

**UBIAS Topic of the Year 2019 Workshop
on
Migration and Cultural Spaces**

20-22 November 2019
Nanjing University

VENUE

**Institute for Advanced Studies in Humanities and Social Sciences (IAS)
9th floor, Yifu Building, Gulou Campus, Nanjing University**



UBIAS and Topic of the Year 2019

UBIAS stands for “University-Based Institutes for Advanced Study”. The UBIAS network was initiated in 2010, when representatives from 32 research institutes worldwide met at the conference entitled "University-Based Institutes for Advanced Study in a Global Perspective: Promises, Challenges, New Frontiers," hosted by the Freiburg Institute of Advanced Studies, Germany. The founding of the first UBIAS dates back more than 50 years. However, the last decade has seen an upsurge in the establishment of such institutes across the globe – a trend that continues. Unlike traditional Institutes for Advanced Study, UBIAS institutes are associated with or embedded within a university, and actively contribute to the academic culture and the scientific achievements of their home university.

Each year UBIAS member institutes agree on a ‘Topic of the Year’ (ToY), a topic of global importance that is explored through different activities and formats. The 2019 Topic of the Year is ‘Migrations’. The previous ToYs were: 2018 - ‘Aging: Life, Culture, Civilizations’; 2017 - ‘Fear’; 2016 - ‘Media and Data Control’.

During 2019, the academic activities which have been conducted includes these exhibitions and conferences below:

- TRANSDISCIPLINARY MEETING ON IMMIGRANT LITERATURE, 25 March, UFMG's Institute of Advanced Transdisciplinary Studies, Belo Horizonte, Brazil.
- EUROPE AND THE WORLD OF BORDERS, 11 April, Center for Interdisciplinary Research, Bielefeld University.
- LIGHTNING TALKS & DISCUSSION ON "MIGRATION", 5 June, George Butler Bib Café of the Library, University of Konstanz.
- EXHIBITION "ANIMA MUNDI", 12 June-12 July, Illustrator George Butler (London) Foyer of the Library, University of Konstanz.
- MIGRATION: MOVEMENTS OF PEOPLE, GOODS, AND IDEAS, 16-17 October, Waseda Institute for Advanced Study (WIAS), Waseda University.

The Workshop on Migration and Cultural Spaces at Nanjing University, jointly convened by Nanjing University IAS and Nagoya University IAR, is also one of the UBIAS ToY serials.

For more information, please visit: <http://www.ubias.net/>



Schedule

- Wednesday, November 20 Registration
- Thursday, November 21, 09:30-18:00 Workshop (9:10 Meet at hotel lobby)
- Friday, November 22, 08:30-12:30 Workshop (8:10 Meet at hotel lobby)
14:00-15:00 Work Meeting (923, Yifu Building, IAS)
15:30-20:00 Academic and Cultural Tours
- Saturday, November 23 Academic and Cultural Tours

Accommodation

Jingli Hotel (晶麗酒店), No.7, West Beijing Road, Nanjing, Tel: 86 25 83310818

Workshop Venue

IAS, 9th Floor, Yifu Building, Gulou Campus, Nanjing University, 86 25 83593169



Agenda

Thursday, November 21, 2019	
9:30-9:45	<p>Opening Ceremony, Chaired by Professor CONG Cong (從叢)</p> <p>Opening Remarks by Professor ZHOU Xian (周憲), Dean of Nanjing University IAS</p> <p>Opening Remarks by Professor SUTO Yoshiyuki (周藤芳幸), Director of Nagoya University IAR</p> <p>Opening Remarks by Professor ARIMURA Toshihide (有村俊秀), Associate Director of Waseda University IAS</p>
9:45-10:00	Photo Taken and Coffee Break
Panel I: Transnational Migration in Asia	
10:00-12:10	<p>Panel I: Transnational Migration in Asia</p> <p>Discussant: Yang Derui (楊德睿), Nanjing University</p>
10:00-10:20	<p>Rising Transnational Labour Migration in Asia: Implications for Rural Areas</p> <p>Ramesh SUNAM (拉美詩・蘇南), Waseda University</p>
10:20-10:50	<p>Mobility, Care and Gender: The Moral Landscape of a Naxi Village</p> <p>Peter Guangpei RAN (冉光沛), Nanjing University</p>
10:50-11:10	<p>Seeking a Good Land to Live: Changing the Direction of the Lahu Migration across China-Myanmar Border</p> <p>HORIE Mio (堀江未央), Nagoya University</p>
11:10-11:40	<p>Smuggling or Trafficking? Understanding Cross-Border Practices of Dai Villagers in Mangshi, Yunnan</p> <p>CHU Jianfang (褚建芳), Nanjing University</p>
11:40-12:10	Discussions
12:20-13:50	Lunchbox at Meeting Room and Campus Tour

14:00-15:50	Panel II: Encounter of Different Cultures Discussant: ARIMURA Toshihide (有村俊秀), Waseda University
14:00-14:20	Migration, Intergroup Isolation and Mistrust in Urban China ZHENG Bingdao (鄭冰島), Fudan University
14:20-14:40	Xenophilia and Xenophobia. Rethinking Hospitality Starting from <i>Ágalma</i> Enea BIANCHI (艾雷亞·比安奇), National University of Ireland
14:40-15:20	The Transnational and Intercultural Encounter Between Jews and Modern China SONG Lihong (宋立宏), Nanjing University
15:20-15:50	Discussions
15:50-16:10	Coffee Break
16:10-17:50	Panel III: Building a New Home Discussant: ARIMURA Toshihide (有村俊秀), Waseda University
16:10-16:40	The Locality of New Immigrants: The Case of Tokyo China Town ZHU Anxin (朱安新), LV Zhaojin (呂釗進), QIU Yue (邱月), Nanjing University
16:40-17:00	Reimagining Locality: Embodiment and the Senses in Post-Earthquake Relocation QIU Yue (邱月), Nanjing University
17:00-17:20	Is a Diasporic Life Better? – A Chaoxian Man in South Korea YANG Yudong (楊渝東), Nanjing University
17:20-17:50	Discussions
18:00-20:00	Dinner at Nanyuan Restaurant

Friday, November 22, 2019	
8:30-10:00	Panel IV: Migration in History Discussant: KAWAE Yukinori (河江肖剩), Nagoya University
8:30-9:10	Migration and Cultural Change in the Rural Society of Ptolemaic Egypt SUTO Yoshiyuki (周藤芳幸), Nagoya University
9:10-9:30	The Reception of Ideas in The Early-Modern Globalized World: Vittorio Cassar and the Roman Inquisition on Malta Alex MALLET (亞歷克斯·摩樂特), Waseda University
9:30-9:50	Taiping Rebellion in the Tsushima So Family documents CHENG Yongchao (程永超), Nagoya University
9:50-10:20	Discussions
10:20-10:30	Coffee Break
10:30-12:20	Panel V: Migration of Non-Human Beings Discussant: KAWAE Yukinori (河江肖剩), Nagoya University
10:30-11:10	From the Min River Valley to the Darjeeling Mountains: Trade, Technology and Rural Life in the Tea-Producing Community in China and India, 1850-1980 HUANG Huaqing (黃華青), Nanjing University
11:10-11:30	Migration of Multinational Enterprises and Their Technologies: Achieving a Balance Between the Objectives of Multinational Enterprises and Host Countries CAI Dapeng (蔡大鵬), Nanzan University
11:30-11:50	Migrating Shakespeare: The Production of Cultural Spaces and Physical Places CONG Cong (從叢), Nanjing University
11:50-12:20	Discussions
12:20-12:30	Closing Remarks
12:40	Lunch at Jingli Hotel

Discussant 1



YANG Derui (楊德睿) got his PhD in anthropology from LSE in 2003 and is currently working at Nanjing University. His research interests mainly concerns the anthropology of religion and cognitive anthropology. More precisely, his expertise pertains to the transmission/learning of things religious, especially those relating to Daoism and folk religions of Han Chinese people in Mainland China. His publications include “The Changing Economy of Temple Daoism in Shanghai”(2005), “From Crafts to Discursive Knowledge: How Modern Schooling Changes the Learning/Knowledge Style of Daoist Priests in Contemporary China” (in Chao, Y. Adam ed., 2010 *Religion in Contemporary China: Revitalization and Innovation*, UK: Routledge), “Revolution of Temporality: The Modern Schooling of Daoist Priests in Shanghai at the Turn of the Twenty-first Century” (in Liu, Xun and David Palmer 2012 eds., *Daoism in the 20th Century: Between Eternity and Modernity*, Berkeley: University of California Press), and *Transmission: An Exploration of Cognitive and Religious Anthropology* (2018, Beijing: Commercial Press).

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Discussant 2



ARIMURA Toshihide (Toshi H. Arimura, 有村俊秀) is a Professor of Political Science and Economics and Director of the Research Institute for Environment Economics and Management at Waseda University in Tokyo. Prior to joining Waseda, he was a Professor at Sophia University in Tokyo and a visiting scholar at George Mason University and Resources for the Future as a recipient of the Abe Fellowship. His research interests include climate change, energy policies, air pollution regulations and voluntary environmental actions. He has published his research in academic journals such as *Journal of the Association of Environmental and Resource Economists*, *Journal of Environmental Economics and Management* and *Energy Policy*. He is a coauthor of *An Evaluation of Japanese Environmental Regulation: A Quantitative Approach from Environmental Economics* (Springer 2015). Dr. Arimura holds a Ph.D. in economics from the University of Minnesota, an MSc in environmental sciences from the University of Tsukuba and a BA in history of science from the University of Tokyo. He has served on a number of Japanese government committees on environmental issues and on the editorial boards of academic journals, such as *Review of Environmental Economics and Policy* and *Environmental Economics and Policy Studies*. In 2018, he was awarded the SEEPS Outstanding Publication Award from the Society for Environmental Economics and Policy Studies (Japanese Association of Environmental Economics and Policy).

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Discussant 3



Yukinori Kawae (河江肖剩) is associate professor of Institute for Advanced Research, Nagoya University. He began his academic career as an archaeologist of Ancient Egypt Research Associates, Inc. at the Heit el-Ghroub site of Giza in Egypt. Soon after the introduction of 3D technology in the field of Egyptian archaeology, he began conducting 3D surveys of ancient megalithic structures. Currently he is leading an interdisciplinary project that incorporates computer science and applied mathematics to record pyramids in Memphite area. In 2017, his team used a drone to obtain the world's first detailed image data of the Three Pyramids at Giza. His use of 3D data has introduced an unprecedented form of empirical analysis to understand the pyramids' construction.

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ABSTRACTS

Rising Transnational Labour Migration in Asia: Implications for Rural Areas

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Rising transnational work mobility of rural people in Asia is generating profound changes in rural livelihoods and landscapes. Several scholars have examined the effects of transnational labour migration and remittances on rural poverty, gender relations, agriculture, and rural development in general. Comparative studies that investigate patterns of change in livelihoods and agrarian change triggered by such mobility are scant. Drawing on the comparative cases from rural areas in Nepal, Laos and Indonesia, I discuss how transnational labour mobilities and remittances have generated diverse trajectories of change in livelihoods and agriculture.

Ramesh Sunam (拉美詩・蘇南) is Assistant Professor at the Waseda Institute for Advanced Study (WIAS), Waseda University, Tokyo. His research focuses on international migration (both regular and irregular), precarity, poverty and rural transformation in the Global South. He has extensively published about 15 peer-reviewed articles, most appearing in well-respected, leading international journals, such as the *Journal of Ethnic and Migration Studies*, the *Journal of Peasant Studies*, and the *Anthropological Forum*. Dr. Sunam earned his Ph.D. from the Australian National University (ANU) in 2015.

Mobility, Care and Gender: The Moral Landscape of a Naxi village

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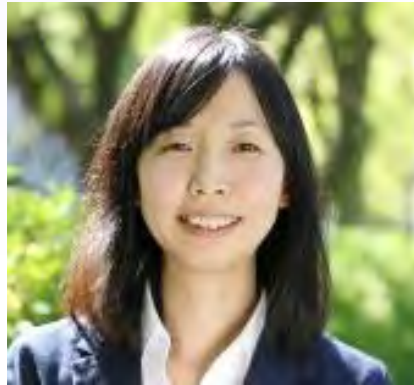


The increasing scale of rural-urban movement is significantly shaping various aspects of the everyday life of youth from the countryside in China as well as elsewhere. In a Naxi village in northwest Yunnan, where the fieldwork of this paper took place, young people navigate between personal aspirations, familial obligations and cosmological dispositions through their mobile experiences between homeplace and nearby towns where more desirable job opportunities are available. This paper examines how young Naxi men and women in the village are caught up in routine ethical circumstances in which they attempt to strike a balance between what they should or could do for living as expected by themselves and others, and what have historically become affordable for them to live a good life. In such efforts, maintaining a sense of care for their family and home is crucial for them as ethical subjects. This sense of care becomes most prominent when young people, especially young women, try to negotiate an emotionally and ethically safe distance away from close family members. This gives rise to an ethics of ordinary movement that promises reunion and, more importantly, keep their social relationships meaningful.

Peter Guangpei RAN (冉光沛) is an associate research fellow at Nanjing University. He completed his PhD at the University of Westminster, London and also received research training at the Institute of Archaeology, UCL. His research areas include ritual, senses of place, ordinary ethics and phenomenological anthropology. For years, he has done extensive fieldwork in southwest China. He is also an ethnographic filmmaker. His latest film, *the Gorge Is Deep*, is about cultural transmission in a Naxi village.

Seeking a Good Land to Live: Changing the Direction of the Lahu Migration across China-Myanmar Border

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Yunnan is one of China's most peripheral provinces. It is inhabited by many ethnic groups scattered in the mountains, many of which have historically been highly mobile. Their high mobility is due to their practice of slash and burn agriculture as well as complex political interactions with the governors. The Lahu people, one of the ethnic groups living along China-Myanmar border, have historically moved south in response to increasing governmental control and population pressure under the Chinese expansion to this area.

The important change is the apparent reversal of the migration direction which started in the late 1980s. In this presentation, I demonstrate how the direction of cross-border migration by the Lahu has changed southward to northward since late 1980s, and how the reason for this change differs by gender. The reversal in direction is due not only to economic growth of China but, also, to China's severe shortage of marriageable women.

HORIE Mio (堀江未央) received her PhD in Area Studies from Kyoto University. Her main research interest is migration and the sense of belonging among the mountainous people on China-Myanmar border. She is currently a designated assistant professor of the Institute for Advanced Research (IAR) at Nagoya University. She authored *A Village Without Daughters: Bride Shortage, Marriage Migration and Women's Belonging among the Lahu of Southwest China* (Kyoto University Press, 2018).

The cross-border trafficking and "Smuggling" of the ethnic Dai villagers in Mangshi, Yunnan, China

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The ethnic Dai villagers in Mangshi Yunnan PRC have a long history of “cross-border” trafficking to and from the so-called Shan areas on the other side of the Yunnan-Myanmar border. The items they traditionally traffic include rice, clothes, daily items, religious items, pigs, buffalos and so on and nowadays even include tractors, cars and gasoline. In fact, it is an important way for the ethnic Dai villagers in Mangshi Yunnan to make a living. However, at the beginning of 1960s, when the Border Issue between the PRC government and the Myanmar government was settled, the PRC government established several border checkpoints to have a control over the cross-border trafficking. The cross-border trafficking of the ethnic Dai villagers however, never ceased. Since March 2019, however, the PRC government enforced control over the cross-border trafficking, especially over the cross-border trafficking of rice. There have been checkpoints not only along the China-Myanmar border line but along various roads from Ruili (Meng Mao) to Mangshi (Meng Huan). The trucks would be seizure if smuggling was found and the drivers would be fined for at least 5000RMB per truck. This suppressed the “cross-border” trafficking of the ethnic Dai villagers in Mangshi to a great extent. Some villagers even sold their trucks and began to go outside Mangshi area for a work. It has so great an impact on the traditional community life of the Dai villagers that some festivals and rituals are even not able to be completely carried out due to lack of young people.

Comparing these kinds of cross-border tracking with that of within-border trafficking, the present study tried to have a discussion focusing on the following issues:

- (1) The management and control of the states over the cross-border trafficking and trading;
- (2) How do the Dai villagers understand and strategically practice the cross-border trafficking and trading;
- (3) What are the Dai villagers’ senses of ethnicity, border and Nation-States and what kind of relationships can we find among their senses of ethnicity, border and Nation-State?

The author believes that it is an art of governing for the PRC government (the State) to have a control over the border-villagers’ cross-border trafficking and is a case for the state to show its

“presence”. But the presence/appearance of the State in border-villagers’ daily life lies not only in governance and control, but also in caring for people’s livelihood and improving their welfare.

Cross-border trafficking is part of the border-villagers’ daily life, and its “illegality” is only a result created by the construction of the State in search of better border-governance. Cross-border smuggling of the border-villagers in this sense, reflects an art of the border-villagers to cope with the state’s governance, or to use James Scott’s terms, is an art of “not being governed”. If the governance and control of the State over the border villager’s life is conceived as reasonable and legitimate, the border villagers’ cross-border trafficking (and even some of their cross-border smuggling to some extent) should also be admitted as reasonable and have some right to exist (might be in a different way though). It is key then, for the state to manage to gain a balance between the two.

CHU Jianfang (褚建芳) graduated from Peking University and got his Ph.D. in anthropology in August 2003. He has been working in Nanjing University since 2003, and is now associate professor of Anthropology, School of Social and Behavioral Sciences, Nanjing University. His interest in teaching and research involves Economic Anthropology, Anthropology of Consumption, Anthropology of Things, Anthropology of Food and Drinks, Anthropology of Education, Ethnicity and Identity, Gender, Aging, Anthropology of Ritual and Symbolism, Linguistic Anthropology, Cognitive Anthropology, Medical Anthropology and Anthropology of Performing Arts.

Migration, Intergroup Isolation and Mistrust in Urban China

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This paper demonstrates that mistrust in urban China could be attributed the migration inflow and the social isolation between immigrants and local residents. Combining CGSS 2010 survey data with the county-level statistical data, we find that individuals live in counties where there are more immigrants tend to trust less. However, in the examination of causal mechanism we show that the negative correlation between migration and trust can be fully explained by the lack of intergroup contact between immigrants and local residents. We then conclude that social isolation is the fundamental cause of mistrust urban China.

ZHENG Bingdao (鄭冰島) is an Assistant Professor in the Department of Public Administration, Fudan University. She received her PhD degree in social sciences from Hong Kong University of Science and Technology in 2013. Her research interests include public economics, political economy, and social policy evaluation, with specific focus on migration, culture, attitudes, and propaganda issues. Her research papers have appeared in *Research in Social Stratification and Social Mobility*, *Chinese Political Science Review*, *Chinese Journal of Political Science*, among others.

Xenophilia and Xenophobia. Rethinking Hospitality Starting from *Ágalma*, *Journal of Aesthetics and Cultural Studies*

Enea Bianchi, National University of Ireland
enea.bianchi@nuigalway.ie



The aim of this talk is to provide a framework for a discussion on the themes of migration and culture starting from the project of the journal *Ágalma*. *Ágalma*, journal of aesthetics and cultural studies founded in 2000 by the Italian philosopher and writer Mario Perniola, has devoted issues and articles on the relationship between knowledge, power, hospitality and xenophobia within contemporary scenarios. Specifically, by drawing from two issues of the journal, namely *Xenofilia / Xenofobia* (“Xenophilia / Xenophobia”, 2004) and *Proteste, Contestazioni, Minoranze* (“Protests, Challenges, Minorities”, 2017), I will outline and develop several key questions on the subject. For instance: can we reduce the complex and multifaceted issue of migration to a black and white choice between hospitality and fear of the immigrant? Or is this dichotomy a false one which further reproduces dramatic struggles? What is the role and the value of culture in the context of large scale migrations? From a theoretical standpoint, where do the ongoing conflicts between locals and immigrants originate? Is there any remedy and, if yes, where to look for it?

Enea Bianchi (艾雷亞·比安奇) is a PhD scholar at the National University of Ireland, Galway (2016—). He earned both his BA and MA in Theoretical Philosophy at the University of Rome Tor Vergata. He is part of the editorial board of the peer reviewed journal of aesthetics and cultural studies *Ágalma*. He is member of the international research group “The Philosophy and Practice of Objects / Things”. He has held conferences on contemporary aesthetics in Brasil, Peru, Ireland, Poland, Serbia and in many Italian cities. His articles are published in Italian and international academic journals.

The Transnational and Intercultural Encounter between Jews and Modern China

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In the past two decades, an outpouring of Chinese scholarship on the Ashkenazi Jewish presence in modern China constitutes a highlight of Chinese Jewish studies. Now that major works outlining its history and collecting the documents have come out, what else can be done? Is it still possible to break new ground and bring new perspectives to the field, and how? By comparing and reviewing Chinese and western scholarship in the field, this position paper—as part of an ongoing joint research project “China and Ashkenazic Jewry: Transnational Encounters” that is sponsored by the Glazer Institute of Jewish and Israel Studies of Nanjing University and the Jewish Studies Program of the University of Pennsylvania—argues that it is advisable to shift the emphasis from the Jewish presence in modern Shanghai and Harbin to an inter-disciplinary dialogue employing a critical, intercultural and global thinking.

SONG Lihong (宋立宏), is Professor in the Department of Religious Studies at Nanjing University, China. He has served as a Fellow or Research Scholar at Tel Aviv University, the Reconstructionist Rabbinical College, the United States Holocaust Memorial Museum, the University of Pennsylvania, and the Summer Institute of Israel Studies of Brandeis University, and the Albright Institute of Archaeological Research in Jerusalem. He is the author of *Rome and Jerusalem* (in Chinese, 2015), the editor of *Representations and Identities in the Jewish Diaspora* (in Chinese, 2018), *From Sinai to China* (in Chinese, 2012), and a co-editor of *The Basic Concepts of Judaism* (in Chinese, 2013) and *The Image of Jews in Contemporary China* (2016).

The Locality of the New Immigrants: The Case of the China Town in Tokyo

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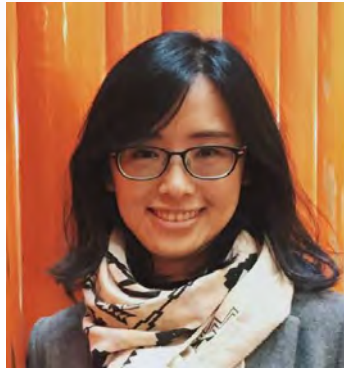


Compared to Chinese residents who migrated into Japan before the mid-twentieth century, new Chinese immigrants in Japan show different characteristics with regards to the historical background of migration and human capital possessed. How do these differences account for the features of social adaptation and social integration of new Chinese immigrants? Taking twenty-five Chinese entrepreneurs whose businesses were located in Ikebukuro, Tokyo, for example, this presentation introduces how ethnically neutral social networks have become primary source of the entrepreneurs' social supports at the expense of ethnically-bounded community such as Chinatown. Facing little ethnically-based institutional discrimination and exclusion from the host society, these entrepreneurs could efficiently acquire social resources needed by building and expanding the social networks with their knowledge and skills, without heavily relying on kinship or ethnic ties as their precedents. The ethnically neutral and individualist business activity is probably making an organized Chinese community in Ikebukuro unnecessary.

ZHU Anxin (朱安新) is associate professor and deputy director of the Department of Sociology of Nanjing University. Since 1994, he has successively studied in the Department of foreign languages of Renmin University of China, the Japanese Studies Research Center of Beijing Foreign Studies University and the Environmental Studies Department of Nagoya University, and obtained bachelor's, master's and doctor's degrees respectively. From 2005 to 2006, he served as a researcher of Nagoya University, chief scientist assistant of the International Center for Chinese Studies (ICCs) of Aichi University in the COE (center of excellence) program of the Ministry of education and science of Japan, and a postdoctoral researcher of ICCs of Aichi University in 2007. Now he is a member of Japan society society, Japan urban society, director of family sociology Professional Committee of China society and director of China Japan sociology Professional Committee of China society. The main research fields are grass-roots social research, family sociology and comparative sociology.

Reimagining Locality: Embodiment and the Senses in Post-earthquake Relocation

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On May 12, 2008, an 8-magnitude earthquake struck the fault zone of the Longmen Mountain in West China. Sichuan's Beichuan town was devastated. Since the original site of the town was located in a geographically hazardous region, the Chinese central government decided to rebuild the "New Beichuan" town on another location. This research explores Beichuan town's post-disaster recovery, focusing on the recreation of a locality and residents' embodiment of the Qiang identity in the New town.

Due to the large number of casualties in the earthquake, the attentions and sympathy from the outside world had been directed to Beichuan. These attentions suddenly provided Beichuan people a chance to express their Qiang identity and culture. Furthermore, as Beichuan is the Qiang Autonomous County, the relocated town was constructed as a "modern Qiang town." After people moved into their new homes, Qiang culture has been deployed as the primary resource for promoting tourism and supporting the local economy. In the past decade, people in New Beichuan are shuttling through the Qiang-style architectures, wearing Qiang costumes, hearing the Qiang songs and music, practicing the Qiang salangw dances, although many of them are not Qiang, or do not care to be one. Through these Qiang cultural practices, they familiarized themselves with this new homeland, establish new social connections, and relieve themselves from the anxiety and unsettling feelings of displacement.

QIU Yue (邱月) received her Ph.D. degree from the Division of Humanities at the Hong Kong University of Science and Technology. Her Ph.D. thesis studies the post-disaster recovery of the relocated community in Northern Sichuan. She is now a Research Assistant at Nanjing University, working on a project that compares the recovery strategies of two disaster-affected towns, with one emphasizing cultural performances and the other focusing on ecological agriculture. Her research interest includes disaster research, cultural heritage and place-making.

**Life in the Diaspora Would Be Better?
The Case Study of a Chaoxian Minority in South Korea**

YANG Yudong, Nanjing University
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I will tell mainly the story of one immigrant of Chaoxian minority in South Korea. It is the distinctiveness contained in his story that distinguishes him from many other Chaoxian minority immigrants I met in South Korea. When I compare the experience of him and other people, I can't help thinking he belongs to a different category from other categories. For this reason, the most important difference between them is the protagonist of my story has enjoyed the life of diaspora and can make his strategical ways to refigure his diaspora life and other members of Chaoxian minority are still making anxious lives in South Korea.

With the word "diaspora", I don't only mean the social and psychological results of some degrees of depriving social process which makes the people choose to leave their original environment for strange places and struggle to make a living there, but also mean after these process of struggling they also find it is the identity of in-between that is better for their future life. The life in diaspora offers them some characteristics of blurring identity and ambivalent social status. They are willing to adapt to the ambiguous sense of order produced in the diaspora.

YANG Yudong (楊渝東) is Ph.D. of anthropology, associate professor at Nanjing University. His main study areas include anthropology of kinship, law and history. In recent years, he focuses on the practice and transformation of lineage organizations in South Korea.

Migration and Cultural Change in the Rural Society of Ptolemaic Egypt

SUTO Yoshiyuki, Nagoya University
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It has often been observed that the fundamental structure of ancient Egyptian society was so stable that any sudden political change such as the Macedonian takeover in the late fourth century BC did not cause profound effects on the life of inhabitants in the Egyptian countryside. This tendency to downgrade the historical significance of political events in Egypt at the beginning of the Hellenistic period originates in the reaction to the once widely and implicitly accepted view that the advent of Hellenism unambiguously enlightened the retarded local people, which offered epistemological vindication to the colonial approach to the ancient Egyptian history until the mid-twentieth century. But the results of our recent investigations at Akoris in Middle Egypt clearly show that a conspicuous acculturation actually proceeded in the rural society in the Hellenistic period and it must have been caused by the daily interaction between the native Egyptians and the Greco-Macedonian immigrants and their offspring. The purpose of my talk is to illuminate the role of migration in the process of cultural change that occurred in Egypt under the Ptolemaic rule.

SUTO Yoshiyuki (周藤芳幸) is a professor of ancient Greek history and currently serve as the eighth director of the Institute for Advanced Research (IAR) at Nagoya University. After studying prehistoric archaeology of the Aegean on the scholarship from the State Scholarship Foundation of Greece (1987-1991), he earned my Ph.D. in archaeology at the University of Tokyo (1993). He joined Akoris Archaeological Project in 1997, and since then he has been working in Middle Egypt in order to elucidate the historical development of local society and the cultural interaction between the Greek immigrants and the native Egyptians under the Ptolemaic rule.

The Reception of Ideas in the Early-Modern Globalized World: Vittorio Cassar and the Roman Inquisition on Malta

Alex MALLETT, Waseda University
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In 1605, a Maltese architect named Vittorio Cassar made several appearances at the Roman Inquisition on Malta in which he admitted learning languages, science, and magic that had been brought to the island as a result of globalization in the early modern period. This paper will explore how his appearance there highlights the different ways in which different people responded in different ways to globalization during the early modern period, and what can tell us about societies more widely.

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Taiping Rebellion in the Tsushima So Family Documents

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In Japanese historiography it is widely known, that foreign people, goods, and information were exchanged with Japan exclusively via "four portals" (*yottsu no kuchi*) during the *Edo* period (1603–1868). Among these “four portals”, *Tsushima* domain was main source of Chinese and continental intelligence, but incoming reports were imprecise and riddled with mistakes. Main reason for this was distrust of Koreans towards the Japanese. On the other hand, *Joseon* Korea, a key member in the tributary system of *Qing* China, excelled at collecting intelligence from North China. Therefore *Joseon* Korea- *Busan*- *Tsushima*- *Edo* route in general this route enabled collecting and analysis of information on Chinese dynastic change, provided Korean side was cooperative. This presentation deals with the *Tsushima* domain’s collection of Taiping Rebellion intelligence via *Joseon* Korea and tries to clarify the characteristics of *Joseon* Korea- *Busan*- *Tsushima*- *Edo* route.

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**From the Min River Valley to the Darjeeling Mountains:
Trade, Technology and Rural Life in the Tea-Producing Community in China and India,
1850-1980**

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In the late 19th century, industrial elites in China, faced with fierce competition from the industrial tea produced in British India and Ceylon, started to import industrial tea technology to the growing regions in rural China, spearheaded by the construction of mechanized tea factories. However, these “intruders” barely sustained due to complicated social obstacles including the furious opposition from local farmers. It was not until the state-run tea factories in the 1930s and the centralized tea communes in the 1960s-70s, that modern tea technology finally took root in the countryside by converting unruly tea farmers into disciplined tea workers through everyday experience in the industrial-style factory, forming an industrial landscape of the turbulent history of 20th-century China.

Examining the industrial tea factories built throughout the century, this article explores the role of architecture in the course of agricultural industrialization and modernization in rural China. By interpreting tea factories as a “technology” embedded with both physical and social experience, it reveals how the contested capital-labor relationship affected the design and use of the industrial space, and how the latter was hired to “manufacture” the industrial concepts of production, and hence the foundations for a disciplined, modern rural community.

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**Migration of Multinational Enterprises and Their Technologies:
Achieving a Balance between the Objectives of Multinational Enterprises and Host
Countries**

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It is common to observe Southern countries seek to attract foreign direct investment (FDI) by technologically advanced Northern firms through favorable treatments including research and development (R&D) subsidies. We consider the incentives that the South has in imposing such R&D subsidies. We show that when the spillover effect is sufficiently high, it is welfare-enhancing for the South to adopt R&D subsidies, rather than subsidies based on outputs. We also demonstrate the strategic potentials of R&D subsidies in raising the level of R&D activities, while at the same time being preferred by the Northern firms.

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Migrating Shakespeare: The Production of Cultural Spaces and Physical places

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In the past couple of decades, with the "spatial turn" in the social sciences and humanities, the concepts of space and migration have been invoked in Shakespeare studies. This paper focuses on the production of cultural spaces and physical places of Shakespeare's migration in the light of the "spatial turn". Briefly reviewing the teaching of Hamlet as an "ideal humanist" since 1950s in China, it examines the acculturation of Shakespeare which could be traced in the impact of the political and intellectual life in the special historical context of China; Taking Helsingor and Verona as examples, it studies the production of space as spatial practice in the notion of Henri Lefebvre and David Harvey, showing these "practiced places" of literary pilgrimage and tourism as the result of the cultural imagination on the material world.

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