The essays in this volume present contemporary anthropological perspectives on Chinese kinship, its historical complexity and its modern metamorphoses. The collection draws particular attention to the reverberations of larger socio-cultural and politico-economic processes in the formation of sociality, intimate relations, family histories, reproductive strategies and gender relations - and vice-versa. Drawing on a wealth of ethnographic material from the late imperial period and from contemporary Taiwan and the People’s Republic of China, from northern and southern regions as well as from rural and urban settings, the volume provides unique insights into the historical and spatial diversities of the Chinese kinship experience. This emphasis on diversity challenges the classic
‘lineage paradigm’ of Chinese kinship and establishes a dialogue with contemporary anthropological debates about human kinship reflecting on the emergence of radically new family formations in the Euro-American context. Chinese Kinship will be of interest to anthropologists and sinologists, as to historians and social scientists in general.

An insightful socio-cultural analysis of the differences in Chinese and Western relationships to the public and the private spheres.

This is an anthropological exploration of the roots of China's modernity in the country's own tradition, as seen especially in economic and kinship patterns.

The family has long been viewed as both a microcosm of the state and a barometer of social change in China. It is no surprise, therefore, that the dramatic changes experienced by Chinese society over the past century have produced a wide array of new family systems. Where a widely accepted Confucian-based ideology once offered a standard framework for family life, current ideas offer no such uniformity. Ties of affection rather than duty have become prominent in determining what individuals feel they owe to their spouses, parents, children, and others. Chinese millennials, facing a world of opportunities and, at the same time, feeling a sense of heavy obligation, are reshaping patterns of courtship, marriage, and filiality in ways that were not foreseen by their parents nor by the authorities of the Chinese state. Those whose roots are in the countryside but who have left their homes to seek opportunity and adventure in the city face particular pressures— as do the children and elders they have left behind. The authors explore this diversity focusing on rural vs. urban differences, regionalism, and ethnic diversity within China. Family Life in China presents new perspectives on what the current changes in this institution imply for a rapidly changing society.

Kay Ann Johnson provides much-needed information about women and gender equality under Communist leadership. She contends that, although the Chinese Communist Party has always ostensibly favored women's rights and family reform, it has rarely pushed for such reforms. In reality, its policies often
have reinforced the traditional role of women to further the Party's predominant economic and military aims. Johnson's primary focus is on reforms of marriage and family because traditional marriage, family, and kinship practices have had the greatest influence in defining and shaping women's place in Chinese society. Conversant with current theory in political science, anthropology, and Marxist and feminist analysis, Johnson writes with clarity and discernment free of dogma. Her discussions of family reform ultimately provide insights into the Chinese government's concern with decreasing the national birth rate, which has become a top priority. Johnson's predictions of a coming crisis in population control are borne out by the recent increase in female infanticide and the government abortion campaign.

Religion is a fundamental cultural factor profoundly influential on human mental health and behavioural choices, and, in addition, family is the most proximal and intimate socialization agent contributive to youth development. Religion, Family, and Chinese Youth Development explores how religious involvement of Chinese parents affects their psychological health and family socialization, which leads to various aspects of the development of Chinese youths. Specifically, a structural relationship between religion, family socialization, and youth development was constructed theoretically and tested empirically in the Chinese context, which can portray the linked lives of religious involvement of Chinese parents, parental psychological health, family processes, parenting practices, the development of psychosocial maturity, and the internalizing and externalizing outcomes of Chinese youths. Undeniably, the findings of this book provide insightful social and policy implications for researchers and human service practitioners related to Chinese societies. By clearly depicting and empirically testing the connections between religion, family, and Chinese youth development, the book can be a reference for clergy, family practitioners, researchers, policy makers, management of NGOs, and graduate students of social sciences.

Chinese society has seen phenomenal change in the last 30 years. Two of the most profound changes have been the rise of the individual in both public and private spheres and the consequent individualization of Chinese society itself. Yet, despite China's recent dramatic entrance into global politics and economics, neither of these significant shifts has been fully analysed. China may indeed present an alternative model of
social transformation in the age of globalisation - so its path to development may have particular implications for the developing world. The Individualization of Chinese Society reveals how individual agency has been on the rise since the 1970s and how this has impacted on everyday life and Chinese society more broadly. The book presents a wide range of detailed case studies - on the impact of economic policy, patterns of kinship, changes in marriage relations and the socio-economic position of women, the development of youth culture, the politics of consumerism, and shifting power relations in everyday life.

This volume focuses on changing marriage practices and kinship structures in a setting of interaction between the ruling elites and their Chinese subjects. The collection covers three major themes: the unique adaptability of steppe society in the face of threats to its political dominance; the way shifts in inheritance procedure (including rights of office) induce a radical shift in attitudes to marriage as well as change in the parameters of kinship solidarity; and the enduring importance of affinal ties (connections through the mother, wife and sister) in Chinese society.

This is a collection of essays by one of the leading scholars of Chinese history, it explores features of the Chinese family, gender and kinship systems and places them in a historical context.

First published in 1983. Routledge is an imprint of Taylor & Francis, an informa company.

This is a collection of essays by one of the leading scholars of Chinese history, it explores features of the Chinese family, gender and kinship systems and places them in a historical context.

This book explores the children of Chinese single-child families who go to study abroad and in particular the increase in Chinese familial investment in daughters' education within the wider socio-moral transformation of China.

The Chinese Exclusion Act of 1882 made the Chinese the first immigrant group officially excluded from the United States. In Paper Families, Estelle T. Lau demonstrates how exclusion...
affected Chinese American communities and initiated the development of restrictive U.S. immigration policies and practices. Through the enforcement of the Exclusion Act and subsequent legislation, the U.S. immigration service developed new forms of record keeping and identification practices. Meanwhile, Chinese Americans took advantage of the system’s loophole: children of U.S. citizens were granted automatic eligibility for immigration. The result was an elaborate system of “paper families,” in which U.S. citizens of Chinese descent claimed fictive, or “paper,” children who could then use their kinship status as a basis for entry into the United States. This subterfuge necessitated the creation of “crib sheets” outlining genealogies and providing village maps and other information that could be used during immigration processing. Drawing on these documents as well as immigration case files, legislative materials, and transcripts of interviews and court proceedings, Lau reveals immigration as an interactive process. Chinese immigrants and their U.S. families were subject to regulation and surveillance, but they also manipulated and thwarted those regulations, forcing the U.S. government to adapt its practices and policies. Lau points out that the Exclusion Acts and the pseudo-familial structures that emerged in response have had lasting effects on Chinese American identity. She concludes with a look at exclusion’s legacy, including the Confession Program of the 1960s that coerced people into divulging the names of paper family members and efforts made by Chinese American communities to recover their lost family histories.

The realignment of the Chinese social order that took place over the course of the Sung dynasty set the pattern for Chinese society throughout most of the later imperial era. This study examines that realignment from the perspective of specific Sung families, using data on two groups of Sung elites—the grand councilors who led the bureaucracy and locally prominent gentlemen in Wu-chou (in modern Chekiang). By analyzing kinship relationships, Beverly Bossler demonstrates the importance of family relations to the establishment and perpetuation of social status locally and in the capital. She shows how social position was measured and acted upon, how status shaped personal relationships (and vice versa), and how both status and personal relationships conditioned—and were conditioned by—political success. Finally, in a contribution to the ongoing discussion of localism in the Sung, Bossler details the varied networks that connected the local elite to the capital and elsewhere.
“Each successive wave of revolution to hit modern China--political, cultural, and economic--has radically reshaped Chinese society. Whereas patriarchy defined the familial social structure for thousands of years, changing realities in the last hundred years have altered and even reversed long-held expectations. Transforming Patriarchy explores the private and public dimensions of these changes in present-day China. Patriarchy is not dead, but it is no longer the default arrangement for Chinese families. Drawing on a multitude of sources and perspectives, this volume turns to the intimate territory of the family to challenge prevailing scholarly assumptions about gender and generational hierarchies in Chinese society. Case studies examine factors such as social class, geography, and globalization as they relate to patriarchal practice and resistance to it.”--Provided by publisher.

Family and home are one word--jia--in the Chinese language. Family can be separated and home may be relocated, but jia remains intact. It signifies a system of mutual obligation, lasting responsibility, and cultural values. This strong yet flexible sense of kinship has enabled many Chinese immigrant families to endure long physical separation and accommodate continuities and discontinuities in the process of social mobility. Based on an analysis of over three thousand family letters and other primary sources, including recently released immigration files from the National Archives and Records Administration, Haiming Liu presents a remarkable transnational history of a Chinese family from the late nineteenth century to the 1970s. For three generations, the family lived between the two worlds. While the immigrant generation worked hard in an herbalist business and asparagus farming, the younger generation crossed back and forth between China and America, pursuing proper education, good careers, and a meaningful life during a difficult period of time for Chinese Americans. When social instability in China and hostile racial environment in America prevented the family from being rooted in either side of the Pacific, transnational family life became a focal point of their social existence. This well-documented and illustrated family history makes it clear that, for many Chinese immigrant families, migration does not mean a break from the past but the beginning of a new life that incorporates and transcends dual national boundaries. It convincingly shows how transnationalism has become a way of life for Chinese American families.
Each successive wave of revolution to hit modern China—political, cultural, and economic—has radically reshaped Chinese society. Whereas patriarchy defined the familial social structure for thousands of years, changing realities in the last hundred years have altered and even reversed long-held expectations. Transforming Patriarchy explores the private and public dimensions of these changes in present-day China. Patriarchy is not dead, but it is no longer the default arrangement for Chinese families: Daughters-in-law openly berate their fathers-in-law. Companies sell filial-piety insurance. Many couples live together before marriage, and in some parts of rural China, almost all brides are pregnant. Drawing on a multitude of sources and perspectives, this volume turns to the intimate territory of the family to challenge prevailing scholarly assumptions about gender and generational hierarchies in Chinese society. Case studies examine factors such as social class, geography, and globalization as they relate to patriarchal practice and resistance to it. The contributors bring the concept of patriarchy back to the heart of China studies while rethinking its significance in dominant Western-centric theories of modernity.

The Handbook of World Families provides a cross-cultural perspective on the family by examining family life in 25 countries worldwide. The countries included in this volume are organized by six world regions including Africa, Asia/South Pacific, Europe, Latin America, the Middle East, and North America - offering readers the most thorough and balanced cross-cultural examination of world families available. Editors Bert N. Adams and Jan Trost, along with contributions by top family studies experts from around the world, ensure reliable, cutting-edge research and perspectives.

This collection of papers from a project of the National Museum of Ethnology in Japan, unites anthropologists in an international collaborative effort to reexamine the dynamics of family, ethnicity, and the nation-state in China and in overseas Chinese society. Using ethnographic fieldwork, this book sheds light on the interactions between state, society, and identity through a variety of channels, such as family, lineage, kinship or quasi-
kinship network, national frameworks such as religion
association, Minority Autonomous Regions, and ethnic dress.
This research demonstrates that even for the same cultural
phenomenon, the discourses at the common, the elite, and the
institutional levels will be adjusted based on the needs of the
social context, market economy, and global networks.

Presenting a new approach to the history of Chinese kinship,
this book attempts to bridge the gap between anthropological
and historical scholarship on the Chinese lineage. It explores
the historical development of kinship in the villages of the
Fuzhou region of southeastern Fujian province.

Includes bibliographical references.

Chinese Families Upside Down offers the first systematic
account of how intergenerational dependence is redefining the
Chinese family and goes beyond the conventional model of filial
piety to explore the rich, nuanced, and often unexpected new
intergenerational dynamics.

“This is a significant book for a multitude of audiences,
including scholars, practitioners, students, expatriates,
travelers, and those who are simply interested in culture This
book is also an ideal reference tool, since the metaphors are
easy to remember yet rich in contextual value and are
presented in a logical structure for quick consultation. Overall,
this book is enormously appealing, genuinely useful, and a
worthy addition to any collection.” -Thunderbird International
Business Review (2002) In Understanding Global Cultures,
Fourth Edition, authors Martin J. Gannon and Rajnandini Pillai
present the cultural metaphor as a method for understanding
the cultural mindsets of individual nations, clusters of nations,
and even continents. The fully updated Fourth Edition continues
to emphasize that metaphors are guidelines to help outsiders
quickly understand what members of a culture consider
important. This new edition includes a new part structure, three
completely new chapters, and major revisions to chapters on
American football, Russian ballet, and the Israeli kibbutz. New
and Continuing Features: Emphasizes clusters of national
cultures and variations within each cluster, as well as both topic-
oriented (authority-ranking cultures, market-pricing cultures,
etc.) and cluster-focused descriptions Includes three new parts: India, Shiva, and Diversity; Scandinavian Egalitarian Cultures (Sweden, Denmark, and Finland); and Other Egalitarian Cultures (including Canada and Germany) Provides three completely new chapters: Finnish Sauna, Kaleidoscopic India and Diversity, and a final integrative summary chapter Integrates chapters through the frameworks of the GLOBE study, the Hofstede study, Hall, and Kluckholn and Strodbeck Highlights religious and ethnic diversity throughout Ancillaries Instructor Resources are available on a password-protected website at www.sagepub.com/gannon4instr. These include applications, discussion questions, model examinations, 100 exercises, and suggested syllabi. Qualified instructors may contact Customer Care to receive access to the site. Understanding Global Cultures: Metaphorical Journeys Through 29 Nations, Clusters of Nations, Continents, and Diversity is appropriate for courses in International Business and Management, Strategic Management and Planning, and Cultural Studies.

This book explores Chinese young men’s views of manhood and develops a new concept of ‘elastic masculinity’ which can be stretched and forged differently in response to personal relationships and local realities. Drawing from empirical research, the author uses the term shenti (body-self) as a central concept to investigate the Chinese male body and explores intimacy and kinship within masculinity. She showcases how Chinese masculinities reflect the resilience of Confucian notions as well as transnational ideas of modern manhood. This is a unique dialogue with ‘western’ discourse on masculinity, and an invaluable resource for understanding the profound social changes that transformed gendered arrangements in urban China.

China's rapid economic growth, modernization and globalization have led to astounding social changes. Contemporary China provides a fascinating portrayal of society and social change in the contemporary People's Republic of China. This book introduces readers to key sociological perspectives, themes and debates about Chinese society. It explores topics such as family life, citizenship, gender, ethnicity, labour, religion, education, class and rural/urban inequalities. It considers China's imperial past, the social and institutional legacies of the Maoist era, and the momentous forces shaping it in the present. It also emphasises diversity and multiplicity, encouraging readers to consider new perspectives and rethink Western stereotypes.
Read Book Family And Kinship In Chinese Society

about China and its people. Real-life case studies illustrate the key features of social relations and change in China. Definitions of key terms, discussion questions and lists of further reading help consolidate learning. Including full-colour maps and photographs, this book offers remarkable insight into Chinese society and social change.

The need for heirs in any traditional society is a compelling one. In traditional China, where inheritance and notions of filiality depended on the production of progeny, the need was nearly absolute. As Ann Waltner makes clear in this broadly researched study of adoption in the late Ming and early Ch’ing periods, the getting of an heir was a complex, even paradoxical undertaking. Although adoption involving persons of the same surname was the only arrangement ritually and legally sanctioned in Chinese society, adoption of persons of a different surname was a relatively common practice. Using medical and ritual texts, legal codes, local gazetteers, biography, and fiction, Waltner examines the multiple dimensions of the practice of adoption and identifies not only the dominant ideology prohibiting adoption across surname lines, but also a parallel discourse justifying the practice.

Before 1978, China was backward economically, politically, diplomatically and was extremely isolated. The country had a few diplomatic allies like North Korea, Russia and Vietnam. However, in the past three decades, the country has witnessed robust changes that have aroused the interest of the westerners in knowing more about the country. This book provides first-hand information on China's social changes and economic transformation. It enables readers to understand the Chinese Society vividly, dynamically, and practically. It examines various facets of the Chinese society ranging from famous landmarks, popular customs, festivals, food, daily chores, etc. The book also offers tips for those who are willing to live, work and run a business in China. Contents:Basic Institutions of Chinese Societies:The Chinese Society in Pre-Reform ChinaInstitutional Changes in Post-Reform ChinaSocio-Economic Changes in the Chinese Societies:Chinese Family and Kinship: Yesterday and TodayChinese Women and Education: Better Off in Post-Socialist China?Emergence of the Chinese New Middle ClassSpending without Speaking: China's Middle Class, Governmentality, and Conspicuous ConsumptionSocio-Cultural Changes in the Chinese Societies: Institutionalization of
The Na of China, farmers in the Himalayan region, live without the institution of marriage. Na brothers and sisters live together their entire lives, sharing household responsibilities and raising the women's children. Because the Na, like all cultures, prohibit incest, they practice a system of sometimes furtive, sometimes conspicuous nighttime encounters at the woman's home. The woman's partners--she frequently has more than one--bear no economic responsibility for her or her children, and "fathers," unless they resemble their children, remain unidentifiable. This lucid ethnographic study shows how a society can function without husbands or fathers. It sheds light on marriage and kinship, as well as on the position of women, the necessary conditions for the acquisition of identity, and the impact of a communist state on a society that it considers backward.

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