

Try to Discuss the Influence of Chinese Culture on the Home Care System

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Abstract

We studied home care system problems from the perspective of culture. Home care system includes both traditional home care model that is family pension mode, and the new home care model that is community home-based care model. Under the impact of market economy, cultural values under the traditional way of home care are under attack of new ideas and concepts. With the development of economy and society, there must be a certain degree of cultural transformation, and the essence of cultural transformation is modern of society and culture. Once bred and reinforced traditional " filial piety " in ethics and social environment of respecting elderly have undergone great change, home care model under the guidance of traditional pension culture has not solved the problem of the elderly, we need to build a new home care model . With the cultural transformation, a new pension culture appears. The home care model has also changed. In building actively a modern new home care model, we must not only take into account the existing traditional home care model, but also take into account the full participation of the community. Through the above discussion, we can draw the following conclusions, in order to further improve the home care system and learn the home care model from abroad, we should consider our own traditional culture and strive to establish a home care system based on cultural background with Chinese characteristics.

Key Words: Culture, Endowment system, the family endowment

1. The problem is put forward

With the development of modern society and the implementation of the one-child policy, the proportion about young population accounting for the total population in China is decreasing. However, with the increase of elderly population, the proportion of the elderly population is accelerating quickly in our country. In just seven years from 2000 to 2007 , the number of elderly population over 60 in China grow from 126 million to 153 million, and the proportion accounting for the total population increase from 10.2% to 11.6%. In order to judge whether a country or region has entered into an aging society, the often international view is that when the number of elderly people aged 60 constituting 10% of the total population in a country or a region, or the number of elderly people aged 65 constituting 7% of the total population. Obviously this means that our country has already been in an aging society, and the process of aging is accelerating quickly. The aging of the population accelerated the pace in the change of endowment way. The judgment when we choose what way to endowment not just the embodiment of the values is, also is not a simple attitude towards things, but also a culture. Pointed out in the eighteenth big report of the party, "culture is the nation's blood, is people's spiritual home". In order to be able to better solve the problem of aging population, we need to study well pension culture which as an important factor cannot be ignored.

Wang Zhihong think endowment culture is on the basis of the traditional "JingXiao" culture, in the traditional main form of family endowment , relying on countries, communities, families and individuals, with the connotation of the modern culture to form a set of ideas, beliefs, habits, behavior, organization system, etc.^[1] Li hui think endowment culture mainly refers to the concept, social ethics, value orientation, and pension regulation in providing the elderly with economic support, life care and spiritual consolation of endowment resources by family or society .Endowment culture is the mojo and value support in elderly cause, and is the soul and core of the pension business.

As a member of the Chinese traditional culture, the connotation of endowment culture is vast. Endowment culture is a kind of idea. Giving play to subjective initiative in the elderly, and constructing a harmonious, healthy and colorful culture is the key of the old age security system. In our country, it exists the notion of support in most places. However, as referred in the famous old book, people who love their parents will not hate others' parents, and people who respect their parents also won't neglect other people's parents. It also reflects the endowment value ideas in the ancient china. After the heritage and development of culture, as the essence of traditional endowment culture, the concept of respecting for the elderly, providing help for the aged has been gradually into the personal endowment behavior consciously. Because culture has been playing a guiding role in behaviour pattern. At the same time, the endowment culture in ancient China has the old social concept of respecting for the old people which depends largely on the elderly has absolute power in the economic field and life experience. The respect cultural has not only profound significance in the traditional pension model, but also plays a supervision and enforcement role. It not only makes this respect culture deeply root in the people's life, makes it become a kind of inertial behavior patterns, but also creates enough public Environment, which ensures the life of old people well.

2, The Chinese traditional family endowment culture

2.1 The "filial piety" culture is the core and rely of the traditional pension model

"Filial piety" word first exists in the shells bones in Chinese literature in our country. As the famous saying goes, filial rank first of one hundred lines. It reflects the idea of filial piety is of the utmost importance in china. In Chinese traditional culture, however, "filial piety" as a ethics appeared officially in the western zhou dynasty, its basic meaning includes two parts, one is respecting the fathers, the other is breeding. Since the zhou dynasty, the widest influence of filial piety is Confucianism represented by menci. Of it, the most familiar is "mencius · off Lou": "there are three unfilial ways, and the most unfilial way is no offspring of responsibility to your elders, so Chinese traditional filial piety culture is extensive and profound. Confucius thought we ought to put filial and stillness together. As mentioned In "the analects of Confucius · institutions", "born, with the ritual; dead, buried with courtesy, offering ceremony." Which means no matter before or after the death of parents, we should show piety in accordance with the regulations of the ceremony? This means that Confucius express the "worship" in accord with the ritual behavior. The emergence of the "Filial piety" pushing its status and role to the acme, has become a very important classics in the Confucian. With its comprehensive, and of strong political color filial piety theory, the creation of Confucian filial piety theory get to the top. The meaning of filial piety culture is that it play a supervision and leading role in the traditional family endowment of China, which promotes the harmony and stability of family and society. Time to let the old man, to send. However, considering the filial piety culture is playing a social role in the feudal era, it is necessarily stained with feudal color, such as, not admitting to the child's behavior and freedom of thought, practicing with power shall an inequality system in the family. So as the core of traditional culture of the Chinese, the filial piety culture is a double-edged sword.

2.2 The concept of respecting for the elderly is maintain ties of endowment culture

As the supreme ideology of Confucian culture, the concept of respecting for the elderly inherited the fine traditional virtues of the Chinese nation, promoting the field of endowment culture from family to the society, what is more important is that it can be regarded as maintain connections of pension culture. "The filial piety, the younger brother" is recorded in "the analects", which means young should obey their parents in the home and love his brother outside. It embodies the concept of respecting for the elderly in confucian culture. Confucius stressed that "filial piety" is built on the basis of "respect". He thinks that people should respect for their parents genuinely, such as the material meet to the parents is not enough, it can not be regarded as filial piety, the concept of "respect" is more important, making the parents get personality respect and mental comfort, which undoubtedly enhance the moral realm of respecting for the elderly to respect. T^[2]he Chinese nation has five thousand years of culture, the blood is thicker than water, and the "human touch" is very thick, having experienced the vicissitudes of life. Respecting for the elderly to respect is an important aspect to all of the reasons.

2.3 Moderation is specific standard in the traditional pension model

Golden in Confucianism culture refers to when we are faced with two opposite choices in our life, we make an attempt to find a balance point between two extremes, and make opposition to unification. This also is embrace credo of ancients. Its essence lies in sticking to find a balance, to achieve harmony. Confucius considered "The bank of China and with it, but will also mad Juan! What is crazy and enterprising, Juan" This suggests that the opposite of the two sides should contain each other and make complement each other, so that it conforms to the golden mean. For example, important as olive-branch advocated in "Hua south son ,the original training ", has always been the moral state and the pursuit of goals in the Chinese traditional culture . So in terms of family relationships, being influenced by the golden mean, we try to do our role in the family, learn to mix together, making family atmosphere achieve the most perfect state. In other words, parents actively undertake the responsibility of bringing up children, children also take the initiative to accept the obligation of supporting the elderly. From what has been discussed above. The golden mean culture has made very big contribution. for family happiness, and social harmony .As is known to all, the traditional pension model is formed under the influence of traditional endowment culture. Through generational economic shift, the traditional family endowment is providing economic support, namely parents rear children, and children, in turn, support their parents. It carries out family safeguard function through the next generation give feedback to generation. The reason of choosing the traditional pension model is being influenced by the thought of Confucianism,.we know parents should raise their children at an early age, and children have to support their aging parents, otherwise, it will be subject to the punishment of social and moral opinion. Such as "parents, not to travel", and "one hundred lines of filial first" and other words are often mentioned in the reading books, they will be able to make us firm the concept of supporting the elderly deeply. Traditional family pension provide great spiritual belonging sense for the elderly. That occupy the home, because home is the crystallization with hard struggle of the elderly, and also can let old people realize the trace of the whole life though he never leaves home. At the same time, it provides life safeguard for those who lose labor ability. The most important is that most elderly people need to get the spirit and emotional exchanges from the children, rather than the opinion that the old man will be happy as long as they receive regularly money from children. The traditional family endowment carries out in original platforms in the family. The cost of the pension is not high and not be risky

3. Three, the influence of the cultural transformation to the traditional pension model

3.1 The transformation of culture

Culture is the total sum of material wealth and spiritual wealth created by human in the process of development. So culture is developing and changing, including pension culture. Culture is a reflection of the politic and economy in a certain period in a certain society. So with the development of economic society, culture inevitably exists a certain degree of transformation, cultural transformation plays a pioneering role in social change, at the same time , promotes the development of social productive forces, it inevitably affected the pension service industry. In other words, cultural transformation was aimed at the defect part of traditional culture; the essence of cultural transformation is the modernization of social culture. One of the most direct changes is the change of value. It is a very important standard in measuring whether the cultural transformation has completed.

3.2 The transformation of pension cultural

3.2.1 Increase the legal factors of endowment culture

Traditional endowment culture pays special attention to the cultivation of the DE, makes emphasis on filial piety culture, the traditional virtue of respecting for the elderly , but in the 21st century, with the continuous development of society, some people change their opinions towards pension because of the affection of the realistic conditions, such as they have big life and work pressure and have no time to take care of their parents ,and they have to live with their parents in the two places, consequently they cannot bring parents into nearby care, and they are difficult to guarantee the life of old people, not alone to make old man look after themselves. So, we need to take advantage of the mandatory legal norms and systems to protect the rights of the elderly. However, we must not only depend on mandatory legal means to replace the carry of moral, because in the old man's heart, they hope their hand raised children can take the initiative to voluntary support their obligation , at this time, the spiritual solace is more comfortable than the serious law . So, in the new pension culture, we need to combine moral obligations and legal protection, follow the rule of law, and finally form a more perfect rights and legal protection system for the elderly.

3.2.2 Encourage active pension mode for the elderly

In traditional endowment culture, old people always play a passive role of pension, just regard himself as the object to solve the problem, count on their children can fulfill their obligations, and make themselves be raised when they are old. Under the background of new era, the elderly should change passive pattern to active. They should actively participate in the activities of pension, consider themselves as the main body to solve the problem, and master their destiny in their own hands. This active spirit is the core of old cultural, in terms of the concrete implementation plan, the elderly can get ready for economic savings ahead of time, actively participate in social activities, understand and try to master the required knowledge, so as to realize their life values and defend their dignity.

3.2.3 The obligations of responsibility between each other

The traditional pension cultural pay more attention to children's filial piety to their parents, and respect for the elderly etc. The two in common is both stressing the responsibility is unilateral. In new endowment culture, however, we must transfer unilateral responsibility from children to parents into a two-way exchange relationship, that is to say, we should not only emphasis on children's responsibility but also emphasize parents' responsibility. Both of them are indispensable^[3]. But in real life, there really exists abuse of children, the behavior of lack of raising responsibilities, elder abuse, the behaviour that children are not filial, both of these behaviors should be condemned by public opinion.

To sum up, the generation of new pension culture is the product between inherited traditional Chinese nation culture and modern social integration. It fully absorbs the advanced service concept in modern society and converts it to new elements of the pension culture. With the fast fierce development of pension culture, endowment pattern changes to follow.

3.3 The traditional family pension model goes wrong under the cultural transformation

With the arrival of the market economy, the cultural concept contained by the traditional family endowment is impacted by the new thoughts and new ideas. the "filial piety" concept in the traditional culture, the golden mean and social environment in respecting for the elderly have taken place great changes, such as the prevalence of money worship, the weakening of the position and authority of the elderly, less time to accompany the old man. Thus the transformation of traditional pension culture lead to change of traditional pension service model. At present, realistic problem faced by the traditional pension model under the cultural transformation mainly manifested in the following points.

3.3.1 The lack of legal basis

In terms of family endowment, there is no clear regulations on the extent to which parents' obligations, that is to say, we have not established objective evaluation system and standard, it just can be regarded as moral category of children. So in the actual operation regulation, the evaluation results are difficult to determine. At the same time, the elderly always put their endowment destiny to others' hands, so that whether his power is guaranteed depends on the ideology to field of morality from next generation. This appearance of instability implies we need more supplementary enforcement of law to assist pension, in order to reach the harmony of the family and society.

3.3.2 A trade-off between work and accompanying their parents

With the advent of aging society, China's 421 family structure is increasing. This increases the pressure of supporting the elderly for young people. For most of the rural labor force, working in big cities is a good choice for the family. They work stay away from home with a wife and children, have poor days, and have no ability to lead their parents to big cities. so he cannot do two things together such as working and respecting for the elderly, this is indeed a significant reflection for most of people in real life. Because they live in different places, so they cannot bring parents get around, and cannot give the elderly spiritual comfort, which will inevitably affect the life quality of the old man in later life.

3.3.3 The change of ideology of the traditional family endowment

As the famous saying goes "society is a big dye vat", especially for young people, in the face of the changing surrounding environment, their ideology will inevitably be different. This is reflected on the family values opinions.

That is to say, the family values opinions in modern society are gradually replacing the traditional family values opinions. For example, in the problems of treating the elderly, traditional values always be reverent and respectful with the attitude of ethical and moral. But with the doping of currency and money factors in the market economy, its values may have been changed, considering its own interests above all else, being particular about return for everything.

4. The exploration of new family endowment pattern

In the face of rising problems under cultural transformation in the traditional family endowment model, We need to consider building a new family endowment mode , although social endowment insurance can provide adequate security for the aged , to a certain extent ,ease the huge pressure of family endowment brought by aging, from the perspective of the elderly, due to the lack of attachment, more and more old people still can't better spend their twilight years, the elderly more care about a sense of belonging. Therefore, we should also consider regard the community as the main body, and actively explore community home endowment mode as a new famliy pension model . Community home endowment patterns in fact is a kind of inheritance and progressive of traditional family endowment mode , is using the power of community to provide the most direct help to family, it can not only make the child in the family put main energy to their work, but also make the elderly at home get a full range of care, fully enjoy the warmth of the family. At the same time, the community home endowment patterns effectively transfer of traditional family endowment , especially the survival risk of poor old man.From the level , community family endowment model has great practical significance. Therefore, as a kind of more effective security measure, community family endowment model should be more worthy of our attention, this model is based on the family as the core platform, based on the community, regard taking care of the elderly life (daily care or special care), medical rehabilitation (including accompany to the hospital, treatment, distribution, etc.), spiritual comfort(communicate with the old man every day , find needs of old man , eliminate loneliness of old man) as the main content, door-to-door service and community care as the main form. Focusing on the obligations of mutual relationship and fair between parents and children. So it surely will become the new thinking way in solving the traditional family pension model.

4.1 The meaning of the new family endowment mode

Although with the development of society, the weakened Chinese traditional culture led to the change of traditional family endowment pattern , but this does not mean that we should select the superior and eliminate the inferior , that is to say ,the traditional pension model will quit the stage of pension. because our country has not established urban and rural integration of endowment insurance with complete coverage, pure economic factors also ,to a certain extent, restrict people out of family pension mode . In addition to this, old people generally want to have family belonging, and have also been used to living in the environment which be filled with life memories. It tells us when we choose endowment patterns, we should be based on home , based on community service, in order to set up new social endowment service system, which not only realizes the innovation to adapt to the progress of the society on the basis of the traditional family endowment, ensures the well-being of the elderly at the same time, and finally enjoys the enjoyment of harmonious society.

4.2 Foreign family pension model and the enlightenment to China

Abroad, the most obvious criteria to distinguish the family endowment patterns depends on who is the main body to offer services, because in the field of family pension, the main body who provide service is diverse, if family mainly offers service, it is called family pension mode.if the society mainly provides service, it is called social family endowment patterns .No matter at home and abroad, however, cultural tradition, to a great extent, affects the family endowment patterns. Such as some countries in east Asia ,because under the influence of Confucianism of Chinese traditional culture, also agree with the notion of filial first, attach great importance to the old man's filial piety, and make the mandatory legal provisions that children should support parents^[4].It values the function of family, and thinks family has made great contribution in the service, so it is called the family pension. In some European countries, however, because there is no contact from the traditional culture of Confucianism at an early age,they tend to receive more open, liberal outlook abroad, the state has not made the enforced law regulations of pension, many places even clearly put forward that children need not to take the obligation of supporting the elderly. Because in these countries, the state plays a big contribution to the support of elderly, at the same time, they provide services through commercial social organizations; it is called social family endowment.

We might as well imagine that even in some European countries, some people suggest we can draw lessons from the family pension mode, but because of its own cultural factors, legal means work very little. This shows that culture has a profound influence on the pension model once again, the influence in Chinese traditional culture has been repeatedly verified. Because Japanese also believe in the Confucian tradition culture for a long time, in the same cultural background, the formed effective, characteristic of family pension mode is worthy for our reference, as the representative of the family pension, the Japanese pay special attention to the family system, emphasize family values and encourage helping each other of neighbors, which largely avoided the problem of welfare in some western countries. In Japan, the eldest son has the right to inherit possessions and accordingly may live with their parents, take responsibility to support their parents, thus three generations live together in the same family. With the end of World War II, the Japanese abolished the previous system, stressed that all children should support their parents. And brothers and sisters also have the duty to support each other. Behavior of filial piety as a kind of popular culture, has rooted in Japan, I think this kind of ethics and living standard are worthy our reference. That is to say, the western culture also has the place where we learn from, but the behavior of weak affection which violate the Chinese traditional thought, combined with the situation not rich first old in our country, also led to us not to use the welfare policy of western countries. Because there are differences in cultural background, China should give full consideration to their own traditional culture with life concept, strive to establish traditional home pension system with Chinese characteristics based on cultural background, must not only copy the family pension system on the basis of different culture.

4.3 Perfecting the way of family endowment patterns in our country under the background of anew culture

4.3.1 To carry out the concept of “realize self-value of the elderly, give play to its social waste heat”

Due to the extension of average lifetime, most of the retired old people after retirement still have a long time to participate in social activities, we should take good care of the old man, and meet the needs in various levels, this requires that by strengthening propaganda and guide, carrying forward the vital energy, we actively create a civilized community with the culture of respecting for the elderly, and make the old people live in such a social atmosphere. At the same time, each department of community residents' committees master interests of each old man by completing the registration, and actively encourages the elderly to participate in community cultural activities. In addition to guarantee the material needs of the old man, what is more important to listen to the old man's heart, make their spirit to comfort. Of course, the elderly can also participate in elderly university to train their own expertise, realize self-worth, and make the old man to play social heat.

4.3.2 Increase the pension funds support to underdeveloped regions, balance service development in urban and rural areas,

In our country, as an important principle in economic and social development, shrinking regional development gap has always been the goal of our struggle. At the same time, we should also pay attention to the equality construction of public services. Only let the factors of production flow and transfer in different areas with big gap, focus on increasing economic and wealth support of endowment culture in backward areas, can we balance the development between urban and rural areas, and actively promote the integration of urban and rural areas^[5].

4.3.3 Establish a competition mechanism, drive the development of pension industry

We should vigorously promote the community endowment culture, define the role of cultural industrialization in the community endowment, introduce the competition mechanism, innovate actively on the basis of understanding the increasing project demand of the elderly, strive to improve endowment development level of community, satisfy multi-level, rich cultural needs of the elderly, get to the pension industrialization, and raise the level of community endowment culture.

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