Predictors Of Expected Number Of Offspring In Korean College Students

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ABSTRACT

This study is a cross-sectional study to determine whether life-respecting consciousness, the value of children, and knowledge of pregnancy health care in college students predict the expected number of offspring. This study is a quantitative study conducted for descriptive investigation. The purpose of this study was to identify predictors that influence the expected number of offspring in Korean college students. 265 male and female college students aged 20-34 years were recruited through social network service during the period of March 8 to March 15, 2021. Subjects completed self-report questionnaires packets in Google Forms about life respect consciousness, value of children, and knowledge of pregnancy health care. Data were analyzed using SPSS/PC Window (Version 21) program including descriptive statistics and χ2-test as well as multinomial logistic regression analysis. About 75% of subjects responded as expecting offspring. The average number of expected offspring was 1.78±0.87. Multinomial logistic regression found that the presence of religion, high life respect consciousness and traditional values of children significantly influenced expected number of offspring. In other words, compared to no-religious affiliation, religious affiliation, the probability of expecting two or more children was higher than expecting one child. The higher the life respect consciousness and the more traditional the value of children, the

higher the probability of expecting two or more children than remaining childless or with one child. In conclusion, religious affiliation, life respect consciousness, and value of children were the variables that influenced the expected number of offspring. Considering the findings of this study, educational programs should be developed to promote the expected number of offspring among college students.

Keywords: College students, Health knowledge, Offsprings, Respect for life, Value.

1. INTRODUCTION

Low fertility is considered a serious problem in Korea not only in terms of its low rate, but also in its rapid progress. Korea became a country with low fertility rates with a total fertility rate of 2.06 in 1983, 1.17 in 2002, and then the country with the lowest fertility rate among OECD member states at 0.84 in 2020 (Statistics Korea, 2021).

The Korean government established the five-year Basic Plan on Aging Society and Population in 2006 and has been implementing various policies regarding low fertility, but is failing to overcome the rapid decline in fertility rates (Board of Audit and Inspection, 2021). Some argue that this is because the existing policies are focused on helping married couples give birth (Lee et al., 2016). When establishing a new fertility policy, it is necessary to understand the young generation's thoughts about late marriage or singlehood and focus on the results of previous studies wherein the expected number of offspring actually affects childbirth (Shin et al., 2020).

The expected number of offspring is the number of children an individual plan to have in the future; while it does not necessarily lead to actual childbirth, it is closely related to an individual's birth experience (Lee, 2015). It can also be useful in predicting future fertility rates and the population of a nation (Shin et al., 2020).

The younger generations' marriage plans and fertility intentions determine the future trend of fertility rates in our society (Cho, 2014). During their college years, and in particular as they enter adulthood, they concretize their plans for marriage and children based on knowledge about pregnancy and parenting, and accordingly decide the number of children they plan to have (Lee, 2015). The number of expected offspring refers to the number of children an individual plans to have, and while this number is not necessarily reflected in actual childbirths, it can be used to estimate fertility rates and predict population trends in the future (Shin et al., 2020). The theory of the second demographic

transition, which emerged in the late 1960s in Europe, interprets low fertility as a phenomenon of the cultural shift to "post-materialism." According to this theory, marriage and fertility are explained by the dominance of individual values (Laesthaeghe, 1998). The individualist values of family influenced by this cultural shift can affect the determination of the number of expected offspring in college students (Kim et al, 2020). Based on the theory of the second demographic transition and other previous studies, we can consider respect for life (Lee & Kang, 2020) and children's values (Lee et al, 2016) as the values that affect the expected number of offspring in Korean college students.

The expected number of offspring in college students can be the result of careful consideration of the will to give birth as prospective parents (Shin et al., 2020). Furthermore, the young generation's marriage plans and fertility intentions determine the future trend of fertility rates in our society (Cho, 2014). Individuals enter adulthood during their college years and concretize their plans for marriage and children based on knowledge about pregnancy and parenting, which will help determine the number of children they will have (Lee, 2015).

Life respect consciousness refers to the idea of valuing and respecting life and not recklessly harming living things with the awareness of the norms and principles of life that humans must adhere to (Lee, 2015). The fundamentals of life respect consciousness are formed in infancy, when the foundation for multiple values is established, and are developed through proper education that enlightens individuals about the meaning and preciousness of life throughout the lifecycle (Kim, 2014). Higher life respect consciousness leads to higher empathic skills, helping individuals understand other people's emotions and feelings and share experiences (Kim & Lee, 2019). Moreover, they want children so that they can continue their values of life through them, and perceive children's values highly and display a responsible parenting attitude (Lee & Kang, 2020).

According to a few recent studies, the expectation or value parents have toward children (the value of children) is reported as a factor that affects the fertility intentions of college students (Hong & Yoon, 2012). Children in the past had strong instrumental values like the creation of a workforce in the family, family succession, and support for older family members. However, children recently have stronger emotional values like feeling satisfied with merely watching their children grow (Choi, 2010). Even among single men and women, there is a clear tendency to attach more importance to emotional values rather than instrumental values of children (Choi, 2010). Therefore, the value

of children in college students, which is changing from traditional to modern values, will be significant in determining the expected number of offspring in the future.

On the other hand, Ajzen's (1991) theory of planned behavior sees perceived behavioral control as a key variable explaining an individual's behavior and argues that perceived behavioral control can be measured by self-efficacy. This implies that the parenting self-efficacy influences the behavior of having children and is influenced by the knowledge of pregnancy and childbearing.

It is reported that men and women of reproductive age who have higher knowledge of pregnancy health care tend to show higher confidence in pregnancy and childbirth and greater results of delivery (Wang & Kim, 2015). Therefore, it is important for both men and women as married couples or partners to engage in pregnancy health care as those in charge of health behavior related to pregnancy. Men's knowledge of pregnancy health care is also considered important because their actions such as exercising or quitting smoking and drinking also affect the health of pregnant women and fetuses (Wang & Kim, 2015). However, college students today consider childbirth as an experience that is mysterious and precious yet difficult to bear (Lee et al., 2004). They have little knowledge of pregnancy health care and low confidence about childbirth and parenting, thereby having low certainty about having children (Lee et al., 2004). Therefore, it is necessary to check how knowledge of pregnancy health care in college students affects the expected number of offspring in the future.

Therefore, this study examines the extent of life respect consciousness, value of children, and knowledge of pregnancy health care in college students as well as the relationship among these variables, identifies predictors of the expected number of offspring, and provides basic data for the development of interventions to increase the expected number of offspring among the young generation.

The specific purposes of this study are as follows.

First, it examines college students' consciousness of respect for life, the value of children, knowledge of pregnancy health care, and the expected number of offspring.

Second, the differences in the expected number of offspring according to the general characteristics of college students is analyzed.

Third, it identifies the predictors of the expected number of offspring of college students.

II. LITERATURE REVIEW

During the baby boom years after the Korean War and until the early 1960s, Korean families usually had five to six children. Korea's fertility rates have dropped sharply since the government implemented a large-scale family planning program in 1962 (Statistics Korea, 2021). In 1983, Korea's total fertility rate had decreased to 2.06, making it one of the countries with the lowest birth rates. It has continued to decline to 0.84 in 2020, recording the lowest fertility rate among OECD countries (OECD, 2020).

Among theories to explain low fertility are microeconomic discussions before the 1960s and the theory of the second demographic transition after the 1960s. One of the microeconomic approaches is Becker's theory of household economics. Becker argued that fertility is determined by a function of the spouse's earning ability and the woman's lifetime income loss (Becker, 1960). Meanwhile, according to the Easterlin hypothesis, the positive relationship between income and fertility is dependent on relative income (Easterlin, 1976). However, these economic approaches have failed to consider the emergence of the contemporary labor society where many women have jobs.

Against this backdrop, the theory of the second demographic transition, which explains low fertility as resulting from a socio-cultural change, that is, the spread of individualist values, has been attracting attention. According to this theory, the recent low fertility has been caused by changes in individual values about marriage and childbirth. As a macroscopic approach, replacing the existing theory that considers income a main determinant of marriage and childbirth, this theory explains the changes in individuals' value of marriage and childbirth as part of a massive socio-cultural change (Laesthaeghe, 1998).

Until recently, Korean research on low fertility had focused on changes in values rather than economic viewpoints. These days, many young Koreans no longer consider marriage obligatory as their values gradually shift from family-oriented to individualistic (Jung, 2021). In addition to the value of marriage, the value of children—the expectations and values parents have about their children—is changing as well. Children used to be considered as having strong instrumental values such as creating a family's labor force, inheriting the family line, and supporting elderly parents, but today there are stronger emotional values for conjugal love and satisfaction in old age (Kwon & Kim, 2004). This tendency of emphasizing the emotional values of children over instrumental ones is pronounced among unmarried men and women, and the value of children in college students as prospective parents is a

significant determinant of their fertility intentions in the future (Lee, 2006).

According to earlier research on the value of children among college students, a positive view of children formed during college positively influences the fertility intentions in the future (Ma, 2008), a direct factor determining additional childbirth (Lee & Chae, 2017). In a study of the views of marriage and children among college students, Chung and Jang (2007) found that college students generally had a modern view of children, and women are likely to be more modern than men, showing negative attitudes toward traditional female roles. Park and Je (2019) and Hong and Yoon (2012) reported that most college students have a value of children between the traditional and modern views.

Since all religions teach respect for life (National Council of Churches in Korea), it has been reported that those holding religious beliefs have a strong tendency to be positive about childbirth (Ma, 2008). As for childbirth, viewed as the birth of a noble life, parents' "life-respecting consciousness" is essential. Life-respecting consciousness means recognizing the principles and norms to follow as a human being and valuing all lives, including all human life (Chung, 2002). Previous studies have shown that the higher the life-respecting consciousness, the higher the empathy (Kim & Lee, 2019); those high in this value better understand the emotions and sentiments of others and share more experience with others (Guan et al., 2012). Life-respecting consciousness is also closely related to respect for human rights, because it is based on the perception of caring for and valuing others (Park & Kim, 2021). In studies that investigated the relationship between life-respecting consciousness and the expected number of offspring, it was found that the higher the respect for life, the more respondents want children to continue the values of life through them, the higher they perceive the value of children, and the more responsible their parenting attitude (Lee & Kang, 2020).

Individual knowledge also affects normative behaviors such as marriage and childbirth (Ajzen, 1991). In the theory of planned behavior, self-efficacy is suggested as an important factor in explaining behaviors such as childbirth. Therefore, determining the number of offspring is influenced by the sense of parenting self-efficacy. Also, studies have reported that parenting self-efficacy is influenced by the knowledge of pregnancy and childbearing. Bang (2018) and Kim (2021) revealed that the higher the parenting knowledge of mothers with infant children, the higher their parenting efficacy. In a study of mothers of young children, it was found that knowledge of the children's development explains

parenting efficacy better than parenting stress (Song & Kim, 2008). Therefore, it is assumed that knowledge of pregnancy health management, the first task of college students after marriage, will affect their decisions regarding the expected number of offspring through self-efficacy.

Based on the literature review and theoretical examination, it was confirmed that life-respecting consciousness, the value of children, and the knowledge of pregnancy health management influence childbirth and that the expected number of offspring can be used to predict the future fertility rate. In this study, we present a conceptual framework [Figure 1] positing that life-respecting consciousness, knowledge of childbearing, and pregnancy health management were the predictors of the expected number of offspring in college students and attempt to verify it.

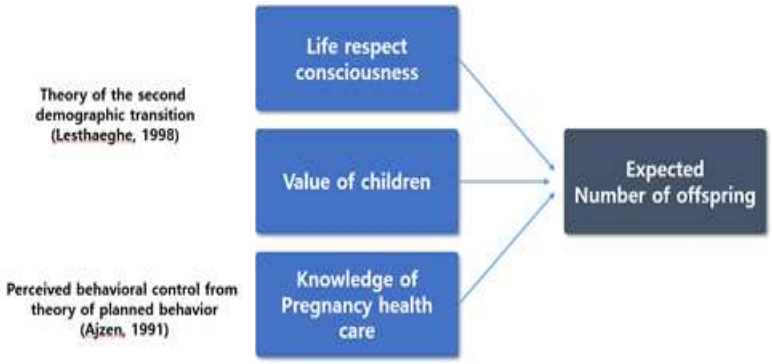

Figure 1. Conceptual Framework for This Study

Ⅲ. METHODS

1. Study Design

This study is a cross-sectional study to determine whether life respect consciousness, the value of children, and knowledge of pregnancy health care in college students predict the expected number of offspring. This study is a quantitative, descriptive study.

2. Study Size

The subjects of this study comprised a total of 265 students at universities across the country with similar school environments, student body sizes, and curricula, who understood the purpose of this study and agreed to participate. The criteria for selection of subjects for this study are: unmarried male and female college students aged 18 years or older who can use the Google questionnaire, who voluntarily applied for participation in the study after reading the description of the study. The exclusion criteria for this study were: college students or foreign students who are married or have children. The sample size was calculated

using G-Power 3.1. For multinomial logistic regression, the minimum sample size was 264 participants with an odds ratio of 1.76, a significance level of .05, and a power of .95. The questionnaire was distributed to 281 participants in consideration of the expected recovery rate, non-response, and insincere responses. Out of 266 copies of the questionnaire retrieved, 228 were used for multinomial logistic regression after excluding insincere responses. Of these, some of the insincere responses were excluded from analysis, and 265 questionnaires were finally included in the analysis. Out of a total of 265 copies (120 male and 145 female respondents) included in the final analysis, 228 copies were used for multinomial logistic regression analysis, excluding 37 copies that answered "I don't know" to the question of the number of expected children.

3. INSTRUMENTS

1) Expected Number of Offspring

The expected number of offspring refers to the number of children an individual plans to have in the future. It is measured with the single item of "What is your expected number of offspring?" and the measures are comprised of "0," "1," "≥2," and "do not know."

2) Life Respect Consciousness

Life respect consciousness was measured using the tool developed by Lee et al. (2004). This tool consists of 12 items: 6 items on discrimination based on disability, wealth, educational level, sex, race, and criminal history; 2 items on the preciousness of life; 1 item on human superiority; 2 items on consideration; and 1 item on human rights to nature. Each item was rated on a 5-point Likert scale ranging from "strongly agree" (1 point) to '"strongly disagree" (5 points). The total score ranged from 12 to 60 points, with higher scores indicating higher life respect consciousness. The tool had the Cronbach's α of .73 when developed, and Cronbach's α in this study was .73.

3) Value of Children

The value of children was measured using the value of children tool by Choi (2010). This tool consists of 7 items: 2 items on the duties of married couples, 2 items on the joy of children's growth, 1 item on the necessity of children, 1 item on vicarious achievement, and 1 item on contribution to the society. Each item was rated on a 5-point Likert scale ranging from "strongly agree" (1 point) to "strongly disagree" (5 points). The total score ranged from 7 to 35 points, with lower scores indicating a more traditional value of

children and higher scores indicating a more modern value of children, that is, adapting less to the conventional value of children. The tool had a Cronbach's α of .77 when developed, and Cronbach's α in this study was .76.

4) Knowledge of Pregnancy Health Care

Knowledge of pregnancy health care was measured using the tool developed by Wang et al. (2015). This tool consists of 10 items: 1 item on understanding pregnancy after advanced maternal age, 3 items on managing dangerous symptoms during pregnancy, 5 items on managing health issues during pregnancy, and 1 item on exercising during pregnancy. The correct answers were given 1 point each, and the total score ranged from 0 to 10 points, with higher scores indicating higher knowledge of pregnancy health care. The KR 20 of the tool was .60 when developed, and in this study, .62.

4. Data Collection

The data collection of this study was conducted online for eight days from March 8 to March 15, 2021. The reason the questionnaire was administered online was that it was difficult to conduct face-to-face surveys due to the COVID-19 pandemic and the characteristics of college students in their 20s. To contact students enrolled in universities across the country, we used social network services such as Facebook and Instagram community sites to explain the purpose and method of the research and recruit subjects who wished to voluntarily participate in the research. A questionnaire was then distributed to the subjects wishing to participate in the study using the Google Form program and collected by attaching the consent form. The consent form included in the questionnaire packet stipulated that personal information would be protected when completing the questionnaire and that the answers to the questions would not affect the subjects participating in the study. It took about 5 minutes to complete the questionnaire, and a given case was provided to the subjects who participated in the study.

5. Ethics Statement

This study was conducted after obtaining approval from the Institutional Review Board (IRB) (KNU 2021-0035) of the institution to which the researchers belong. Research subjects were required to read and agree to the explanation explaining the purpose and method of the study, and they were assured that the collected data would not be disclosed or used for other than the research purpose, that personal information would be discarded after the

study, and that there would be no disadvantages due to participation in the study.

6. Data Analysis

The collected data were analyzed using IBM SPSS Statistics version 22.0. The general characteristics of participants, life respect consciousness, value of children, knowledge of pregnancy health care, and expected number of offspring were analyzed by calculating frequency, percentage, mean, and standard deviation. A chi-squared test (χ^2) was conducted on the expected number of offspring according to the general characteristics of participants, and multinomial logistic regression was applied to verify the predictors of the expected number of offspring.

Ⅳ. RESULTS

1. Life respect consciousness, value of children, knowledge of pregnancy health care, and expected number of offspring among participants

The mean of life respect consciousness was 45.27±6.18 out of 60, the value of children was 22.65±4.83 out of 35, and knowledge of pregnancy health care was 2.75±1.92 out of 10. 74.7% of the participants responded that they expected children, 64.9% of which said they expected to have at least two children, and 9.8% said they expected to have one. The average expected number of offspring was 1.78 (Table 1).

Table 1. Levels of life respect consciousness, value of children, knowledge of pregnancy health care and expected number of offspring

(N=265)

Variables	M±SD/n (%)	Min	Max	Range
Life respect consciousness	45.27±6.18	21	59	38
Value of children	22.65±4.83	10	35	25
Knowledge of pregnancy health care	2.75±1.92	0	9	2.75
Expected number of offspring†	1.78±0.87	0	≥2	
0	30(11.3)			
1	26(9.8)			
≥2	172(64.9)			
Do not know	37(14.0)			

†The average of the expected number of offspring was calculated including all cases except for the 'don't know' responses.

2. Expected Number of Offspring According to the General Characteristics of Participants

There was a significant difference in the distribution of the expected number of offspring by sex (χ2=10.44, p=.005). More specifically, more female participants (20%) responded they expected to have no child than male participants (5.6%). More male (13%) than female participants said they expected to have one child, and more male participants (81.5%) also said they expected to have two or more children. There was also a significant difference in religion (χ2=17.51, p<.001). More participants in the group without religion (17.6%) expected to have no child compared to the group with religion (5.8%). More participants in the group without religion (16.2%) expected to have one child compared to the group with religion (3.5%). However, fewer participants in the group without religion (66.2%) expected to have two or more children compared to the group with religion (90.7%). There was no statistically significant difference depending on age and grade (Table 2).

Table 2. Expected number of offspring according to general characteristics

(N=228)

Characteristics		Expected Number of Offspring			χ^2 (p)
		0	1	≥2	
		n (%)	n (%)	n (%)	
Sex	Male	6(5.6)	14(13.0)	88(81.5)	10.44 (.005)
	Female	24(20.0)	12(10.0)	84(70.0)	
Age group (years)	20-24	24(17.4)	16(11.6)	98(71.0)	5.68 (.058)
	25-34	6(6.7)	10(11.1)	74(82.2)	
Grade	Freshman-sophomore	6(11.1)	8(14.8)	40(74.1)	.97 (.617)
	Junior-senior	24(13.8)	18(10.3)	132(75.9)	
Religion	Yes	5(5.8)	3(3.5)	78(90.7)	17.51 (<.001)
	No	25(17.6)	23(16.2)	94(66.2)	

[†]The expected number of offspring was calculated including all cases except for the 'don't know' responses.

3. Predictors of Expected Number of Offspring among Participants

There was no statistical significance when the expected number of offspring was 0 in case the participants had religion (OR=.34, p=.122), whereas there was statistical significance when the

expected number of offspring was 1 (OR=.15, p=.005). In case the participants had religion, the percentage decreased by 85% when the expected number of offspring was 1 compared to when it was 2 or more.

There was statistical significance in life respect consciousness when the expected number of offspring was 0 (OR=.84, p=.001), as well as when it was 1 (OR=.86, p<.001). As life respect consciousness increased by 1 level, the percentage decreased by 16% when the expected number of offspring was 0 compared to when it was 2 or more, and by 14% when the expected number of offspring was 1.

There was statistical significance in value of children when the expected number of offspring was 0 (OR=1.70, p<.001), which increased by 1.70 times compared to when the expected number of offspring was 2. There was also statistical significance when the expected number of offspring was 1 (OR=1.22, p=.003), which increased by 1.22 times compared to when the expected number of offspring was 2 or more. As the value of children increased by 1 level, the percentage increased by 70% when the expected number of offspring was 0 compared to when it was 2 or more, and by 22% when the expected number of offspring was 1.

In sum, participants with higher life respect consciousness and more traditional value of children were more likely to expect to have 2 children rather than 1 or no children, and participants with religion were more likely to expect to have 2 or more children than 1 (Table 3).

Table 3. Predictors of two or more expected number of offspring (N=228)

Predictors		**Childless**				1 **Child**			
		OR	95% CI		p	OR	95% CI		p
			Lower	Upper			Lower	Upper	
Sex	Male	.43	.08	2.32	.325	1.44	.39	5.29	.583
	Female								
Age (years)	20-24	1.04	.70	1.56	.844	.92	.69	1.23	.576
	25-34								
Grade	Freshman-sophomore	1.29	.29	5.71	.743	2.17	.71	6.62	.175
	Junior-senior								
Religion	Yes	.34	.09	1.34	.122	.15	.04	.56	.005
	No								
Life respect consciousness		.84	.77	.93	<.001	.86	.79	.93	<.001
Value of children		1.70	1.41	2.05	<.001	1.22	1.07	1.39	.003

Knowledge of pregnancy health care	1.17	.82	1.67	.397	1.24	.95	1.62	.109
-2 Log likelihood	217.26							
χ^2(p)	114.29 (<.001)							
Cox & Snelle R^2	.39							
Nagelkerke R^2	.51							

†Reference: ≥2 expected number of offspring

Ⅴ. DISCUSSION

The expected number of offspring among participants was 1.78 on average, lower than the expected number of offspring at 2.07 announced by Statistics Korea (Statistics Korea, 2018) in 2018 and 2.30 reported by Yoo & Jung (2018). The expected number of offspring in this study is lower than that of previous studies because there was a difference in the characteristics of participants and the measurement period. The participants of this study included unmarried male and female college students of 2021, whereas the participants in the 2018 survey by Statistics Korea were married couples from 2010 to 2015, and those in the study by Yoo & Jung (2018) were only unmarried male and female college students in 2014 who claimed that they intended to give birth.

Participants with higher life respect consciousness were more likely to expect to have 2 or more children. Since childbirth is closely related to the preciousness associated to life and is considered the source of individual happiness (Goo, 2018), the increase in the expected number of offspring is natural. Life respect consciousness is expanded as one has a deeper understanding of the meaning of life through life experiences and education, rather than developing naturally through aging (Cho, 2011). After graduating from college and entering society, people do not have many opportunities to receive an education for cultivating life respect consciousness. Therefore, to increase the effect of education, it is necessary to provide phased programs about respect for life in the regular curriculums of elementary, middle, and high schools so that students can internalize and habituate life respect consciousness.

The participants with a more modern value of children were 1.7 times more likely to expect 0 children compared to 2, and 1.22 times more likely to expect 1 child. This supports the results by Hong & Yoon (2012) who discovered that college students with a modern value of children showed 1.8-1.9 times fewer fertility intentions and by Kim (2014) who reported that high school students with traditional value of children showed a higher

expected number of offspring. On the other hand, Hong (2020) studied fertility intentions among male and female adults aged 18 and above and discovered that those with a modern value of children displayed a higher probability to have an expected number of offspring of 1 or at least 2 rather than 0, which was contrary to the results of this study.

Participants who followed a certain religion were more likely to expect 2 or more children than 1 child. This supports the results by Hong (2009) and Kim (2014) who studied the effect adolescent values have on the expected number of offspring and discovered that those with religion showed a significantly higher expected number of offspring than those without religion. All religions prioritize life respect, emphasize how precious family is, and serve as a bridge between family and society (Kim, 2014). In previous studies (Choi, 2010), people with religion were more likely to have traditional values concerning family and children, and those with such values were expected to have more offspring (Hong & Yoon, 2012). Therefore, since people with religion value life as well as happiness and harmony within the family more than people without religion, they also expect to have more children. As religion affects individual thoughts and behaviors, creating an atmosphere where college students can freely engage in religious activities will help naturally internalize life respect consciousness, which will ultimately have a positive effect on increasing the expected number of offspring.

This study is significant in that it verified the research questions using a conceptual framework based on the theory of the second demographic transition (Laesthaeghe, 1998), which explains low fertility rates in Korea and the world, and the concept of behavioral control in the theory of planned behavior (Ajzen, 1991). The findings of this study will provide insights for developing low-fertility policies for prospective parents including college students. Lastly, the results of this study can be used to develop an educational program for college students to overcome low fertility. Future researchers will greatly benefit from the inclusion in the model of a variety of values related to marriage and childbirth that can serve as predictors of the expected number of offspring in college students

Meanwhile, this study has limitations in that it failed to comprehensively reflect other variables along with socioeconomic variables that may affect the expected number of offspring, such as values about family, marriage, and gender roles. Therefore, further research that include these variables is required.

Ⅵ. CONCLUSION

This study attempted to identify the number of expected children of college students among the younger generation in Korea and the factors affecting it to serve as basic data for developing educational materials for child planning. The study confirmed that the number of expected children was high among religious college students and those with a high sense of respect for life and a traditional view of children.

This is significant in terms of nursing science in that this study investigated the expected number of offspring in college students, the younger generation that could become parents soon, rather than married couples at this point. Plans or expectations about children are formed much before people actually give birth, and their life respect consciousness, value of children, and knowledge of pregnancy health care affect actual childbirth, thereby providing an important clue in solving problems related to low fertility. Therefore, it is necessary to provide education on cultivating knowledge and values of humanities to develop life respect consciousness and sound values regarding children among college students.

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Authors' contributions

All authors contributed toward data analysis, drafting and revising the paper and agreed to be responsible for all the aspects of this work.

Declaration of Conflicts of Interests

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Consent for Publication

All authors read and aware of publishing the manuscript in Revista de Gestao Social e Ambiental

Declarations

Author(s) declare that all works are original and this manuscript has not been published in any other journal.

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