

China: Family Life & Population Changes SUMMARY

Kate Thompson
Chatswood High School

After discussing the information below complete the following tasks. Use three different colours to highlight (1) continuities (2) positive impacts of change and (3) negative impacts of change. You may also find it helpful to underline issues associated with power and authority.

Traditional society (Pre 1911)	Shifts from ⇨ to	Causes, processes and strategies for change	Current impacts of change on family life and population (post Mao 1978)
<p>Confucianism has a predisposition for an elite class of gentry, scholars and officials.</p> <p>Filial piety, frugality, modesty and self-restraint were dominant.</p> <p>Patriarchal - Male heir is necessary to carry on the family name, provide leadership for the family, and take care of the family ancestors. Women often suffered under the Confucian system.</p>	<p>Collectivism ⇨ Individualism</p>	<p>Communist system established in 1949 with its own specific values eg: Marxism.</p> <p>Cultural Revolution in 1966 - systematic destruction of all values either traditional or communist leaving a cultural vacuum and high trauma.</p> <p>Mao saw rise of younger and more innovative leaders Confucian values were displaced somewhat by Communism and Maoism. Since Mao's death and the launching of the Deng economic reforms.</p> <p>Great Leap Forward launched 1958 -efforts to increase agriculture and industrial production lead to the large scale famine, over 30 million people died between within 3 years.</p>	<p>Nationalism and Confucian values are a significant part of Chinese identify , but democracy yet to take hold.</p> <p>Privatisation of state-owned enterprises and foreign companies introduced new methods of management based on individual performance & emphasis on monetary resources.</p> <p>Confucianism has made a comeback only to be displaced by materialism, money and superficial success. Revival of will be limited because of its inherent contradictions with communist ideology.</p> <p>Western influences through fashion, movies, TV, Internet, travels. Book stores first sell books on business and personal development, then on love and romance. Faure, G. O. (2008)</p> <p>Pursuit of the television, refrigerator, washing machine (TRW) trilogy.</p> <p>Entering into times of a values crisis – where do allegiances lie?</p>
<p>Confucius values – etiquette and filial piety (ancestors and the elderly hold positions of prestige and respect)</p> <p>Education and examinations for boys only.</p>	<p>The Chinese way (Old ginger is spicier) ⇨ The western way</p>	<p>Westernisation – food, music, fashion.</p> <p>Regression of Sino-centrism (idea that China was the cultural centre of the world)</p> <p>Globalisation -Tourism began in 1979, Liberation - Equality was a goal pursued by Mao.</p> <p>Open Door Policy and importance of trading and diplomatic relationships with the USA.</p>	<p>Continued cultural diffusion - loss of traditional cultural knowledge, urban youth who live at a fast pace don't know how to prepare traditional Chinese medicine. Clear generation gap – youth like TV, elderly like traditional Chinese operas</p> <p>Changing concepts of beauty - Shanghai, very few women with black hair, restaurants people 'go Dutch' (pay for themselves), plastic surgeries for higher noses and larger eyes.</p> <p>Nuclear families - decrease in extended family living means that the elderly are vulnerable – no state pension.</p> <p>Education more highly valued for all.</p>

<p>Large families and emphasis on community, social cohesion and harmony</p> <p>Neighbourhood committees played a significant role in dealing with dispute resolution, family planning, sanitation, poverty relief.</p> <p>Expressing personal feelings equated to selfishness</p>	<p>Collectivism ⇕ Individualism</p>	<p>Westernisation</p> <p>One Child Policy - total fertility rate to decline from 5.8 in 1970 to about 1.5 in 2005.</p> <p>Legislative change in marriage laws 1950 and 1981.</p> <p>Shift in women's status.</p> <p>Filial piety still exists.</p> <p>Land reform laws introduced in 1950 – allocation land back to farmers.</p>	<p>Increased personal responsibility and emphasis on personal achievement. Personal feelings and expressions are more acceptable. Regression of collectivist values, social approval is no longer necessary or even sought after. People want a personal return for their efforts but children are expected to serve society's goals rather than individual goals.</p> <p>OCP presents the 4-2-1 problem (1 child looking after 4 grandparents), Rise of 'little emperor' syndrome through changed parenting practices as a result of having one child has lead to over-protection, overindulgence and excessive concern when the child is ill. Not having siblings can hinder social and emotional development of the child but 77% are in child care 6 days per week with others, so they do in fact interact with others their own age.</p> <p>Rise in divorces, shows that the danwei (family unit or working unit) no longer play a role in personal decision-making or in social regulation. Divorces rose by 8.5% between 2009 and 2010.</p>
<p>Over 80% of the population lived in rural areas</p> <p>Rural residents were poorer than urban residents</p> <p>Coastal fringes and along rivers had dense populations</p>	<p>Rural living ⇕ Urban living</p>	<p>Household registration system - <i>hukou</i> binds people to their locality.</p> <p>Mao's <i>dingti</i> system and contributed to geographic immobility where adult children ended up living and working in the same work-unit complex as their parents</p> <p>Several decades of unrestrained growth in China and improvements in health care and industrial technology resulted in a population explosion in the 1960s and 1970s.</p> <p>Mass migration - By 2025, 350 million rural Chinese residents (more than the entire US population) will leave their farms and move to China's cities (so 2/3 will be urban). In 2000 3.9 million people had lived in Shanghai for more than one day but less than 6 months.</p>	<p>A floating population (internal worker migrants) has formed (approx 10% or 100 million people) are disadvantaged and have limited entitlements. Migrate to cities in pursuit of better living standards. Most are men under 40 and have the poorly paid, dirty jobs with long hours and low status.</p> <p>In places such as Beijing or Shanghai, a son or daughter who has studied abroad is able to earn 20 times more than the father, questioning the traditional hierarchy.</p> <p>Periodically, beggars are swept out of Shanghai (eg: for World Expo 2010)</p> <p>Urban income is approximately double rural income. Chinese urban dwellers apparently consider themselves more educated, informed, sophisticated and cultured than their rural compatriots.</p> <p>Population transfer policy - This has encouraged people to move to Tibet with various incentives. Marginalised ethnic minorities (wages of Tibetan are 87% lower)</p> <p>Urban sprawl leading to environmental problems, traffic congestion, unemployment, crime.</p>

<p>Peasant farming</p> <p>Semi-feudal state</p> <p>Advanced canals allowed for irrigation systems</p>	Agriculture ⇌ Industry	<p>Great Leap Forward and Four Modernisations.</p> <p>Industrialisation</p> <p>Open Door Policy – redefining of occupational systems and organisational structures.</p>	<p>Mass communication, emphasizes on manufacturing and services.</p> <p>Transportation and knowledge dissemination are accelerated and re-valued. Pudong – financial centre.</p> <p>Special economic zones set aside for development and investment provide attraction of employment, new types of jobs.</p>
<p>In feudal society, marriage and family were based on ethical codes. Concubinage / polygamy, arranged marriages, child betrothal</p> <p>Marital homes provided by men and their families.</p> <p>Traditional division of labour by gender made women economically dependent on men. Foot-binding indicated only menial roles for women and were confined to domestic tasks in the home.</p> <p>Patrilineage - the eldest son is held in the highest esteem and is responsible for carrying on the family name and lineage, keeping property in the family and presiding over ancestral rites.</p>	Patrilineal family structure ⇌ Womens' empowerment	<p>Legislative changes in 1950s to marriage laws emphasized free choice of partners (arranged marriage abolished), monogamy, equal rights of both sexes, respect for the old, and care of the young. Attempted to end patriarchy and ageism. Free to divorce. Emphasised filial piety (3 generations had to live in harmony and take care of each other)</p> <p>Changes to marriage law in 1981 – Still emphasised free choice, monogamy and equality, MUST practice family planning, but allowed for compensation in divorce Minimum age for marriage was raised to 22 for the man and 20 for the woman, although in practice even later marriage was encouraged.</p> <p>Abolition of foot binding, more schools, Women's liberation</p> <p>One Child Policy 'One is good, 2 is OK and 3 is too many!'</p> <p>Care for Girls Campaign protecting the basic rights and interests of survival, development, protection and participation for women and girls, it aims to improve girls living environment and survival and ultimately to promote gender equality.</p> <p>Open Door policy reinforced the need for equality (womens workforce participation rates rose)</p>	<p>Marriage - Marriage age increased, delayed child bearing, "marriage squeeze" due to the lack of marriageable women (Hesketh and Xing 2006) has negative impacts on the welfare of adult males, which has exacerbated the spread of pornography, trafficking in women, and other negative behaviors (S. Li et al. 2006). Creation of single-parent households through divorce and separation (number of divorces tripled from 319 000 in 1979 to almost 1.2 million in 1998</p> <p>Patrilineal structures reinforced through marriage law changes in 2011 re the way property disputes are handled after a divorce. Southwest city of Chongqing alone, marriage registrations fell by 30% in the weeks after the changes were made. Women are more disadvantaged in property settlement disputes (regression back to traditional structures) as they won't be entitled to any compensation, despite their contributions – financial or otherwise – to the marriage.</p> <p>Gender imbalance - female infanticide, preference for boys (100 girls: 120 boys since 2000) child abandonment, underreporting of female births, sex-selective abortion, human rights abuses. The population directly affected by the "Care for girls" policy is at least 100 million, making it a very important public management tool (Jiang et al. 2004)</p> <p>Women - higher rates of education, liberation and empowerment not entirely true! Women as surplus labour, Modified family roles reducing the division of labour. Slow change in people's fertility concept by weakening son-preference.</p>

<p>Lifetime employment, egalitarian wages and welfare benefits – a job for every worker for those usually employed by the government in military positions for example.</p>	<p>Iron rice bowl ⇄ Private enterprise</p>	<p>Modernisation Lifetime tenure was abolished by Deng Xiaoping in 1980s (due to expense and inefficiency) and this was also a condition of China joining the World Trade Organisation in 2001.</p> <p>Township and village enterprises in 1980s.</p> <p>Globalisation Acknowledgement in 1999 sessions of National Peoples Congress of the importance of the private sector.</p> <p>Open Door Policy – economic development and privatisation.</p>	<p>Society of small prosperity and rising wealth of families. 60,000 Chinese with a personal wealth exceeding 100 million yuan and 200 Chinese with a personal wealth exceeding 10 billion yuan in 2010. IMF predicts a doubling of wealth between 2010 and 2016.</p> <p>China has more than 10 million private businesses and account for over 60% of GDP in 2011.</p> <p>Number of Chinese firms in top 500 in the world climbed from just three in 1995 to 54 in 2010.</p> <p>Increased employment opportunities.</p> <p>The 12th Five year plan includes contract employment and performance based pay – this creates uncertainties for families.</p>
<p>Ruling family known as a 'dynasty'</p> <p>Imperial class structure (4 levels)</p> <p>Bureaucratic style of public control</p> <p>Sun Yat Sen – helped overthrow the Qing dynasty in 1912 and helped found the Republic of China. He was considered a revolutionary (even mentioned by name in the preamble to the constitution). He believed in and promoted nationalism.</p>	<p>Warlords and Dynasties ⇄ Centralised government</p>	<p>Introduction of Communism – Under Mao, military personnel and communists had higher status.</p> <p>Bureaucratisation</p> <p>August 1980 speech, "On the Reform of the Party and State Leadership System," Deng Xiaoping declared that power was overcentralized and concentrated in the hands of individuals who acted arbitrarily, following patriarchal methods in carrying out their duties.</p> <p>Work units had power</p> <p>Granny police (older people – intelligent and energetic) work in shifts as 'public security volunteers, keeping the peace in the local <i>hutongs</i>, or 'courtyard lanes,' and reported acts of public wrongdoing to the police.</p> <p>Dissent against the communist regime – people sent to repatriation camps...</p>	<p>Re-orientation of bureaucracy – but regulation by government underpinned by nationalist ideology.</p> <p>Chinese Communist Party still rules China – controls media, internet access, moves towards local governance.</p> <p>Significance of work unit diminished – By 2000, not much power. In 2003, for example, it became possible to marry or divorce someone without needing authorization from ones' work unit. Newly married couples permitted to live on their own.</p> <p>Rebellions – Tibetan uprising, Tiananmen Square student protest, 'Black jails' (unofficial) so dissenters don't head to Beijing and instigate a large protest.</p> <p>Class structures still exist – Continuation of emperor status floating population (migrants, peasant workers), government officials and capitalists, cadres (public official), state professionals.</p> <p>Limited democratisation</p>