

Relationships and Sex Education for Girls: Parental Involvement in a Transitional Chinese Family

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Abstract : This assignment explores my identity as a female born in a traditional Chinese family and my exploration of male-female relationship and sex education in the process of growing up with the narration of self-ethnography. Combining existing cutting-edge research and personal experiences on relationship and sex education, this paper deconstructs the cultural context, while providing a personal perspective on women's RSE and possible solutions. This paper briefly outlines relationship and sex education and parental involvement as the scaffolding for the analysis findings. At the same time, this assignment recognises the current views of female RSE, parental involvement and Intra cultural shock. The aim is to share the conflict between new and traditional family education ideas and its complex impact on the education of children and women through this categorisation method. In addition, the following are the potential implications of the analysis: Critically analyse the integration and impact of the world and local culture; Treat same-sex and heterosexual communication positively; To help relieve the psychological pressure brought by female physical development; And how educators help promote scientific and universal parental involvement in children's RSE.

Keywords: Relationships and Sex Education; Parental Involvement; Traditional Chinese Culture

1. Introduction

The focus of this assignment is based on cultural differences in a certain social background embodied in the way my father and mother raised me. First of all, I grew up in a city in central China, which is famous for being the capital of various ancient dynasties. It has rich historical sites and still a perfect traditional cultural system. People in this city follow a nearly strict marriage and funeral procedure, and family education also serves its conventional culture under the infiltration of the Confucian spirit (Mingyuan, 2006). Confucianism requires women to abide by "three obediences" and "four virtues", a kind of rigid rules to refrain females from freedom in ancient times (Young, 1996; Gammel, 2016). Therefore, under the fusion of culture, relationship and parents, I came up with the following thought:

How do differences in parental involvement affect my relationship and sexuality education as a daughter in a Chinese culture with conflicting between conservative and liberal?

After the brief introduction of personal cultural background, the structure of this paper includes the definition and views of autoethnography. Secondly, I will essentially enumerate the terms "RSE" and "parental involvement", supporting me to express the significance of establishing positive female roles, the influence by parental upbringing on children's mental health, and my self-reflection on cultural intra shock during adulthood. It should highlight that RSE will be discussed under the context of pluralistic convergence in today's globalised world. Then, I will share my personal exploration in family love, friendship and romance through three stories with different emphasis on characters. The influence of cultural differences in ideology is oscillated between obvious and subtle. As a final point, based on existing educational enlightenment, the implications of this phenomenon will be discussed by myself as a future parent and educator.

1.1 Autoethnography -- Open wounds to grow

As stated above, sex education in China remains controversial or biased, and women are often seen as disadvantaged in relationships. Autoethnography is an academic writing utilising personal experience to verify social and cultural experience (Adams, Holman and Ellis, 2022). Its uniqueness from other personal works lies in critical analysis of culture to enrich the existing literature and the easiness in establishing a relationship with readers (ibid).

2. Literature Review

This section deals with theoretical explanations of Relationships and Sex Education as well as Parental Involvement in a developing female perspective with the coexistence of localisation and globalisation.

2.1 Relationships and Sex Education (RSE)

Education creates an opportunity for children to learn about positive emotional and mental health as well as the interplay between them. But at present, the definition of RSE is vague due to multiple theoretical and psychological approaches (Hoyle, 2020).

Therefore, there is a notable limitation viewing RSE as typical school curriculum. Furthermore, in order to facilitate parents and professionals, Hoyle and McGeeney (2020) proposed Six Modules of RSE combining educational research and practice:

- (1) Creating safer spaces--confront moral dilemmas and social inequalities head-on, and mitigate the discomfort that may arise;
- (2) Relationships--explore the relationship between human relationships, morals and ethics;
- (3) Gender and sexual equality--engage in creative and inclusive conversations about gender and sexuality;
- (4) Bodies--promote teenagers understand how the body works and changes so that they could talk about and enjoy themselves naturally;
- (5) Sex--correct negative sexual perceptions and deliver balanced and realistic sexual knowledge;
- (6) Sexual health--encourage young people to critically use sexual health information to build ethical and life views.

When we turn the perspective back to China, research shows that Chinese RSE is categorised as Relationships, SRH and HIV, Social Gender, Power and Violence at the present stage (UNESCO and UNFPA, 2018).

It could be found that although there are differences in the definition and implementation of RSE in China and the West, both advocate gradual teaching from relationship understanding to gender and sexuality knowledge. The section based on traditional Chinese ideas puts more emphasis on avoiding risky sex and potentially transmitting sexually transmitted diseases (Zhang, Li and Shah, 2007), while the foreign concept mentions more young people's self-recognition and enjoyment (Hirst, 2013). I concur in the difference between the two concepts as part of education with the periodic and regional characteristics (Scott, Cole and Engel, 1992), so it does not determine which one is better but is conducive to analyse the cultural leverage.

2.2 Parental Involvement in RSE

After clarifying the content of RSE, we move on to dispute the crucial participants in this field - parent and related research, and then explore the ways in which parents are involved and how the impact exert on children's mental health.

Parental Involvement (PI) was first mentioned as a collection encompassing a wide spectrum on the theme of connecting home and school in 1988 (Khan, 1996). At the same time, Chinese parents' expectations for "good grades" and the one-child policy have made them involve in their children's studies eagerly and heavily (Lau, Li and Rao, 2012). Although parents are highly motivated to participate only for academic performance with a taboo about sex (Liu et al., 2017). Hence, we might as well discuss the possibility of familial RSE from the methods they participate.

Khan (1996) divided PI into three ways of: Involvement - Direct participation in school work, such as checking homework; Participation - Assist school practice activities as volunteers; Advocacy - Drive and influence educational

decisions. Unfortunately, Liu et al.(2017) stress that most parents are aware of the keen need for sex knowledge, but merely one-fifth of them have communicated with kids. Interviews with teachers also reveals that most of the teaching content is implicitly narrated to students by non-professional teachers without mentioning the involvement of parents (UNESCO and UNFPA, 2018). In addition, some Chinese people hold the view that it is beneficial not to mention gender or sex to their offspring (Wang, 2016) by no means unique which embody on the immigrant families in America. All the above not only reveal that China's PI in RSE is turning a corner at the present stage, but still faces conceptual challenges, so next paragraph takes its advantages and influencing factors into consideration.

3. Review of implications for practice

Autoethnography reflect on the influence of culture and surrounding environment on oneself by using one's own growth or education experience(James, 2012). For me, it is more like a revisit. The difference is that it lacks the spicy and cold stimulation of that time but adds reconciliation to my gradually ageing parents and to myself in childhood. It was my own choice to become an early educator, hoping to help more young children and lead their parents in the first step of the academic career with the encouragement of diversity.

3.1 Comprehension and Refused to Define

Years ago, I hold a narrow view about that an educator's first duty is to teach, that educating children well represents success for a long time. But this autoethnography reawakened my call to comprehension and interrupt stereotypes:

This mutual understanding aims to be shared between educators and learners about their opinion, attitude and position(Pica, 1987). Recalling the teacher's indifference and my father's words when I was bullied by boys, I was filled with helplessness. After that, I accepted the psychological counselling of interpersonal communication for half a year (Appreciate the mentor in the mind workstation of the university). At the same time, every year in the new semester of kindergarten, there are numerous children facing separation anxiety(Klein, Kolewicz and Kanner, 1992).Teachers should avoid instilling achievement - traits and service-oriented gender traits in children (Kollmayer, Schober and Spiel, 2018). Although this assignment is based on exploration from a female perspective, it does not mean that the educator should weaken the independence of girls and give them superfluous treatment. Boys and girls should be treated equally and participate in the exploration together. The adoption of cooperative learning strategy is not only beneficial to enhance learners' consciousness, but also conducive to the establishment of peer relationship (Doll, Spies and Champion, 2012).

3.2 Home-school Cooperation

From my father's absance to my mother's participation, this assignment also made me deeply realise the necessity of home-school cooperation for synchronised active parental involvement in their children's RSE with family emotional support.

The difficulty in carrying out RSE in young children is the fluctuating degree of appropriateness(Moussaoui, Abdulcadir and Yaron, 2022). There are challenges for early educators, children and their parents in a interactive age. Therefore, given a holistic view, both educators and parents should be encouraged to implement the educational concept of lifelong learning to provide a learning community for children based on Faure (1972) 's Learning to Be: The World of Education Today and Tomorrow.

4. Conclusion

This assignment begins with a detailed introduction of China's unique cultural background and family background. Further, the second part explains the terminology distilled to serve as scaffolding for the storytelling process. The author compares the definition and content of RSE in China and the West, and then lists the definition, methods, significance and challenges of PI. Furthermore, in the following chapter, the author discusses several accidents and tries to analyse the hidden cultural factors according to the chronological order. Finally, suggestions and possible ways to improve RSE are proposed from the perspective of parents and teachers.

At the end of this assignment, I still want to mention that this essay does not maliciously vilify the reverence of traditional Chinese culture for male supremacy or women's inferiority, nor blindly advocate and carry forward western culture. Culture itself has no distinction between good and evil, beauty and ugliness, but people's views on things have changed under the exchange of customs in different countries. Hence, what scholars should discuss is that we still need to continue to follow up the exploration for the welfare of learners, educators and the whole human race when the continuous integration of various cultures gives birth to new cultural integration bodies.

5. References

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