

Participant Info and Abstracts

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Traditionalism as a Way of Life: An Ethnography of Globalization, Heritage Industry, and the Political Economy of Urban Space in a Traditional Shanghaiese Neighborhood

In this paper, I analyze the relationship between space and the way it orients people's actions, commitments, and kinship practices from the perspective of those taking part in the process of urban transformation in Shanghai. Taking inspiration from major cities such as New York and Tokyo, the government of Shanghai has sought to convey a mixture of modernity and high culture through a blend of high-rise construction and historic preservation. City branding is a major part of Shanghai's urban development program. Apart from the building of multiple modern skyscrapers, the local government sees protection of distinctive "architectural artifacts" as essential to the branding of a city with global ambitions. The drive to preservation, however, raises lingering questions regarding the residents currently living in these historic "monuments." I investigate how the heterogeneous residents, urban planners, and local officials conceive of historic preservation and urban renewal programs as well as how these conceptions translate into practices. I reveal particular socio-political challenges facing the remaining residents, and their methods of negotiation, adaptation, and appropriation, exploring social life in the diminishing and rapidly gentrifying traditional alleyway neighborhoods, as well as the decision-making process among the planners and officials by whose coalition the process of massive and accelerated urban transformation is brought about. Based on a long-term (and still ongoing dissertation research), I address a gentrifying neighborhood in the center of downtown Shanghai. Through it I illuminate the issues of urban space, state discourse, globalization and heritage, and urgent problems of contemporary urbanism.

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Development Project and Governance in Myanmar: A Case Study of Dawei Special Economic Zones (DSEZ)

Since 2010, Myanmar's government has initiated dramatic political, social and economic reforms. Along with key reforms in fiscal and monetary policies, it has significantly reduced restrictions on foreign direct investment and created new Special Economic Zones (SEZs) in the coastal regions to attract foreign direct investment (FDI). In this context, Myanmar's government signed an agreement in 2010 to construct a new special economic zone and deep seaport in Dawei, on the southern Andaman coastline of the country.

In order to proceed with the Dawei project, 200 km² of land is needed in an area inhabited by twenty villages, with plans to change the area from a largely self-sufficient agricultural economy to an exported oriented special economic zone. The local people affected face permanent loss of their agricultural lands, as industrial development threatens local livelihoods and brings growing economic insecurity. The common position of the inhabitants is their refusal to move to a new relocation site, leaving land and natural resource assets behind.

This study focuses on the impact of local people's life in the process of implementation in Dawei Special Economic (DSEZ) and how local people understand the development project. This paper evaluates the governance of DSEZ project from the beginning of the project and governance mechanism which are failed to recognize and redress negative impact for local communities. The research used qualitative methods including semi-structure interview, key-informants interview, group discussion and observation.

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Straddling the Fence: Fieldwork Between Guangdong and Hong Kong

This paper will discuss ongoing fieldwork on family relationships between Shenzhen in Guangdong Province and Hong Kong SAR. My research works along a geographical and methodological continuum. Geographically it spans to jurisdictions separated barriers of language, customs and passport control. Methodologically it begins with a targeted focus on domestic space, the home and extends to the mobile and dynamic lives, of those who live within one body that inhabits multiple zones.

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Chinese Women's Images in American Men's Eyes: Chinese-American International Online Dating Research

According to the development of the Internet, on one hand, online dating has become a hot tendency among the public population, such as Match.com owns 110million of users until 2012. On the other hand, international relationship/marriage (especially the pattern of Asian woman and Western man) has also more common to see in daily life. Moreover, there is a new approach combing these two patterns of relationships together: several online dating websites, including ChineseLoveLinks.com, AsianDating.com, ChinaLoveMatch.net, InternationalCupid.com, and AsianBeauties targeting on the Asian female and Western male users who would like to develop an international relationship, which are crossing countries. I will narrow down the research targets on China women and American men who is the largest population user group on the online dating websites.

In this paper, I argue that the crossing countries/cultures online dating patterns approach a new future immigration wave from Mainland China to the United States. First, I analyze the international online dating relationship's pattern dealing with the development of online dating, and the results of this pattern relationship. Furthermore, I will analyze the reasons of starting the intercultural relationship both from Chinese woman's side and American man's part, and the difference of dating with the partners from the same culture or same countries. Finally, I will discuss the influence of the crossing countries online dating.

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Imagination and the New Life of Contemporary "Country Folks": Research on Two Generations of a Xiangxi Village

This paper discusses how imagination works in people's everyday life. The subjects of this study are country folks by their officially registered residence (Xiangxi countryside) but may not live in the village of their birth now. Since the 1990s, new machines (such as TV, mobile phone, computer) gradually occupy an indispensable position in their daily life, along with the explosive influx of new media, information and popular culture products. Influenced by all these new things, and partitioned by the DaGongChao and internet accessible to the village in the early 21st century, two totally different imaginations – how they imagine themselves in this rapidly changing world – have been formed in two generations, presenting two kinds of modern subjectivity. The former generation imagines themselves strive for an abstract "new life" with material abundance, and the result is the foreign-style new houses which are emptied and will be emptied for years. The new generation imagine themselves to be a XinRenLei which have a completely new type of life style, and the internet virtual space become a field of action in which they practice their imagination, as a result, their primitive imagination distorts, or dissipates, or realizes in the virtual space in some certain ways.

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Cultural Awareness and Intangible Cultural Heritage Conservation: Taking Huanshanji Festival of Ersu Tibetan in Sichuan Province as an Example

Cultural awareness refers to the cognition and reflection of the culture and its external environment. Such awareness helps people that belong to a certain cultural circle to consciously preserve and inherit their culture, meanwhile, to rationally treat the change from the world outside. In the practice of preserving intangible cultural heritage in mainland china, especially in ethnic minority areas, the local government normally plays the primary role and experts, on the other hand, offer suggestions. The local resident, however, often have low participation of protecting and interpreting their own culture. In such cases, the cultural appeals of the heritage's virtual owner and inheritor are ignored. Nevertheless, the research object of this paper is an exception. Huanshanji Festival is a traditional ritual activity of an Ersu Tibetan community in Sichuan, China. In this essay, I will demonstrate how local community revive, protect and utilize this heritage on their own, then analyze the cultural awareness during the process and finally discuss the corresponding influence and problem concerning the conservation and development of this intangible cultural heritage. Through the research, I intend to propose a new form to better guarantee the initiative of heritage subject and make their voices heard in intangible heritage conservation and utilization.

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The Development of Catholic Youth Association: Case Study on the St. Emil Church in Qingdao

Since the practice of Free Religious Belief Policy in Mainland China in 1982, the Protestantism has been growing in a rapid speed. Yet the development of Catholicism is lagging behind. However, recently, the Catholic Missionary Activity has been improved. The author is working on the survey of the Catholic Missionary Activity in Qingdao. As an open coastal city, Qingdao is generally recognized as the forefront of multicultural development. However, the Catholicism in Qingdao is in slow growth. Based on this phenomenon, Qingdao Catholic Church began to concentrate on expanding its Catholic community, especially the Catholic youth association. Therefore, we can not ignore the strength of the rising Catholicism youth. In this paper, the author takes the previous survey on Christ Protestantism family church as a reference system and bases on the fieldwork including the participant observations, the informal interviews and in-depth interviews of many Catholicism youth. It is aimed to discuss the reasons and the effects of these measures which the Catholic Church currently takes to improve the Catholic Missionary Activity. Most importantly, the author attempts to find out the positive impacts of the Protestantism on the Catholicism in Qingdao. Finally, the paper tries to reveal what role the St. Emil Church (the largest Catholic Church in Qingdao) plays in the missionary work.

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Diasporic Articulations and the Transformative Power of Haunting: Returning Adoptees' Solidarity Movement with Unwed Mothers in South Korea

Avery Gordon (1997) argues that haunting is "that which makes its mark by being there and not there at the same time" (6) and that that which cannot be seen can indeed produce observable effects. Grace M. Cho offers the Korean diaspora as a case of transnational haunting, a haunting caused by the unknown history and secrets between generations but argues that, "something that is seemingly absent or nonexistent can be a powerful force in shaping empirical reality" (31). If these hauntings have the power to shape reality and produce such patterns, this paper attempts to examine what results they have the ability to create on a larger scale by showing how returning adoptees' solidarity activities with the Korean Unwed Mothers Families' Association (KUMFA) is an act of articulating our diasporic haunting or subjectivity, generally seen as a negative state, and converting it into a positive force. To do so, a brief history of Korean international adoption will be provided. Then, I will argue that diaspora is defined by diasporic subjectivity and show how Korean adoptees, although not raised in Korean communities, are marked by diasporic subjectivity. I will suggest, however, that our "adoptee consciousness" specifically locates our diasporic subjectivity. Written as an autoethnography, along with interviews with other adoptees, I will argue that this haunting is being converted into a dynamic force, one with the power to transform both the individual adoptees that are driven by it and Korean society at large.

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Developmental Therapy for a Developing Nation: The Sociopolitical Meanings of Psychology in Urban China

Psychology in China has developed significantly in the last two decades. Several factors may account for the expansion of this field, such as the prevalence of mental illness, the dissemination of a globalized therapeutic culture and new neoliberal agendas of the Chinese state. At the same time, scholars regard 'traditional values' and the negative political meanings mental illness during the Mao regime as obstacles to the development of counseling psychology. This essay is based upon six months of fieldwork in the northeastern city of Jinan. The core data derives from interviews with counselors in several public and private psychological clinics. The outcome of these observations is a delineation of the Chinese psychotherapeutic landscape in terms of patient attributes, the types of problems counseled, promoters of the field, popular treatment methods and the sociopolitical significance of psychology. While most studies of the western therapeutic culture highlight a complementary development of counseling psychology and self-help practices, in China the stigmas relating to severe mental disorders hinder receptivity to long-term counseling, whereas less 'revealing' practices are gaining greater success. Policy-makers, institutions and counselors do little to undermine the public stigma about mental illness. Instead, they socially construct psychology in a manner that targets certain social groups and addresses dynamic circumstantial conditions rather than chronic illness. This paper presents a model of psychology and a therapeutic culture which derives much from globalized practices, yet remains a distinct manifestation shaped by the unique sociopolitical conditions of urban China.

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Leaving the Land But Not the Hometown: An Ethnography of Migrant Workers in Shennong Group of Guangze County

The acceleration of industrialization and urbanization in China has led to the change of the locality-based model of rural labor transfer which was formed in the 1980s. Social problems emerged as more and more rural labors chose to migrate out of their home villages. Against the backdrop of the recent change of rural labor transfer, this paper examines the everyday life and the surrounding of a group of migrant workers who decided to find jobs in their hometown by way of ethnographic investigation. Over the course of this study, field methods including textual analysis, participant observation and in-depth interviews were used as an attempt to grasp the emic perspectives on what really matters to them. Despite the initial resistance, migrant workers chose to leave the land (quit farming) but not the locality, migrant workers owing to structural factors such as suburbanization, agricultural capitalization and reconfiguration of work units in the public sector.

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Living Pusa: Shamanism in a small Jiangsu City

"Pusa" (菩薩) is a concept from Buddhism, which is one of the deities. The persons who are called "pusa" by their clients in my hometown in Jingjiang, Jiangsu Province are actually urban shamans. How do shamans, as well as their clients, construct a shamanic world based on the local culture and their own experience? To the shamans themselves, how does the experience of becoming a shaman changes their lives? To the clients, in what circumstances, will they come to see the shamans? How will they express their worries and concerns? I would like to focus on one shaman that I followed during my fieldwork and try to analyze how symbolism can become shaman's power to solve clients' problems.

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The South Korean Supreme Court on Sex Traffick and Sex Work

This paper will analyze South Korean Supreme Court rulings related to the 2004 Act to Prevent Sex Trafficking and Prohibit Prostitution. Court rhetoric and contemporary law reassert morality that treats men and women differently under the law. This paper aims to 1) analyze examples of morality regulation, and 2) identify the redefinition of gender and agency in the legal system. Two shifts are important: the moralizing criminal condemnation of sex workers and the introduction of the 'sex trafficking victim' as an object of the law. Court rhetoric simultaneously emphasizes the 'protection' of female 'victims' of the sex industry while ignoring the reality of persistent economic gender inequality in Korean society and the abuse of sex workers human rights that arise from the 2004 law. Court precedents reveal disagreement between judges, shifting court precedents, and key changes in the language used by the Court and Korean society to describe sex workers' and the perception of worker's rights. The court may reflect domestic attitudes and international attention to sex work in South Korea. Courts adopt the rhetoric of sex abolitionist movements, emphasizing not only the illegality – but also the immorality – of sex work. While earlier Court decisions tolerate or even affirm sex workers' rights, in the 2000s cases redefined and regulated sex workers as criminals and sex trafficking survivors as victims. This paper attempts to evaluate the Supreme Court precedents on the sex industry and sex work in order to trace shifting legal and social attitudes toward sex work.

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Transnational Pangcah People in South Africa: Home, Church, Identity, Adaptation and Development

Transnational flow of immigrants is a social and cultural phenomena often of concern and discussion, but of less discussion within the Taiwanese aboriginal people. The author's focus, in this case is on immigrants of Pangcah people of Hualien to South Africa in the 1980s. They belonged in the past to Taiwan society's underlying labor class, meanwhile their life in the political and economic context was of the lower class, however they have one thing in common with each other, they were Christians when living in Taiwan.

During the migration and growth process, they have set up the first overseas branch of their original village church, Pangcah Presbyterian Church of Taiwan, at the border between South Africa and Lesotho, but because of severe flooding, the local government decided evacuate the town residents in 1998 and also clear all buildings, including the church. However, although the Pangcah people were scattered all over South Africa, they continue to maintain momentum as religious, self-understanding even after global immigration. The Church is a social organization seen the "home" (Luma) of homeland, and allows them through the concept of "home" continue, to promote local development.

The author discusses the Pangcah people's culture of adaptation, changes in cross-border movements and religious relations. The research direction observes the Pangcah people in cross-border labor migration, Christianity, the Pangcah people's culture adaptation and changes linked with "family" development as another possibility. Research methods cover participant observation of everyday life to special events which involved observing festivals in the fieldwork, Pangcah people's religious practices and lifestyle, and a look into the Pangcah people's cultural traits. Interview subjects were divided into based on the migration to South Africa from Taiwan, Pangcah 1st generation, 2nd generation and third-generation born in South Africa. The author has had in-depth interviews with the local Pangcah people about the development of the Pangcah peoples' migration, different generations of Pangcah cultural logic, and religion in South Africa (deterritorialization).

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From Social Memory to Cultural Heritage: Two Cases in Taiwan Aboriginal Tribes

In 2005, Taiwan adopted new procedures for cultural heritage preservation. Under this framework, all ethnic groups were included (including aboriginal peoples); however, in its operations, the ways in which cultural heritage of aboriginal groups has been publicly defined and stated has effectively kept it in minority status. In 2012, two ancestral statues (one Amis and one Paiwan) examined and collected by anthropologists in 1950 were exhibited in museums as displays of the respective groups religious ideology and beliefs. Both pieces were recognized by the Taiwanese government as national treasures and part of the nation's cultural heritage. This event caused new discourse and interaction to emerge between the two groups.

This paper, in discussing the material life history of the objects, tries to illustrate how aboriginal culture has been manipulated and used in both colonial and contemporary nationalist contexts. Furthermore, with the UNESCO framework for cultural heritage and trends of cultural repatriation among museums, the paper discusses how local societies deal with and react to such policies.

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"Hide and Seek" in Pregnancy: An Ethnographic Study of Cell-Free Fetal DNA Non-Invasive Prenatal Testing in Hong Kong

With the continued advance of prenatal testing technologies since 1970s, seeking for assurance of "a healthy baby" before its birth becomes many new parents' premise. Since December 2011, a non-invasive prenatal test (NIPT) using cell-free fetal DNA in maternal blood to detect chromosome anomalies, including Down syndrome, has been commercially available in Hong Kong. NIPT is praised as a milestone achievement in obstetric care; it can be performed earlier, as early as 10 weeks of gestation, easier and safe by drawing mother's blood instead of taking amniotic fluid or fetal tissues in the amino sac, and more accurately than conventional screening. In contrast to the "paradigm shift" of prenatal genetic interventions in the clinic, Hong Kong women's experience with prenatal screening and diagnostic testing for fetal abnormalities and its social-cultural implications are very little known. From July to December 2012, we conducted ethnographic interviews with 45 women who had undertaken NIPT to understand how pregnant women went through a journey of fetal risk assessment and assurance. Their journey was often concealed from social (support) circles with anxiety and fear to be known as a mother carrying a defective fetus. The pregnancy, a precious time to be celebrated, is yet restricted by prenatal testing. Based on our analysis, we will discuss how the nature of motherhood are redefined by their ability to give birth to healthy babies; and how society define women as "responsible mothers" or "killers of babies" set the backstage of disability issues in a Hong Kong Chinese society.

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The 'House' of the Pumi People in Southwestern China and Its Implication for the Ethnicity in the Tibetan Borderland

In the eastern margin of the Himalayan plateau, there have been various peoples living and moving around since early time. The Pumi and Moso with different languages but similar in substance economy, social organization, and religious system is a good example that different peoples interact with and influence each other in this region. In Yongning township at the border of Yunnan and Sichuan province, there is a little group of Pumi who adopt the visiting relationship practiced by the Moso, replacing the previous patrilocal monogamy and thus changed the composition of the household from "one wife one husband" to "big household".

In this paper, I use the concept of "house" to analyze the social categories and corresponding practices that realize the local social relations of those Pumi, to explain how the change can be possible and what are the continuities and differences viewed from local concept. For a Pumi house, members become the "bone" of the house after they die in the house, and the concept of "bone" is the key component to maintain the connection between houses and to ensure the persistence of each house. The house also sets up a framework for them to understand and refer to the difference of different peoples. I will portray those features of Pumi house and bring out the implication for the ethnicity in this region. I suggest that "house" is a mechanism for different peoples to intermarriage, be influenced by each other, and also to persist the ethnic identity and boundary.

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Natural is Healthy? 'Naturalness' in the Knowledge Making of MOA Nature Farming in Japan

In the discourse of Japanese organic agriculture, the concept 'natural is healthy' seems self-evident, but what does it really mean? How is it practiced in farmers' daily work? Based on an ethnographic study of MOA Nature Farming which is promoted by MOA, a pioneering NGO of organic farming in Japan, this article aims to explore how people learn the philosophy and techniques of MOA Nature Farming, to understand the process and practice of knowledge making of 'naturalness' in MOA Nature Farming.

From the view of knowledge making theory, this article argues that the discourse of 'natural is healthy' in MOA Nature Farming is a complex product of social practice, rather than a self-evident concept; and it has gaps between the ideal and the real 'naturalness.' On one hand, the knowledge itself is based on a unique cosmology, which is different from contemporary scientific discourse, so it is hard to explain, validate, and generalize. On the other hand, because of the current situation of MOA and Japanese organic agriculture, MOA farmers have to face economic pressure directly. Therefore, they have produced many eclectic explanations of nature in their MOA Nature Farming practices, struggling to balance the ideal and the real 'naturalness' in their learning context and to convince the learning group and consumers.

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Local Economic Transformation and Changes in Life Order: A Case Study of Tobacco Planting in a Miao Village

The rapid development of a commodity-oriented economy has given rise to the disintegration of self-sufficient economic system of the indigenous people. It has also brought about lifestyle changes as farmers began to adopt a different view regarding land attachment, choice of agricultural products, and wealth distribution. The official introduction and promotion of cash crops provides a research opportunity from which to explore the close relationship between the production of cash crops and local society and culture. Based on ethnographic research conducted in a Miao village in Fumin County of Yunnan Province, this paper aims to examine innovative strategies employed by villagers in the process of adopting novel cash crops under the impact of structural and historical forces in an attempt to reflect on the constraints and barriers encountered as ethnic village economy undergoing unprecedented transformation.

Key words: Miao, tobacco, cash crops, transformation

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Caring for Aging Women: The Feudal Confucian Ideas of Complying and Virtues in New Form in the Aging Society

This thesis aims at questioning the meaning of aged women in the present mechanism for centralized old-age care. The author would like to appeal more concern for the aged women. Through the field work in the nursing home, rest home, neighborhood center in the Village S in Nanjing, the author will express the aging lifestyle and the aged women's living conditions. As we know, the aging problem is getting more and more serious with the rapid development of society. Based on the experience, the author will explore the changes of aging women's social status, consumer habits and social functions with their work, marriage, sons and daughters, past memories and self-positioning. In conclusion, the development of old-age care with Chinese characteristic is close to the ups and downs in the aging women's lifespan and the changes of their social roles. About the changes of aging women, the author often call it the feudal Confucian ideas of complying and virtues in new form in the aging society.

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Shanghai Convenient Stores and Consumption Spaces: the Case of Family Mart

The penetration and expansion of convenient store chains is a defining characteristic of the culture of mass consumption in Shanghai, arguable the most cosmopolitan city in the country. FamilyMart stood out as the leading player in the fierce competition with rivals owing to the configuration and construction of consumption spaces with a high degree of standardization and mechanization. From the spatial perspective of urban sociology in combination with an ethnographic perspective emphasizing participatory research, this paper explores the interaction between people and space in the process of urban spatial reconfiguration. It analyzes the spatial image construction and its expression through individual agency as meaning reproduction in the context of globalization.

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Modernity and Space Imagination: A Study of City Space Construction of the Newspaper Media in Lhasa

The city of Lhasa is one of the world's most famous religious cities, and its modern transformation goes with the new space production. Based on the media anthropology theory, the paper expects to observe the city landscape, and explain the culture, space, society, religion, and human beings in Lhasa. Specifically, the paper focuses on the city traffic, housing condition and leisure life which closely related to people's life, and analyses the people's competition for the city space, the interaction between the entity space and virtual space, the involvement the mass media acts on city space and the influence the "space consciousness" does to the development of city and people's spirit. By collecting dates from Lhasa local media and interviewing Lhasa resident people, the paper finds out that people in Lhasa expect a perfect and modern city space, and feel upset about the crowded and messy current space. The media in Lhasa tries to construct a kind of harmonious landscape among State and nation, modernity and tradition. It also stimulates the formation of citizen consciousness. Overall, the mass media have already taken part in the city space construction. However, in the media ecosystem which political discourse dominated, the space of local discourse and civic discourse are still relatively small.

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"Chinese Religion" with Non-Chinese Believers: Practices and Network of Female Believers of I-Kuan Tao in Thailand

I-Kuan Tao (Thai: Anuttaratham), is one folk Chinese religious sect born in China in the beginning of 20th century. In the 1950s, it was prohibited by the Chinese communist government, and mostly moved to Taiwan and grown gradually there. From the 1970s, it began to disseminate outside Taiwan, especially Southeast Asia areas. In Taiwan, Malaysia, and Singapore, scholars show that the Chinese cultural revival function of I-Kuan Tao played an important role for its growth there. However, unlike in those countries, in Thailand, most of I-Kuan Tao believers are not ethnic-Chinese. Therefore, we should pay more attention to their religious practices rather than considered in the diasporic Chinese contexts.

The similarity with Buddhism is often taken as the reason of I-Kuan Tao's growth in Thailand by its Thai believers. However, comparing to other Thai reformist Buddhism, I argue that we should also pay attention to its discontinuity with Thai Buddhism. In this study, I will take I-Kuan Tao Thai women believers as example to show this discontinuity.

In Thai Theravada Buddhism, women are prohibited to ordain as nuns, and their mobility is often criticized because of their gender role. In contrast to this, I-Kuan Tao, which is not under the frame of Theravada Buddhism, offers the space of religious practice for Thai women. On the one hand, the ordination is criticized as old-fashion religious practices. On the other hand, Thai women believers use the network established by the I-Kuan Tao to support their mobility in the modern Thai settings.

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Alianus: A Life History of Takasago Giyutai

The purpose of this paper is to explore factors that affect the Takasago Giyutai to remain patriotic, loyal and nostalgic to the war time Japan even though there remains a contentious issue for the indigenous peoples. The term Takasago Giyutai literally means "an army composed of voluntary indigenous peoples." During the Pacific War, while Taiwan was still under the colonization of Japanese Imperialism, 4200 Takasago Giyutai were dispatched to the Pacific Islands in eight rounds respectively to fight against the Allied Forces in the noncombatant roles. Most of them died under the bombs, or of diseases and even of hunger. Consequently Japan was completely defeated and surrendered. Only one tenth of Takasago Giyutai was said to survive. Upon returning home, they were shocked to see Taiwan no longer under the Japanese control. Chang Kaishek's KMT Government had taken over it. No sooner had they met people residing in hometown than they hear sever condemnation that they had fought alongside "the enemy." As a result, they chose to reveal little or spoke out no information about the actions in the whatever. Thus the Takasago Giyutai's history has long been sealed for the past over 60 years.

The content of this paper is focused on the research in the practical fieldwork with the survivors and the families of the deceased soldiers from Taitung County. The study proves that they joined Takasago Giyutai of their own volition feeling great pride and a sense of honor in being one.

Key words: Takasago Giyutai, indigenous people, volunteer, pride

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Hello Kitty: Gendered Consumption in Hong Kong

Hello Kitty originates in Japan and has been extremely popular in East Asian areas, particularly in Hong Kong. Cute culture emphasizes emotionality, dependency, innocence and childishness. At the same time, women in these two societies receive high levels of education and participate in professional fields. Advanced capitalist societies such as Hong Kong and Japan require successful women to be rational, independent, self-controlled and competitive. The consumption of cute character, Hello Kitty, seems to contradict the requirement of being a successful individual in the society. Nonetheless, cute culture is ubiquitous in Hong Kong and Japan. A number of fans are especially enthusiastic, spending enormous amounts of money on Hello Kitty. Why is Hello Kitty highly popular among women in Hong Kong and Japan?

This paper answers this question by considering how women in these two places attempt to demonstrate independence and competence while embracing cute culture that emphasizes weakness and dependence. Based on in-depth individual interviews with female Hello Kitty fans in Hong Kong and Japan, this paper explores individual stories and particularities of women's consumption histories to contribute to the anthropological understanding of gender identity.

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Care, Control, and/or Confinement? Moral Ambivalence and the Limits of Humanitarianism in Chinese Community Psychiatry

This article provides an analysis of how caregivers make public presence and political demands as citizens in post-socialist China. It does this through examining the formation of sociality among family caregivers of the severely mentally ill in a community support center in Guangzhou, and the caregivers' daily encounters with doctors, social workers, bureaucrats, and market agents. Welfare devolution in post-socialist China places almost all the burden of care for people with severe mental illnesses onto their families, creating a prevalent condition of "the old raising the disabled." In response, family caregivers cynically reject the familial etiology of mental illness promoted by some doctors and the inculcation by social workers that they be more caring, which they perceive as victim-blaming. Gradually realizing that their private work shoulders the public responsibilities of care and social control, they have started to unite and petition to the government for more financial aid but also recognition. Moreover, the impoverished family caregivers teach each other to make the most of welfare and leisure resources, even cutting across policies and market logics. With all these strategies, family caregivers fashion for themselves a sense of entitlement, which is intertwined with and reinforced by their experience as socialist workers abandoned by the market state. This study helps us understand the changing demarcation of public/private in post-socialist states. It also contributes to the current discussion on ethics of care, particularly how such ethics may become the basis of public formation and transform (neo)liberal politics.

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Nigerian Trade Networks: African Migration, Trade and Family Ties in East Asia

South Korea is often described as 'one of the most homogenous countries in the world,' boasting a population of around 50 million people with just 1.5 million foreigners living in South Korea. But in recent years, the declining birth rate, the over educated population and the lack of marriageable opportunities in the countryside has led to an increase in the number of migrants entering South Korea. Nigerian migrants first came to South Korea after the establishment of Diplomatic ties in 1987 to work in the burgeoning industrial sector. Since that time the purpose of stay in South Korea has shifted from worker to businessman with the peak of investor visas being granted in the early 2000s. The Nigerian traders make their livelihood in South Korea by exporting used Korean cars, electronics and clothes to Nigeria and their businesses are usually run with close ties to family members. This paper aims to examine the role transnational family trade networks play in ethnic minority businesses, specifically by looking at the Nigerian traders in South Korea. It will look at the levels of cooperation and competition amongst the Nigerian traders and answer the questions of 'how do the networks function and how do they affect business development?' The Nigerian traders will be taken as a case study and interviews will be conducted amongst a number of traders. The analysis will draw upon the concepts of network ties in order to understand how the trade networks function.

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From Local Suffering to Heritage of Humanity: The Meanings of Atomic Bombing in Hiroshima

This paper is a study about discourses on the meanings of atomic bombing and its catastrophe in Hiroshima, Japan. Atomic bomb was dropped in Hiroshima on August 6, 1945, which destroyed the city, injured the people, and left the long-term effects of radiation on the survivors. However, the catastrophe was also a starting point for people in Hiroshima to explore its meanings. Today, while in some countries such as the U.S. the nuclear bombings are often understood to have ended their wars with Japan and saved a lot of people, in Hiroshima the collective experience of the atomic bombing is considered not only the suffering of the local people but also a global heritage as a warning for humanity: never repeat it for human survival.

This paper examines how and why people in Hiroshima began to emphasize the significance of the experience of atomic bomb especially from the point of view of "humanity," and what actions the idea brought about. For this purpose, I look into the Hiroshima City government and local intellectuals, who had strong influence on social movements in the area. In order to illustrate their paradigm shift, I particularly focus on the period of the 1960s and discuss the case of the preservation of A-bomb Dome (Genbaku Doumu), a building wrecked by the A-bomb, while exploring the historical change of their discourses and actions from 1945 to the early 1970s.

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Volunteerism in Three Keys: The Rise and Development of Volunteerism in Contemporary China

Since late 1980s, volunteerism began to emerge in mainland China. At the beginning voluntary services was initiated by jiedao (街道) residents. Later official volunteering organizations appeared and soon became the leading force in mobilizing people to volunteer. Companies, local NGOs, and international NGOs played an increasingly active role in the discourse and practice of volunteering as well. Based on ethnographical data, interviews, and texts collected from various sources, this paper addresses the question how the government, companies, and NGOs adopt differentiated strategies in mobilizing volunteers and thus shape the current landscape of volunteerism in China. Despite wide doubt and cynicism upon Lei Feng (雷锋), the official exemplar of helping others in China, national volunteer programs attracts more and more talented and devoted youth. Undeniably, one reason of the success is tangible rewards following the participation of these programs. A more important one, however, seems to be that volunteering is played less in the tune of personal nobility but more of national development. Company-mobilized volunteers are usually seen as a mere public relationship necessity. Widespread as it is, this view neglects the actual popularity of such activities among inspired employees. Their quest of meaning of the work is likely to play a role. For volunteers associated with NGOs, they are motivated by more transcendental and general virtues. Nevertheless, it is not uncommon that people choose to volunteer as a temporal evasion from the pressure and vexation in daily life.

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The Relationship and Evaluation in Fan Fiction Community for Girls ——The Case Study of Fujyoshi Community

The purpose of this paper is to redefine the Fujyoshi community through the eyes of insiders. This community has been regarded as a homogeneous utopian community. In practice, there is a difference between its image and the reality of hidden rivalry and disagreement.

This paper focuses on the women/girls known as "Fujyoshi (腐女子)", who like the taboo topic of male homosexual fiction, and in particular on "fan fiction writers (同人作家)". Fujyoshi who have announced the fan fiction work such as comics, illustrations, and novels are known as "fan fiction writers. In their Internet community, which is not open to non-Fujyoshi for fear of negative publicity, they make friendships, communicate, and announce their own works.

This paper employs anthropological fieldwork as a main investigation method. The announcement data is chiefly obtained from the fieldwork.

Fujyoshi community was viewed a utopian community. But, actually, the community includes friction and conflicts, between community members. However, the process is hidden by the norm of the insiders stating, "We are good friends". There was a high degree of mutual recognition which is the primary reward for Fujyoshi. Since Fujyoshi adopt the position of non-commercialism, sorting and positioning by an economic capital is frowned upon. Therefore, their practices do not actualize the hidden gifts.

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<u>The Death of a "Misrecognized" Migrant Worker: The Backward Peasantry and the Discourse of Quality in Contemporary China</u>			
This paper examines the origins and implications of misrecognition in the Sun Zhigang event by placing it in a broader context of social transformations in the contemporary China. In March 2003, Sun Zhigang, a 27-year-old college graduate, was beaten to death in a "rescue medical station" three days after the police detained him for failing to carry his temporary residence permit. His death prompted calls for an end to detention systems. While this event has been seen as a landmark in the struggle for migrants' constitutional rights, this paper will ask: Had Sun Zhigang not been a college graduate, would his death have attracted public attention? What kind of cultural attribute constitutes the recognition of Chinese migrant workers? What kind of cultural attribute, meanwhile, constitutes the misrecognition of Sun Zhigang? Based on Butler's critiques of cultural intelligibility and the violence it implies, this paper traces the roots of misrecognizing Sun Zhigang to the discourse of peasant's backwardness and the negative image of a floating population. I will argue that "backwardness" and the discourse of suzhi (quality) are the major attributes leading to the (mis)recognition.			
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<u>Senior Queer as Folk, the Uneven Queer Geographical Development and Class Reproduction: Spaces of Older Gays in Contemporary Shanghai</u>			
This article examines four types of queer spaces(ballroom,tea house,garden,bathroom) for senior gay people in contemporary Shanghai together with different queer subjects along the lines of class, region and age, which has been understudied. The article maps the sexual geography before Shanghai's post-socialist years and its transformation today. By doing so it discusses the interplay between the local spaces, queer subjectivities and market economy, urban development. Employing both queer theories and ethnography, this article also demystifies the stereotyped and stigmatized thinking around aged gay men as well as points to the marginalization of senior gay people with the fast commercialization of the queer spaces in Shanghai. It also gives a vivid account of how they appropriate and create their own spaces with their own ways of sexual expression, which challenges the youth-dominated gay scene and localize the queer culture in an increasingly cosmopolitan Shanghai.			
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<u>Collective Action of Muslim Masses in the Context of Urbanization</u>			
This study focuses the collective action of Muslim masses and ensuing large-scale renovation and expansion of Oxen Street Mosque at the beginning of new century. It focuses on how Muslim masses actively take advantage of political opportunity structure and discourse resources under the guidance of tradition, to maintain their culture and values. The data relies on documents research, participant observation and in-depth interview. The conclusions are as followings: (1) Mosque in city is an important symbolized space for urban Muslims to maintain faith and identity. The intervention of state power into religion and the impact of urbanization on traditional Muslim community, inspire sense of cultural crisis, which is the underlying causes of collective action. Sense of deprivation triggered by interests damage in demolition is the direct fuse. (2) Thanks to Xin Fang institution, Muslims masses put pressure from upper government on grassroots ones. Though employing official discourses, taking advantage of the political needs between governments at different levels, and constructing its historical context, Muslim masses realize their appeals under the existing religious policy framework. (3) The requirements of Islamic faith is the power source for Muslim masses to participate in collective action. Practice on the sacred road in social-political reality affects the sense of social status of urban Muslims, their cultural awareness and self-identity.			
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<u>"I Am Not a Journalist": Identity Negotiation Among Subcultural Media 'Journalists' in Singapore</u>			
Identity represents an integral aspect of a social group's culture and a qualitative study of subcultural media 'journalists' in Singapore has found that most of them did not identify themselves as journalists. Instead they preferred to describe themselves as writers, activists, educators or members of the subcultures to which their media projects cater. This discovery is significant as their editorial values and practices actually resemble those of mainstream media, with many having undergone socialisation in journalism school or commercial newsrooms. So why do these subcultural writers and editors distance themselves from the journalistic profession? At first sight, it appears that their identity negotiation stems from their personal and social motivations for joining subcultural media, which range from a passion for writing and subcultural topics such as vegetarianism and paranormal investigation to promoting environmental activism and engendering societal change. On another level, their unwillingness to call themselves journalists could be related to their peripheral location outside mainstream media structures. Unlike journalists employed by commercial media organisations, subcultural media 'journalists' sustain their unprofitable media projects with freelance writing assignments or full-time employment unrelated to journalism. Hence, the production and dissemination of subcultural media takes place within diverse social settings including non-governmental organisations, educational institutions and cafés. This enables them to select from multiple fluid identities as informed by not only their media projects but also their professional work and subcultures. Hence, subcultural media's marginal, deinstitutionalised and decapitalised nature contributes to a rejection of the 'journalist' label.			
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<u>Turning Goth in Japan: Subcultural Identity, Ritual, and Self-Expression</u>			
Why do hundreds of young to middle-aged people in Japan gather weekly in dark, smoke-filled clubs, sporting black clothing, Satanic symbols, tattoos, body piercings, and heavy makeup, to hear and dance to obscure Western music? There will always be those who feel alienated, isolated, or unable (or unwilling) to completely integrate with mainstream circles in Japan, and the goth subculture provides an alternative community for those embracing a dark or morbid aesthetic sense, and also a conscious 'outsider' identity reliant on various rituals, symbols, and methods of self-expression that resonate with participants. Those within Japan's goth subculture, like their counterparts overseas, show a level of commitment that often involves permanent and extreme forms of body modification that can effectively bar participants from mainstream social institutions. As such, Japan's goth subculture must be regarded as including significant lifestyle choices by participants rooted in internal power dynamics and concepts of subcultural capital and rhetoric of authenticity, as well as certain performative ritualistic factors. What makes the goth subculture, which often plays a large role in identity formation, so appealing to its participants in Japan? While current literature on gothic & lolita fashion often focuses on consumption and fan culture, the intention of this research is to conceptualize how and why goth subculture in Japan, which has centered on music, fashion, and clubs since at least the early 1980s, provides a source of identity for self-professed 'outsiders,' and to elucidate the ways in which subcultural participants negotiate their 'goth' identities throughout their lives.			
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<u>Leaving the Faith: How Hong Kong Young Ex-Christians Make Sense of Their Lives</u>			
What replaces ex-Christians' meaning of life? Why do people give up faith all the time, and what do they take up subsequently? These questions are matters of religion, but they are also highly social and contextual in our everyday life. People making individual choice is a contemporary phenomenon; meanwhile their choices are both socially and culturally shaped. This study consists of personal accounts of 25 ex-Christians – who had once embraced Christianity in their earlier stage of life and later on gave up the faith. In views of cultural anthropology, I seek to contextualize the cultural patterns of how ex-Christians' personal experiences and choices are shaped in today's Hong Kong.			

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Reframing Locality: Development Monks and the Glocalization of Northeastern Thailand

Pra nak pattana or 'development monk' is Thai a term used to describe a monk who engages in various forms of community-oriented activism. This research is an attempt to understand the varying roles development monks play in both rendering the local legible on an extra-local stage and also in making the extra-local accessible from within local contexts. It is based on fieldwork conducted in 2013, consisting of extensive semi-structured interviews and participant observation with development monks and lay collaborators in northeast Thailand. In particular, it examines the contrasting practices and ideologies of two such monks. The first is Pra Potiwirakun in Roi Et province who, in a addition to turning his temple into a community center and ICT training facility, is a key player in the creation and maintenance of regional and national networks of development monks, NGOs, lay activists and government agencies. His status as a monk allows him to act as a facilitator between local people and extra-local entities, 'translating' the villagers' needs in order to mobilize outside support. I contrast this with Pra S in Loei province, who is working with villagers and other activists to oppose the construction of a gold mine in a nearby mountain. While his status as a monk also serves to legitimize local concerns at an extra-local level, it is not by acting as a conduit between locals and outsiders. Instead, he serves as an advisor to actors within the movement, preferring to remain invisible to outside actors and organizations.

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Re-interpretation of "Wise Mother": Japanese Expatriate Wives in Chinese Cities

Expatriate Japanese women accompanying their husbands on overseas postings have been studied for the ways in which they, as a new international class, adopt to foreign societies and insure that their children are prepared for return into conservative middle class Japanese society (White 1998, Goodman 1990, Nakano 1995). As the Japanese economy shifts resulting in the globalization of families and educational pathways, and as Japanese companies move further into Asia and China, however, new strategies for caring for their families and preparing their children have emerged. This study focuses on expatriate Japanese wives living in Hong Kong, Shanghai and Guangzhou and explores how they are far bolder and strategic than ever in using their overseas experience to negotiate their roles in the children's education, pursue their own careers and personal life, and how overseas experience continues to affect them after their return to Japan.

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 White, Merry. 1988. The Japanese Overseas: Can They Go Home Again. New York: Free Press.

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Contesting the 'Local': Identity Politics in Hong Kong

In light of the escalating Hong Kong-Mainland tension, the importance of what being "local" Hong Kong means has become paramount in a range of political, economic, and social debates. Two major contesting "local factions" (本土派) emerged. One faction—the "Autonomists" (自治派)—proposes a separation between Hong Kong and Mainland in the cultural and political realms; another faction—the "Left Wingers" (左翼)—rejects the essentialized categorization of "mainlanders" and focuses on local heritage, social injustice, and direct action. This study investigates how the notion of "local" is contested by different factions of activists. What does being "local" mean to different activists in cultural, historical, and economic terms? How are different versions of "Hong Kong identity" constructed to support different political agendas? How do the activists project their agenda to the general public and influence government policy? I seek to understand these questions by observing and participating in their online and offline activities, conducting in-depth interviews, and analyzing content in social and mass media.

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Pubic Dance: A Sociality invented in Individualized China

This study seeks to understand why park dancing (廣場舞) became increasingly vogue in recent China. What kind of transformation in China contributes to its prevalence, and what impact of such practice has had on personal experience? Ethnographic research is conducted in a small city, Henan province, northern central China. This research finds those park dancing enthusiasts are most middle-aged women, who are the empty-nest women, or who experienced cheating from their husband. The disembedding from their family contributes to their re-embedding to a park dancing group. Through park dancing, those "desperate housewives" regained happiness and positive power. The idea that park dancing is a Chinese-characteristic form of "private-public" life is re-evaluated, and this ethnography will be offered to help better understand Chinese individualization process in a theoretical sense.

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Romantic Love as a Lived Experience

To challenge the view that romantic love was invented by industrial capitalism, anthropologists have been studying its condition in a variety of cultures. However, a number of anthropologists make sweeping generalisations about what love is and try to look for the category that they pre-define. Such an approach is in fact problematic. This paper argues that the very contents of love vary from place to place, and the definition of love has to be contextualised. Furthermore, while it is fruitful to study love as a product of particular cosmologies and ideologies, one cannot assume that a concept constructs an emotion. A top-down approach can only take us to social norms. It fails to explain how individuals make concrete decisions and navigate in social life. Drawing examples from urban China, this paper proposes a complementary approach which seeks to understand how people give meanings to their everyday experiences and actions. Love is regarded as a lived experience as opposed to a structure or rules.

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Sexuality and Older Chinese People: Exploring the Hidden Landscapes

With the largest absolute numbers of aging population in the world; however, expression of sexuality among older Chinese was largely understudied. The present study investigates views of sex, orgasm experience and expression of sexuality in relation to the patriarchal family system among urban dwelling elder adults in urban China. Using participant observation and in-depth interview, about 46 community-dwelling participant (Nmen=18, Nwomen=28), 54-85 years old, whom follow a heterosexual mainstream life-script were recruited into the study both in Tianjin and Chengdu. The results indicate that although a sizable of older adults is sexually active, socio-cultural factors largely conditioned their erotic behavior. The sample participants were more inclined to address the emotional bonds and experience of affective sexuality in narratives. Influence of traditional Chinese's values and social changes in shaping participants' attitudes and sexual expression is thus evident. Findings from this study illuminate the need of a public educational program to increase the knowledge of elderly sexuality among older adults and professionals in an urban China context. Implications for research, theory and clinical practice are discussed.

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More than "Doing Good": Aid NGOs, Moral Emotions and Citizenship in Post-socialist China

The development of aid NGOs and the proliferation of voluntary gift giving have been in tandem with the withering away of social welfare in work units, and other governmental and communal entitlements during the economic restructuring since the 1990s. Since then, this newly emergent paradigm of spontaneous benevolence (or "loving heart") has function as an expedient surrogate for the previous social safety network by the paternalistic state. People are compelled to consider these organizations are contributing to bridging the gap between the rich and the poor, or simply "doing good" with spontaneous and innocent love. By closely examining the operation of several aid NGOs and the social exchange mediated by aid NGOs, I argue that these organizations are actually the indispensable elements in the neoliberal transformation in post-socialist China. Firstly and most obviously, the proliferation of aid NGOs allows the state to retreat from the welfare domain; Secondly, as the economic inequality has become quite visible in reformed China, aid NGOs obscure class conflicts by articulating inequality as a temporary cultural difference in a hierarchy of development that can be overcome by "good deeds". While in fact, social hierarchy is communicated and confirmed in the course of organized gifting; Thirdly, aid NGOs help to reshape the system of values, code of behaviors and sentiments in contemporary society. As a result, a reinvented moral citizenship is formulated and practiced in post-socialist China.

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The Research on the Social Integration of the Non-local Married Ethnic Women: Taking G County of Jiangsu Province for Example

With the development of society and economy, the social communication of different provinces is becoming more and more as well as the phenomenon of marriage with other province. Although coming from the Southwest China, They left hometown and married local man living in the east provinces. In fact, they are most among the ethnic minorities and it is a huge challenge to adapt the new family and life. However, the adaption not only have deep respect to the happiness and the harmony of the Non-local Married Ethnic Women of the north of Jiangsu Province, but also affects the relationship between the Han people and the ethnic minorities. In this article, in order to have a good know of the Non-local Married Ethnic Women in the north of JiangSu, we will pay attention to the degree and methods of social integration by interviewing them in the five towns located in the G county. Based on the field work, we reflected on their social integration and talked about the effective ways of the social integration for the ethnic minorities and those migrant people.

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Dreams, Family and Transnational Mobilities: "Nomads" in Semiconductor Plants between Singapore and China

It is often taken for granted in migration studies that highly skilled professionals are like free agents who have the capacities and resources to move transnationally in a global job market that is increasingly characterized by neoliberalism. Based on my 13-month ethnographic fieldwork with Chinese engineers in Singapore's semiconductor industry, I argue in this paper that the mobile trajectories of these engineers are far from a linear process determined by straightforward notions of individual freedom and structural constraint. I propose to understand professional mobilities as "nomadic", in a sense that highly skilled workers move within certain territories and follow particular pathways linked by various "points" and "nodes" that condition the possible field of action. I explore individual factors such as personal career pursuits, family commitment, work insecurities and stress, as well as the larger political-economic processes at the level of global industry restructuring, technological innovation, skill and knowledge re-valuation, and the shifting immigration and citizenship policies that condition fluid identity formations and reshape individual family life. I pay particular attention to the ways in which young Chinese engineers negotiate their mobile ambitions as they encounter changing realities in Singapore. As "nomads" these young engineers are neither free agents in the global labour market, nor contract workers whose movement is tightly regulated and controlled; they embody particular kinds of mobilities that are both empowering and limiting.

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Home in Diaspora: An Anthropological Study of Ghanaians' Ethnic Space and Religious Life in Guangzhou

This paper focuses on the daily life and religious practice of the Ghanaians in Guangzhou. Based on the anthropological study on a Ghanaian Pentecostal Church, it explores how it is constructed as an ethnic space and what the socio-cultural meanings have been developed are. It is found the church is not just a place for the religious practice of Ghanaians, where they seek spiritual reliance, but also an invisible community for them. Furthermore, the church has become a unique social space as a religious space embedded lots of Ghanaian symbols. The Ghanaians gather here, and feel it as a "home" through those Ghanaian ethnic and cultural symbols, such as language, food, music and so on. They become more connected with each other and have built up a stable internal social network, which indeed strengthens their identification to this community. Besides, with the same mission to evangelize, this Ghanaian church has developed communication and connection with other foreign churches in Guangzhou. And also there are various interactions between this church and Ghanaian church in other Chinese cities and countries. A trans-regional and transnational social network has thus been built up, in which there is not only religious connection but also extended connection of material and emotion in Ghanaians' everyday life. Through these three kinds of meanings, this Ghanaian Pentecostal Church helps the mobile Ghanaians to settle down and build a home in motion.

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Ethnic Identity-building in Times of Economic Change: A View from Guanshe Village, Fujian

This paper addresses the profound change taken place in the social and economic life of villagers since 2003 when Guanyin Tea plantation began in Guanshe, a rice paddy village located in the middle of Huaan County, Zhangzhou, Fujian Province. Rapid economic development facilitated the rival of local cultural tradition and further strengthened ethnic identity-making. This paper argues that local elites, mass media, and tourism contributed to the identity-building process in Guanshe. Both primordial and instrumental schools offer analytical insights for the ethnographic investigation which provided the empirical basis for this study.