The Effect of Cultural Justification and Filial Piety of Married Children on Their Caregiving Behavior

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Abstract. This study investigated whether cultural justification or filial piety had a higher applicability to cultural values that affect care-giving behavior in the Korean cultural context. Ultimately, cultural justification, rather than filial piety, showed to have a greater effect on care-giving behavior of married children in Korea.

Keywords: Cultural Justification, Filial Piety, Caregiving Behavior

1 Introduction

What is the cultural value in Korea towards care-giving? Preceding studies[1] explain the various phenomena related to care-giving with a focus on familism. According to the values of familism, care-giving is seen as something fundamental to offer to family members, and as such it reduces the burden of care-giving. But not all studies conclude along the same lines[1][2]. Studies on Korea, too, show that the relationship between provision of care-giving services and familism values is being undermined [3][4].

If it is difficult to judge care-giving behavior through familism values, then what other cultural values are there? It could be filial piety. Filial piety is a concept often used to explain the care-giving towards aged parents in Asia, including in Korea. Studies conclude that higher filial piety is correlated with providing more care-giving services and lower care-giving stress[5][6].

As can be seen in the above, existing studies focused on identifying the role of cultural values in addressing stress and care-giving burden. But as mentioned earlier, cultural values (familism or filial piety) do not fall into care-giving behavior. Therefore, from the comparative cultural perspective, a concept that could be widely applied to understand the various phenomena and characteristics of family care-giving was needed. Dilworth-Anderson et al.[7] developed a scale to measure the cultural beliefs and values regarding care-giving, and more recent researchers have shown interest in cultural Justification [8][9]. However, there is no thesis to date in Korea that applied Cultural Justification. As such, this study seeks to review how cultural justification serves as a motivation to provide care-giving in the Korean context. Moreover, as Korea is deeply Confucianist in culture as most East Asian countries are,
there is a need to see whether filial piety or cultural justification play a bigger role in care-giving behavior. As such, this study seeks to review the effects of cultural justification and filial piety in care-giving on Koreans’ care-giving behavior.

2 Method

2.1 Procedures

Study subjects were adult children who answered that they were responsible for care-giving of their aged parents. A survey was conducted from January to February, 2014, and a total of 274 copies were used for analysis.

2.2 Instrument

For cultural justification, Cultural Justification of Caregiving (CJOS) developed by Dilworth Anderson et al.[1] was translated and used. This is a 5 point Likert scale consisting of 11 questions. Through factor analysis (factor extraction: analysis of main components, factor rotation : Oblimin), two factors were extracted and used for analysis. Seven questions were grouped under ‘An intimate sense of belonging’. Four questions were grouped under ‘Obligation done out of sacrifice’. The Cronbach’s α=.85, α=.67 for the sub-dimensions.

For filial piety, the scale of Ho[10] was translated and used. This is a 5 point Likert scale consisting of 13 questions. Through factor analysis, ‘Respect’ and ‘obedience’ were extracted. ‘Respect’ consists of 7 questions such as these, mostly on topics of understanding parents and acting on their expectations to make them happy. ‘Obedience’ includes four questions where the relationship with the parent is perceived as strictly hierarchical. The confidence level for each factor was Cronbach’s α=.80, α=.74.

For care-giving behavior, the scale of Kim[11] was used. This scale consists of a total of 9 questions with 3 questions each under the categories of emotional care-giving, physical care-giving and financial care-giving. Using a 5 point Likert scale, a higher score indicates that more care-giving behavior is provided. The confidence level for each factor was Cronbach’s α=.81, α=.60, α=.77.

2.3 Demographic Characteristics

Married children in Korea count 95 male subjects and 176 female subjects. The average age is 42.73, ages 20-30 amounting to 97 people(35.5%), ages 40-49 amounting to 121 people (44.3%), and ages 50-59 amounting to 55 people(20.1%). 9.5% of them don’t have a spouse. High school graduates take up 42.9%, while university graduates or above accounted for 57.1%. Those in the upper income account for 9.2%, those in the middle income account for 59.3%, and those in the
lower income take up 31.5%. There were 154 subjects (58.3%) whose parents have a spouse and 110 subjects (41.7%) whose parents don’t.

3 Results

3.1 The effect of cultural justification and filial piety on care-giving behavior

In order to identify factors that affect the care-giving behavior of adult children, a Hierarchical Regression Analysis was conducted. As for emotional care-giving behavior, the socio-demographic characteristics in stage 1 explained 5.2%, while in stage 2, the added cultural justification explained 4.4%. Filial piety which was added in stage 3, explained 3.6%, indicating that cultural justification’s explanatory power was higher than that of filial piety. Ultimately, the 9 variables appeared to explain 13.2% of the emotional care-giving behavior of married children in Korea, with respect having the highest explanatory power. That is, the higher respect where the child tries to understand what the parent actually wants, the higher their emotional care-giving behavior level (Table 1).

Table 1. Effect of cultural justification and filial piety on financial caregiving

<table>
<thead>
<tr>
<th></th>
<th>Step 1</th>
<th>Step 2</th>
<th>Step 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>8.561***</td>
<td>6.094***</td>
<td>4.270***</td>
</tr>
<tr>
<td>Control variables</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sex a</td>
<td>-0.41</td>
<td>-0.38</td>
<td>-0.03</td>
</tr>
<tr>
<td>Age</td>
<td>0.32</td>
<td>0.03</td>
<td>0.05</td>
</tr>
<tr>
<td>Cohabit with parents a</td>
<td>-0.057</td>
<td>-0.046</td>
<td>-0.041</td>
</tr>
<tr>
<td>Parent’s spouse</td>
<td>-0.139</td>
<td>-0.133</td>
<td>-0.116</td>
</tr>
<tr>
<td>Economic level</td>
<td>0.156</td>
<td>0.110</td>
<td>0.148</td>
</tr>
<tr>
<td>Cultural Justification</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intimate bonds</td>
<td>0.110</td>
<td>0.159</td>
<td>0.000</td>
</tr>
<tr>
<td>Devoted obligation</td>
<td>0.144</td>
<td>2.050*</td>
<td>0.150</td>
</tr>
<tr>
<td>Filial piety a</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Respect</td>
<td>0.092</td>
<td>0.092</td>
<td>1.151</td>
</tr>
<tr>
<td>Obedience</td>
<td>0.159</td>
<td>0.159</td>
<td>1.906</td>
</tr>
<tr>
<td>R²</td>
<td>.56</td>
<td>.97</td>
<td>.139</td>
</tr>
<tr>
<td>R² Change</td>
<td></td>
<td>.41</td>
<td>.42</td>
</tr>
<tr>
<td>F</td>
<td>2.812*</td>
<td>3.582**</td>
<td>4.016***</td>
</tr>
</tbody>
</table>

*: p<.05, **: p<.01, ***: p<.001
a: Sex(male=1, female=0), cohabit with parents(yes=1, no=0), the presence of a parent’s spouse(yes=1, no=0)
4 Conclusion and Suggestion

Based on the findings of this study, the following can be concluded. First, the cultural values that affect care-giving behavior of married children in Korea were cultural justification rather than filial piety. However, when looked at by variable, among the components of filial piety, the variable with the greatest effect on care-giving behavior was ‘respect’ where the child seeks to understand what the parent wants and make him happier. However, while this conclusion can be reached when only the care-giving behavior was looked at, it is suggested that follow-up studies conduct continuous verification on what is the variable that can be applied to the strategy to deal with stress and emotional burden associated with cultural justification and filial piety in the Korean cultural context.

References