

From Filial Piety to Loyalty: A Comparative Study of Elderly Care Measures in China and Japan from the Perspective of Localized Differences in Confucian Filial Culture

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Abstract. This paper uses the method of literature research and comparative research to study the development path of Confucian filial piety culture in China and Japan and its interaction with the old-age care system. By sorting out the development path of Confucian filial piety culture in the two countries, it is found that the two countries share the origin of Confucian culture, but different paths of national construction since modern times have led to the differentiation of old-age care ethics. China adheres to the core of filial piety culture and implements family-based old-age care, while Japan has formed an ethics with loyalty as the core after localized transformation and implements socialized old-age care. However, this difference is not absolute. China is using social services to make up for the practical difficulties of family-based old-age care. The study believes that the old-age care model is the result of the combined effect of culture, system and economy. The construction of China's old-age care system needs to respect cultural inertia, base on the foundation of filial piety culture, strengthen system supply and improve old-age care security.

Keywords: confucian filial culture, Japanese loyalty culture, elderly care measures, sino-Japanese comparative study, confucian cultural sphere

1. Introduction

The data of China's seventh national population census shows that the population aged 65 and above in China is 190.64 million, accounting for about 13.50% of the total population. Compared with the sixth national population census, the population aged 65 and above has increased by 60.43%, and its proportion in the total population has risen from 8.87% to 13.50%, an increase of 4.63 percentage points, indicating that the aging level is continuously deepening. Japan began to enter the aging society since the 1970s. According to the 2020 national census released by the Ministry of Internal Affairs and Communications of Japan, the population aged 65 and above accounted for 28.6% of the total population, reaching a historical peak. From the aging population data of China and Japan, it can be seen that Japan has a high aging level, and China's aging process is constantly deepening. Facing the elderly care pressure brought by the deepening aging level, both China and Japan have launched targeted elderly care measures. At the government level, both countries have issued relevant policies and regulations to protect the basic living rights and quality of life of the elderly in

their later years. At the level of municipal construction, both countries have increased investment in age-friendly facilities to facilitate the daily travel of the elderly. However, there are significant differences in the choice of private elderly care models between the two countries. Chinese families prefer the traditional family elderly care model, while Japanese families prefer community elderly care or institutional elderly care models. Clarifying the deep motivation behind this difference helps China maintain cultural consciousness when learning from foreign experience, scientifically sublimate and creatively transform relevant systems and methods, so as to build a modern elderly care model that fits China's national conditions and cultural ethics. Most existing studies focus on the comparison of elderly care policies and service models between China and Japan, but there is a lack of relevant research that analyzes the causes of differences in elderly care measures between the two countries from a cultural perspective. The core of culture is a set of meaning systems and cognitive frameworks shared and inherited by specific social groups, which profoundly shapes individual behaviors, organizational forms and national paths through deep-level discipline and meaning endowment. China and Japan are close neighbors separated by a narrow strip of water, both belonging to the East Asian cultural circle and having certain cultural similarities, so they are more "comparable" and "referable". This paper aims to provide references for China's elderly care measures by comparing the elderly care measures of China and Japan from a cultural perspective. Through the discussion of cultural differences between China and Japan within the Confucian cultural circle, this paper theoretically explains the deep reasons for the differences in the cognition of "elderly care responsibility" between the two countries; in practice, it emphasizes that elderly care policies should have cultural adaptability, based on China's filial piety culture foundation, promote the construction of a modern elderly care model that fits China's national conditions and cultural ethics, and optimize the implementation effect of elderly care measures.

2. Previous studies

There are obvious differences in elderly care measures between China and Japan, and the implied cultural differences behind them are the key to clarifying the root causes of these differences. As an important part of culture, filial piety culture can be analyzed from three levels: micro level, meso level and macro level. From the micro individual level, filial piety culture, as an internalized value, social norm and role expectation, unconsciously guides people's daily judgments and behavior choices to make them appropriate in social sense. From the meso organizational level, filial piety culture becomes informal institutions, organizational habits and collective identity, thus shaping the decision-making logic, cooperation methods and resource allocation mechanisms of organizations, and making them more naturally fit the external social environment. From the macro institutional level, filial piety culture itself is the gene of historical evolution and the soil of institutional innovation. It not only affects national governance concepts, but also directly shapes the thinking mode and path dependence when the collective responds to major challenges. Various differences in the concept of filial piety within the Confucian cultural circle are in fact the most vivid and powerful examples that filial piety culture drives homologous civilizations towards different institutional practices. Therefore, filial piety culture is by no means an external decoration, but a structured and productive deep force. By providing meaning scripts and action templates, it systematically and actively constructs and maintains social order at the individual, organizational and national levels.

Confucian filial piety in China is based on family ethics, which is specifically reflected in supporting parents, respecting parents, persuading parents, keeping the body intact and valuing life. Therefore, it is the clearest and most basic requirement of Confucian filial piety theory that children try their best to support their parents to make them have sufficient material life and peaceful spirit

[1]. The Analects · Liren records that Confucius said: "While his parents are alive, the son may not go abroad to a distance. If he does go abroad, he must have a fixed place to go." This shows that children should stay at home to fulfill filial piety and support their parents. The influence of Confucian filial piety theory on the overall development of Chinese civilization is continuous and penetrating. It is not only a moral tradition that enables the Chinese nation to pass on from generation to generation despite various disasters, but also has long been internalized into the spiritual gene of the Chinese nation. Advocating filial piety, taking pride in filial piety and governing the world with filial piety have become recognized values in all dynasties. In modern times, China's inheritance of Confucian filial piety culture is not simply a promotion of values, but a systematic and solid implementation in the fields of law and education. In terms of law, the Civil Code of the People's Republic of China and the Law on the Protection of the Rights and Interests of the Elderly clearly stipulate that adult children have the legal obligation to support, assist and protect their parents, officially upgrading "filial piety to parents and respect for the elderly" from traditional morality to legal responsibility. In terms of education, many classic articles about filial piety from Di Zi Gui and The Analects are included in primary and secondary school Chinese, morality and rule of law textbooks, imperceptibly instilling the truth of filial piety to parents and respect for the elderly into students. The two complement each other, making family-based elderly care the long-term main model in Chinese families, with children and their spouses undertaking specific responsibilities in economic support, life care and spiritual comfort. This "feedback-type" elderly care takes the family as the basic unit and realizes the positive flow of resources and emotions through intergenerational mutual assistance, which not only naturally strengthens family bonds, but also effectively meets the elderly's psychological needs of "returning to their roots".

Although Japan and China both belong to the Confucian cultural circle and are deeply influenced by Confucianism, Japan differs from China in the choice of elderly care model. Japan has formed a socialized elderly care system which is quite different from China's mainstream family-based elderly care model [2]. Its typical forms are home-based care where professional caregivers provide regular home services, community-based care that uses community resources to organize day care and life support, and institutional care that provides accommodation, medical treatment, rehabilitation and other services by specialized institutions. The three are connected with each other, forming a complete elderly care pattern supported by professional social forces in Japan.

The development of Japanese ethical thought has a clear main line, namely the localized transformation of Chinese Confucian filial piety culture after its introduction to Japan, showing a three-level progressive evolutionary structure. The first stage is the stage of the integration of loyalty and filial piety with "loyalty as the core of filial piety". Confucian filial piety culture was introduced to Japan around the 5th century AD. By the mid-7th century during the Taika Reform, Japan had introduced Chinese laws and institutions, and Confucian ethics officially entered Japan's social governance system. After the Taika Reform, the feudal system was gradually established, and the rulers had direct and clear practical needs to promote Confucian moral concepts. Because the concept of filial support was conducive to maintaining centralization and strengthening the hierarchical order, it was consciously and plannedly incorporated into ideological construction. The introduction of Confucianism exerted a significant influence on the formation of the thoughts of court intellectuals at that time [3]. While absorbing Chinese Confucianism, the bureaucratic class actually undertook the specific responsibility of spreading the concept of filial piety. The Taiho Code formulated in 701 and the Yoro Code promulgated in 718 both clearly included clauses encouraging filial piety. All "filial sons", "filial grandsons" and their family members could be exempted from corvee, which shows that filial piety culture had a strong penetration in Japanese society at that time.

At this stage, the concept of "loyalty" also sprouted [4]. Although the Taiho Code already required loyalty from officials, it was not as systematic and clear as the rewards for filial piety. At this time, "loyalty" was more reflected in the loyalty to the emperor and the court, which had not yet been clearly differentiated from "filial piety", but was embedded in the ethical framework of filial piety in its embryonic form, showing the initial pattern of "integration of loyalty and filial piety". This structure of "loyalty as the core of filial piety" laid a foundation for the subsequent evolution of "loyalty above filial piety" and "loyalty replacing filial piety".

The second stage is the stage of weight tilting where "loyalty is higher than filial piety". The rise of shogunate politics in the Kamakura period was a clear and important turning point for the transformation of filial piety culture. After Minamoto no Yoritomo founded the samurai regime, the master-servant relationship between the shogun and samurai was given ethical significance, so the concept of "gratitude" derived from filial piety was naturally and properly applied to the logic of political loyalty. More importantly, from the perspective of safeguarding class interests, the rulers consciously and prudently selectively transformed Confucian filial piety. The concept of "loyalty" was formed on the basis of Confucian filial piety culture, and was gradually strengthened in the ideological construction of the samurai society. The core of the concept of filial support tilted towards "loyalty", and individuals' obligation of loyalty to the group was ranked higher than the blood-related obligation of filial support to the family, forming an ethical pattern of "loyalty above filial piety".

The third stage is the stage of ethical center replacement where "loyalty replaces filial piety". With the development of the samurai society and the establishment of the modern Japanese enterprise system, the ethical connotation of "loyalty" was further expanded, extending from loyalty to the shogunate and lords to loyalty to various groups such as enterprises and society. As Yang Zhaokai and Xu Xiaofeng pointed out, Japan has formed an ethical system "with 'loyalty' as the core and value orientation" and "advocated replacing filial piety with loyalty", [5] finally realizing the transfer of ethical focus from "filial piety" to "loyalty". The way of filial support has also changed accordingly. In the process of modernization, children's filial support to their parents has changed from traditional personal care to indirect filial piety focusing on maintaining the family business and providing economic support [6]. This ethical transformation has laid a deep cultural foundation for the formation of the subsequent socialized elderly care model.

Japanese "loyalty" culture is not a single-dimensional concept of loyalty, but a multi-level ethical system. Viewed from the perspective of historical evolution, it can be clearly sorted into three interrelated levels: political loyalty to the emperor and the country, which was ideologically strengthened during the Meiji period when the country and the family were integrated, becoming the spiritual pillar of modern national integration [7]; samurai loyalty to lords or masters, which formed the ethical master-servant relationship after the Kamakura Shogunate and laid the basic order of the samurai society; the sense of belonging and dedication to the affiliated group (enterprise), which has become an important basis of modern Japanese workplace ethics. Although the three levels have different objects of loyalty, they share a stable ethical core, that is, individuals have responsibilities and obligations to "groups" beyond blood ties that take precedence over those to blood families.

At present, existing previous studies mainly discuss and analyze the inheritance and influence of Confucian "filial piety" culture in China, and sort out the superficial differences in elderly care measures between China and Japan, providing strong theoretical support and methodological reference for this paper to explore the impact of cultural differences behind the elderly care measures between China and Japan. On this basis, this paper takes Confucian filial piety culture as the core entry point, focuses on its differences in localized development in China and Japan, deeply

explores the deep driving effect of the differences between "filial piety" and "loyalty" on the choice of elderly care models in the two countries, further reveals the cultural roots of the differences in elderly care measures between China and Japan, and explains the important role of "loyalty" culture in the development of Japan's socialized elderly care model.

3. Research conclusions

Through a comparative study of elderly care measures in China and Japan and an exploration of the cultural motivations driving these differences, it is found that Japan's "loyalty" culture has played an important role in the formation of such differences.

Literature review shows that Chinese Confucian filial piety culture advocates that children should take care of their elderly parents in person, with family-based elderly care as the fundamental support; Japan's filial piety concept with "loyalty" as the core weakens children's obligation to take care of the elderly in person, and tends to pursue the practical effect of socialized elderly care. There are clear differences in the specific subjects relied on for elderly care in the two countries: at present, elderly care in China is still mainly family-based. Data from the 2021 China General Social Survey (CGSS) shows that more than 55.9% of respondents believe that children should be responsible for elderly care. The Fifth Sampling Survey on the Living Conditions of Urban and Rural Elderly People in China shows that 33.5% of the elderly live with their children. In Japan, nuclear families and single-person families are the mainstream, [8] and the elderly generally adopt a mixed elderly care mode of "living at home plus social services". Although most elderly people still live in communities, their daily life and nursing care highly rely on socialized long-term care insurance services. The 2022 National Survey on Supply and Demand of Elderly Care Facilities by the Ministry of Health, Labour and Welfare of Japan provides an excellent illustration: by 2022, the number of service-oriented housing for the elderly in Japan had reached 280,000 units, and the number of people waiting to move into special nursing homes for the elderly still exceeded 220,000. Socialized elderly care services have become an important support for the elderly life in Japan.

However, there are significant differences in elderly care models between China and Japan at the institutional level: Japanese people can accept transferring the responsibility of elderly care to society, while Chinese people still generally agree with the concept of "raising children to support old age". In fact, the fundamental reason lies in the different ethical standards of the two countries, that is, deeper differences in public consciousness. Specifically, China's elderly care issue is rooted in Confucian filial piety culture, so Chinese people regard supporting parents as an inescapable family responsibility. In contrast, Japan has historically formed an ethical system with "loyalty" as the core, in which individuals' loyalty to groups largely surpasses blood-related family responsibilities, making Japanese people more receptive to the social transformation of elderly care responsibilities. In short, the fundamental reason for the differences in elderly care models between China and Japan is not institutional design itself, but the completely different cultural perceptions of the two peoples on the fundamental question of "who should support the elderly".

The "filial piety" culture in Confucianism is not merely a norm for supporting the elderly, but essentially a bond connecting emotions and maintaining intergenerational order. The saying "A filial son supports his parents by making them happy and not disobeying their will" naturally reflects the "respect for parents" and "pleasing parents" advocated in traditional filial piety. The fundamental purpose of both is spiritual comfort and emotional communication between generations, shaping the unique form of family-based elderly care in China: it is not only the intergenerational transfer of resources, but also the intergenerational integration of emotions. The elderly's desire for "returning to their roots", expectation for children's company, and a fulfilling old life are never measured by

how much professional care they receive, but by living beside their children and being taken care of by them personally. Children's willingness to do so is rooted in the deep Confucian understanding of "filial piety": Confucianism regards "filial piety" as the origin of "benevolence", and children's love and respect for parents are not imposed by external forces, but a natural conscience and ability in human nature. Confucianism also emphasizes the "unity of father and son", as a child's body is an extension of the parents' body, so personal support is not an extra burden but a natural part of ethics. Furthermore, Confucianism stresses that "support" must be accompanied by "respect"; if all care is entrusted to others, "respect" will have no place to rest. Therefore, in the view of Confucianism, taking care of parents personally is both an emotion from the heart and an inescapable duty.

In Japanese society, the concept of "family" has a deeper connotation than a specific family tied by marriage and blood relations. In addition to family members, it also includes houses, family properties such as land and forests, production means to maintain the family business, and ancestral cemeteries. These are regarded as integral parts of the "family", and in people's minds, their importance often surpasses the actual family members living in the family [9]. Akihiko Kato pointed out in his long-term follow-up study on Japanese family structure that the family has always been the "basic unit of population reproduction" in the long history. His research focuses on the customary family system and gender role division, revealing the deep continuity of Japan's "family" system [10]. Chie Nakane proposed that the Japanese "family" is an "economic group" established on the basis of "residential combination" and "business organization" [11]. For family members, the "family" is an existence that dominates individuals and stands above individuals and blood relations, and is the top priority. Everything for the "family" has become a code of conduct. Loyalty culture transcends family blood, which is essentially absolute loyalty to the group. This blood-transcending concept of "family" connects and complements the Japanese ethical system of "loyalty", thus influencing the choice of elderly care methods. In Japan's ethical system with "loyalty" as the core, parents have also internalized this value ranking. They understand their children's "loyalty" to the group (enterprise), and children's maintenance of the economic foundation of the family through professional labor is a fundamental contribution to the survival of the "family" as a whole. Therefore, parents do not regard their children's "lack of time for personal care" as unfilial, but instead fulfill their children's "loyalty" with their own "understanding". In their view, taking the initiative to accept socialized elderly care is not being "abandoned" by their children, but completing the division of responsibilities for the "family" together with their children by reducing the care burden on the younger generation. This choice is a natural extension of the ethical logic of "loyalty" in intergenerational relations. For children, providing financial support for their parents' socialized elderly care and devoting most of their energy to work for higher income are clearly regarded as appropriate ways to show filial piety.

Japanese enterprises emphasize employees' absolute loyalty to the company, actively promote "unity of labor and management" and "integration of labor and management", claim that employees' happiness comes from the prosperity of the enterprise, and require everyone to share weal and woe within the enterprise as a "community of shared destiny". Resistance to enterprise operators is regarded as the greatest "vice" [9]. The lifetime employment system and seniority-based wage system formed under the background of "loyalty culture" clearly and systematically internalize employees' time, energy and even physical and mental investment in the enterprise as institutional requirements, so that employees form a long-term binding relationship with the enterprise once they enter [12]. Enterprises' demand for employees' loyalty is not only the investment of working hours, but also obedience to enterprise goals. Therefore, frequent job transfers and long-term cross-regional postings are reasonably regarded as the legitimate exercise of enterprise personnel rights. More

importantly, the performance evaluation system not only examines quantitative work results, but also actively and publicly examines subjective indicators such as work attitude and sense of responsibility, both of which are directly related to promotion. Under such institutional rigidity, employees who refuse to work overtime or refuse transfers will face stagnant promotion or even marginalization. As a result, the cost of seeking a work-life balance is greatly increased under this system, making "work and family difficult to balance" a structural objective reality rather than the result of individual subjective choice.

Since the filial piety concept with "loyalty" as the core has a clear isomorphic relationship with the blood-transcending concept of "family" discussed above, it can be properly analyzed: employees sacrificing family time to work seems contradictory to the code of conduct of "everything for the family", but in fact the two goals are consistent. That is, employees' loyalty to the company is fundamentally to obtain stable income, so as to maintain the family business, support their families and ensure their family's life. Therefore, the ultimate purpose is still for the continuation and prosperity of the "family".

It is based on this ethical view that socialized elderly care is justified: when children mainly focus on work and have little time to take care of the elderly, it is a natural choice to replace family care with social services. Parents understand that their children are too busy with work to take care of them personally, so they accept socialized elderly care services as an alternative form of children's filial piety. Children can also work better and earn income through their own efforts to pay for social services for their parents, thus fulfilling their missions and responsibilities.

4. Discussion

This paper makes a clear comparison of the elderly care measures in China and Japan, thus demonstrating the role of "loyalty" culture in the development of Japan's socialized elderly care model, and drawing the conclusion that cultural factors drive the elderly care model: both China and Japan originate from Confucian culture, but Japan formed a filial piety concept with "loyalty" as the core during the feudal samurai period. Therefore, the two countries have formed profound differences on the fundamental question of "who should be responsible for elderly care". China inherits the cultural core of Confucian "filial piety" and regards elderly care as an internal affair of the family tied by blood, while Japan, based on the ethical framework of "loyalty", externalizes part of the elderly care responsibility into a responsibility to the "group" (society and country). More importantly, Japan's filial piety concept with "loyalty" as the core promotes the elderly care responsibility to surpass the blood family and be transformed into a public affair that can be shared by social organizations and the country. In contrast, China's "filial piety" culture strictly limits elderly care to the interior of the "blood family". Therefore, it can clearly explain why, under the background of the same Confucian culture, Japan can develop a socialized elderly care model, while China has long maintained the tradition of family-based elderly care.

This paper makes a good supplement to the existing research on the comparison of policy tools. Its theoretical contribution lies in: focusing on the in-depth excavation from a cultural perspective, taking Confucian filial piety culture as the entry point, systematically and hierarchically demonstrating the deep motivations for the differences in the elderly care models between the two countries, drawing the conclusion that culture plays a shaping role in the elderly care model, and reaffirming the unique cultural and emotional value of China's family-based elderly care. The practical contribution of this study is that when responding to the global challenge of aging, we must remember that it is not enough to discuss the elderly care model itself. In addition to revealing the cultural motivations for the differences in the elderly care models between China and Japan, it is

also worthy of attention that the emotional value and social functions carried by China's family-based elderly care model with Confucian filial piety culture as the core cannot be replaced by socialized services. Confucian filial piety culture is not only a norm for supporting the elderly, but also a spiritual bond maintaining intergenerational emotions. Therefore, so far, the development of China's elderly care cause should adhere to family-based elderly care as the center. From the perspective of cultural psychology, it can also be naturally and effectively supplemented that the Chinese elderly's demand for "returning to their roots" and children's company is much greater than their demand for professional services.

5. Limitations

This study strives to be rigorous and standardized in the demonstration process, but combined with the actual research situation, there are still some limitations. These shortcomings need to be further supplemented and deepened in follow-up studies.

First, the research methods adopted in this paper are relatively simple, that is, mainly using literature analysis to conduct logical deduction from the perspectives of ideological history and social ethics. Therefore, it can well clarify the macro context of cultural evolution, but lacks the practical support of micro data. Specifically, the psychological analysis in this paper about Chinese people generally agreeing with family-based elderly care and Japanese people accepting socialized elderly care is based on macro statistical data and existing theories, and does not make full use of first-hand interview materials of the elderly and their children in the two countries to directly verify relevant conclusions. In addition, the existing analysis is carried out from the perspective of supporters, and insufficient attention is paid to the subjective experience of the supported.

Second, this paper uses a static cross-sectional comparison method to analyze the cultural differences between China and Japan, thus treating cultural variables as relatively stable factors. However, cultural concepts themselves have obvious fluidity and dynamics, and will inevitably evolve with the changes of the times. Therefore, this paper omits some valuable dynamic issues: whether the filial piety concept of China's only-child generation is undergoing intergenerational changes, whether their elderly care cognition is substantially different from that of their parents, and whether Japanese young people's sense of "loyalty" to enterprises is indeed weakening in contemporary society. For this reason, the reference significance of the existing research conclusions for the future of elderly care models is naturally limited.

Finally, due to the dislocation of social development stages between China and Japan, this comparative study between China and Japan inevitably has very clear limitations: Japan has been a deeply aging society for more than half a century, so the psychological state of Japanese society has been adjusted for a long time, and there is a relatively stable and mature cognitive atmosphere on aging in society. However, China's current urbanization process is rapid and population mobility is frequent. All kinds of variables are more complex than when Japan entered the aging society. Therefore, the comparison of elderly care models between the two countries should fully pay attention to the impact of differences in development stages.

6. Conclusion

Taking Confucian filial piety culture as the entry point, this paper makes a hierarchical, logical and systematic comparative analysis of the differences in elderly care measures between China and Japan and the cultural motivations behind them. Specifically, this paper demonstrates that both China and Japan belong to the Confucian cultural circle, but there are clear differences between

family-based elderly care and socialized elderly care in folk elderly care models. The fundamental reason is the divergence in ethical standards formed during the localization of Confucian filial piety culture in the two countries: China has always adhered to the filial piety culture centered on blood ethics, supporting parents is regarded as an inescapable family responsibility, and the concept of elderly care is not only a national spirit, but also internalized into specific norms in the fields of law and education. In contrast, Japan has completed the transfer of ethical focus from "filial piety" to "loyalty" in the process of historical evolution. The ethical system centered on group loyalty surpasses the blood family and connects with the corporate loyalty culture. Therefore, socialized elderly care in Japan has clear and solid cultural rationality. The socialized elderly care supported by Japan's "loyalty" culture essentially transfers the responsibility of elderly care from the blood family to "group" units such as enterprises and communities, which is fundamentally different from the family-oriented nature insisted by China's "filial piety" culture. Therefore, we must not blindly copy Japan's elderly care model. However, in contemporary China, the popularity of dual-income families and the normalization of children's employment in other places have brought sharp contradictions of "care time vacuum" and "dilemma between work and filial piety". China needs to find a path that not only keeps the cultural foundation, but also properly responds to the practical difficulties. A feasible direction is to inject social resources into family units through policy guidance, strengthen the elderly care function of families, and make socialized services an effective support rather than a replacement for family-based elderly care. More importantly, relevant domestic practices are already exploring in this direction: the "Laowulao Plan" implemented in Shanghai in recent years relies on the "Regulations on Elderly Care Services in Shanghai", takes family caregivers as the direct service object, and provides professional and warm support for the elderly with mild disability and dementia and their families in the form of "class empowerment + prevention training + home guidance". It does not "take the elderly away" from their families, but uses the injection of social resources to enable family members to get professional support and physical and mental relaxation when "fulfilling filial piety". Therefore, this system design with family as the main body and society as the auxiliary fits Chinese cultural ethics, is full of humanistic warmth, naturally responds to the elderly's emotional needs of "returning to their roots" and children's company, and makes the elderly care cause have both institutional guarantee and cultural background.

This paper naturally and properly discusses the deep motivations for the differences in elderly care models between China and Japan from the perspective of Confucian filial piety culture. Therefore, follow-up studies can naturally supplement and improve from the perspectives of economic rationality and institutional change. First of all, it is advisable to carry out empirical surveys on elderly care in China and Japan, collect first-hand data of the elderly and their children through interviews and questionnaires, directly test the actual impact of cultural concepts on the choice of elderly care models, and actively listen to the real views and specific expectations of the supported on the elderly care models. Then, track the changes in the elderly care concepts of the younger generation in the two countries, investigate their deviation characteristics from traditional filial piety and loyalty culture, and systematically analyze the reshaping effect of intergenerational concept changes on the future elderly care pattern. The ultimate goal is to explore a more in line with China's social reality of elderly care development path, and provide policy suggestions with real theoretical insights and empirical support.

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