POV
Community Engagement & Education
DISCUSSION GUIDE
Last Train Home
A Film by Lixin Fan

www.pbs.org/pov
I used to work at TV stations in China. During those days I traveled to different parts of the country. The sharp contrast between the lives in cities and countryside always struck me. Submerged under the glamour of the modern metropolis, the poverty in the vast rural area is overwhelming. As I traveled, I started to focus on the migrant workers, whom I believe have contributed the most to China’s prosperity but benefited the least. Aside from many hardships in life, they also have to bear constant separation from their families who are left behind. I decided to document the lives of this group in a unique position in China (and the world’s) history.

The annual migrant exodus between cities and countryside during the week of the Chinese New Year provided me a perfect background for the film to closely examine the plight of the workers. The migrant Zhang’s family story speaks for millions. Through their story, the film scrutinizes social inequality raised in a nation’s industrial endeavor, and how the process is affected by globalization on both a social and humanistic level. By observing the fate of one family, the smallest and seemingly stable cell in a fast evolving society, I hope to articulate the complication between a nation’s ambition to raise and it impact on culture, society and individual.

On a cultural level, the Confucian value of filial piety (respect for elders and ancestors) has long played a big role in Chinese lives. Being away from one’s family was never encouraged, but a changing society shifted the value toward a pragmatic approach of bettering one’s material life. Parents work away from home; they send all savings to the grandparents and kids. Sadly, providing material comfort alone does not translate into filial affection. Without parental presence and emotional support for the left-behind children, they do not connect or sympathize with their parents, as the gap between them can widen into an irreparable split.

On a national level, China is dashing to become a richer country, should tradition, morality, and humanity be drowned in a world of tireless rumbling factories is the question we should ask. For a government, to keep the fine balance between the economic development and the welfare of all people is the ultimate challenge in a time of change. In Taoism, we know that in nature, opposites must coexist harmoniously; a balance of opposites creates the best situation for harmony and calm. This is what we hope for the future.

Lixin Fan, filmmaker
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Like so many of China’s rural poor, Zhang Changhua and Chen Suqin left behind their infant children for grueling factory jobs in the city. Every spring, 130 million Chinese migrant workers compete for train tickets that will enable them to spend the New Year’s holiday with the families they left behind in their home villages. Last Train Home (90 min.) documents their journey — a mass exodus that is the world’s largest human migration. The epic spectacle reveals a country tragically caught between its rural past and industrial future.

Last Train Home also captures the deep emotional conflicts of parents who are forced to separate from their children in order to earn a living. By the time viewers meet the Zhangs, their daughter, Qin, is a restless and rebellious teenager who bitterly resents her parents’ absence and ignores traditional cultural norms that demand she respect their wishes. Much to their devastation, she risks repeating their cycle of poverty by dropping out of school and joining the ranks of migrant laborers.

As an outreach tool, the film forces viewers to look at the human cost of China’s ascendance as an economic superpower and confront the ways in which poverty and policy fracture families.
**Last Train Home** is well suited for use in a variety of settings and is especially recommended for use with:

- Your local PBS station
- Groups that have discussed previous PBS and POV films relating to China, labor issues or family dynamics, including *Up the Yangtze, The Learning, Wo Ai Ni (I Love You) Mommy* and *Maquilapolis: City of Factories*
- Groups focused on any of the issues listed in the Key Issues section
- High school students
- Faith-based organizations and institutions
- Cultural, art and historical organizations, institutions and museums
- Civic, fraternal and community groups
- Academic departments and student groups at colleges, universities and high schools
- Community organizations with a mission to promote education and learning, such as local libraries

**Last Train Home** is an excellent tool for outreach and will be of special interest to people looking to explore the following topics:

- Adolescent rebellion
- Capitalism
- China
- Cultural change
- Cultural identity
- Economic development
- Economic inequity
- Family dynamics/filial piety
- Industrialization
- Labor issues
- Migrant labor
- Overcrowding
- Personal responsibility
- Poverty
- Social inequity
- Sociology
- Structural inequity
- Urban/rural issues

**USING THIS GUIDE**

This guide is an invitation to dialogue. It is based on a belief in the power of human connection, designed for people who want to use **Last Train Home** to engage family, friends, classmates, colleagues and communities. In contrast to initiatives that foster debates in which participants try to convince others that they are right, this document envisions conversations undertaken in a spirit of openness in which people try to understand one another and expand their thinking by sharing viewpoints and listening actively.

The discussion prompts are intentionally crafted to help a wide range of audiences think more deeply about the issues in the film. Rather than attempting to address them all, choose one or two that best meet your needs and interests. And be sure to leave time to consider taking action. Planning next steps can help people leave the room feeling energized and optimistic, even in instances when conversations have been difficult.

For more detailed event planning and facilitation tips, visit [www.pbs.org/pov/outreach](http://www.pbs.org/pov/outreach)
The World’s Largest Migration

Every year, as China celebrates its New Year (or Spring Festival, as it’s been called since the 20th century), hundreds of millions of Chinese citizens take part in the world’s largest annual migration.

In 2011, the Chinese government estimated that about half of China’s population of 1.3 billion people, 700 million (more than twice the population of the entire United States), would travel home between January 19 and February 27, taking a total of 2.85 billion passenger trips on trains, planes, boats and buses. An average of 2,265 trains per day were scheduled to be in service, including 300 extra trains added to help carry the record 230 million passengers anticipated over the peak period. Still, ticket shortages were expected.

Many of the passengers in this annual pilgrimage are Chinese migrant workers traveling from coastal industrial centers to the interior countryside. Many of them travel home only once a year to visit family they have left behind.

The migration of the peasant work force started in the early 1980s, when the country first opened its economy. The influx of foreign investment created a soaring demand for labor, and millions were lured out of the undeveloped, western farmland to work in factory towns in the southern coastal regions. Because of the size of China (slightly smaller than the United States) and the quality of the transportation available, trips from these coastal regions to the countryside can take many days to complete.

While China has made efforts to accommodate the mass migration, including adding new high-speed rail lines, officials say it will be another five years before China’s rapidly expanding rail network will be able to meet demand. Meanwhile, China has been preparing for a massive population shift from the countryside to cities in the next 25 years or so by rapidly building housing and amenities in urban centers. China has set a goal to urbanize half of its population of 1.3 billion by 2020, and 70 percent by 2050.
Sources:

http://news.bbc.co.uk/2/hi/asia-pacific/3701581.stm


CIA. “The World Factbook: China.”


MacLeod, Calum. “New High-speed Rail Aids China’s Mass Migration.”
USA Today, February 2, 2011.

The Migrant Worker in China

Since 1978, when China implemented economic reforms intended to liberalize and boost the economy, the country has seen a rapid, massive urbanization. Not only have populations moved from the countryside to urban areas in unprecedented numbers (the proportion of China’s urban population increased from 18 percent in 1978 to 43.9 percent in 2006), but the number of cities themselves skyrocketed, more than tripling from 191 in 1978 to 661 in 2005, as industrial centers were erected and expanded to meet global demand for Chinese-made goods. It is expected that an additional 345 million people in China will move from rural to urban areas in the next 25 years — a mass migration larger and faster than any in history.

Seven cities and provinces have absorbed the majority of the migrant workers, who now make up more than one third of the population in cities such as Beijing and Zhejiang. Shenzhen, the town where Qin is bartending at the end of the film, has grown from a small town to a major metropolis in the past three decades; as of 2007, 12 million of the city’s total population of 14 million were migrants.

As the population urbanizes, the gap between rural and urban wages widens, making the move to city centers more and more appealing. In their hometowns, rural workers hardly make enough to get by; by 2006, the average urban worker earned 3.27 times as much as his rural counterpart.
People born after 1980 account for about 60 percent of China’s 240 million migrant workers, and their changing habits and aspirations will help determine the development of the country’s manufacturing sector and broader economy.

Young Chinese migrant workers earn an average 1,747.87 Chinese yuan ($277) a month, about half the average urban salary, but have high expectations for personal development, according to a survey by the All-China Federation of Trade Unions.

That survey also found that young migrant workers are three times as likely to change jobs as their parents. They also have far less experience in farming than their parents, an indication that they are likely to remain in urban areas even if they cannot obtain the residency permits required to access the full range of social benefits.

As a way of accommodating this movement, the trade union federation recommended that the government allow at least 4 million young migrant workers to settle permanently in cities every year.

**Hukou**

Though these migrant workers have effectively relocated to areas where there are jobs, Chinese social policy has prevented them from fully establishing themselves there.

In 1958, China created a household registration system, called hukou, designed to aid the distribution of welfare and resources, control migration and keep watch on criminal activity. Each citizen is determined to live in either a rural or urban household, or hukou, based on his or her place of residence. Local governments are responsible for providing services such as education, housing and medical care to the constituents within their districts, and urban residents are given additional benefits in the form of food rations and job allocations. To discourage migration between districts, residents are not allowed to work or live outside their hukous without approval from authorities. If they do, they forfeit all rights and benefits, including education and medical care.
Citizens are required to register their permanent and even temporary locations with police, and in some cases rural registrants may be arrested just for entering cities.

Despite the massive migrations within China in the past three decades, the hukou system persists today, making it nearly impossible for migrants to bring their families with them. Hukou reform has become a crucial political issue, but many migrant workers lack the education, motivation or political voice to fight for their rights.

Over the years there have been several efforts to reform or relax the hukou system, but widespread reform has yet to be enacted. One program proposed introducing temporary and visiting statuses that would allow some access to social services. One tried to grant permanent residency to migrant workers who had stable work, but also required applicants to own their own apartments — a stipulation that ruled out most struggling workers.

In some provinces, workers can apply for temporary residency status that allows them to collect some benefits, or at least grants them access to services for pay, but the application process is usually complicated, and the fees required to register discourage many from applying. At one time, workers who had not registered as temporary residents could be barred from getting any job or from renting property, but those restrictions were abolished in 2003.
Migrant workers have seen some improvement in conditions in recent years, at least on paper. Reform enacted in 2003 requires employers to sign labor contracts with workers, pay them on time and compensate them for termination of employment. In response to those reforms, the All-China Federation of Trade Unions encouraged migrant workers to join local unions, and by 2008, half of them, or 62 million, had. In 2007, the All-China Federation of Trade Unions announced that it had helped more than 30.3 million migrant workers get home for the Chinese New Year using special trains and buses and group ticket purchases, secured 1.73 billion yuan in back wages for 2.65 million workers and provided financial assistance for more than 80,000 workers to allow their children to go to school.

**Working Conditions**

According to a survey by the National Bureau of Statistics of China, the average monthly income for a migrant worker in 2004 was 780 yuan, just over half the national urban average of 1,350 yuan. (In 2008, another study showed a more favorable comparison: 850 renminbi (RMB) per month for migrant workers, as compared to 1,050 RMB per
month for urban workers. The exchange rate at the time of USD $1 = 8 RMB, however, shows how little both types of worker make by U.S. standards. Furthermore, these workers were required to work long hours; they averaged 11 hours a day, 26 days a month. A 2008 study showed that 28 percent worked more than 12 hours a day, and 81 percent worked six or seven days a week.) One study of three central provinces found that migrants worked 50 percent more hours than native urban workers, but earned less than 60 percent of native urban workers’ average salaries, making their hourly wages about one quarter those of urban residents. Also, migrant workers reported frequent delays and arbitrary decreases in pay.

Employers are not required to provide certain benefits for migrant workers, who have also forfeited government benefits. A 2008 study showed only 19 percent of migrant workers had some form of health insurance and 26 percent were entitled to limited sick pay, compared to 68 percent and 66 percent, respectively, for urban workers. Of those migrants who do receive sick pay, only 15 percent receive sick pay that matches base pay. Because medical treatment is drastically more expensive in urban areas than in rural ones, migrant workers often return home when forced to seek medical attention (a practice that can skew statistics on the health of migrant worker populations, making them seem healthier than they are).
Confucian Values

Confucianism is a philosophy attributed to the philosopher Confucius (551-479 BC) and has long been a chief cultural influence in China. Confucianism places weight on familial relationships and respect for elders and parents, a virtue known as “filial piety” (or “devotion to family”). In addition to creating harmony in the family, this virtue is considered essential in preparing children for respectful conduct in everyday life.

In a country where blood ties are paramount, the impediments that long-distance relationships can impose on families are seen as particularly difficult. Statistics show that although 56 percent of Chinese migrant workers are married, most of those couples are split between home and work so that one person can take care of family, and consequently see each other only once a year. In 2009, some 2.3 million couples divorced in China, an increase of 8.8 percent over the previous year, for a seventh consecutive year of increase.

Sources:


Among divorcing rural couples, 50 to 80 percent are estimated to include one migrant worker. Of young migrant workers – those born after the 1980s – 80 percent are unmarried, and more than 70 percent list loneliness as their principal burden.

In Spirituality & Practice, filmmaker Lixin Fan discusses Confucianism in the context of modern Chinese business practices. Fan says, “It’s true that the Confucian virtue of filial piety has long played a big role in Chinese lives. Being away from one’s family was never encouraged by traditional values. Now the changing society has shifted toward a more pragmatic judgment and the bettering of one’s material life. However, this doesn’t necessarily mean that the Chinese are losing their traditional values completely. For example, in the film, the parents worked away from home but they sent all their savings to their parents and kids. I think that although the way of life has transformed along with economic changes, deeper values still remain.”

Sources:


China’s Economy

With a booming economy, rising international status and power and one-fifth of the world’s population, China is one of the world’s major forces.

In the past couple of years, China has surpassed Japan to become the world’s third largest economy after the European Union and the United States. It also surpassed Germany and the United States to become the world’s second largest exporter, trailing only the European Union. China produces and uses more electricity than any other nation, has spent billions on contracts with U.S. allies, is investing heavily in Africa and now conducts more trade with key U.S. partners Japan and Brazil than the United States does. However, a telephone survey of 1,400 urban Chinese residents conducted in 2010 by the Global Times newspaper found that only 15.5 percent of respondents saw their country as a “global power.”

Opposing voices like that of Hu Ping, the chief editor of Beijing Spring, a pro-human rights and democracy journal, argue against China’s potential “superpower” status and point to the country’s uneven standard of living, controversial politics and persistent human-rights violations, as well as the lack of global Chinese brands, as evidence.

China has long been considered a secondary player because it built its wealth not through its own brands but by providing for major companies from the United States, European Union, Japan and elsewhere — more than three-fifths of China’s overall exports and nearly all its high-tech exports are made by foreign companies. Will Hutton, British political analyst and author of The Writing on the Wall: Why We Must Embrace China as a Partner or Face It as an Enemy, says that China remains, in essence, a subcontractor to the West.

For their part, Chinese business leaders are taking advantage of the global recession and their own cash wealth by expanding internationally and investing in Western concerns. In 2009, the China Market Research Group — a strategic market intelligence firm headquartered in Shanghai — interviewed 500 senior executives at 100 Chinese companies in 10 industries. Seventy percent of them said they specifically
aimed to tap into the United States and Western Europe during the downturn.

While China has the third largest gross domestic product in the world as a country, its per capita gross domestic product still ranks 126th, at $7,600 annually, according to the CIA. (The United States, at $47,200, ranks 11th.) Much of the country still feels under-developed: Hundreds of millions of rural Chinese lack reliably safe drinking water, corruption is widespread and migrant workers make up one quarter of the workforce. Furthermore, some analysts argue that the national gross domestic product figure may be buoyed by overbuilding of real estate that is unaffordable to most Chinese and that could eventually prompt a massive housing market crash.

Sources:

CIA. “The World Factbook: China.”

http://www.huffingtonpost.com/steven-hill/the-china-superpower-hoax_b_821136.html?view=print

Kuhn, Anthony. “As China’s Stature Grows, Is It Superpower Or Not?”
NPR, January 8, 2010.

Mong, Adrienne. “Do the Chinese Believe China Is a Superpower?”
MSNBC, January 19, 2011.

http://www.time.com/time/specials/packages/article/0,28804,1946375_1947252_1947256,00.html

Selected People Featured in Last Train Home

Zhang Qin (daughter)

Zhang Qin is the eldest of the Zhangs’ two children — 17 years old at the time of filming. She has been raised by her grandmother in the family’s ancestral village. Under China’s laws, she and her brother were unable to accompany their parents, as they lacked the urban residency status that would entitle them to attend public school in the city. Qin only sees her parents once a year, during the New Year period. Sullen and resentful, she is convinced that her parents care more about making money than they do about her. She cannot forgive them. Qin’s village life is simple and revolves around subsistence farming and the local school. Lured by the promise of money and an exciting city life, she quits school against her parents’ wishes, traveling to Guangzhou to join the throngs of migrant workers in the factories. There she begins working 14-hour days for a wage of five dollars an hour, and she shares a dormitory room with 11 other workers. Qin is typical of rural teenage dropouts in China, where at least one third of the 120 million migrant workers are women aged 17 to 25. Qin’s belief that in modern Chinese society, making money will prove to be more important than going to school is somewhat naïve; she fails to see that the new Chinese dream excludes migrant workers, who have little chance of escaping their status. At the film’s end, Qin’s future path is uncertain.
Selected People Featured in Last Train Home

Zhang Changhua (father)
Born in a remote rural village in Sichuan province, Zhang Changhua has been working in Guangzhou factories with his wife for 17 years. Migrant workers like the Zhangs are second-class citizens in China. Despised by city residents, they travel far to take on the growing economy’s dirtiest and most difficult jobs for very low pay. China’s household registration system excludes them from public health care and social welfare; their children cannot attend public schools in the cities. They live in poor conditions and face daily discrimination. Driven by a need to return home to see his children, Changhua pays triple the usual price for a coveted train ticket that will take him on a multi-day ordeal across China, a year’s savings and belongings in tow. As poor as the Zhangs are, they attempt to indulge their children with toys and money to make up for the years of separation. But Changhua finds it very hard to deal with his rebellious teenage daughter.

Chen Suqin (mother)
Early in the film, with great difficulty, Chen Suqin recounts how she left her newborn daughter to accompany her husband and seek work in the city years earlier. She has not seen her children in three years. Wracked by guilt, she admits to the director, “I know I haven’t been a good mom, but I have to do what I have to do.” Last Train Home documents her desperate desire to reconnect with her estranged daughter and steer the teenager toward a better future that will take her out of the cycle of family separation and poverty. In the film’s final scenes, Suqin leaves her husband to labor without her and returns to village life in the hope of preventing their son from following in his sister’s footsteps. The Zhang family represents countless other Chinese families whose relationships and values have been shattered by frantic economic growth in the era of globalization.
Immediately after the film, you may want to give people a few quiet moments to reflect on what they have seen. If the mood seems tense, you can pose a general question and give people some time to themselves to jot down or think about their answers before opening the discussion.

Please encourage people to stay in the room between the film and the discussion. If you save your break for an appropriate moment during the discussion, you won’t lose the feeling of the film as you begin your dialogue.

One way to get a discussion going is to pose a general question such as:

- If you could ask anyone in the film a single question, who would you ask and what would you ask him or her?
- What did you learn from this film? What insights did it provide?
- If a friend asked you what this film was about, what would you tell him or her?
- Describe a moment or scene in the film that you found particularly disturbing or moving. What was it about that scene that was especially compelling for you?
The Economics of Poverty

• Why do the Zhangs remain in poverty even though they work so hard?

• Suqin shares her perspective on leaving her children to go work in the city, saying, “I didn’t want to leave her, but I had no choice . . . That’s life.” Do you agree that “that’s life”? What forces and structures are at work that are beyond her control (and therefore leave her without a choice) and what things could she control that would expand her range of choices? In your city or county, who has the most and least amount of choice about major life decisions? What factors influence who has the most and least amount of choice? What role does education play in expanding the range of choices?

• Qin says, “In our village, only the elderly stay at home.” What are the possible long-term consequences for a community when only the elderly and the children remain in the village?

• Qin trades factory work for work in a bar. How might various people in Qin’s life respond to this choice? What would you want her to know? What would you say if you were her co-worker? Grandparent? Friend? How do you think she would respond to you?

• Describing the worldwide economic downturn, one factory employee says, “When the factories are closed, workers fall into despair. Many have lost their jobs. We have no unemployment insurance, no welfare, nothing.” What role, if any, should employers play in providing an economic safety net for their workers? How about the government?

• A man on the train says, “Our company makes racquets, but they are all foreign brands: Prince, Head, all American brand names. China doesn’t have its own brands. We are just a big manufacturer. The Western countries order from us; we make the goods. The export price is amazingly low. Including our factory owners, we only make a petty margin.” In your view, do U.S. consumers bear any responsibility for the Zhangs’ poverty? Why or why not?
DISCUSSION PROMPTS

China and the West

• A passenger on the train says, “If I make 2,000 yuan a month, I need to save 1,800 yuan. But when foreigners make 2,000 a month, they will spend all 2,000.” What is the speaker implying about the values of each culture? In your view, is this a fair description of Westerners? What are the consequences of society-wide saving/spending patterns?

• One factory worker holds up a pair of jeans he [OR IS THIS A WOMAN? ND] is sewing, marveling at the 40-inch waistline and concluding that “Americans are fat and tall, so they need big pants.” What are the workers getting right and what are they getting wrong when they draw conclusions about Americans from the goods they are manufacturing for Western consumers?

• Based on what you observe in the film, how are Chinese people being influenced by Western culture or values?

• What did you learn from the film about the impact of rural poverty on family life?

• Government policies prevent factory workers from bringing their children with them to the city. Can you think of other historical instances in which parents have been forced to leave children behind in order to earn a living? What were the consequences?

• Zhang says to his children, “I hope both of you study hard so you succeed when you grow up. There is nothing more that I can do except for making money to support you.” Financial support is vital to a family struggling to survive, but his children seem to think that he could or should do more. What else do his children need from him? What factors influence his capacity to meet those needs?

• What factors lead to Qin repeating the cycle of her parents’ poverty rather than breaking the cycle?

• How are Qin’s attitudes toward school (“like a cage”) and work (“tiring, but you make your own money”) and
“painful, but still better than being at school”) like or unlike those of high school dropouts in the United States? In your view, what would have to happen in order for Qin to change her mind about dropping out?

• Suqin struggles to understand her daughter’s choices, saying, “Being a parent is difficult. Kids have their own mind as they grow up.” How have you or people you know dealt with situations in which children made choices of which their parents didn’t approve?

• Qin says, “My parents barely lived with me. How can there be any feelings?” What can parents with minimal material resources do to preserve emotional bonds, even when they are separated from their children?

• Qin feels that her parents abandoned her (“you never meant to look after us”), choosing money over their children (“all they care about is money”). Her parents see the same choice as a sacrifice they made in order to give their children a better life — the opposite of abandonment. What accounts for these drastically divergent perspectives?

• A man frustrated by the long wait for the train says, “If the family can’t even celebrate the New Year together, life would be pointless.” What role do family ties play in the willingness of workers to endure hardship? How does the current system rely on workers’ willingness to sacrifice for their families? What would happen if workers refused to leave family members behind or if workers demanded wages that would raise them out of poverty?

• When Qin swears at her father, her mother says, “How could you disrespect your father?” In your experience, what does filial respect look like? What role do cultural or religious teachings play in how children interact with parents and vice versa? In what ways can economic insecurity strengthen or weaken those traditions?

Additional media literacy questions are available at: www.pbs.org/pov/educators/media-literacy.php
• Convene a study group to look at U.S. trade policy with China. Identify the government bodies that craft and negotiate that policy. Culminate your efforts by imagining that you are crafting a trade agreement between the United States and China (or another economically developing nation). What protections would you want to see included for factory workers like those you saw in the film? Share your answers with your federal legislators and other federal officials involved in trade negotiations.

• Host a screening of Last Train Home as part of a community initiative to improve high school graduation rates. As part of the event, organize a speak-out where parents and teens can share their visions for the future and discuss the role that education plays in those visions.
FILM-RELATED WEB SITES

Original Online Content on POV Interactive (www.pbs.org/pov)

The website for Last Train Home
www.pbs.org/pov/lasttrainhome

will include additional scenes not included in the film, a photo gallery of the largest recurring migrations around the globe (for events as diverse as the Chinese New Year to the Glastonbury Music Festival), a compilation of must-see documentaries about modern China and updates on the family in the film.

What’s Your POV?
Share your thoughts about Last Train Home by posting a comment on the POV Blog
www.pbs.org/pov/blog or send an email to pbs@pov.org.

Economics — General

FOUNDATION FOR ECONOMIC EDUCATION
fee.org
The website of this libertarian leaning organization includes resources that explain the value of a free market economy.

THE HERITAGE FOUNDATION
heritage.org
The website of this conservative think tank includes articles that tout the benefits of free market capitalism.

THE STORY OF STUFF PROJECT
storyofstuff.com
This website offers numerous short videos that explain various aspects of a consumer-based economy.

UNITED FOR A FAIR ECONOMY
faireconomy.org
The website of this progressive social justice group includes many resources that explain how the U.S. economy works.
Trade with China

EMBASSY OF THE PEOPLE’S REPUBLIC OF CHINA IN THE UNITED STATES OF AMERICA
china-embassy.org/eng/
The website of China’s embassy in the United States includes information on Chinese economic development from the perspective of the Chinese government.

OFFICE OF THE UNITED STATES TRADE REPRESENTATIVE. “CHINA”
ustr.gov/countries-regions/china
The website of the office responsible for creating and implementing U.S. trade policy summarizes current policies on trade with China.

U.S. CENSUS BUREAU.
“TRADE IN GOODS WITH CHINA”
census.gov/foreign-trade/balance/c5700.html
This page provides U.S. government statistics on trade with China.

China

BBC. “CHINA COUNTRY PROFILE”
news.bbc.co.uk/2/hi/asia-pacific/country_profiles/1287798.stm
This profile includes general information on China, as well as links to current news stories. For additional general information see the China entry in the CIA World Factbook: http://ciafactbook.us/asia/china.

HUMAN RIGHTS WATCH.
“WORLD REPORT 2011: CHINA”
hrw.org/en/world-report-2011/china
The most recent report from this human rights organization includes information on Chinese labor practices.
Produced by American Documentary, Inc. and beginning its 24th season on PBS in 2011, the award-winning POV series is the longest-running showcase on American television to feature the work of today’s best independent documentary filmmakers. Airing June through September with primetime specials during the year, POV has brought more than 300 acclaimed documentaries to millions nationwide and has a Webby Award-winning online series, POV’s Borders. Since 1988, POV has pioneered the art of presentation and outreach using independent nonfiction media to build new communities in conversation about today’s most pressing social issues. Visit www.pbs.org/pov.

POV Digital www.pbs.org/pov

POV’s award-winning website extends the life of our films online with interactive features, interviews, updates, video and educational content, as well as listings for television broadcasts, community screenings and films available online. The POV Blog is a gathering place for documentary fans and filmmakers to discuss their favorite films and get the latest news.

POV Community Engagement and Education www.pbs.org/pov/outreach

POV films can be seen at more than 450 events across the country every year. Together with schools, organizations and local PBS stations, POV facilitates free community screenings and produces free resources to accompany our films, including discussion guides and curriculum-based lesson plans. With our community partners, we inspire dialogue around the most important social issues of our time.

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American Documentary, Inc. www.amdoc.org

American Documentary, Inc. (AmDoc) is a multimedia company dedicated to creating, identifying and presenting contemporary stories that express opinions and perspectives rarely featured in mainstream media outlets. AmDoc develops collaborative strategic-engagement activities around socially relevant content on television, online and in community settings. These activities are designed to trigger action, from dialogue and feedback to educational opportunities and community participation.

Join our Community Network! www.amdoc.org/outreach/events

Learn about new lesson plans, facilitation guides and our other free educational resources and find out about screenings near you. Joining our network is also the first step towards hosting your own POV screening.

You can also follow us on Twitter @POVengage for the latest news from POV Community Engagement & Education.

Front cover: The Zhangs are crowded by passengers at Guangzhou Railway Station, heading home for Chinese New Year
Photo courtesy of Weishan Tan