海外華人研究通訊
REPORT ON OVERSEAS CHINESE STUDIES
一九九四年三月（第六期）

(一) 定期刊物
1. 南洋學報，1940-
2. 南洋季刊（Review of Southeast Asian Studies），1971-1985，已停刊
3. 東南亞教育季刊（Southeast Asian Journal of Educational Studies），1987-

(二) 戰後出版的南洋學會叢書
1. 徐民謀編譯：伍連德論，1960年
2. 南洋學會研究組編：嚴幾道先生誕辰，1959
3. 李星可：南洋與中國，1962
4. 劉強：婆羅洲一瞥，1966
5. 鄭慶坤：中國的傳統文化，1968
6. 鄭子瑜編著：東南亞研究課，1963
7. 劉少英：泰國旅行記，1965
8. 鄭新民：東南亞古代史地論集，1969
9. 黃順賢：日本到何處去，1969
10. 魏維賢，黃敬發：從開埠到建國，1969
11. 黃宗賢：從經濟角度看東南亞華人的出路，1970
12. 魏維賢，許錦吾編：星港學人演講座談錄，1972
13. 林李詣等著：新加坡史，1975
14. 黃順賢：行軍集，1973
15. 黃宗賢：工商業現代化諸問題，1974
16. 吳華：新加坡華族史，第一至三冊，1975
17. 方耀廷：一個華族經濟學家七十年自傳，1975
18. 陳維龍，東南亞華僑開人傳略，1977
19. 楊進發：戰前星華社會結構與領導層初探，1977
20. 崔貴強：星馬史論叢，1977
21. 劉子政：黃乃裳與新加坡，1978
22. 楊進發：戰前的陳嘉庚與材料與分析，1980
23. 劉耀奎：中越社會問題，1982
24. 鄭良樹：馬來西亞，新加坡華族文化史論叢，卷一及卷二，1982，1986
25. 勞伯成：新加坡社會主義運動史，1986
26. 莊範永：新加坡華族史，1986
27. 柯木林，林孝勝：新馬歷史與人物研究，1986
28. 李勳范：陳嘉庚：南洋與中國，1987
29. 魏維賢，許錦吾：新加坡史料補編，1987
30. 鄭良樹：新加坡華族史，華僑革命影響之研究，1988
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32. 楊發強：南馬華人國家認同的轉向1945-59，1987，1990
33. 莊範永：新加坡華史新考，1990

(三) 紀念文集
1. 鄭善士：紀念文集，1976
2. 陳永興：紀念文集，1976

(四) 個人文集
1. 沈文生：民眾組織與社會服務，1972
2. 陳詠清：華僑文存，卷一至卷三，1985
3. 傅茀康：學術論文選集，1989（英文：Sino-Malaysiana，by W. Franke）

(五) 南洋學會專刊
1. 洪國平：地緣論文集，1972
2. 黃勳範，朱潤謙：緬甸史論叢，1984
3. 鄭良樹：南馬華族史料文獻彙目，1985
4. 潘明哲，張清江：東南亞歷史地理論叢，1989

(六) 其他
2. Lee Iai To. The 1911 Revolution-the Chinese in British and Dutch Southeast Asia; 1987.
3. 辛亥革命與南洋華人，1986
4. 傅茀康：印度尼西亞華文銘刻彙編，1988
5. W. Franke Chinese Epigraphic Materials in Indonesia (Sumatra)

會議報導

1. 潮州學國際研討會
International Conference on Chaozhou Studies

主辦單位：香港中文大學亞太研究所海外華人研究社及中國文化研究所
協辦單位：法國國家科學研究中心華南及印支半島人類學研究所及台灣華偉堂聖堂
日期：1993年12月20-22日
地點：香港中文大學祖堯堂及中國文化研究所

主題演講
1. 廖以端教授：潮州學在中國文化史上的重要性—何以要建立“潮州學”
2. 黎繼明教授：潮州學建立之議

論文宣讀：
(A) 語言文學組
1. 林俊賢：《華人話語研究》
2. 黃思明：《海外華語與華人文化》
3. 李惠賢：《華人語言文化研究》
4. 周文傑：《華人研究的新動向》
5. 吳敏慧：《潮州歌曲的社會價值與审美功能》

（D）. 宗教文化組

1. 丘立賢：《華人宗教研究》
2. 李惠賢：《華人宗教文化》
3. 林文傑：《華人宗教文化研究》

（E）. 音樂藝術組

1. 林俊賢：《華人音樂的發展與流傳》
2. 黃思明：《華人音樂藝術研究》
3. 周文傑：《華人音樂藝術研究》
4. 吳敏慧：《潮州音樂的社會價值》

Report on Overseas Chinese Studies

主編：鄭德博士
出版：香港中文大學
海外華人研究社
第二節：中國社會分層
1. 劉偉群： 不是無產階級：中國的經濟發展與階級形成
2. 林彬： 中國社會階層結構變遷的動因分析
3. 程繼敏： 社會流動中的邊緣群體
4. 李江清： "單位"在社會分層中的意義
5. 孫立平： 改革前後中國大陸國家、民間統治階級、民間互動模式的研究
6. 王漢生： 農村工業化與農村精英構成的變化
7. 時憲民： 一個描述轉型期的中國城市社會分化之實證
8. 王春陽： Economic Reform and Restructuration in Urban Guangdong
9. 楊平： 中國鄉鎮個體戶及私營企業主社會地位作用的動態歷史性研究
10. 蔡國寶：制度性因素、生活質素與地位：對廣州市自我社會地位評價的初步探討
11. 郭凡： 廣州社會分層調查中不同年齡組的觀念差異

第三節：臺灣社會分層
1. 鄭新煌： 臺灣新舊中產階級及其分層結構分析
2. 林榮桂： 族群、階級及主導政治經濟差距
3. 王家芳： 勞工進口、資本外移及國家角色對臺灣階級發展的影響

第四節：臺灣/新加坡社會分層
1. 蔡煙雀： Assortative Mating in Taiwan: A Preliminary Analysis
2. 謝瑞生： 臺灣社會地位取得之世紀差異及變遷
3. 趙義光： Social Class Disparaty Between Chinese and Malays in Singapore and Malaysia, 1957-1990
4. 李經文： Labour Market Segmentation and Gender Inequality in Singapore

第五節：香港社會分層
1. 梁開中： "Class" and "Class Formation" in Hong Kong Studies
2. 曾榮光： Changes in the Class Structure of Hong Kong
3. 趙劍南： Social Image of Stratification in Hong Kong
4. 李健正： Home Ownership, Capital Gains and Social Class in Hong Kong
5. 伍錦盛、鄭麗樺： The Affluent Migrants as a "Class" Phenomenon: The Hong Kong Case
6. Janet Salaff、黃紹倫： Exiting Hong Kong: Social Class Experiences and the Emigration Process
7. 陳錦華、吳俊雄： 婦女就業與社會分層

3. 亞洲華文作家協會第五屆會員大會

召集人：呂若（亞洲華文作家協會代理會長）
副召集人：梁錦華（香港嶺南學院教務長）
胡振安（香港筆會作家協會會長）
日期：1983年12月28日至31日

地點：香港中文大學逸夫書院講堂

內容：
(A) 專題報告
1. 蘇湘琴：台灣四十年來文學回顧
2. 鄧維樑：香港四十年來文學回顧
3. 梁錦華：九七前後香港文學走向

(B) 地區工作報告
1. 澳門、汶萊、新加坡
2. 中華民國、香港、印尼
3. 日本、韓國、澳門
4. 紐西蘭、菲律賓、新加坡
5. 泰國、馬來西亞、越南

(C) 基金會工作報告

論文發表

Chinese Parents And British Education
Chan, Yiu Man, School of Education, University of Manchester

While the British educational system formulated its policy for ethnic minorities, it has ignored the needs of the Chinese community (Taylor, 1987; Chan, 1993). Basically, overall policy was playing a role of controlling the services and limiting the provision, rather than for searching and fulfilling the needs of ethnic minorities. At national policy level, the Chinese community rarely became a focus for several reasons.

First, due to the language barrier and cultural differences, the majority of Chinese were hesitant to participate at the policy making level. Although there were always some Chinese professionals voicing the needs of their communities (CRE, 1987), the actions tended to be less influential. Secondly, mainstream policy has less aware of the existence of the Chinese community, because their size is not as big as black or Asian groups, and they rarely complain or make problems for the authorities (HAC, 1985). Under-representation reveals only one side of the coin, the other side is that institutional racism and racial prejudice have widely influenced many policies and practices. Multicultural education was only one of the strategies to reconcile the long proceeding racial problems and inequalities in education.

First generation parents tend to maintain their own culture, lifestyles, values and beliefs since they grew up in a Chinese tradition. The environment of immigration had not much influence on the first generation in terms of their value system and traditional beliefs, the first generation, by this means, receives more fundamental value from their parents and Chinese culture than the British mainstream culture. Chinese parents generally have maintained an authoritarian style when teaching their children (Nuffield Foundation, 1981; Wong, 1982). This differs totally from the Western practice placing emphasis on individualism and the freedom of the child. Under the traditional
influence, many Chinese parents still exercise the teaching methods which they underwent when they were young. The traditional method basically was to instruct and guide children's behaviour, children were trained to obey, listen and follow their parent's instructions. Especially those Chinese families who received little education and originated in rural areas, child rearing practice tends to be parent-centred.

The traditional Chinese parent believes in his cultural superiority (DES, 1985). The first generation Chinese always has a strong sense of identity, this is not only because these were of Chinese origin, but also because some of them felt that Colonial Britain was an old enemy of China. A wide experience and suffering from racial harassment also convinced them that Britain was not their own country.

The idea of cultural superiority has sometimes produced conflicts between the first and second Chinese generations. The dominant control by parental behaviour and the "Chinese are the best" value sometimes might not be accepted by the second British born Chinese generation. One of the appeared conflicts is that, many Chinese adolescents refused to work in the family catering businesses while they had finished their schooling. This is because they have experienced this work in their youth, but they disliked it. However, some parents argue that catering work produces high profits, other occupations suffer from discrimination. Besides, objections to ancestor worship, arguments about permission to go on outings and lack of motivation in learning the Chinese language, are some of the difficult areas which produce conflicts in some Chinese families.

Many Chinese parents think that the Chinese language is a means to communicate with their children and a crucial way of achieving cultural identity. Although many Chinese immigrants have long been settled in Britain, they do not know much about English culture or language, since many are still living in a small Chinese-speaking world. In contrast, most of the children educated in British schools have been continuously bombarded with western values, language and culture. Because of this the older generation are afraid that they have culturally lost their children, so that many parents force their children to learn the Chinese language.

It is always a difficult task for those Chinese parents who lacked English, when they first sent their sons or daughters to British schools. The situation was even worse when the child was very young, knowing no English and separation problems were exacerbated. Sometimes even though Chinese parents understood information given by the school, they might still be confused by some aspects such as issues related to cultural differences and the curriculum. Due to the language barrier, Chinese parents seldom visited school or joined in school activities such as parents' evenings or open days. This made home and school relationships very difficult to establish. Less contacts mean lack of communication between parents and teachers. Contact very often depends on the nature of the children's needs and the absolute necessity for action.

Chinese parents generally view education as hard work, desk-top study and straight discipline, while the British emphasise play, enquiry and discussion. Since the two sides have different opinions, many Chinese parents said that they disliked the homework arrangements made by the teachers, because there had been no homework in primary school and little homework in secondary school. They felt that there was too much playtime, some of the parents preferred the education in Hong Kong rather than that in Britain.

Because of long and unsocial working hours in the catering business, the educational needs of their children are sometimes ignored. Fish-shops and restaurants always open when children come home form school. This means that while parents are at work, their children are free; parents are free when children are at school. Some Chinese takeaways shops work seven days a week, each afternoon and evening until midnight. This time table obviously limits the frequency of family gatherings and affect the relationship and understanding between parents and children. In addition, some of the children had to work in the shop. However, if they spent too much time thus, this would undoubtedly affect their school work and social development.

References

Calling for Contributions
Welcome any submission of essays, reports, reviews as well as information on Overseas Chinese Studies issues. Please send your contributions (Chinese or English) to: Overseas Chinese Archives, Room 708B, Tin Ka Ping Building, The Chinese University of Hong Kong, Hong Kong.