Family And Kinship In Chinese Society
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Practicing Kinship
Architecture and Ethnology
Family, kinship and ethnic identity among the overseas Chinese
The Chinese Domestic Family: Models
Papers Presented at the Conference on Family and Kinship in Chinese History, Asilomar, California, January 2-7, 1983
Performing Filial Piety in Northern Song China
Women, the Family, and Peasant Revolution in China
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Understanding Chinese Society
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Family, Ethnicity and State in Chinese Culture Under the Impact of Globalization
Family and Kinship in Chinese Society

Chinese
Educated men in Song-dynasty China (960–1279) traveled frequently in search of scholarly and bureaucratic success. These extensive periods of physical mobility took them away from their families, homes, and native places for long periods of time, preventing them from fulfilling their most sacred domestic duty: filial piety to their parents. In this deeply grounded work, Ellen Zhang locates the tension between worldly ambition and family duty at the heart of elite social and cultural life. Drawing on more than 2,000 funerary biographies and other official and private writing, Zhang argues that the predicament in which Song literati found themselves diminished neither the importance of filial piety nor the appeal of participating in examinations and government service. On the contrary, the Northern Song witnessed unprecedented literati activity and state involvement in the bolstering of ancient forms of filial performances and the promotion of new ones. The result was the triumph of a new filial ideal: luyang. By labeling highly coveted honors and privileges attainable solely through scholarly and official accomplishments as the most celebrated filial acts, the luyang rhetoric elevated office-holding men to be the most filial of sons. Consequently, the proper performance of filiality became essential to scholar-official identity and self-
representation. Zhang convincingly demonstrates that this reconfiguration of elite male filiality transformed filial piety into a status- and gender-based virtue, a change that had wide implications for elite family life and relationships in the Northern Song. The separation of elite men from their parents and homes also made the idea of “native place” increasingly fluid. This development in turn generated an interest in family preservation as filial performance. Individually initiated, kinship- and native place-based projects flourished and coalesced with the moral and cultural visions of leading scholar-intellectuals, providing the social and familial foundations for the ascendancy of Neo-Confucianism as well as new cultural norms that transformed Chinese society in the Song and beyond.

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.

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.

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.
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.

In this long-awaited ethnography, Chuan-kang Shih details the traditional social and cultural conditions of the Moso, a matrilineal group living on the border of Yunnan and Sichuan Provinces in southwest China. Among the Moso, a majority of the adult population practice a visiting system called tisese instead of marriage as the normal sexual and reproductive institution. Until recently, tisese was noncontractual, nonobligatory, and nonexclusive. Partners lived and worked in separate households. The only prerequisite for a tisese relationship was a mutual agreement between the man and the woman to allow sexual access to each other.

In a comprehensive account, Quest for Harmony explores this unique practice specifically, and offers thorough documentation, fine-grained analysis, and an engaging discussion of the people, history, and structure of Moso society. Drawing on the author's extensive fieldwork, conducted from 1987 to 2006, this is the first ethnography of the Moso written in English.

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.
Includes bibliographical references.

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 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.

For seven years in the 1970s, the author lived in a village in northeast China as an ordinary farmer. In 1989, he returned to the village as an anthropologist to begin the unparalleled span of eleven years’ fieldwork that has resulted in this book—a comprehensive, vivid, and nuanced account of family change and the transformation of private life in rural China from 1949 to 1999. The author’s focus
on the personal and the emotional sets this book apart from most studies of the Chinese family. Yan explores private lives to examine areas of family life that have been largely overlooked, such as emotion, desire, intimacy, privacy, conjugality, and individuality. He concludes that the past five decades have witnessed a dual transformation of private life: the rise of the private family, within which the private lives of individual women and men are thriving.

“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.
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.

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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 China Institutional Changes in Post-Reform China Socio-Economic Changes in the Chinese Societies: Chinese Family and Kinship: Yesterday and Today Chinese Women and Education: Better Off in Post-Socialist China? Emergence of the Chinese New Middle Class Spending without Speaking: China's Middle Class, Governmentality, and Conspicuous Consumption Socio-Cultural Changes in the Chinese Societies: Institutionalization of Guanxi (Connections) Consumerism, the Pursuit of Beauty, and Medical Tourism The Legacy of "Leftover Ladies" The Crisis of Masculinity of the Ant Tribes in Post-Reform China Corruption and Green NGOs in
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.

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.

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.

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.

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.

One of the most important questions facing scholars of China is how Chinese society is held together. It is now well known that China has been marked by great diversity. In the realm of social customs, not only were there broad regional or class differences, but also, at a local level, the people in one village might adopt a different set of practices from those of neighboring communities. Yet the majority of these varied practices seem to have fit within a frame that was distinctly Chinese. Thus scholars must also ask how people of dissimilar occupations and economic interests, living in widely separated parts of the country, came to recognize and act on a common set of cultural beliefs. Explaining the variations in Chinese society requires minute knowledge of local conditions. Explaining the uniformities requires historical understanding of the
processes involved in the spread of ideas and practices and the ways by which some came to be considered standard. Given the available sources on Chinese society, neither of these tasks is simple. The study of kinship and kinship organizations provides one of the best ways to approach the coexisting uniformities and variations of Chinese society. This edited volume is the collaboration of historians and social scientists, and this collaboration is required if we are to learn enough about kinship in Chinese society to explain both the uniformities and the variations. The substantive papers are all written by historians, but these historians have raided the stock of anthropological terms, models, and theories, tried to use technical terms in a consistent and well-defined way, implicitly addressed anthropologists on the issues that seem to fascinate them, and responded to the suggestions and criticisms of the anthropologists who have read their papers. At the same time, however, they remain historians and do not ignore the types of issues (such as historical context and change over time) with which historians have always dealt. The editors believe that this type of collaboration has distinct advantages over the more usual approach to transcending disciplinary boundaries by placing articles by historians and social scientists side by side in the same volume. If we have been successful, social scientists should find issues of interest in the chapters, and historians should find them full of the substance of history and not too long-winded in the belaboring the obvious. This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate
the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1986.

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.

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.

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.

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

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.

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.

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.

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