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ETHNICITY IN CHINA TODAY

Gunisha MAIMAITI (Shanghai University)
Changes and Adaptation of the Uyghur Catering Culture in Shanghai

The Uyghur Catering culture reflects Uyghur people's life with its remarkable characteristics. With globalization and urbanization, a large number of Uyghur peoples move to Shanghai bring Uyghur catering culture. When away from homeland, how could the Uyghur traditional Catering culture keep its original shape in different environment? How could it adapt to the urban life style in Shanghai? Cultural adaptation and cultural changes have been key issues for anthropological studies. This paper focuses on Uyghur restaurants in Shanghai, it displays changes of the Uyghur catering culture in Shanghai. The author argues how the cultural adaptation has been realized through catering localization. My investigation objects includes customers of multi-culture in the restaurants, localized menu, decorations of ethnic style, and modern service manners at the restaurants. My conclusion is that with the impact of globalization, there has not been severe cultural discontinuity in the traditional Uyghur catering culture. It is rather a positive re-creation of culture through its localization practices.

ZHONG Yuxi (Shanghai University)
Practicing Hungarian Identity in Shanghai

Shanghai is a metropolitan city with multi-culture ethnic people. The population of foreigners living in Shanghai has reached the number of 100,000 in the year of 2009, within which there are about a hundred Hungarians. This paper is based on the study of Hungarians in Shanghai, with a focus on their life to show how the Hungarian ethnic group has expressed themselves culturally in multi-cultural interactions. In my paper I will also discuss about perceptions of foreigner, laowai, European, Hungarian in the Chinese context, and how ethnic boundaries can vary under different circumstance.

HAN Hanbai (Yunnan University)
Why an Ethnic Group Self-identified as "Buyi" Had Been Identified as Three Ethnic Groups

There is an ethnic group self-identified as "Buyi", living aside the Huangni river, which is the headstream of the Zhujiang (Pearl) river. However, in the past, they had been identified as Shui, Zhuang, and Buyi ethnic group separately in the nationality identification. Based on the multi-site fieldwork in Gugan village of Fuyuan county (Shui ethnic group), Wulong village of Shizong county (Zhuang ethnic group) and Changdi village of Luoping county (Buyi ethnic group). The content of my research include: the origin of three ethnic groups is very similar, just like the route of migration and the development history. The autonyms and exonyms are also the same, there are "Buyi", "Bunong" for the autonyms, "Shuihu", "Sharen" and "Zhongjia" for the exonyms. Their customs and life-style are close too. And the official nationality identification of them had uncertainty of their ethnic groups for a long time. Through focus on the comparison of the ethnonyms, it comes to the conclusions that (1) there are some problems on nationality identification and thus needs a further discussion; (2) the three ethnic groups are actually the Buyi.

CHEN Shi (Nankai University)
Analysis of Equal Access to Education in Minority Areas - A Case Study of Oroqen Villages in Northeast China

Rural education in minority areas is mainly impedes by policy making and implementation, and local economic development. On the one hand, Political factors play a huge role in guiding rural education implementation. Rural education policy, which was made by the central government, replies on local government in its implementation of that rural education is manipulated by local policies which results in the failure of rectification of educational inequality. On the other hand, imbalance of educational resources is further exacerbated by regional disparity of economic development. Among interactions of education and other social factors, that of education and socio-economic factor is particularly important. Especially, rural education plays a more prominent role in the economy in less developed minority areas.

Relying on theories and practices of educational anthropology, this paper, based on a case study in Oroqen villages in northeastern China, intents to observe the education process in the context of a overall social environment and cultural practices, which is in fact the social-cultural environment in which education is develop, and analyze equal access to education in minority areas from a epic cultural perspective.