

Inheritance and Innovation of Chinese Filial Piety Culture Restated

HAO Haiyan

Beijing Normal University, Beijing, China

Chinese traditional filial piety culture has gained widespread acceptance in contemporary social life and has been inherited and carried forward in a variety of ways instead of fading away with the development of economy and society. Meanwhile, under the background of urbanization, industrialization, and modernization, traditional filial piety also faces many new challenges. This paper puts forward the reflections and countermeasures concerning the inheritance and innovation of filial piety culture in the new era from perspectives of concept connotation, publicity and education, institutional guarantee, funding source, and social organizations.

Keywords: China, filial piety culture, inheritance, innovation

With the rapid change of times and development of society, people's material and cultural demands have been gradually increasing. However, in the transition of social culture, many traditional Chinese virtues such as filial piety have been inherited, which should not fade away with time but be carried forward with new connotations of new era.

Inheritance of Filial Piety in Modern Social Life

On the whole, traditional filial piety has gained widespread acceptance in contemporary social life and been inherited and promoted in various ways instead of fading away with the development of economy and society. Meanwhile, under the background of urbanization, industrialization, and modernization, traditional filial piety also faces many new challenges.

Filial Piety Is Still Highly Recognized and Actively Inherited in Modern Society

General Secretary Xi Jinping has repeatedly called for the promotion of filial piety. In the report of the 19th CPC National Congress, the General Secretary said that people should be encouraged to practice filial piety to the elderly and love their parents. On February 3, 2019, the General Secretary's Spring Festival gathering speech also emphasized the importance of promoting filial piety culture. He said, "filial piety is the foundation of morality" as the ancients said. Since ancient times, Chinese people have advocated filial piety and love for parents, asking people to respect and love the elderly of the whole society as they were their own parents, and love and care for the young of the whole society as they were their own offspring. China has entered an aging society. It is an issue essential to social harmony and stability to ensure the elderly to have a supportive, secure, and happy life. We should encourage the whole society to support, care for and respect the elderly, and vigorously develop aging related programs, to make all elderly people live a happy life in their old age.

In recent years, promoting filial piety has been incorporated into the decision-making and institutional arrangements of the central and local CPC committees and governments. Article 29 of the *Punishment Ordinance for Civil Servants Working in Administrative Organs* states that those who refuse to undertake the obligations of supporting, bringing up and maintaining family members, and those who ill-treat or abandon family members shall be given corresponding punishment according to the seriousness of the situation. In some places, filial piety is taken as one of crucial considerations in the evaluation and promotion of officials. Practicing filial piety to parents has become part of the daily behavior norms of primary and middle school students. Some colleges and universities regard filial piety as one of the criteria in independent enrollment. 19 provinces including Fujian, Guangxi, Henan, etc., have issued regulations on only-child nursing leave, requiring employers to support their employees to care for their hospitalized parents. According to Article 29 of the *Regulations of Henan Province on the Protection of Rights and Interests of Elderly People*, during the hospitalization of the elderly with “Only-Child Parents Honorable Card”, the only-child shall be granted at least 20 days of paid nursing leave every year by their working units. According to Article 14 of the *Regulations of Ningxia Hui Autonomous Region on the Protection of Rights and Interests of Elderly People*, during the hospitalization of the elderly, their children shall be granted paid accompanying leave by their working units, with only-child’s leave no more than 15 days a year, and the non-only-child no more than seven days a year. Some regions have set up filial piety funds and filial piety associations, explored and publicized local filial piety resources, compiled and printed filial piety learning materials with local characteristics, and carried out various forms of filial piety education. For example, many places such as Xiaogan City of Hubei Province have carried out the selection and commendation of filial piety stars. Changshan County, Zhejiang Province, has formulated “a set of standards” for promoting filial piety, stipulating that children should give each elderly parent an annual support payment of no less than 3,600 yuan, while families with lower income should pay no less than 1,800 yuan, with an average of 10 yuan and five yuan per day, respectively. Children should visit the elderly parents every half a month or contact them no less than once a week. The *Notice of Filial Piety for the Elderly* was issued, which required Party members to take the lead in signing the letter of commitment for filial piety for the elderly, and made the standard of filial piety a part of the village rules and regulations, so as to give it institutional guarantee and make it the common consensus and conscious behavior of citizens in the whole county. The county also requested to implement “10 practical things” of filial piety; set up the “May 20” Respect Elderly Day; selected and commended the “filial piety models in 100 villages”; carried out “partner assistance” project, that more than 4,500 Party members and cadres formed pairs with more than 3,300 empty nested, widowed, difficult, and disabled elderly people in the county, and paid regular visit to comfort and help the elderly people; promoted “all people respect the elderly” program; set up “happy grandparents” care fund for the elderly of the whole county, and established village-level filial piety charity foundation; encouraged enterprises and non-governmental organizations to participate in the public welfare program of filial piety for the elderly; compiled and widely distributed the book of *Changshan Filial Piety*; developed local courses to facilitate filial piety culture deeply rooted and passed on from generation to generation.

In recent years, many sampling surveys have also showed that filial piety continues to be carried forward in the new era. On the one hand, young people from different areas, ages, educational backgrounds, and occupations generally have a high degree of cognition and acceptance of filial piety. A questionnaire survey of some high schools and junior middle schools in Henan Province shows that 88.71% of middle school students with urban

hukou have heard of the word “filial piety”, while the proportion of middle school students with rural hukou is as high as 92.1% (Qi, 2018, p. 14). The survey of five universities in Hunan Province shows that most of the students surveyed are familiar with or have some understanding of filial piety culture, and have the experience of learning the knowledge and methods of filial piety actively. When answering the question of “the degree of understanding of filial piety culture”, 72.3% of the respondents chose “understand” or “relatively understand”, 26.4% chose “know a little”, and only 1.3% chose “do not understand”. When answering the question about “actively learning the knowledge and methods of filial piety”, 17.7% of the respondents chose “often”, 78% chose “sometimes” or “occasionally”, and only 4.3% chose “never” (Gao & Zhou, 2016, p. 272). A sample survey of students in a medical college in Shandong Province shows that 87% of them have heard of “filial piety culture” and 12.7% have not. The main ways to learn and understand filial piety culture are: school education (36.0%), family influence (29.7%), social practice (23.1%), and other ways (11.2%) (Zhu, 2017, p. 49). On the other hand, the elderly’s overall evaluation of children’s filial piety practice is getting better and better. Data from the survey on the situation of the elderly in China’s urban and rural areas conducted by the China Scientific Research Center on Aging in 2000 and 2010 show that over these 10 years, the proportion of the elderly in China who believe their children are very filial or filial increased from 76.2% in 2000 to 80.6% in 2010 (Du & Qu, 2013, p. 33).

Content and Requirements of Filial Piety Have Been Constantly Changing

The specific content of filial piety has changed with the core of it which remains the same. Traditional filial piety contains many aspects including supporting, respecting, obeying, bringing glory on parents, and so on. In modern society, “respect” is still the core content of filial piety. Different from traditional filial piety, which focuses on upholding the family honor and bringing glory on ancestors, raising heir and accompanying parents, modern parents pay more attention to the success of their children’s family life and career. The establishment and improvement of the social security system has weakened parents’ demand for material support while the status of spiritual support has become increasingly important. In current society, spiritual support does not only focus on meeting parents’ affectional needs, but also on meeting the expectations of the elderly to participate in society, play a positive role, and realize the value of life.

Continuous Innovation in Ways of Fulfilling Filial Piety

There are more diverse ways of fulfilling filial piety nowadays. Many married daughters share the same responsibility for supporting their parents as sons. The responsibility person and implementation person of filial piety are gradually separated. Many adult children practice filial piety to their parents by purchasing socialized elderly care services. The ways of fulfilling filial piety tend to be rational and diversified. There are fewer and fewer “blind filial piety” phenomena that go against the law of science, such as by sacrificing life or in inhuman way. The evaluation standard of filial piety is becoming more and more pragmatic. It is filial piety for children to stay with their parents and take care of them. It’s also filial piety if parents can feel gratified by children’s successful career and happy family life. It is filial piety to live with parents; it is also filial piety to respect parents’ choice and let them stay at hometown. It is filial piety to visit parents frequently; it is also filial piety to call parents often when the children cannot go back home.

New Contradictions and Challenges of Filial Piety Inheritance

Traditional filial piety emerged and developed on the basis of ancient agricultural society. In that society, farmers were confined to the land, so there was an ancient saying “Adult children should not travel far away

when their parents are alive”. In ancient times, occupations were hereditary; thus, there was a saying that “Son should stick to his father’s occupation for three years”. Ancient people lived in big family, and the children were supposed to attend upon their parents personally and pay respect to them every morning and night. In the new era, “filial piety” is still one of the ways to balance blood relationship, while the content and methods of filial piety have changed to keep pace with the times. And there are more favorable conditions for the inheritance of filial piety: The economic income of the elderly has increased; the medical and health conditions have improved; the communication technology has developed; and the law has improved. At the same time, the rapid development of industrialization, urbanization, and population aging has brought new challenges for filial piety inheritance.

First, with the development of society and progress of science and technology, some requirements of traditional filial piety are out of date. The traditional ways to practice filial piety (such as feed the mosquitoes with one’s own blood to avoid their parents being beaten; warm the bed with one’s own body heat before their parents go to sleep; children try the medicine before parents take it; choose a doctor from a medical family with generations’ experience for parents) which are commendable, have been replaced by more appropriate and effective ways. In the article “How Are We to Be Fathers Now”, Lu Xun (2005) wrote, “in the future, when superstition is broken down, there will be no crying for bamboo and lying on the ice; with the advances in medicine, there will be no need to taste feces and cut thigh” (p. 144).

Second, with the change of times and social conditions, it is difficult to fulfill some traditional filial piety requirements. Lin Yutang (1988) believes that traditional filial piety limits people’s opportunity to play sports. There is a precept in the *Classic of Filial Piety*, that is, “One’s physical body is inherited from one’s parents and should not be damaged”. On his deathbed, Zeng Shen, a disciple of Confucius, said, “Look at my feet, look at my hands”, which meant that his feet and hands should be examined, and could be returned intact to his ancestors without any damage. Traditional family ethics also limits travel. Confucius said, “When parents are alive, you are not supposed to travel far away; if you have to do so, there should be a definite destination”. Thus, the best form of travel, that is, aimless travel with no expectation of reaching any particular place, is theoretically impossible. Filial children “don’t climb high, don’t risk”. Therefore, there is no filial child in the Alpine Club (p. 152). There are also some people who would like to practice filial piety but have no idea how to do it. According to the requirements of the *Classic of Filial Piety*, “A filial child is supposed to pay respect to the parents in family life; provide for their parents and make them happy; when parents are sick, take care of them with apprehension; grieve and mourn the death of parents; worship ancestors in solemn and respectful way”. How can we make our parents happy? This requires an accurate grasp of their psychological characteristics and spiritual needs. Because there is often a generation gap between parents and children, and inconsistencies in values, filial piety cognition, role expectations, life attitudes, and living habits will make it difficult to deal with intergenerational contradictions.

Third, with the progress of social civilization, the unreasonable and inhumane requirements of traditional filial piety which are harmful to social development should be abandoned. For example, the *Book of Rites* states that “when parents are alive, the children should not keep any wealth for themselves”. This kind of requirement was not conducive to the development of real rights and market economy. In the *Book of Rites Tan Gong I*, it is stated that “Zeng Zi said to Zisi ‘to mourn my parent’s death, I ate nothing and drank no water for seven days’”. Lu Xun (2005) noted,

In order to evolve, creatures ought to multiply. Thus, there are three forms of unfilial conduct and having no male heir is the gravest. So it is reasonable to have several wives and concubines. It is unfortunate for people not able to extend their lives to future generations for having no descendants. However, if one uses improper means to extend life and harms others, they are actually more “unfilial” than the one who has no descendant. Because in present society, monogamy is the most reasonable practice while polygamy can actually degenerate people. (pp. 144-145)

In ancient times, there was a mourning regulation for government officials. When the parents died, the son had to resign and go back home to follow filial mourning practice for three years. The military officer was not relieved of his post and was given 100 days of leave. These rites and customs are really hard to observe in modern times.

Reflections on Ways to Inherit and Develop Filial Piety Culture in New Era

Incorporate Filial Piety Into the Core Socialist Values and Endow It With Connotation and Requirements of New Era

It is necessary to integrate the concepts of universal love, freedom, equality, justice, and the rule of law into filial piety, so as to form a socialist filial piety culture with the characteristics of the new era. Since modern times, there have been many valuable thoughts and concepts facilitating the traditional filial piety to transform into modern one. For example, around 1888, Kang Youwei (Zhang, 2015) discussed the relationship between parents and children in his *Complete Book of Universal Axiom and Public Law*: “according to the universal axiom, the children have no obligation to practice filial piety to parents and the parents have no responsibility to take care of the children. People have the right of autonomy” (pp. 28, 29). In November 1919, Shi Fuliang (formerly known as Shi Cuntong), then a student of No. 1 Normal College of Zhejiang Province, published an article entitled “Non-filial Piety” in the second issue of Zhejiang New Trend, which stated that: The traditional “‘filial piety’ is an unnatural, unilateral and unequal morality”, “human beings should be free, equal, fraternal and help each other; the morality of ‘filial piety’ is incompatible with this, so we should oppose ‘filial piety’”. He advocated replacing the traditional “filial piety” with a new natural, bilateral and equal morality—“love”. He claimed that he “opposed unequal ‘filial piety’ and advocated equal ‘love’” (Shi, 1920, pp. 119, 120). It was a personal experience that made Shi Cuntong form this thought. Shi Cuntong’s mother got ill and he went back home to see her twice. For the first time, when he heard his mother got ill seriously, he rushed home with more than 30 yuan borrowed from his aunt and his teacher Xia Gaizun. His mother’s eye disease was very serious, while his father thought that it was too expensive to cost 25 yuan to treat his mother’s disease. Shi Cuntong gave his mother 25 yuan for treatment, and his father agreed. However, a few months later, Shi Cuntong received another home letter. This time, he learned that his mother was critically ill. When he got home, he found that his mother was blind, deaf, and numb. His father did not spend the money he gave treating his mother’s eye diseases, but for other purposes. The reason he gave was “she’s unconscious” and “she’s going to die”. The cruelty of his father and the patheticness of his mother made Shi Cuntong get disgusted with “filial piety”: “it is unfilial to obey my father but hurt my mother; it’s also unfilial to help my mother but disobey my father. So what are we supposed to do?”

The question that haunted my mind at that time was: why can’t I be filial to my mother I love from heart? Why should I be filial to that unkind father? I feel that I can no longer obey my father and be filial to him, so I am determined to leave my family and be an unfilial son. (Shi, 1948, p. 119)

He said,

if I had no relationship with my father, I would be free to deal with my mother’s problems; but now this kind of father-son ranking ethnics constrained me! “Filial piety” is slavery ethics against human nature. If there were no such ethical

constraints, I would have tried my best to resist my father's such improper behavior; and parents and children could have a more peaceful and happy relationship. (Shi, 1920, pp. 119, 120)

When discussing the issue of “my son” with Wang Changlu in a letter, Hu Shi (Suh Hu) pointed out,

The ancients put all the principles of life in the word of “filial piety”, so it was unfilial to be not brave in battlefield, it was unfilial to fail to perform official duties, and so on. Sir, you also believe this theory has many disadvantages. So I want my son to be a good man, not just my filial son. My idea is that a “good man” will never do things like beating his father or scolding his mother, and will never have no feelings for his parents.

I do not approve of making “son being filial to their parents” a “creed”. There is a passage in Ibsen's *Ghosts* worth studying...(Reverend): Have you forgotten that a child should love and respect his parents? (Mrs. Alvin): Let's not talk so broadly. It should be said: “Should Oswald love and respect Mr. Alvin (the father of Oswald)?” This means that it is a doctrine that “a child should love and respect his parents”, but it is not always true. Just as Alvin died of venereal disease after a lifetime of sexual promiscuity, and passed the disease to his son Oswald, who later died of it. Should Oswald be filial to Alvin? If we follow the ethical concepts of ancient China, it will not be a problem. But it is a problem today. If I were infected with venereal disease, and gave birth to a son who was deaf, blind and disabled for life, should he love and respect me? And if I took the family's money to gamble and lost, so my son lived in condition of lack of food, clothing and education, should he love and respect me? And if I betrayed my country and became a guilty man, should he love and respect me? (Hu, 2003, pp. 657-658)

Here, Hu Shi actually demanded that modern filial piety should not only educate people to be filial children, but also qualified citizens. In 1921 Zou Enrun (Taofen) (1995) pointed out in his article “What Is the Meaning of Non Filial Piety” (*John's Voice*, Vol. 32, No. 1 and No. 2) that

today's filial piety should not be the blind filial piety in the past which was above right and wrong and humanity. Instead, it should be filial piety with reason, filial piety with true feelings and filial piety with right and wrong. (p. 214)

In short, I do not advocate abolishing filial piety. I advocate improving the quality of filial piety. Wu Yu (Tian, 2013) pointed out in his article “On Filial Piety”:

parents and children should not have the concept of superiority and inferiority, but should take the responsibility to help each other. They are all human beings, and act as human, it has nothing to do with the “grace” and “virtue”. We should recognize that our children have their own personalities and human rights, and we all go on the way of “human”. Former recognition of filial piety needs to be corrected. (p. 17)

In 1917, Wu Zhihui (1991) pointed out in his article “Filial Piety”, that “filial piety is nothing but one of the most sincere words of love”,

Today, there must be some people who do as well or even better than the ancients in terms of practicing filial piety. And there must be some unfilial children as in the ancient time. Since good and evil always exist no matter in ancient time or present society. (p. 13)

However, social ethics is constantly changing. For example, nowadays if father and son commit the same crime, they should pay the same penalty, which respects the rule of law and is not against the natural love between parents and children. Why should we worry that the social transition would damage morality? We can call it universal love instead of filial piety: for a father, universal love means kindness and attentiveness; for children, universal love means filial piety. (p. 15)

Strengthen and Improve the Publicity and Education of Filial Piety to Adapt to the New Situation and Requirements

Lin Yutang (1988) pointed out that

the Chinese character “教” which has connotation of “culture” or “religion” evolved from “孝 (filial piety)”, that is the character “孝” plus a character component “文” (make sb do sth), meaning “make sb be filial”. (p. 154)

Xie Youwei (1946) said:

Regarding filial piety as basis of benevolence is tantamount to regarding filial piety as origin of morality. Thus it is impossible to cultivate morality without nurturing its origin. In the west, the origin of morality is considered to be reason, conscience, compassion or fraternity. Although these aspects are quite important, they could not develop if they are not based on love or start from filial piety. The so-called filial piety is some human conscience of loving their parents. This conscience is inborn, human beings know it without learning and do it without considering...There is no denying that filial piety is a human nature. However, the filial piety, a human nature, may fade away and disappear if it is not cultivated. If the filial piety, a human nature, disappears, how can we expect the development of so-called reason, conscience, compassion and fraternity...The cultivation and development of morality must depend on the cultivation and development of filial piety. Filial piety is the origin of morality. Keep and maintain this origin, nourish and cultivate people's inborn love and respect for parents, and thus morality can grow. It is a defect of Mohism and a shortcoming of western morality to talk big about universal love and saving the world but fail to cultivate filial piety with people's natural love and respect for parents fading away. (p. 2)

First, expand filial piety education resources. In October 1914, Yan Fu put forward the *Proposal to Promote the Founding Spirit of the Republic of China* at the meeting of the Senate, with 20 cosigners. The proposal stated:

If our people wish to build China into a strong and prosperous country, it is necessary to carry forward the spirits of loyalty, filial piety and righteousness. Filial piety is the basis of family prosperity, the origin of national ethics and the source of patriotism. (Western word "patriotic" has Latin origin meaning "father".) No one can love their motherland without loving their parents. (Huang, 2014, p. 331)

He suggested taking six measures to carry forward Chinese spirit of loyalty, filial piety, and righteousness. The suggestions include "select the sayings and teachings of ancient masters and sages, the events of loyalty, filial piety and righteousness in history books and biographies, translate words and deeds of foreign celebrities which can inspire patriotism, and incorporate these materials into textbooks of normal colleges and primary schools; create popular songs, dramas and pictures based on the historical facts of loyalty, filial piety, and righteousness for all citizens to sing and watch; repair the ancestral halls of loyalty, filial piety, and righteousness and hold regular ceremonies; praise and commend the people who do well in terms of loyalty, filial piety, and righteousness; publish books about loyalty, filial piety and righteousness to spread the spirit widely (Huang, 2014, p. 332). Today, these initiatives are still valuable in terms of inspiration and reference.

Second, expand filial piety inheritance media. Promote filial piety literature creation, school education, social education, and family education in line with the characteristics of the times. We should make full use of folk songs, plays, cartoons, etc., which are easy to understand and popular among the people, so that people may unconsciously be exposed in filial piety culture. Since 2018, Ganzhou City, Jiangxi Province has extensively carried out the theme education activity of "Filial Piety Tops All Virtues". Member units of the municipal and county Committee on Aging and all townships, towns, and villages (communities) have taken "Three 1s" measures, that is, "visit the elderly to learn about their living conditions, teach parents and children the skills to get along with each other, and disseminate the disciplinary measures for unfilial behavior", and comprehensively carried out the investigation of the situation of treating the elderly badly. According to the investigation results, the village committees, the moral appraisal committee, the anti-gambling and drug control society, the red and white council, and volunteers conduct targeted education. Meanwhile, the guiding force of news and public opinion is increased, and people who refuse to fulfill their duty are exposed openly through newspapers, television, WeChat official account, etc. In addition, the theme education activity of "Filial Piety Tops All Virtues" is combined with the work of changing customs, the construction of family style, and the revision of village rules

and regulations to form a long-term mechanism to eliminate unfilial behavior and establish a new culture of filial piety and respect for the elderly. Qufu City, Shandong Province promotes the construction of “Polite and Moral City”: encourage people to be “Model of Filial Piety” with “filial piety” as the core of family; select “Top 10 Filial Piety Models” in the city; Lucheng community of the city carried out the “One Hundred Thousand” activity to foster filial piety culture, that is, “each community builds a filial piety culture corridor, selects 10 excellent branch secretaries of filial piety communities, one hundred filial piety families and one thousand filial piety children”. These innovative experiences are worth summarizing and popularizing.

Third, choose rational ways of practicing filial piety. The traditional filial piety needs to be studied and analyzed scientifically, taking its essence and discarding its dross. Some trendy filial piety practices up to date are worth promotion. In a society where the science and technology are developing rapidly, children should help their parents to keep pace with the development to improve their happiness level, as a new way to practice filial piety. For example, some college students hand-draw instructions to help their mothers use smart phones and online chat apps. The core of filial piety culture is “love”, and formalism must be avoided. In some places, washing parents’ feet is regarded as a model behavior to promote the spirit of gratitude and filial piety. In some middle schools, students were required to kneel down on the playground to show their gratitude to their parents on the “Youth Ceremony”. On one Mother’s Day, 100 students at a primary school in Jiangxi Province washed their mother’s feet on the playground to show their filial piety. At a middle school in Shanghai, students were asked to wash their parents’ feet. Each time they finished the assignment, parents signed on the calendar cards. And the final records were regarded as an important evaluation standard for moral scores at the end of the semester. These overly formalistic practices are easy to arouse resentment and have negative effects.

Strengthen the Institutional Guarantee for the Implementation of Filial Piety

In Tang Dynasty, there were a series of policies and regulations to encourage filial piety. For example, according to the law, if one official takes post in places other than his hometown and there is no other children or grandchildren in the family to take care of the old or sick parents and grandparents, he must abandon his official post and go home to serve the elderly. If the name of an institution or official post has the same character as that of someone’s grandfather or father, that person cannot work in the institution or take up the official post. Otherwise, once reported, he will be punished. During the mourning period for their parents, officials cannot continue to work in the government. They have to mourn for their parents at home. They can only resume their posts after the mourning period. If they take the official posts during the mourning period, they will violate the law and be punished. In Tang Dynasty, filial piety leave system was also implemented, that is, for the adult males who should pay taxes, when their parents died, they were exempted from the official duties.

In contemporary China, there are many laws and regulations that encourage citizens to practice filial piety. For example, the *Civil Law* states that “parents have the obligation to raise and educate minor children, and adult children have the obligation to support and assist their parents”. According to the *Marriage Law*, if children fail to perform their support duty, parents who are unable to work or have difficulties in providing for themselves shall have the right to demand support payments from their children. But it only protects the lowest level of filial piety—“supporting parents”, and does not mention the higher level of filial piety—“respect for parents”, only emphasizing material support, but not spiritual support. *Law on the Protection of the Rights and Interests of Elderly People* has relevant provisions, but there are no quantitative standards and punishment measures.

South Korea promulgated and implemented the *Filial Piety Award and Subsidy Act* in 2007, which states that the state or local government shall provide household facilities and appliances to parents who live with their children in the same house or residential area as an award; the state or local government shall provide subsidies to providers of the household facilities and appliances. The experience in history and abroad is worthy for us to study and learn from.

Expand Funding Source of Filial Piety Reward

South Korea has established many foundations (consortia) for promoting filial piety. Some religious or business chaebols have initiated and established a variety of welfare consortia to encourage filial piety, and set up various filial piety awards to reward filial sons and daughters. The most famous ones are Samsung Welfare Foundation and Holy Mountain Youth Education Foundation. The purpose of the Samsung Welfare Foundation is to promote the traditional filial piety culture and create a healthy social environment. Since 1976, the foundation has set up a nationwide filial piety award to reward outstanding people practicing filial piety. The award candidates are recommended by local and municipal governments, the Ministry of Education, and religious organizations. After two rounds of review and on-site investigation, 12 winners are finally selected each year. Holy Mountain Youth Education Foundation is a non-governmental consortium initiated by Incheon Full Gospel Church. The purpose of the foundation is to strengthen the cultivation of youth's morality, especially filial piety. The foundation has set up "Model Youth Award" to reward model youth with outstanding filial piety deeds. The foundation recommends more than 700 candidates annually mainly through local education departments, and then selects eight winners of "Model Youth Award" and seven winners of "Good Children Award" through review and investigation. The establishment of these foundation filial piety awards has rewarded outstanding figures, set a benchmark for the whole society, and encouraged the promotion of filial piety movement nationwide, which is worthy for us to study and learn from.

Make Full Use of Social Organizations

For the promotion of the South Korean folk filial piety movement, there is an important unified coordination organization—the South Korean Federation of Filial Piety Movement. The role of the federation is to formulate blueprints and plans for the development of the entire filial piety movement, to unify the declaration of the folk filial piety movement groups, to coordinate the daily promotion activities of these groups, to avoid contradictions and conflicts between them, and to effectively organize each filial piety promotion force. The South Korean academic community also established the "South Korean Filial Piety Association" for the promotion of filial piety culture. China should also encourage the development of social organizations at all levels to promote the inheritance and innovation of filial piety.

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