

Contemporary Chinese society has been an arena of massive socio-economic transformations for over four decades. One-child policy introduced in 1979 (officially concluded in 2015) caused a reduction in the size of the Chinese family, an increase in wealth and thus greater opportunities to invest in its only child, for example by allowing it to study outside the People's Republic of China (PRC). At the same time Chinese society is aging at a dramatic rate, and the state is refusing to provide care for elderly which is a legal obligation for children in the PRC since 1996. The process of individualization in a society, so strongly oriented to the group and subjected to intense transformation, with simultaneous strong cultural pressure to realize the Confucian principle of filial piety (xiào) which for the centuries was considered as foundation of family, is an inspiration to undertake research on this subject.

The aim of the project is to examine the role that is currently played by the filial piety in the daily lives of Chinese migrants residing in Poland and Australia. In addition, an important goal is to determine its significance in constructing their personal and collective identity and how they define their role in relation to an aging parent remaining in China. The main research questions will also concern whether there are differences between the two groups of migrants in the way of defining their position in relation to parents and, if so, to what extent these differences are resulting from the migration experience of the country in which they reside. The publications examining filial piety in the transnational context typically deal with perception from the perspective of single country, with the clear dominance of outlooks on the situation and filial expectations of elders.

Proposed project will fill the gap in state-of-art research by introducing comparative international analysis of filial piety, from the perspective of caregivers, between two countries of different structure of migrants: Australia – with the highest share of migrants in the general population, well-rooted population of Chinese-Australians and Poland – where the flow of immigrants from China is relatively new phenomenon. Also, from the local Polish perspective there is a very limited scope of social research in area of Chinese studies. The ambition of this research project is likewise to fill this gap by providing an outlook to this grave problem social problem of all modern societies. As part of the project, I accept that filial piety will be understood as a socially constructed identity. The previously mentioned institutionalization of filial piety distorts the meaning of the traditionally understood filial obligation, in which the failure to provide materially safe old age was the most important but a deep sense of bond. In an attempt to analyze motivation for xiao practice, the theoretical reference may also refer to the so-called "Filial duty theory", or more specifically, three of its variants of the theory of debt, gratitude and friendship.

The in-depth interview with elements of the narrative interview, conducted as part of my research, will consist of three parts. In the first one, I will ask to present the history of migration of the respondent, paying attention to changes in customs that have occurred after living in a new country. In the second, I ask about the situations in which they feel Chinese and what cultural practices in general they consider to be maintaining the Chinese culture and distinguishing the Chinese from other nationalities and cultures. In this part of the interview I will also ask the respondents to present their own understanding of the obligations that children have towards their parents. The third part of the interview will be devoted to asking supplementary questions and possibly indirectly obtaining information on the implementation of their filial duties. I intend to concentrate research on a group of people aged 20-40 living abroad at least one year, because they are a particularly interesting group of Chinese, who are already a generation of Chinese only children and although their parents are not yet elderly, it is before them to face the problem of aging Chinese society.