

**Teaching Package for Modern China
Module in Liberal Studies
In New Senior Secondary Curriculum**

Changing Chinese Families

**Chinese History Education Society
2008**

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(I) Foreword

Liberal Studies will be included as one of the four core subjects under the New Senior Secondary curriculum that is to be implemented in 2009 by the Education Bureau as a part of the proposed new “3-3-4” academic structure. The inclusion of Liberal Studies as a core subject, along with Chinese, English and Mathematics, aims at raising the level of social awareness among students, and developing their critical thinking abilities. This will be an instrumental step to provide students with an all-rounded education, which encourages them to understand issues not just from a personal perspective, but also within a larger social and global context. Liberal Studies as a core subject will improve students’ general knowledge, broaden their horizons and nurture them into lifelong learners.

An issue-enquiry approach is adopted for learning and teaching Liberal Studies. It encourages students to develop a capacity for independent learning in the pursuit of knowledge. Liberal Studies are made up of six modules, of which the Modern China module is one of them. The objective of this teaching package is to enquire into structural changes, changes of the traditional families resulting from challenges posed by social norms and the current population policy adopted by the Chinese government as well as the other family and social issues arising from these changes.

This teaching package is suitable for Secondary 4 level. During the years of basic education, students have already developed some understanding of China’s domestic policies and foreign relations, as well as its cultural developments. All these would be conducive to the study of this topic. Through lectures, case studies, group

discussions, video programs and worksheets, this nine-session teaching package can help students understand the characteristics of the Chinese families, and know how to maintain the functions of the family and to inherit and carry on the fine cultural heritage – filial piety that has been held high esteem by Confucians in particular – under the challenges of modernisation.

(II) Details of the Teaching Package:

1. A preliminary diagrammatic sketch showing the conception of a teaching plan based on a true event

Form 1: Items and questions for enquiry relevant to the issue

Issue / Theme: Changing Chinese Families

Relevant ideas involved in the issue and their interconnectedness	Questions for enquiry that meet the requirement of the curriculum
<pre> graph TD CC[Changing Chinese Families] -- include --> C[Confucian thoughts] C --> FP[Filial piety] C -- challenges --> TM[Tradition and modernity] TM -- "clashes and conflicts" --> C CC -- "Preserves" --> F[Functions of the family] CC -- "main features and functions" --> CF["• Concepts of the family
• Clan
• Communication"] CC -- "affects" --> GD[Growth and development] </pre>	<ul style="list-style-type: none"> ● What are the main features and functions of the traditional Chinese families? In what way are they related to traditional Chinese society? ● Why did the Chinese families undergo changes? What is the present mode of the Chinese family? ● What impacts and challenges have been brought on society by changes in the modern Chinese families? How did the Chinese government respond to these challenges? ● On the whole, what are the main features and functions of the modern Chinese families? In what way are they related to the mode and organisation of modern Chinese society?

2. Selecting Questions for Enquiry from *Liberal Studies Curriculum and Assessment Guide* (hereinafter referred to as “the *Guide*”)

Related Modules, Themes and Questions for Enquiry

Modules and Themes	Questions for Enquiry in the <i>Guide</i>	Page numbers on the <i>Guide</i>
Module 3, Theme 1	<ul style="list-style-type: none">● How have the changes in living standards and the way of life been viewed across the whole country?● How has the Central People’s Government of China dealt with the effects of reform and opening-up?	<ul style="list-style-type: none">● Page 35● Page 35
Module 3, Theme 2	<ul style="list-style-type: none">● How have the traditional concepts of the family been challenged in modern life?● To what extent have the traditional concepts of the family been maintained in modern Chinese life? Why?	<ul style="list-style-type: none">● Page 38● Page 38
Module 1, Theme 2	<ul style="list-style-type: none">● What interpersonal factors facilitate adolescents to reflect upon and prepare for the transition to adulthood?	<ul style="list-style-type: none">● Page 21

3. Detailed planning for the teaching objectives

Form 3.1: Content of learning ---Areas covered by the teaching plan

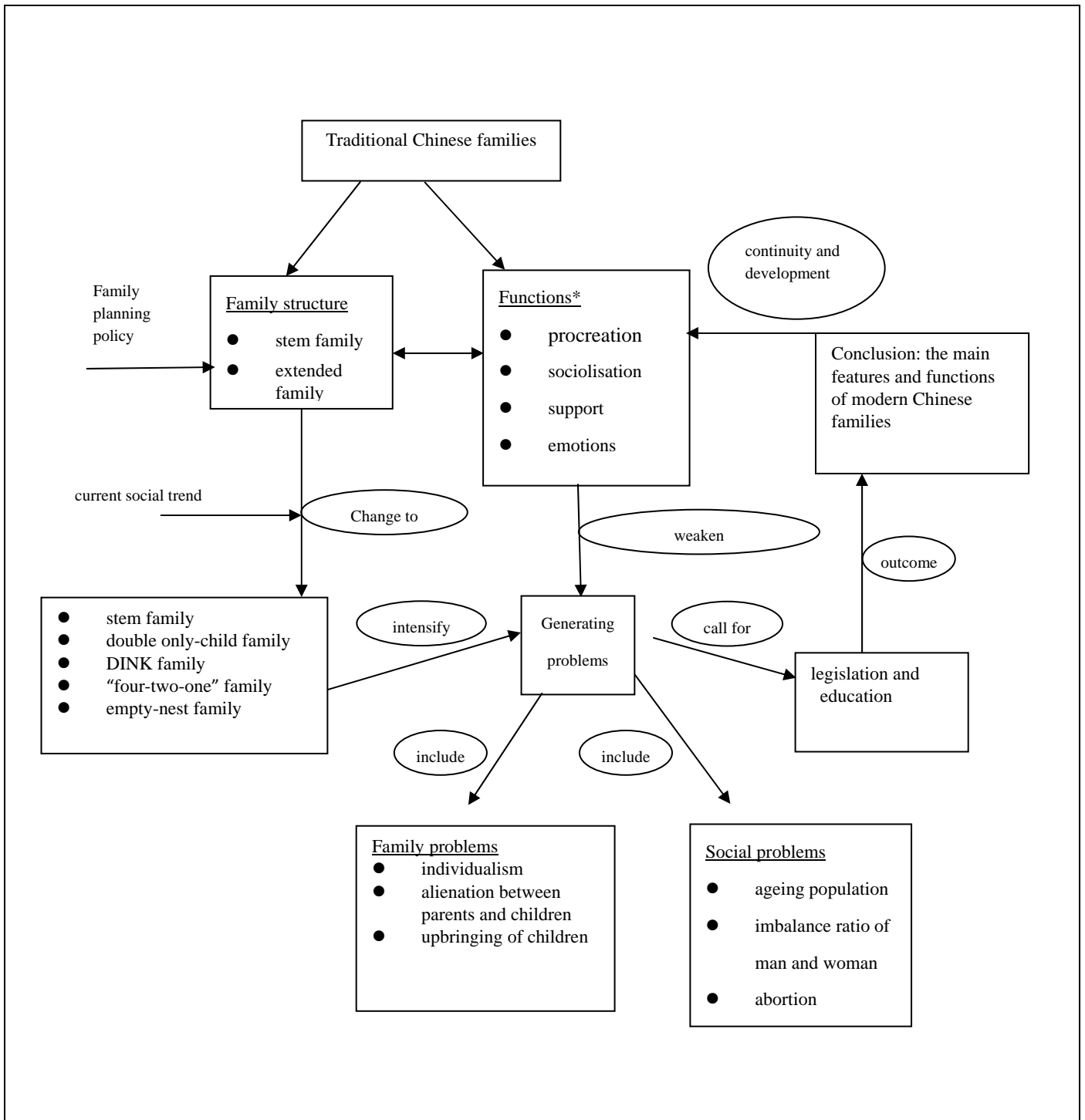
Related concepts	Related knowledge	Related values (Page numbers on the <i>Guide</i>)	Related generic study skills (Note: Listed in alphabetical order)
Confucian thoughts, tradition and modernity, conflicts and harmony, family concepts, clan, communication, family functions, growth and development	<ul style="list-style-type: none"> ● Definitions of family, family member, and familial relative ● Structures and functions of family ● Confucian thoughts ● Filial piety ● Concepts and trends of marriage and childbearing in modern society ● Family planning policy 	Culture and civilisation heritage, plurality, empathy, self-reflection, respect for others, social harmony, responsibility, respect for different ways of life, beliefs and opinions (pages 19 and 38)	A. Skills in gathering and organising materials B. Skills in oral expression C. Multiple perspectives D. Listening skill E. Skills in giving immediate response F. Writing skill

4. The connection between the generic study skills specified in FORM 3.1 and the *Guide*

The generic study skills specified in Sections 1.5 and 5.1 of the <i>Guide</i>	The generic study skills specified in Form 3.1 (Note: Listed in alphabetical order)
Skills in making decisions on human and social issues	A, C, E, F
Creativity with respect to human and social issues	
Skills in enquiring into contemporary issues	A, B, C, E, F
Skills in developing and constructing knowledge	A, B, C, F
Skills in discovering the cross-modular nature and the interconnectedness of issues	A, B, C, E, F
Skills in discovering the interconnectedness of the human world and the physical environment	
Skills in knowing the collective interests and opportunities of humankind	
Skills in identifying and assessing surrounding things	A, C, D, E, F
Skills in analysing the interconnectedness of things	A, B, C, D, E, F
Skills in reflecting on the learner's own identity, value system and worldview	B, C
Skills in assessing the impact of things	C, E
The application of critical thinking skills	A, C, E, F
Making judgements and decisions from a variety of perspective	A, B, C, D, E, F
Skills in presenting arguments clearly	A, B, F
Skills in making decisions according to evidence	C, E, F
Open-mindedness and tolerance towards the views and values held by other people	B, D
Developing skills related to enquiry learning:	
♦ Self-management skills	C
♦ Problem-solving skills	C
♦ Communication skills	B, D, E
♦ Information processing skills	A, C
♦ Skills in using information and communication technology (ICT)	
The skills of self-directed learning:	
♦ Skills in setting goals	C
♦ Skills in making and implementing plans	C
♦ Skills in analysing data	A, C, F
♦ Skills in drawing conclusions	A, B, C, D, F
♦ Skills in evaluating opinions, the learning progress, and the learning process	

5. A diagrammatic sketch of the teaching plan

Module: “Modern China” and “Personal development, and interpersonal relationships”



*The functions of family here are viewed from the sociological perspective.

6. The Arrangement of Lessons

Topic: Changing Chinese Families

Number of lessons: 9 lessons (40 minutes each)

Pre-class

Key contents and objectives of the lessons:	Ask students to collect materials concerning the traditional Chinese families for use in Sessions 1 and 2.
Values, attitudes, and skills	<ul style="list-style-type: none"> ● Ability to gather information ● Reading skill

Flow of specific teaching plan: Teaching methods/activities	Teaching materials
<ul style="list-style-type: none"> ● Ask students to find a family photograph with as many people as possible. Students are required to draw a family tree to show the relationship of the people in the photograph before answering questions about the definitions of these terms: <i>relatives</i>, <i>family member</i>, and <i>family</i> in Assignment 1(A) according to the photograph. Students are also required to make a preliminary analysis of the main features of a traditional Chinese family. <p><u>OR</u></p> <p>Find a photograph of a traditional Chinese family from another source, and then make a preliminary analysis of the main features of the traditional Chinese families with reference to the photograph.</p> <ul style="list-style-type: none"> ● Distribute Resource 1 to students before class, and ask them to finish reading Source A and B contained in the Resource and answer the questions attached to Source B. 	<ul style="list-style-type: none"> ● Assignment 1(A): A family tree showing the relationship of relatives (clansmen) <p><u>OR</u></p> <p>Assignment 1(B): Find from another source a photograph that can reflect the main features of the traditional Chinese families.</p> <ul style="list-style-type: none"> ● Resource 1

Lesson 1-2 (2 periods)

Questions for enquiry	<ul style="list-style-type: none"> ● What are the main features and functions of the traditional Chinese families? In what way are they related to traditional Chinese society?
Relevant modules and themes specified in the Guide	Module 3 Theme 2 <ul style="list-style-type: none"> ● How have the traditional concepts of the family been challenged in modern life? ● To what extent have the traditional concepts of the family been maintained in the modern life of the Chinese? Why?
Teaching materials	<ul style="list-style-type: none"> ● Assignment 1,2,3 ● Resource 2 (PowerPoint presentation)
Key contents and objectives of the lessons	<ul style="list-style-type: none"> ● To enable students to have a firm understanding of the main features and functions of the traditional Chinese families ● To understand the relationships of these main features and functions with the mode and organisation of the traditional Chinese society

Flow of specific teaching plan: Teaching methods/activities	Values, attitudes, and skills
<ul style="list-style-type: none"> ● When collecting Assignments 1 (A) and (B) from students, the teacher should keep an eye on the lookout for families with three or four generations. Particular attention should also be given to the number of familial members and the family structure as indicated in the family tree drawn by students. The teacher may do a simple statistics on the blackboard to facilitate the classroom teaching. (10 minutes) ● Ask any three students to tell the class about their answers to Resource 1 and Assignment 1 such as the definitions of the terms: family, relatives, and family member as well as the functions of relatives. From the dialogue between the teacher and students, guide students to consider if their definitions are in line with the characteristics of the traditional Chinese families or are only a reflection of their attempt to project the concept of the modern family on the photographs they have found. (10 minutes) ● The teacher uses PowerPoint slides (Resource 2) to help present the definitions and explanations of family, relatives, and family member. (15 minutes) 	<ul style="list-style-type: none"> ● Culture and civilisation heritage; appreciation, plurality, respect for different ways of life (The Guide, page 38) ● Assignments 1, 2 and 3 enable students to develop the ability to gather and arrange information, and to think from various perspectives.
<ul style="list-style-type: none"> ● Explore the functions of the traditional Chinese families: Viewing of the television announcements in the public interest series on 《一家人》(<i>Family Education</i>) produced by the government (Resource 3)¹. (10 minutes) <ul style="list-style-type: none"> ■ Teachers are advised to play the series in four parts: <ul style="list-style-type: none"> ➢ Part 1: The first and second series: 《身教篇》(Modelling); ➢ Part 2: The third series: 《和諧篇》(Harmony); ➢ Part 3: The fourth and fifth series: 《承擔篇》(Commitment); and ➢ Part 4: The sixth and seventh series: 《關懷篇》(Love and Care). ■ At the end of each part, the teacher may ask students to answer verbally the following questions: (1) How should family members get along with one another? (2) What benefits will be brought to the family if they get along like that? ■ Lastly, the teacher concludes that family members must get along harmoniously with one another so as to fulfil the family functions (for example, education and affection). The teacher should ask students to mull over whether these functions can be found in both the traditional 	

Flow of specific teaching plan: Teaching methods/activities	Values, attitudes, and skills
<p>and modern families.</p> <ul style="list-style-type: none"> ● The teacher again uses PowerPoint slides (Resource 2) as well as Resource B in Resource 1 to help explain the structure and functions of the traditional Chinese families. (15 minutes) <ul style="list-style-type: none"> ■ Structure: primarily based on the root family, with the extended family as the supplement. ■ Functions: procreation, socialisation, finance and emotions <p>(During the explanation, the teacher should particularly stress the relationship between the Confucian culture of filial piety and the functions of the traditional Chinese families, and quote <i>The Dream of the Red Chamber</i>(紅樓夢) mentioned in Material B in Resource 1 as the example.)</p> <ul style="list-style-type: none"> ● Students are divided into small groups of 2 to 4 for the purpose of completing Group Assignment 2 in class. The goal is to enable students to have a deeper understanding about the functions of the family through case study. ● Students do Assignment 3 at home. ● The teacher distributes Extended Reading Material 1 to students for reading at home². 	

1. Teachers may download Real Player from <http://www.real.com/international> for playing the video programme of Resource 3.
2. Teachers may consider to distribute the extended reading materials at the end of the class, and asked students to read the materials at home as a means to consolidate the relevant knowledge taught in class or to make preparation for the next class. These reading materials can also facilitate students completing their assignments.

Lesson 3-4 (2 periods)

Questions for enquiry	<ul style="list-style-type: none"> ● Why did the Chinese families undergo changes? What is the current mode of the Chinese families?
Relevant modules and themes specified in the Guide	<p>Module 3 Theme 1</p> <ul style="list-style-type: none"> ● How have the changes in living standards and the way of life been viewed across the whole country? <p>Module 3 Theme 2</p> <ul style="list-style-type: none"> ● How have the traditional concepts of the family been challenged in modern life? ● To what extent have the traditional concepts of the family been maintained in modern Chinese life? Why?
Teaching materials	<ul style="list-style-type: none"> ● Resource 4,5,6,7 ● Assignment 4 ● Extended Reading Materials 1 and 2
Key contents and objectives of the lessons	<ul style="list-style-type: none"> ● To enable students to understand the causes of changes to the modern Chinese families and the current mode of the Chinese families.

Flow of specific teaching plan: Teaching methods/activities	Values, attitudes, and skills (Page numbers on the <i>Guide</i>)
<ul style="list-style-type: none"> ● Follow up with the previous lessons: Ask students about the characteristics of the traditional Chinese families (root family + extended family) with reference to what was covered in last session (or Extended Reading Material 1) (5 minutes) ● Divide students into groups of about four, distribute Resource 4, and through group discussions: <ul style="list-style-type: none"> ■ let the students learn about the evolution of the structure of the Chinese families; ■ bring out the relationship between family planning policy and changes to the structure of the Chinese families by studying the case in Resource 4 . (20 minutes) ● The teacher uses PowerPoint slides (Resource 5) to help introduce the family planning policy. The teacher may ask students if they have seen any similar publicity materials when they travelled to China. Ask students who answer “yes” to tell the class their feelings or views. (15 minutes) ● Class activity (survey): Students are divided into groups of four again, and elect a group member to act as an interviewer who will use the questionnaires (Resource 6) to do the survey with the other three students. Afterwards, the designated interviewer in each group will hand in the data to the teacher who will do a simple statistical count on the blackboard, bringing out the views of the students about marriage and child-bearing. The findings of the class survey may differ from the current trend (like late marriage, single lifestyle, late childbearing, and unwilling to have children) of society. 	<ul style="list-style-type: none"> ● Culture and civilisation heritage, respect for different ways of life, plurality (The <i>Guide</i>, page 38) ● Assignment 4 enables students to develop the ability to analyse data, and to think from various perspectives ● Assignment 5 enables students to develop speaking skills

Flow of specific teaching plan: Teaching methods/activities	Values, attitudes, and skills (Page numbers on the <i>Guide</i>)
<p>The teacher must also point out that as the conditions of China and Hong Kong are different, this activity only aims to increase students' interest in the issues of marriage and child-bearing in modern society. On the other hand, the teacher can also make use of this activity to direct students to make a simple comparison of the findings of the class survey and the social condition in China (which is to be discussed) so as to reveal the differences and similarities between young people in Mainland China and Hong Kong with regard to the values of marriage and child-bearing. (10 minutes)</p> <ul style="list-style-type: none"> ● The teacher uses the data of the National Bureau of Statistics and the National Population and Family Planning Commission that are contained in the PowerPoint slides (Resource 7) to help point out the social trend of marriage and child-bearing in modern China. ● The teacher continues to use the PowerPoint slides (Resource 7) to help introduce the relationship between this trend and the family models in modern China. The teacher should also explain the meanings of terms like nuclear family, four-two-one family, DINK family, and empty-nest family. (15 minutes) ● Students complete Assignment 4 at home. <p>Distribute After-Class Extended Reading Material 2.</p>	

Lesson 5-6 (2 periods)

Questions for enquiry	<ul style="list-style-type: none"> What impacts and challenges have been brought on society by changes in the modern Chinese families? How did the Chinese government respond to these challenges?
Relevant modules and themes specified in the Guide	<p>Module 3 Theme 1</p> <ul style="list-style-type: none"> How have the changes in living standards and the way of life been viewed across the whole country? How did the Central People's Government deal with the effects of reform and opening-up? <p>Module 3 Theme 2</p> <ul style="list-style-type: none"> How have the traditional concepts of the family been challenged in modern life? To what extent have the traditional concepts of the family been maintained in modern Chinese life? Why?
Teaching materials	<ul style="list-style-type: none"> Resource 8, 9, 10 Assignment 5, 6 Assignment 6
Key contents and objectives of the lessons	<ul style="list-style-type: none"> The challenges posed by changes in and the current trend of the family structure to the Chinese family and Chinese society

Flow of specific teaching plan: Teaching methods/activities	Values, attitudes, and skills (Page numbers on the <i>Guide</i>)
<ul style="list-style-type: none"> Divide the students into groups of 4 or 5, distribute Resource 8 to them and ask them to discuss on the impacts of the model of modern families and the social trend on the functions of the traditional families such as child-bearing, affection, economy, and education. (15 minutes) Viewing of the television program: 《鏗鏘集---一個孩子》(<i>Hong Kong Connection – The Only Child</i>) (Resource 9)(11 minutes) Arrange a role play panel discussion on China's "only child" issue. Students are divided into groups of 7 or 8 (with one of them as the team leader) for a discussion based on Resource 10. The leaders are asked to give an oral report after the discussion. During the discussion, all students should assume that they are invited to the discussion in the capacity of an only child. First they should discuss the contents of the program <i>The Only Child</i>, and then tell other group members the advantages and disadvantages of being an only child in daily life. (30 minutes) 	<ul style="list-style-type: none"> Culture and civilisation heritage; respect for different ways of life, beliefs and opinions; plurality (The <i>Guide</i>, page 38) Assignments 5 and 6 enable students to develop the ability to make analyses, and to think from multi-perspectives
<ul style="list-style-type: none"> After the discussion, the teacher makes a conclusion and points out that the challenges that are posed by modern society have caused changes in the functions of the traditional Chinese families, yet the custom and culture can still be maintained and carried on through other means. The last point is to be explored in the next two lessons. Students complete Assignments 5 and 6 at home. (or one of the assignments) 	<ul style="list-style-type: none"> Resource 10 enables students to improve their speaking skills, and develop the ability to understand the perspectives and feelings of other people, and improve their comprehension skills and the ability to respond on the spot

Lesson 7-8 (2 periods)

Questions for enquiry	<ul style="list-style-type: none"> What impacts and challenges have been brought on society by changes in the modern Chinese families? How did the Chinese government respond to these challenges?
Relevant modules and themes specified in the Guide	<p>Module 3 Theme 1</p> <ul style="list-style-type: none"> How have the changes in living standards and the way of life been viewed across the whole country? How did the Central People's Government deal with the effects of reform and opening-up? <p>Module 3 Theme 2</p> <ul style="list-style-type: none"> How have the traditional concepts of the family been challenged in modern life? To what extent have the traditional concepts of the family been maintained in modern Chinese life? Why?
Teaching materials	<ul style="list-style-type: none"> Resource 11 Resource 12 Assignment 7 Assignment 8 Extended Reading Material 3
Key contents and objectives of the lessons	<ul style="list-style-type: none"> The challenges posed by changes in and the current trend of the family structure to the Chinese family and Chinese society The policy of the Chinese government in the face of and in response to these challenges

Flow of specific teaching plan: Teaching methods/activities	Values, attitudes, and skills
<ul style="list-style-type: none"> Divide the students into groups of 4 or 5, and distribute Resource 11 to them. Ask them to read the handouts carefully, and discuss on social problems stemming from changes in the structure of the Chinese families, such as ageing population and imbalance ratio of man and woman. (20 minutes) Use PowerPoint slides (Resource 12) to analyse the way in which the Chinese government re-constructed the four major functions of the Chinese families through policy, education and persuasion. (20 minutes). Hand out Assignment 7 (Self-planning worksheet) and ask students to design a plan for enhancing the functions of their own family (15 minutes). The teacher invites some students to share their plans with their classmates. (10 minutes) Students complete Assignment 8 at home. Hand out After-Class Extended Reading Material 3. 	<ul style="list-style-type: none"> Culture and civilisation heritage; respect for different ways of life (<i>The Guide</i>, page 38) Assignments 7 and 8 enable students to develop the following abilities: thinking from multiple perspectives, and understanding the perspectives and feelings of other people

Lesson 9 (1 periods)

Questions for enquiry	<ul style="list-style-type: none"> On the whole, what are the characteristics and functions of the modern Chinese families? In what way are they related to the mode and organisation of modern Chinese society?
Relevant modules and themes specified in the Guide	<p>Module 3 Theme 2</p> <ul style="list-style-type: none"> To what extent have the traditional concepts of the family been maintained in modern Chinese life? Why? <p>Module 1 Theme 2</p> <ul style="list-style-type: none"> What interpersonal factors facilitate adolescents to reflect upon and prepare for the transition to adulthood?
Teaching materials	<ul style="list-style-type: none"> Resource 13 Resource 14 Assignment 9 Extended Reading Materials 4 and 5
Key contents and objectives of the lessons	<ul style="list-style-type: none"> To enable students to have a firm understanding of the characteristics and functions of modern Chinese families

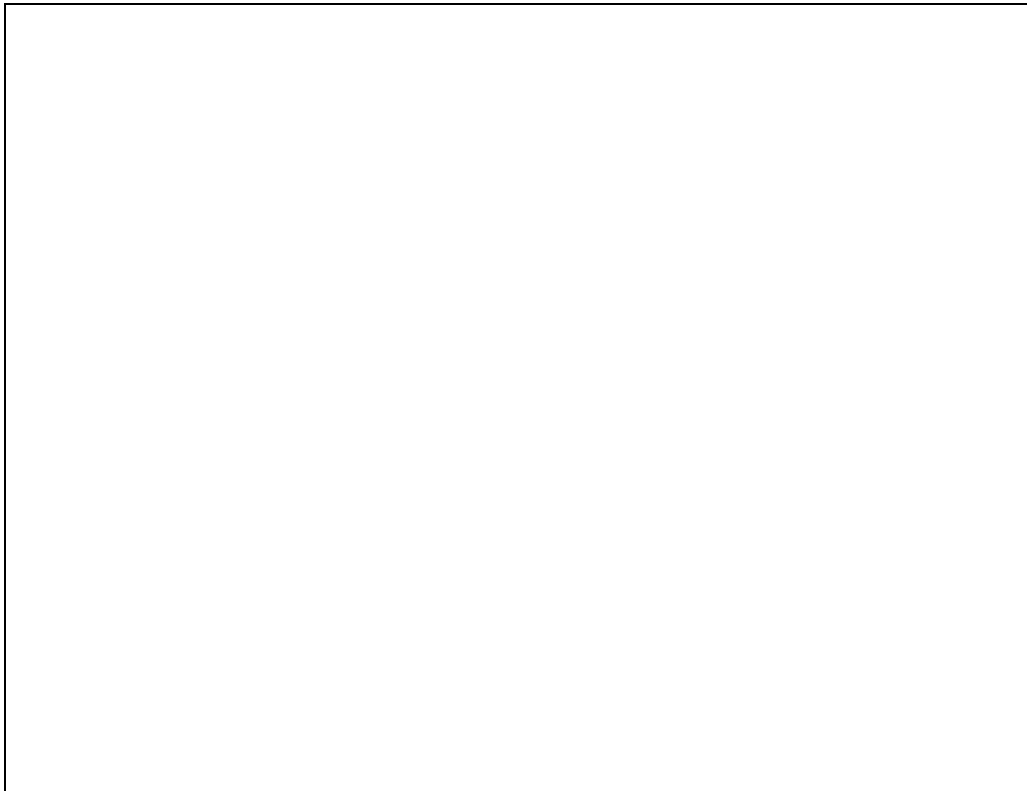
Flow of specific teaching plan: Teaching methods/activities	Values, attitudes, and skills (Page numbers on the <i>Guide</i>)
<ul style="list-style-type: none"> To follow up what was covered in the last two lessons, the teacher shares with students specific methods to improve the family functions by relating personal experience or the experiences of other people. The example quoted by the teacher may specifically focus on how to get along with the seniors so as to highlight the theme of this lesson: the characteristics and functions of the Chinese families, and the culture of filial piety as a fine Chinese tradition. (10 minutes) Viewing of the television program: 《鏗鏘集----天下父母經之「我家的大 BB」》(<i>Hong Kong Connection: Parents Mottoes – My Family's Big Baby</i>) (Resource 13). (9 minutes) Prior to the viewing, the teacher asks students to pay particular attention to how patient and devoted Siu-kuen, the protagonist, has been when she was looking after her aged and ailing mother in daily life, and to watch out for one phrase or a shot that they find most touching. Before playing the video, the teacher writes on the blackboard: “The one-liner or the shot that I find most touching.” At the end of the program, the teacher asks some students to tell the class their view with other classmates. (10-15 minutes) 	<ul style="list-style-type: none"> Appreciation, culture and civilisation heritage (The <i>Guide</i>, page 38); self-reflection, empathy, social harmony, sense of responsibility (The <i>Guide</i>, page 21)
<ul style="list-style-type: none"> Use the PowerPoint slides (Resource 14) to help guide students to make conclusions on the topic as a whole: <ul style="list-style-type: none"> Display one by one the questions in the PowerPoint, and ask students to reflect upon. The teacher may make use of the following to hint students at the direction of reflection: <ul style="list-style-type: none"> The “feedback” (反哺行爲) of the protagonist in the program can stimulate students to reflect upon whether they will look after their parents as devotedly as the protagonist when their parents grow older. 	<p>Assignment 9 enables students to develop the following abilities: to think from multiple perspectives, to understand the perspectives and feelings of other people, and writing skills</p>

Flow of specific teaching plan: Teaching methods/activities	Values, attitudes, and skills (Page numbers on the <i>Guide</i>)
<ul style="list-style-type: none"> ◆ When students raise the ethical behaviour of “filial piety,” the teacher may take this opportunity to comment on the relationship, stressed in the first two lessons, between the culture of filial piety and the functions of the Chinese families. ◆ Brief students on the possible advantages of maintaining the culture of filial piety: <ul style="list-style-type: none"> ● Preserve the characteristics of the traditional Chinese families ● Inherit and continue the family functions ● Reduce the burden of society ◆ Try to direct students to think about whether “family support for the elderly” is more practical than “social support for the elderly” in the Chinese society. ● Students complete Assignment 9 at home. ● Distribution of After-Class Extended Reading Materials 4 and 5. 	

Assignment 1 (A) (Assignment for individual)

Please find a group photograph of your family members with as many people in it as possible. Based on the photograph, draw a family tree to show the relationships of the people in the photograph.

- I. Please paste the photograph into the following box, and write the names of your relatives in the photograph in a space close to their figure.



- II. Use the names of your family members given above to draw a family tree in the following space to show their relationships.

- III. (1) Are all the relatives in the photograph living with you together?
 Answer: Yes/No (delete where appropriate)
- (2) Based on your answer in (1) above, do you consider every one of them your familial relative/family member? Why?
 Answer: Yes/No (delete where appropriate)
 Reason: _____
- (3) What is a “family”? Please define briefly the meaning of “family” with reference to its population structure.

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- I. No matter how many members there are in a family, each member of the family shall have a basic responsibility to serve a specific function so as to maintain the relationship of all family members. Please state and describe the actual functions that are performed by your family members in the table below.

Family members /Relatives	Functions
Paternal/maternal grand parents	
Father	
Mother	
Siblings	
Self	
Other family members (please specify)	

Assignment 1 (B) (assignment for individual)

Please find a photograph showing people from a traditional Chinese family; the more people there are in the photograph the better.

I. Paste the photograph into the following box

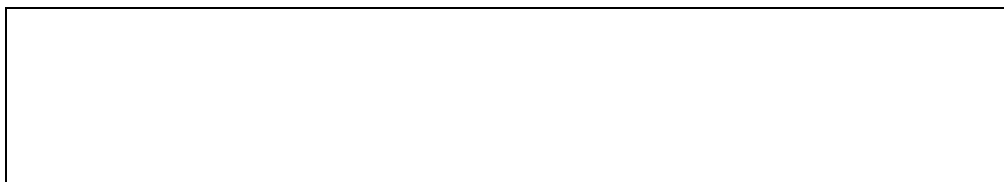


II. Answer the following questions with reference to the above photograph:

- (1) How many people are there in the photograph? In terms of the number of family members, do you consider it a large family?
- (2) How many generations of the family do you think are shown in the photograph?

III. (1) In which way do you think the definitions of “familial relative” and “family member” are different from one another?

- (2) What is a “family”? Please define briefly the meaning of “family” with reference to its population structure.

A large, empty rectangular box with a thin black border, intended for writing answers to the questions in section III.

- IV. No matter how many members there are in a family, each member of the family shall have a basic responsibility to serve a specific function so as to maintain the relationship of all family members. Please state and describe the functions that are performed by your family members in the table below.

Familial relatives	Functions
Paternal/maternal grand parents	
Father	
Mother	
Siblings	
Self	
Other family members (please specify)	

Assignment 2 (Group assignment)

“To feed without teaching the children how to distinguish right from wrong, the father is at fault.” 《三字經》 (*Three-Character Primer*)

“By filial piety, it means one must treat one’s parents well.” 《說文解字》 (*Explaining Simple and Analysing Compound Characters*)

“Having an old-timer in the family is like having a walking encyclopaedia.” (An old Chinese saying)

“There are three ways of being an unfilial son, and the most serious is to have no heir.” 《孟子》 (*Mencius*)

- I. Which functions of the traditional Chinese families are explained or hinted in the above sayings?
- II. Read carefully the following case before answering the questions:

Weekend couple:

The traditional Chinese marital relationship and the model of the Chinese families require a man and his wife to live under a same roof. Unless they have to live far apart, they should not live in different dwellings. Contrary to these patterns, a family pattern that is known as “weekend couple” has popped up in some cities in China. For five days in a week when they go to work, the husband and the wife live separately in two different dwellings; they only meet on weekends. Here is the story of a weekend couple.

The experience as told by Xiao Yu:

Xiao Lian (my husband) and I have been legally married since we were issued a marriage certificate in 2005.

Of course we had dreamt of living together before we got married; that was natural, but when it came to reality, we have to change our minds.

We are working at two different places in Beijing, and it takes me three hours to travel from my workplace to his; it's like a trip across the city from one end to another. Before we got married, we were living at the staff quarters that were provided by our companies respectively, and it only took about half an hour for us to travel to and from work. The cost of living in Beijing is too high for us. Even a monthly rent of RMB 2,000 yuan for a room is too expensive for us. Finally, we agreed and decided that we would live separately just like we were singles, and would not meet each other except on weekends.

Although we are living in our own parents' homes respectively, we try to catch up with one another by chatting over the phone for at least once a day no matter how busy we are. If necessary, we will come together, like our birthdays and other memorable occasions. We are physically separated, yet our hearts are "tied" to each another. To our surprise, we have found that our love for one another has become even deeper.

In our case, we are not pioneers living the way of life of the "weekend couple." It is our preference out of necessity.

Source:

不知名作者〈瘦身家庭〉，取自閱讀中國

http://www.showchina.org/zgjbqkx1/sszg_ayjt/01/200705/t114077.htm 瀏覽日期：
2008年4月14日

1. Evaluation on the functions of family based on the case above:

Please evaluate the conditions as described in the case, and put a tick (✓) in the corresponding boxes below.

Family functions	Adequate	Average	Not found
Socialisation of the next generation			
Sharing of affections			
Childrearing			
The provision of economic security			
Care for the seniors and young children			

2. Based on your evaluation above, to what extent do you think the family under study has fulfilled its functions ? (Please tick (✓))

() Very good () Good () Average () Improvement needed

3. In the light of your answer for question 2, in what way do you think can the functions of the family under study be maintained/improved?

Assignment 4 (Assignment for individual)

Please read the following two sets of data carefully and answer the questions below:

Table 1 – The average size of households in China (person/household)

Year	1985	1990	1994	1995	1996	1997	2000
Person/Household	4.79	4.35	4.11	4.05	3.99	3.64	3.44

Table 2 – The sizes of families in China (2006)

National Total	
Number of family household	368,180
1 person household	33,646
2 persons household	89,000
3 persons household	112,944
4 persons household	73,757
5 persons household	39,697
6 persons household	13,228
7 persons household	3,732
8 persons household	1,352
9 persons household	461
10 persons household	365

Unit: Household

Source:

中華人民共和國國家統計局編(2007)《中國統計年鑑-2007》，北京：中國統計出版社，頁 108，121。

1. Based on the data in Tables 1 and 2, what are the characteristics of changes to the structures of Chinese families? Give two reasons for these changes based on your knowledge.
2. Table 1 shows a downward trend of the average household size in China from 1985 to 2000. What effects do you think this trend will have on the overall development of China?
3. If you get married in the future, would you prefer having a small family (3 members and below) or a larger family (4 members or above)? Give an explanation for your answer. (5 marks)

Assignment 5 (Assignment for individual)

Read the following information and answer the questions below:

China mulls over relaxing family planning policy

The Chinese Government is presently mulling over a relaxation of its stringent family planning policy, but the issue is still under discussion, and no decision can be reached within a short period. Under the current policy, couples in most Chinese cities can only have one child.

China's family planning policy was introduced in 1973, aiming to rein in the birth peaks that might cause a runaway growth of the population. The population growth rate of China during the Cultural Revolution climbed sharply. During that period, a couple had 5.8 children on average. The Chinese Government was worried that the country's limited water resources, food and energy resources would not support such a large population.

By now, the total birth rate of China has declined to 1.8, which is lower than the standard birth rate of 2.1. Many scholars deem that a decline in the population birth rate could lead to various social problems in the future.....

Any policy shift is unlikely to mean a complete abandonment of controls. A year ago, the National Population and Family Planning Commission of China published a three-year review of population policies, which concluded that China could not support a population more than the current 1.3 billion people. Therefore, the review concluded that some birth control policies were necessary, though it also argued there was scope to make controls less coercive and based more on positive incentives.

China's population is growing. In December (2007), state media reported that China's population would hit 1.5 billion people by 2033 and that birth rates would soar in the next five years.

Source:

〈中國考慮放鬆計劃生育政策〉，取自華爾街日報中文網絡版，2008年2月29日。
<http://chinese.wsj.com/big/20080229/bch13133.asp?source=article>(瀏覽日期：2008年5月7日)

1. According to the above information, the current total birth rate in China has dropped to a level lower than the standard birth rate. Name and explain two social problems that might arise from this situation. (6 marks)
2. The National Population and Family Planning Commission is quoted in the above news story as having said in a report that the population control policy should "make control less coercive and based more on positive incentives." Do you agree with this viewpoint? Explain. (6 marks)
3. Using what you have learned in this lesson and your own knowledge, suggest two ideas for a relaxation of the family planning policy. (8 marks)

Assignment 6 (Assignment for individual)

Read the following information and answer the questions below.

Source 1

The advantages of late marriage and late childbearing

Late marriage and late childbearing are good for youths who want to make their way in study and work. Youth hood is the prime time for one to build a bright future. In this phase, one is full of vigour, and has the strongest desire to learn new things. For youths to get married and have children at a very young age, they will inevitably be distracted from study and work.

Late marriage and late childbearing are good for the physical health of youths. Generally speaking, Chinese youths will not fully grow up before twenty three to twenty five years old. Prior to these ages, young men and women might be physically suitable for marriage and childbearing, yet the organs and tissues of their bodies are still in the phase of development. Their skeletons and bodies are still growing while the brain power has not yet fully developed. According to the findings of researches, getting married before maturity could increase the risk of cervical cancers.

Late marriage and late childbearing could help build a happier family. Youths aged around twenty are not mature enough to think, and have little experience about life. If they could put off their plans for marriage and childbearing as long as they could, and would not tie the knot until they have acquired the desired professional knowledge, working experience, savings, and life experience, then their family could be more stable and their life could be happier.

Late marriage and late childbearing could facilitate the growth of children. For young couples who need to take up a responsibility of childrearing when they are still young and inexperienced, it could increase their economic and living burden. All this would have adverse effects on the development and growth of the children.

Source:

〈晚婚晚育的好處〉，取自廣東律師法律諮詢網，
<http://www.cnlawyer.cn/h/j/n/9921.html>（瀏覽日期：2008年4月2日）

Source 2

Family planning can help raise the status of women

The implementation of the family planning programme in China has enabled women to free themselves from getting pregnant frequently after marriage and their heavy burden in their family. The potential productivity of women is further set free and developed. More opportunities have been provided for women to acquire the knowledge of science and culture, and to take part in activities of socioeconomic development. It follows that great improvement has been made to the economic, social, and family statuses of women.

With an improved employment rate for women, the employment areas for women are enlarged continuously. At the end of 1992, the number of women workers in China reached 56 million, accounting for 38% of the total number of workers or rising 24.1% in comparison with the number of 45 million women workers in 1985. Between 1978 and 1988, the employment rate for women in urban areas had all along remained higher than that for men, growing at an average rate of 4.9% a year, or 1.27% higher than the average annual growth rate of the national labour force.

The implementation of family planning has enabled women to have more opportunities to receive education, improving women's quality for

culture. Currently, metropolitan adult females in China receive a 9.97 years of education on average. Among them, 56.3% have received senior secondary school education or higher education.....

Source:

〈中國的計劃生育〉，取自中國網 <http://www.china.com.cn/ch-book/jihuashengyu/plan3.htm>
(瀏覽日期：2008年3月11日)

1. It is stated in Source 1 that “Late marriage and late childbearing are good for youths who want to make their way in study and work.” Assuming that you agree on early marriage, state your views that reject two of the viewpoints as expressed in Source 1. (6 marks)
2. According to Source 2, why could the family planning policy help improve the status of women in China? (4 marks)
3. In the light of the above two sources and your knowledge, to what extent do you think late marriage and late childbearing has affected the traditional concept of the Chinese family? Discuss. (10 marks)

Assignment 8 (Assignment for individual)

Read the following information carefully and answer the questions below:

Source 1

This is what an only child describes his way of life:

We have neither elder brothers and sisters to dote on us and cheer us up, nor younger brothers and sisters for us to bully or to beat in a competition for favour. We are the sole bloodline of our parents, and the sole heir of the family. We have been the centre of the universe since birth, with lots of love and expectations showered on us. We have never been given any cold shoulder, yet we sometimes feel lonely. We are not short of company, yet we are used to loneliness. Our psychological superiority came with us when we were born. In the meantime, the seeds of selfishness and arrogance slowly make their way deep into our heart.

Source:

〈時尚中國—愛與家庭〉，取自看中國，

http://www.showchina.org/zgjbqkxl/sszg_ayjt/01/200705/t114077.htm (瀏覽日期：2008年2月25日)

Source 2

Hot pursuit for places at Hangzhou's strict training school for Little Emperors

... Xidian Training Centre for Boys, a boarding school for boys aged between six and eleven is operated under closed door. The boarders are allowed to go home only once every two weeks. At daytime, the boys go out for schooling, and are picked up and taken back to the centre after school. On returning to the centre, they will do their homework first. After this, they have to spend their time according to the timetable of the centre. They might need to take part in highly demanding exercises and training, such as long distance running, handstand, skating, stairs climbing, push-up, and Taekwondo.

At the training centre, punishment will be given to boys who have broken the rules. For example, offenders will only have rice for meal; offenders will be given chilli sauces to eat if they talk dirty; offenders will be ordered to taste the bitterness of the rhizome of Chinese goldthread if they are found unhygienic; and boys are not allowed to go to bed if they have not finished their homework, and the teacher will stay up late with them when necessary.

But what scares the little boys most is the flogging. Telling lies or conspicuously falling behind in their study will definitely be punished with some strokes of the cane at different degree of forces. The cane is wrapped with a piece of cloth, and the flogging is not really harsh. Despite of the seasons – whether it is hot or cold – the offenders must strip bare their upper body before receiving the

flogging in the presence of other boys, and this would make the offenders feel ashamed for having been punished in front of other boys.

Words are circulated that more than a half of the boys at the centre have been caned. But teachers said no parents have found this unacceptable. On the contrary, many parents are willing to pay the high fees for their boys' training at Xidian simply because they believe "spanking" is good training for body and mind.

Source:

〈嚴管小皇帝訓練中心 杭州報名火熱〉，取自大紀元，
<http://www.epochtimes.com/b5/6/7/28/n1402153.htm> (瀏覽日期：2008年2月22日)

1. According to Source 1, for persons growing up with no brothers and sisters around, what problems will they suffer in their personality development? Give two examples with an explanation. (4 marks)
2. When you have problems, whom would you talk to? Why? (3 marks)
3. According to Source 2, why do you think the parents are willing to send their sons to the training centre? Give two reasons. (6 marks)
4. What effects do you think this kind of "training" the boys receive at the centre will have on their physiological and psychological development? (4 marks)
5. The structural transformation of modern families has led to a shift of the responsibility of providing moral education for children from the family to schools. Do you think school education can take the place of parental education? Make an analysis of it. (4 marks)

Assignment 9 (Assignment for individual)

Section A: Short questions

“The integration of changing Chinese families with modern society”

1. What are the structural differences between the modern and traditional Chinese families? Support your explanation with examples. (3 marks)
2. What are the relationships between China’s current demographic policy and the change to the structure of the traditional Chinese families? (3 marks)
3. What are the changes in the functions of modern Chinese families? Give an explanation of any two of the following terms. (8 marks)
 - (1) reproductive function
 - (2) economic/supportive function
 - (3) educational function
 - (4) affective function
4. Cite three ways from daily life for keeping the traditional Chinese culture of “filial piety.” (6 marks)

Section B: Conventional questions

“The family is the core unit of the composition of society. If the inherent functions of the family are brought into play effectively, it would facilitate the steady development of society as a whole in the long run.”

1. In the face of such issues like imbalance ratio of man and woman, ageing population and caring for the elderly people, in what way could the Chinese Government continue the family functions so as to create a harmonious society? (15 marks)
2. Could the “caring for the elderly people by society” replace the “caring for the elderly people by the family”? Explain. (10 marks)

7.2 Suggested assessment guidelines of the assignments

Assignment 1 (A) and (B)

III. (2) The definition of “family”: A basic unit in society formed by a man and a woman, and their children.

Assignment 1(B)

III. (1) Family members are familial relatives living under one roof whereas familial relatives are relatives tied by blood.

Assignment 2

1. The function of education, the function of reproduction, and the function of support.
2. Give four specific ways for maintaining/improving the functions of the family under study, for example,
 - One of them could consider looking for another job that will enable them to live under one roof. Then, they could improve the function of affection-sharing as well as the economic function.
 - They could consider having a child so as to bring out the procreation function after their economic condition has stabilised. The child can be looked after by their parents, and this could help bring out the family’s functions of affection and socialisation.
 - They could consider living with the parents of either side, or move to a neighbourhood area that is close to their parents so that they and their parents can look after one another. This could help bring out the function of protecting the young and the seniors.
 - Any other reasonable answers.

Assignment 3 – 1

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none">● Accurately describe the basic meaning of “filial piety,” such as support and respect for parents, and accurately point out whether the ways the children of the Ou family treat their parents conflict with “filial piety” in analysing their deeds. For example:<ul style="list-style-type: none">■ Is it proper for them to provide for their elderly parents separately? Did they care about the feelings of their parents?	5

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none"> ■ Did the brothers and sisters consider the feelings of the living mother before going to the court to clarify their responsibility for providing for her? ■ Any other reasonable answers. ● Clear and well organised presentation. 	
<ul style="list-style-type: none"> ● Able to describe the basic meaning of “filial piety” and cite the deed of the children of the Ou family to support the explanation. ● The explanation is not detailed enough. 	3-4
<ul style="list-style-type: none"> ● Giving ambiguous answer to whether the children of the Ou family are “filial”. ● The answer is equivocal. ● Unclear stance and insufficient information provided. 	1-2
<ul style="list-style-type: none"> ● Irrelevant answer provided. ● Unable to state whether the children of the Ou family are “filial”. 	0

Assignment 3 – 2

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none"> ● The position on the “division of responsibility to provide for parents”（分包供養）is clearly stated with adequate reasons. For example, the arguments are based on economic and affective grounds. ● Offering inspiring and thoughtful points in the argument. 	5
<ul style="list-style-type: none"> ● Analysing and explaining one’s stance on the “division of responsibility to provide for parents” clearly. ● Able to justify one’s explanation with sound reasons. 	3-4
<ul style="list-style-type: none"> ● Ambiguous answer and unclear stance. ● Lack of examples. 	2-1
<ul style="list-style-type: none"> ● Irrelevant answer provided. ● Explanation for one’s position not provided. 	0

Assignment 3 – 3

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none">● State and explain one's stance with great clarity and accuracy. For example,<ul style="list-style-type: none">■ The student concurs that the concept of “rearing children to provide for old age” (養兒防老) is still applicable to modern society for it is a fine Chinese heritage. As parents have committed wholeheartedly to raising their children and therefore, the children should provide for their parents after they have grown up in return, and should not shift the responsibility to the society. Moreover, it is unrealistic for the government to take up such kind of responsibility because a country (particularly China) is financially incapable of providing for all elderly people .■ The student does not concur with the concept of “rearing children to provide for old age” on the grounds that it is out-dated. The pace of modern life is very fast, and people are often so busy to even look after themselves. How can they have the time to look after their parents? The set up of nursing homes for the elderly is aimed to provide accommodation for the aged. The government should have comprehensive pension and insurance schemes in place to pay for the economic expenses that are incurred by retired elderly people. (Or any other reasonable answers)● Showing in-depth understanding of and being able to apply the relevant knowledge and concepts such as the Confucian concept of “filial piety” and social and family support for the elderly.● Consistent stance throughout the explanation.● Thorough discussion, and clear and well organised presentation.	9-10
<ul style="list-style-type: none">● Able to state to what extent one concurs that the concept of “raising children to support old age” is still applicable to modern society and keep one's stance is consistent throughout the explanation.	6-8

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none"> ● Able to justify one's position with appropriate and adequate arguments and examples. ● Showing understanding of and the ability to apply the relevant knowledge and concept. ● Fairly thorough discussion, fairly clear and organised presentation. 	
<ul style="list-style-type: none"> ● Unable to state to what extent the traditional Chinese concept of "raising children to provide old age" is still applicable to modern society. ● Over simplified explanation provided. ● Only able to justify one's position with weak examples and incomplete arguments. ● Showing a basic understanding of and low ability to apply the relevant knowledge and concept. ● Shallow discussion, slightly clear and organised presentation. 	3-5
<ul style="list-style-type: none"> ● Giving ambiguous or contradictory stance. ● Inadequate explanation provided. ● Showing a partial understanding of and limitation application of the relevant knowledge and concept. ● Shallow discussion and loose structure. 	1-2
<ul style="list-style-type: none"> ● Unable to state one's stance. ● No explanation provided. 	0

Assignment 4 – 1

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none"> ● Able to point out the changes in the structure of the Chinese families as well as the characteristics of these changes with great accuracy and clarity: <ul style="list-style-type: none"> ■ The size of the Chinese families keeps on shrinking; ■ Nuclear family (three-member family) has become a major pattern of modern families. ● Able to analyse clearly the two causes that lead to changes in the family structure: <ul style="list-style-type: none"> ■ The implementation of the family planning policy in China. ■ The impacts of modern social values, such as late 	5-6

Suggestions for marking the assignments	Marks
<p>marriage, late childbearing and fewer children.</p> <ul style="list-style-type: none"> ● Able to make use of the relevant terms and the names of the relevant policies. 	
<ul style="list-style-type: none"> ● Able to point out the characteristics pertaining to changes in the structure of the Chinese families accurately. ● Generally able to analyse the causes of changes in the family structure. 	3-4
<ul style="list-style-type: none"> ● Unable to describe clearly or even have erred in describing the characteristics pertaining to changes in the family structure. ● Unable to point out clearly the reasons for changes in the structure of the family (or able to give one reason <u>only</u>). ● Unable to use the relevant terms and the names of the relevant policies. 	1-2
<ul style="list-style-type: none"> ● Fail to describe the characteristics and causes of the changes. ● Irrelevant answer provided. 	0

Assignment 4 – 2

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none"> ● Able to describe with great clarity that the shrinking average size of families would lead to problems such as ageing population and labour shortage in China, and would create a heavier burden for the government. ● Able to make use of the data to analyse the downward trend of the average size of families clearly. 	3-4
<ul style="list-style-type: none"> ● Able to make use of the data to make a simple analysis of the impacts of the shrinking average size of the families in the Chinese society. ● Ambiguous description provided, and the analysis is not thorough. 	1-2
<ul style="list-style-type: none"> ● Completely fails to analyse the impacts of the downward trend of family households on China. ● Irrelevant answer provided. 	0

Assignment 4 – 3

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none">● Able to give a very clear explanation for the type of families chosen.● Well analysed and justified reasons given.	5
<ul style="list-style-type: none">● Able to respond accurately and analytically to the question.	3-4
<ul style="list-style-type: none">● Able to state the family model chosen.● No explanation given and inadequacy in analytical skill.	1-2
<ul style="list-style-type: none">● Explanation for one's stance not provided.● Irrelevant answer provided.	0

Assignment 5 – 1

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none">● Able to describe clearly that a falling birth rate would lead to two social problems: ageing population and labour shortage (or any other reasonable answers).● Able to give analytical answer and point out the mutual relationships of the two problems.● Showing an in-depth understanding of relevant social problems.● Able to use the technical terms.	5-6
<ul style="list-style-type: none">● Generally able to identify the two social problems stemming from the falling birth rate.● Able to analyse the mutual relationship of the two problems.● Showing a general knowledge about the related social problems.	3-4
<ul style="list-style-type: none">● Able to answer one question only or give partially wrong answer.● Shallow explanation provided.● Unable to analyse the relationship between the falling birth rate and the social problems.	1-2
<ul style="list-style-type: none">● Unable to identify any relevant social problems.● Irrelevant answer provided.	0

Assignment 5 – 2

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none">● Able to state one's stance clearly.● Showing thorough understanding of the policy of	5-6

Suggestions for marking the assignments	Marks
<p>“coercion” or “positive encouragement,” and the ability to use the relevant terms and policies (such as “award for fewer birth,” “severe punishment for having more children,” “Care about Girls Campaign,” and “relaxation of the one child policy”) appropriately.</p> <ul style="list-style-type: none"> ● One’s own distinctive views provided. ● Clear and well structured presentation. 	
<ul style="list-style-type: none"> ● Able to state one’s stance generally clearly. ● Showing certain understanding of the relevant concept of the policy and the ability to use them. 	3-4
<ul style="list-style-type: none"> ● Very ambiguous or seriously contradictory stance stated. ● Only able to only give a very simple or even erroneous explanation. 	1-2
<ul style="list-style-type: none"> ● Unable to state one’s stance. ● Irrelevant answer provided. 	0

Assignment 5 – 3

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none"> ● Able to give two feasible suggestions for the government on population control. For example, allowing couples to have more than one child if (i) their first child is handicapped; (ii) both the husband and wife are gifted persons; or (iii) they are economically well off (or other reasonable answers). ● Able to give a specific and detailed explanation about the details and the implementation process of one’s suggestions. ● Clear presentation and explanation. 	7-8
<ul style="list-style-type: none"> ● Able to give two feasible suggestions for the government on population control and give a simple description. ● Fairly clear presentation. 	5-6
<ul style="list-style-type: none"> ● Able to give two suggestions for the government on population control. ● Only able to give an incomplete description of one’s suggestions. 	3-4
<ul style="list-style-type: none"> ● Able to give one suggestions for the government on population control. ● No explanation provided. 	1-2
<ul style="list-style-type: none"> ● Irrelevant answer provided. 	0

Assignment 6 – 1

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none">● Able to give sound reasons for supporting early marriage. For example, pointing out the problems brought about by late marriage and late childbearing: older women have lesser energy in giving births, higher risk of giving birth to defective babies, higher ratio of non-pregnancy and infertility, and wider generational gap with their children (or any other reasonable answers).● Thorough discussion, detailed explanation, well-structured, and clear presentation.	5-6
<ul style="list-style-type: none">● Able to give two reasons for early marriage.● Fairly thorough discussion, fairly structured and clear presentation.	3-4
<ul style="list-style-type: none">● Only able to give over-simplified answer or give one reason for early marriage.● Able to make a relevant but shallow analysis.	1-2
<ul style="list-style-type: none">● Unable to state one's stance.● Inconsistent and contradictory answer provided.	0

Assignment 6 – 2

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none">● Able to give accurate reasons why the family planning policy could help improve the status of women in China. For example, able to explain that the policy enables women to get rid of the burden of frequent childbearing and the heavy family burden after marriage, and to spend more time on work and study so as to improve their economic, social and family status.● Balanced and analytical answer.	3-4
<ul style="list-style-type: none">● Able to give the reasons why the family planning policy could help improve the status of women in China with a general explanation.● Insufficient evidences given.	1-2
<ul style="list-style-type: none">● Failing to explain how family planning policy could help improve the status of women in China.	0

Assignment 6 – 3

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none">● Making use of the two pieces of information and one's own view to make a comprehensive analysis on how late marriage and late childbearing influence the traditional values of the Chinese family such as “more children wins more blessings”, “the rearing of children to ensure security at old age”, and “the continuation of the family line”, and how late marriage leads to late childbearing and a delay of the number of births (the fertility of women will decline after reaching the age of 35); which have posed challenges to the traditional values of the Chinese family.● Able to accurately grasp the demand of the question.● Showing an in-depth understanding of the above relevant knowledge and concepts, and the ability to apply them comprehensively, accurately and analytically.	9-10
<ul style="list-style-type: none">● Explaining consistently the extent of impacts of both late marriage and late childbearing on traditional Chinese concepts.● Able to justify one's stance with proper and adequate arguments and examples.● Showing understanding of the relevant knowledge and concepts, and the ability to apply them reasonably.● Generally thorough discussion, generally structured and clear presentation.	6-8
<ul style="list-style-type: none">● Unable to point out to what extent late marriage and late childbearing could affect the traditional concepts of the Chinese families.● Only able to give a simple explanation.● Justifying one's position with weak examples and incomplete evidences.● Showing a basic understanding of the relevant knowledge and concepts, and a fair ability to apply them.● Fairly thorough discussion, fairly structured and clear presentation.	3-5
<ul style="list-style-type: none">● Showing inadequate understanding of the question, or little understanding of the relevant knowledge and concepts.	1-2

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none"> ● Unclear or inconsistent stance provided. ● Showing weak analytical skill. ● Over-simplified explanation, shallow discussion, and loosely-structured. 	
<ul style="list-style-type: none"> ● Unable to respond to the question. ● Unable to state one's stance. ● Irrelevant answer provided. 	0

Assignment 8 – 1

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none"> ● Making use of the information in Source 1 accurately to point out that a person who has no brothers and sisters to grow up with will be relatively more eccentric and egocentric, and unable to get along well with other people, and is apt to develop selfish and arrogant behaviours. ● Clear explanation. 	3-4
<ul style="list-style-type: none"> ● Unable to make full use of the information in Source 1, or adding on one's misconceptions in answering the question. ● Showing inadequate understanding of the question. 	1-2
<ul style="list-style-type: none"> ● Unable to make use of the information in Source 1. ● Misunderstanding the question, and providing irrelevant information. 	0

Assignment 8 – 2

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none"> ● Explaining with clear reasons whom one would talk to when he/she has troubles. ● Clear presentation. 	3
<ul style="list-style-type: none"> ● Explaining with reasons whom one would talk to when he/she has troubles. ● Over-simplified explanation. 	1-2
<ul style="list-style-type: none"> ● Stating without explaining whom he/she would talk to when he/she has troubles. 	0

Assignment 8 – 3

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none">● Able to respond accurately to the question and give two reasons why parents are willing to send their children to the centre for training. For examples, the parents themselves do not have the time to teach their children, the parents think that the teachers at the centre are more “professional” in training their children, and/or the parents are unable to teach their children (or other reasonable answers).● Clear presentation.	5-6
<ul style="list-style-type: none">● Generally able to respond to the question and explain why parents are willing to send their children to the centre for training.● Giving rough explanation.	3-4
<ul style="list-style-type: none">● Responding ambiguously to the question.● Giving only one reason or partially irrelevant reason why parents are willing to send their children to the centre for training.	1-2
<ul style="list-style-type: none">● Unable to explain why parents are willing to send their children to the centre for training.	0

Assignment 8 – 4

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none">● Able to state positive or negative impacts of the training the boys receive at the centre on their physiological and psychological development.● Able to list two impacts accurately and clearly:<ul style="list-style-type: none">■ Positive impacts: Ability to bear hardship, temper one’s willpower, independent, and law-abiding (or other reasonable answers).■ Negative impacts: More rebellious; deteriorating relationship with parents; inclined to believe in authority and power (or other reasonable answers).● Clear explanation.	3-4
<ul style="list-style-type: none">● Able to state either positive or negative impacts of the training the boys receive at the centre on their physiological and psychological development; or	1-2

Suggestions for marking the assignments	Marks
● Providing partially irrelevant answer.	
● Unable to list the relevant physical and psychological effects.	0

Assignment 8 – 5

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none"> ● Able to accurately point out that “school education” and “parental education” are equally important and should complement with one another. <ul style="list-style-type: none"> ■ Moral education provided by the family: Family is the children’s primary environment. Parents are most important persons to children’s life. Parents are duty-bound to provide moral education for children, and their role is irreplaceable. ■ Moral education at school: Although schools have moral education lessons and teachers, as children’s significant others, would also provide moral education to children, schools, after all, are specialised in the transfer of knowledge, and would focus more on intellectual education. ■ Teachers and parents should complement one another in the provision of moral education for children. Teachers can also let parents know the directions of moral education at school so as to align moral education in the family. ● Well analysed answer provided. ● Clear, coherent and consistent discussion with justified evidences. 	3-4
<ul style="list-style-type: none"> ● Unclear stance. ● Shallow discussion and lack of examples. 	1-2
<ul style="list-style-type: none"> ● Misunderstanding the question and providing an irrelevant answer. 	0

Assignment 9

Group A – 1

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none">● Explaining clearly the structural differences between modern and traditional Chinese families:<ul style="list-style-type: none">■ The structure of the traditional Chinese families is primarily based on the stem family, with the pattern of the extended family as a supplement. As the modern Chinese families keep on shrinking in size and has assumed a simple structure, various family models have emerged, such as nuclear family, DINK family, and four-two-one family.● Making use of the relevant terms accurately.	3
<ul style="list-style-type: none">● Able to point out the structural differences between modern and traditional Chinese families.● Unable to use the terms accurately.	1-2
<ul style="list-style-type: none">● Misunderstanding the question and providing an irrelevant answer.	0

Group A – 2

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none">● Analyse accurately the increasingly simple relationship between family planning policy and the family structure:<ul style="list-style-type: none">■ China's family planning policy was widely taken forward in the 1980's. The population data puts China's current average birth rate at above 1.7 or 1.6. The low birth rate has been the cause of the increasingly simple structure of the family.● Making use of the relevant information learned from previous lessons.	3
<ul style="list-style-type: none">● Making a rough and shallow analysis of the increasingly simple relationship between family planning policy and the family structure.	1-2
<ul style="list-style-type: none">● Irrelevant answer provided.	0

Group A – 3

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none">● Describing and analyse very clearly the changes in the functions of the Chinese family.● Giving answers in any two of the following:<ol style="list-style-type: none">1. Procreation function:<ul style="list-style-type: none">■ Under the challenges of modern social policies and thinking, the structure of the Chinese families has become increasingly simple and diversified, yet the procreation function of the family is still going strong.■ The trend of having only one child does not mean the procreation function of the family has reduced. Bearing and rearing better children serves as a good explanation for this phenomenon.2. Economic/Supportive function<ul style="list-style-type: none">■ The responsibility to look after the elderly can be shared by social welfare organisations as well as medical and professional institutions.■ Dual occupation have pushed up the income of the family, leading to an improved economic function of the family.■ Family support for the elderly remains a characteristic of the modern Chinese families.3. Educational function<ul style="list-style-type: none">■ A portion of this function has been replaced by schools and the media. The educational function of the family tends to be shrinking.■ The family also undertakes the educational function of providing life skills, and ethical and moral education.■ In China, the family is a provider of child education. But the case is different in the west where social welfare enables children to complete their basic education away from home. It explains why the educational function of the Chinese families has remained unabated.	6-8

Suggestions for marking the assignments	Marks
<p>4. Affective function</p> <ul style="list-style-type: none"> ■ The relationship between family members would either become more alienated or closer. ■ In the face of modern social changes and the further disintegration of the traditional social relationship, people would feel perplexed, uneasy, suspicious, lonely, and anxious. As such, the comforting family function is especially important. <p>● Showing an in-depth understanding of the relevant knowledge and concepts, and the ability to apply them comprehensively and accurately.</p>	
<ul style="list-style-type: none"> ● Able to point out and analyse the changes in the functions of modern Chinese families. ● Showing an understanding of the relevant knowledge and concepts, and the ability to apply them properly. ● Giving proper and adequate arguments and examples to justify one's stance. 	3-5
<ul style="list-style-type: none"> ● Giving a rough explanation and analysis on the changes in the functions of modern Chinese families. ● Showing a preliminary understanding of the relevant knowledge and concepts, and the ability to apply them superficially. 	1-2
<ul style="list-style-type: none"> ● Irrelevant answer provided. 	0

Group A – 4

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none"> ● Suggesting precisely three plausible ways to maintain the traditional Chinese culture of “filial piety”. For examples, showing more concern about the physical conditions of the seniors; showing concern about the seniors by turning words into “action”; spending more time with the seniors; forming the habit of “one call per day” to understand more about the daily life of the seniors if not living with them; often bringing some little gifts for the seniors to make them happy (or other reasonable answers). 	5-6
<ul style="list-style-type: none"> ● Suggest three plausible ways from daily life to maintain the traditional Chinese culture of “filial piety”. 	3-4

Suggestions for marking the assignments	Marks
● Fairly clear presentation.	
● Suggest only one to two plausible ways to maintain the traditional Chinese culture of “filial piety”. ● Unable to cite daily life example to support one’s answer. ● Over-simplified explanation.	1-2
● Irrelevant answer provided.	0

Assignment 9

Group B – 1

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none"> ● Showing comprehensive awareness of the initiatives introduced by the Chinese government to deal with problems concerning sex imbalance, ageing population as well as provision of care and support for the elderly. ● Give a precise and detailed explanation for the relevant initiatives. <ul style="list-style-type: none"> ■ The government’s initiatives to deal with the sex imbalance include: <ol style="list-style-type: none"> 1. The government has made an affirmative assurance to consider the sex imbalance problem as its major concern in the next ten years. 2. Emphasising publicity and education, the most outstanding programme being the “Caring for the Girls Campaign.” This campaign was implemented across the country, aiming to rectify the parental preference for sons and improve the status of girls. 3. Tightening the control over non-medically grounded sex identification through legislating. Anyone who flouts the rules is liable to prosecution. ■ The government’s initiatives to deal with ageing population/providing for the elderly include (The key points have been underlined): <ol style="list-style-type: none"> 1. <u>Strengthening the family planning policy, but adjustments will be made.</u> 2. Promulgating the <u>White Paper on the Development of China’s Undertakings for the Aged</u>, focussing on the task of solving problems that concerned about 	13-15

Suggestions for marking the assignments	Marks
<p data-bbox="408 253 1098 331">maintenance, medical care and social security for the elderly people.</p> <p data-bbox="360 349 1098 1099">3. <u>Establishing and improving the elderly support system.</u> The old-age welfare service system should be based on family supply, supported by community welfare service and supplemented by social welfare organisations. A basic insurance system will be set up and improved for the elderly in cities and towns while mainly adhering to the family-based insurance of the elderly in rural areas. Meanwhile, further upgrading will be made to social assistance as well as the "five-guarantee" supply mechanism focusing on guaranteeing food, clothing, housing, medical care and burial service; and an insurance system that combines the state, society, family and individual will be gradually established so as to promote the wholesomeness and the life quality of the old people.</p> <p data-bbox="360 1117 1098 1962">4. <u>Creating a sound social environment for protecting the rights and interests of the elderly.</u> Efforts should be made to set up and improve the laws, regulations and policies for protecting the rights and interests of the elderly people, strengthen legal supervision and law enforcement, and fight against unlawful behaviours such as abusing, forsaking and persecuting the elderly people; carry forward such Chinese traditional virtues as respecting and loving the elderly, ensuring their access to economic supply, medical care, appropriate treatment, study and education, cultural activities and entertainment while providing the elderly people with a pleasant, warm and peaceful living environment. The elderly people should be encouraged to learn scientific and cultural knowledge, give full scope to their potentials in participating in social life, and cultivate independence and self-assistance.</p> <p data-bbox="360 1980 1098 2009">5. <u>Striving to develop industry for the elderly.</u> Efforts</p>	

Suggestions for marking the assignments	Marks
<p>should be made to study and develop products that meet the material and cultural needs of the elderly people, encourage and lead the development of the market concentrating on the old-age household consumption; develop socialised old-age insurance service by establishing, developing and industrialising social service facilities and networks; adopt some preferential measures with regard to taxation and loans to raise funds in a multiple way to develop the industry for the elderly.</p> <ul style="list-style-type: none"> ● Analysing clearly the relationship between the relevant policy and the maintenance of the function of the family in the building up of a harmonious society. ● Thorough discussion and well-structured. 	
<ul style="list-style-type: none"> ● Able to respond accurately to the question and give an answer with balanced contents. ● Giving a variety of examples in responding to the question. ● Analytical and well presented answer. 	10-12
<ul style="list-style-type: none"> ● Only able to give a brief description of the relevant government policies. ● Showing a general understanding of the question, striving to respond to the question ● Imbalanced contents. 	7-9
<ul style="list-style-type: none"> ● Only able to give a rough description of the relevant government policies. ● Showing inadequate understanding of the question and relevant knowledge. ● Generally clear presentation. 	4-6
<ul style="list-style-type: none"> ● Only able to give a very rough description of the relevant government policies. ● Providing answers with serious mistakes or irrelevant information. ● Shallow discussion, loosely-structured; ideas were expressed vaguely. 	1-3
<ul style="list-style-type: none"> ● Unable to respond to the question. ● Irrelevant answer provided. 	0

Group B – 2

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none">● Responding clearly to the question by stating that in the face of the traditional fine Chinese heritage of “filial piety,” the family’s responsibility of providing care and support for elderly parents could not and should not be taken over by society on the following grounds:<ol style="list-style-type: none">1. The major responsibility of providing for elderly parents should still be borne by the children;2. The “four-two-one” family structure that is formed by three generations (grandparents, parents and children) would make the only child very difficult to provide for elderly parents;3. A system to provide for the elderly by the family and the society’s joint effort should be explored such that the system should be based primarily on family support, while social support is of secondary importance. An ideal pattern is for parents and children to live in a small neighbourhood or communities to facilitate caring;4. It is impossible for the Chinese government to undertake the responsibility to provide supports for the elderly because the required resources are too huge.● Showing an in-depth understanding of the relevant knowledge and concepts, and the ability to apply them comprehensively and accurately.● Thorough discussion, well-structured, and very clear presentation.	9-10
<ul style="list-style-type: none">● Able to state one’s stance consistently and point out the impossibility of replacing “family support” with “social support”.● Justifying one’s stance with proper arguments and adequate examples.● Showing understanding of the relevant knowledge and concepts, and the ability to apply them properly.● Rather in-depth discussion, generally structured and clear presentation.	6-8

Suggestions for marking the assignments	Marks
<ul style="list-style-type: none"> ● Unclear but consistent or generally consistent stance. ● Simple explanation given. ● Only able to justify one's stance with weak examples and incomplete arguments. ● Showing a basic understanding of the relevant knowledge and concept, and the limited ability to apply them. ● Generally thorough discussion, fairly organised and clear presentation. 	3-5
<ul style="list-style-type: none"> ● Unable to show one's stance, or the stance is inconsistent. ● Giving a very simple explanation and a brief description of the stance of one party. ● Only able to justify one's stance with one argument or example. ● Showing a partial understanding of the relevant knowledge and concept, and the ability to apply them superficially. ● Shallow discussion, loosely-structured; ideas were vaguely expressed. 	1-2
<ul style="list-style-type: none"> ● Without one's own stance. ● Irrelevant answer provided. 	0

7.3 Assessment objectives of the assignments

Areas in which the capabilities of the students are assessed (Please refer to the <i>Guide</i> , pp.123-124)	Assignment 1	Assignment 2	Assignment 3	Assignment 4	Assignment 5	Assignment 6	Assignment 7	Assignment 8	Assignment 9
(i) Demonstrate a sound understanding of the key ideas, concepts and terminologies of the subject			✓	✓		✓	✓		✓
(ii) Make conceptual observations from information resulting from enquiry into issues	✓	✓	✓	✓	✓	✓		✓	✓
(iii) Apply relevant knowledge and concepts to contemporary issues	✓	✓	✓	✓	✓	✓	✓	✓	✓
(iv) Identify and analyse the interconnectedness and interdependence amongst personal, local, national, global and environmental contexts			✓	✓	✓				✓
(v) Recognise the influence of personal and social values in analysing contemporary issues of human concern			✓		✓	✓		✓	✓
(vi) Draw critically upon their own experience and their encounters within the community, and with the environment and technology			✓		✓	✓		✓	✓
(vii) Discern views, attitudes and values stated or implied in any given factual information	✓		✓		✓	✓		✓	
(viii) Analyse issues (including their moral and social implications), solve problems, make sound judgments and conclusions and provide suggestions, using multiple perspectives, creativity and appropriate thinking skills		✓	✓	✓	✓	✓	✓	✓	✓
(ix) Interpret information from different perspectives		✓			✓	✓		✓	✓
(x) Consider and comment on different viewpoints in their handling of different issues			✓		✓	✓	✓	✓	✓
(xi) Self-manage and reflect upon the implementation of successive stages of the enquiry learning process in terms of time, resources and attainment of the objectives of the enquiry		✓		✓		✓	✓	✓	
(xii) Communicate clearly and accurately in a concise, logical, systematic and relevant way	✓			✓	✓	✓	✓		✓
(xiii) Gather, handle and analyse data and draw conclusions in ways that facilitate the attainment of the objectives of the enquiry	✓		✓	✓	✓	✓		✓	✓
(xiv) Demonstrate an understanding and appreciation of different cultures and universal values			✓			✓			
(xv) Demonstrate empathy in the handling of different issues			✓		✓	✓		✓	✓

8. Thinking tools that support learning activities

1. One-minute discussion method

This is a group discussion method based on brain-storming. First, a large group is divided into smaller groups of 7 or 8 to carry out a discussion that lasts for 7-8 minutes only. Each member will have only one minute to make a speech to his/her group. Afterwards the groups will get together again to share and make a final evaluation.

Methods and processes:

- (1) Each group chooses a theme first;
- (2) Each group then selects one member to play the role of chairman and another the role of time-keeper;
- (3) The students will be given five minutes to write down their points. When they start to make speeches, the time will be counted;
- (4) Each member takes turn to make a speech on the theme for only one minute. Other members should listen carefully to what their peers say, and should not repeat the points that have been mentioned by others;
- (5) Each “speaker” should keep on talking within the time allotted to elaborate on his/her views, but no extra time is allowed. When the time is up, the time-keeper should tell the “speaker” to stop even if the speech is not yet complete;
- (6) A conclusion will then be made, and a member will be elected to report to the class on behalf of the group; and
- (7) Report to the whole class and share the result of the group’s discussion.

This method is distinctive in that all participants have a chance to express their views, and the time limit can effectively stimulate the speed of thinking of the participants. The ban on repeating key points mentioned by previous speakers can effectively force the participants to be more attentive to the discussion. It can also train the participants to be more capable of making immediate responses.

The design of the class activities in Lessons 6 and 7 and Resource 10 of this teaching package are based on this kind of training.

2. The method of thinking by way of rhetorical questions and self-reflection

It is a thinking strategy that facilitates self-evaluation.

This thinking method excels in that it enables us to think from four directions, that is, how to retain, enhance, plan, and eliminate relevant events in our strive to achieve our goal through thinking from multiple angles and in a more comprehensive manner.

The design of Assignment 7 of this teaching package is based on this thinking method.

9. The relationship between assignments and thinking tools, and the objectives of the area of study

Form 5: The relationship between the objectives of the assignments and thinking tools, and the area of study

Objectives of the area of study	The alignment of assignments and thinking tools with the objectives										
	Assignment 1	Assignment 2	Assignment 3	Assignment 4	Assignment 5	Assignment 6	Assignment 7	Assignment 8	Assignment 9	Thinking Tools*	Thinking Tools **
Area of study: society and culture (The <i>Guide</i> , pages 23 and 24)											
(a) Understand important issues facing society, country and the world	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
(b) Assess qualities, phenomena, changes, trends and impacts in relation to various aspects of society and culture			✓	✓	✓			✓	✓	✓	✓
(c) Apply critical thinking skills and adopt multiple perspectives in making decisions and judgements regarding social issues and problems			✓	✓	✓	✓	✓	✓	✓	✓	✓
(d) Identify the interdependence among societies, countries and the world, and their mutual influences upon one another						✓					
(e) Appreciate the views and values of people from different social and cultural backgrounds; and					✓	✓		✓		✓	✓
(f) Reflect on and develop their multiple identities, responsibilities and commitments as citizens in their community, country and the world		✓		✓	✓	✓	✓	✓	✓	✓	✓

* One-minute discussion method

** The method of thinking by way of rhetorical questions and self-reflection

10. After-class extended activities

(I) Visit to the Sam Tung Uk Museum

Sam Tung Uk, which was a Hakka walled city of over two hundred years old, was declared an historic monument by the Hong Kong Government in 1981. It was officially opened to the public in 1987 after restoration. The layout of this building structure fully reflects the characteristics of the structure of the Chinese families.

- Objective:

The characteristics of the building and rooms at Sam Tung Uk enable students to understand on site:

- That root family is the major model of the structure of the Chinese families, supplemented by extended family; and
- The relationship of the layout of the living rooms and the family functions from the building structure of the traditional Chinese households.

- Suggested post visit assignments:

Students are divided into groups of 4 to 6, and each group is required to hand in a study report entitled *The Structure and the Familial Functions of Sam Tung Uk* after the visit. The report can be in writing or in the form of PowerPoint slides (the number of words required is to be determined by the teacher who uses this teaching package), and should cover the following areas:

- A layout plan of Sam Tung Uk as well as a written introduction about the characteristics of its structure, supplemented with photographs; and
- An enquiry into the following questions with reference to the building structure and layout plan of Sam Tung Uk:
 - How did the pattern of having a stem family living in the same household with individual space for activities help bring out the family functions?
 - What are the functions of the ancestral hall, assembly halls, and entrance hall? How did these help bring out the family functions?

(II) Relevant information about Sam Tung Uk

Address: 2 Kwu Uk Lane, Tsuen Wan

Opening hours:

Mondays and Wednesdays to Sundays (including public holidays) – 9:00 am to 5:00 pm

Closed on Tuesdays, Christmas Day, Boxing Day, New Year day and the first three days of Chinese New Year

Admission is free.

Guided tours: Pre-arranged guided museum tours are available for schools and community groups.

Enquiries:

Telephone: 2411 2001

Fax: 2413 9271

E-mail: stum@lcsd.gov.hk

Resource 1

Material A: The system of the Chinese clan (Excerpts) (Students are advised to pay special attention to the key words and expressions underlined.)

1. The position of the clan in Chinese society

What was the position of the clan in Chinese society? From the standpoint of traditional society, Chinese society was a society based on people in small groups. The relationship of clansmen and the system of the clan served as a basis for the society based on people in small groups. A person thrown out by his family would not be able to survive as the boundaries of clans were highly impenetrable. No one who is thrown out by one's family could find a shelter in another family as every clan only looked after its own members.....The development of the Chinese families appeared to be a kind of a continuation of generations. By a continuation of generations, it means every generation has a link with the older generation immediately before it and all other generations. Traditionally, children or at least one of the them have to live with their parents, maintaining a link between the older and the young generations.....In China, the family is a form of generational continuation and therefore, we have to rely on the family for support.

2. Functions of a family

.....The primary function of a family can concern with economy because a family is an economic organisation. It follows that the clan system is a socioeconomic security and insurance system. In the Chinese society, it is unbelievable that socioeconomic life can do without families.

Regarding education, we have to look at schooling in the old days when only five to ten per cent of school-age children had an opportunity to receive

school education; all other children received their education at home. Learning how to behave and how to get along with other people in society is the kind of education provided by the family. Learning how to read and write is another kind of education.

Regarding politics, the society would not have been able to maintain the traditional political order in the past without the discipline practiced in families. With a legion of a little more than forty thousand officials, Imperial China primarily relied on the families, but not its officials, to maintain order in the vast territory under its thumb.....The first and foremost task of families was to keep an eye on the behaviour, morality and discipline of the people, and outside assistance was considered as the last resort. Therefore, families were a fundamental organisation for maintaining social order......The Chinese political system would have fallen apart if there was not a family system.....

Lastly, families were also a very important religious organisation. Chinese people could be a follower of any religious belief, which included Buddhism and Taoism, yet they also worshipped ancestors. In China, ancestor worship was akin to a universal religion observed by every family. This kind of activity was of great importance to the solidarity of the clan and to the safeguard of public morals. Obviously, ancestor worship was intended to nurture the sense of generational continuation in the descendants. The gatherings for ancestor worship could make the descendants think about the tradition of the clan. When they entered the ancestral hall, everything in sight would remind them of the great success of their ancestors. The descendants would consider themselves a continuation of the clan, and identify themselves as members of the same group. They would feel obliged to uphold the rules of this kind of morals and the good reputation of the clan. To uphold the reputation of the clan is to refrain from doing anything bad, to be righteous, and to be morally high. Therefore, ancestor worship was something beyond superstition because of its significance in the upholding of morals......It had been

able to build the Chinese society with clans as the centre simply because the Chinese families and religions were closely related.

3. Structure of a family

The functioning of an organisation of such great importance calls for considerable manpower and resources.....Hence, no specialist on Chinese clans can belittle the structure of families. A stable structure is a basis for a stable function; the function will be gone if the structure is shaky.

- (1) Member: It concerned with the number of persons. Generally, a Chinese family had five members. A large family might have as many as twenty to thirty people. The number of persons mattered...A small family with a handful of members could not cause quite a stir. Attending the activities of a clan as a member could make one feel the great strength of the clan. With five hundred or one thousand people gathering in the ancestral temple for the ancestor worship, one would not feel alone, but would find oneself very powerful.....How can one become a member of a clan? One must be born into this clan. One cannot acquire membership through application; with a different surname one is already disqualified.
- (2) Position (Pecking Order): This factor was important in that the discipline of a family depended solely on the criteria for the hierarchical positions of the people. Between father and son, the father gave orders and the son must obey. Between older and younger brothers, the latter must listen to the former. It might look unfair though, the human relationship and principle of the feudal society (倫常綱紀) was maintained in this manner.....
- (3) The contradiction between traditional families and modern society's corporations: Modern society is a society based on people in large groups,

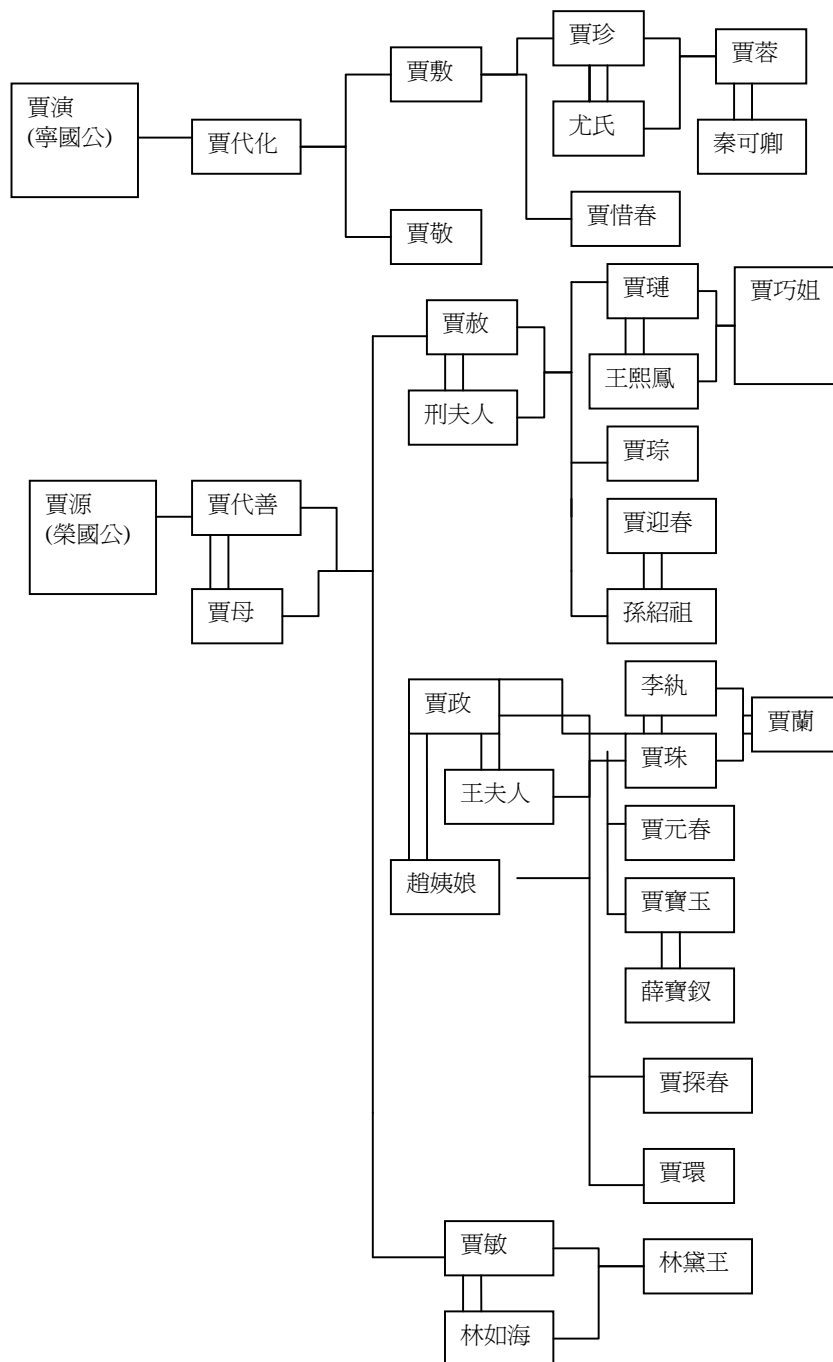
and industrial society is a society based on giant corporations and mass communications. For an organisation as small as a family, it can never cope with the need of a corporation. The variety of talents, the capacity of manpower and the amount of resources needed in the building of a modern corporation are hurdles that no family can overcome single-handedly. A large corporation, such as Ford Motor Co., has hundreds of thousands of staff. They include engineers, technicians, repair and maintenance workers, and scientific researchers. The types of experts working for Ford amounted to hundreds. Apparently, no single family would have such a great variety of experts to meet the demand of a modern corporation.....Faced with the challenge of giant corporations, the family is bound to lose its economic function. Those important family functions identified by us could be found in traditional society, but in modern society a family will not be able to cope with the challenges no matter how well it is organised. The family is bound to drop from importance in modern society. As an organisation, the family has been on the decline in China in the last century. With its functions increasingly reduced, the family has retreated to a position of secondary importance in society.

Source:

劉創楚、楊慶堃(1989)《中國社會：從不變到巨變》，香港：中文大學出版社，頁 45-52。

Material B: The relationship of the members of the four families described in *The Dream of the Red Chamber* (紅樓夢) (== (double lines) represents a spousal relationship)

Please study the structure of a traditional Chinese family (extended family) carefully as described in *The Dream of the Red Chamber*, and prepare to answer briefly the attached questions before the class begins.



Source:

〈紅樓夢人物關係圖〉，取自
<http://hklf4.hklf.org.hk/literary/open/0005/relationships.htm> (瀏覽日期：2008 年 2 月 10 日)

Questions:

- 1 According to the family tree, how many generations are there in this family?

Answer: Five generations.

- 2 To which generation does Jia Baoyu (賈寶玉) belong to?

Answer: The fourth generation.

- 3 Assuming that such a large family is existing nowadays and you were Jia Baoyu, would you be worried if you had to take care of the material and emotional needs of the older generations (mainly your parents and grand-parents)? Please give an explanation.

Answer:

---- I am not worried because many peers in the family can share these responsibilities with me.

---- I am worried because the seniors in the family outnumber my male peers and traditionally, men have a greater responsibility for providing supports for the seniors in the family.

---- Or any other reasonable answers.

Resource 2

The definitions of family,
familial relatives, and family
members



What is a “family”?

- The Chinese character, “家” (family), belongs to the pictography (象形文字) popular in ancient China. It looks like a huge roof hanging over a pig. This character was first used to refer to the dwelling of a group of people who chose to live together on economic grounds: pig rearing. As years went by, it picked up an additional meaning, and **has since been used to refer to a group of people who are bonded together by genealogical relationship and are living under one roof.** (陳蝶沁編《中國的家庭》)

What is a “family”?

- A “family” is **a group of people with ties based on blood, marriage or adoption.** It is a basic unit of great importance to the social system. (陳蝶沁編《中國的家庭》，上海：上海外語教育出版社，1992年。)
- A “family” is **a reproductive social group consisting of the parents and their children.** (費孝通《鄉土中國生育制度》，北京：北京大學出版社，2000年。)
- A “family” is **“a fundamental social group in society consisting especially of a man and woman and their offspring.”** (American Heritage Dictionary 1982)

What are “relatives”?

- The term “relative” refers to **a group of persons sharing a common ancestry and with apparent ties of blood.** (陳蝶沁編《中國的家庭》，上海：上海外語教育出版社，1992年。)
- The members of the stem family are **not** regarded as “relatives”

What are “family members”?

- The term “family member” refers to the members of the stem family.

The structures and types of families

- Nuclear family
- Stem family
- Extended family

核心家庭

- A nuclear family **is made up of parents who are adults and their economically dependent children.**

Stem family

- A stem family is **made up of couples of two connected generations** that include grandparents, parents and their unmarried children.

Extended family

- An extended family, also known as a large family, **consists of the nuclear family and other relatives**, such as grandparents, grandchildren, uncles, aunts, and nieces and nephews.
- In the classical Chinese novel *The Dream of the Red Chamber* (紅樓夢) mentioned in Material B of the pre-class reading materials, there is a vivid portrayal of an **extended family**.

The model of a traditional Chinese family

- Stem family is a major model of a traditional Chinese family, though it has also taken on some characteristics of the extended family (living with other relatives as next-door neighbours or maintaining close contacts by way of visits and letters when living in two different places).

The model of the traditional Chinese family

- For a large Chinese family with lineal and collateral relatives of four or five generations living under one roof, its existence depends on its ability to considerably excel in conditions like economic resources, living areas, governance, morals and conduct, and social status. However, these are not conditions possessed by peasants and workers who make up the bulk of the population in China. Only a handful of the people like the gentry or the super-rich have the privilege to form such a large family.

(黃暉明〈家庭〉，載李明望、黃紹倫主編《社會學新編》，香港：商務印書館，1992年。)

Functions of a family

- Basically, the functions of a family include reproduction, socialisation, economy, and support and affection.

(郭康健、李高峰編《中華風俗史》，北京：京華出版社，2001年。)

The traditional concept of “filial piety” of the Chinese

- The function of a tradition Chinese family shows a strong flavour of Confucian “filial piety.”
- “Filial piety” is a crucial component of the traditional Chinese culture. It is also an important factor for maintaining the operation of the functions of the family.
- What is “filial piety”? Please explain in a simple sentence.

The traditional Chinese concept of “filial piety”

- “It is the first principle of filial piety that you dare not injure your body, limbs, hair or skin, which you inherit from your father and mother.” (*Book of Filial Piety*)
- “When we have established our characters by the practice of the (filial) course, so as to make our name famous in future ages and thereby glorify our parents, this is the end of filial piety.” (*Book of Filial Piety*)
- The hundred deeds begin with filial piety. (An old Chinese saying)

The meaning of “filial piety”

- By “filial piety,” the first thing to do is to support and honour own parents. In other words the younger generation must provide for, serve and respect the seniors. Mencius said: “For a worthy child, there’s nothing greater than honouring parents.” (English translation taken from *Mencius*, translated by David Hinton, Counterpoint 1998)

The meaning of “filial piety”

- Secondly, one must offer sacrifices to the late parents or ancestors. Confucius said, “When your parents are alive, serve them according to the ritual. When they die, bury them according to ritual, make sacrifices to them according to the ritual.” (English translation taken from *The Analects of Confucius*, translated by Simon Leys, W.W. Norton & Company 1997, pages 6-7)

The meaning of “filial piety”

- Thirdly, one must honour and glorify one’s parents and ancestors. Confucius said, “While a man’s father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial.” (English translation taken from *The Analects of Confucius* in *The Chinese Classics*, translated by James Legge, SMC Publishing 1994, page 142)

The meaning of “filial piety”

- Fourthly, one must not be the cause for concern for one’s parents. Confucius said, “While his parents are alive, the son should not travel afar. If he has to travel, he should make known his whereabouts.” (While our parents are alive, we should not make our parents worry about us by going away from home for a long time.)

The meaning of “filial piety”

- Fifthly, one must have heir; the most serious unfilial act is not to get married and have no heir. Mencius said: “There are three ways which are unfilial, and the worst is to have no heir.”

The meaning of “filial piety”

- Conclusion: Filial subordination to and respect for own parents are more than providing for them. What is more important is to **honour them and care for them with affections.**

The relationship between “filial piety” and the functions of the family

- The culture of “filial piety” can help standardise the deeds of the family members. By practicing “filial piety,” the family members know how to speak and behave in dealing with one another in their daily life. It could help build a stable family and give full play to the functions of the family.

Source:

〈孝敬父母〉馬來西亞孔學研究會 · <http://www.confucianism.org>

Resource 4

Material A: The evolution of the structure of the Chinese families

Form A

The basic findings of five national censuses in China

Year	1953	1964	1982	1990	2000	2005
Size of households (person/household)	4.33	4.43	4.41	3.96	3.44	3.13

Source:

中華人民共和國國家統計局編(2007)《中國統計年鑑 2007》，北京：中國統計局出版社，頁 108

Form B

The number of people in a household

Region	Average size of households (person/household)
National	3.17
Beijing	2.64
Tianjin	2.96
Shanghai	2.65
Guangdong	3.41
Hebei	3.30
Shanxi	3.40
Tibet	4.85

Source:

中華人民共和國國家統計局編(2007)《中國統計年鑑 2007》，北京：中國統計局出版社，頁 112

- 1 Based on the data given in Forms A and B, point out two changes in the structure of the Chinese families.

Answer: The average number of people per family keeps on decreasing, having fallen by more than 28 per cent. The size of families tends to become smaller; this is particularly evident in urban families.

Material B: Case study of families in modern China

Case A:

In a rural village in Guangxi province, a couple surnamed Liu was fined 10,000 renminbi by the local government for giving birth to a child within one year after marriage.

Case B:

In Beijing a couple surnamed Chen had a girl two years after marriage. They were fined 20,000 renminbi by the Government for giving birth to a boy another year later, yet they happily paid the fine.

Case C:

In Hunan an old couple surnamed Li lost their seventeen-year-old child who had fallen prey to cancer after spending 160,000 renminbi on the medical expenses. The couple said, “We have paid heed to the appeal of the Communist Party and the Government, and have given birth to only one child. Now our good child is dead, and we are faced with difficulties. Who will come to our help?”

1 The above cases are related with the birth control policy that was introduced in China in the late 1970's. The official name of this policy is:

- A. One-child policy
- B. Birth control policy
- C. Family planning policy
- D. One-birth policy

(Answer: C)

2 What are the impacts of the above policy on the sizes of families in China?

Answer: The number of persons in a family has become smaller.

3 What are the difficulties facing the Li couple in Case C?

Answer: Without any children, they will have no one to turn to when they grow old. They will run into financial difficulties, and will have no one to look after them.

Resource 5

The family planning policy of China

Posters promoting family planning



Posters promoting family planning



Posters promoting family planning



Posters promoting family planning



The evolution of the family planning policy

From early 1970's to 1980

- In **1973**, the State Council Family Planning Group was the department responsible for the collaboration of family planning publicity campaign (contraception and birth control) across the country.
- With **"late, scarce, and few"** births as its basic theme, the family planning policy was focused on promoting contraception. (By "scarce" it means the interval between the births of two children should be as long as possible.)

The 1980's

- **1980**: The Government modified its family planning policy. Except in regions thinly-populated by national minorities, the policy of "one child per couple" was widely publicised and was carried out under coercion.
- **1982**: The family planning policy was officially adopted as the basic policy of the country.

The 1980's

- **1984**: The policy proved much more difficult to implement in rural villages, and the Central Government modified the policy, relaxing the conditions governing the birth of a second child.
- **The late 1980's**: The principle of **"late marriage and late births, fewer and healthy births"** was adopted for the family planning policy so as to improve the quality of the population while promoting the policy of one child per couple. Except households with only one female child and those with approval from the state, giving birth to a second child was generally prohibited. Family planning was also publicised amongst national minorities.

The 2000's

- **The early 2000's**: The policy was modified in many regions (particularly the economically developed cities). The first batch of children born under the one-child policy in the 1980's had come up to the legitimate age for marriage. The family planning policy was slightly relaxed. For example, couples who both were only children were permitted to have two children.

The 2000's

- **2001**: The *Population and Family Planning Law* officially came into effect as China strived to "consolidate the country's existing population and family planning policy" through legislating.
- **2004**: The thirty-year-old policy of "punishing those who have many children" was to be replaced by the policy of "rewarding those who have fewer children."

The 2000's

- **2005**: There were discussions in China's media about an inequality arising from imposing the same amount of fine on the best and the worst off for having given births to many children. This had triggered the government to make amendments to the family planning regulations and to peg the amount of fine to the income of the family that flouts the laws.
- **2007**: Save Henan province, all provinces, municipalities and regions have regulations permitting couples who each are an only child to have two children.
- **Source**:
 - 中華人民共和國國家人口和計劃生育委員會網頁<http://chinapop.gov.cn>
 - 文革小兵2計劃生育好處多http://blog.roodo.com/mao1966/archives/cat_203450.html

Resource 6

My Family Planning Survey Form

Each group of about four students chooses among themselves a member to be the interviewer and conduct a survey within the group to find out the members' future plans for family planning. Use ticks (✓) to make the entries. Each group is required to fill out only one survey form.

The Questionnaires	Data		
1. Would you choose to get married in future?	Yes	No	
2. When do you think is the most suitable age for one to get married?	< 23	23-30	> 30
3. How many children do you think a couple has is the most satisfactory?	No child	1-2	> 3
4. What factor will affect your decision on the number of children you want to have? Please choose any two of the following conditions that you consider as the most important.			
	(1)		
	(2)		
(1)Expenses for childrearing	(3)		
(2)The time for looking after the children	(4)		
(3)Living environment	(5)		
(4)Traditional concepts of the family (must have heirs)	(6)		
(5)The quality of life			
(6)Others:_____			
5. The desired mode of residence after marriage			
(1)Living only with the spouse	(1)		
(2)Living with the family of the husband	(2)		
(3)Living with the family of the wife	(3)		
6. What are the reasons behind your choice in terms of the mode of residence stated above? Please choose any two of the following conditions that you consider the most important.			
	(1)		
(1) Enjoying “a world of two”	(2)		
(2) Have seniors looking after your living	(3)		
(3) Convenience of looking after the seniors	(4)		
(4) Economic considerations	(5)		
(5) Others:_____			

Resource 7

The population, marriage and the trend of childbearing in modern Chinese society

The birth rate is falling

Year	Birth Rates	Year	Birth Rates	Year	Birth Rates
1978	18.25	1988	22.37	1998	15.64
1980	18.21	1989	21.58	1999	14.64
1981	20.91	1990	21.06	2000	14.03
1982	22.28	1991	19.68	2001	13.38
1983	20.19	1992	18.24	2002	12.86
1984	19.90	1993	18.09	2003	12.41
1985	21.04	1994	17.70	2004	12.29
1986	22.43	1995	17.12	2005	12.40
1987	23.33	1996	16.98	2006	12.09
		1997	16.57		

Source:

中華人民共和國國家統計局編（2007）《中國統計年鑑 2007》
• 北京：中國統計出版社，頁105

▣ What did the birth rate of China indicate?

▣ → **Falling year by year**

The reasons for the decline of the birth rate

▣ Changes in people's attitude towards and decisions on marriage and childbearing have a direct bearing on the decline of the birth rate. The average age of Chinese women at first marriage gradually increased: from 22.93 years in 1995 to 23.39 in 1997, to 23.62 in 1999 and to 24.1 in 2000. The raising of the average age of women at their first-time marriage can help reduce the pressure on the number of births in that particular year.

Source: 中華人民共和國國家統計局編《中國人口統計年鑑 2000》，北京：中國統計出版社，2000年。

The reasons for the decline of the birth rate

- ▣ The number of women in their prime of fertility (from age 20 to 29) is also shrinking. Compared with 1999, the figure for 2000 had dropped from 110.21 million to 106.4 million, or 33.81 million fewer.
- ▣ Since the 1990's, the contraceptive prevalence rate of married women of childbearing age remains above 83 per cent.



The patterns of modern Chinese families

Nuclear Family

- A nuclear family, also known as a basic family (stem family), refers to a family that is formed by a married couple (a man and a woman) and their unmarried children.
- In today's China, a nuclear family is generally made up of the parents and their only child.



DINK Family

- DINK is the acronym of "double income and no kids."
- As from the 1980's, this family pattern and concept has gradually become prevalent across China.
- By now, over 600,000 couples have chosen to form DINK families, most of which are found in large cities like Beijing, Tianjin, Shanghai, and Guangzhou.

Empty-Nest Family

- It refers to a family made up of the seniors only after the departure of the children.
- In recent decades, the number of empty-nest families in China is rising.
- In China, the number of empty-nest families accounted for only 16.7 per cent of families with elderly people in 1993, but the figure had climbed to 25.8 per cent in 2003.

Empty-Nest family

- The numbers of empty-nest families in big cities are more staggering. In 2003 the proportion of empty-nest families stood at 34 per cent in Beijing, 34.8 per cent in Shanghai, and 36.5 per cent in Tianjin.
- Experts have predicted that the proportion of empty-nest families in China could rise to 90 per cent in five decades.
- In January 2008, the proportion of empty-nest families in Chinese cities had reached 49.7 per cent, an increase of 7.7 per cent compared with the figure for 2000.

4-2-1 Family

- It refers to a family formed by a couple who each are an only child, have given birth to one child, and are jointly providing support for four seniors.

Source:

不知名作者〈瘦身家庭〉，取自閱讀中國
http://www.showchina.org/zgjbqkx1/sszg_ayjt/01/200705/t114077.htm
瀏覽日期：2008年2月25日

Resource 8

In what way have the functions of traditional families been affected by changes to the model of the family and the social trend?

Ask students to read the following case and discuss Questions 1 and 2 in groups of 4 or 5.

Both Xiao Cheng and Xiao Mei are an “only child” born in China in the 1980’s. They each left their family to lead a life of their own after completing university education. They tied the knot shortly after they fell in love with each other. They did not want to have any children any time soon because they were busy at work. They also could not spare the time to make frequent visits to their own parents at home. They only give their parents some money for their basic living on a regular basis.

1. What function(s) of the family is illustrated in the case above? Make an analysis based on what you have learned from last two lessons.

The teacher can give students some hints as to the direction of the discussion/or make generalisations about the direction of the discussion after students finish their discussions:

- Reproduction: Xiao Cheng and Xiao Mei are immersed in their work. They might choose late childbearing or not to have any children. Such a decision will affect the reproductive function of the family.
- Economy: Both of them have a job. Theirs is a double-job family, and the economic function of their family is growing strong.
- Affection: Their failure to give enough care and affection to the seniors has affected the affective function of the family. Both Xiao Cheng and Xiao Mei are devoted to their career. The state of their relationship depends on how they treat each other after work, and might affect their affective function.
- Any other reasonable opinions.

2. Did Xiao Cheng and Xiao Mei treat their parents with “filial piety”? Support your argument with evidences from the case.

The teacher can give students some hints as to the direction of the discussion/or make generalisations about the direction of the discussion after students finish their discussions:

Their caring for their parents is restricted to the basic material needs.

Even though they have provided enough for their parents in this respect, they have failed to provide care for them in their daily life. Nor have they been able to spend time with them on a daily basis. In fact, their parents are living in an “empty nest.” For all these reasons, Xiao Cheng and Xiao Mei have not been “filial” to their parents. (Or any other reasonable opinions)

Ask students to read the following about the development of the case and discuss Question 3.

Xiao Cheng and Xiao Mei decided to have a child five years after marriage, and gave birth to Cheng Cheng. Since both of them had to work, they sent Cheng Cheng to a children care centre, and would only take him home on holidays.

3. “The family of Xiao Cheng and Xiao Mei has not been able to provide socialisation for their son.” Do you agree with this statement? Why?

The teacher can give students some hints as to the direction of the discussion/or make generalisations about the direction of the discussion after students finish their discussions:

The development of children starts with the upbringing in the family, and the family plays a critical role in helping individuals to integrate into the way of life in society. Xiao Cheng and Xiao Mei have failed to effectively provide socialisation for their son. In modern society educational and social welfare organisations can provide professional education for young children in this respect, but they cannot take over the entire role of parents. (Or any other reasonable opinions)

Ask students to read the following about the development of the case and discuss Question 4.

Since the birth of their son, Xiao Cheng and Xiao Mei have found the pressure of looking after the seniors and their son became increasingly high. As their parents grow older, Xiao Cheng and Xiao Mei have become more frustrated for having no brothers and sisters to share their burden.

4. In your opinion, what do Xiao Cheng and Xiao Mei worry most? Give two examples. Are there any solutions to these worries? Explain.

The teacher can give students some hints as to the direction of the discussion/or make generalisations about the direction of the discussion after students finish their discussions:

- The worries of Xiao Cheng and Xiao Mei:
 - 1 The pressure of looking after their son – The pressure could be economic and psychological. Also, they might feel sorry for having no time to look after their son.
 - 2 They might worry that their son might be psychologically defective when he grows up.
 - 3 The pressure of looking after each other's parents – As their parents grow older, they have to carry the heavy burden to support four elderly people. Since they have to look after their aged parents and raise their young son, the consequences could be very serious if they were laid off by their employers. (Or any other reasonable opinions)
- Solutions to these worries:
 - 1 When the financial situation of the family stabilises, Xiao Mei can consider quitting her job and stay at home to look after the family.
 - 2 They can consider living with the four elderly parents in the same neighbourhood so that they can provide care for their parents more readily. In case their parents cannot look after themselves any more, Xiao Cheng and Xiao Mei should consider sending their parents to elderly homes.
 - 3 They can consider living with either one's parents to facilitate caring, and the seniors can look after their son for them.
 - 4 If the policy permits, they should have one more child (for married couples who are both the only children, they can have two children) so that their son will have a brother or sister to grow up with. This would be good for the psychological health of their son during his growth (or any other reasonable opinions).

Resource 9 (2) Synopsis

Hong Kong Connection: The Only Child (《鏗鏘集---一個孩子》), telecast on November 20, 2000

- The programme lasts for approximately eleven minutes (The programme has been edited by the Chinese History Education Society for educational purpose. In case of any deviation from the original intention, the original production by the Radio-Television Hong Kong (RTHK) shall prevail. The Society is willing to accept all responsibilities arising from the differences.)
- In its bid to effectively control its population growth, China issued an appeal for “one child for one couple” in the 1980’s, but that was over two decades ago.
- The programme tells the stories of Jiajia and Ah Guang, two young people who were born under the family planning policy. Both of them are studying at Zhongshan University in Guangzhou. They each are an only child, and have grown up in the city.
- Although both of them are only children born in the 1980’s, they are totally different in terms of personality, their ways of dealing with other people and their attitudes towards their parents.

Jiajia: treats her parents with filial piety, maintains good relationship with her parents, has impressive etiquette, and wishes to outperform the male classmates.

Ah Guang: unrestrained and unruly, spendthrift, poor etiquette, unable to endure hardship, poor self-care ability, and showing no respect for the seniors. His wish is to graduate with flying colours and to be smart enough to make more money so as to make his parents’ dream come true.

- Conclusion: The personality of children can be influenced by many factors and in many ways. We must try to avoid saying that it is natural for an only children to have the “stereotype personality” (such as unrestrained and proud). Jiajia and Ah Guang serve as good examples: both of them are only children, but their personality and talent are different.

Resource 10

I. **Discussing the television programme *Hong Kong Connection: The Only Child* (《鏗鏘集---一個孩子》)** (Time for discussion: 15 minutes)

After viewing the programme, divide students into groups of seven or eight to discuss the following questions: (Time allowed: 15 minutes)

- (1) Describe the personality and talent of Jiajia and Ah Guang:

Jiajia: filial, respectful towards parents, ambitious, impressive etiquette, gentle.....

Ah Guang: unrestrained, spendthrift, unable to endure hardship, poor etiquette, poor self-care ability, disrespectful towards the senior, self-centred.....

- (2) In the programme, Jiajia admits that she wishes to have an elder brother to grow up with. What is her reason? It reflects what regret she has during the course of growing up?

Tips for the teacher:

Because an elder brother can provide protection/company for her. She feels lonely during the course of growing up.

- (3) Explain whether you think the shaping of Ah Guang's personality has anything to do with his parents' method of teaching?

Tips for the teacher:

Yes. The unrestrained and arrogant personality of Ah Guang is a result of his parents' loose discipline and control over their son.

Not necessary: On top of the teaching method of his parents, Ah Guang might have been influenced by the environment and his peers as well. He should also be held responsible for his own personality because the proper values as to how to deal with other people is a choice of his. (or any other reasonable answers)

- (4) Before viewing this programme, what was your impression about the only children and the "non-only" children? And after viewing the programme, did your impression change? If yes, what was the change?

The teacher may allow students to speak up freely.

- (5) What factors do you think can affect the shaping of a child's personality? Elaborate your answer.

Tips for the teacher:

Such as family education, environmental impact, and personal quality.

II. **The “Only Child” Discussion** (Time for discussion: maximum 8 minutes)

Assuming that every student who takes part in the discussion is an only child, please use the one-minute discussion method¹ to start the discussion. Students in each group will be divided into two smaller groups: one of them will discuss the advantages of being an only child while the other will try to find out the shortcomings of being an only child. In their speeches, students should not repeat what has been covered by other students. They should revise the contents of their speeches as soon as their key points have been mentioned by other students. In addition, a group leader should be chosen from among the same group to report to the whole class after the discussion is complete. (Each group should have a stop watch to clock the time spent by each student in the speech.)

The advantages of being an only child:

--

The disadvantages of being an only child:

--

¹ This method for group discussion is based on brain-storming (brain-storming is most effective for a group of seven or eight persons). In applying this method, a large group is divided into smaller groups of seven or eight to facilitate discussion. The small-group discussion will last no longer than eight minutes as each person is allowed to speak for one minute only. Afterwards, the groups will get together to share their views with one another before drawing a final conclusion.

Resource 11

Please read the following passages carefully before discussing the attached questions with your group members.

China considers abandoning the “one child” policy

For the first time, a high-ranking Chinese official came forward to comment on the country’s family planning policy introduced thirty years ago. The official hinted that China will consider relaxing family planning and scrapping the controversial “one child” (一胎化) policy. In a report posted on its website, the BBC in Chinese quoted the vice minister of the National Population and Family Planning Commission (NPFPC), Zhao Baige, as saying that China is studying the possibility of scrapping the “one child” policy in its bid to address the ageing population problem, though China has no plan to do away with family planning policies altogether. She also stressed that the issue is still in the examination and discussion stage, and no decision is expected soon.

60% of people want to have two children

While commenting on relaxing family planning, Zhao Baige declined to disclose when the new policy will be introduced and what changes there are in store. She pointed out that the issue itself has already gained great importance by making its way to the policy-decision makers. She said the current plan is to study and investigate the issue seriously, and sudden changes are unlikely for fear of triggering higher birth rates. Zhou Baige said the NPFPC has to look into issues like the strained relationship between the population and resources in China, the mainstream view of society, and the capability of China’s social security system to cope with the dumping of the traditional concept of “raising a child as a means of ensuring old age” (養兒防老) by a large number of families.

Zhou Baige cited the findings of a survey as saying that sixty per cent of the population aged under 30 in China have expressed a wish to have two children, and only a very small percentage want to have three or more. On the other hand, some national minorities are currently allowed to have three children. This rule also applies to the “only children” who are living in cities. Today, the average number of births per woman over her lifetime in China is 1.8, falling all the way from 5.8 in the 1970’s.

The worsening ageing population problem

The NPFPC has pointed out earlier that the family planning policy has prevented four times more births in China, boosted prosperity and improved the living standard of the Chinese citizens. However, some experts have warned that China’s ageing population problem is worsening. They also said the sex imbalance due to a traditional preference for boys has become a social time-bomb in China.

Source:

〈內地研廢「一胎化」政策〉，東方日報，2008年3月1日

Questions for discussion

1. The report in Resource 11 says that China is considering abandoning the “one child” policy. Do you think this decision can effectively address the ageing population problem? If the “one child” policy is abandoned, what will be the impacts?

- Teachers may guide students to think whether the abolition of the “one child” policy would reduce people’s desire of having children and having how many, as well as the issue of ageing population stemming from people’s choice.
- IF DISAGREE: Even though they have never implemented any “one-child” policy, many western countries and some Asian countries such as Japan and South Korea are also experiencing the problem of ageing population arising from gradually lowering of birth rates. It follows that the “one-child” policy might have nothing to do with population ageing. Given that ageing population is mainly found in several big Chinese cities, scrapping the “one-child” policy is not hitting the nail on the head. (Or any other reasonable answers)
- AGREE: As if it was a time-bomb, the ageing of China’s population at a rapid pace has checked the country’s socioeconomic developments. The most populous country in the world is facing a population crisis that has never been witnessed elsewhere. To defuse this time-bomb, the best alternative is to do away with the “one-child” policy and allow the people to determine how many children they want to have.
- The impact of abolishing the “one-child” policy: The sudden surge in births would create an impact on both the economy and social resources of the country. (Or any other reasonable answers)

2. The report in Resource 11 also says that “the imbalanced sex ratio due to a traditional preference for boys has become a social time-bomb.” Do you agree with it? Why?

Teachers may guide the students to think whether the traditional preference for boys has led to the sex imbalance in modern China. To what extent are the situations in urban and rural areas different from one another? What are their ratios? (The normal ratio of male live births to female live births is 103-107:100, but China's ratio reaches as high as 118:100.) The sex imbalance will give rise to what kind of problems? For example, the males reaching the marriageable age will outnumber the females of the corresponding age group by thirty to forty millions by 2020. In other words, one out of five males could not get married. On top of that, the sex imbalance would lead to an increasing number of cases that involve kidnapping of women, prostitution, and sex crimes. In addition, law and order will also suffer. The students should limit their discussion to those social problems stemming from sex imbalance. Any attempt to discuss the ageing population problem, abortion, and the abandoning of babies should be considered as having departed from the question.

Resource 12

The problem of ageing population and sex imbalance in China

Ageing of Population



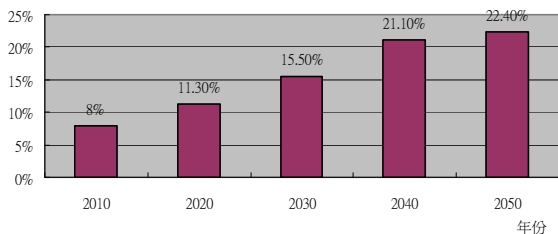
Ageing of Population

- Non-adult population refers to persons aged between 0 and 14, adult population refers to persons aged between 15 and 59, and elderly population refers to persons aged 60 or above.
- In 2007, the elderly population aged over 60 in China exceeded 149 million. It accounted for 11 per cent of China's total population, propelling the country to lead the world in terms of number of elderly people.

What is meant by ageing society?

- A society will be considered as an ageing society if 7 percent of its entire population is aged 65 or older.
- According to the age structure data from the fifth national census conducted by China in 2000, people aged 65 or older comprised 6.96 per cent of the entire population. It showed that China has basically entered an ageing stage.

A projection of the percentage of China's population aged 65 or older from 2010 to 2050



Source: *The White Paper on China's Population and Development in the 21st Century*

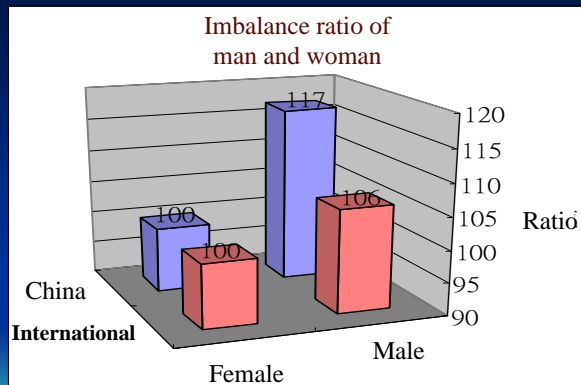
Social problems stemming from ageing population

- Labour shortage
- Heavy social burden

Imbalance ratio of man and woman

Imbalance ratio of man and woman

- The proportion of male and female newborn infants in China → 117:100
- The international normal proportion → 106:100



Causes of imbalance ratio of man and woman

- The traditional parental preference for sons is deeply rooted in China, and the perceived value of male births is increased by the Government's stringent family planning policy, which controls the number of children in a family. It explains why women are keen to use ultra-sound scans to distinguish the sex of their foetus. If it is a girl, the woman may probably use all sorts of legal or illegal methods to abort the baby, which finally result in the sex balance of the population.

The impacts of imbalance ratio of man and woman

- According to a forecast, men reaching the legitimate age for marriage will outnumber the women by 30 to 40 million by 2020. In other words, an average of 1 in 5 men will not be able to find a woman to get married.
- When men cannot find a woman to get married, what social problems will arise?

In what way will the Chinese government respond to the problems of population ageing and imbalance ratio of man and woman ? In what way can the four basic functions of the Chinese family be continued?



Solutions

By policy and by education and persuasion

A. By policy

- The Population and Family Planning Law came into force on September 1, 2002. For the first time in China, the status of family planning in the state's basic policy was endorsed through the enactment of a law, ending the history of pushing forward the population and family planning work through prolonged reliance on policies and local legislation.

- By encouraging late marriage and late child-bearing, it would be possible to check the population growth and to continue the reproductive function of the family. The quality of the population could be improved as well.

A. By policy

- Introducing laws and regulations, including the Rules Concerning the Prohibition of Foetus Sex Identification and Sex-Selective Pregnancy Termination for Non-Medical Reasons.
- Launching the Care for Girls campaign, and promoting equal status for men and women.

A. By policy

- In December 2006, the Chinese government promulgated the White Paper on the Development of China's Undertakings for the Aged in its bid to solve problems concerning support, medical care and social security for the elderly people.
- The White Paper proposed to deal with the problems at the rural and urban levels.

Rural Areas

- There is a need to explore the feasibility of introducing various types of family planning policies and an endowment insurance system in rural areas.
- Set up endowment service institutions in areas with adequate resources, which involve a joint participation of the government, collective institutions and social organisations.

Rural Areas

- Providing appropriate subsidies for those who are incapable of supporting their own livings in accordance with the rules.
- The Director of the State Family Planning Commission, Zhang Weiqing, has made a public announcement that the government will issue an annual subsidy of no less than RMB600 yuan to all one-child families and two-girl families in the rural areas if the parents of these families are 60 years old. The fund will come from public finance.

Urban Areas

- The cities should combine the unified planning programme with the individual accounts for urban employees as it improves progressively the basic endowment insurance system. The cities should also set up a multi-level endowment insurance system.
- The cities should actively develop knowledge- and experience-intensive service industries. The goal is to provide opportunities for knowledgeable and experienced elderly people to take part in social activities that they can handle.
- The cities should develop activity venues and service establishments to cater to the needs of the elderly people. They should also encourage the setting up of various kinds of service organisations for the elderly people by non-governmental agencies.

B. By education and persuasion

- Start with publicity work on disease prevention and health care for elderly, promote a healthy lifestyle, and create a living environment that is safe and convenient.
- Explore the setting up of a social service system for the elderly people, including volunteer services for the elderly, savings management programme, and long-term care insurance.

B. By education and persuasion

- Make great efforts to promote the traditional virtues of providing support by children, elderly support by the family, and mutual caring among neighbours.
- Strengthen the public's supervision through legal actions against the refusal to provide supports for parents and abuses of parents.
- Make great efforts to develop related industries for the elderly, and establish commodity and service markets for the elderly.

Source:

- 1 〈中國21世紀人口與發展〉白皮書，取自人民網
<http://www.people.com.cn/BIG5/channel2/20001219/355119.html>(瀏覽日期：2008年3月13日)
- 2 〈當局關注男嬰偏多〉，文匯報，2001年3月29日。
- 3 〈中國人口發展六大趨勢〉，文匯報，2001年3月29日。

Resource 13 (2) Synopsis

《鏗鏘集----天下父母經之「我家的大 BB」》(*Hong Kong Connection: Parents Mottoes – My Family's Big Baby*) (broadcasted on August 1, 2007).

This edited programme lasts for approximately nine minutes. (The programme has been edited by the Chinese History Education Society for educational purpose. In case of any deviation from the original intention, the original production by the Radio-Television Hong Kong (RTHK) shall prevail. The Society is willing to accept all responsibilities arising from the differences.)

“My mother is my big baby. When I was young, she cared for me. Now I’m looking after her as if I were her mother,” said the optimistic Chan Siu-kuen who has been providing care for her mother all by herself.

Choi Yuet-hing, Siu-kuen’s mother, is 86 years old. She had a stroke in 2004, and was later diagnosed as suffering from Alzheimer’s disease. She has lost the ability to take care of herself, and is fully relying on her daughter in regard to personal hygiene and daily life. Her memory has worsened and her behaviour has become peculiar. She often clings to her daughter like a child or behaves like a spoiled child. Siu-kuen’s father is hearing-impaired because of his old age. He is also suffering from cataracts and asthma. He often needs to go to hospitals, and is incapable of looking after his wife. So, the responsibility of looking after his wife falls on the shoulder of Siu-kuen, who needs to play the role of a mother in the capacity of a daughter.

Resource 14

The way in which the Chinese families inherit and carry the thoughts of traditional culture

Food for thoughts for the students

- From where do you think we should start if we are to carry on the traditional Chinese culture in order to build a harmonious society?
- What advantages do you think could be brought to the society by attaching great importance to families and re-establishing the functions of families?

Food for thoughts for the students

- In modern society, some family functions have gradually been replaced. Does families still have meanings and values that cannot be taken over by modern social organisations? If the answer is positive, what are these meanings and values?
- From where do you think we should start if there is a need to re-establish the functions of the traditional Chinese families?

12. Reference materials relating to the teaching plan

I. Books and journals

1. 上海社會科學院家庭研究中心編(2006)《中國家庭研究》第一卷，上海：上海社會科學院出版社
This book consists of twenty five essays that were written by Chinese and foreign scholars specialising in Chinese marriage and families study. The areas covered range from the family structure, the quality of family life, family concepts, marital relationship and family networks, as well as theories and methods.
2. 中華人民共和國國家統計局編(2007)《中國統計年鑑-2007》，北京：中國統計局出版社
It is a comprehensive yearbook featuring data regarding the socioeconomic development in China. The yearbook is issued in September every year.
3. 田雪原、周麗萍著 (2004)《中國人口》，北京：五洲傳播出版社
The main goal of the book is to depict a picture of China by looking at the current conditions and characteristics of the country's population, the regional distribution of the population, population quality, the problems of ageing population and support for the elderly, urbanisation of population, population and employment, the population policy, as well as problems involving population, resources, and the sustainable development of the environment.
4. 李明堃、黃紹倫主編(1992)《社會學新論》，香港：商務印書館
In this book, over a dozen sociologists from the local academic circles, including the distinguished and the new generation, present the major topics and features of contemporary sociology to the readers in plain language.
5. 姜珺主編《城市中國》(2007年6月號)，上海：中國出版期刊中心
It is a monthly magazine. The theme of this issue is "The Chinese family – The family tree under the challenge of modernization" (中國家庭---現代化衝擊下的中國家譜). In this issue, the magazine carries 22 thematic articles that delve into the Chinese families, the culture of filial piety, marriage, the family structure and the households' pattern.
6. 陳蝶沁編(1992)《中國的家庭》，上海：上海外語教育出版社
The book analyses the characteristics of a traditional Chinese family, the pattern and structure of the Chinese family, family concepts, as well as the evolution of marital relationship.
7. 康健、李高峰主編(2001)《中華民俗史》，北京：北京出版社
The book is an introduction to things about the Chinese nation, such as aristocratic families politically influential for generations, as well as spiritual culture and folk custom. It also portrays the formation, development, and the evolution and historical progress of Chinese folk custom from multiple aspects.
8. 劉創楚、楊慶堃 (1989)《中國社會：從不變到巨變》，香港：中文大學出版社
This book was first published in the late 1980's when political and economic reforms in China were in full swing and showed no signs of slowing down. It is an authoritative reference book on the analysis of Chinese society in the early days of reform and opening-up. Based on the original version, Professor Liu Chuangchu took up the task to revise the book and has given it a new look by analysing various social reforms that were brought about by the rapid political and economic changes in China in the last decade, including various changes in social organisations and social classes.

II. Online materials

9. 唐美君〈中國家庭的型式及結構〉。原載陳昭南、江玉龍、陳寬政合編(1982)《社會科學會整合論文集》，台北：中央研究院三民主義研究所，第361-381頁。現取自 <http://www.issp.sinica.edu.tw/chinese/book/ebook/pdf1/bk9/charp-15.pdf> (瀏覽日期：2008年5月1日)

This article reviews the achievements made by anthropologists in the study of the Chinese families over the last fifty years before putting forward suggestions that concerns the approach for future research in this topic.

10. 原新、涂肇慶〈中國大陸出生性別比偏高之分析〉。原載《人口學刊》，第29期（2004年12月）。現取自 http://homepage.ntu.edu.tw/~psc/pop29/29_6.pdf（瀏覽日期：2008年5月1日）
It is pointed out in the article that the sex ratio at birth in China has begun to climb since the 1980's, and the climb continued at an exceptionally high rate, reaching 116.9 by 2000. The sex ratio at birth displays not only parity-specific differences but also regional differences. Sex identification during pregnancy and sex-selective abortion are responsible for such high sex ratios at birth. On the other hand, preference for a son is the combined effect of several factors including culture, economy, system, and technology. The authors concluded that under current circumstances, the task to reverse the sex ratio to a normal condition is formidable.
11. 唐燦〈城鄉社會家庭結構與能的變遷〉，取自中華人民共和國國家人口和計劃生育委員會中國人口網 http://www.chinapop.gov.cn/rkzh/rk/rkyjhsyfz/t20050415_21497.htm（瀏覽日期：2008年2月22日）
This article specifically points out the following changes in modern Chinese families: (1) the size of the family has become small and family patterns are diversified; (2) the concept of marriage has changed and the significance of the marriage system is diminishing, and (3) a situation in which “the parents-child relationship of focussing on the juniors at the expense of seniors” is faced with “providing supports for the elderly by the family.”
12. 陳勁松〈人口老化成中國社會隱患〉，取自大紀元 <http://hk.epochtimes.com/6/3/3/19125.htm>（瀏覽日期：2008年2月22日）
The article points out that the ageing population problem in China is worsening, giving rise to two major social problems: labour shortage and a heavy social burden.
13. 陳少峰〈家庭道德教育新思路〉，取自北京共青團 <http://www.bjyouth.gov.cn/special/wcnrsxddjs/3/17452.shtml>（瀏覽日期：2008年3月27日）
The article considers family education as pivotal in providing moral education for teenagers. As the environment for modern education keeps on changing, the examination-oriented education that has become the focus of attention in family education in particular, the provision of moral education by family has been given extra limelight.
14. 葉婉真〈以婚姻與家庭環繞模式談健康家庭的特質〉，取自 <http://mail.nhu.edu.tw/~society/e-j/47/47-19.htm>（瀏覽日期：2008年2月28日）
The article starts with a brief introduction of the basic functions of a family. It then goes on to introduce the definitions and traits of healthy families that were laid down by various scholars. Lastly, the traits identified by the various scholars are grouped under the three dimensions of the circumplex model of marital and family systems.
15. 潘澤泉〈我國現代家庭功能的變遷趨勢研究：回顧和前瞻〉，取自 <http://socioreview.bokee.com/3410544.html>（瀏覽日期：2008年3月27日）
With changes in the structure of modern Chinese society as the background, this article sets off to explore the trend for changes in the functions of modern families in China. The focus of the article is placed on the analysis of a new trend for changes in the functions of modern Chinese families by looking at specific actualisation in society as well as the standard and level of economic development in China.
16. 颶風〈反思一孩政策---違反人權還是符合實際需要？〉，取自<http://www.hku.hk/css/Issue2.doc>（瀏覽日期：2008年1月30日）
The article affirms the effectiveness of the family planning policy in China. It also stresses the need to start modifying the policy.
17. 不知名作者〈中國家庭：從傳統走向現代〉，取自中華人民共和國國家人口和計劃生育委員會中國人口網 http://www.chinapop.gov.cn/rkzh/rk/rkyjhsyfz/t20050519_22257.htm（瀏覽日期：2007年2月13日）

Since the 1980's, the number of families worldwide has risen sharply, and the size of family has become smaller. The changes in the concept of family have brought tremendous impacts on societies, and have aroused widespread concerns from the international community. The author of this article has interviewed relevant persons and experts to seek for their views regarding the current situation as well as changes in the Chinese families in recent years.

18. 不知名作者〈中國60歲以上老年人口接近1.5億佔總人口11%以上〉，取自中華人民共和國國家人口和計劃生育委員會中國人口網http://www.chinapop.gov.cn/rkxx/rkxw/t20080222_143143000.html (瀏覽日期：2008年2月25日)

The article points out the urgent need for China to develop home care services for the elderly as the country's ageing population problem has become increasingly serious.

19. 不知名作者〈中國計劃生育法正式生效〉，取自中文網http://news.bbc.co.uk/chinese/trad/hi/newsid_2220000/newsid_2228800/2228823.stm (瀏覽日期：2007年12月10日)

The article points out the need for China to implement the Law of Population and Family Planning. Under this new law, families could ask for arrangements in order to have a second child under special circumstances.

20. 不知名作者〈中國稱一胎化政策少生4億人〉，取自中文網http://news.bbc.co.uk/chinese/trad/hi/newsid_4830000/newsid_4831800/4831832.stm (瀏覽日期：2007年12月10日)

The article quotes a comment from the Minister of National Population and Family Planning Commission of China, Zhang Weiqing, which pointed out that the success of China's one-child policy is an achievement that has taken developed countries one hundred years to accomplish. Zhang also stressed that family planning is a national policy that will remain unswerving.

21. 不知名作者〈我國人口家庭結構趨向小型化〉，取自中華人民共和國國家人口和計劃生育委員會中國人口網http://www.chinapop.gov.cn/rkxx/rkxw/t20080222_143024984.html (瀏覽日期：2008年2月25日)

The article points out that family population in China tends to be small, posing a challenge to the traditional model of providing supports for the elderly by families.

22. (Translator's Note: No information provided for this number in the original text)

23. 不知名作者〈孝敬父母〉，取自馬來西亞孔學研究會http://www.confucianism.org.my/index.php?option=com_content&task=view&id=40&... (瀏覽日期：2008年2月22日)

The article points out that China, a country with an ancient civilisation and a long history, has all along been known as “a land of propriety and righteousness” (禮儀之邦). The author considers filial piety as a traditional virtue that has been held in esteem and as the key contents of Chinese education. In the course of coordinating human relationships, safeguarding social stability and promoting social development, it has brought into play its tremendous function of protection.

24. 不知名作者〈放開獨生子女政策可緩解多種負面問題〉，取自深圳新聞網http://big5.sznews.com/news/content/2007-03/16/content_946325.htm (瀏覽日期：2008年2月22日)

The article argues that the family planning policy has effectively kept the population growth under control, but the negative effects of the one-child policy are gradually coming along, such as ageing of population, sex imbalance, rule by law, and human rights.

25. 不知名作者〈家庭功能變化與代際關係〉，取自<http://www.bjpopss.gov.cn/BJPOPSS/CGJJ/cgjj20050420.htm.zh> (瀏覽日期：2008年3月27日)

The article considers the family-supported old age care system as a basic pattern of providing supports for the elderly in the face of ageing population in China, adding that the maintenance of a harmonious relation among various generations as well as the creation of a warm and comfortable atmosphere in families are crucial to the normal operation of the family-support mechanism for the elderly.

26. 不知名作者〈瘦身家庭〉，取自閱讀中國
http://www.showchina.org/zgjbqkx1/sszg_ayjt/01/200705/t114077.htm (瀏覽日期：2008年2月25日)
The article explores the diversification and characteristics of the models of modern Chinese families. Besides presenting an array of family models that include nuclear family, DINK family, empty-nest family, and “double only-child” family, the article also analyses cases of weekend couples and only children.
27. 不知名作者〈中國 21 世紀人口與發展〉白皮書 (2000)，取自人民網
<http://www.people.com.cn/BIG5/channel2/10/20001219/355119.html> (瀏覽日期：2008年3月24日)
The White Paper analyses the current condition and prospect of the population in modern China. It also points out that the Chinese government has considered the actual needs of the country before formulating and launching a population policy that fits with the country's situations.

III. Audio and video materials

28. 「一家人」宣傳片，取自勞工及福利局網頁 http://www.isd.gov.hk/chi/api_more.htm#fam (瀏覽日期：2008年3月27日)
This series of Television Announcements of Public Interest (TV APIs) conveys the message of the ways of fostering mutual respect and tolerance among family members: the parents should attach importance to their roles as models for their children, and family members should live harmoniously and share the responsibilities and care for one another.
29. 香港電台《鏗鏘集----一個孩子》，2000年11月20日播映
The programme uses actual cases to analyse the relationship between and the effects of family planning policy and the personality development of the only children.
30. 香港電台《鏗鏘集----「天下父母經」之「我家的大BB」》，2007年8月1日播映
The programme acts out a modern version of a story from the classical *Book of Filial Piety* (孝經) through narrating an actual case in which a daughter swaps her role with her old and ailing mother.

13. Extended Reading Materials

Material 1 (**The key words and expressions are underlined by the Chinese History Education Society for purpose of emphasis.**)

The Chinese families: advancing from tradition to modern age

Since the 1980's, the number of families worldwide has risen sharply, the size of families has become smaller, and people's concept towards family has changed. This situation has brought tremendous impacts on the society and has aroused widespread concerns of the international community. What changes did Chinese families undergo in recent years? What are the current conditions?

Small size, simple structure and diversified patterns have become the major characteristics of modern Chinese families.

Traditional Chinese families generally consisted of at least two generations of people: the husband and wife, and their children.....large families were widely preferred. However, the size and structure of traditional Chinese families are changing along with social progress and changing world. Small size, simple structure and diversified patterns have become the major characteristics of modern Chinese families.

Since the introduction of the reform and opening-up, both the mode of social production and the style of life have changed. In order to adapt to these changes, traditional families that have a complicated structure and a big size have gradually transformed into families of a simple structure and a small size.....

Dr. Zhang Wenjuan from the Centre for Healthy Ageing and Family Studies at Peking University said, "Since the late 1980's, the size of Chinese families has always

assumed a downward tendency, with nuclear families consisting of parents and children taking a fairly large proportion. Single-person households, one-generation households and cross-generation households have witnessed a sharp increase in number since the beginning of the new century. In comparison, the proportion of nuclear families has decreased notably.”

The free flow of labour and the change in matrimonial and family values constitute the main causes for the change in family patterns.

Under the present economic condition of China's market, industrialised production and modern life, the rapid development of the non-agricultural sector and migrant farmer workers in cities in particular, require a free flow of labour. The big family pattern with several generations living under the same roof and the burden caused by the elderly, the weak, the sick and the disabled hinders the economic development and personal advancement. Therefore, a small and highly-mobile family that has a simple structure became what the people want. Dr. Zhang added, "An important reason for the change in family structure and size is the flow of young and middle-aged people between urban and rural areas, between cities and between different areas of the city."

Another factor that accounts for changes in size, structure and pattern of the Chinese families is a change in matrimonial and family values.....With the advancement of urbanisation and modernisation in China, people pursue a greater personal value and a better living. Except for those who remain unmarried not out of volition, more and more people have chosen to remain single or prefer late marriage, which has resulted in a decline of fertility rate. In addition, the increase in cohabitation has also posed a challenge to the traditional Chinese family patterns.

The society needs to pay more attention to the "empty nest family" and to families made up of elderly widows/widowers who are living alone, giving the elderly more material aids and spiritual comforts

The emergence of small and simple structure families has led to an increase in the number of "empty nest families" (families of elderly couples without children by their side) and families made up of elderly widows/widowers who are living alone. Meanwhile, owing to the increased pressure of daily life and a change in lifestyle, the middle-aged and the younger groups have different understandings about the ways of supporting their parents, making them more inclined to pay filial respect for their parents in form of visits or money.

Consequently, psychological discomforts such as loneliness, depression and anxiety come upon the elderly from time to time. Once the elderly people lose their spouses or abilities to work, they have to face also problems such as poverty, loneliness and emptiness.

Family plays an important role in giving people tranquillity, consolidating social and cultural relations and ensuring a healthy growth of the younger generation. In view of this, the prerequisite for the construction of a harmonious society is to show concerns for each family, particularly the "empty nest family" and families made up of widows and widowers who are living alone, giving the elderly more material aids and spiritual comforts, and promoting physical and mental health of the elderly.

In China, the government has always attached a great importance to the ageing problem. The State Council issued “The Outline of the Tenth Five-Year Plan for the Development of the Work Related to China's Ageing Problem (2001-2005)” in August 2001. The Ministry of Civil Affairs launched the "Starlight Project" in 2002. This project has been smoothly implemented in more than 600 small and medium-sized cities across the country. In 2003, the China National Committee on Ageing and the Ministry of Science and Technology jointly organised the “Silver Age Action” programme for the provision of expertise assistance to the Western Development programme by elderly intellectuals. While forging a productive aged population, the “Silver Age Action” programme has also transmitted intellectual resources to the Western Development programme.

Source:

何震〈中國家庭：從傳統走向現代〉，取自中國人口網

http://www.chinapop.gov.cn/rkzh/rk/rkyjhsyfz/t20050519_22257.htm（瀏覽日期：2008年5月3日）

Material 2 (**The key words and expressions are underlined by Chinese History Education Society for the purpose of emphasis.**)

Types of families

Families can be divided into two types according to their functions:

1. Family of orientation. It refers to a family in which one is born, and in which one grows up and receives socialisation, for example, the family in which one lives as a son or a daughter.
2. Family of procreation. It refers to a small family that is formed after marriage, that is, the family is created by a conjugal relationship.

The focus of one's life is on the family of orientation before one comes of age or gets married, or when one is still single. After getting married, the focus is naturally shifted to the family of procreation.

In addition to the commonly-found patterns of families mentioned above, new patterns of families have grown out of the impacts of social changes in recent years. For example,

1. Stepfamily, also known as blended family – It refers to families that are formed by remarried persons (one or both of them are not married for the first time) with children from the previous marriage (one of the spouses or both of them have children from the previous marriage), and the couples have their own children after they tie the knot.....Such a family has a stepfather, a stepmother, stepson(s) and/or stepdaughter(s). As divorce has become a common scene, the number of blended family or stepfamily is on the rise.
2. Cohabitation. It refers to a family that is formed by a man and a woman who do not have a conjugal relationship. To some, it is a “trial marriage” since they are prepared to get married in the future, while some have no intention to get married at all. Currently, cohabitation is a very common phenomenon that can be found in all age groups.

3. Homosexual union. It refers to a family that is formed by two persons who are homosexual.
4. Single-parent family. It refers to a family that is made up of an unmarried or divorced single-parent and his/her children are minors. The increasing number of single-parent families is attributed to an increase in the number of children born out of wedlock and divorces.....
5. Commune. It refers to a family that is formed by a group of people who are not bound by any legal agreements or ties of blood, but have chosen to live together. They share all the works and responsibilities of the family among themselves.
6. Singlehood. It refers to a family that is formed by unmarried singles. In the past, unmarried singles are not accepted by society, but they have grown in numbers in recent years. A household shared by several unmarried singles is also considered a kind of family even though they are not spousal partners, particularly those households that are formed by brothers and sisters.
7. Commuter family. It refers to a family that is formed by a husband and a wife who have to live alone at two different places because of a necessity of work.
8. Dual career family. It refers to a family that is formed by a husband and a wife who are committed to their careers.....
9. DINK family. It refers to a family that is formed by married couples who both go out to work and have no children yet. DINK is the acronym of *Dual Income No Kid*.

Source:

蔡文輝、李紹嶸(2007)《社會學概要》(第3版)，北京：世界圖書出版公司。頁119-120。

Material 3

The functions of the family

The family is a very common social system. In some societies, the family is the most basic and crucial social system. It is because most families have the following important functions:

1 Providing a protection for society's successors

For a society to persist, it must have new generations to take up the torch. The family is not only the sole reproductive system that is recognised by society, but also provides a physiological protection for new-born babies. Many societies do not endure children who are born out of wedlock, and only babies who are born into legally approved families are accepted. At the same time, new-born babies of humankind are incapable of surviving on their own and therefore, a family protection becomes both necessary and indispensable.

2 Providing essential socialisation for new members

New-born babies receive not only a physiological protection from their parents in their struggles for survival, but also training on socialisation from their parents and other family members. Their language, facial expressions, use of symbols, standard of conduct, and values are all subject to influences from their family members...“Like father, like son” is also an expression indicating the role of a father in the course of socialisation. Through socialisation, the family enables a new member to become a formal member of society.

3 Establishing intimate relationship and stable affections

There exists an intimate, primary relationship among family members who care, love and help out each other. For this reason, people often find their family a safe haven...The affective warmth and support of family members are crucial.

4 Regulating the sexuality between men and women in society

Children born out of sexual relationships that are banned by social norms would have no one to look after, affecting not only the continuity of society, but also the quality of society's population. Many societies have incest taboo for fear that abnormal sexual relationships could undermine the quality of the population. The restrictions on sexual relationships have helped reduce possible disputes over legal issues and the right of succession, aiming to keep society in balance.

**5 Acquiring social status **

A society often confers on new-born babies a status according to the status of their families. The social status of a doctor's child is, therefore, higher than that of a child from a working class family... People's first social status originates from their own families, and their life opportunity in the future is also subject to the influence of the social status of their families.

6 Other functions

In traditional society, a family also undertakes functions in aspects such as religion, entertainment, education, and economy. However, under rapid social changes in recent years, these family functions have been gradually taken over by exclusive social systems.

Source:

蔡文輝、李紹嶸(2007)《社會學概要》(第3版),北京:世界圖書出版公司。頁115-116。

Material 4 (**The key words and expressions are underlined by Chinese History Education Society for the purpose of emphasis.**)

**The issue of providing supports for the elderly as the family structure changes –
Rediscussion of the changes in Chinese families**

By Fei Xiaotong

(An excerpt of the conclusion)

... The “feedback model” under which children have the responsibility to provide supports for their parents is probably a feature of the parents-child relationship of the Chinese. As an ethical norm, this practice still has the support of society and public opinions. It has now become a principle of legislating, and has been incorporated into the basic law. With this feedback model as a basis and coupled with the patrilineal descent system, it can be inferred that big families that are formed by parents and their married sons are the basic pattern of a Chinese family structure. However, in fact in rural villages... now or in the past, big families have never been a pattern in the majority. In the past, rural villages were indeed dominated by extended families, but there existed a large number of small families as well. As China has undergone changes, small families became the majority, though its proportion dropped since the late 1960’s. This explains why the feedback model of the parents-child relationship can be embodied in different forms of family structures. Given that this model remains unchanged, there can be different types of families.

As families undergo structural changes, the feedback model basically remains intact. It is because the responsibility of married sons to provide an economic support for their parents remains unchanged, even though they have left their parents and have built their own families,...but spiritually, whether the elderly parents can obtain an emotional comfort from their married sons is a rather complicated and crucial issue. The Chinese reject the “relay model” of westerners because it deprives a person of “the happiness of a family union” at old age. However, we must realise that even though the so-called happiness of family union that was pursued by Chinese families in the past had indeed

paid heed to the spiritual life of the elderly, to a certain extent, it was based on the feudal codes of ethics under which men are superior to women and daughters-in-law must obey their mothers-in-law...This kind of internal contradictions in a family between the in-laws might become the causes of family disputes, which could finally lead to a break-up of the family if things run out of control. Therefore, it is necessary to establish a new and harmonious relationship between the two adjoining generations, particularly between mothers- and daughters-in-law if elderly parents do not want their homes become an empty nest in which they need to live without children by their side.....

... A drift from the traditional system of patrilineal descent and living with the fathers is now taking place in cities, and the emergence of cases in which married daughters live with their parents means extended families of a feminine nature have been formed...This pattern has maintained the ever-lasting feedback model. The only difference was that the role played by daughters-in-law is now taken up by sons-in-law. It seems that domestic contradictions could be reduced. This is a new pattern, but it is still early to say whether this pattern will take root or not....

Source:

費孝通〈家庭結構變動中的老年贍養問題---再論中國家庭結構的變動〉，取自上海社會科學院家庭研究中心編(2006)《中國家庭研究》，上海：上海社會科學院出版社。

Material 5 (**The key words and expressions are underlined by Chinese History Education Society for the purpose of emphasis.**)

The changes of the family functions and the relationship among generations

Since ancient times China had a profound culture of worshipping, honouring and respecting the elderly, and a long tradition of providing supports for the elderly at home as families took up a central position in society. The functions of a family were very extensive, and the family could satisfy the basic needs of all family members of different age groups. The rights and responsibilities of family members were fixed under the single roof of the family by ethics and laws. Generally speaking, father was the head of a family. The principle of distributions among family members was based on equalitarianism. Regardless of how big their individual contributions to the family might be, the basic material needs of all family members in every aspect were supplied by the family. This had been made possible by the mechanism of the family's consumption function. It goes without saying that under these circumstances one would spend one's old age at home when one grew old.

Today, industrialisation, urbanisation, the family planning policy and market economy have all become the catalysts for gradual changes in the traditional and family-based modes of production and life. The functions of the family tend to be diminishing. This has not only caused many family members who are living under one roof to leave their homes, but has also brought down the population growth under one roof. As a result, family structures tend to become less complicated and the family size becomes smaller as well. The traditional family supports for seniors have undergone changes in areas like the tradition of married sons living with their parents under one roof, the tradition of providing daily cares for the elderly, and the pattern of the economic flow. However, these changes do not mean that the function of the family to provide supports for the seniors has weakened. The relevant data show that only two per cent of the elderly people in China are living in social welfare institutions and elderly homes, while the remaining 98 per cent are living in families that are made up of different generations. According to a

survey conducted by the China Research Centre on Ageing (CRCA), only 5.3 per cent of the elderly people living in cities were relying on relatives, caregivers, neighbours, volunteers and neighbourhood committees for a care. The findings of this survey clearly indicated that the daily life of the elderly people in China was mainly looked after by their families. It follows that it was incorrect to conclude that the function of providing supports for the elderly by modern families was weakening or disappearing simply because the structure and functions of the family had changed. It is true that traditional family support for the elderly had changed, but these changes were dynamic and were necessary for adapting to the development of modern society They represented a modification and essence of traditional family supports for the elderly under new circumstances, as well as the pattern of providing a family support for the elderly at the lowest cost.

The pension system adopted by developed countries in the West has proved to be a scheme full of loopholes. It had plunged these countries into financial difficulties, affecting their economic investments and developments. Moreover, it has failed to build up a good “human relationships” (人倫關係) that are necessary for supporting, loving and respecting the elderly. Hence, the elderly people do not have an opportunity to enjoy family life. Neither have they any spiritual comforts. This kind of apathetic, pecuniary social welfare for the elderly can be better explained by what Confucius said: “Filial piety means feeding our own parents. However, dogs and horses are fed too. If a care for parents is not accompanied by respect, what is the difference?” Reproduction is a basic instinct of human beings, and it is safe to say that childbearing also has the quality of the basic instinct of human beings. These are views acceptable to us. Then, why people’s needs for their children’s care when they are old and frail, and are unable to move around freely cannot be considered as a basic instinct of human beings?

.....With a support based on the family structure and coupled with the supplementary facilities provided by society, it is possible to help the elderly lead a happy life..... Instead of requesting for the early establishment and improvement of a pension system for the elderly, it is more practical to fully explore and utilise the existing

resources (that is, family support for the elderly and the harmonious generational relationship) for providing supports for the elderly, and to face the impacts and challenges posed by ageing population in the light of the actual situation.....

In the face of population ageing in China, the family-supported old age care system is currently a basic pattern of supports for the elderly. Hence, judging from the micro point of view, the normal operation of a family-support mechanism for the elderly depends largely on whether various generations can establish a harmonious relationship among themselves, that is, among the elderly, the adults and the children or, put it the other way, between the seniors and juniors of the family, and create a warm and comfortable atmosphere in the family.

Source:

不知名作者〈家庭功能變化與代際關係〉，取自北京社科門戶網站
<http://www.bipopss.gov.cn/bjpssweb/n20217c11.aspx>（瀏覽日期：2008年5月4日）