of global workforce (Goren & Yemini, 2017) or an inevitable educational intervention to prevent the doomed social and cultural gap brought on by increased global mobility. GCED has been a mainstay in educational discourse in South Korea with scholars who agree on the need of global citizenship education beyond a single nation based traditional citizenship

education to deal with the global challenges such as climate crisis, human rights and peace, inequality, and international conflicts(Kim, 2015; Joe, 2015; Merryfield, 1991, 1992; Oxfam ,2015; Pashby and Andreotti, 2015; UNESCO, 2015A). Educational actors such as Ministry of Education, regional educational offices, teachers, and affiliated NGOs encourage incorporating GCED into school curriculum. Due to the holistic nature of GCED topics, teachers, without difficulties, connect GCED topics to their subject and adventurous educational attempts to adapt GCED into classroom activities were presented to the motivated educators and spread as a model or an example. This is explained well in the guide published by UNESCO(2004) as follows.

“ GCE applies a multifaceted approach, employing concepts, methodologies and theories already implemented indifferent fields and subjects, including human rights education, peace education, education for sustainable development and education for international understanding. As such, it aims to advance their overlapping agendas, which share a common objective to foster a more just, peaceful and sustainable world(UNESCO,2004)”.

It is not cognitive burden or uncertainty teachers feel toward the global contents going beyond their expertise that make it difficult for teachers to practice GCED in class. Difficulties arise when teachers decide to choose authentic global issues related to GCED topic. When GCED topics become specified and contextualized as a certain global issue, for instance, the topic of “peace and conflicts” becomes an issue of “whether South Korean government should accept Yemeni refugee in Jeju Island”, and thus the issue changes from a hypothetical status to a real-life situation to the students,

teachers are to be encountered with the students' conflicting opinions sparked over the controversial global issues (CGIs). When teachers face situations where equally well-informed and rational students insist contrary beliefs on a given global issue, what role should they take and how should they respond to it? There remain various problems in dealing with controversial issues or as Hess (2009) puts it, unsettled and open issues in classroom.

Teachers avoiding discussing CGIs in class

Previous study on how classroom racial diversity affects the discussions of political issue (Campbell, 2007) revealed that racial diversity correlates a lower level of political discussion in the classroom. Teachers are inclined to “avoiding addressing contentious issues that could trigger conflict among students and perhaps raise the ire of administrators and/or parents (Campbell, 2007, p.61.)” This can be applied to explain why teachers are discouraged to adopt a critical approach to address CGIs.¹ Students' attitudes and moral standard of what's right and what's wrong vary across their individual characteristics such as gender, family socio-economic background, political orientation or moral foundation: researches on students' contextual factors have been conducted: Social background (Myers, 2008), and overseas traveling experience (Allan & Charles, 2015) were found to play in the outcomes and effectiveness of GCED in school. School or external factors such as diversity, social conflicts, and local history and

¹ A majority of South Korea's GCED practices conforming to soft GCED (as opposed to critical GCED as what Andreotti (2006) suggested) can be attributed to, first, a vertical governance of state-led and top-down approach and, second, teacher's psychological burden to deal with controversy. In this study, the focus is placed on the latter part, suggesting pedagogical implications on practicing GCED with controversial issues.

culture (see Niens&Raily, 2012) also affect how students react to GCED topics. The academic stress on contextual factors of the students participating in GCED suggest we pay more attention on current ‘one-size fits all’ policy, curricular planning and teacher training approach (Goren & Yemini, 2017). However, the attempt to empirically discover how students perceive and react to the controversial global issues is absent in the academia of GCED in South Korea.

1.2. Statement of the Problem

Applying GCED topics in classroom practice level and analyzing GCED in the context of Korean society facing the problem of worsening social, political and economic polarization has not been received considerable amount of academic attention. There has been not much consideration of diversity (family background, sexual orientation, belief system, value system, and etc.) of the Korean students’ groups when we bring in global issues as an authentic material into classrooms. It is absurd to expect to raise youths who are all like-minded and bear an identical idea of what a genuine global citizen is like amid an increasing classroom diversity. For instance, GCED refers to the education “which aims to develop the knowledge, skills, values, and attitudes learners need for securing a world, which is more, just, peaceful, tolerant, inclusive, secure and sustainable (UNESCO,2013)”. Does the students all have an agreed definition of a just, peaceful, tolearnt, inclusive, secure and sustainable world? Here needs a moral-psychological approach to answer to the question above.

Richard Shweder(1997) suggested *cultural psychology* as a reason of why what’s morally right and wrong differs so much across cultures. He maintained that one’s morality is not a result of one’s *rational and careful consideration* but rather a

intuitive fruit of cultural psychology built on the experiences and foundations. According to Shweder(1997), with special emphasis on Hindu India, morality consists of three dimensions : 1) autonomy codes, based on rights violations; 2)community codes, based on communal values and hierarchy violations; and 3)divinity code, based on concepts such as sanctity and purity.

Cultural differences in what's right and wrong sounds not peculiar to us as we have been exposed to cultural relativism. It is easy to accept that people in different nations and cultures bear different moral systems but we hardly think that observed different belief system or partisanship *within a nation* is a result from their different moral system. It is even harder to make a connection between one's moral foundation and political identity and one's attitude toward certain controversial issues. A distinctive characteristic of teaching about controversial issues is to identify "the perennial issues" as Hess(2009) puts it, which means to be clear what underlying principles are at risk and support the students to develop their own points of views. In other words, for some students, certain critical global issues are not of their concern whereas for others the issues are serious problems to ruin their lives.

It has been reported that teachers tend to avoid controversial and sensitive global issues and choose to teach narrow understanding of global citizenship. (See Niens, O'Connor, & Smith, 2013) The authors continued to argue teachers' tendency to avoid exploring interlinkages between traditional and alternative categories of exclusion may make the desirable outcome of GCED and students' perception of societal conflicts disconnected. Considering historical context of Northern Ireland-the national background of the study (2013), Korean teachers may also feel uncomfortable with addressing controversial topics of GCED such as the topics in relation to North Korea, homosexuality, ODA policies, and refugee and asylum seekers. Focus of the study here is at the point that without the attempt to demystify the

dynamics in disagreement resulted from dealing with controversy in class, it is unlikely to provide pedagogical implications to the candidates who wants to engage students in democratic deliberations over controversial issues. In this study, the dynamics are explained by the students' moral psychology mediated by their political orientation.

Some topics of GCED seem so controversial and provoking to the teachers and the students that they might avoid addressing the issues in depth or take a critical perspective. It appears that the popular topics teachers address in classroom for GCED are more politically and socially neutral ones such as *protecting the environments* or *fair trade*. Social studies textbook analysis(Mo & Im, 2014) revealed that ,in a curriculum of social studies in South Korea, GCED was mainly dealt with cognitive understanding of settled facts. A lack of active participatory educational approach was pointed as a problem of GCED practices.

Therefore, to bring in controversy in classroom discussions and face it before taking a further step to active participation, it is critical to explore what dynamics are in play when students are confronted with engaging in somewhat uncomfortable discussions.

1.3. Purpose of the Study and Research Question

This study aims at contemplating the effect of political ideology on moral judgement when adolescents are presented with controversial global issues. Upon the findings, how GCED should be practiced in a politically diverse classroom will be provided, focusing on the role of teachers.

GCED guideline published by APCEIU lacks in taking into considerations the learners different moral, political and psychological characteristics. However, GCED topics are deeply related to moral values. One's opinion on social issues generally differ depending on one's political orientation. Existing literature verifies the relationship between ideology and morality and the effects of moral foundations on moral judgments on policy issues(Song, 2017). Therefore, the effect of GCED is likely to vary depending on learner's political identity and how the GCED topic is morally-messaged and delivered. In the context of dealing with social, political and economic global issues, students' opinion differentiation and communication difficulties can be alternatively approached with moral foundation and political orientation(Graham et al., 2009; Haidt & Graham, 2007; Jost et al., 2008; Skitka et al, 2002). Previous studies explored consumers' different evaluations on public interest advertisement depending on types of moral message tailored to an individual's political orientation(progressive/conservative) and empirically demonstrated that operating moral messages gear to the listener's political identity is effective in public communication, such as charity donations and eco-friendly policies (Kidwell, Farmer, & Hardesty, 2013; Winterich, Zhang, & Mital, 2012; Wolsko, Ariseaga, & Seiden, 2016).

However, there is still a lack of an educational attempt to adopt moral foundation and political identity in analyzing GCED topics. Therefore, this study attempts to clarify

the relationships among political orientation, moral foundations and evaluation of global issues by answering to the following questions :

Q1 : What are the morally controversial global issues(CGIs) among the adolescents in South Korea?

Q2 : How students perceive controversial global issues(CGIs) morally differently according to their political orientations ?

Upon the findings, this study aims to suggest a pedagogical implication for incorporating CGIs in GCED class.

The rationales behind the selection of political ideology, which is not commonly used in the academia of education, as a variable for the study are as follows: first of all, as the election law has been revised to lower the voting age, citizens of the Republic of Korea can exercise their voting rights from the age of 18. As a result, high school seniors are considered as an active political electorate. Thus, to explore classroom discussions and political ideology acting on educational sites and to suggest pedagogical considerations are of necessary. Second, increasing polarization is frequently reported in Korean society. One of the severe problem South Korea is facing with increasing diversity is a lack of sensitivity to other groups and, in consequence, overflowing expressions of hatred toward those who are different from us. Incongruent with the tendency other OECD member countries have shown, where increase in social participation and active citizenship is found as the total year of receiving education increases, improvement in citizenship by increase of education level was not presented in South Korea and even patriarchal or sexist attitudes seem increased in South Korean population as they pursue higher level of education and especially notable differences were found between male and female students in gender sensitivity(Lee et al,2015).

This result casts doubts on the effect of civic education and Thus, attempts to explain Korean youths' polarized reactions with their political ideology can provide new insights into the practice of global civic education. Third, political orientation has been affecting individuals' evaluation and decision making lately, and academic approaches that take this into account have been implemented. For example, in the marketing field, some companies produce advertisements that take into account the political orientation of their customer base (Kim et al.,2018; Baik & Song, 2020). So attempt to use learners' political identity as a variable is a timely move to explore a new possibility in the changing educational and social environment. To better understand the conflicts and contrasting opinions students expressing during GCED classes especially dealing with controversial global issues, empirical investigation of what explains the different attitudes of the students on certain issues is of importance.

1.4. Significance of the Study

The findings of this research can contribute to the further discussion on how to guide GCED classroom practices especially for the educational practitioners of eager advocates of encouraging open discussions in classroom. Understanding not only the learners' different attitudes toward global issues but also the moral-psychological reasons to explain the controversy is of significance to progress the related discussions in an academic field of GCED and democratic citizenship education field.

CHAPTER II. LITERATURE REVIEW

2.1. Teaching CIs

2.1.1. What is CIs?

In this study, the term ‘controversial global issues(CIs)’ is used to refer to the authentic issues which teachers bring into classroom discussions as discussion materials for GCED. To clarify the scope, defining what a controversial global issue means is a must. A small but influential literature on CIs were present in education field and they provide insights why it is useful to differentiate CIs from other types of issues, some of which(Hand,2008; Cooling, 2014) is philosophical and contemplated on the criteria with which teachers use to determine whether an issue is indeed controversial or not.² A controversial issue defined from the previous studies is “the type of issue that are not easily settled by facts alone, where there are legitimate alternative opinions, and which are held to be so important that they create conflict or social division(Stradling et al., 1984; Wellington, 1986, re-quoted from Lee & Alex, 2019)”. Controversy is closely related to value rather than to facts. Conflicting opinion based on facts is likely to be disputed or accepted by factual evidences and to be eventually settled but controversy over value provoke strong emotional reactions.

² In England, an appendix on the significance of engaging in controversial issues was included in the document for recommendation of introduction of citizenship into national curriculum(QCA, 1998), supporting the increasing educational call for incorporating CIs.

2.1.2. Obstacles to Introducing CI to classroom

Locating supports for including CI discussion in class is easier in Western context than in Asian context. To examine the problems of democracy, English reformers of social studies have been passionate advocates of incorporating CIs into social studies curriculum revisions(Parker,1996, p.197; Newmann, 1989). This came from a firm belief that learning how to deliberate about what's right and wrong is crucial for students to activate effective democratic citizenship. In South Korean context, Misco(2016) reveals that social studies education teachers are discouraged from talking about divisive issues due to the fear of isolation, curriculum focused on college entrance exams, and prevailing didactic-ism and dualism. According to Misco(2016), a top-down hierarchical administrative culture, teachers' tendency to avoid unpleasant topics, and teachers' self-censorship and fear of bias are found to be main reasons of reinforcing "silence" when learning about citizenship. Broaching the subject of unsettled global issues and providing students with opportunities to engage themselves in reflective thinking are crucial in preparing them to be active global citizens. Despite the fact that teachers are very aware of the importance of CI and discussions in class, they are often left with little confidence to handle divisive issues, only dealing with issues in a surface level(Barton & McCully, 2005; Hess, 2008).

From a psychological perspective, what undermines introducing CIs in classroom discussion is that it is a too emotionally invested work. For instance, teachers experience fear of isolation and recrimination as a backlash from their attempts to talk about unsettled issues(King, 2009; McCully, 2006). Highly influenced by South Korean's fidelity paradigm of curriculum implementation, teachers are to choose to pay little attention to moral CIs and manage a reflective classroom to contemplate on what's a morally normative decision in the globalized world, and instead to teach subject areas that cover the high-stakes national exams(Jung, 2010).

Teachers difficulties to practice CI become severe when they are entangled in the problems of prevailing hate-speech, discrimination, and social-political polarization even among the youth of South Korea³. The increasing level of classroom diversity in South Korea has been reported and it opens the possibility of ethnic, political, and cultural conflicts among students in classrooms(Koo & Park & Seol, 2018).

Nevertheless, there is an academic attempt to learn from skilled teachers about how to teach CI in secondary social studies classroom. Hess(2002) brought us hope that classroom can be a place for active discussions with CIs, suggesting six propositions that seize theoretically what expert CI discussion class can entail. In other words, it can be understood that the opposites of the propositions below are the factors which weaken the chance to incorporate CI discussions in schools.

**<Table 1> What Skillful CI Discussions Can Entail
(editted and modified fromHess,2002,pp.29-33.)**

propositions	focus on	pedagogical implication
1. Teachers teach <i>for</i> , not just <i>with</i> , discussion.	-scaffolding discussion instruction -engage students in participating CIs in public settings.	student autonomy
2. Teachers work to make the discussions the students' forum	-power distribution of students in decision making about CI dicussions -teachers' opinion not explicitly stated	

³ When talking about hate speech and discrimination, one of the most representative cases is the hate-speech toward immigrants from East-south Asia. In addition, discrimination and hate-speech in South Korea become prevailing phenomenon, ,especially widely spread via the Internet web forums ,targeting not only immigrants but also other minority groups based on gender(Han-nam, Kimchi-nyeo), levels of education(Jijap-dea), ages(Teolddak-chung, Mam-chung), and political identity. Considering that GCED topics cover the issues of diversity, human rights, multiculturalism, equality, and social justice, it is inevitable to trigger conflicts to bring issues related to those topics into classroom discussions, which makes it more difficult to talk about CIs.

⁴ From the study, it is notable that the two teachers' decisions not to talk about gay rights as a CI

propositions	focus on	pedagogical implication
3. Whether and how to assesses CI discussions is a dilemma.	-tension between <i>authenticity</i> (they talk if they have opinions) and <i>accountablity</i> (they talk because they are rewarded) -reinforcing that outcomes of democratic discussions is critical of the curriculum	classroom evaluation
4. Teachers' personal views on CI topics influence the choice of CI ⁴	-define what's controversial or not -decide issues and materials	morality & ideology
5. Teachers receive support for CI discussion from administrators	in aligned with what is expected in the school	school culture

discussions are not based on an identical reason. For one teacher, gay right issues are not controversial because he believes that they should be treated as moral issues which have one clearly right position. On the other hand, the other teacher excluded gay right issues from the curriculum because of the discomfort which stems from the conservative community where she teaches. She worries the strong emotional sparks and disapprovals from the parents and community(Hess,2002, pp.31-32). This suggests that what's controversial or not is strongly rooted and influenced by one's belief systems and political ideology and this cannot be ignored in educational contexts as well.

2.2 GCED

2.2.1. Concepts of GCED

Across literature and practices, definitions and conceptions of Global Citizenship Education(GCED) have emerged in variations. Advocates for sustainable development education, human right education, peace education, multicultural education, and democratic citizenship education are in acceptance of GCED. The following table presents summarized concept of GCED by various organizations and academics. Therefore, articulating a clear definition of GCED to be used in this research needs to precede. The following <table 2> displays the outlines of proposed concepts of GCED from various authors.

<Table 2> Outlines of Proposed Concept of GCED

Author	Concept of GCED
Oxfam (2015)	-education that helps enable young people to develop the core competencies which allow them to actively engage with the world, and help to make it more just and sustainable place: a global citizen is outraged by social injustice; participate in and contributes to the community at a range of levels from local to global; is willing to act to make the world a more sustainable place; and takes responsibility for their actions”
O’Sullivan & Pashby (2008)	-encourages students to understand globalization, to adopt self-critical approach to how they and their nation are implicated in local and global problems, to engage in intercultural perspectives and diversity, and to recognize and use their political agency towards effecting change and promoting social and environment justice (p.17).
Morais and Ogden (2011)	-consists of a three-dimensional global citizenship scale: 1)social responsibility: social justice and disparities, altruism and empathy, global interconnectedness and personal responsibility 2) global competence: self-awareness, intercultural communication, global knowledge 3)global civic engagement: involvement in civic organization, political voice, global civic activism (p.447)
Pak (2013)	-education that empowers learners to engage and assume active role both locally and globally to face and resolve global challenges and ultimately to become proactive contributors to a more just, peaceful, tolerant, inclusive, secure and sustainable world (p.34): provides a transformative experience, giving learners the opportunity and competencies to consider their rights and obligations to promote a better world and future (p.34).

Author	Concept of GCED
	- a transformative learning process, which plays a pivot role in socialization of the future citizens whilst developing their value and attitude
Education Above All	- an umbrella term covering themes such as life skills education, peace education, and human right education Of particular, importance in many setting is acceptance of diversity, respect for the rights of others, and the development of collaboration skills to peacefully solve shared problem
(2012)	-education that prepares students to play an active role and positive role in their dealing with school, family, society and globally This includes being active and responsible participants in their own community, and when possible being active and responsible participants in the wider community of human being, their own regions and on Planet Earth.
UNESCO (2013)	- empowering learners to engage and assume active roles, both locally and globally: Education which aims to develop the knowledge, skills, values, and attitudes learners need for securing a world, which is more, just, peaceful, tolerant, inclusive, secure and sustainable; conceived as a transformative learning process; flexible and variable pedagogical approaches can be applied; transdisciplinary field: It applies a multifaceted approach employing concepts, methodologies and theories from related fields.

Edited and re-modified from Sim,(2016), *global citizenship education in South Korea through Civil Society Organizations: Its status and limitations* (p.110)

Agreed common characteristics of GCED based on the extracted keywords is that 1) it refers to raising awareness of global interconnectedness and interdependency, 2) it develops problem-solving skills and invites learner to critical thinking since it requires to find causal relationship among local, regional, and global issues, 3) it emphasizes respect for diversity, social justice, inequality issues, and socially connectedness, and 4) active participation of learners are encouraged since it aims at bringing about desirable changes.

In this study, GCED refers to the education “which aims to develop the knowledge, skills, values, and attitudes learners need for securing a world, which is more, just, peaceful, tolerant, inclusive, secure and sustainable (UNESCO,2013)”. It is legitimate to use UNESCO(2013)’s definition considering a majority of GCED practiced in public educational refer to the guidance from APCEIU, one of the affiliated

organizations of UNESCO. APCEIU(2017) provides teaching and learning guide tailored to 2015 Revised National Curriculum. Detailed instructions geared to each achievement standards of the subject were also provided in particular for social study education and ethics education. Suggested global issues and cases from the document are collected and analyzed as contents of the topics of GCED in classroom. The core eight topics of GCED extracted from the previous researches such as contents analysis of GCED classroom materials(Na, J. H.,& Jho, D.H.,2017)and *global monitoring of Target 4.7:Themes in National Curriculum Frameworks*(UNESCO,2016) consist of 1)global citizenship/interconnectedness, 2) human right, 3)peace, nonviolence, national security, 4)gender equality, 5)cultural diversity/multiculturalism, 6) sustainable development, 7) wellbeing, and 8)engagement/action.

A convergence of what should be taught in GCED is somewhat achieved, grounded on the fact that GCED is an ethos of humanity which aims at fostering global citizens actively participating to make the globalized world more just and peaceful place to live together. <table3> presents suggested topics and learning objectives of GCED upon which educators include GCED contents into curriculum planning. The topics represents newly emerging global issues such as immigration, refugee, cultural diversity, and discrimination. Depending on the context of the nation, regiona, and community, the topic can seem so controversial and provoking to the teachers that they might avoid addressing them in dept or take critical perspectives. Further analysis will follow in the next chapter by analyzing GCED topics with the frame of Moral Foundation Theory(MFT).

<Table 6> Topics and Learning Objectives of GCED

topics	keywords ⁵	Upper secondary (15-18+ years)
1. Local, national and global systems and structures	globalization, immigration, refugee, power relations, democratic processes, freedom of expression, peace building, transparency, rights, global poverty, unemployment, sustainable development, legacy of colonialism, media literacy, labor union	Critically analyse global governance systems, structures and processes and assess implications for global citizenship
2. Issues affecting interaction and connectedness of communities at local, national and global levels		Critically examine local, national and global issues, responsibilities and consequences of decision-making, examine and propose appropriate responses
3. Underlying assumptions and power dynamics		Critically assess the ways in which power dynamics affect voice, influence, access to resources, decision-making and governance
4. Different levels of identity	-minorities, cultural diversity, identity, compassion, empathy, solidarity, inclusion, negotiation, prevention <conflict, bullying, violence>, animal cruelty, discrimination, racism	Critically examine ways in which different levels of identity interact and live peacefully with different social groups
5. Different communities people belong to and how these are connected		Critically assess connectedness between different groups, communities and countries
6. Difference and respect for diversity		Develop and apply values, attitudes and skills to manage and engage with diverse groups and perspectives
7. Actions that can be taken individually and collectively	consumption habits, corporate social responsibility, fair trade, social justice	Develop and apply skills for effective civic engagement
8. Ethically responsible behaviour		Critically assess issues of social justice and ethical responsibility and take action to challenge discrimination and inequality
9. Getting engaged and taking action		Propose action for and become agents of positive change

2.2.2. GCED in South Korea

In South Korea, GCED is firmly establishing its position in national education initiatives ever since ‘fostering global citizenship’ has been proposed as a priority in the Global Education First Initiative (GEFI) in 2012. GCED is mainly driven by the

⁵ selected by Hwang from (APCEIU, 2017,p.43)

government with central support from Ministry of Education and with the practical help from International organizations such as UNESCO. In particular, APCEIU is rigorously spreading GCED within formal education, providing guidance, teacher training, and model examples for reconstructing school curriculums. Facing unprecedented global problems such as energy and environment issues, international conflicts, economic inequality, social polarization, and violation of human rights, scholars and educators have come to find it necessary to prepare the future generation for tackling down these “global problems”. Hence, there emerges a paradigm shift from traditional citizenship education based on a single nation state toward global citizenship education centered on global interconnectedness.

In South Korean context, multileveled facets and aspects of how GCED has been implemented and practiced via formal schooling started to be uncovered with the attempt to monitor the outcomes and to empirically capture the education scenes. Although related actors stand on different conceptual and approaches of GECD, prevailing tendencies and distinctive features are found in Korean’s GCED practice in government driven educational activities.

First, the GCED concepts proposed by UNESCO become blurred and mixed with other related in educational agenda when implemented in educational policies and programs of provincial Office of Education level. Educational administrators incorporate GCED into policies in align with previously established educational agendas such as ‘eradication of school violence’ and ‘cultivating democratic school environment’ rather than implement designated policies based the conceptual foundations provided by UNESCO (APCEIU, 2018). APCEIU developed GCED index in an attempt to monitor to what extent GCED is explicitly announced and implemented in educational policy and programs in provincial educational office level. Frequency based text analysis of documentation published by each of the seventeen District of

Education revealed that the most frequently appearing words are ‘safty(Anjeon)’, ‘environment(Hwangyeong)’, ‘multicultural(Damunhwa)’ rather than ‘human right(Ingyeon)’, ‘peace(Pyeonghwa)’, ‘cultural diversity(Munhwadayangsung)’, ‘global citizenship(Syegyesiminyesik)’. The top three frequently appearing key words of GCED topics in the affiliated agencies(KOICA, APCEIU, UNESCO) in Korea are ‘cultural diversity’, ‘multiculturalism’, and ‘sustainable development’(Na&Cho, 2017). In Korea’s formal education, GCED’s core concepts are not actually manifested in the policies and program, often remaining narrowly incorporated.

Second, KEDI’s research in 2015 uncovered a few interesting facts about GCED in Korea. Active GCED practicing in school environment perceived by teachers and educators significantly differ across school level, types, and the school region’s economic status. GCED practice of secondary and high schools are relatively lower than that of elementary schools. Among high schools, autonomous schools and APSnet schools show more active engagement in GCED than the counterparts. The schools with lower ratio of receiving after school program voucher showed relatively higher level of implementing GCED(KEDI, 2015).

Third, there is a discrepant concept and approach of GCED between the ones major institutional agencies are presenting through their publications and the ones educators perceive and practice upon. Even though APCEIU, UNESCO, and KOICA take humanistic approach rather than neoliberal one, neoliberal approaches are predominant among the educators involved in GCED in South Korean (Cho, 2016; Sim, 2016). Among the ideological approaches within GCED in the literature, educators who actually deliver GCED in classroom are reported to take a neoliberal perspective. The promotion of Korea’s international competitiveness in the context of internationalization is found in the educational content related to GCE in high schools (KOICA, KCOC, 2013c). Further research is needed to contextualize what are the

particular Korean contexts that drives the neoliberal aspires of preparing the students to compete in the global economy even during the moment of talking about building global peace and protecting human rights. Neoliberal approach of GCED interpret the globe with regard to market rationality. It consider a global citizen as “one who is a successful participant in a liberal economy driven by capitalism and technology”(Shultz,2007). The following <table 2> presents ideological approaches within GCED in academic works.

<Table 4> Ideological Approaches within GCED in the Literature.

Authors	Neoliberal approach	Humanistic approach	Critical approach
Andreotti(2006)		Soft GCED	Critical GCED
Shultz(2007)	Neoliberal approach	Radical approach	Transformative approach
Evans, Ingram, Macdonal, & Weber(2009)	Instrumentalist orientations		Transformative orientations
Veugelers(2011)	Open GCED	Moral GCED	Social-political GCED
Camicia and Franklin(2011)	Neoliberal cosmopolitan		Critical democratic cosmopolitan
Dill(2013)	Global competencies approach	Global consciousness approach	
Oxley&Morris(2013)	Cosmopolitan model(mainstream) :the political, moral, economic, and cultural		Advocacy model(alternative) : social, critical, environmental and spiritual

borrowed and then edited from (Cho, 2016, p.157; Oxley&Morris, 2013)

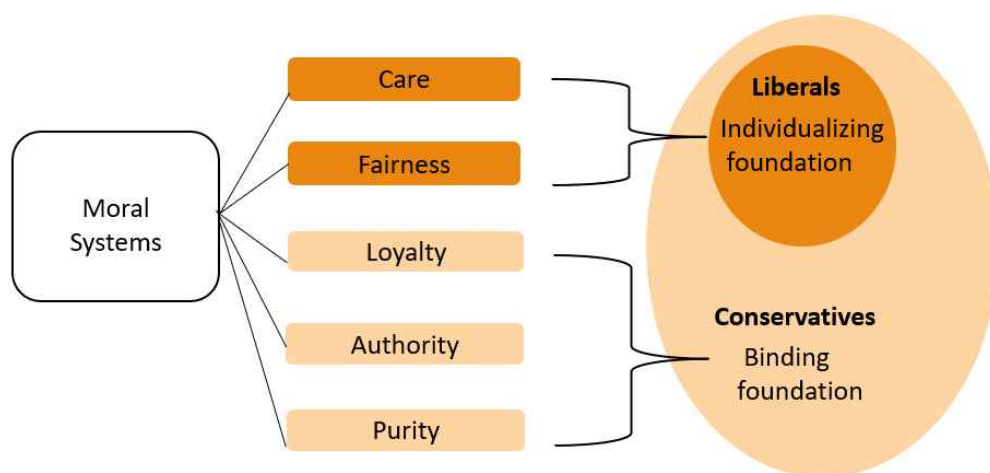
Andreotti (2006) differentiate between soft and critical GCED. Soft GCED more focuses on providing students with an understanding of the world and cultural tolerance whereas critical GCED, which Andreotti(2010) developed into post-critical and post-colonial GCED later in his work, tries to engage students with understanding the nature of colonial, liberal and western biased assumptions involving conflicts, power

and opposing views. Critical global citizenship place weights on inequality and oppression, revisiting the role current power relations and economic agendas playing in through postcolonial international agenda. There seems a severe gap between theory and practice in GCED field, considering the lack of critical discussions within empirical studies and actual policies in Korea.

2.3. MFT

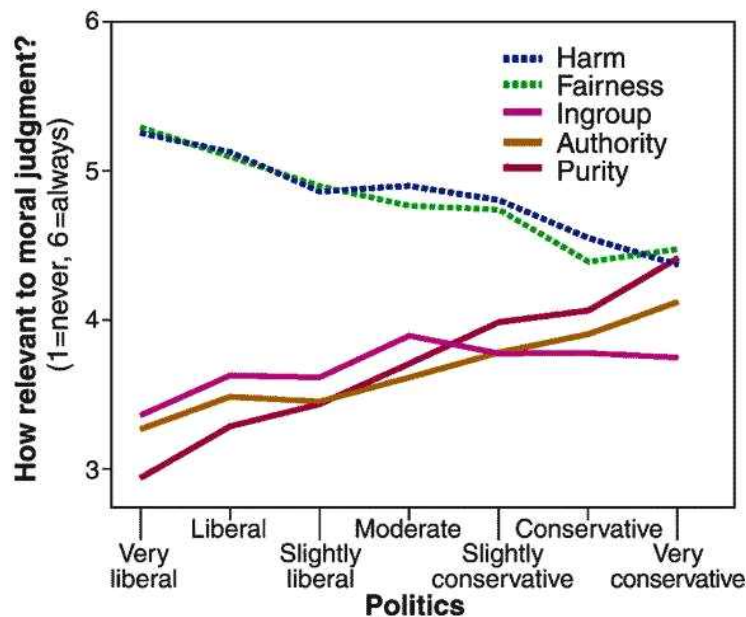
2.3.1 What is MFT

Researchers have been conducted to explain differentiated belief systems of the two political parties in Korean context. According to Moral Foundation Theory (MFT), an individual's attitude or judgment toward particular social or political issues is not the results from rationality but from intuitions which closed related to his or her moral foundations. That is, different experiences they had been through their whole lives, culturally influenced or mediated by their social status, have led them to use certain moral foundations more often than the others. This selective use of particular moral foundation explains individuals' diverse belief systems. Moral foundations suggested by Graham and Haidt (2009) consist of , first, individualizing domain such as 1) care/harm and 2) fairness/cheating, which put values on protecting individual's right and autonomy and, second, binding domains such as 3) loyalty/betrayal, 4) authority/subversion, and 5) sanctity/degradation, which focus on maintaining the group they belong to.



[Figure 2] Selective Use of Moral Foundations by Political Identity (Graham & Haidt,2009)

It is verified by his research(Graham & Haidt,2009; Graham & Haidt, 2007) that there are significant differences in using moral foundations between the progressive who speak up for freedom of individuals and the conservatives who consider traditional values and discipline/rules for group. The groups who show progressive orientation tend to use individualizing foundations such as “care” and “harm” domains whereas conservative groups show relatively even use of the total five moral foundations including binding domains such as “loyalty”, “authority”, and “sanctity”. Moral foundation is the most significant variable which predict one’s political orientation among the variables such as gender, age, education, and social status (Van Leeuwen and Park, 2009; Haidt & Graham, 2007).⁶



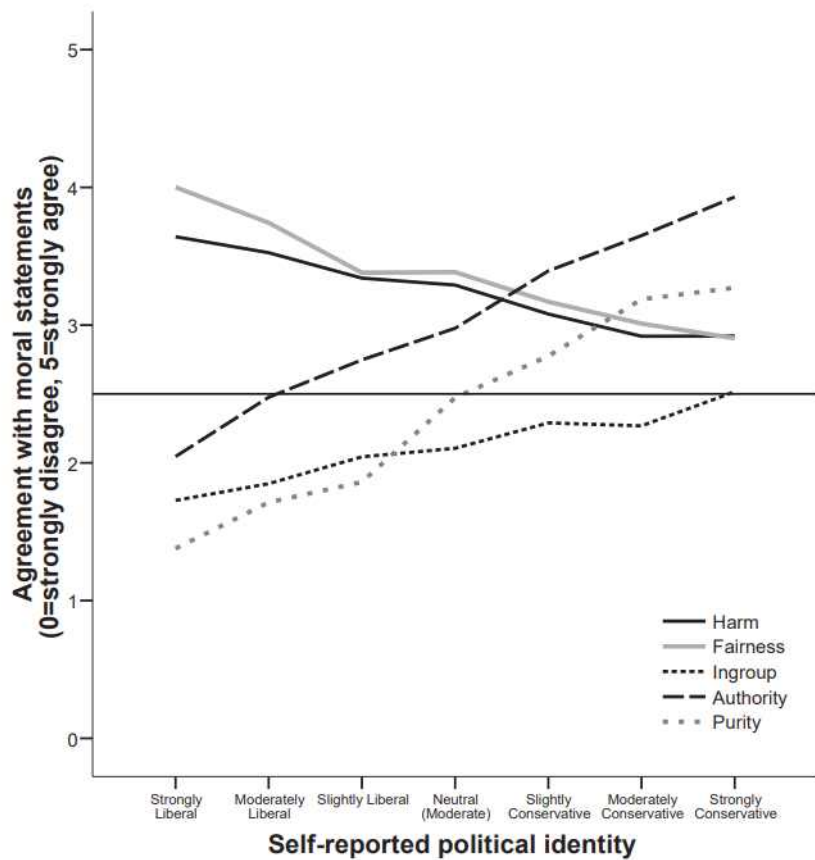
[Figure 2] Relationship between Political Orientation and Use of Moral Foundations (relevance to the issue)(Haidt & Graham, 2007)

⁶ see this video: "The Moral Roots of Liberals and Conservatives ", Jonathan Haidt, TED2008, https://www.ted.com/talks/jonathan_haidt_the_moral_roots_of_liberals_and_conservatives?language=en#t-5401

2.3.2. Previous research of MFT in South Korea

According to the Organization for Economic Cooperation and Development(OECD, 2016) South Korea had the third highest social conflict index among the 34 member states of the OECD, after Mexico and Turkey. Political and social judgements made by individuals are also the results from one's intuitive emotional reaction, not just from the rationality(Western, 2007). In other words, one's belief system operates stronger than factual evidences or objectivity(Jost,2006). This calls for a psychological approach to deeper understand the worsening conflicts in a society. The conflicts among South Korean society become complicated and the academic attempt to understand the political conflicts with the different use of moral foundation is observed. Several researches (Ryu& Rhee, 2015; Lee & Cho,2014; Park,& Lee, 2019; Chung et al., 2011) are conducted to see if MFT is applicable to Korean population. Compared to the population of the United States, South Korean showed more conservatism—relatively higher level of binding foundation regardless of political identity—while showing similar overall pattern of the correlation between the use of moral foundation and the political orientation(Kim et al., 2012) It turned out that MFT works for Koreans as well(Lee&Cho, 2014). As the moral foundations hypothesis (Graham et al., 2009) states that “political liberals construct their moral systems primarily upon two psychological foundations— harm/care and fairness/reciprocity— whereas political conservatives construct moral systems more evenly upon five psychological foundations—the same two as liberals, plus ingroup/loyalty, authority/respect, and purity/sanctity” (Graham et al, 2009, p.1029), Koreans who have

liberal political orientation are more influenced by care/harm, fairness/cheating foundation whereas Korean conservatives also consider loyalty, authority, and sanctity foundations. After priming the participant to show particular political orientation, the same patterns are observed, verifying that this co-related effect works in reverse ; political orientation effects one’s moral foundations as well(Lee. J. H.,&Cho. G.H., 2014).



[Figure 3] Relations of Political Identity and Agreement with moral statements (Graham, Haidt & Nosek, 2009)

2.4. Analyzing GCED topics with MFT

From the previous chapters, the difficulties of talking about CI in class and the possible reasons of teacher's avoidance have been discussed. Despite the fact that teachers are aware of the fact that incorporating CI discussions in class is essential for preparing students to actively participate in democracy, the fear of isolation, curriculum focused on college entrance exams, and prevailing didactic-ism and dualism make it difficult for teacher to lead a CI discussion in social study classes. Need for CI discussion is also required in GCED class. The scope of a matter of concern extends wider— from domestic issues to global issues —since the interconnectedness of the global society is increasing.

It is easy to find educational guidelines for promoting the teaching of global issues but to find *which global issues are controversial* and *why the students are polarized* is not. Are there any topics which are just too sensitive to talk about? Certain global issues are intuitively identified as controversial and triggering strong emotional reactions among students but some topics are not. A controversial issue is “an issue about which there is no one fixed or universally held point of view. Such issues are those which commonly divide society and for which significant group offer conflicting explanations and solutions(Crick, 1998, p.56)”. Borrowing from Wellington(1986:3)’s work, a controversial issue is defined as an issue which is 1) regarded crucial by considerable number of people and 2) requires value judgements as the issue is not settled by solid facts, experiments and evidences alone. To analyze CGIs, Haidt’s MFT is borrowed as an analytical frame work.

Sub-components of GCED, such as social justice, equality, peace and conflict, human rights, power and governance, the issues affecting interactions among communities at the local, national, and global level, and the dynamics of implicit assumptions and power relations may or may not be considered as moral issues depending on the moral and psychological characteristics of individuals. Analyzing GCED topics and normative contents with moral psychology revealed that a majority of topics are based on traditional moral domain of liberal political theory from Kant through Jon Stuart Mill to John Rawls. As Turiel (1983, p.3; 2006) defines the moral domain as “prescriptive judgments of justice, rights, and welfare pertaining to how people ought to relate to each other.” The topics of GCED center on the issues of justice, rights, and welfare which are mostly based on the tradition of rationalism with a deep relation to the ethical principle of fairness and consideration. However, intuition rather comes first before strategic reasoning follows when making moral decisions (Haidt, J., 2013) and a matter of what is right and wrong is a matter of sustaining a group boundary, respect for legitimate authority, and purity as well as fairness and care.

In addition, morality in most culture also involves an “ethics of community” and “ethics of dignity” such as obedience, duty, interdependence, and the cohesiveness of groups and institution, and purity, sanctity, and the suppression of humanity’s baser, more carnal instinct (Graham, J., Haidt, J., & Nosek, B., 2009).

That is, in a class with high level of diversity (either political or cultural), conflicts are likely to be triggered among the students when addressing contentious global issues especially in relation to authority, ingroupness, and purity domains. The use of moral foundation in making moral judgment varies depending on the cultural

sphere; the emphasis is placed on individualizing foundation in the western cultures whereas relatively even use of individualizing and binding foundations are found in non-western countries. It also may vary depending on one's political identity within the same cultural sphere(Graham et al., 2009; Graham et al., 2011).

Drawing upon the fact that the ideas, concepts, and content of GCED initially formed by trans-national organizations are to be perceived in variations after going through adaptation by nation-states agent, it implies that how students perceive and evaluate GCED topics may differ not only depending on the cultural context—according to which the nation-state customize to apply in their national curriculums(differences *across* nations), but also depending on individual's political orientations(differences *within* a nation).

Current issues of accepting Yemen refugees or the legalization of same-sex marriage can be examples of such cases. Adding to that, Korea's historical context renders GCED topics of human rights and peace often entangled with North Korea issues, making GCED practice even more complicated. As we entered an era of globalization, we are subjected to face problems which a single nation cannot solve and the problems become interconnected, simultaneously multiplying, compounding, and diverging. There arises disparity among groups as people take different approaches to the global problems, possibly based on their different moral grounds.

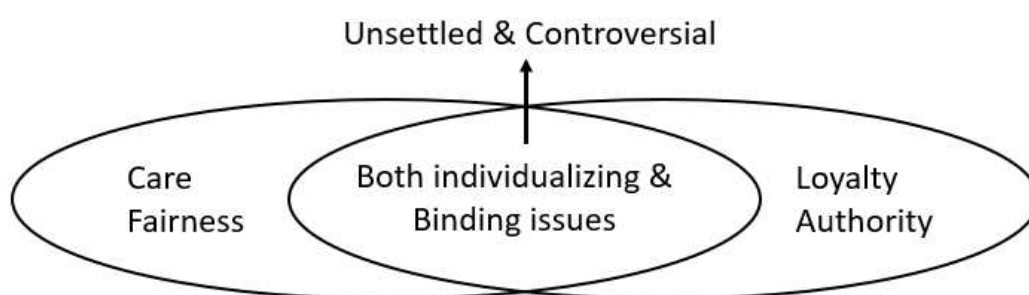
As an example, Haidt and his fellow researchers have empirically demonstrated that world-widely appear differences in moral foundations depending on political ideology; political liberals take more of care and fairness and political conservatives attach relatively even importance to care, fairness, loyalty and authority(Graham et al., 2009; Graham et al., 2011) For those who are politically progressive, problems related

to personal protection, such as "protection of the weak," "social equality," feel morally important, which can be explained by the influence of the liberal philosophy that prioritizes equality, personal well-being, and human rights (Haidt, 2012; Skitka, Mullen, Griffin, Hutchinson & Cham Berlin, 2002).

Therefore, the global issues such as 'refugees being threatened their lives and dignity due to civil war, international conflicts, emergency relief activities for children in poverty, violent exercise of governmental power, abuse of human rights, and peace education' are likely to appeal to care and fairness moral foundations; thus the issues can be perceived and evaluated by liberals as a matter of morally right or wrong. However, politically conservatives are more critical than liberals about the issues in that even though value of personal protection and fairness is regarded as important, this has to be pursued without harming the solidarity, order and tradition of the group they belong to because maintaining order through social hierarchy and recognition of authority are also crucial in controlling social system and maintaining a group for prosperity (Jost et al., 2003).

Consequently, it can be assumed that conservatives with high moral identities will be more likely to show favorable attitude toward a global issue of a matter of care and fairness when they are presented with linkages to loyalty and authority: for instance, linking the topics such as *respect for diversity* and *helping the weak* with *the act of loyal citizens' duty for their community or nation state*. This is verified by the research in an academic field of public advertisement suggesting that tailoring moral messages according to the audience's political ideology is effective in a public advertisement for promoting environmental protection. When liberals are presented with the advertisement morally messaged with fairness and care foundation and conservative

with loyalty and authority foundation, each group show more favorable reactions to the advertisement compared to the vice versa(Kidwell et al., 2013; Wolsko et al., 2016). A prior study based on similar assumption revealed different use of moral foundation between liberals and conservative on the issue of *Yong-san* redevelopment as well-known as a social incident where political liberals and conservatives presented fierce opposition: liberals attributed the incident to “police’s excessive suppression(48%)” and conservatives to “illegal violent protests(45%)”(Jeong, 2011), which suggested that liberals and conservatives were based on individualizing domain(inequality, protection, and justice) and binding domain(illegal, damage, barbarism, order and control) respectively. However, unlike Western culture, Koreans have a strong interdependent self-interpretation culture, so they have the well-being of the community is .A prior study of placing importance on (I. Choi & Choi, 2002) and feeling compassion for other people's difficulties due to the influence of traditional chastity culture (S. Choi & Yu, 1995, p.122) suggests that all care areas can be valued regardless of political orientation (progressive/conservative). Borrowing words from Haidt’s MFT, unsettled and controversial issues are the ones related both of individualizing and binding moral interests at the same time.



[Figure 4] Which issues are unsettled and controversial?

1) accepting Yemen refugees in Jeju-do

According to the the suggested topics for GCED(APCEIU, 2017,p.43), the issue of acceptiong Yemen refugees in Jeju-do , falls well into the topic of GCED in South Korea. This issue is involved with multiple topics such as human right, asylum seeker, refugges, peace, and diversity(multicultural) issue. In 2018, approximately five hundreds refugees from Yemen arrived in Jeju Island to escape from the catastrophe of their homeland. Contested arguments have heated the agora. Since this issue touch upon the binding foundation as well as individual ones, the citizens of South Korea were separated by two groups. With the lens of MFT, the heated debate is inevitable.

“Let’s kick out fake refugees!” people shouted during a rally on June 30 on the island, part of a wave of anti-immigrant fervor sweeping the country, with similar protests on Jeju and elsewhere, including in Seoul, throughout the summer.”⁷



[Figure 5],[Figure 6] Anti-immigrant Protesters in Jeju(from the same source)

*Whether to accept refugees or not is considered controversial because it is both involved with individualizing domain(care and fairness)and binding domian(Ingroupness)

⁷ Quoted from the news article, “Migrants Expected Warm Welcome on Korean Resort Island. They Were Wrong” by Choe Sang-Hun, Sept, 12, 2018. the New York Times, <https://www.nytimes.com/2018/09/12/world/asia/south-korea-jeju-yemen-refugees.html>



[Figure 7] Protesters Who Speak Up for Yemeni Sylum Seekers

*Whether to accept refugees or not is the matter of discrimination and unfairness to supporters. Picture retrieved from http://edu.chosun.com/site/data/html_dir/2018/06/26/2018062600897.html

The quoted argument from an anti-immigrant protester above and the picture clearly present that what's right for them is to do the right thing for their nation state and their decent citizens. The moral foundation of care/harm mechanism works for the group which they belong to. It is assumed that the protesters use care/harm moral domain and consider the refugees as a possible threat to them.

“I think I can have more options outside Jeju,” he(one of the Yemeni Refugges) said. “But they hold us here like animals. As humans, we have rights for movement. What’s the difference between us Yemenis and refugees from other countries?”⁸

On the other hand, people who are more actively use his or her fairness/cheating domain might become supportive to the Yemeni refugees because their morality intuitively leads them to think that “it’s not fair to discriminate the same human being with ethnicity or religious belief.

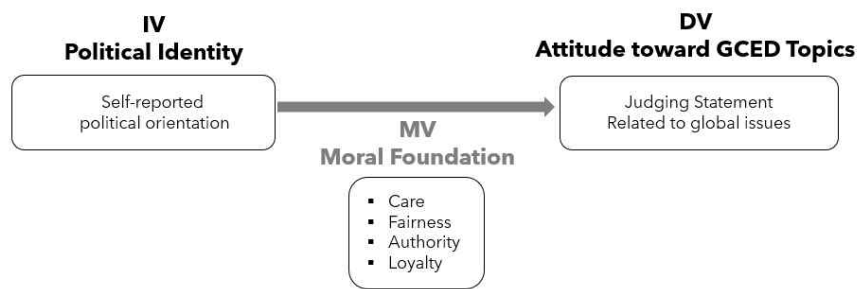
⁸ From same source

CHAPTER III. METHOD

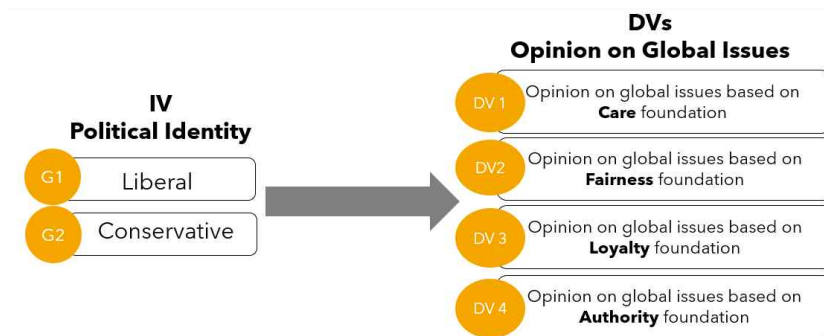
This chapter describes a specific method with which the researcher was designed to discover how adolescents perceive CGIs differently according to their political orientations. The chapter provides conceptual framework, research hypothesis, data collection, questionnaire, and data analysis.

3.1. Conceptual Framework

A conceptual framework illustrates what is expected to be found in a research work. It defines the relevant variables and maps out how they might relate to each other.



[Figure 8] Conceptual Framework for Main Interest of The Study



[Figure9] Designs of Independent and Dependent Variables

3.2. Research Procedure

The procedure of the study is as follow. First, Haidts' MFQ was edited and modified by the researcher to reflect GCED topics and issues in South Korean context. Questionnaires went through revisions with two phases; first modification after validity test by professionals and second modification after a pilot study. Haidt's MFQ measures the extent to which individuals agree or disagree with a moral judgement via 6- point likert scales(0=strongly disagree with the statements, 5=strongly agree with the statement) . The moral judgements are categorized into four sub-groups: 1) moral judgements based on care foundation, 2)moral judgements based on fairness foundation, 3)moral judgements based on loyalty foundation, 4)moral judgements based on authority foundations. Questions were rephrased to lessen the cognitive burden of the respondents and concrete examples are provided to help the respondent to answer to the questions intuitively. After collecting data online, respondents' population characteristics were identified with descriptive analysis and other students variables were presented such as where they receive information on global issues and whether they become materialistic or post-materialistic in domestic/global context. In addition, descriptive analysis on the moral judgement questionnaires was conducted to discover what are the most and the least controversial global issues among Korean adolescents with GCED context. To verify if the adolescents' differences in attitude toward global issues are explained by their political ideology, independent sample t-tests were used for each of the four moral foundations. Additionally, multiple regression analysis were conducted to evaluate the model fit and to find out the best model that can represent the data. Finally, hierachical regression analysis was used to verfity if the effect of

adolescents' political orientation still remains after controlling other external factors such as gender, SES, attitude to North Korea. All statistical analysis were conducted with SPSS statistic package 25.

3.3. Survey Respondents and Data Collection

The data was collected by online Google survey. Due to the covid-19 situation, collecting data on a campus or in a highschool became unlikely. Therefore, the questionnaires had to be made in Google Forms survey format. The Google Forms survey link was initially provided to the third graders of highschool and college students(age ranging from 18 to 25 years old, currently registered in a either highschool or university) by the researcher and spread through Kakao group-chat-room and postings on online bulletin boards of universities by snowball sampling(2020.10.24.-2020.10.26., 3days). The respondents, who agreed on participating on the study, took about 15 minutes to answer to 46 questions(8: demographic characteristics, 38: questionnaires) and a voucher worth 3,000 won was provided to the respondents as an incentive. Prior to that, IRB committee's approval was received for conducting researches. Main resource for the questionnaires in the survey was Haidt's MFQ30, but the items of agreement part were modified and adjusted to Korean contexts and GCED topics. Facial validity and operational reliability testing was conducted to ensure validity and reliability of the survey. For hypothesis testing, 21 agreement items are aggregated and used. 200 responses were collected and 133 responses remained after data screening process(average age :19.96 years,72.9% female).

3.4. Measure(Questionnaires)

3.4.1. Independent variable

1)Student Background

: Basic demographic questions are presented ahead : survey respondents' gender, age, school level(either in a highschool or in a uiversity), primary resource of information on various global issues, subjective socio-economic status scale adopted from MacArthur, and residential area are asked. Adopted from Inglehart Postmeaterialism scale from Wolrd Value Survey, respondents' post-materialism toward global society and within South Korea are measured repectively.

Building on prior literature(Inglehart,2000; World Value Survey⁹), respondents's value system was measured. Materialists refer to those who consider achieving wealth and owning properties as their ultimate goal of life(Chang and Arkin, 2002). Post-materialism usually emerges along with the rise of economic middle class as a result of overall economic growth. This is supported by Inglehart(1990,1997) arguing that improvement in the standard of living have contributed to decreased anxiety over basic survival needs and thus people who have never suffered from extreme poverty and scarcity are more likely to turn to post-materialistic values such as protecting human rights and environments. As South Korea has established relatively strong economy with GDP per capita of \$ 30.644¹⁰ and post-materialistic beliefs are related to philosophical underpinnings of GCED and globalization, whether the population views

⁹ Building on Inglehart-Welzel's cultural map theory, the World Value Survey(WVS) is a global research project which explores and keeps track of how people's beliefs change over time and what corresponding social and political impacts they have.

¹⁰ Nominal,2020 estimates retrieved from World Economic Outlook Database of International Monetary Fund

the world with either materialistic perspective or post-materialistic one is with the researcher's concern. Therefore, respondents' value system was measured and they were later re-grouped dichotomously with intension to better understand the population.

2)Political orientation

In order to measure the political identity as an independent variable, respondents' political orientations were measured in two ways. First, Jost(2006)'s a single item political ideology scale was used. Their political self-identification was directly asked("how liberal or conservative are you?") and reported on a 7-point scale anchored by "strongly liberal"(1) and "strongly conservative"(7), with "moderate" at the midpoint(4). Secondly, four items were included to the survey questionnaires in order to measure political identity of the participants indirectly: Because the principle aim was to group the respondents according to their relative political orientation—either liberal or conservative, four follow-up questions are deployed, which works as a tie-breaker to assess partisan leaning of the respondents who marked "moderate"(4). The questions included regarding essential issues of South Korean society, often arguments of long political, social, and economic debates, such for instance views on North Korea, protecting individual citizens' rights and economic growth/wealth redistribution. The respondents were asked to choose for their answers from the two options for the following three question items.

- *Q1*: Which of the followings would you prioritize regarding national economic affairs? (1: Wealth distribution and welfare, 2: Economic growth)
- *Q2*: Which of the followings would you prioritize regarding national/social security matters: for instance, social distancing policies in COVID-19 pandemic and

protecting users' online anonymity? (1:Protecting individuals' rights, 2: Maintenance of national/social order)

- Q3: Which of the followings approaches would you prefer toward North Korea?(1: Diplomatic dialogue, 2: economic/military sanctions)

The respondents were asked to choose for their answers from the two options for the three question items. Total 133 samples are categorized into three groups by self-reported political orientation(1=liberal/n=61, 2=conservative/n=23, 3=Moderate/n=49). The responses marking "3=Moderate" is adjusted and re-categorized into either liberal or conservative group according to their indirect answers for their political identity. Adjusted political identity was used(liberal93, conservative 40) for statistical analysis. Independent sample t-test had been run four times in order to see the differences between the aggregated mean values of the four measurements.

3.4.2. Dependent variable

1) Moral Judgment on Global Issues

To measure students' attitude toward global issues, 12 Agreement items from harm, fairness, ingroup, authority moral domains, excluding purity, of Haidt's MFQ were used. Some of the Haidt's items, which were developed to measure the extent to which the respondents agree or disagree with the given statement with 6 scales, were used without modification and some went through re-phrasing or re-stating, providing familiar examples to Korean students to better reflect GCED and Korean context. The comparison of original MFQ and the changed items were presented below in <table 6>. The adjusted phrases to supplement GCED and South Korean context were highlighted in shadow.

<Table 5> Comparison of Original MFQs and Modified ones

Moral Domain	MFQ	modified ones
Harm	<i>COMPASSION</i> - Compassion for those who are suffering is the most crucial virtue.	3. For the safety and happiness of children all around the world, children's right global issues (abusing children) must be addressed.
	<i>KILL</i> - It can never be right to kill a human being.	4. We should help out-of-school children at risk in conflict areas. 21. Humanitarian aid (not used for military expenditures) for the vulnerable in North Koreans should also be provided even in a military confrontation with the North Korean regime.
	<i>ANIMAL</i> - One of the worst things a person could do is hurt a defenseless animal.	1. Protecting endangered animals being unable to defend themselves is important for global sustainable development.
Fairness	<i>FAIRLY</i> - When the government makes laws, the number one principle should be ensuring that everyone is treated fairly.	2. The first principle for enacting laws for international organization should be to ensure fair treatment for everyone.
	<i>JUSTICE</i> - Justice is the most important requirement for a society.	5. One of the most important virtues as a global citizen is to pursue a "just and fair world". 6. We should teach the students living in this multi-cultural world that it is unfair to be discriminated against because of gender, race, or culture.
	<i>RICH</i> - I think it's morally wrong that rich children inherit a lot of money while poor children inherit nothing.	7. One of the most important goals of global citizenship education is for students to learn to respect difference and diversity. 12. It is not morally right for children from poor countries to inherit nothing and children from rich countries to inherit a lot of wealth.
Ingroup	<i>HISTORY</i> - I am proud of my country's history.	9. Even when one of my family member has done something bad, I should not betray him or her
	<i>FAMILY</i> - People should be loyal to their family members, even when they have done something wrong.	13. It is more important to act as a team member of a group (being a team player) than to express myself.
	<i>TEAM</i> - It is more important to be a team player than to express oneself.	19. It is more important for Korea to strengthen its national power than to help developing countries with providing Official Development Assistance(ODA) 8. The issue of accepting refugees of Islamic nationality is also a matter of accepting the possibility of destroying order and security in Korea.

Moral Domain	MFQ	modified ones
Authority	<p>KIDRESPECT - Respect for authority is something all children need to learn.</p> <p>SEXROLES - Men and women each have different roles to play in society.</p> <p>SOLDIER - If I were a soldier and disagreed with my commanding officer's orders, I would obey anyway because that is my duty.</p>	<p>18. Soldiers must obey the orders from their superiors when completing a mission and they should not be morally accused for the consequences</p> <p>10. Men and women all over the world have different roles in society. (Respond based on your opinion rather than based on factual information)</p> <p>14. If I were a soldier, I would obey my superior even if I disagree with his or her orders, because it is my duty</p> <p>15. Children must learn how to respect the unique traditions and authority of a community which are still matter in this globalized world</p> <p>16. Infringement of a teacher's authority in class is an important issue.</p> <p>17. In order to address certain global issues, public order and security can sometimes be threatened.</p> <p>20. In Islamic countries, it is the right thing to pursue gender equality taking into account their culture and traditions.</p>

3.5. Analysis

3.4.1. Validity and reliability of the scales

1) Validity

The validity of the questionnaires were tested in two levels. First, whether the adjusted items were belong to the each assigned sub-category was asked to five Ph.D. and MA students of Global Education Cooperation programme at Seoul National University. With the advice from the professionals, the way of statements and choice of vocabularies went through a modification. Secondly, a preliminary study was conducted to investigate feasibility of the test and assess problems with time and resources. A pilot study was conducted with thirty-five high school students and university students through online. Feedbacks on questionnaire items were collected and second-time revisions were done. Since the questionnaires were to be presented to students, the level of cognitive burden to read and comprehend what the questionnaires mean needs to be unloaded. Examples specifically explaining hypothetical situations were added to help

research participants to intuitively understand the question and a few question were re-stated and eliminated.

2) Reliability

Prior to aggregate the data, the reliability of the questionnaire was tested. Cronbach's coefficient alpha test was run with IBM SPSS statistics to ensure the reliability of the modified questionnaires. Cronbach's alphas for the measures of each foundation were .506(Harm), .666(Fairness), .643(loyalty), and .587(authority). A generally acceptable range for Cronbach's coefficient alpha in Sociology is from .6 to .7. Relatively low reliability is reported in Harm and Authority Foundations. However, upon the fact that the questionnaires and measurement scales were borrowed from a MFQ, which has been verified multiple times by a variety of scholars, it was decided not to eliminate question items to enhance Cronbach's alpha because the items reflecting Korean contextual issues—such as the statements related to North Korea, were in the researcher's concern and thus need to be analyzed.

3.4.2. Main analysis

In order to verify that the differences in making moral judgement on global issues are based on their political identity, the Independent Samples t-test was used to demonstrate whether two means are different from each other when the two samples that the means are based on were collected from different individuals who have not been matched. Because the population standard deviation is not known, it was decided to run an independent samples t-test. An independent-sample-t-test was conducted to compare attitudes towards global issues. The results of T-test provide meaningful variables to control for regression analysis. External factors such as gender, SES, and attitude to NK are found to be significant in t-testing, explaining the mean differences in moral judgements. To verify the effect of gender, SES, attitude to NK, and political orientation

on students' opinion on global issues, multiple linear regression analysis was conducted four times each for the four sub- moral foundations, selecting stepwise method.

CHAPTER IV. FINDINGS

4.1. Descriptive Statistics

4.1.1. Demographic Characteristics

Initially 200 high school and university students participated in the survey. Item No.5 and No.11 stated “Whether or not someone was good at math”, and “It is not right to kill someone with no reason.” These items were intentionally added by the researcher to check whether respondents understand the scale, and respond meaningfully with paying adequate attention. 67 samples are excluded for not rating *<0=hardly relevant>* and *<5=strongly agree>* for item No.5 and No.11 respectively. After data screening, total 133 samples were used for analysis.

<Table 6> displays demographic characteristics and descriptive statistics of the 133 samples. The sample was 27.1% male and 72.9% female with a mean age of 19.96 years and a standard deviation of 1.75 years. For school type, the percentage of students attending high school was 24% and university students accounted for 76 % of the total. For academic departments, social science major was ranked first place with 21.8% followed by natural science with 11.3%. In case of residential area, more than half of the respondents are from metropolitan cities with 55.6% whereas the respondents from rural areas was 8.3%. It turned out that it is from new-media such as Youtube and social media where a majority of respondents receive information and news related to global issues accounting for 54.1%. However, respondents did not seem to talk about global issues with meaningful others such as parents, friends and teachers.

<Table 6> Demographic Characteristics

Category			Frequency (total=133)	Percentage (%)
Gender		Male	36	27.1
		Female	97	72.9
Age		18-year-old	35	26.3
		19-year-old	27	20.3
		20-year-old	19	14.3
		21-year-old	35	26.3
		22-year-old	1	0.8
		23-year-old	8	6.0
		24-year-old	8	6.0
School type & Major	High school	General	20	15
		Vocational	12	9
	University	Liberal arts	9	6.8
		Social science	29	21.8
		Natural science	15	11.3
		Engineering	14	10.5
		Business	11	8.3
		Medical	1	0.8
		Arts & Music	4	3
		Education	12	9
		Others	6	4.5
Residential area	Metropolitan city (Seoul and other magapolis)		74	55.6
	Small and medium-sized city		48	36.1
	Rural areas		11	8.3
Source of Global Issue	Traditional mess-media		47	35.3
	New-media (e.g., Youtube, social medias)		79	59.4
	Parents		3	2.3
	Friends		1	0.8
	School(teachers)		3	2.3

4.1.2. Students Variables

Before running analysis for hypothesis testing, it is desirable to investigate a general tendency and characteristics of the sample population by examining descriptive statistics of students variables.

1) Post-materialistic value

Students encountered the question asking their materialistic/post-materialistic value after checking their basic demographic informations. They were presented with the questions “What should be the aims for the next ten years? Would you please say which one of these you, yourself, consider the most important?” and required to each of the cases with different settings: firstly aims of their country, South Korea and aims of Global society(*Jiguchoen-segye*). Samples with rating 1) economic growth, 2) military defense force, and 3) job creation were re-coded as materialistic whereas those regarding 4) sustainable development, 5) fair opportunity to participate, 6) legal/institutional regulation, 7) human rights, and 8) welfare and minority are counted as post-materialists.

<Table 8> presents descriptive results of respondent’s value system. What is interesting is a stark contrast of the students’ response to the each case. Students showed more post-materialistic point of view toward the world(n=115, 86.5%) than they did toward South Korea(n=55, 41.4%). In other words, they tend to become more materialistic about domestic problems, resulting in materialistic value coming in a first place(n=78, 56.8%). The most chosen option for desirable aim for domestic(South Korean) affairs was “Job creation” with 39.1% and the one for global society was “environmental protection(sustainable development) with 60.9%. This can be interpreted as that the answers reflects current South Korean social and economic situations which young people are facing. As COVID-19 situation worsened economic market for new recruits, about 4 out of 10 recent college graduates in South Korea are reported unemployed(Statistics Korea, 2020): The number of unemployed youth aged from 15 to 29 showed a 120,000 increase(t totaled 1.66 milion as of May) from a year ago. It is likely that the respondents felt unsecure about their economic status, hence becoming materialistic to domestic affairs.

In summary, respondents presented relatively more materialistic value system on

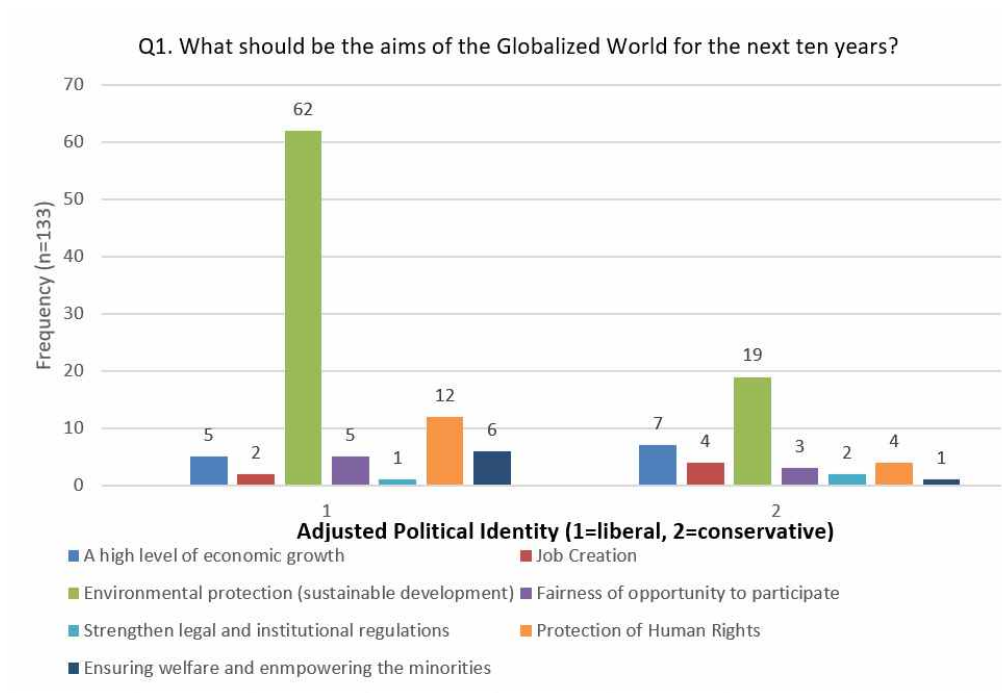
domestic affairs(SD=2.2) whereas strong post-materialistic views are imposed on global affairs(SD=1.680).

<Table 7> Descriptive Statistics of Respondents' Value System

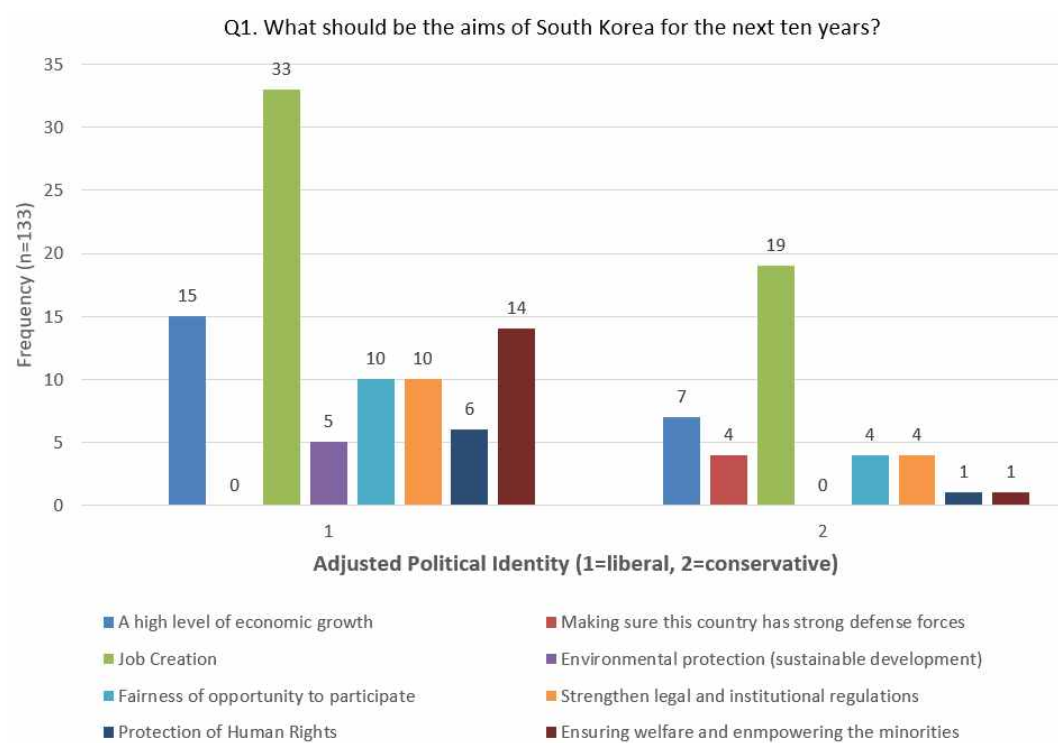
Category	Frequency (total=133)		Percentage (%)	
	<i>South Korea</i>	<i>Global</i>	<i>South Korea</i>	<i>Global</i>
<i>Materialistic</i>	78	18	58.6	13.5
A high level of economic growth	22	12	16.5	9
Making sure this country has strong defense force	4		3	
Job Creation	52	6	39.1	4.5
<i>Post-materialistic</i>	55	115	41.4	86.5
Environmental protection (sustainable development)	5	81	3.8	60.9
Fairness of opportunity to participate	14	8	10.5	6
Strengthen legal and institutional regulations	14	3	10.5	2.3
Protection of Human Rights	7	16	5.3	12
Ensuring welfare and enmpowering the minorities	15	7	11.3	5.3

<table 8> and <table 9> display respondents' value system by their political ideology(coded 1 = liberals, 2=conservative). As it is visually demonstrated by the bars, political orienation did not seem to explain the divergence of belief system. Both politically different groups reported post-materialistic opiton(environmental protection) with the highest frequency as the most important goal for global society(liberals=62, conservatives=19). In case of South Korea, post-materialistic value such as “protection of human right” and “ensuring welfare and empowering the minorities” was counted as important by politically liberals whereas conservatives mainly focused on materialistic values.

[Figure 10-1] Value System toward *the world* by Political Identity



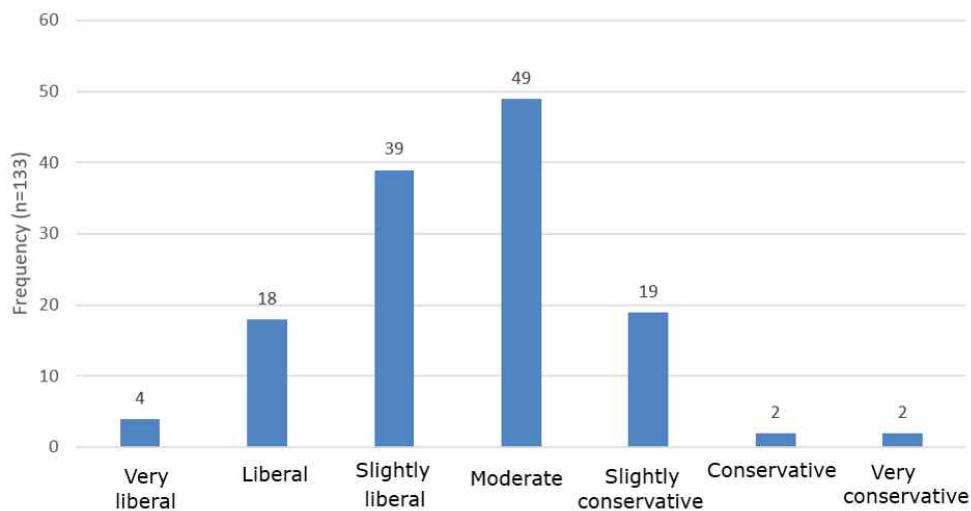
[Figure 10-2] Value System toward *South Korea* by Political Identity



2) Political orientation

Participants were invited to place their political identity with 7 scale. Total 133 samples are categorized into three groups based on self-reported political orientation(1=liberal/n=61, 2=conservative/n=23, 3=Moderate/n=49). Specific frequencies are reported as below.

[Figure 11] Self-Reported Political Identity



The responses rating “3=Moderate” were adjusted and re-categorized into either liberal or conservative group according to their responses to the “tie-breaker” questions. As a result, samples were adjusted(1=liberal/n=93, 2=conservative/n=40) and used as independent variable for t-test analysis. As the majority of the sample population showed liberal orientations, representative options were also mostly chosen by the respondents: 67.7% preferred “wealth distribution and welfare(n=90)” to economic growth(n=43,32.3%). However, in case of attitude toward North Korea, there was no dramatic difference between “diplomatic dialogue(n=77, 57.9%) and ”Economic/military sanction(n=56, 42%)”, which mirrors that distinctive historical context plays in the matter, thus political ideology in South Korea cannot be defined and understood with western notion of it. For social order, the weight was reversed to be placed on the conservative with “maintenance of national/social order” rated by

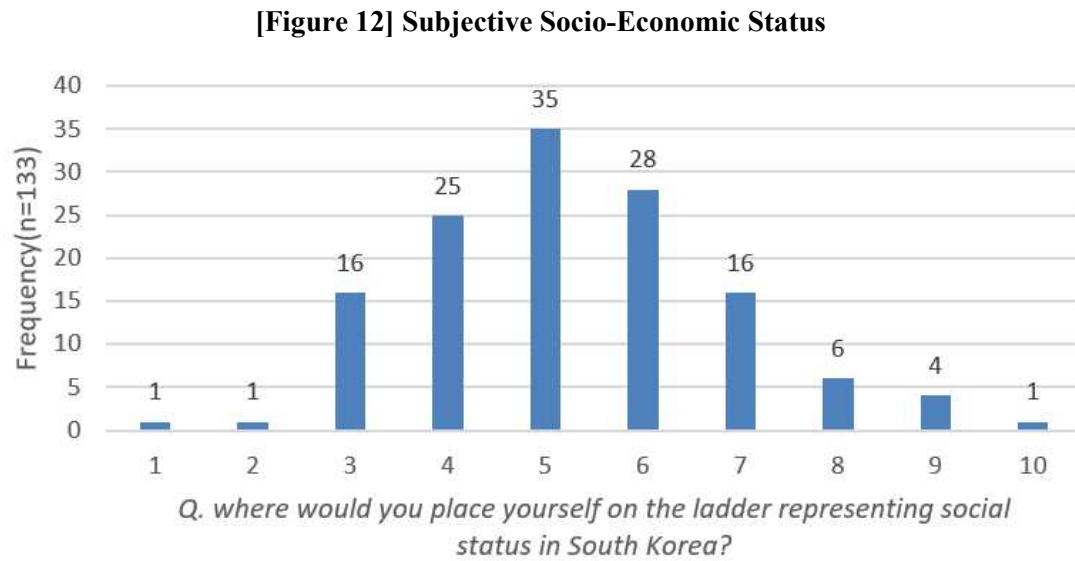
58.6%(n=78) and “protecting individual’s rights” by 41.4%(n=55). It can be explained as a reflection of current situation: due to the COVID-19 pandemic, social distancing and self-quarantine appealed strong to public at the expense of exercising individual’s freedom.

<Table 8> Descriptive Statistics of Political Identity

Political Identity	Frequency (total=133)	Percentage(%)
<i>Self-reported</i>		
Liberal	61	45.8
Conservative	23	17.3
Moderate	49	36.8
<i>Adjusted</i>		
Liberal	93	69.9
Conservative	40	30.1
<i>Indirectly asked</i>		
<i>Economics</i>		
Wealth distribution and welfare	90	67.7
Economic growth	43	32.3
<i>Social order</i>		
Protecting individuals’ rights	55	41.4
Maintenance of national/social order	78	58.6
<i>North Korea</i>		
Diplomatic dialogue	77	57.9
Economic/military sanctions	56	42.1

3) Subjective social status

[Figure 12] illustrates the distribution of subjective social status of sample population. Students self-replacement of social and economic status were clustered on the middle with mean value of 5.26 and standard deviation of 1.6.



4.1.3. Moral Agreement on Global Issues

The items showing deviated mean value within each moral foundation were examined to figure out which items were controversial among sample population. Mean values and standard deviations of the total nine-teen items (care=4, fairness=5, loyalty=3, authority=7) were reported and the items having presenting relative inconsistency either in mean value or SD or the designated moral foundation group were highlighted in shade and bold in <Table 9>.

<Table 9> Descriptive Statistics of Moral Agreement on Global Issues

Moral Agreement on global issues	Item Statistics	
	Mean (n=133)	SD
<u>Care(4)</u>		
1. Protecting endangered animals being unable to defend themselves is important for global sustainable development.	4.09	1.048
3. For the safety and happiness of children all around the world, children's right global issues (abusing children) must be addressed.	4.53	1.152
4. We should help out-of-school children at risk in conflict areas.	4.54	0.821
21. Humanitarian aid (not used for military expenditures) for the vulnerable in North Koreans should also be provided even in a military confrontation with the North Korean regime.	2.42	1.499
<u>Fairness(5)</u>		
2. The first principle for enacting laws for international organization should be to ensure fair treatment for everyone.	4.14	1.095
5. One of the most important virtues as a global citizen is to pursue a "just and fair world".	4.35	0.946
6. We should teach the students living in this multi-cultural world that it is unfair to be discriminated against because of gender, race, or culture.	4.71	0.681
7. One of the most important goals of global citizenship education is for students to learn to respect difference and diversity.	4.56	0.711
12. It is not morally right for children from poor countries to inherit nothing and children from rich countries to inherit a lot of wealth.	2.67	1.589

Item Statistics		
Moral Agreement on global issues	Mean (n=133)	SD
<i><u>Loyalty(3)</u></i>		
9. Even when one of my family member has done something bad, I should not betray him or her	2.11	1.514
13. It is more important to act as a team member of a group (being a team player) than to express myself.	3.15	1.443
8. The issue of accepting refugees of Islamic nationality is also a matter of accepting the possibility of destroying order and security in Korea.	3.30	1.255
19. It is more important for Korea to strengthen its national power than to help developing countries with providing Official Development Assistance(ODA)	3.00	1.135
<i><u>Authority(7)</u></i>		
18. Soldiers must obey the orders from their superiors when completing a mission and they should not be morally accused for the consequences	2.74	1.502
10. Men and women all over the world have different roles in society. (Respond based on your opinion rather than based on factual information)	1.91	1.559
14. If I were a soldier, I would obey my superior even if I disagree with his or her orders, because it is my duty	2.99	1.311
15. Children must learn how to respect the unique traditions and authority of a community which are still matter in this globalized world	3.53	1.197
16. Infringement of a teacher's authority in class is an important issue.	4.07	1.116
17. In order to address certain global issues, public order and security can sometimes be threatened.	3.27	1.286
20. In Islamic countries, it is the right thing to pursue gender equality taking into account their culture and traditions.	2.38	1.618

Significant points suggested from the descriptive results are as follow:

first, students are more likely to agree easily with the statement of global affair if they are based on care or fairness foundations. The mean values of items belonging to care(mean=4.39) and fairness foundations(mean=4.44) were reported higher than those of loyalty(mean=2.67) or authority foundations(mean=3.27)¹¹.

¹¹ mean values were calculated excluding the deviated items highlighted in <table 14>

Second, general tendency of consistency was lost if South Korea contextual factors were involved in the moral statements on global issues: for instance, in a case of care foundation, students relatively highly agreed with the statements expecting for the statement about providing humanitarian aid in North Korea(mean=2.42, SD=1.499). In addition, a relatively strong and agreed opinion was found in a case of respect for teacher's authority in item No.17(mean=4.07, SD=1.116) which reflected Asian traditional and confucian ideas.

<Table 10> Moral Statements Sorted by High Standard Deviation

moral foundation	Questionnaire	mean	SD
authority	20. In Islamic countries, it is the right thing to pursue gender equality taking into account their culture and traditions.	2.38	1.618
fairness	12. It is not morally right for children from poor countries to inherit nothing and children from rich countries to inherit a lot of wealth.	2.67	1.589
authority	10. Men and women all over the world have different roles in society. (Respond based on your opinion rather than based on factual information)	1.91	1.559
loyalty	9. Even when one of my family member has done something bad, I should not betray him or her	2.11	1.514
authority	18. Soldiers must obey the orders from their superiors when completing a mission and they should not be morally accused for the consequences	2.74	1.502
fairness	6. We should teach the students living in this multi-cultural world that it is unfair to be discriminated against because of gender, race, or culture.	4.71	0.681
fairness	7. One of the most important goals of global citizenship education is for students to learn to respect difference and diversity.	4.56	0.711
care	4. We should help out-of-school children at risk in conflict areas.	4.54	0.821
fairness	5. One of the most important virtues as a global citizen is to pursue a "just and fair world".	4.35	0.946
care	1. Protecting endangered animals being unable to defend themselves is important for global sustainable development.	4.09	1.048

Among the top four controversial global issues, presented were the statement reflecting

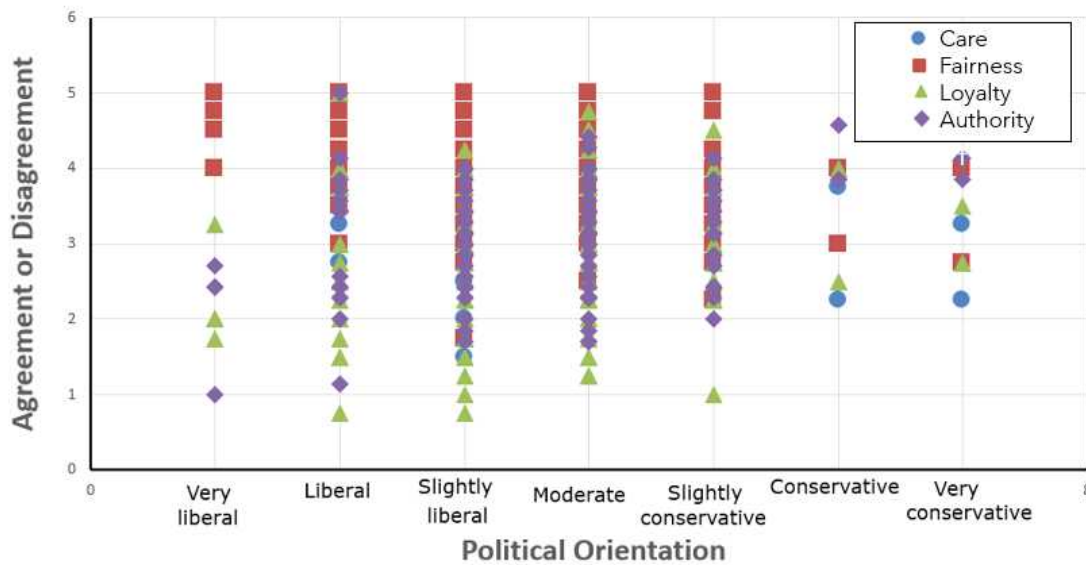
gender equality issues(Q20, Q10). Issues related to binding foundation(loyalty and authority) are more likely to trigger conflicts among students.

4.2. Use of moral foundation across political identity

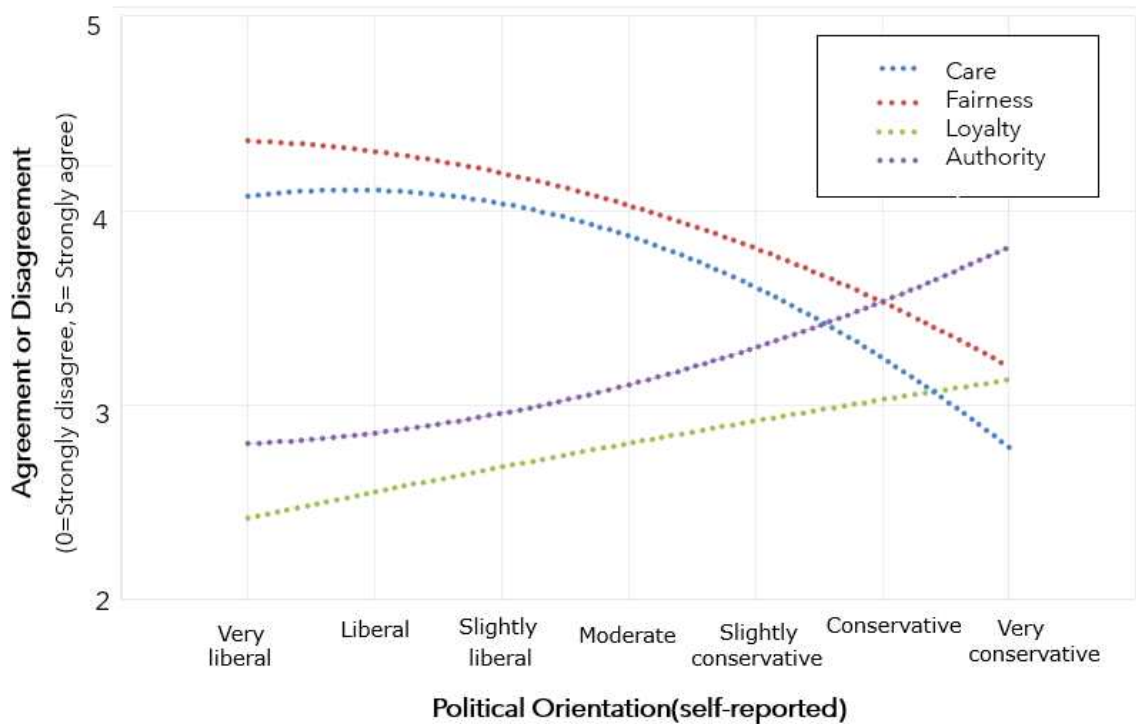
The rationales behind using items from moral judgment part for analysis is that the statements were more contextualized and concrete for students to grasp the idea and respond with triggering their particular moral intuitions which are suggested to play a crucial role in making moral judgments(Haidt, 2001). Not only that, due to the nature of judgements, they are more situation-specific and open to be modified with global contexts.

[Figure 13-1] shows a moral foundation score (the average of the items for each foundation, 0=strongly disagree with the statements, 5=strongly agree with the statement) as a perform of self-rated political ideology(n=133). Trendlines of each foundation were created by polynomial order 2 and added in [Figure 13-2].

[Figure 13] Use of Moral Foundation(moral judgment) across Political Identity



[Figure 13-2] Trend Line: Use of Moral Foundation across Political Identity



As demonstrated in [Figure 13-2], the negative slopes for harm and fairness (the individualizing foundations) indicates that conservative students were less likely to agree with these global issues than liberal students. Conversely, the positive slope for

loyalty and authority (the binding foundation) signifies that conservative students were more likely to agree with these issues than liberal students. This finding is in line with previous studies, supporting for Haidt's MFT and suggesting possibility of it's application to teaching global issues to South Korean adolescents.

4.3. Regression Analysis

Hierarchical multiple regression analysis belongs to multiple regression analysis and it is used when a researcher verifies how multiple independent variables effect on a dependent variable, after controlling expector variables. Hierarchical regression analysis was conducted to demonstrate if the effect of students' political orientation on their opinion on global issues remains after controlling other variables which might affect on the correlations. Upon the result of independent t-test, the significant ddemo graphicalvariables (gender, SES, attitude to North Korea) were used as controlling variables.

model 1.

$$Y = \beta_0 + \beta_1 (GENDER)$$

model 2.

$$Y = \beta_0 + \beta_1 (GENDER) + \beta_2 (SES)$$

model 3.

$$Y = \beta_0 + \beta_1 (GENDER) + \beta_2 (SES) + \beta_3 (Attitude\ to\ NK)$$

model4.

$$Y = \beta_0 + \beta_1 (GENDER) + \beta_2 (SES) + \beta_3 (Attitude\ to\ NK) + \beta_4 (POLITICALIDENTITY) \quad 12$$

¹²GENDER =male dummy(M=1,F=0),

Attitude to NK = liberal dummy(favorable to NK=1, unfavorable to NK=0),

SES = (1=lower, 10=higher)

POLITICAL IDENTITY=conservative (strongly liberal=1, strongly conservative=7)

1) Care foundation

<Table 11-1> Hierarchical Regression Models for Determinants of Students' Evaluation on Global Issues (Care)

variables	model 1		model 2		model 3		model 4	
	<i>Coe f.</i>	Std. Err	<i>Coe f.</i>	Std. Err	<i>Coe f.</i>	Std. Err	<i>Coe f.</i>	Std. Err
Constant	3.979	0.069	4.192	0.202	4.064***	0.205	4.630***	0.285
Gender	-0.313*	0.132	-0.277*	0.136	-0.186	0.138	-0.117 (-.076)	0.137
SES			-0.042	0.038	-0.056	0.037	-0.061 (-.142)	0.037
Attitude to NK					0.303*	0.121	0.236 (.170)	0.121
Political orientation							-0.146* (-.238)	0.053
F(p)	5.598(.019)*		3.427(.035)*		4.462(.005)**		5.444(.000)***	
R^2	0.041		0.050		0.094		0.145	
adj. R^2	0.034		0.035		0.073		0.119	

N=133, *p<.05, **p<.01, ***p<.001, ()=Std. *Coe f.*

For the students' opinion on global issues based on care foundation, the regression model is verified to be appropriate($F=5.444$, $p\text{-value}=0.000$). This model has 11.9% of explanation ability of the total variance($\text{adj. } R^2=0.119$). When students make a moral judgment on global issues related to care foundation, it turns out that political orientation has a significant effect on their evaluation($B=-0.146^{**}$). If their political orientation increases 1 scale toward conservatives, the level of their agreement on moral judgment on care foundation decreases .154. Female students care more about the issues related to care/harm domain than their counterpart. However the effect size shrinks and statistical significance is lost after considering other factors. Interestingly, if the students take a humanitarian approach to North Korea, they are more likely to care about global issues on protecting the weak and vulnerables. How students situate themselves in socio-economic status(SES) does not have a effect on their opinion on care-related global issues. The effect of attitude to NK($B=0.303^*$) verified from the model 3 regression analysis is not significant in the model 4. Only political orientation is verified

to be significant in expecting one's attitude to global issues related with care foundation.(B=-0.146*).

2) Fairness foundation

<Table 11-2> Hierarchical Regression Models for Determinants of Students' Evaluation on Global Issues (Fairness)

variables	model 1		model 2		model 3		model 4	
	<i>Coe f.</i>	Std. Err	<i>Coe f.</i>	Std. Err	<i>Coe f.</i>	Std. Err	<i>Coe f.</i>	Std. Err
Constant	4.196***	0.067	4.249***	0.197	4.190***	0.203	4.719***	0.285
Gender	-0.453***	0.128	-0.444***	0.133	-0.402**	0.137	-0.338* (-0.220)	0.137
SES			-0.011	0.037	-0.017	0.037	-0.021 (-0.050)	0.036
Attitude to NK					0.139	0.120	0.076 (0.055)	0.120
Political orientation							-0.136** (-0.223)	0.052
F(p)	12.435(.001)		6.215(.003)		4.596(.004)		5.288(.001)	
R^2	0.087		0.087		0.097		0.142	
adj. R^2	0.080		0.073		0.076		0.115	

N=133, *p<.05, **p<.01, ***p<.001, ()=Std. *Coe f.*

For the students' opinion on global issues based on fairness foundation, the regression model is verified to be appropriate(F=5.288, p-value=.000). This model has 11.5% of explanation ability of the total variance(adj. R^2 =.115). When students make a moral judgment on global issues related to fairness foundation, both of political orientation and gender have significant effects on their judgement(B=-0.136,p<.01 ,B=-0.338, p<.05,respectively). Male students show less agreement on global issues based on fairness foundation, meaning that female students are more inclined to fairness issues. For political orientation, 1 scale more conservative shows 0.136 less agreement on moral judgment on fairness foundation, supporting the hypothesis.

3) Loyalty foundation

<Table 11-3> Hierarchical Regression Models for Determinants of Students' Evaluation on Global Issues (Loyalty)

variables	model 1		model 2		model 3		model 4	
	<i>Coe f.</i>	Std. Err	<i>Coe f.</i>	Std. Err	<i>Coe f.</i>	Std. Err	<i>Coe f.</i>	Std. Err
Constant	2.675***	0.087	2.695***	0.258	2.747***	0.267	2.377***	0.381
Gender	0.269	0.168	0.273	0.174	0.235	0.180	0.191 (0.098)	0.183
SES			-0.004	0.048	0.002	0.049	0.005 (0.009)	0.049
Attitude to NK					-0.124*	0.158	-0.080 (-0.046)	0.161
Political orientation							0.095 (0.124)	0.070
F(p)	2.565(.112)		1.276(.283)		1.052(.372)		1.255(.291)	
R^2	.019		.019		.024		.038	
adj. R^2	.012		.004		.001		.008	

N=133, *p<.05, **p<.01, ***p<.001, ()=Std. *Coe f.*

For the students' opinion on global issues based on loyalty foundation, none of the variables(gender, SES, attituden to NK, political orientation) were statistically significant. Comparing standardized co-efficients(β), the target population show a relatively higher correlation between gender, political orientation and endorsement of loyalty, dealing with global matters. Male (β =.098) or conservative(β =.124) respondents show relatively high concerns on loyalty issues than female or liberal respondents. For loyalty domain, the effect of political orientation has been gone after controlling for the external variables such as gender, SES and attitude to NK. It is relatively unpredictable to use adolescent's contrasting political ideology to expect their different opinions on the global issues related to loyalty domain.

4) Authority foundation

<Table 11-4> Hierarchical Regression Models for Determinants of Students' Evaluation on Global Issues (Authority)

variables	model 1		model 2		model 3		model 4	
	<i>Coe f.</i>	Std. Err	<i>Coe f.</i>	Std. Err	<i>Coe f.</i>	Std. Err	<i>Coe f.</i>	Std. Err
Constant	3.042***	0.071	2.876***	0.210	2.952***	0.216	2.381***	0.301
Gender	0.086	0.137	0.057	0.141	0.003	0.146	-0.066 (-0.042)	0.145
SES			0.033	0.039	0.041	0.039	0.046 (0.106)	0.039
Attitude to NK					-0.181	0.128	-0.113 (-0.080)	0.127
Political orientation							0.147** (0.237)	0.056
F(p)	.392(.532)		.550(.578)		1.038(.378)		2.569(.041)*	
R^2	0.003		0.008		0.024		0.074	
adj. R^2	-0.005		-0.007		0.001		0.045	

N=133, *p<.05, **p<.01, ***p<.001, ()=Std. *Coe f.*

For the students' opinion on global issues based on authority foundation, the regression model is verified to be appropriate ($F=2.569$, $p\text{-value}=.041$). This model has 4.5% of explanation ability of the total variance (adj. $R^2=.045$). When students make a moral judgment on global issues related to authority foundation, only political orientation has a significant effect on their judgement ($B=-.147$, $p<.01$), controlling for other variables. If a student is 1 scale more conservative, she or he is 0.147 more likely to agree with the statements on global issues related to authority foundation, which means that the finding also supports for the previous studies. This means that if adolescents are politically conservative they are more likely to care about the global issues which seems to be threats to the domestic peace and order.

CHAPTER V. DISCUSSIONS

The study aims to identify how adolescents' political identity affect their evaluation on global issues. Upon the findings of previous researches that liberals and conservatives rely on different sets of moral foundations(Haidt & Graham, 2007; Haidt & Graham, 2009), the study analyzes empirical data gathered via online survey to answer to the question, "how student perceive global issues differently according to their political orientations".

5.1. Discussions

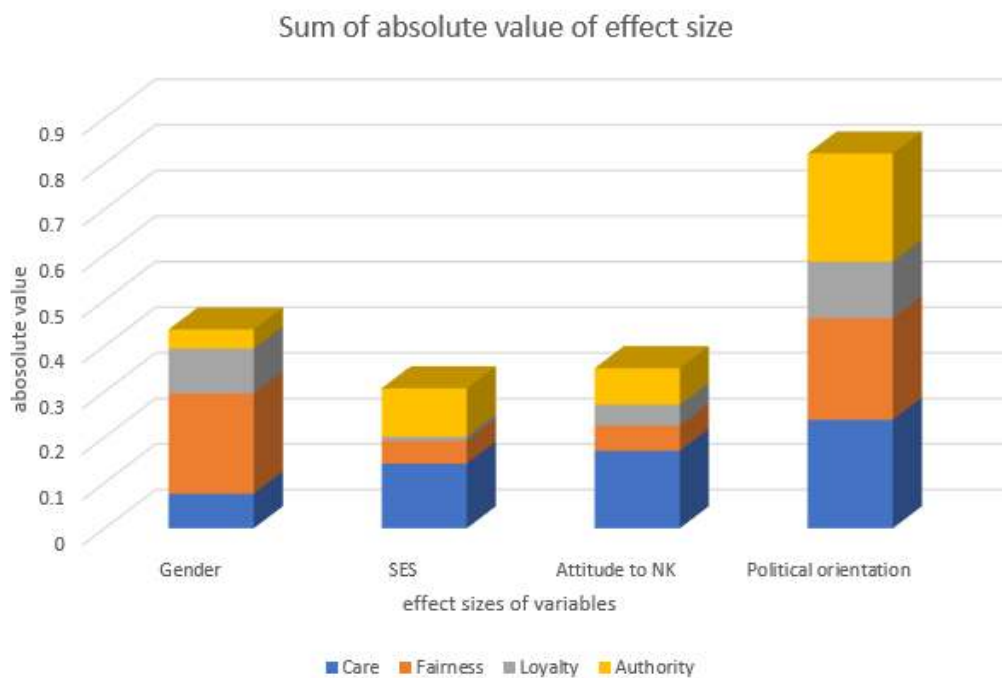
1) MFT also applies to evaluating CGIs but effect of political orientation is weaker in binding domains.

In summary, the results verify that South Korean adolescents make moral judgments on global issues differently depending on their political ideology. The results support Haidt's MFT, suggesting that liberals are more likely to care about issues concerning care and fairness whereas conservatives are also keen to be loyal to their group and sustain order of the country. MFT also applies to the context of evaluating global issues, which can be the part of GCED. However, it is hard to use a political ideology variable as a sole determinant. The differences in the students' opinion on CGI of loyalty domain was not statistically significant. The effect of political ideology is more highlighted in inindividualizing domain(care and fairness foundation) than in binding domain(loyalty and authority foundation). This could be understood with the fact that the target population's nationality and cultural contexts(South Asia) played a part, weakening the effect of political ideology when the adolescents face both cosmopolitanism and patriotism.

2) *Political orientation show the greatest effects compared to other external variables with gender variables ranked in second place.*

Each standardized co-efficient of variables were compared to see the relative effect size on adolescents' evaluation on global issues¹³. Sum of absolute value of each variable's β value was used to interpret the size of effects by variables.

[Figure 14]



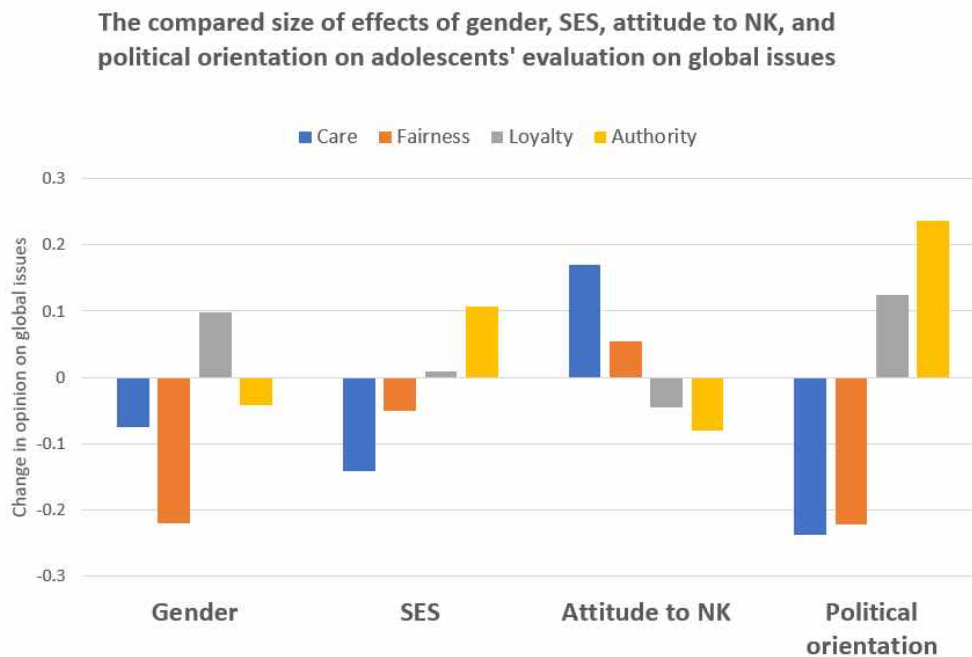
As it is presented in the figure, political orientation ranked the first place(sum of absolute number of effect size:0.822). Gender, in particular for the issues around fairness problems, plays a greater role than SES and Attitude to NK do(sum of absolute number of effect size:0.436).

	Care	Fairness	Loyalty	Authority
Gender	-0.076	-0.22	0.098	-0.042
SES	-0.142	-0.05	0.009	0.106
Attitude to NK	0.17	0.055	-0.046	-0.08
Political orientation	-0.238	-0.223	0.124	0.237

3) Socio-economic status and political orientation present similar pattern

Notable finding of this study is that SES and Attitude to NK show similar tendency to political orientation variable. Students who think they are situated in a higher social and economic class show more interested in global issues based on binding domains, especially in authority issues. Male adolescents care more about loyalty issues($\beta=-$, which can be interpreted by the fact that South Korean male adolescents perform compulsory military service. Being obedient to the superior for prosperity of group sound natural to male students whereas it does not appeal strong to female students. Rather, female adolescents are more sensitive to a breach of fair treatment and respect for diversity.

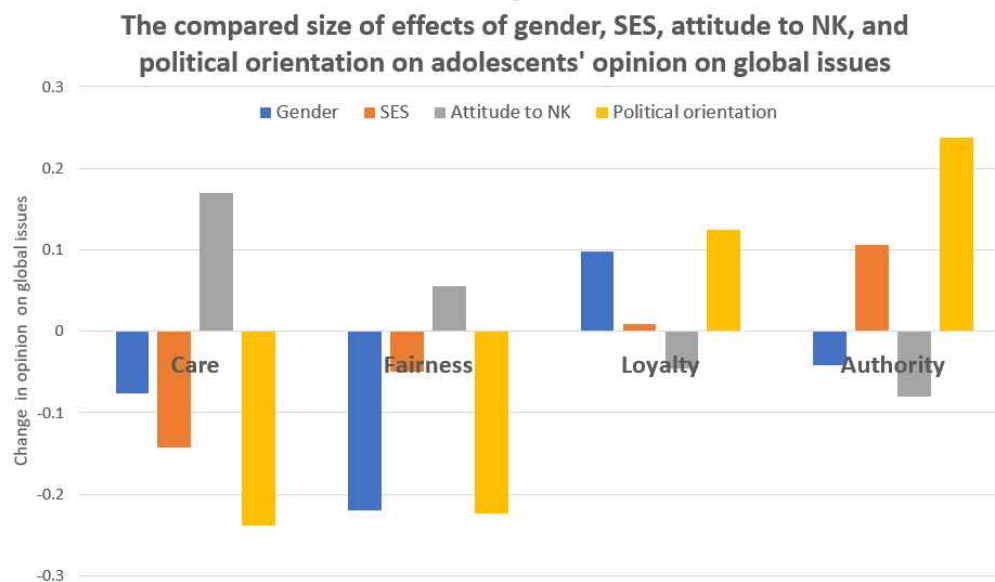
[Figure 15-1]



4) Moral issues categorized in same domain share common characteristics

What characteristics are correlated with supporting particular global issues is examined by comparing effect sizes of the factors by different moral foundations. Global issues related to care domains can be children poverty and abuse issue and protecting endangered animals. Those issues strike more as moral concerns for Korean adolescents who are liberal, with lower SES, female and liberal attitude to North Korea. The characteristics of being more interested in global fairness issues are in line with the characteristics of advocates of global care issues even though the effect size of the corresponding variables differ from each other. If the youth is conservative, in a higher SES, and with conservative attitude to NK, they are more likely to care about protecting group's authority and loyal to the community.

[Figure 15-2]



5.2. Implication for GCED

First, the study provides an empirical evidence to support the relation of one's interpretation/evaluation toward global issues and political orientation, mediated by moral foundations, which can contribute to the further discussion on how to guide GCED classroom practices especially for the educational practitioners of eager advocates of encouraging open discussions in classroom. Understanding not only the learners' different attitudes toward global issues but also the root reasons to explain the incongruence is of significance to progress the related discussions in an academic field of GCED and democratic citizenship education field.

Second, The moral matrices of politically liberal and conservative are built on differing configurations of foundations and these dissimilarities would demystify the adolescents' moral anger over some of controversial global issues. All groups of students value relatively appreciate care and fairness. However, a majority of issues causing a high level of controversy can be understood as a result of a general disagreement about the very legitimacy of the loyalty and authority foundations.

Third, the study attempts to answer to the pedagogical questions of applying GCED in context of classroom diversity—family background, sexual orientation, gender, belief system, value system, and etc. Under the title of GCED, students often feel confused to conclude that only liberal students, who put more value on protecting individuals' rights and social justice, are the global citizens whereas those with conservative political

ideology, who also care about sustaining group's authority and loyalty, and thus show disagreement on putting human rights and social justices before securing social orders, are not global citizens. The study attempts to explain why adolescents agree or disagree on certain global issues and it turns out that their political orientation plays a significant role. Therefore, teachers should be cautious about students having a misleading idea of *only liberal students are righteous global citizens*.

CHAPTER VI. CONCLUSION

6.1. Summary

There have been increasing global interest in fostering global citizens and a majority of countries, including South Korea, attempt to incorporate GCED into their national educational curriculum. Unlike other traditional content-based subjects, the learning domains of GCED involve not only acquiring knowledge about global challenges and skills for international communication but also changing attitudes and value toward having openness, and involving in civic activities(UNESCO,2014). GCED also requires teachers to encourage adolescents to evaluate global issues on more practical and global contexts. Since some of the global issues are controversial, which means they are not settled by solid facts, teachers sometimes avoid bringing controversy into classroom and choose to teach in a narrow scope of GCED. In today's highly polarized political climate, considering political identity as a meaningful variable in a field of education is in need to genuinely capture the dynamics happening in classroom. The study attempts to identify whether the adolescents' political orientation explains the polarized opinion

on global issues. The study confirms that reaction to certain global issues can be clarified by individual's different political identity based on one's different use of moral foundations. The effect still remains after controlling other factors such as gender, SES, and attitude toward North Korea. Secondly, certain global issues related to South Korea's national historical and political context found to be more controversial among the adolescents. To "encourage learners to analyse real-life issues critically and to identify possible solutions creatively and innovatively(UNESCO,2014,p.16)" it is a must to bring in real-life issues into classroom for a discussion. Even though there is a lack of qualitative analysis, the study can provide pedagogical implication to educators who are willing to practice GCED bringing in politically controversial global issues into classroom for a deliberative democracy.

6.2. Remarks on Teacher's Role

A GCED classroom can be created as a "politically safe place(McAvoy & Hess, 2013)" if teachers do not yield to the temptation to stop engaging students in discourse of a contentious global issue. Teenagers are already exposed to global issues outside of the school. What they are exposed to— biased comments and rumors in the new media and on the Internet, is not properly modeling civil and democratic discourse.

The finding of this study that adolescents' judgment of global issue is explained by one's political orientation based on different use of moral foundations should be considered with the current worldwide situation that communication channels of social media are highly polarized and show partisan messages(Baum & Groeling, 2008; Prior, 2013). As verified from the research, current young adults are likely to have a political orientation and they show a tendency to use it for molding their opinion on a global

issue. If they are not provided opportunities to express themselves in healthier and more appropriate manner in classroom, young adults fall into a biased trap and never earn a chance to learn how to talk about contentious issues with people on a politically opposite side and never earn a chance to participate in a civil society in a democratic way.

In an academic discourse of citizenship education, classrooms have been verified as one of the most hopeful sites for teaching values and skills crucial for leading a deliberative democratic life(Dewey, 1916/2004; Gutmann, 1987; Hess, 2009; Parker, 2003). Teachers should remember that *fostering not only well informed global citizens but also the global citizens who are capable of living a deliberative democratic life is of central importance in the era of globalization.*

The second finding of the study is that there are certain controversial global issues reflecting national contexts. GCED topics and GCED issues should be contextualized by teachers before presented to students. For instance, “immigration” is a topic whilst “Should South Korea increase the number of immigrant who can enter legally?” stands for an issue. Making decisions on what’s settled issues and what’s open issues is affected by historical, cultural, social, and political contexts. For example, the issue of “Can the government legally force citizens to wear a mask?” during COVID-19 pandemic can be controversial or not, depending on a country’s historical, cultural, social and political context.

Applying findings of Haidt(2013) on practicing GCED, the global issues appealing to care and fairness foundations would be a settled global issue in that these issues are appealing to both of the liberal and the conservative students. On the other

hand, the global issues appealing to loyalty and authority foundations would be an open and controversial issue for the students in South Korea, Asia. It is verified from this study that certain global issues related to gender equality, providing aids to North Korea, and providing ODA to developing country arouse more controversy among the survey participants in South Korea. This implies that *teachers should gain a global perspective while not losing a national context when guiding students to engage in discussions.*

Two recommendations are suggested modified from McAvoy & Hess's work

“1) Teach about global issues that are authentic and powerful representation of perennial issues that embody conflicts among moral foundations (Such as *care* versus *loyalty*)

2) Help students sort through global conflicts by teaching them to see the difference between open and closed empirical questions and open and closed policy questions.(2013, p.36)”

Practitioners of GCED should also understand these distinctions and provide a place for debate on a open policy questions.

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APPENDIX

1.. IRB(생명윤리위원회) 심의결과 통보서

심의결과 통보서

수신

연구책임자	이름: 황현경	소속: 사범대학 협동과정 글로벌교육협력전공	직위: 석사과정
지원기관	해당없음		

과제정보

승인번호	IRB No. 2009/003-032		
연구과제명	한국 학생들의 정치성향과 도덕기반에 따른 세계시민교육 인식 연구		
연구종류	설문조사, 학위 논문 연구		
심의종류	변경		
심의일자	2020-10-23		
심의대상	설문조사 및 동의서 또는 서면동의 면제사유서, 연구결과정리양식, 변경대조표, 모집문건, 설문지(면담질문지)		
심의결과	승인		
승인일자	2020-10-23	승인유효기간	2021-09-21
정기보고주기	6개월		
심의의견	1. 심의결과 제출하신 연구계획에 대해 승인합니다. 2. 연구자께서는 승인된 문서를 사용하여 연구를 진행하시기 바라며, 만일 연구진행 과정에서 계획상에 변경사항 (연구자 변경, 연구내용 변경 등)이 발생할 경우 본 위원회에 변경신청을 하여 승인 받은 후 연구를 진행하여 주십시오. 3. 유효기간 내 연구가 끝났을 경우 종료 보고서를 제출하여야 하며, 승인유효기간 이후에도 연구를 계속하고자 할 경우, 2021-08-21까지 지속심의를 받도록 하여 주십시오.		
검토의견	계획서 검토의견		
	동의서 검토의견		
	기타 검토의견		

2020년 10월 23일

서울대학교 생명윤리위원회 위원장



본 위원회가 승인한 연구를 수행하는 연구자들은 다음의 사항을 준수해야 합니다.

1. 반드시 계획서에 따라 연구를 수행해야 합니다.
2. 위원회의 승인을 받은 연구참여자 동의서를 사용해야 합니다.
3. 모국어가 한국어가 아닌 연구참여자에게는 승인된 동의서를 연구참여자의 모국어로 번역하여 사용해야 하며 번역본은 인증 및 위원회의 승인을 거쳐야 합니다.
4. 연구참여자 보호를 위해 불가피한 경우를 제외하고는 연구 진행중의 변경에 대해서는 위원회의 사전 승인을 받아야 합니다. 연구참여자의 보호를 위해 취해진 응급상황에서의 변경에 대해서는 즉각 위원회에 보고해야 합니다.
5. 위원회에서 승인 받은 계획서에 따라 등록된 연구참여자의 사망, 임원, 심각한 질병에 대하여는 위원회에 서면으로 보고해야 합니다.
6. 임상시험 또는 연구참여자의 안전에 대해 유해한 영향을 미칠 수 있는 새로운 정보는 즉각 위원회에 보고해야 합니다.
7. 위원회의 요구가 있을 때에는 연구의 진행과 관련된 사항에 관하여 위원회에 보고해야 합니다.
8. 연구참여자 모집광고는 사용 전에 위원회로부터 승인을 받아야 합니다.
9. 강제 혹은 부당한 영향력이 없는 상태에서 충분한 설명에 근거하여 연구참여자로부터 동의를 받아야 하며, 잠재적인 연구참여자에 대해서 연구 참여 여부를 숙려할 수 있도록 충분한 기회를 제공해야 합니다.

2. Survey Questionnaires in Korean

South Korean Adolescents' Attitude toward Controversial Global Issues Through the Lens of Moral Foundation Theory: Implications for GCED

(한국 학생들의 정치성향과 도덕기반에 따른 세계시민교육 인식 연구)

본 설문지 응답 내용은 「생명윤리 및 안전에 관한 법률」과 「개인정보 보호법」에 의거 하여 비밀이 보장되며 연구 외의 목적(상업적)으로 사용되지 않습니다. 문항을 천천히 읽고 응답해주시기 바랍니다. 문항은 모두 46문항이며 객관식 선택형으로 구성되어 있습니다. 성공적인 연구를 위해 성실하고 진실한 응답 부탁드립니다.

I.<응답자 특성>

선문 1) 응답자 성별

- 1.남자 2.여자

선문 2) 응답자 나이

(응답일 기준 만 18세 - 만 24세까지만 응답 =출생 년도 1996. 응답일 이후 - 2002년 응답일 이전 출생 응답자만 응답 가능)

- 1.만 18세 이상 - 만 19세 미만
- 2.만 19세 이상 - 만 20세 미만
- 3.만 20세 이상 - 만 21세 미만
- 4.만 21세 이상 - 만 22세 미만
- 5.만 22세 이상 - 만 23세 미만
- 6.만 23세 이상 - 만 24세 미만
- 7.만 24세 이상 - 만 25세 미만
- 8.해당 없음 (* 해당없음에 체크하면 설문은 자동 종료됩니다.)

「생명윤리 및 안전에 관한 법률」 시행규칙 제14조(대리인의 동의를 받아야 하는 연구대상자) 법 제16조제2항에 따라 "보건복지부령으로 정하는 연구대상자" 즉 '1. 「아동복지법」 제3조 제1호의 아동'에 따라 응답일 기준 만 18세 미만 응답자는 연구에 참여할 수 없습니다.

선문 3) 응답자가 소속된 학교와 전공

- | | | |
|-------------------------|-------------------|--------------|
| 1. 일반계 고등학교 | 2. 특성화 (전문계) 고등학교 | 3. 특수목적 고등학교 |
| 4. 인문대 | 5. 사회과학대 | 6. 자연과학대 |
| 7. 공과대 | 8. 농업생명과학대 | 9. 경영대 |
| 10. 의과대, 약학대, 간호대, 수의과대 | | 11. 생활과학대 |
| 12. 미술대, 음악대 | 13. 사범대 | 14. 자유전공 |
| 15. 기타전공 | | |

선문 4) 응답자 출신 지역 크기 구분

(초/중/고 시절을 보낸 지역 크기. 이사 경험이 있다면 고등학교/대학교 진학 이전 가장 오래 거주 했던 지역 크기 응답)

- | | | |
|-----------------|---------|------|
| 1.대도시(서울 및 광역시) | 2. 중소도시 | 3.읍면 |
|-----------------|---------|------|

선문 5) 향후 10년동안 우리나라(대한민국)의 목표로 가장 우선시 되어야 할 요소는 무엇이라고
생각합니까?

- | | | |
|---------|------------------------|----------------|
| 1. 경제성장 | 2. 강한 국방력 | 3. 일자리 창출 |
| 4. 환경보호 | 5. 참여기회의 공평성 | 6. 법 제도적 규제 강화 |
| 7. 인권보호 | 8. 사회적약자에 대한 극복과 복지 제공 | |

선문 6) 향후 10년동안 지구촌사회의 세계시민의 목표로 가장 우선시 되어야 할 요소는 무엇이라고
생각합니까?

- | | | |
|---------|------------------------|----------------|
| 1. 경제성장 | 2. 강한 국방력 | 3. 일자리 창출 |
| 4. 환경보호 | 5. 참여기회의 공평성 | 6. 법 제도적 규제 강화 |
| 7. 인권보호 | 8. 사회적약자에 대한 극복과 복지 제공 | |

선문 7) 귀하는 글로벌 이슈에 관한 정보를 주로 어디서 얻습니까?

- | | | | |
|--|--------|------------|-----------|
| 1. TV뉴스, 신문, 잡지와 같은 정통 미디어 | | | |
| 2. Youtube, 포털사이트 뉴스, 인터넷 게시판, SNS와 같은 뉴 미디어 | | | |
| 3. 부모님 | 4. 친구들 | 5. 학교(교수자) | 6. 기타(입력) |

선문8) 아래 사다리 그림이 한국 사회를 나타낸다고 가정합니다. 맨 위쪽(10)에는 가장 잘 사는
사람들(부유하고 교육수준이 높으며 존경받는 직업을 가진 사람들이)이 위치하고 맨
아래쪽(1)에는 가장 못사는 사람들(빈곤하고 교육수준이 낮으며 존경받지 못하는 직업을

가지거나 무직인 사람들)이 위치합니다. 이 사다리 중 귀하는 어디에 위치한다고 생각 하십니까?

1.1층

2.2층

3.3층

4.4층

5. 5층

6. 6층

7.7층

8.8층

9.9층

10. 10층



2. < 정치성향 >

질문1) 귀하께서는 자신의 정치성향이 어느쪽에 가깝다고 생각하십니까?

없다')에서 5 ('극히 관계가 있다' 또는 '이것이 내가 이슈의 옳고 그름을 판단할 때 가장 중요한 요인이다'.) 까지의 숫자를 선택해 주세요.

문항을 읽고, 일반적인 글로벌 이슈의 상황을 떠올린 뒤 해당 사항이 도덕적 옳고 그름의 판단에 고려 사항인지 아닌지 판단 해주시면 됩니다. 쉽게 판단이 안 될 경우에는 특정한 글로벌 이슈를 아래 예시와 같이 떠올린 뒤 적용시켜 응답해주셔도 괜찮습니다. 참고로 '글로벌 이슈'는 '국민국가의 경계를 넘어서 다양한 주체가 상호 연관 되어 있어 단일 국가 주체 혼자서 해결할 수 없는 이슈(UN정의)'로, 주로 평화, 인권보호, 빈곤, 국제정의, 경제적 사회적 진보, 기후변화, 난민과 같은 국제문제와 연관 됩니다.

※“1. (어떤 행동의 결과로)어떤 사람이 감정적으로 상처 받는지 ”의 응답 예시 :

“코로나19를 계기로 유럽 내 반중 감정 확산으로 누군가가(중국인)감정적으로 상처를 받는 것은 옳거나, 옳지 않은 일이다”
 -----> (아주) 관계가 있다

“코로나19를 계기로 유럽내 반중 감정 확산으로 누군가가(중국인)감정적으로 상처를 받는 것은 내가 옳고 그름을 판단할 때 별로 중요한 고려사항이 아니다.” -----> (전혀) 관계가 없다

1. (어떤 행동의 결과로) 어떤 사람이 감정적으로 상처 받는지 아닌지

	0	1	2	3	4	5	
전혀 관계가 없다	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	아주 관계가 있다

2. 어떤 사람들이 다른 사람들과 다른 대우를 받는지(차별받는지)

	0	1	2	3	4	5	
전혀 관계가 없다	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	아주 관계가 있다

3. 어떤 사람의 행동의 동기가 자기 나라에 대한 애국심으로 부터 인지 (예: 영토전쟁)

	0	1	2	3	4	5	
전혀 관계가 없다	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	아주 관계가 있다

4. 어떤 사람이 자신이 속한 집단의 권위(authority)에 대한 존중(respect)을 보이지 않는지

	0	1	2	3	4	5	
전혀 관계가 없다	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	아주 관계가 있다

5. 어떤 사람이 수학을 잘하는지

	0	1	2	3	4	5	
전혀 관계가 없다	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	아주 관계가 있다

6. 어떤 사람이 약하거나 다치기 쉬운(취약한) 사람을 돌보는지

	0	1	2	3	4	5	
전혀 관계가 없다	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	아주 관계가 있다

7. 어떤 사람이 불공정하게 행동하는지

	0	1	2	3	4	5	
전혀 관계가 없다	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	아주 관계가 있다

8. 어떤 사람이 자신이 속한 집단을 배신하는 행동을 하는지

	0	1	2	3	4	5	
전혀 관계가 없다	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	아주 관계가 있다

9. 어떤 사람이 사회의 전통을 준수하는지

	0	1	2	3	4	5	
전혀 관계가 없다	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	아주 관계가 있다

10. 어떤 사람이 행동이 잔인하고 잔혹한지

	0	1	2	3	4	5	
전혀 관계가 없다	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	아주 관계가 있다

11. 어떤 사람이 자신의 권리(rights)를 거부당하는지

	0	1	2	3	4	5	
전혀 관계가 없다	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	아주 관계가 있다

12. 어떤 사람이 자신의 가족이나 국가를 배신하는지

	0	1	2	3	4	5	
전혀 관계가 없다	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	아주 관계가 있다

13. 어떤 행동이 집단 혼란이나 무질서를 야기하는지

	0	1	2	3	4	5	
전혀 관계가 없다	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	아주 관계가 있다

4. <글로벌 이슈와 도덕적 판단> - Part 2. <판단>

다음 문항(1~10)은 특정한 글로벌 이슈에 관하여 도덕적으로 옳고 그름을 판단한 진술입니다. 해당 진술을 읽고 동의 또는 동의하지 않는 정도를 표시해 주세요.

(질문에 나타나지 않은 해당 이슈에 관한 배경지식은 최대한 배제한 뒤 진술에 제공된 정보만 참고하여 바로 응답)

1. 자기를 방어할 수 없는 위험에 처한 동물을 보호하는 것은 전 지구적 지속가능한 발전을 위해 중요하다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

2. 국제기구 법을 제정할 때 첫 번째 원칙은 모든 사람을 공평하게 취급해야 한다는 것을 확실하게 하는 것 이어야 한다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

3. 지구촌 아이들의 안전과 행복을 위해 세계 아동 인권 문제(아동 학대)는 해결되어야 한다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

4. 분쟁 지역에서 위험에 노출된 학교 밖 아이들에게 도움을 주어야 한다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

5. 세계시민으로서 중요한 덕목 중 하나는 '정의롭고 공평한 세계'를 추구하는 것이다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

6. 다문화 시대의 학생들에게 성별, 인종, 문화의 이유로 차별받는 것은 부당하다는 것을 가르쳐야 한다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

7. 세계시민교육의 가장 중요한 목표 중 하나는 학생들이 차이와 다양성의 존중을 배우는 것이다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

8. 이슬람 국적의 난민 수용 문제는 우리나라의 질서와 안전을 파괴할 가능성에 대한 문제이기도 하다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

9. 비록 나의 가족구성원이 나쁜 짓을 했을 때라도, 나는 그 가족 구성원을 배신하면 안된다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

10. 전 세계적으로 남자와 여자는 사회에서 각기 다른 역할을 가지고 있다. (사실적 정보에 근거하기 보다 본인의 의견에 따라 응답)

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

11. 사람을 아무 이유 없이 죽이는 것은 옳지 않다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

12. 가난한 나라의 아이들이 아무 것도 물려 받지 못하고 부유한 나라 아이들은 많은 재산을 물려 받는 것은 도덕적으로 옳지 않다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

13. 자기 자신을 나타내는 것 보다 집단의 팀원으로서의 역할을 하는 것이 (팀 플레이어가 되는 것)

더 중요하다.

	0	1	2	3	4	5	
전혀 동의하지 않는다.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	매우 동의한다.

14. 내가 군인이라면 상관의 명령에 동의하지 않더라도, 내 의무이기 때문에 나는 상관에게 복종할 것이다.

	0	1	2	3	4	5	
전혀 동의하지 않는다.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	매우 동의한다.

15. 지구촌 시대에도 자신이 속한 집단의 고유한 전통과 권위에 대한 존중은 여전히 중요하고 아이들이 배워야 한다.

	0	1	2	3	4	5	
전혀 동의하지 않는다.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	매우 동의한다.

16. 교권이 침해(학교와 교실에서 교사 권위 침해)되는 문제는 중요한 이슈이다.

	0	1	2	3	4	5	
전혀 동의하지 않는다.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	매우 동의한다.

17. 어떤 글로벌 이슈의 해결을 위해서 때때로 집단의 질서와 안전이 위협받을 수 있다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

18. 군인은 어떤 임무를 수행 할 때 상사의 명령에 복종해야 하며, 그 결과로 인해 도덕적으로 비난받아선 안 된다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

19. 우리나라가 공적원조(ODA)를 통해 개발도상국의 발전을 도와주기 보다, 우리나라의 국력을 강화하는 것이 더 중요하다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

20. 이슬람 국가에서 양성평등은 국가의 특정 문화와 전통을 고려하여 추구하는 것이 옳은 일이다.

0 1 2 3 4 5

전혀 동의하지 않는다. ☐ ☐ ☐ ☐ ☐ ☐ 매우 동의한다.

21. 북한 취약계층을 위한 인도적 원조(군사비로 사용 되지 않음)는 북한정권과 군사적으로 대치하는 상황에서도 이루어져야 한다.

	0	1	2	3	4	5	
전혀 동의하지 않는다.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	매우 동의한다.

3. Survey Questionnaires in English

1. Care/Harm

Relevance (MFQ)

Whether or not someone suffered emotionally

Whether or not someone cared for someone weak or vulnerable

Whether or not someone was cruel

Agreement(Modified by Hwang)

1. Protecting endangered animals being unable to defend themselves is important for global sustainable development.

3. For the safety and happiness of children all around the world, children's right global issues (abusing children) must be addressed.

4. We should help out-of-school children at risk in conflict areas.

21. Humanitarian aid (not used for military expenditures) for the vulnerable in North Koreans should also be provided even in a military confrontation with the North Korean regime.

2. Fairness/Cheating

Relevance (MFQ)

Whether or not some people were treated differently than others

Whether or not someone acted unfairly

Whether or not someone was denied his or her rights

Agreement(Modified by Hwang)

2. The first principle for enacting laws for international organization should be to ensure fair treatment for everyone.

5. One of the most important virtues as a global citizen is to pursue a "just and fair world".

6. We should teach the students living in this multi-cultural world that it is unfair to be discriminated against because of gender, race, or culture.

7. One of the most important goals of global citizenship education is for students to learn to respect difference and diversity.

12. It is not morally right for children from poor countries to inherit nothing and children from rich countries to inherit a lot of wealth.

3.Loyalty/Betrayal

Relevance (MFQ)

Whether or not someone's motivation for the action was from love for his or her country (e.g., territorial war)

Whether or not someone did something to betray his or her group

Whether or not someone betray his or her family and country

Agreement(Modified by Hwang)

9. Even when one of my family member has done something bad, I should not betray him or her

13. It is more important to act as a team member of a group (being a team player) than to express myself.

18. Soldiers must obey the orders from their superiors when completing a mission and they should not be morally accused for the consequences

19. It is more important for Korea to strengthen its national power than to help developing countries with providing Official Development Assistance(ODA)

4.Authority/Subversion

Relevance (MFQ)

Whether or not someone showed a lack of respect for authority

Whether or not someone conformed to the traditions of society

Whether or not an action caused chaos or disorder

Agreement(Modified by Hwang)

8. The issue of accepting refugees of Islamic nationality is also a matter of accepting the possibility of destroying order and security in Korea.

10. Men and women all over the world have different roles in society. (Respond based on your opinion rather than based on factual information)

14. If I were a soldier, I would obey my superior even if I disagree with his or her orders, because it is my duty

15. Children must learn how to respect the unique traditions and authority of a community which are still matter in this globalized world

16. Infringement of a teacher's authority in class is an important issue.

17. In order to address certain global issues, public order and security can sometimes be threatened.

20. In Islamic countries, it is the right thing to pursue gender equality taking into account their culture and traditions.

5. Questions for screening :

"5.Whether or not someone was good at math" , "11.It is not right to kill someone with no reason"

국문초록

도덕기반 이론을 통한 청소년의 논쟁적 글로벌 이슈에 대한 태도 연구 : 한국의 세계시민교육에 대한 함의를 중심으로

서울대학교

대학원 글로벌교육협력전공

황현경

한국 청소년들은 세계화로 인한 상호의존성 증가와 분쟁, 테러리즘, 난민, 기후변화, 다문화와 다양성과 같은 글로벌 이슈의 확산과 다층화를 접하며 살아간다. 민족주의의 발현과 포퓰리즘의 부상은 세계시민교육 실천을 통해 청소년들을 더 평화롭고 정의로운 세계를 만들기 위해 적극적으로 행동하는 세계시민으로 양성하고자 하는 교육실천가들의 노력을 좌절 시킨다. 논쟁적 글로벌 이슈에 대한 토론의 교육적 이점과 효과를 인지함에도 불구하고, 고립에 대한 두려움, 교육과정에 대한 충실성, 정치적으로 민감한 사안을 다루는 부담감 등 의 이유로 세계시민교육 실천 장에서 논쟁적 이슈 보다 상대적으로 편안한 주제가 선택 되어지고 있다.

본 연구는 특히 교사가 학생들의 감정적 격한 반응을 피하고자 논쟁적 이슈에 관한 토론 수업을 피하는 상황에 주목하여 청소년들이 특

정 글로벌 이슈에 관해 상반된 의견을 가지는 이유를 정치성향으로 설명하였다. 본 연구는 어떻게 한국의 청소년들이 논쟁적인 글로벌 이슈를 정치성향에 따라 다르게 인식하는지를 하이트의 도덕기반이론을 적용하여 분석하였다. 이를 위해 한국 학생과 세계시민교육 맥락에 수정된 도덕기반설문지가 전국의 200명의 대학생과 고등학생에게 온라인으로 배포되었고 120개의 응답이 분석에 사용되었다.

본 연구의 주요한 결과는 다음과 같다. 보수적인 학생들은 ‘돌봄’, ‘공평’, ‘권위’, ‘충성’의 네 가지 도덕기반을 비교적 고르게 사용하여 글로벌 이슈를 평가하는 반면 진보적인 학생들은 ‘권위’, ‘충성’과 같은 결속기반보다 ‘돌봄’, ‘공평’과 같은 개인화 기반을 사용하여 글로벌 이슈를 평가한다. 청소년의 정치성향이 글로벌 이슈에 대한 도덕적 판단에 미치는 영향은 성별, 북한에 대한 태도, 사회 정치적 지위와 같은 변인을 통제한 이후에도 유효 하였으며 하이트의 도덕기반이론이 한국 청소년의 글로벌 이슈에 관한 도덕적 판단에도 적용됨을 밝혔다. 본 연구에 관한 결과를 토대로 청소년의 정치성향과 이념체계에 대한 분석과 이에 따른 논쟁적 글로벌 이슈에 대한 토론을 도입한 입체적인 세계시민교육 실천 관련 교사의 역할과 시사점이 논의 되었다.

주요어: 청소년 정치성향, 도덕기반이론, 논쟁적 글로벌 이슈,

세계시민교육, 한국중등교육, 위계적 다중회귀분석

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