



琪琪的家

Qiqi's Home

Student's Book
学生用书



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INTRODUCTION

- INTRODUCTION -
ABOUT THE BOOK

Qiqi's Home, consisting of a complementary set of the student's book and the teacher's guide, takes an embodied, critical account of the one-child policy's controversial effects on urban one child families in China. It does so through presenting and interpreting the spatial and social occupation of Qiqi's family house. As the key site of exploration, the house represents a space configured in everyday discourse, a space of knowledge and common understanding of the policy, of social practice, of power; the space, too, of conflicting traditional values and western ideology.

The student's book combines the format and tone of Disney children's English textbook from the 2000s with thought-provoking contents. It introduces five scenes within the site with illustrations and deliberately banal activities, using evocations of Qiqi's childhood to exploit the anxieties around the policy. Each chapter starts with a drawing that outlines the space. This is accompanied by the key text – a conversation between Qiqi and her foreign friend Barbie which allude to the spacial and social organisations within the site. These are followed by the vocabulary and activity sections that point readers to the policy's effects. Issues outlined in the student book are contextualised in the teacher's guide. The Guide reimagines the rather innocent student's book with self-reflexive context in reference to family history and broader historical context. It engages the audience by addressing them directly and by setting tasks, providing a wide range of references alongside the texts.

While informing a western audience interested in learning about the policy from a lived account, the fact that the Guide is written solely in English purposefully invites a group of Chinese audience with English speaking privilege to critically reflect on their embodied experiences and the privileges they are granted. Ultimately, the focus of this book is not much on the self of Qiqi as on using the self, as one of the many Chinese one-child, as a positioning from which to generate collective memories and discursive analyses.

- INTRODUCTION -
ONE-CHILD POLICY

China's one-child policy, officially named "family planning policy" was officially codified in 1979 as a set of rules and regulations governing the approved size of Chinese families.¹ It is considered one of the most drastic forms of collectivization of childbearing.² The goal of the policy was to make sure that population growth did not outpace economic development and to ease environmental and natural resource challenges and imbalances caused by an expanding population.³ The birth decline was arguably set up to produce a generation of well-educated single children who would benefit from undivided parental investment and hopefully lead China into the First World.⁴

Together with other political and economic campaigns introduced in Deng's era, this neo-Malthusianism policy has resulted in a generation of only children in China being raised in a time of radical social and cultural changes. In just three decades the policy has dramatically refashioned the structure and dynamics of family life, affecting not just the entire generation that has grown up without siblings but the lives of multiple generations.⁵

On Oct. 29, 2015, the policy has come to termination as concerns of a shrinking and ageing population arise. Rules had been slowly relaxed to allow couples fitting certain criteria to have their child number two. Ironically, the Chinese policymakers are now attempting to engineer a baby boom after more than three decades of a Malthusian family planning regime.

¹ See "Law of People's Republic of China on Population and Family Planning" Article 1 in Appendix

² Hvistendahl, "Has China Outgrown The One-Child Policy?", p. 6.

³ See "Law of People's Republic of China on Population and Family Planning" Article 2 in Appendix Fong, *Only Hope: Coming of Age Under China's One-Child Policy*, p.16.

⁴ Goh, *China's One-child Policy and Multiple Caregiving: Raising Little suns in Xiamen*, p. 3.

- INTRODUCTION -
CHARACTERS

/Qiqi/

Qiqi is a Chinese girl born in 1998. She grew up against the background of the nationwide anti-natalist policy, while China was on its journey to a modernized society. Her family, as many others, was and still is, actively adapting the extreme practical and psychological conditions caused by the nation's abrupt and dramatic transformation. Her experience makes up an empirical case of the policy's intricate effects on urban Chinese families.

/Barbie/

With her blonde hair, perfect body shape and fashionable outfits, Barbie was a symbol of western lifestyle and a cultural icon for many Chinese girls like Qiqi. The conversations between Qiqi and Barbie evoke the very different perspectives they hold.

人物介绍 CHARACTERS



芭比
Barbie

In this book, Barbie comes to visit her friend Qiqi. Qiqi shows Barbie around her home and introduces her family to Barbie.

在这本书中，芭比拜访琪琪。琪琪带着她参观她的家，并向芭比介绍她的生活和她的家人。



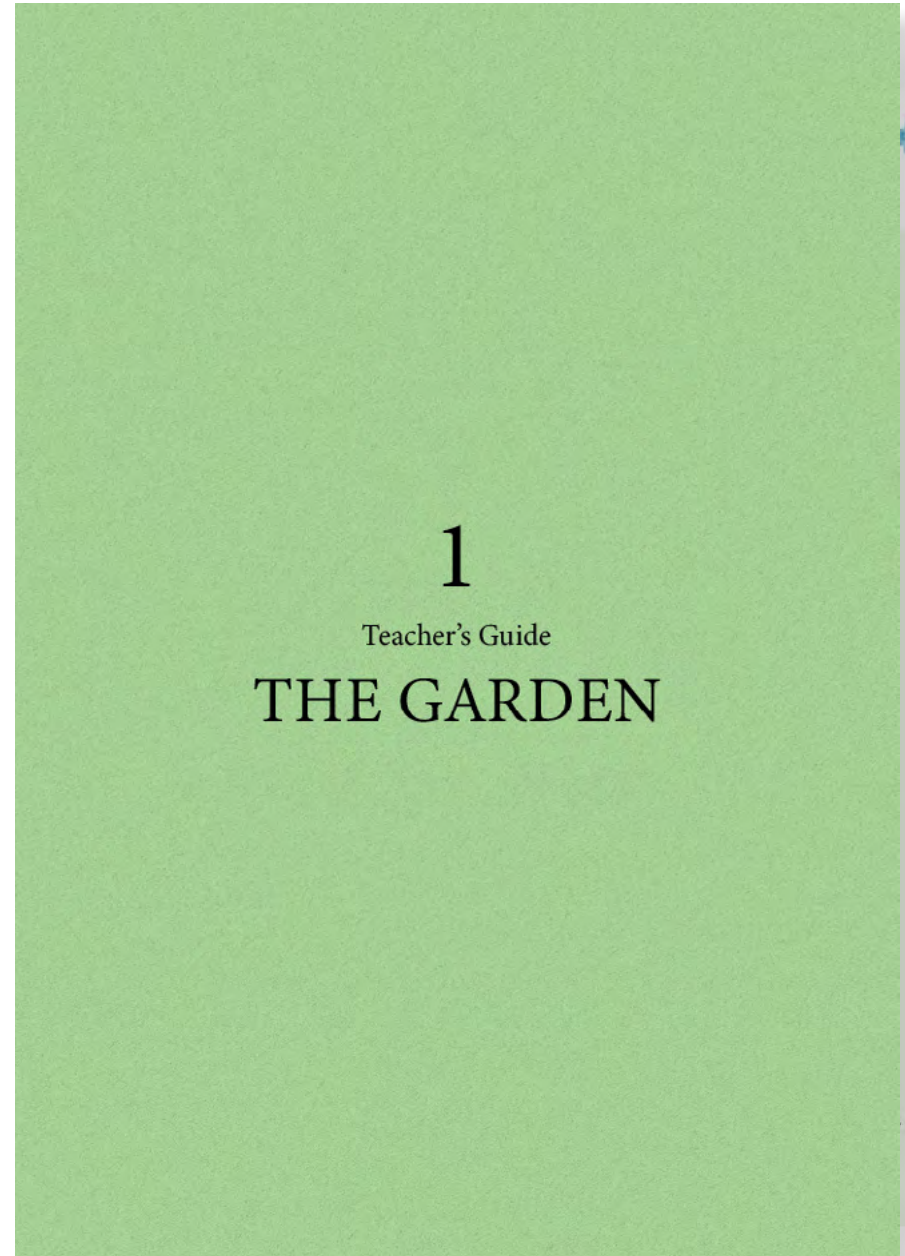
琪琪
Qiqi

小花园

THE GARDEN

情景再现

scenario



- THE GARDEN -

Learning Aims and Objectives:

- To develop an understanding of Qiqi's home, its geographies and situations.
- To learn about what a single child would do when spending time alone.

Qiqi's home is located in Dalian, a second-tier city sitting on the Liaodong Peninsula in north-east China. The city was transformed in 1898 from a site of small, sparsely populated fishing villages into a major port city for military and commercial purposes after Russia acquired the area as part of the Liaodong Leasehold in 1898.¹ Dalian was taken by the Japanese in 1905 as a result of the Russo Japanese War and regained by the Soviet Union in 1945. By the time China regained official control over Dalian, it was developed into a centre of heavy industry, attracting rural migrants from throughout north-eastern China and Shandong Province.²

Following Deng Xiaoping's Coastal Development Strategy, the city branded itself as the "Hong Kong of the North" to attract foreign as well as domestic investment, trade and tourism.³ The government invested heavily in transforming from a centre of heavy industry into a "garden city" by aggressively expanding the service sector.⁴

As part of the labor force of this modern economic model, Qiqi's parents were motivated to put efforts into work for the exchange of First World affluence. At the age of three, her family sold their state allocated flat in *Gongrencun* (the worker's village) and moved into this beautiful new estate named *Fengyuanhaijing*, meaning prosperous land with ocean view. While the move mirrored the state's transition from planned economy to market economy, it also marked their foremost step towards upward mo-

- THE GARDEN -

bility and better living conditions that were considered crucial for Qiqi's upbringing.

The new estate was built by the real estate subsidiary of shipping company COSCO in 2001. On the sales leaflet, it branded itself to be a proud design of Harvard PhD graduate Yu Kongjian.⁵ With its intense investment in green space for play and social activities, the design concept of *Fengyuanhaijing* resembled the city's brand of a "garden city". The project was awarded the "Star Estate of the Year" by the Dalian government. The Roman pillars throughout the design were particularly remarkable, they were part of the design which the architect himself claimed to have no functional use but mere exhibition of the objects.⁶ Sculpted in white marble like the ancient status of Greece and Rome, the portico was valued as a material representation of the western ideals to "exhibit".

Qiqi's childhood was spent in large part under this foreign structure. As shown on the illustration on page 1 of the student's book, she liked to play in the garden but for most of the time she was alone. The vocabulary section in this chapter features some of the activities she would do in this space on her own. The surrounding man-made nature provided a space for exploration and wonder. The trees and animals were transformed in her mind into her imaginary friends, to whom she would share her feelings and sometimes, the anecdotes from school.

This lack of companionship is experienced by many children of Qiqi's generation. Out of memories of being isolated and lonely when her mother leaves for work, Guo Jing, in her wordless graphic novel illustrated an emotionally imaginative time she spent with television, dolls and a toy deer (Image 1.1). The striking imaginative power and the feelings of loneliness are likewise featured in artist Li Tianbing's paintings (Image 1.3&1.4) where he focuses on the theme of imagined rebellion. The paintings, from where Bing and his friends found spaces of liberation through games and fantasy further reveal the co-existing loneliness and oppression being a product of China's one-child policy.

- THE GARDEN -

¹ Hess, 'From colonial jewel to socialist metropolis: Dalian, 1895-1955', p. 17.

² Ibid., p.18

³ Marshall, 'China widens doors for foreign capital'

⁴ Britannica Educational Publishing, 'The Major Cities of Northern China', p. 166.

⁵ 'Report on Dr.Yu's urban landscape practice', Turenscape, <<https://www.turenscape.com/news/detail/20.html>>, accessed 2 Dec, 2020.

⁶ Ibid.

课文

text

- 琪琪
Qiqi This is my favourite place. I've got a lot of friends here.
花园是我最喜欢的地方。我有好多朋友在这里。
- 芭比
Barbie And who are they?
他们都是谁呀?
- 琪琪
Qiqi The creek, I wake it up in spring.
小溪, 我在春天会叫醒他。
- 芭比
Barbie The beetles, I dance with them at summertime.
小甲虫, 我在夏天会跟他们跳舞。
- 琪琪
Qiqi The leaves, I cuddle them when they fall.
落叶, 在他们落下时我会抱抱他们。
- 芭比
Barbie Let me guess, your winter friend must be the snowman.
我来猜猜, 你的冬天的朋友是雪人吧。
- 琪琪
Qiqi Yes, but he only visits for a few days.
对, 但他只来几天。
- 芭比
Barbie What about the portico? Is it fun up there?
你去过上面的神殿吗? 那里好玩吗?
- 琪琪
Qiqi I've never been there. They say it's something to look up to.
我从来没去过那里。大家都说那是用来敬仰的。

单词乐园

vocabulary

What does Qiqi like to do after school?

Example:

She likes to kick the shuttlecock.



She likes to ride a _____.
她喜欢骑自行车。

She likes to fly a _____.
她喜欢放风筝。



She likes to play with the _____.
她喜欢跟甲虫玩。



She likes to play _____.
她喜欢跳房子。

But first, she has to finish her homework and take the piano lesson.

- THE GARDEN -



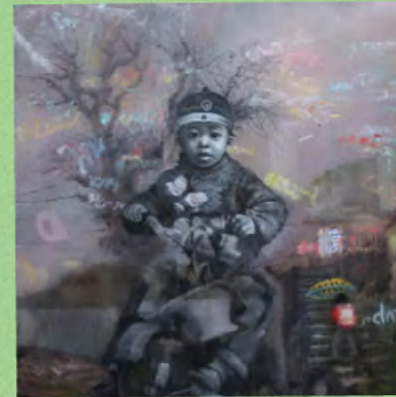
1.1
Guo, Jing
The Only Child, 2015
Illustration book
New York: Schwartz & Wade, Random House.

- THE GARDEN -



1.2
Jass Mia
One-Child Policy, 2012
Painting, 48W x 30H x 1.5 D in
Saatchi Art

- THE GARDEN -



1.3
Li, Tianbing
Riding into the Neon, 2012
Oil on canvas, 200 x 200 cm
'Lost Childhood', PARALLEL – Online Exhibition.



1.4
Li, Tianbing
Playground #2, 2020
Oil on canvas, 51 x 60 cm
'Lost Childhood', PARALLEL – Online Exhibition.

- THE GARDEN -

Little Poet Sample Answer:
(Student Book p.7)

Pine tree, Christmas tree, and bird (2010)
(translated from poem found on Qiqi's Grade 3 essay book)

Down beside the creek where I play,
Stands two big Christmas trees
no tinsel, no silver,
no candles clipped to twigs.

Black white birds with long tail
noisy cry
Running up, down, and around the bough
Telling the tale
Of a holly tree.

With twigs handled up in mysteries
I hangs a bauble in the green.
Little birds singing with glee,
For dreams of Christmas far away.

小诗人

l i t t l e p o e t

Write a little poem of your garden!





厨房

THE KITCHEN

情景再现

scenario



2

Teacher's Guide

THE KITCHEN

- THE KITCHEN -

Learning Aims and Objectives:

To understand the spatial occupation and social organization of the kitchen/dining room.

To understand the family's perception on childcare with reference to broader social and historical context.

With four bedrooms, a big living room and kitchen, the house was able to accommodate a family of multi-generations under one roof – a Chinese ideal mode of family living.¹ The empirical research of Chen et al. indicates a high rate of co-residence between grandchildren and grandparents in China.² The kitchen space in Qiqi's home functions as a key communal area. Gathering around the family dinner table is a strongly-held value in Chinese culture. This, in Qiqi's family and many other co-residential families, is principally facilitated by the grandparents. They would have the meal ready for their children coming back from work and study so that everybody can eat and spend time together.

From the text and the vocabulary section of this chapter, you may be astonished by the variety and amount of food prepared for Qiqi, while she would conceive it as the norm. To comprehend the seemingly morbid phenomenon of overconsumption of food and other resources, we need to situate this micro-level family dynamic within a bigger picture of time and space. The one-child generation, their parents and their grandparents were born in radically different socio-political and economic periods in contemporary Chinese history. The grandparents' generation has gone through the most strenuous times – WW2 (1939-45), followed by the civil war (1945-49), the Great Famine (1959-1961) and the Cultural Revolution (1966-1976). When it comes to the parents' generation, the two major campaigns – the Economic Reform (1978 onwards) and the one-child policy – completely transformed the profile and outlook of the society.

- THE KITCHEN -

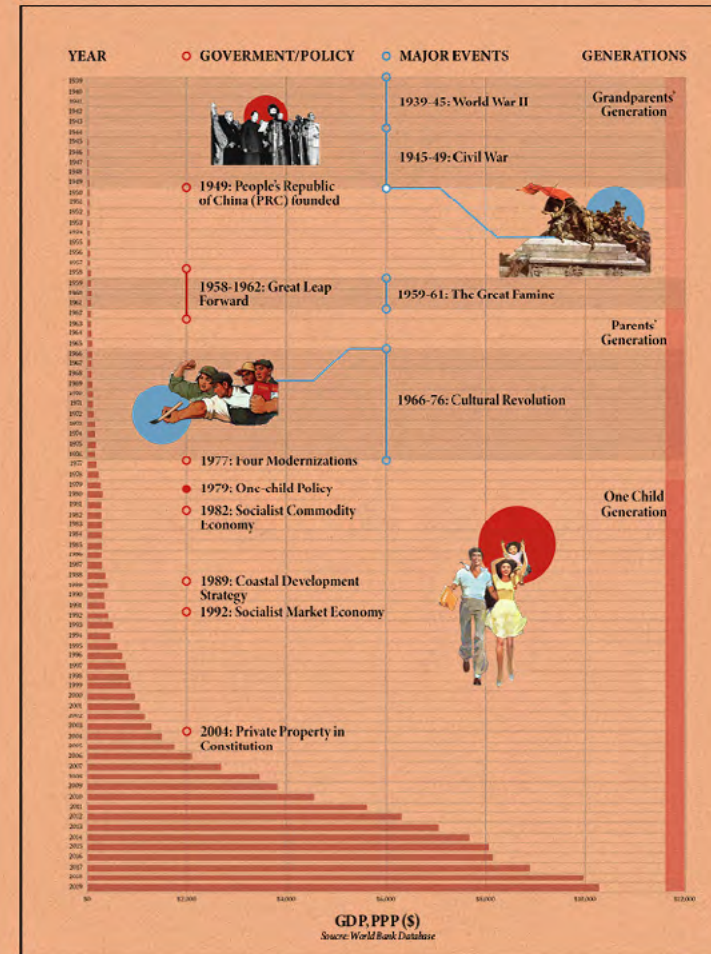


Figure 1. Macro-micro linkages: Generations in one-child family situated in broader historical context

- THE KITCHEN -

For an agricultural culture that has suffered from epic natural disasters and wars, having something to eat and a healthy body is a great blessing. The *xiaokang* (moderately prosperous) life have only been a phenomenon of these very recent years. As Li concludes, 'never in history have so many people made so much economic progress in one or two generations'.³ The radical changes in the social, political and cultural landscape within the timeframe of three generations has contributed significantly to the perception on children and childcare.⁴ Only children, embodying the "nation's flowers" and the "family's only hope", became the primary recipients of the wealth and abundance that the elder generations did not have. Rather than significant to the family in economic terms as in the past, the only children are more of an emotional sustenance. Wang Xiaoshuai in his film *So Long My Son* (2019) vividly depicts this complex emotional history of China's revolutionary demographic and economic changes.

You may have also noticed that by the end of the text, Qiqi indicates that the grandparents would save her leftovers for lunch. This frugality is rooted in the resource shortage they experienced in the planned economy from the 1950s to the 1980s, including the period of the Great Famine. To interpret it from another angle, grandparents would always save the best available to their grandchildren. If you take a look at how the family is sited on the dining table on page 8, you may find that Qiqi's grandparents each sits on the shorter sides of the table while the centre – seats with the closest proximity to the big dishes – is always reserved for the children.

³Shi, 'The Evolvement of Family Intergenerational Relationship in Transition: Mechanism, Logic, and Tension', p. 18.

⁴Chen et al., 'Intergenerational Ties in Context: Grandparents Caring for Grandchildren in China', p. 572.

⁵Li, 'Introduction: The rise of the middle class in the middle kingdom', p. 28.

⁶Fong, *Only Hope: Coming of Age Under China's One-Child Policy*.

课文

TEXT

芭比
Barbie

What do you usually have for breakfast?
你早饭通常吃什么?

琪琪
Qiqi

A steak, a cup of milk, steamed egg, some vegetables, miso soup and rice.

一块牛排，一杯牛奶，蒸蛋，炒菜，酱汤和米饭。

芭比
Barbie

All for breakfast?
这些都是早餐吗?

琪琪
Qiqi

Yes, my parents said I need a lot of protein to grow tall.
对呀，我妈妈说我得长高个儿。

芭比
Barbie

Oh, I see. Breakfast is, indeed, very important. Do you have a small dinner then?

哦好吧。早餐确实很重要。那你们晚上吃的少吧?

琪琪
Qiqi

Emm... not really. My grandparents usually cook a lot of dishes for dinner because the eight of us all eat together.

也不是，我爷爷奶奶晚上会做很多菜，因为一家八口都会回家吃饭。

芭比
Barbie

Can you finish all the food?
那所有菜都能吃完吗?

琪琪
Qiqi

We always have quite a lot leftovers, but my grandparents always take them as lunch the next day.

我们会剩很多，那些爷爷奶奶会在隔天当做午饭。

单词乐园

vocabulary

Use the vocabularies below to tell Barbie,
who cooks in your family?
what do you usually have for breakfast/lunch/dinner?



Example:

In our family, my grandparents cook for us. We usually have a cup of milk, steamed egg, some fruits and...



steak 牛排



milk 牛奶



pork ribs 排骨



fish 鱼



vegetable 蔬菜



rice 米饭



steamed egg 蒸蛋

soup 汤



crab 螃蟹



clams 蛤蜊



shrimp 虾



fruit 水果

- THE KITCHEN -



ng

爸爸

琪琪

妈妈

2.1
Wang Xiaoshuai
So Long My Son, 2019
Film

- THE KITCHEN -



2.2
Judy Chicago
The Dinner Party, 1974–79
Ceramic, porcelain, and textile
Brooklyn Museum.

- THE KITCHEN -

Judy Chicago's monumental *The Dinner Party* was a collective project in which the long and interwoven history of women's accomplishment was celebrated. Although not directly relevant to the topic of this chapter or this project, *The Dinner Party* is significantly influential to this book in two ways. It celebrates and reflects on the politics of intimate social gathering and domesticity. Arranged on a triangular table with a total of 39 place settings, the work is a commemoration of the life of each honored woman. The work contributes to feminist art and women's heritage as a collective response. It is hoped that this book will spark conversations around the true and lived account of this policy, engaging more to share and raise their voices.

Use

what



steak

vegetal

ng

爸爸

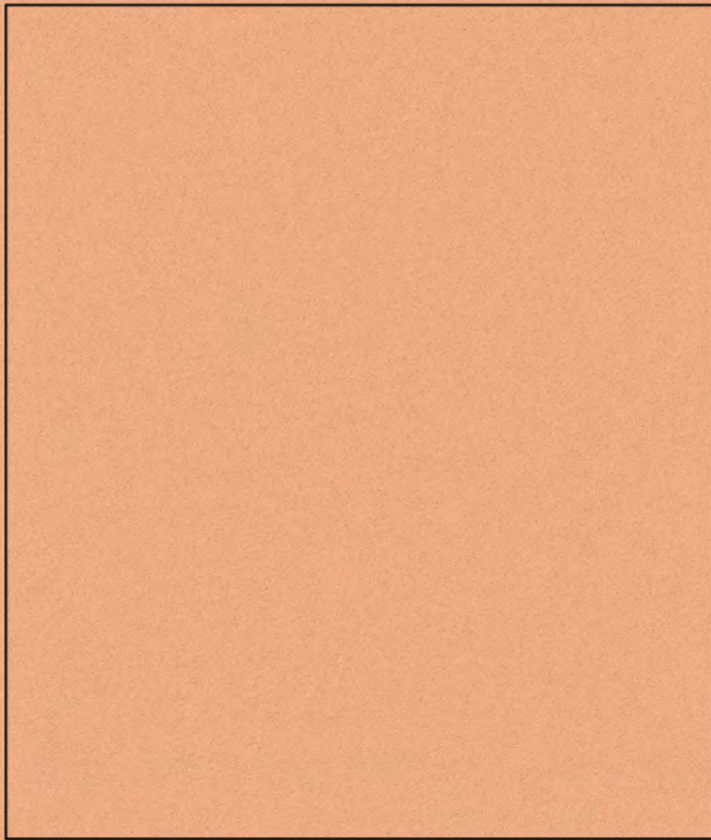
琪琪

妈妈

- THE KITCHEN -

Activity:

Sketch your dining table and label the seating position of each of your family members. What do the positions tell about the structure and dynamics of your family?



小练习

activity

Label the characters according to their sitting positions.

爷爷

爸爸

妈妈

奶奶

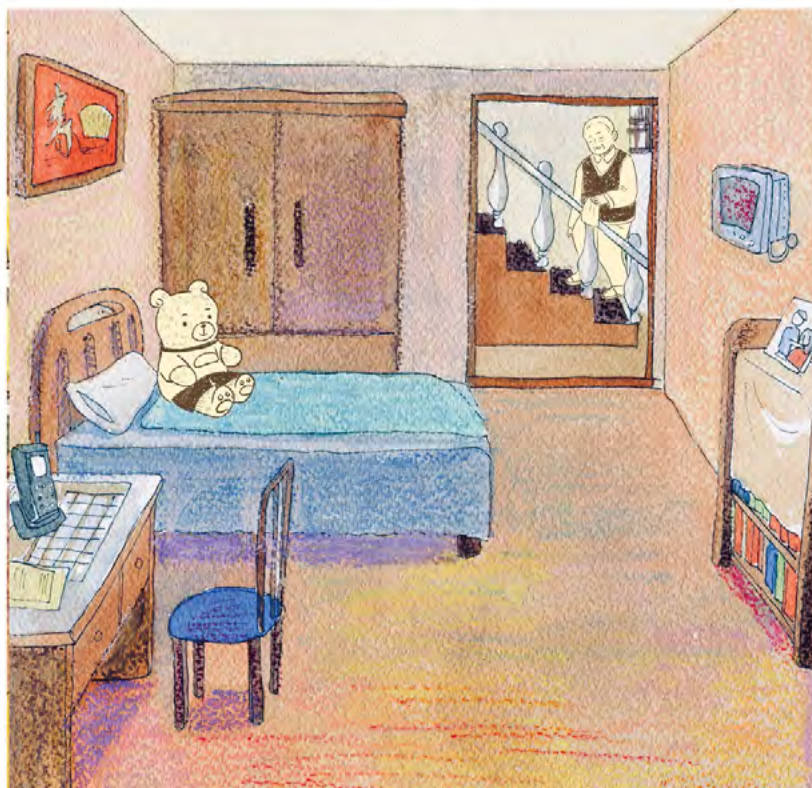
大伯

表姐

爷爷奶奶的房间

GRANDPARENTS' ROOM

情景再现
scenario



3

Teacher's Guide

GRANDPARENTS' ROOM

- GRANDPARENTS' ROOM -

Learning Aims and Objectives:

To understand the ways in which the policy has reconstructed economic and social production within domestic space.

To learn what do the reimagined social relationships mean to the one-child families, especially the elder generation.

The social activity of caring has long been obscured by the organization of gender relations, which assumes women's "disposition" toward care.¹ In traditional Chinese society, women were constrained to the "inner" realm of the family and household. Whereas since 1950s, women's labor was considered as an integral part of the state development strategy. The one-child policy along with the enactment of new family laws and regulations (such as the 1950 Marriage Law and later revisions) have arguably reduced the power of traditional patriarchal families.² Following Mao's famous slogan – 'Women Holding up Half of the Sky', women were inspired and supported by the state to be fully engaged in the economy beyond the households that they were once constrained in.³ As a result of more women joining the labour force and spending less time in maternity, the gender ideology and the division of labour within domestic space were being renegotiated, contested and transformed over the course of the one-child policy. Although men still wield more influence in family decision-making processes,⁴ more women expect to be mothers who are also competent in a wider world, autonomous to challenging careers.⁵

In order to facilitate their children to pursue their professional goals, Qiqi's grandparents have taken on the role of caretaker in the family. Wu's study indicates that 80% of the Chinese one-child grandparents has helped to

- GRANDPARENTS' ROOM -

care for their grandchildren.⁶ This common arrangement of joint caring – 'intergenerational parenting coalitions (IGPC)' coined by Goh⁷ – is essential to understanding childbearing philosophies and social relationships in one-child families. Qiqi's grandparents' daily schedule demonstrated in the vocabulary section of this chapter is evidential of how her grandparents' lives were heavily centred around the child, in which they inevitably lost their own agency.

The macro market-oriented economic reforms have significantly strengthened intergenerational family bonds in a way that is magnifying the role of grandparents. With the declining roles of state enterprises, family becomes the most important safety net for providing mutual help both in terms of childcare and financial support.⁸ Intergenerational relationship in modern Chinese families is a kind of cooperative group model; grandparents taking on childcare responsibilities is mutually beneficial to the grandparents and their grown-up children. It eases the living pressures that the parents' generation might face, and in turn, the elder generation gets the emotional and financial support of being around their children.

Although this may seem like a relatively fair labour exchange, voluntarily giving up their retirement life for housework and care responsibilities was never a small commitment. Qiqi's grandparents voluntarily chose to live in the room under the stairs, which was originally designed to accommodate in-house maids. As Qiqi says in the text, grandparents' room is within close proximity to the kitchen and the bathroom – spaces heavily occupied by the performance of housework. Recalling Doreen Massey, the structure of family relationships – the relations of production – implies positions of dominance and subordination.⁹ These reimagined family dynamics since the 80s is contradictory to the Confucian tradition of patriarchy, which places the elderly in an authoritative position within family unit.¹⁰ This emerging contradiction has held the grandparents in a position where they had to constantly oscillate between and navigate through the ethical polarization. And for too long, people were convinced that this was "a noble sacrifice for the family's and the nation's future.

- GRANDPARENTS' ROOM -

课文

text

芭比
Barbie

Is this your room?
这是你的房间吗?

琪琪
Qiqi

No, this is my grandparents' room.
不是, 这是爷爷奶奶的房间。

芭比
Barbie

I see, I saw the teddy bear so I thought it was yours.
哦, 我看到那只泰迪熊, 所以以为是你的。

琪琪
Qiqi

I sometimes play here, but my room is upstairs.
我有的时候在这里玩, 但我的房间在楼上。

芭比
Barbie

I guess it must be a lot easier for your grandparents if they don't need to climb the stairs everyday.
嗯, 在楼下的话爷爷奶奶就不用每天爬楼梯了。

琪琪
Qiqi

Yes, the room is also very close to the kitchen and the bathroom.
是的, 这个房间离厕所和厨房也很近。

芭比
Barbie

That is convenient.
好方便呀。

琪琪
Qiqi

Yes, I think it was originally designed for the maid.
对呀, 我记得它以前是为保姆设计的。

¹ DeVault, *Feeding the Family: The Social Organization of Caring as Gendered Work*, p. 11.

² Goh, *China's One-child Policy and Multiple Caregiving: Raising Little Suns in Xiamen*, p. 6.

³ Liu, 'Women rising as half of the sky? An empirical study on women from the one-child generation and their higher education participation in contemporary China'.

⁴ Goh, *China's One-child Policy and Multiple Caregiving: Raising Little Suns in Xiamen*, p. 29.

⁵ Fong, 'China's one-child policy and the empowerment of urban daughters', p.1106.

⁶ Wu, 'The impact of care for grandchildren on the supports for elderly parents of first-generation only-child parents in urban China', p. 412.

⁷ Goh, *China's One-child Policy and Multiple Caregiving: Raising Little Suns in Xiamen*.

⁸ Lee et al., 'Sons, Daughters, and Intergenerational Support for the Elderly in Taiwan'.

⁹ Doreen, *Space, Place and Gender*.

¹⁰ Chow and Zhao, 'The One-child Policy and Parent-child Relationships: A Comparison of One-child With Multiple-child Families in China', p.40.

单词乐园

vocabulary

Fill in the gap.

What do grandparents do in a day?

send Qiqi to school

cleaning up

cook breakfast

go to the market

have lunch

prepare dinner

take Qiqi to swimming lesson

have dinner



At 5.30am,
they cook breakfast .



At 7am,
they _____



At 8am,
they _____



At 9am,
they _____

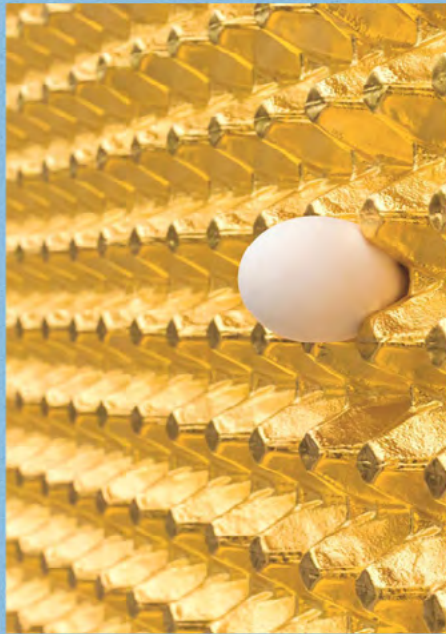


- GRANDPARENTS' ROOM -



3.1
Zhou Fanqi
Three Minutes Walk, 2017
Photograph on film

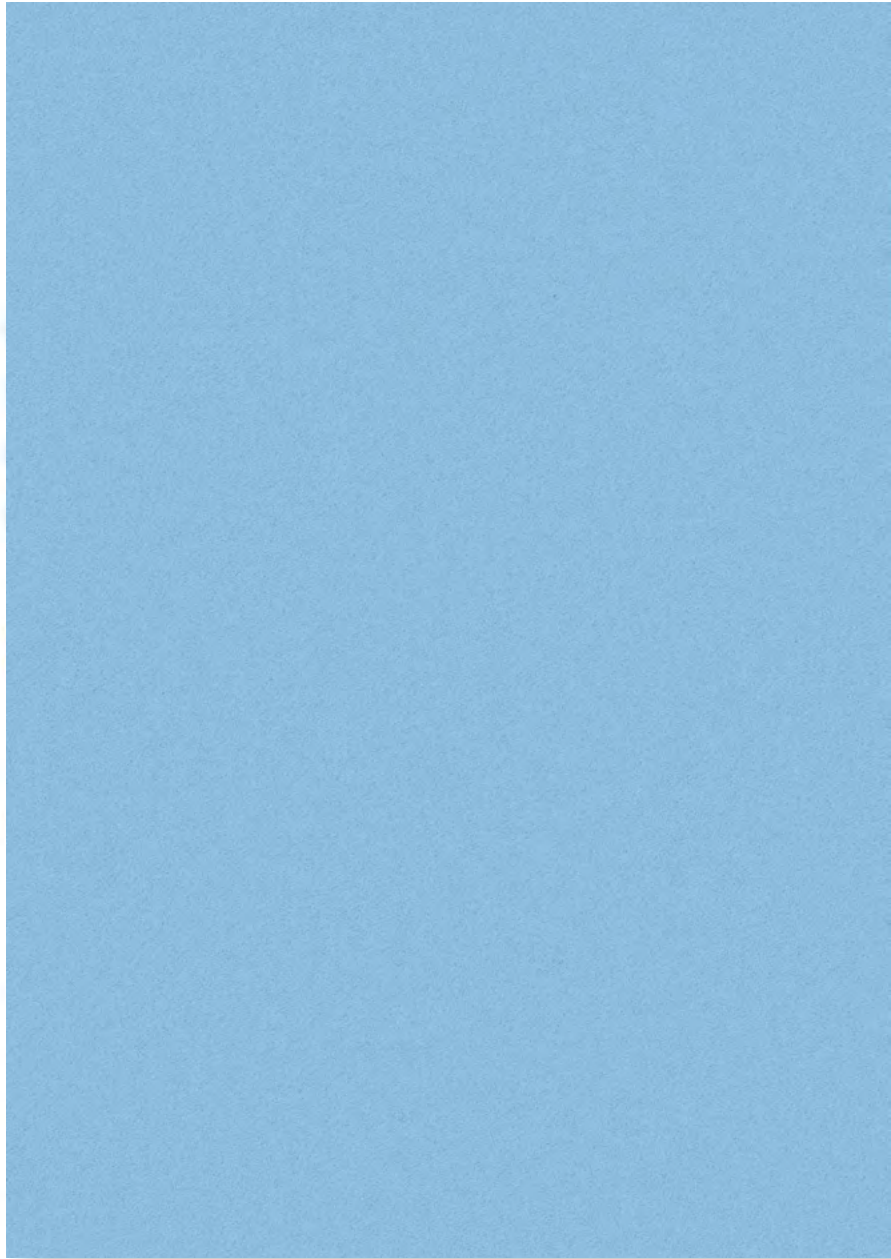
- GRANDPARENTS' ROOM -



3.2
He Xiangyu
Untitled, 2018
Installation
White Cube Beijing

- GRANDPARENTS' ROOM -

This glittering, modular, engineered structure artist He Xiangyu fashioned is a metaphor of China's one-child generation. The reversed relationship between the egg and the eggtray implies an altered intergenerational relationship and skewed social dynamics resulted from the policy. The 3,500 grams of pure gold on egg carton adjacent to the artist's small photo as a child is provocative of the conflicted one-child generation defined by power and oppression, materiality and conceit.



At 11.30am,
they _____ .



At 2pm,
they _____ .



At 4pm,
they _____ .



At 6pm,
they _____ .



琪琪的房间

QIQI'S ROOM

情景再现

scenario



4

Teacher's Guide

QIQI'S ROOM

- QIQI'S ROOM -

Learning Aims and Objectives:

To learn reasons why urban one-child generation generally enjoys an excessive amount of material in their upbringing.

To understand how the West and its culture were perceived and the implications of this perception on the one-child cohort.

Combined with elevated spending power and parents' general desire for their child to experience the benefits they themselves were denied, post 80s has witnessed a remarkable phenomenon of child-centeredness.¹ This child-centered orientation calls for families to channel and pool resources so as to ensure that their only-children receive the *best* possible care and resources.²

For a child to have his/her own room was merely impossible for most older generations. Having a relatively financially deprived upbringing, the lifestyle of the parents' generation retains their impact upon both the parents and their child; it resulted in most parents' desire for financial security and the tendency to invest their newly acquired wealth for the next generation.³ This has led to widely expressed concerns of a "spoiled" generation.⁴ Many argue that the one-child parents may overindulge their children to a degree detrimental to the child's development. However, it is important to take into consideration of the fact that parents of the only child cohort were required to navigate their own upward social mobility under shifting circumstances while simultaneously design the future for their child, for whose upbringing has little reference to their own.

Along with patriotism which was, and still is, commonly featured as a central theme of the content disseminated by the state-controlled medias, the

- QIQI'S ROOM -

glamorous images of the First World were also exhaustively programmed into the feed.⁵ As Fong suggests, this is partly because such images were popular with the audience, and partly because learning from the First World was a state-sanctioned modernization strategy.⁶ The vast media coverage of patriotism and modernization have successfully convinced people to attribute the suffering caused by the Great Famine (1959-1961), the Cultural Revolution (1966-1976), and the growing inequalities of the post-Mao era (1976 onwards) to China's failure to adhere closely enough to the capitalist path that the First World societies took on. Yet, the costs of adopting the cultural model of modernization and the one-child policy that is implemented to engineer an elite work force for the modernized economy remained overlooked. The population is so convinced that the model is delivering on its promise of affluence and upward mobility and if there are any negative side effects recognised, the public view would almost systematically orient itself towards the ideology of "necessary sacrifice for the better gain".

Bombarded by the images of First World lifestyles, commodities and brands produced by companies from the more advanced side of the world were perceived to be of higher quality.⁷ As shown on the illustration on student's book page 13, you may find fairly little trace of what would be categorised as "traditional", or "Chinese". Rather, Qiqi has always enjoyed the *best* that could be provided – "imported" toys, furniture, and a lifestyle that she would eventually be living in later in her teenage years when she would be sent to a boarding school in Europe.

- QIQI'S ROOM -



课文
t e x t



琪琪
Qiqi This is my room. Look! I've got a bunk bed!
这是我的房间。看！我有一个双层床！

芭比
Barbie So lovely but I'm not sure if it's the bunk bed that I've seen before.
看起来好棒呀，但跟我知道的双层床不太一样。

琪琪
Qiqi Why not? My furnitures are all from Denmark. Mom said children there like bunk beds.
嗯？我的家具是丹麦的，那里的小孩很喜欢双层床。

芭比
Barbie Normally, a bunk bed is a unit of two beds, one above the other. This one must be designed for the Chinese market.
双层床是一个由两个床组成的家具，一个在另一个上面。这个应该是为中国市场量身定制的吧。

琪琪
Qiqi Maybe... My Neighbours' bunk beds are all very similar to mine.
也许... 我的邻居的双层床也是这样的。

芭比
Barbie Well, it's very nice like this too, you have your little space for playing.
对哦，这样看起来也不错，你可以有你的娱乐小天地。

琪琪
Qiqi Yes! I have all my toys living downstairs!
对呀我的玩具们都住在楼下！

¹Chow and Zhao, 'The One-child Policy and Parent-child Relationships: A Comparison of One-child With Multiple-child Families in China', p. 40

²Tu, *Education, Migration and Family Relations between China and the UK: The Transnational One-Child Generation*, p. 24.

³DeVault, *Feeding the Family: The Social Organization of Caring as Gendered Work*, p. 11.

⁴Shao, Alan T, and Paul Herbig, 'Marketing implications of China's 'little emperors'.

⁵Fong, *Only Hope: Coming of Age Under China's One-Child Policy*, p. 16.

⁶Ibid., p. 17.

⁷Tu, *Education, Migration and Family Relations between China and the UK: The Transnational One-Child Generation*, p.119.

单词乐园

VOCABULARY

Use the vocabulary and Barbie
what does Qiqi have in her room?

doll
娃娃



little shelf
小橱柜

photo
照片



cassette player
卡带录音机

hair band
发绳

- QIQI'S ROOM -



41
Prune Nourry
Terracotta Daughter #1
Haoping, Terracotta, 2013
Sculpture.

Emulating the style and ancient techniques used to conceive the Terracotta Warriors, Nourry sculpted 8 life-size Terracotta Daughters modelled after 8 Chinese orphan girls - "a contemporary archaeological site". While this book principally speak from the perspective of a rather privileged urban girl, it is also important to for the students to find out more about the disastrous consequences of gender preference and coercive enforcement measures.

- QIQI'S ROOM -



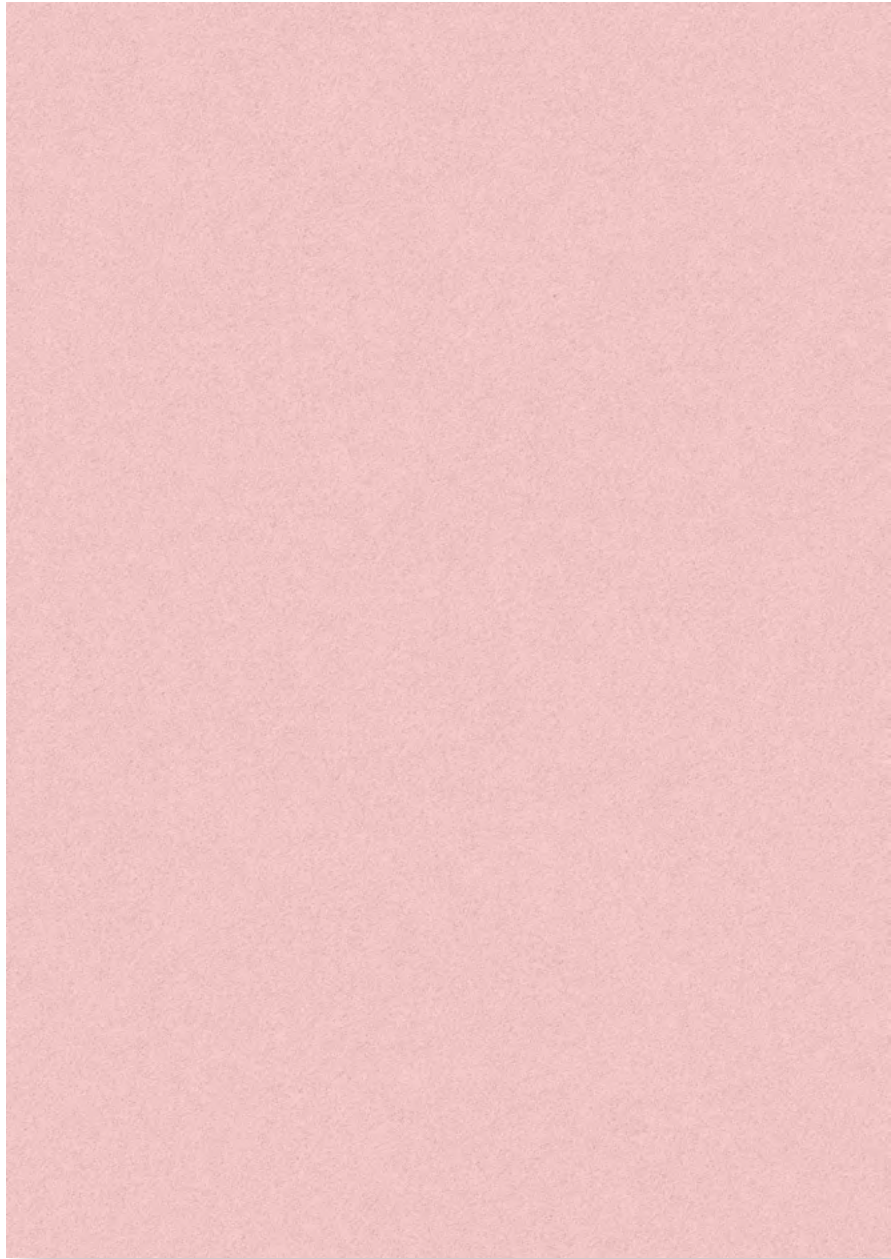
4.1
Xing Xin
I exhibit myself in a western exhibition, 2011
Performance
The 54th Venice Biennale

- QIQI'S ROOM -

Artist Xing Xin locked himself in a 6.5 ft long by 3 ft wide iron box for 49 days at the 54th Venice Biennale in protest of the one-child policy he believes has curtailed human rights. In a closed society, the abominable aspects of the policy are rarely discussed publicly. Struck by the right to freedom of expression, Wang Peng's performance and video work *Passing through Beijing* tests how art can critique politics quietly but openly.



4.2
Wang Peng
Passing through Beijing, 2006
Video



小练习

activity

Colour the image and don't forget to put your English name when you finish!

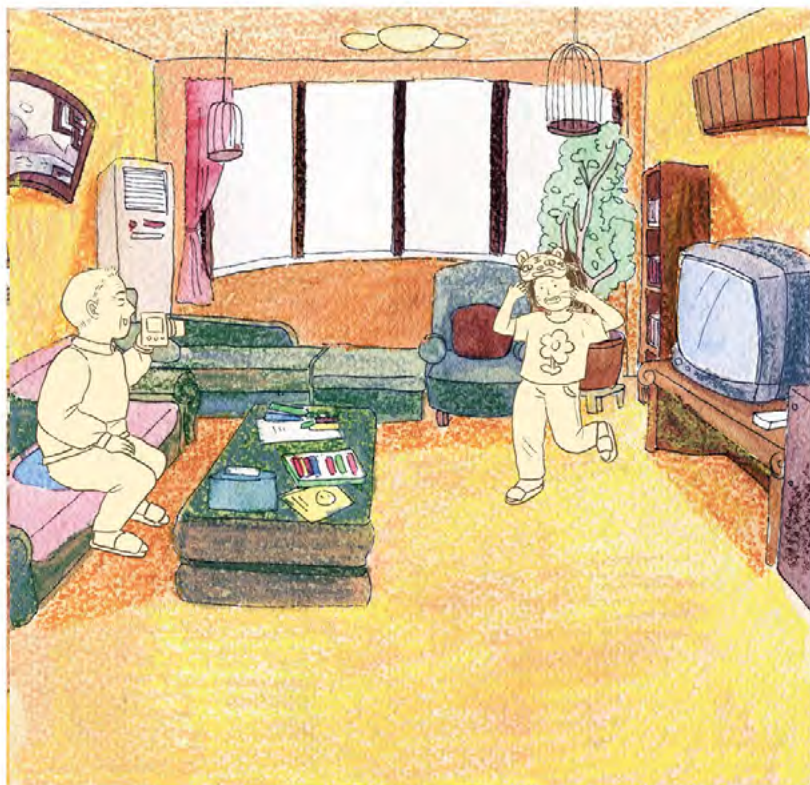


客厅

THE LIVING ROOM

情景再现

scenario



5

Teacher's Guide

THE LIVING ROOM

- THE LIVING ROOM -

Learning Aims and Objectives:

To understand the spatial function and occupation of the living room.

To understand the coexistence of attention and expectation on the one-child.

In addition to its original function of family communal space, the living room space is also used as a space for Qiqi to demonstrate the skills learnt in her extracurriculum lessons. As the text on page 18 suggests, she very much enjoys performing here as the applause and attention from her grandparents gave her a lot of confidence and accomplishment. This social construct of the only child being surrounded by multiple adults rather than siblings on a daily basis presents both of the power and plight of the one-child. The constant attention from these adult caregivers can be a pain sometimes. Qiqi had to develop tactics to deal with uncomfortable dynamics, such as the constant surveillance, tensions between family members, the threat of physical punishment.

As mentioned in the previous chapters, China's transition towards market-oriented economy has allowed a greater level of freedom in the distribution of labour and resources in urban areas. Fong's study, however, highlights how the cultural model of modernization associated with the fertility transition is both a cause and an effect of the unrealistically high expectations often said to characterize Chinese urban youth.¹ No parents would want their children to be behind their peers, as the saying goes, "winning from the starting line".

At an early age, Qiqi has developed various skills, such as singing, dancing, and playing piano. These skills were acquired from many extracurricular lessons for which she had to sacrifice her leisure time. The supposedly

- THE LIVING ROOM -

cultivation of "hobbies" was essentially part of the commonly applauded concept of "all-rounded development". The parents of the one-child cohort, being themselves in the highly competitive capitalised world, were extremely cautious about getting every step *right* for their children. By investing intensely in their education, parents were hoping their children to have more competitive advantage when entering the capitalist labour market.²

For almost any investments, returns are always expected. While heavy parental investment enabled only children to attain First World living standards and splendid educational opportunities, they face intense pressure to demonstrate their capability and worth. The expected returns for parents to pay for extra lessons lie not only in the skills acquired by the children, but also in the emotional and psychological aspects of it. Ultimately, the living room was transformed into a stage where these returns were being displayed and recorded in Qiqi's family. Qiqi's achievements gave her family great satisfactions and pride. They were deemed as strong impetus for her parents to work even harder, and for her grandparents, a reassurance to the sacrifice of their time and agency at the late stage of their life.

Not failing the whole family's expectations put a huge burden on her shoulder. A burden which would only increase and follow her to her adulthood when she practices the filial piety – a Confucius obligation towards the ancestors – to reciprocate the burden borne by one's parents and the care the family has given.³

In addition, a child with a prestigious social and financial status is also seen as parents' retirement plan. On the one hand, children are subject to the Confucianist ethos of patriarchal authority and filial piety, which dictates the complete submission of children to their parents and responsibility to take care of the parents to show gratitude. On the other hand, since Economic Reforms have dismantled the egalitarian safety net that the older generations once had,⁴ the Chinese Communist Party has elevated

- THE LIVING ROOM -

this ethical bond into a lawful duty. In 1982, China inscribed the adult child's economic responsibility to their parents into law: "failure to support elderly parents is an offense punishable by up to five years of criminal detention", though Fong cites no instance where the law was enforced. The one-child cohort is, therefore, under strong ethical and legal pressure to land relatively high-paying jobs and preferably time availability for care work so that they can fulfil the family's practical and financial needs.

¹Fong, *Only Hope: Coming of Age Under China's One-Child Policy*.

²Fong, *Only Hope: Coming of Age Under China's One-Child Policy*.

³Tu, *Education, Migration and Family Relations between China and the UK: The Transnational One-Child Generation*, p. 41-44.

⁴Goh, *China's One-child Policy and Multiple Caregiving: Raising Little suns in Xiamen*, p. 18.

课文

text

琪琪
Qiqi

This is our living room.
这是我们的客厅。

芭比
Barbie

It's very warm and bright. Do you spend a lot of time here?
好明亮温暖，你经常在这儿吗？

琪琪
Qiqi

Yes, I do a lot of things here. Dance, perform, give talks...
是的，我在这里做很多事。跳舞，表演，讲故事...

芭比
Barbie

Wow, it's like a stage for you! Do you want to be a celebrity when you grow up?
这里真的是你的舞台呢！你长大想做明星吗？

琪琪
Qiqi

Maybe, I always get a lot of attention and applause. My grandpa always records my performance.
可能吧，我总是获得很多掌声和关注。我爷爷特别喜欢在我表演的时候录像。

芭比
Barbie

That's so sweet! I am sure he very much enjoys your show. What about you? Do you enjoy the spotlight?
好可爱呀！他一定很喜欢你的表演。你呢，你喜欢在聚光灯下吗？

琪琪
Qiqi

I guess so. I am always under the spotlight anyway.
应该吧，反正也总是在。

单词乐园

VOCABULARY

What is Qiqi's grandfather doing?
Grandfather is filming...

Example:

Grandfather is filming Qiqi dancing.
爷爷在录琪琪跳舞。



Grandfather is filming Qiqi _____
爷爷在录琪琪唱歌。

Grandfather is filming
Qiqi _____

爷爷在录琪琪弹钢琴。



- THE LIVING ROOM -



5.1
Siqi Song
SISTER, 2019
Animated short

For most children born after the 80s, it is a norm to be surrounded by multiple adults rather than siblings of similar age. The rare experience of having a sibling bond with her brother brought Song to make this short animation dedicated to a life and a relationship that should have been but was never allowed to form. The story is interestingly told from the perspective of Song's brother, reflecting on how it feels to grow up as an unexpected child.

Activity:

Next time your family gather together, do a performance in the middle of the room without prior notice. It can be a choreographed dance, a song you've recently listened, or an act of writing, painting, shouting... Anything, but please make sure you are right in the centre and ask someone, or everyone, to record it.

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- 1.4 Li, Tianbing. *Playground #2*, 2020. Oil on canvas, 51 x 60 cm. 'Lost Childhood', PARALLEL – Online Exhibition.
- 2.1 Wang Xiaoshuai. *So Long My Son*, 2019. Film.
- 2.2 Judy Chicago. *The Dinner Party*, 1974–79. Ceramic, porcelain, and textile. Brooklyn Museum.
- 3.1 Zhou Fanqi. *Three Minutes Walk*, 2017. Photograph on film.
- 3.2 He Xiangyu. *Untitled*, 2018. Installation. White Cube Beijing.
- 4.1 Prune Nourry. *Terracotta Daughter #1 Haoping, Terracotta*, 2013. Sculpture.
- 4.2 Xing Xin. *I exhibit myself in a western exhibition*, 2011. Performance. The 54th Venice Biennale.
- 4.3 Wang Peng. *Passing through Beijing*, 2006. Video.
- 5.1 Siqu Song. *SISTER*, 2019. Animated short.

- ADDITIONAL SUPPORT -

Website and video

The Teacher Support Guide includes a website link (www.qiqiz.cargo.site) providing direct access to internet resources and the film associated with the book. These can be used as additional supports for enhanced ideas on the embodied experience and the intricate effects of the policy.

Teacher's Guide

APPENDIX

Law of the People's Republic of China on
Population and Family Planning

- APPENDIX -

**Order of the President of the People's Republic of
China
(No. 63)**

The Law of the People's Republic of China on Population and Family Planning has been adopted at the 25th session of the Standing Committee of the Ninth National People's Congress of the People's Republic of China on December 29, 2001 and is hereby promulgated, and shall come into force on September 1, 2002.

President of the People's Republic of China Jiang
Zemin

December 29, 2001

Law of the People's Republic of China on Population
and Family Planning
(Adopted at the 25th session of the Standing Committee of the Ninth National People's Congress of the People's Republic of China)

- APPENDIX -

Chapter 1 General Provisions

Article 1 In order to achieve the simultaneous development of population with the economy, society, resources and environment, to carry out the family planning, **to safeguard the lawful rights and interests of the citizens, and to promote happiness of the families**, prosperity of the people and the advancement of society, this Law has been formulated in accordance with the Constitution.

Article 2 Our country is one with a large population, so **it is the basic national policy to apply family planning**.
The State adopts comprehensive measures to control the population and to improve the quality of life.

The State relies on publicity and education, advancement of science and technology, and comprehensive services to establish and perfect the systems of health care and social security, and to carry out the tasks involved with population and family planning.

Article 3 The implementation of the population and family planning work shall combine with an increase in opportunities in education and employment for women, and the enhancement of women's health and the promotion of their social status.

Article 4 The people's governments at various levels and their functionaries shall, when carrying out family planning work, strictly administrate by law and **enforce the law in a civilized manner, and may not infringe upon the lawful rights and interests of the citizens**.
The administrative departments of family planning and their functionaries shall be under the protection of law in their execution of laws.

Article 5 The State Council shall lead the population and family planning work of the whole country.
The local people's governments at various levels shall lead the population and family planning work within their respective administrative

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areas.

Article 6 The administrative department of family planning under the State Council shall be responsible for the family planning work and the population work related to family planning of the whole country. The administrative departments of family planning of the local people's governments at the level of county and above shall be responsible for the family planning work and the population work related to family planning within their respective administrative areas.

The other relevant departments of the people's governments at the level of county and above shall be responsible for the relevant population and family planning work within their respective scope of duties.

Article 7 Labor unions, the Communist Youth League, women's unions and family planning associations and other public organizations, enterprises and institutions, and citizens shall assist the people's governments in the implementation of population and family planning work.

Article 8 The State shall **reward the organizations and individuals that have made notable achievements in the tasks involved with population and family planning.**

Chapter 2 Formulation and Implementation of Population Development Planning

Article 9 The State Council shall draw up the population development plan and integrate it into the plan on national economic and social development.

The local people's governments at the level of county and above shall, according to the national population development planning and the population planning of the people's government at the nearest superior level, draw up the population development planning of their respective administrative areas in light of the actual circumstances of the localities, and integrate their plan into the plan on national economic and social

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development.

Article 10 The local people's governments at the level of county and above shall, according to the population development planning, draw up the implementation programs on population and family planning and organize the implementation.

The administrative departments of family planning of the local people's governments at the level of county and above shall be responsible for the daily work of carrying out the implementation programs on population and family planning.

The people's governments of townships, autonomous townships of ethnic minorities and towns and the urban neighborhood offices shall be responsible for the tasks involved in population and family planning within their respective administrative areas, and carry out the implementation programs on population and family planning.

Article 11 The implementation programs on population and family planning shall provide for the measures on controlling the population, improving the health care of mothers and infants, and improving quality of life.

Article 12 Villagers' committees and urban residents' committees shall regard the tasks involved with population and family planning according to law.

Departments, armies, public organizations, enterprises and institutions shall regard the tasks involved with population and family planning within their respective units.

Article 13 The departments of family planning, education, science and technology, culture, health, civil affairs, news and press, and broadcasting and television, etc. shall organize the publicity and education of population and family planning.

The public media shall bear the obligation to carry out the public welfare publicity of population and family planning.

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The schools shall educate students about personal hygiene, puberty, or sex education in a planned way according to the characteristics of the students.

Article 14 The family planning tasks associated with transient populations shall be jointly managed by the people's governments of their places of origin and their current residences, and the latter shall play the main role.

Article 15 The State shall, according to the development of the national economy and social development, increase the overall level of the input of funds for population and family planning work. The people's governments at various levels shall guarantee the necessary funds for population and family planning work.

The people's governments at various levels shall give priority support to the implementation of population and family planning work in depressed and minority areas.

The State encourages public organizations, enterprises and institutions, and individuals to provide endowments for population and family planning work.

No unit or individual may withhold, pocket or appropriate the funds for population and family planning work.

Article 16 The State encourages scientific research and the exchange and cooperation with foreign countries in the area of population and family planning.

Chapter 3 Birth Regulation

Article 17 Citizens have the right of bearing, and shall also bear the obligation of practicing family planning according to law, husbands and wives shall bear joint responsibility in the implementation of family planning.

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Article 18 The State stabilizes the existing birth policies, encourages citizens to marry and bear a child at a late age, and advocates that one wife bear only one child; those meeting the conditions prescribed by laws and regulations may request to bear a second child. The specific measures shall be provided for by the people's congresses or their standing committees of the provinces, autonomous regions and municipalities directly under the Central Government.

Minorities shall also practice family planning, and the specific measures shall be provided by the people's congresses or their standing committees of the provinces, autonomous regions and municipalities directly under the Central Government

Article 19 Contraception shall play a main role in family planning. The State creates conditions to guarantee that the citizens have knowledge of and choose safe, effective and appropriate contraception measures. Sterilization operations shall ensure the safety of those to whom the operations are performed.

Article 20 The spouses at childbearing age shall deliberately take the contraception measures of family planning, and accept the preferred techniques of family planning.
Non-intentional pregnancies shall be guarded against and reduced.

Article 21 The spouses at childbearing age who exercise family planning shall enjoy basic contraceptives free of charge as prescribed by the State. The funds needed as prescribed in the preceding paragraph shall be brought into the finance budget or be guaranteed by social security according to the relevant provisions of the State.

Article 22 It is prohibited to discriminate or maltreat the women who bear female babies or the women who are incapable of bearing. And it is prohibited to discriminate, maltreat or abandon female babies.

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Chapter 4 Awards and Social Security

Article 23 The state shall reward the spouses practicing family planning according to the provisions.

Article 24 The state shall establish and perfect the basic old-age insurance, basic health insurance, birth insurance, public welfare and other social security systems to promote family planning. The State encourages insurance companies to set up insurance items that will encourage family planning. The localities where there are conditions may, according to the principle of government guidance and peasants' volunteerism, apply multiple forms of safeguards for the elderly in rural areas.

Article 25 The citizens who marry and bear children at a late age may receive the awards of extended wedding leaves, childbearing leaves or other welfare treatments.

Article 26 During the period of pregnancy, childbearing and lactation, women may enjoy special labor protection and may get help and compensation according to the relevant provisions of the State. Citizens who receive family planning operations may enjoy the vacation as prescribed by the State, and the local people's governments may give them compensation.

Article 27 **The State shall issue the Honor Certificate for the Parents of a Single Child to the spouses that voluntarily bear only one child in their lifetime.**

The spouses who have obtained the Honor Certificate for the Parents of a Single Child shall, according to the relevant provisions of the State, the provinces, autonomous regions and municipalities directly under the Central Government, enjoy the awards for the parents of only child. Where the measures on rewarding the wife who bears only one child in her life time shall be carried out by the units to which the wife belongs

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to as prescribed by laws, regulations or rules, and the relevant unit shall administer accordingly.

Where the only child is disabled or dead as the result of an accident and the parents do not bear or adopt another child, the local people's government shall give necessary assistance to them.

Article 28 The local people's governments at various levels shall give support and preference, in aspects such as funds, technology, and training, etc. to the economic development of the families in rural areas that practice family planning; and shall give prior consideration in aspects such as poverty-relief loans, relief in exchange for aid, poverty-relief projects and social relief, etc. to impoverished families that practice family planning.

Article 29 For the reward measures as prescribed in this Chapter, the people's congresses and the standing committees thereof of the provinces, autonomous regions, and municipalities directly under the Central Government and relatively large cities shall, according to the provisions of this Law and the relevant laws and administrative regulations, formulate the specific implementation measures in light of the actual situations of the localities.

Chapter 5 Family Planning Technology Services

Article 30 The State shall establish the pre-marriage health care system and the pregnancy and childbearing period health care system to prevent or reduce the birth defects, and to improve the condition of health of the babies born.

Article 31 The people's governments at various levels shall take measures to guarantee that the citizens enjoy the services related to family planning and to improve the procreative health of the citizens.

Article 32 The local people's governments at various levels shall rationally arrange and fully utilize the health resources, establish and perfect

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the techniques of family planning service network which is composed of the techniques of family planning service agencies and the medical and health care agencies engaged in the techniques of family planning services, improve the family planning service facilities and conditions and increase the family planning service level.

Article 33 The techniques of family planning service agencies and the medical and health care agencies engaged in the techniques of family planning services shall, within their respective scope of duties, carry out the publicity and education of the basic knowledge of population management and family planning among the population at childbearing age, give pregnancy examinations and provide visitation services to married women at childbearing age, provide consultation, and education services, and techniques of family planning and procreation health care.

Article 34 The service personnel providing techniques of family planning shall direct the citizens practicing family planning to choose safe, effective and appropriate contraception measures.
It is advised for the wives that have already borne child to choose contraception measures with long-term effectiveness.
The State encourages the research, application and spreading of new family planning technologies, medicines and tools.

Article 35 It is strictly prohibited to use ultrasound technology or other technological means to identify the gender of a fetus without medical needs; and it is strictly prohibited to abort a pregnancy based on the gender of a fetus without medical needs.

Chapter 6 Legal Responsibilities

Article 36 One who has committed any of the following acts in violation of this Law shall be ordered to make corrections or be given a warning by the administrative department of family planning or the administrative department of health, and the illegal gains shall be confiscated;

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where the illegal gains are not less than 10,000 Yuan, a fine of not less than 2 times but not more than 6 times of the illegal gains shall be imposed; where there is no illegal gains or the illegal gains are less than 10,000 Yuan, a fine of not less than 10,000 Yuan but not more than 30,000 Yuan shall be imposed; where the circumstances are serious, the original certificate-issuing organ shall revoke the practice certificate; where a crime is committed, the criminal acts shall be investigated according to law:

- 1) Illegally performing family planning operations for others;
- 2) Identifying the gender of a fetus or aborting the pregnancy based on gender by using ultrasound technology or other technologies for those without medical needs;
- 3) Performing false operations of birth control, using false medical identification or providing false family planning certificates.

Article 37 Where anyone forges, alters or trades family planning certificates, the administrative department of family planning shall confiscate the illegal gains, where the illegal gains are not less than 5,000 Yuan, a fine of not less than 2 times but not more than 6 times the illegal gains shall be imposed; where there is no illegal gains or the illegal gains are less than 5,000 Yuan, a fine of not less than 5,000 Yuan but not more than 20,000 Yuan shall be imposed; where a crime is committed, the criminal responsibilities shall be investigated according to law.

Where anyone obtains the family planning certificate through illegitimate ways, the administrative department of family planning shall cancel his family planning certificate; where the unit that issued the certificate has fault, the personnel in charge who are directly responsible and other directly responsible personnel shall be given administrative punishments according to law.

Article 38 Where any family planning technology service personnel operates against the rules or delays emergency treatment or diagnosis and treatment thus causing serious consequences, he shall bear corresponding legal responsibilities according to the provisions of the relevant laws

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and administrative regulations.

Article 39 With respect to a functionary of the state organs who has committed any of the following acts in the work of family planning, where a crime is committed, the criminal responsibilities shall be investigated according to law; where a crime has not yet been committed, he shall be given administrative punishments; and the illegal gains shall be confiscated if there are any:

- 1) Infringing upon the personal rights, property rights and other lawful rights and interests of citizens;
- 2) Abusing powers, neglecting duties or practicing favoritism or fraud;
 - 3) Demanding or accepting bribes;
- 4) Withholding, pocketing, appropriating or embezzling the family planning funds or social welfare funds;
- 5) Falsely reporting, concealing the report of, forging, falsifying or refusing to report the statistic data of population and family planning.

Article 40 For those in violation of this Law, failing to perform the obligation of assisting the family planning management, the relevant local people's government shall order them to make corrections and circulate a notice of criticism, the personnel in charge who are directly responsible and other directly responsible personnel shall be given administrative punishments according to law.

Article 41 A citizen who bears children in violation of the provisions of Article 18 of this Law shall pay the social upbringing charges according to law.

Where the social upbringing charges that should be paid are not paid in full within the prescribed time limit, additional late fees shall be charged according to the relevant provisions of the State from the day of the delayed payment; where still no payment is made, the administrative department of family planning that decides the charge shall apply to the people's court for forcible punishment.

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Article 42 If the person that shall pay the social upbringing charges according to the provisions of Article 41 of this Law is the functionary of state organs, he shall also be given administrative punishments according to law; other personnel shall also be given disciplinary punishments by the units or organizations to which they belong.

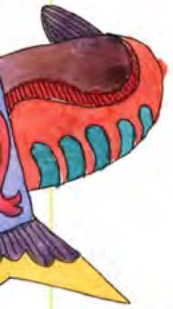
Article 43 Where anyone refuses or hinders the performance of official duties by the administrative department of family planning and its functionaries in accordance with law, the administrative department of family planning shall give criticism and education and shall stop those acts; where a violation against public order control is committed, punishments with respect to management of public security shall be given according to law; where a crime is committed, the criminal responsibilities shall be investigated according to law.

Article 44 Where any citizen, law-related person or other organization deems that the administrative department has infringed upon its lawful rights and interests in the course of family planning management, it may apply for administrative review or file an administrative action according to law.

Chapter 7 Supplementary Provisions

Article 45 The specific management measures on the family planning work of transient population, the specific management measures on techniques of family planning services and the management measures on the collection of social welfare charges shall be formulated by the State Council.

Article 46 The specific measures for the People's Liberation Army of China on the implementation of this Law shall be formulated by the Central Military Committee according to this Law.



Website and Video

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