

**Postgraduate Student Forum**  
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**SOCIAL CHANGE AND BELONGING IN MODERN SOCIETIES**

**WU Chien-Han (National Chi Nan University)**

*Kagagan from Taiwan: The Cultural Logic of "Boarding Exchange" in Lanyu*

Recent years have seen "boarding exchange" phenomenon on the rise in Lanyu, a small outlying island of Taiwan inhabited by one very unique Taiwanese indigenous group. Tourism in Lanyu is a well-developed industry, and there is a pattern that tourists often follow: tourists go to the island to assist the local shop owners in exchange of free room and meals for a period of traveling. Despite its superficial similarity to a popular travel pattern of "working tours" in Western countries, "boarding exchange" in fact has a root in the traditional culture in Lanyu. This article based on a six-week fieldwork in the summer of 2010, I collected materials and data of "boarding exchange" and classified them into three operational modes: institutional model, partner-based model and traditional model. Institutional mode has a regular schedule and clear work instructions, whereas partner-based model arranges schedules flexibly, without clear-cut work instructions. Then traditional model almost has no visible relationship between employers and employees. I analyze that all three modes, in terms of relations of shop owners and tourists-turning-to staffs, are influenced by the "equal rights society" logic of traditional culture in different degrees. By examining "boarding exchange" accompanied with booming tourism, we may explore traditional culture and its contemporary transformation.

**HONG Haohan (Fudan University)**

*New Shanghainese: Citizenship in Transition*

Only two decades ago, the number of migrants in Shanghai was just 20,000. By the end of 2009, the population in Shanghai is over 20million, of which 1/3 is migrants who have lived in the city for a long time, but without the HuKou (residence permit). During 1990s, most migrants were adult male peasants who moved back and forth from rural to urban. Now there is a subtle shift in that they are no longer deeply rooted in their hometowns, a change that is redefining the boundary between "New Migrants" and "Old Residents." My research investigated both faces through in-depth interviews, participate observation, ethnographic film in the period before and during the Shanghai World Expo. After three decades in Post-Mao china, a second generation of "New Migrants" has been born in the city and they are not even familiar with rural life. There have also been large waves of migrations of highly educated elites with urban residence permits working as experts and employees of domestic or foreign companies. Most children of "Old Residents" can barely speak Shanghai dialect, which elite migrants claim is "uncivilized." What is Shanghainese? The original identity has already become blurred, causing severe tension between "New Migrants" and "Old Residents."

**WU Tianyue (Nanjing University)**

*The Growth of Protestant Missionaries in Post-Mao Period: A Case Study in Eastern China*

This research is aimed to illustrate how seminary trains missionaries under the background of “Three-Self Movement” by the fieldwork in a theological seminary in Eastern China. This article will analyze the process of the admissions, teaching and graduation assignments from the perspective of educational anthropology. We will see how a communist country infiltrates its will into the training system of a seminary and how it will influence the theological education system in Mainland China.

**XIA Yihong (The Hong Kong University of Science and Technology)**

*Farming in Water, Living on Land: A Study of the Transformation of a Fisherman Community in Taihu Lake Area*

The crab-farming industry off Taihu Lake started in the late 1980s, when local fishermen set-up nets to fence off lake-water to cultivate the Chinese mitten crab ([\*dà zhá xiè\*](#)). The industry’s boom had dramatically changed the local community. First, the once water-dwelling fishermen became more affluent, and with increasingly lighter workloads, they finally settled ashore. However, due to the high-level of risks associated with the industry, blessings from deities were sought to protect their livelihoods, and hence the revival of fishermen’s folk-religions. After their lives had improved, it was believed that if they failed to appease the deities, misfortune would eventuate. The change of political power was another factor which also helped to stimulate this revitalization. After both the collective system and agricultural tax were abolished, village gatherings were no longer required nor permitted, and religious activities partly filled this void. The fishermen turned to such activities in order to regulate and re-organize their lives and also as a means to moral guidance. My research evaluates the cultural influence that has remolded local society over the past decades of political and socio-economic reform, which involve the two most significant and interrelated activities after the collective era: the crab-farming industry and the revival of local religious practices.