

The Impact of Filial Piety Culture on Rural Old-age Support

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Keywords: Filial piety culture; Rural areas; Old-age support; Impact

Abstract: Filial piety culture is the representative of the concept of respecting the elderly in traditional culture. Filial piety culture plays an important role in the development of old-age care. In the new era, filial piety culture will inevitably have new changes and development. The choice of rural old-age support is greatly influenced by filial piety culture. This paper analyses the impact of filial piety culture on rural old-age support in the new era.

1. Introduction

Filial piety and gratitude are the basic elements of the traditional virtues of the Chinese nation. Filial piety culture in China includes respect for parents, procreation and offspring, benevolence and people, loyalty and filial piety, memory of ancestors and so on. It is a multi-cultural system that extends from individual to the whole, cultivates one's self, unites one's family, governs the country and enjoys peace in the world. Filial piety culture continues to the present basically retains its basic significance, that is, "to do good to parents." Moreover, as far as the current social and cultural environment is concerned, the concept of respecting the elderly has been constantly strengthened by traditional culture, such as the story of 24 filial piety in traditional culture, which is not only the manifestation of the domestication function of filial piety culture used by the feudal regime, but also the result of the acceptance of filial piety culture itself by ordinary people. With the acceleration of urbanization and social aging in China, the number of Left-behind elderly and "empty nest" elderly in rural areas has gradually increased. Compared with the cities, the collective economic income in the vast rural areas of China is less, the pension standard is lower, the operation of pension institutions is difficult, and the pension situation is still not optimistic. Under the influence of filial piety culture, the old people's pension choice in rural areas is facing many difficulties. Based on the understanding of filial piety culture in the new era, this paper analyses the impact of filial piety culture on rural old-age support, and puts forward some pertinent suggestions.

2. Extension of Filial Piety Culture in the New Era

2.1. The Essential Meaning of Continuing Life

Essentially, filial piety, as the fundamental concept of family ethics, has not changed in both material and spiritual aspects. Moreover, due to many social reasons, filial piety culture has been attached great importance to as a general trend. For example, the trend of aging has important requirements for filial piety of children. Under the new historical conditions, the connotation of filial piety culture will inevitably have new changes and development besides inheriting the traditional connotation. The core meaning of filial piety culture follows the basic meaning of filial piety in traditional culture from theoretical construction to practical level. The original intention of filial piety "to do good to parents" has not changed. From Zhou Li to Confucius' basic definition of filial piety, a consensus has basically been reached, that is, Confucius said, "parents can do their best" and "serve their work". These two points, as the most basic filial piety, have become the basic concept of "raising children and preventing old age" of Chinese parents. The origin of this phenomenon is an inevitable reflection of the obedience of human life, age, illness and death to natural laws. From this point of view, filial piety culture derives a basic social function, that is, the meaning of continuity of life. From the perspective of parents, having younger generations is the prerequisite for happiness in old age; from the perspective of children, filial piety is the

responsibility and obligation of performing filial piety to parents. In the Chinese cultural tradition with strong family ethics, parents not only hope that their offspring can inherit incense, but also hope that their offspring can inherit incense. This function of inheritance and succession itself is the law of species, but it has become one of the main contents of filial piety culture in China's cultural tradition, which has been strengthened in different times. Change. Therefore, we can see that the basic connotation of filial piety culture in modern society also inherits the family construction function derived from the concept of reproduction in traditional culture.

2.2. Duty to Continue Family Ties

In the traditional filial piety culture, parents' selfless love for their children is helpful to nurture their children's love for their parents and other relatives, and then extrapolate it to the love for other members of society, the nation and the motherland. Therefore, the traditional filial piety culture emphasizes that people take filial piety as the starting point to cultivate the mind and feelings of caring for others and society. Modern filial piety culture, as a virtue that pays more attention to fulfilling responsibilities, is the link of family concept after the disintegration of the concept of big family. The concept of family-state integration plays a very important role in the historical evolution of China. From filial piety of children to the loyalty of the nation to the monarch, filial piety is not only the moral requirement of family ethics in general sense, but also the concretization of responsibility. With the ideological trend of freedom and independence in modern society constantly impacting the feudal concept of big family, the new production and life style has gradually made all levels of society open to the concept of small family. The family structure of four generations in the same house has become the past way of family organization. Therefore, we have lost the common living environment and the family structure. With the new characteristics, the way of Dink, single and three-person family has gradually become the mainstream of society. The separation from their parents and grandparents has made filial piety culture lose its old red tape, but its basic significance has not been lost. However, filial piety is not only a tradition, but also a responsibility in the behavior consciousness of young people. It still exists steadily. In this case, filial piety has more family ties. Without the accumulation of filial piety culture tradition and the responsibility color of filial piety culture connotation, in the current Chinese society, the concept of family will really collapse. Compared with modern society, the situation of neighborhood watch and help in traditional society has changed a lot. In this new situation, we can reasonably draw on and carry forward the spirit of "filial piety" in traditional society from near to far, from ourselves and others. With such a spirit, we can handle the relationship between ourselves and our family, society, nation and country, care for others and serve the society, and stand up for the interests of the country and the nation at the critical moment and do our best.

2.3. An Important Way to Continue Family Old-age Care

In traditional society, the problem of providing for the aged is basically solved within the family, in which filial piety culture plays a very important role. The so-called "raising children and preventing old age" in the proverb embodies this feature. At present, the aging of our society is becoming more and more prominent. By the end of 2018, the elderly population over 60 years old in China had reached 240 million, accounting for 17.9% of the total population. It is predicted that by 2050, this number will be close to 500 million, and the proportion of the elderly population will reach about 35%. How to provide for the aged has become an urgent social problem. The problem of providing for the aged can be solved through socialization. Social institutions such as nursing homes and nurseries for the aged have assumed part of the functions of providing for the aged. However, due to the influence of historical and cultural traditions, institutional pension is not the first choice for most elderly people. At the same time, our country's institutional endowment development is not long, the hardware and software facilities are not perfect, and there is still a big gap compared with social needs, so the function of family endowment is still irreplaceable. It is undoubtedly of great significance to promote the traditional filial piety culture of respecting, loving and providing for the aged.

3. The Impact of Filial Piety Culture on Rural Old-age Support in the New Era

3.1. Weakening of Family Pension

At present, with the rapid transformation of society, the rapid development of multiculturalism and the weakening of family education function, the traditional moral value system, especially filial piety culture, is being severely impacted and destroyed. Individualism and egoism are rampant, people lack the sense of reverence for traditional filial piety culture, parents lack sense of filial piety, others lack moral sense, and society lack sense of responsibility. Traditional filial piety culture is facing unprecedented challenges. At present, the reduction of young and middle-aged people in rural areas has also brought problems to the rural old-age support. Under the long-term effect of family planning policy, "4-2-1" family structure has become the mainstream of large and medium-sized urban families. With the intensification of competition pressure for social survival and frequent cross-regional mobility, many children are facing conflicts and conflicts between career and family, which inevitably leads to the weakening of the pension function of rural families. On the other hand, traditional ethical concepts have been shaken. Under the impact of market economy, the concept of family support has changed from family-based to individual-based, which weakens the function of family pension. It should also be noted that there is an aging trend among family caregivers. With the development of economy and medical progress, the life expectancy of the population has been prolonged, and the number of families with two generations of people aging at the same time has gradually increased. Even so, filial piety culture is still an important way to continue the family pension, vigorously promote the culture of filial piety is a realistic choice to protect the rights and interests of the elderly.

3.2. The Change of Old-age Conception

In the new era, most young and middle-aged people choose to work and live in cities and towns. In the proportion of rural population, the elderly population accounts for a larger proportion. In this regard, when facing the choice of old-age care, the elderly mostly choose the traditional family pension. But at this time, due to the pressure of children's work and life, there is no time to bear the family pension. Some rural elderly people will choose to continue the traditional family pension mode among their children's families in cities and towns. Some children will choose institutions to provide for the aged, so that the elderly live in old-age institutions in cities and towns, and visit the elderly regularly. In this process, children's views on the old-age care gradually become closer to the city, and the old people's views on the old-age care become passive acceptance. The fundamental reason is the lack of rural old-age security. Although some rural areas have established happy homes and other places for the aged under the construction of new socialist countryside, they can not meet and adapt to the needs of the elderly in rural areas economically and environmentally. With the social change in the new era, the old people's pension choice in rural areas is also changing gradually. From the point of view of the changes of old-age care in developed countries, the change from family pension to socialized pension is the inevitable choice brought about by social development. The old-age pension in rural areas of China is bound to produce an old-age pension model adapting to the elderly in rural areas, and what is needed is the development of economy and the improvement of social system.

4. Conclusion

Although the new era weakens the function of filial piety culture in rural old-age care, filial piety culture is still an important way to continue life, family ties and family old-age care. With the development of society, the traditional filial piety culture will inevitably face the impact of the new culture. However, the filial piety culture in the new cultural background still has its traditional moral connotation. While maintaining the traditional concept of providing for the aged, it will also affect the choice and development of providing for the aged in rural areas.

Acknowledgement

In this paper, the research was sponsored by of the Key Research Base of Youth Quality Education in Shandong Province (Project No.18SZJ025) and the Key Topics of Art Science in Shandong Province (Project No.201706478).

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