

# Mirror Perspective of Hong Kong University Students in the Context of Patriotism

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## Abstract:

In order to examine the state of patriotism of contemporary Hong Kong university students, we construct a "mirror perspective model of Hong Kong university students" based on life course theory, and focus on patriotism by combining major socio-historical events such as urbanization, family miniaturization, and the return of Hong Kong sovereignty, with the help of the concept of "scattered perspective" of Chinese painting, to see the mirror image of contemporary Hong Kong university students. The study finds that Hong Kong college students have group characteristics such as "alienation from homeland", "weakening of family feelings" and "anxiety about identity". The findings of the study provide new theoretical perspectives and guidelines for understanding the status of Hong Kong college students' nationalistic identity and for more effective patriotism education.

**Keywords:** Patriotism, Hong Kong university students, Group mirroring

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## I. INTRODUCTION

With the occurrence of incidents such as "illegal assembly for occupying the Central" and "anti-revision", Hong Kong youths, especially university students, have become more and more hot spots for research. At present, the research on the group of Hong Kong university students mainly focuses on the values, national (civic) education and ideological and political education of this group. First, the research on values. In the article Comparative Study on the Values of College Students in Beijing and Hong Kong (2001), Xu Yan compared the characteristics of the values of college students in Beijing and Hong Kong, and pointed out that there are differences in the values of college students in the two places. She also pointed out that the influence of social environment on values has priority. The article also points out the relationship between Hong Kong college students' apathy toward politics and the British Hong Kong government's educational avoidance of political and national issues. "Educational orientation and social climate have influenced the tendency of Hong Kong people toward political-oriented values. These indicate that college students' value orientations are inevitably guided by the social environment, so that values exhibit socio-cultural dependence." [1] This is consistent with our idea of analyzing the life course events of the Hong Kong university student population from a socio-cultural perspective. The research results of this dissertation provide theoretical support for our perspective on the traits of Hong Kong university students' national identity in the context of major social background events. The second is the research on national (civic) education. Jiang Xuesong's *Examination of Hong Kong University Students'*

*National Consciousness - Reflections Arising from the "National Education Controversy"* (2013) points out that the "national education controversy" has highlighted the weakness of Hong Kong university students' "national consciousness", and "the deeper reason is that Hong Kong university students' resistance to the constitutional system and cultural fragmentation of the motherland." [2] In the "national education controversy" in Hong Kong in 2012, university students born around the millennium were the ones who witnessed the incident. As the core principle of the life course research paradigm, "life in a certain space and time," argues, "the year in which a person is born and the age group to which a person belongs essentially connects a person to some historical force, and it is an important part of the life course paradigm analysis." [3] On the basis of these research results and in conjunction with relevant studies on national (public) education in Hong Kong, we perspective the group identity anxiety exhibited by contemporary Hong Kong university students from the perspective of national education. Third, the research on ideological and political education. In his article *Current Situation of Ideological Education of Hong Kong Youth and Suggestions* (2018), Wu Libin points out that "some Hong Kong youths have misconceptions such as lacking national identity, discriminating against the Mainland, and promoting extreme localism ideology. These wrong ideological perceptions of Hong Kong youth are the result of the long-accumulated problems in the field of ideological education of Hong Kong youth." [4] The analysis of the misconceptions of Hong Kong youths and the suggestions of countermeasures in the paper are valuable for the analysis of the "cohort effect" of the contemporary university students in Hong Kong. Life course theory is derived from the book *Children of the Great Depression* by the famous American sociologist G.H. Elder, in which he introduced the concept of life course and outlined four paradigmatic themes of life course: first, the life course of an individual is embedded in and shaped by historical time and the events they experience during their life years; second, a series of life transitions or life events have an impact on an individual's development depending on when they occur in that person's life; third, lives exist in interdependence, and social and historical influences manifest themselves through this network of shared relationships; fourth, through their own choices and actions, individuals are able to take advantage of the opportunities they have to overcome the constraints of their historical and social environment and thus construct their own life course. [5] In 1999, Li Qiang et al. wrote *Life Course: Major Social Events and the Chinese Life Course*, which explored the relationship between major social and historical events such as Chinese institutions and education and the Chinese life course in the context of life course theory. Their research ideas and methods have considerable implications for our use of life course theory to analyze the impact of major historical events such as family miniaturization, urbanization, and the return of Hong Kong sovereignty on the social mirror image of this group. Using sociological and psychological theories, Han Liying explains the rationale for the formation of adolescents' national identity in *The Basis of the Subject, Developmental Trends and Educational Progression of Adolescents' National Identity*. The article points out that "the relationship between the self and the state" is the basic issue of national identity... How to recognize and place the "self" and how to promote and realize the enrichment and perfection of the "self" are important prerequisites for exploring the development of national identity." [6] This has an enlightenment value for this paper to focus on "relationship" (space, emotion, identity) to analyze the group mirror of Hong Kong university students and the strategy of national identity education.

According to literature, the main body of Hong Kong people is composed of immigrants from the mainland, more than 90% of whom come from Guangdong and Fujian regions where the clan concept is prevalent. The contemporary group of Hong Kong university students was basically born around 2000, and most of them have their ancestral homeland in the mainland, especially in Guangdong. National identity is people's rational cognition and emotional attachment to their national identity, which is deeply rooted in the universal human sense of association and the belonging need. [7] The nation is a unified existence defined by individual identity in terms of blood and ethnicity, referring to both the living space defined by the physical environment and the spiritual home in which the individual lives in a psychological sense. [8] From this, we can see that lineage and ethnicity are important factors influencing national identity, and there is a natural link between family identity and national identity. Therefore, this study creatively connects the two, and based on the life course theory, focuses on the relationship between "self" and "family" and "country" (patriotism), and constructs a "mirror perspective model of Hong Kong university students" to view the social mirror of contemporary Hong Kong university students, to explore the power of lineage and ethnicity, and to improve the effectiveness of patriotism education of Hong Kong university students. The research design model is as shown in the Figure 1:

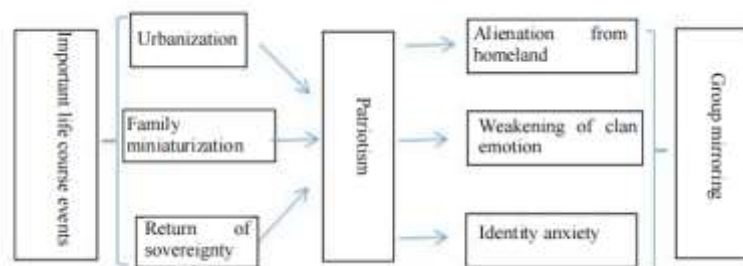


Fig 1: Mirror perspective model of Hong Kong university students under the perspective of patriotism

## II. MIRRORING PERSPECTIVE OF HONG KONG UNIVERSITY STUDENTS UNDER THE PERSPECTIVE OF NATIONAL IDENTITY

The group of Hong Kong university students born around the millennium is a group shaped by specific major socio-historical events. Of course, there are many socio-historical events that shape a social group, but if we look at them from the perspective of patriotism, we believe that the major socio-historical events include: urbanization, family miniaturization, and the return of sovereignty to Hong Kong. In the following, we start from the important life history events and use the concept of "scattered perspective" in Chinese painting, taking the relationship between "self" and "family" and "country" as the point of view to see the social mirror image of this group.

### 2.1 Alienation from Homeland

The birth, or blood, determines his land. The reproduction of the population between generations, like a sapling growing from a root, is geographically close to a group. Geographical proximity can be said to be a

reflection of blood affinity, and location is a socialized space... The unity of blood and geography is the original state of community.[9] Fei Xiaotong argues in *Vernacular China* that traditional vernacular societies are united in blood and geopolitical proximity, and that geographical space is an important representation of blood kinship. Therefore, we first focus on patriotism from the spatial direction, and view at the group mirror of Hong Kong university students born around the millennium.

Hong Kong is an immigrant society with a total population of more than 7 million, more than 90% of whom come from the Guangdong and Fujian regions. The earliest forefathers in the families of the millennial group of Hong Kong university students who migrated to Hong Kong were mostly men who went to Hong Kong to make a living between the 1950s and 1970s. Most of the grandparents and fathers of Hong Kong university students born around the millennium were born during this period. Upon arrival in Hong Kong, they mainly entered the manufacturing labor market, relying on their hard work for a meager income to provide for their families in the mainland countryside. In the late 1970s, due to the imbalance in the ratio of male to female and children in the Hong Kong population, a new immigration quota policy was introduced, which allowed the wives and children of these early immigrants to come to Hong Kong for reunion. However, these early immigrants still have a large number of clansmen in the mainland countryside, so the connection between the early immigrants and their hometowns in the mainland does not show significant alienation in terms of physical space, culture, or psychological space. After the reform and opening up, a large number of them returned to their hometowns to invest and set up businesses, and became Hong Kong businessmen. It was against this background that Dr. Chow Po Chung, a well-known post-70s scholar at the Chinese University of Hong Kong, emigrated to Hong Kong. His book *Encounter* shows the journey and feelings of a former new immigrant in Hong Kong; the article *Living in Hong Kong: A History of One's Immigration* is a rare and good article to understand the life journey of new immigrants in Hong Kong. In the article, he spends a lot of time writing about his deep feelings for his hometown in Huazhou (Guangdong) and his childhood playmates. Chow Po Chung's emotional experience can be said to epitomize the emotional experience of the new immigrant group in Hong Kong born in the 1970s. "Perhaps the most difficult thing for new immigrants to adapt to is not the harsh living environment, but the sudden change of the "living world" ... Only when we are rapidly transferred from one world to another, and there is a fundamental break between the two, do people will deeply feel the loss of home. The most difficult thing for many new immigrants to Hong Kong is this disconnection. There are no neighbors, no community, no common language, no understanding or sympathy from others, and they can only suffer and endure. For a long, long time, I have been surrounded by an unspeakable sense of alienation. On the surface, I was able to cope with the difficulties in language, studies, and life in general. But in my heart, I don't identify myself as a Hong Kong citizen at all." [10] It can be seen that for the new post-70s immigrants who are the fathers of the current Hong Kong university students, Hong Kong is rather alienating for them, and they all have strong emotions for their homeland in the Mainland. Moscovici's theory of social representation suggests that the common knowledge of society members undergoes epochal transformation and value reshaping over time, rather than being simply copied from one generation to the next. [11] Compared with their grandparents and fathers, Hong Kong university students nowadays have a very different homeland. Although modern and convenient transportation has superficially facilitated the connection between Hong Kong and the Mainland, Hong Kong university

students are increasingly alienated from their ancestral homeland. This alienation is mainly manifested in the disconnection and unfamiliarity with the social ecology of the Chinese vernacular in the Mainland. Clansmen, especially parents and grandparents, are important emotional ties and bridges of spiritual connection between individuals and their homeland. For the current group of Hong Kong university students, they are the generation that grew up in Hong Kong's homeland, their fathers are living in Hong Kong, and their grandparents are basically living in Hong Kong, and the intergenerational separation that existed in their grandparents' and fathers' generations has basically ceased to exist. As a result, the people, events and things in their ancestral hometown have no more material and spiritual intersection with them. For many of them, their ancestral hometown may only be a concept they learned from their predecessors, or a story related only to their fathers, in which they are not present in their lives. For them, their hometown is no longer the place where they were born and raised, and the people, things, and objects there are not much relevant to them. Therefore, they are inevitably alienated from their hometown in both physical and spiritual dimensions.

In addition, urbanization is another important group life course event that alienates the Hong Kong university students from the traditional Chinese vernacular social ecology. According to the World Bank WDI database, the urbanization rate of Hong Kong reached 100% in 2000. Urbanization has shaken the geopolitical foundation of the traditional clan-based vernacular society. Accompanying the great development of urbanization is the proliferation of modern commercial housing. In the design of modern high-rise houses, the configuration of family space has changed from the traditional rural architecture open to the community to the emphasis on the privacy of individual space. This change in the spatial presentation of "home" is, in our opinion, also the implicit transformation of modern urban people's sense of home from "clan" to "family" or even "individual" in the traditional rural society. The urban communities, which are mainly composed of modern commercial houses, are local communities with no blood ties, but only geographical ties. While traditional Chinese rural society is a "society of acquaintances," modern urban communities are a society of "strangers". The community ecology in the city differs greatly from that of the traditional rural society, which makes the clan consciousness of the "urban aborigines" generally dissolved, thus presenting a group alienation from the Chinese rural society. The current group of Hong Kong university students was born in the millennium generation when the urbanization rate of Hong Kong has reached 100%. In real life, they have been nearly isolated from the traditional vernacular society. Moreover, the urbanization of Hong Kong is a completely western-style urbanization. Hong Kong college students born and raised in this urbanization context are more alienated from the traditional Chinese vernacular social ecology than their mainland counterparts. This alienation has a significant impact on the centripetal force and personal identity of their homeland. For Hong Kong university students who grew up in urban communities where blood and place are completely separated, the hometown of their ancestral hometown is only a "spatial projection of blood" for them. [12] According to our questionnaire released to several universities, including the Open University of Hong Kong, 100% of the students who participated in the survey considered themselves urbanites, 99.8% of them had been raised in the city, only 0.2% of them had a brief experience of living in the countryside, and only 0.01% of them had lived in the countryside for more than one year. If we look at the spatial theory of Henri Lefebvre, the current group of university students in Hong Kong shows a total alienation from rural life in three

aspects: "spatial presentation", "spatial practice" and "presentational space".

In summary, from a spatial perspective, the "total alienation from the homeland" is one of the group mirrors of Hong Kong university students born around the millennium.

## 2.2 Weakening of Family Emotions

According to official statistics, the total fertility rate of Hong Kong in all years from 1998 until 2009 has dropped to about 1.0, and in some years it was even only about 0.9. It can be seen that the years in which Hong Kong university students born around the millennium were born were the years when Hong Kong society had the lowest fertility rate and the most serious in sub-replacement fertility. According to the data of the 2001 Population Census published by the Census and Statistics Department of the Hong Kong SAR Government, the average household size in 2001 further dropped to 3.1. Also according to our questionnaire survey and interview data of Hong Kong university student groups in Jinan University and Guangzhou University of Chinese Medicine, almost all Hong Kong university students born around the millennium live in families of three, similar to the mainland one-child families, with simplistic family structure, basically belonging to nuclear families, husband-and-wife families, single-parent families, rarely three-generation families, and the family size is significantly reduced. The low fertility rate and the sub-replacement fertility make the family in Hong Kong society tend to be smaller. This has had an important impact on the shaping of the Hong Kong university student group, and is another important socio-historical event in its life course. The miniaturization of the family is both a manifestation of the group's weakened sense of family and a cause of further weakening of their family emotions. Specifically, it is mainly manifested in that family miniaturization has changed the family ecology in which the Hong Kong university student group grew up and altered the traditional social relations of the primary group.

Primary groups were first proposed by American sociologist Charles Horton Cooley. Cooley believes that primary groups are social groups formed by direct interaction with close members, which can also be called the first group and direct group, such as family, clan, neighborhood, playmates, etc. It is the oldest and most basic form of existence in social groups, and is the basic group for individuals to participate in social life. Primary groups have the characteristics of face-to-face interaction and strong sense of identity.[13] Family miniaturization has changed the traditional social relations of primary groups, and is an important symptom of the weakening of family feelings in the Hong Kong university student population. This can be seen in the difference in primary group relations between mainland university students born in the same period and Hong Kong university students. Although they also experience the impact of family miniaturization on their primary group social relations, there are obvious differences between them, mainly in the sparseness of their primary group social relationships with their family of origin. Mainland college students of the same age, whether they grew up in the countryside or in the city, have closer ties between their primary group social relations and their families of origin. For example, if one is born in a rural area, there are bound to be many neighbors and playmates of the same clan. Even if they grew up in the city, their playmates will have more or less people of the same clan or even their close relatives. They all have relatives in their hometowns in the countryside, and their parents will take their children to the countryside

to visit their relatives or to participate in large clan activities such as annual events and tomb sweeping. The Hong Kong college students of the same age, as we have discussed in the previous article, are a group of people who are fully alienated from their hometown vernacular, both in terms of the most important social relations of the primary group, such as neighbors, and friends and playmates, who have lost their connection with their family of origin. And a strong sense of identity is one of the important characteristics of primary social groups. Therefore, primary group social relations are important representations of individual family identity. Therefore, we can see the weakening of family emotion in the primary group social relationship and family association of the Hong Kong university student group through the weakening of the primary group social relationship and family association of the group.

In addition, along with the miniaturization of the family, the dependence of individual life on the clan is significantly weakened. This inevitably leads to a weakening of individual clan sentiments as well. This effect also seems to be an inevitable change for all groups growing up in the context of modern urbanization. However, Hong Kong university students born around the turn of the millennium are particularly marked by the weakening of clan feelings. That is because many of their families migrated to Hong Kong from the Mainland, and the size of their new families in Hong Kong is much smaller than that of the Mainland only-child college student group. Moreover, the new family formed after moving to Hong Kong is also much weaker in terms of both material and spiritual-emotional ties with the family of origin in their ancestral homeland. At the same time, urbanization has also exacerbated the weakening of such dependency ties. In the traditional vernacular "acquaintance" society, there is a close relationship of interdependence between family and neighbors. The status and strength of the clan in the local society has a very important influence on the survival and development of individuals in the local society. Therefore, the individual's dependence on the family is strong, and the family's centripetal force on the individual is also strong. But urbanization has greatly shaken the attachment of individuals to family groups. In the modern "stranger" society of urban communities, people have changed their social roles from traditional group dependence to modern individual independence. One's identity, social status and social value have changed from the group symbol of "family clan" and the inheritance of generations to the realization of individual self-worth. [14] Although in the process of urbanization, it is a general inevitability that the dependence of social members on the family group is weakened, for Hong Kong university students who are fully alienated from their homeland and have rarely had direct experience of traditional local life, the weakening of family emotion in the Hong Kong university student population due to urbanization is necessarily more pronounced than for their mainland peer group who are not isolated from their homeland in terms of geography and life experiences.

In summary, from the perspective of family emotion, "weakened family emotion" is another group mirror of contemporary Hong Kong college students.

### 2.3 Anxiety about Identity

On July 1, 1997, Hong Kong was returned to China! The resumption of China's exercise of sovereignty over Hong Kong was undoubtedly an important life-course event for Hong Kong university students born

around the turn of the millennium. The impact it had on this group was comprehensive and far-reaching. If we look at it from the perspective of identity, we will find that it is closely related to the group anxiety that the group of Hong Kong university students exhibits in their identity. This identity anxiety was manifested in the "illegal assembly for occupying the Central" in 2014 and the "anti-revision" controversy in 2019. According to official reports, more than 90% of the participants in the "illegal assembly for occupying the Central" were teenagers, "all aged 16 or 17". According to reports, 8,001 people were arrested in the anti-revision row in Hong Kong, including 3,286 students, accounting for 41% of all those arrested, of whom 60% were university students and 40% were secondary school students.[15] From this, it can be seen that Hong Kong youths born around two years before and after the millennium are important participants, or even the main participants, in these controversies. This was also confirmed in the author's interviews with some Hong Kong university students and teachers. Why do we say that it reflects the group identity anxiety of Hong Kong university students? We believe that the "identity anxiety" of Hong Kong university students is actually a projection of the "identity anxiety" and "social tearing" of the whole Hong Kong society in the university students' group. The special political, historical and cultural background of Hong Kong determines that Hong Kong people are bound to experience social "identity anxiety" in the process of historical transformation. With the return of Hong Kong's sovereignty, Chinese culture will definitely intervene and become a strong culture, while the existing strong culture in Hong Kong is Western culture. As a result, there will be a struggle, entanglement and transformation between the strong and weak positions of Chinese and Western cultures. In the process of choosing a collective identity between the strong and weak cultures, the cultural subjects show a "subjective experience of anxiety and hope, pain and pleasure", that is, a state of Hybrid Identity. The main manifestation of a society in a state of hybrid identity is the social anxiety of the group. In fact, scholars have already discussed this social anxiety in Hong Kong from other aspects. Ran Yuanmao, for example, analyzes how Hong Kong international schools seek a relationship between themselves and heterogeneous cultures in order to escape from decolonization anxiety [16], and how they operate in a peculiar identity politics to escape from the problem of nation-state identity anxiety [17]. In *Study of Homi Bhabha's Heterogeneous Identity Theory*, He Yugao argues that "identity anxiety" is first of all the ambivalent emotional expression of a Freudian fetishist or fetishist in the sense of facing differences. Secondly, it comes from the incompleteness of identity in the Lacanian sense [18]. Although he discusses how colonial trauma and anxiety are reflected in the episode "in the repetition of the book of English", this theory is useful for us to examine the contemporary situation. However, this theory is also valuable for us to examine the manifestation of "identity anxiety" in the group of contemporary Hong Kong university students. We believe that the main manifestations of "identity anxiety" among Hong Kong university students are their conflicting emotional expressions in the face of differences and the incompleteness of their identities. In the following, we will explain it from two perspectives: cultural identity anxiety and national identity anxiety.

One of the main manifestations of identity anxiety in the group of Hong Kong university students is the group cultural identity anxiety. In his book *The Dilemma of Identity*, Alfred Grosser tells us that everyone has multiple identities, whether within societies, institutions and organizations, or in transnational spaces. Experiences are partly determined by personal memories, but more importantly by the transmission of so-called "collective memories" from family, school, society and the media, and it is the influence of these



transmissions that forge the various identities. Collective memory is a concept from social psychology that describes an organization's memory of commonly experienced events. For an organization, collective memory can serve to give members of the organization a sense of belonging in a psychological sense. After the founding of New China, the free flow of border between the mainland and Hong Kong was restricted, and Hong Kong residents gradually stabilized as a result. In the 1960s, the second generation born in Hong Kong already accounted for almost half of the population. They severed their historical memories and cultural traditions of the Mainland and gradually formed a common historical memory and emotional identity of the local generation in Hong Kong. Second, at this time, Hong Kong's "rapid economic growth and emergence as one of the Four Little Dragons of Asia" was in marked contrast to the economic depression of the Mainland, and Hong Kong people's "sense of superiority" reinforced their distinction from the Mainland. Third, after suppressing the anti-British protest movement in 1967, the British Hong Kong government began to carry out drastic administrative and livelihood reforms in the governance of Hong Kong, which gained the political recognition of Hong Kong elites. Fourth, Hong Kong people began to shape their own culture. In terms of popular culture, Hong Kong kung fu movies represented by Bruce Lee, Cantonese pop songs represented by Samuel Hui and martial arts novels represented by Louis Cha became the symbols of Hong Kong culture.[19] Hong Kong's century-long colonial history has allowed Western culture to influence every Hong Konger deeply. For a long time, Western political culture was the dominant culture in Hong Kong society. However, with the return of Hong Kong's sovereignty, socialist political culture with Chinese characteristics will definitely intervene and become the mainstream culture. This is because the return of cultural sovereignty is a proper consequence of the return of Hong Kong's sovereignty. In fact, the Hong Kong government had already implemented a series of initiatives before the return of sovereignty in 1997. For example, the Guidelines on Civic Education in Schools were introduced in 1985 and 1996 to meet the needs of political reform in Hong Kong, and after the handover, the central government and the Hong Kong government further strengthened these measures. The differences between Chinese and Western cultures are significant, and the tug-of-war between the two cultures in various fields is also fierce. At this time, the university students in Hong Kong are in the period of "identity" and "role confusion and conflict", facing the impact of two different cultures, they must produce the contradictory emotion when facing the difference, and constantly experience the cognition and acceptance conflict of "acceptance-negation-re-acceptance-negation..." With the tearing of Chinese and Western different cultures in the process of identity construction, the identity of self-identity is further dispelled. Thus the group's cultural identity anxiety arises.

Another symptom of the identity anxiety of the Hong Kong university student body is the anxiety of national identity. Before the reunification, Hong Kong had experienced hundreds of years of colonial rule, and also received hundreds of years of colonial education, which made Hong Kong people lack a sense of national identity. For a long time, Hong Kong's status as a British colony kept Hong Kong in a state of "alienation," where Hong Kong people did not fully consider themselves either British or purely Chinese. Hong Kong was once called the "floating city". This shows that Hong Kong people have a long-standing problem of incomplete national identity. The incompleteness of national identity is another important reason for the anxiety of national identity among Hong Kong university students. The history of the development of national education in Hong Kong and the national identity anxiety of the Hong Kong

university community can be regarded as an epiphenomenal relationship. Therefore, we analyze the national identity anxiety of Hong Kong university students in the context of the history of national education development in Hong Kong in the past two decades. By reviewing the literature related to national education in Hong Kong, we can find that under the British Hong Kong colonial government, the British Hong Kong government practiced a "non-political", "non-national" and "alienated" subordinate education with the aim of "obedience".[20] Looking at the history of civic education in Hong Kong over the past two decades we find that: the first *Guidelines on Civic Education in Schools* issued by the Education Department of Hong Kong in August 1985 (the *1985 Guidelines*) did not explicitly require schools to make civic education curricular and substantive, and it was still "depoliticized". The *Guidelines for Civic Education in Schools* (the *1996 Guidelines*), greatly improved, attempted to strengthen national education, but incorporated "global citizenship" into its goals and objectives. In particular, in teaching practice, the deliberate reinforcement of "global citizenship" by the teachers has greatly diminished the value of school civic education programs in the cultivation of national identity. After the handover of Hong Kong in 1997, the Hong Kong government has issued a series of documents and initiatives related to the national education curriculum to address the issue of national education. For example, the Hong Kong Education Commission published the *Report on the Nine-Year Review of Forced Education* in 1997; *Learning to Learn: A Curriculum Development Pathway* in 2001; the Moral and Civic Education Select Committee was established in 2002 and issued the *Curriculum Guide for Basic Education*; the *Curriculum Guide for Moral and National Education* issued in April 2012; the *China Model National Curriculum Education Manual* issued in July 2012, etc. All these initiatives and documents show that the Hong Kong government attaches importance to strengthening national identity education, but has encountered numerous obstacles in the process of policy implementation. For example, the disguised resistance to national education by the teacher in charge of the class, the questioning and opposition of parents, etc. The "national education fiasco" in July 2012 was a major example of this. We can see from the history of national education in Hong Kong in the past twenty years that the government, students and parents have all been involved in the process of national education. This "tugging" and "wandering" is actually a reflection of the "national identity anxiety" of Hong Kong society. This collective "national identity anxiety" of the society has been more distinctly reflected in the contemporary group of Hong Kong university students. This is because they are both the movers and shakers of the important events in the "history of national education in Hong Kong".

In summary, from the perspective of identity, "identity anxiety" is another group mirror image of contemporary Hong Kong university students.

### III. CONCLUSION AND INSIGHTS

The alienation of homeland, the weakening of family feelings and the anxiety of identity are the group mirror image of contemporary Hong Kong university students, which is an important symptom of the change of the identity mechanism of this group. This has considerable revelatory value for us to carry out education on patriotism among Hong Kong university students.

1. Activate the traditional patriotism culture gene and awaken the sense of vernacular among Hong Kong university students.

Most Hong Kong people have their ancestral hometown in the Lingnan region. The strong family culture in the Lingnan region is an important regional cultural characteristic. Therefore, it is worthwhile for us to study how to make use of family cultural resources and give full play to the positive role of "family" in the construction of national identity of Hong Kong university students. The family consciousness of contemporary Chinese people, especially young people, has changed a lot in the process of urbanization and modernization. However, it is still a "cultural gene" flowing in the blood of Chinese people, and it is an inherent "collective unconscious". Regardless of the colonial education they received, Hong Kong university students' Chinese ancestry as Chinese people cannot be changed. Although they show alienation from their homeland and weakening of family feelings, their blood ties with their ancestral homeland cannot be completely severed. How we can address these group traits exhibited by Hong Kong college students, apply tests to the group and activate their inner clan cultural genes is an important way to cultivate their patriotism. For example, there are many rural areas in Guangdong where people of the same surname live together in clans. After the reform and opening up, especially after the construction of the new countryside, many villages have made great progress in terms of village appearance and village style, and the bad habits generated by the traditional clan consciousness have been eradicated. At the same time, many villages have people who have emigrated to Hong Kong. No matter what the reason for these people to move to Hong Kong, as Chinese, especially Guangdong people with a strong sense of clan, their hometown has an extremely strong appeal to them. We can join hands with relevant departments and schools to regularly organize Hong Kong university students from clan to visit their hometown or participate in major festivities such as annual events and promotion recognition. This can activate the local awareness of Hong Kong university students and strengthen their emotional ties with their ancestral homeland. In addition, the prevention and control of the "COVID-19" epidemic can be used to strengthen the cultural pride of Hong Kong university students. China's achievements in the prevention and control of the "COVID-19" epidemic have attracted worldwide attention, in which the family-oriented cultural tradition and the political culture of the family and the country have played an important role, highlighting the unique value of the traditional Chinese family and country culture. Therefore, we can carry out relevant publicity, study, discussion and practice activities in the context of the study and life of Hong Kong university students, so as to enhance their self-confidence in Chinese culture and their sense of national identity.

2. Activate "collective memory" and "shared history" to build the emotional foundation of national identity.

The value of "collective memory" and "shared history" for the identity of members of society is extremely important. Compared with national identity, "collective memory" and "shared history" in the family identity field are less disturbed by external politics and education, and are better transmitted and accepted from generation to generation. As Halbwachs argues, the family is not only a social unit, but also a carrier of collective memory, where family members are established not only by blood ties, but also by

their shared history, which is frequently recreated in family activities and conversations among family members, and constitutes the identity and common life history of the members [21]. And Moscovici's social epiphenomenon theory argues that the shared knowledge of society members undergoes epochal transformation and value reshaping over time, not just simple replication from one generation to the next. [22] Han Liying, in her article *The Basis of the Subject, Developmental Trends and Educational Progression of Adolescents' National Identity*, also points out that "cultivating shared value beliefs" is an important progression of national identity education for youth. In view of the special environment in which Hong Kong university students grow up (especially the influence of British colonial education and Western culture), if we simply adopt "socialist core values" to cultivate the common value beliefs of Hong Kong university students, it is obvious that the appeal is not enough. Family culture contains rich resources of value beliefs, and family cultural beliefs represented by "ancestor worship" and "clan rules" are often in the form of "collective memory" or "shared history", with an innate "commonality", "affinity" and good intergenerational transmission. Therefore, family cultural resources have a unique advantage for cultivating common values and beliefs. For Hong Kong university students whose ancestral hometown is mostly in the Lingnan region, activating their awareness of ancestral origin and roots and cultivating excellent traditional family culture from the family direction is an important way to cultivate their sense of national identity. Therefore, it is of great practical value and feasibility to activate the local ties and sense of roots of the new generation of Hong Kong university students from the folk perspective and based on family identity, so as to cultivate a community of life and culture in the family field first, and then lay the foundation for the construction of a community in the national political field. For example, in the personal records of Hong Kong university students, there is only "nationality" but not "ancestry" information. "Nationality" only reflects the identity in the sense of country, while "ancestry" reflects the identity in the sense of blood. The process of filling out the "ancestry" information is actually the process of cultivating the patriotism. In order to complete the process of filling in the information of "ancestry", students will inevitably learn the relevant information or family history from their ancestors and fathers, which makes their own "collective memory" and "shared history" with their ancestral hometown in the mainland of the motherland activated. At the same time, the completion of the "ancestry" information field is not only a process to prove their national identity, but also a process to activate and strengthen their sense of family and country, and to cultivate patriotism.

3. Integrate traditional family cultural resources and modern media technology to open up new paths for the cultivation of patriotism.

Urbanization, Internet, and other social relations of primary groups of Hong Kong university students have changed dramatically. The primary group (first affiliation group) is an important representational element of identity. Therefore, by examining the characteristics of the primary group of Hong Kong university students, we can discover the main factors affecting their identity and enhance the relevance of identity cultivation. In the context of the increasing popularity of the Internet, many social relationships assembled through the Internet, although different from the definition of primary social groups initially defined by sociologists, can also well play the role played by social relationships of primary groups in reality. In this way, the development of network social primary groups can expand the scale of primary

social groups in the context of modern society and better play its role in society.[23] As mentioned above, the Internet and self-media have a profound impact on the primary group social relations of the Hong Kong university student body. Therefore, we should pay attention to the virtual nature presented by the current Hong Kong university student group in the primary group social relations. Then, it is worthwhile for us to explore in depth how to make use of modern media technology to educate the patriotism to the online community and virtual world, to open up a new path of online thinking and politics, and to occupy the main position of online public opinion. In the previous article, we have pointed out that the primary group social relationship of Hong Kong university students group has produced an unprecedented alienation from the family of origin in their ancestral hometown. Although this alienation is a certain historical inevitability, we can still take advantage of the virtual nature of the primary group social relations of Hong Kong university students to weaken this alienation. For example, we can develop an electronic genealogy with the functions of timely interaction, timely update, and self-revision, and make the traditional genealogy electronic, reform the content and genealogy method of the traditional genealogy, add the excellent deeds of typical family members, and allow the clansmen to write their own content in the genealogy with their cell phones at any time, and design it as a convenient APP. In this way, the electronic genealogy can be easily disseminated among the clansmen in the Mainland and Hong Kong, or even anywhere in the world, and the genealogy can truly play the role of uniting the bloodline and kinship. Once the electronic genealogy has become attractive to the new generation of clansmen, the electronic genealogy of a family can develop into an important platform for internal family communication. When it becomes popular, the usage rate of genealogy can be greatly increased. Clansmen can make use of the interactive function of electronic genealogy to interact with their clansmen, especially their peers in the clan. This makes it possible for clansmen in the Mainland of China to be included in the primary social group relationships of clansmen growing up in Hong Kong. In other words, we can make the electronic genealogy attractive to contemporary Hong Kong university students, so that it can become a medium for the establishment of the primary group of contemporary Hong Kong university students, thus enhancing the influence of "family" in their primary group social relations and achieving the purpose of cultivating their patriotism.

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