

# VICTORIA JUNIOR COLLEGE

## JC 2 Preliminary Examinations

### 8817 H1 - CHINA STUDIES IN ENGLISH

Date: 17 September 2014

Duration: 3 hrs

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#### READ THESE INSTRUCTIONS FIRST

Write your name, index number and class on all the work you hand in.

Write in dark blue or black pen on both sides of the paper, but start your answer for each question on a fresh piece of paper.

You may use a soft pencil for any diagrams, graphs or rough working.

Do not use staples, paper clips, highlighters, glue and/or correction fluid.

**Answer three questions in total –**

**Section A** – Answer question 1

**Section B** – Answer **two** questions. Answer **either** question 2 **or** question 3 **and either** question 4 **or** question 5.

At the end of the examination, fasten all your work securely together.

You are advised to spend no more than 1½ hours answering the case study question and no more than 45 minutes answering each essay question.

You are reminded of the need for good English and legible handwriting in your answers.

## Section A: Case Study

### IMPACT OF MODERNISATION ON CULTURE, TRADITIONS AND VALUES IN CHINA

#### 1. Read the following sources and then answer all the questions which follow.

##### Source A

At first, the Web site director and his schoolteacher wife sent their 5-year-old son to a Confucian school in Zhengzhou simply because it was two minutes from home. But the more they learned about the school, the more they liked what they saw.

Children as young as 3 were memorising and reciting ancient Chinese classics, notably the works of Confucius, the philosopher best remembered for promoting filial piety in the 6th century B.C. Even if students didn't understand all the words, they grasped the concepts of treating their elders with respect and their classmates with care.

"Nowadays society is very superficial," said the web administrator, Guan Tao, explaining why he continued to enroll his son at the school. "As a Chinese, you must know something about your own culture and literature."

Confucianism is enjoying resurgence in China, as more and more Chinese like Guan seek ways to adapt to a culture in which corruption has spread and materialism has become a driving value. For many Chinese, a system of ethical teachings that stresses the importance of avoiding conflict and respecting hierarchy makes perfect sense, even if it was first in vogue centuries ago.

"With the fast economic growth, many people have become selfish and have no morality," said Ren Xiaolin, founder of the Zhengzhou Young Pioneers school, which Guan's son attends. "This has created a need for Confucianism...The change is overwhelming and many Chinese can't get used to it. It's created a clash of values."

*An abstract from The Washington Post, written in 2012.*

##### Source B

The government plans to push the country's cultural development on three fronts. First, given growing regional inequality, the government has pledged more equal access to public cultural facilities and services; second, the government will promote culture as part of the national pride fostering and identity formation process, and grant greater financial support to cultural institutions; last but not least, the government will nurture the cultural industry, make it competitive both domestically and internationally, and encourage cultural exchange and the exportation of Chinese culture worldwide.

Since cultural institutions are now part of the national pride-fostering and identity-formation process, a new lifeline has been thrown to a number of cultural performance troupes. Key government-approved and government-funded ones include the National Peking Opera Theatre of China, the National Drama Theatre, China Opera House, National Ballet of China and China National Orchestra just to name a few.

*An excerpt from an article titled "China's Cultural Development" by Zhao Litao and Tan Soon Heng, 2007*

### Source C

A study completed between 2011 and 2013 interviewed consumers in 10 Chinese cities to pinpoint the top 20 foreign brands in China. According to the results, 13 of the top 20 brands were from the US, two from Germany, two from France, one from Italy, and one from the UK/Netherlands corporation Unilever. South Korea's Samsung was the only Asian brand on the list.

High school students in China anxiously await the next episode of their favourite American TV series or highly-anticipated Hollywood film. Celebrations for Western festivals such as Halloween and Christmas are becoming widely embraced in China, especially among the youth. American high school diplomas are the new must-have for the upwardly mobile. And no Chinese wedding is complete nowadays without the Western traditions of a white dress, father walking the bride down the aisle, vows in front of a digitally-projected cross, exchanging of rings, and the accompaniment of bridesmaids and groomsmen. From sports to coffee, and music to movies, Western culture is big and getting bigger in China.

*An excerpt from a newsletter for expats in China published in 2013*

### Source D

The revival and development of the Chinese Church is reflected in some basic statistics. In 1983, for example, there were 300 Catholic Churches in China. By 1987, the number was reported to be 2100 and by 1992, had risen to 3900. The number of Catholics in China was estimated to have risen from 3.3 million in 1986 to over 10 million in 1992 (including both the official and underground churches).

This growth in churches, converts and church personnel would not have been possible without the support of overseas Catholics. In 1984 Pope John Paul II called upon the overseas Chinese Catholic community in particular to serve as “a bridge to China”. They were to do this by supporting and building churches and training priests and sisters, by sending religious literature and teachers, and by sending financial aid for Church operation and for Church-related social service projects. This assistance, which was extended both to the official and unofficial sectors of the Church, played a crucial role in the revival of Catholicism in the 1980s and 1990s.

*From a journal article published in 1998*

### Source E

As recently as two to three decades ago, it was assumed that hamburgers, french fries, pizza and other fast food products would never succeed in China. When McDonald's opened its first restaurant in Hong Kong in 1975, few thought it would survive more than a few months... In a region where rice is the traditional staple, fast food was largely perceived as a snack rather than a proper meal. Besides, fast food table manners typically oppose traditional eating etiquette... The industry expanded into mainland China in 1987 when Kentucky Fried Chicken set up its first franchise in downtown Beijing... Some Chinese restaurants including ones that have been local favourites for generations were soon driven out of business as customers opted for Western food. The “invasion” was seen as an alarming threat to both the local food industry and the national pride of Chinese culinary culture.

*Taken from a journal article by Seanon Wong, “What’s in a Dumpling?” published in 2006*

**Answer all the following questions.**

- (a) With reference to Sources D and E, explain the implications of globalisation and westernisation on Chinese culture and society. [4]
- (b) Evaluate the usefulness of Source A in showing the growing influence of Confucianism in Chinese society since 1978. [6]
- (c) “China’s culture has been swallowed up by the process of globalisation.” With reference to Sources B, C, and your own knowledge, how far do you agree with the statement? [8]
- (d) You are a newspaper reporter sent to China to cover an article on culture and society in modern China. From the sources, identify two significant issues affecting China’s culture, traditions and values. Using the sources and your own knowledge, make recommendations on how the CCP government can address these challenges. [12]

**Section B**

**Answer two questions from this section.**

**EITHER**

- 2 How far do you agree with the view that there are only regional identities in China, and not a collective national identity? [25]

**OR**

- 3 To what extent have the government’s efforts to overcome China’s environmental problems conflicted with its economic objectives? [25]

**AND EITHER**

- 4 Assess the view that the role of the CCP in Chinese governance is increasingly irrelevant. [25]

**OR**

- 5 ‘Sino-Japanese relations will always be hindered by their historical animosity.’ Discuss. [25]