

Subjectivity on Filial Piety among Korean Undergraduate Students: An Application of Q Methodology

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Abstract: Background/Objectives: In this study, figures out the type of subjectivity about filial piety among Korean undergraduate students using Q methodology. **Methods/Statistical analysis:** For the Q population, an in-depth interview and literature review were used to select 34 Q samples for Q-sort. P-sample was made with 30 undergraduate students and Q-sort was performed on a 9-point scale according to their subjective agreement. The analysis is performed by PC-QUNAL program. **Findings:** Four types of filial piety in Korean undergraduate students were identified: mind and expression oriented type, child-centered and material-oriented type, reflections on change of times type, and unconditional duty type.

Improvements/Applications: As the result of this study suggests, based on classification of filial piety of Korean undergraduate students, strengthen humanistic education for undergraduate students will need to be developed and different, individualized educational strategies provided.

Keywords: Subjectivity, Filial piety, Korean, Under graduate student, Q methodology.

I. INTRODUCTION

Filial piety is said to be the origin of human relations, primitive love and respect for life, and should be approached from the interactive standpoint between parents and children according to the stream of times, but it is true that filial piety is regarded only as the children's love and devotion for parents, and has been recognized as a children's unidirectional virtue toward parents[1]. Korea has a very long history and rich tradition, and Korean people have their own unique filial piety idea to be devoted to their parents and to respect their elders, which has been the center of their traditional ethics. Traditionally, Korean families have lived to be devoted to their parents and to love their children, while their children naturally grew up to learn filial piety in the process[2]. Filial piety is a duty to be accepted by Korean with honor and courtesy, an indispensable requirement in the course of developing personality, and a virtue and a center of human behavior whose value is unchangeable even if the era is changed. However, traditional values are varying due to changes in industrial structure and family functions, structural complexity in modern society and high variability of modern society, and as the family is getting smaller, the function of moral education in family is greatly weakened[3].

These changes in family relations and loss of filial piety

lead to school violence and addiction to games and internet in a rapidly changing social environment, and the educational places and curriculum have edged away from filial piety[4]. Moreover, the education about filial piety has not been able to deviate from the past traditional society and extended family system even in the 21st century's nuclear family period. Consequently, the government has enacted the Act on Encouragement and Support for Filial Behavior[5] as a part of efforts to encourage a traditional cultural heritage, filial piety, at a national level, to solve problems of aging society and to provide the driving force of national development as well as to contribute to the development of world culture. The Character Education Promotion Act[6] also emphasizes the importance of filial piety in character education by promulgating the eight virtues in order of courtesy, filial piety, honesty, responsibility, respect, consideration, communication and cooperation. As the traditional and one-sided compulsion of filial piety is inconsistent with the modern values, and differently accepted by the child generation and the parent generation, it is required to review value and concept of filial piety in modern society. Therefore, by using Q methodology that can easily understand characteristics of each type according to the human subjectivity structure, this paper tries to identify filial piety types of undergraduate students who will lead Korean society in the 21st century, verify their characteristics and differences, and provide basic data for effective character education that can practice filial piety through approaching by each type.

II. MATERIALS AND METHODS

2.1 Research design

As Q methodology is designed to measure subjective self, a potential behavior of an individual, and can understand characteristics of each type according to the human subjectivity structure[7], this study applied Q methodology to examine the Korean undergraduate students' subjectivity on filial piety

2.2 Concurrence(Q population) and Q sample

This study reviewed literature[1-4,8-10] related to filial piety, and carried out in-depth interview with undergraduate students until running out of the statement data, in regard to 'what is the filial piety they think?', 'what is the most important and practicable filial piety?' and 'who influenced them to practice filial piety?'

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A total of 141 Q populations were obtained in this process. These statements were discussed by the nursing professors who had written several papers using Q methodology, and the final 34 Q statements were selected after deleting, revising and supplementing the duplicated and ambiguous items.

2.3 P sample

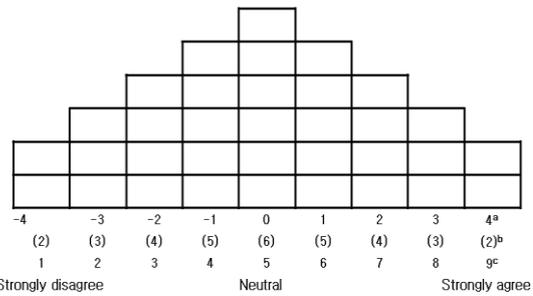
Q methodology deals with the intra-individual difference in significance rather than the inter-individual difference, so the number of P samples is enough to generate factors and to compare them among factors due to the nature of Q methodology[7]. P samples in this study were subject to 30 undergraduate students in Seoul and Busan.

2.4 Q sorting

34 cards bearing statements selected as Q sample were presented to participants in P sample. The participants read them and then their opinions were put in a compulsory normal distribution on a 9-points scale from the most negative(-4) to the most positive(+4) and the neutral(0)[Figure 1]. The procedure for Q sort was to read Q sample first, and to classify it into three significant groups of positive, neutral and negative, then to select in order of the most positive statements and classify them from the most negative to the most positive to finish at the neutral point. Furthermore, the reason for adopting statements at both ends(+4, -4) were to be recorded, respectively. This is used as useful information for the future interpretation of each Q factors[11].

2.5 Data Analysis

The collected data were analyzed for Q factors using PC QUANL program by giving 9 points to the most positive statements(+4) starting from 1 point to the most negative statements(-4) in the Q sample classification. In order to determine the number of ideal factors, the number of factors was input variously on the basis of the eigenvalue of 1.0 or higher. Finally, 4 types were selected which were judged to be the most reasonable and have a large conceptual meaning for each type, considering the calculated results and the total explanatory variance.



Note. ^aRaw scores; ^bNumber of cards; ^cTransformed scores.

Figure 1. Forced distribution on Q samples

III. RESULTS AND DISCUSSION

3.1 Formation of the types

Q factor analysis showed that there were four types of filial piety among Korean undergraduate students. As a result of analyzing factor weights and variables for each type, 4 types was explaining about 64.4% of the total variance, and as for the explanatory power of each type, the type 1 was 44.6%, the type 2 was 8.4%, the type 3 was 6.2% and the type 4 was 5.2% [Table 1]. Correlation among types is as shown in Table 2. Among 30 participants, 12 participants were classified into type 1, 7 participants type 2, 6 participants type 3 and 5 participants type 4. The demographic characteristics and factor weight of participants belonging to each type are as shown in Table 3. Participants with a higher factor weight than other participants within each type represent the type as those having a typical characteristic of the type

Table 1. Eigen value, Variances, and Cumulative percentage

Variables	Type I	Type II	Type III	Type IV
Eigen value	13.378	2.526	1.870	1.570
Variance (%)	.446	.084	.062	.052
Cumulative percentage	.446	.530	.592	.644

Table 2. Correlation Matrix between Types

Variables	Type I	Type II	Type III
Type II	.576		
Type III	.614	.476	
Type IV	.621	.601	.489

Table 3. Demographic Characteristics and Factor Weight for P sample

Type	No. of participant	Factor weight	Gender ^a	Age(yr.)	Major ^b	Grade	Religion ^c	Economic status ^d	Family (parenting attitude)
I	25	4.460	M	18	ES	1	C	High-I	Democratic
	27	1.195	F	21	NS	4	N	High-I	Democratic
	7	1.184	F	18	HS	1	B	Intermediate	Intermediate
	24	1.138	F	21	SS	3	N	Low-I	Democratic
	23	0.941	F	21	SS	4	C	Intermediate	Intermediate
	16	0.918	F	21	NS	3	N	High-I	Intermediate
	6	0.855	F	18	HS	1	N	Low-I	Conservative
	9	0.811	F	20	HS	3	N	Intermediate	Intermediate
	29	0.806	F	21	NS	4	N	Low-I	Democratic
	3	0.751	F	20	HS	2	N	High-I	Intermediate



	1	0.688	F	19	HS	2	N	Intermediate	Intermediate
	13	0.577	M	23	SS	3	N	Intermediate	Democratic
II	8	2.118	F	19	ES	2	P	Intermediate	Intermediate
	20	1.390	F	23	HS	4	N	Intermediate	Intermediate
	14	1.260	M	22	HS	3	B	Low-I	Democratic
	4	1.118	M	18	ES	1	N	Low-I	Conservative
	15	1.026	F	21	HS	3	N	High-I	Intermediate
	21	0.859	M	22	AP	2	C	Low-I	Intermediate
	12	0.721	M	23	ES	2	N	Intermediate	Intermediate
III	28	2.581	F	21	SS	4	N	Low	Conservative
	19	1.323	F	21	HS	4	N	Intermediate	Democratic
	30	1.105	F	21	SS	3	C	High-I	Intermediate
	26	1.102	F	22	SS	3	N	Low-I	Intermediate
	11	1.083	M	24	HS	3	N	Intermediate	Democratic
	5	0.631	M	18	AP	1	N	Low-I	Democratic
IV	10	1.712	F	20	HS	3	N	Intermediate	Intermediate
	22	1.469	M	22	SS	2	C	High-I	Intermediate
	17	1.122	F	21	SS	3	N	High-I	Intermediate
	18	0.877	F	21	HS	4	P	High-I	Intermediate
	2	0.569	M	18	SS	1	C	Intermediate	Conservative

Note. ^aM=male, F=female, ^bNS=Natural Science, SS=Social Science, ES=Engineering Science, HS=Health Science, AP=Art and Physical Science, ^cN=None, P=Protestant, C=Catholic, B=Buddhist, ^dI=Intermediate

3.2 Characteristics by types

In order to analyze the type-specific characteristics of the undergraduate student's attitude toward filial piety, the

type-specific characteristics are described, focusing on the most strongly positive statements ($Z \geq +1.0$) and the most strongly negative statements ($Z \leq -1.0$) from the 34 statements [Table 4].

Table 4. Q statements and typal array of Z-scores

Q Statement	Z-score			
	Type I (n=12)	Type II (n=7)	Type III (n=6)	Type IV (n=5)
Q1 Filial piety is to understand parents' wishes and to ease their mind	0.9	0.9	0.3	1.7
Q2 Filial piety is to provide material and economic assistance	-1.0	1.5	0.1	0.4
Q3 Filial piety is to spend much time with your parents*	1.2	1.6	1.6	1.3
Q4 Filial piety is just to manage your own affairs and not to worry your parents	1.6	1.7	-1.0	0.5
Q5 Filial piety is to enter a good university, to find a good job and to achieve social success	-0.9	1.4	-0.6	-0.4
Q6 Filial piety is to have a loving family and to live happily with children	0.1	1.4	-1.3	0.6
Q7 It is filial piety not to cause parents any heartache	0.9	0.7	-0.1	0.5
Q8 Filial piety is just a mind you truly love and respect your parents	1.9	-0.1	1.5	0.6
Q9 You can do for your parents equally what you want your children to do for you	-1.0	-0.6	-0.1	-0.6
Q10 I realize that a protracted illness wears out filial devotion	-0.5	0.4	0.4	-0.9
Q11 It is true that a son of a gun will be good to his parents (Living and staying with his/her parents are filial piety regardless of his/her fortune or fame)	-1.0	-0.1	0.1	0.4



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Q12 It is hard to love parents as much as they love their children as the term 'parental love' implies	0.1	0.2	-0.5	-1.7
Q13 Filial piety should not be forced	-0.0	0.0	1.5	-1.4
Q14 Having a close loving relationship among siblings is just filial piety	1.0	0.4	0.7	1.3
Q15 Filial piety is not material. A friendly word of love is more important	1.2	0.3	1.1	0.5
Q16 Filial piety is an unconditional act done by a child for parents' love	-0.8	-0.6	-0.8	1.5
Q17 The expression of filial piety may be changed according to the social change, but its significance and core should not be changed*	1.0	1.0	1.1	1.4
Q18 You should ensure a stable life of your parents in their old age, living with them	-0.3	0.1	-1.2	0.1
Q19 It is also filial piety to do your best in your studies or work	0.6	0.4	0.1	0.4
Q20 You will do your best to support for what your parents want to do	0.3	0.0	0.2	-0.2
Q21 The important thing is always decided in consultation with parents	0.2	-0.6	0.7	0.4
Q22 You always treat your parents with a bright face	-0.8	-0.4	0.6	0.1
Q23 Children should be polite and courteous to their parents about their language and manners	0.6	0.3	1.2	0.5
Q24 Obeying parents' wishes should be maintained as a virtue in the future*	-1.1	-1.4	-1.2	-0.8
Q25 It is also a filial piety to tell parents politely to correct if your parents are at fault	-0.4	-0.3	0.7	-0.4
Q26 When your parents are sick, you should refrain from entertainment or travel, and take care of your parents as best you can	0.4	0.5	0.4	1.2
Q27 To give birth to a son and to carry on a family line is your duty toward your parents*	-1.8	-2.1	-2.3	-1.9
Q28 It is your lack of filial piety to live alone without getting married	-1.1	-1.9	-2.1	-1.7
Q29 Filial piety is to participate in ancestral rites and visit to ancestral graves without exception	-0.1	-1.4	-0.4	-0.0
Q30 It is your duty that your career path is to follow your parents' decision*	-1.9	-1.8	-1.3	-1.8
Q31 Even if your parents died, you must live without forgetting their teachings while they were alive	1.0	-0.1	0.6	0.9
Q32 You must follow your parents' wishes unconditionally regardless of your judgment on right and wrong*	-1.7	-1.5	-1.2	-1.5
Q33 Now the time has changed, so we have to carry out filial piety consistent with the time	0.3	0.8	1.1	-0.3
Q34 Filial piety and the right personality are inseparable relation	1.1	-0.6	-0.0	-0.6

Note. *Consensus items(Average Z-score \geq +1.0, \leq -1.0)

3.2.1 Type 1: Mind and Expression oriented type

Items to indicate the strongest agreement in type 1 were 'Filial piety is just a mind you truly love and respect your parents(Z=1.95)', 'Filial piety is just to manage your own affairs and not to worry your parents(Z=1.61)', 'Filial piety is not material. A friendly word of love is more important(Z=1.24)', 'Filial piety is to spend much time with your parents(Z=1.22)'. On the other hand, items to show the strongest negative agreement in type 1 were 'It is your duty that your career path is to follow your parents' decision(Z=-1.87)', 'To give birth to a son and to carry on a family line is your duty toward your parents(Z=-1.80)', 'You

must follow your parents' wishes unconditionally regardless of your judgment on right and wrong(Z=-1.72)', 'It is your lack of filial piety to live alone without getting married(Z=-1.11)'. In addition, the strongly positive statements, whose difference in standard scores between type 1 and other type is +1.00 or more, are in order of 'Filial piety and the right personality are inseparable relation', 'Filial piety is just a mind you truly love and respect your parents', and the strongly negative statements, whose difference in scores in comparison with other type is -1.00 or more, are in order of 'Filial piety is to provide material and economic

assistance', 'It is true that a son of a gun will be good to his parents(Living and staying with his/her parents are filial piety regardless of his/her fortune or fame)', 'Filial piety is to enter a good university, to find a good job and to achieve social success'.The participants corresponding to type 1 are 12 out of 30 in total, who believe that filial piety is just a mind they truly love and respect their parents, and filial piety is not material but a friendly word of love is more important. The results were similar to a study[12] that undergraduate students thought the friendly and polite expressions were filial piety. The participants corresponding to type 1 think that it is important to spend time together and that material things are not important. This type can be called "mind and expression oriented type".

3.2.2 Type 2: Child-centered and Material-oriented type

Items to show the strongest agreement in type 2 were in order of 'Filial piety is just to manage your own affairs and not to worry your parents($Z=1.680$)', 'Filial piety is to spend much time with your parents($Z=1.55$)', 'Filial piety is to provide material and economic assistance($Z=1.36$)', 'Filial piety is to enter a good university, to find a good job and to achieve social success ($Z=1.36$)', 'Filial piety is to have a loving family and to live happily with children($Z=1.36$)'. On the other hand, items to indicate the strongest negative agreement were in order of 'To give birth to a son and to carry on a family line is your duty toward your parents($Z=-2.10$)', 'It is your lack of filial piety to live alone without getting married($Z=-1.87$)', 'It is your duty that your career path is to follow your parents' decision($Z=-1.77$)' 'You must follow your parents' wishes unconditionally regardless of your judgment on right and wrong($Z=-1.50$)'.In addition, the strongly positive statements, whose difference in standard scores between type 2 and other type is +1.00 or more, are in order of 'Filial piety is to enter a good university, to find a good job and to achieve social success', 'Filial piety is to provide material and economic assistance', 'Filial piety is to have a loving family and to live happily with children', and 'Filial piety is just to manage your own affairs and not to worry your parents' and the strongly negative statements, whose difference in scores in comparison with other type is -1.00 or more, were in order of 'Filial piety is just a mind you truly love and respect your parents', 'Filial piety is to participate in ancestral rites and visit to ancestral graves without exception' and 'The important thing is always decided in consultation with parents'.The participants corresponding to type 2 are 7 out of 30 in total, who believe that filial piety is just to provide their parents with material and economic assistance, and to achieve social success, to have a loving family and to live happily. It is a reflection of the concept of filial piety[13] that the child's social success will please parents. Type 2 can be called "child-centered and material-oriented type", which thinks the parental love for children is right, focusing on one's own happiness.

3.2.3 Type 3: Reflections on Change of Times type

Items to indicate the strongest agreement in type 3 were 'Filial piety is to spend much time with your parents($Z=1.56$)', 'Filial piety is just a mind you truly love and respect your parents($Z=1.49$)', 'Filial piety should not be forced($Z=1.47$)'. On the other hand, items to show the

strongest negative agreement in type 3 were 'To give birth to a son and to carry on a family line is your duty toward your parents($Z=-2.33$)', 'It is your lack of filial piety to live alone without getting married($Z=-2.12$)', 'It is your duty that your career path is to follow your parents' decision($Z=-1.28$)' and 'Filial piety is to have a loving family and to live happily with children($Z=1.27$)'.In addition, the strongly positive statements, whose difference in standard scores between type 3 and other type is +1.00 or more, are in order of 'Filial piety should not be forced', and 'It is also a filial piety to tell parents politely to correct if your parents are at fault'. The strongly negative statement, whose difference in scores in comparison with other type is -1.00 or more, were in order of 'Filial piety is just to manage your own affairs and not to worry your parents', 'Filial piety is to have a loving family and to live happily with children', and 'You should ensure a stable life of your parents in their old age, living with them'.The participants corresponding to type 3 are 6 out of 30 in total, who believe that filial piety should be carried out to match with the realistic circumstances, and not be forced. A preceding study showed that filial piety in the present day was a routinized and daily-practiced one such as frequently asking after parents. As the autonomy rather than the heteronomy was emphasized in the preceding paper[3], the characteristic of this type is similar thereto. Participants corresponding to type 3 are different from those in type 2 that they think it is not a filial piety to manage their own affairs and not to worry their parents, or to have a loving family and to live happily. This type can be called a "reflections on change of times".

3.2.4 Type 4: Unconditional Duty type

Items to indicate the strongest agreement in type 4 were 'Filial piety is to understand parents' wishes and to ease their mind($Z=1.75$)', 'Filial piety is an unconditional act done by a child for parents' love($Z=1.48$)', 'The expression of filial piety may be changed according to the social change, but its significance and core should not be changed($Z=1.43$)', 'Having a close loving relationship among siblings is just filial piety($Z=1.29$)'. On the other hand, items to show the strongest negative agreement were 'To give birth to a son and to carry on a family line is your duty toward your parents($Z=-1.86$)', 'It is your duty that your career path is to follow your parents' decision($Z=-1.81$)', 'It is hard to love parents as much as they love their children as the term 'parental love' implies($Z=-1.70$)', 'It is your lack of filial piety to live alone without getting married($Z=-1.69$)'.In addition, the strongly positive statements, whose difference in standard scores between type 4 and other type is +1.00 or more, are in order of 'Filial piety is an unconditional act done by a child for parents' love', 'Filial piety is to understand parents' wishes and to ease their mind'. The strongly negative statement, whose difference in scores in comparison with other type is -1.00 or more, were in order of 'Filial piety should not be forced', 'It is hard to love parents as much as they love their children as the term 'parental love' implies', and 'Now the time has changed, so we have to carry out filial piety consistent with the time'.

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The participants corresponding to type 4 are 5 out of 30 in total, who believe that filial piety is a natural duty and unconditional act to be carried out by children. This type reflects the concept that filial piety is the origin of personality formation and the first duty to be practiced when a person wants to live like a decent human being[14]. The parents-children relationship in Korea has interdependence and perpetuity, which is in line with a study[15] that the parents' unsparing devotion to children strengthened filial piety and children's royalty and devotion to their parents again. Participants corresponding to type 4 are in contrast to type 3 in that they deny that filial piety for parents should not be forced, filial piety shall be carried out to match with realistic circumstances or it is hard to love parents as much as they love their children as the term 'parental love' implies. The above characteristics shows that type 4 can be called as "unconditional duty type".

3.2.5 Consensus perspectives among types

As a consensus view among types, the most positive statement made by all participants was 'Filial piety is to spend much time with your parents(Average $Z=1.40$)', and the most negative statement was 'To give birth to a son and to carry on a family line is your duty toward your parents(Average $Z=-2.02$)', respectively. In other words, it was found that the relationship is important rather than the Confucian thought of the past.

IV. CONCLUSION

The subjectivity of Korean undergraduate students' filial piety appeared in 4 types, which enabled us to identify the view on filial piety of young people in our society. This allows us to look at values and concept of filial piety in modern society rather than the traditional and one-sided coercion of filial piety. The result revealed by this study can be used as basic data for practicing filial piety and effective personality education according to the characteristics of each type.

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