

## COMPLETION REPORT

Death ritual is one of the best indicators for us to understand the process of migration and settlement.

In 1982, I observed the *pudu* or salvation ritual celebrated by the Chinese in Kobe. Based on that observation, I wrote in an article to argue that the festival was an event for the Chinese to be connected through the secondary identification emphasizing on being a Chinese and/or a resident in Kobe instead of the primary identification which emphasized on blood relation and/or places of origin in Mainland China. The festival stressed on ancestral worship because “only ancestor-worship supercedes the boundaries of all social groupings and categories, eases the tension of group competition among the Chinese . . . into one worshipping group which is based primarily on the relationship of the worshippers with Kobe, and secondarily on their territorial identity as Chinese.” In 2010 and 2011, with the support of the Sumitomo Foundation, I conducted two follow-up researches of the festival. 28 years is a period of more than one generation. Within this period, there are macro and micro socio-political transformations as well as ideological changes among the Kobe Chinese. Salvation ritual is not only an expression of filial piety, a charity for the dead; it also plays a role to symbolically purify the secular world and to consolidate ethnic solidarity and identity. Therefore, from a comparative perspective, one can scrutinize the cultural core of the Chinese, examine what have been inherited, negotiated and changed.

As an annual event, memory and detailed practices of the Ritual are not easily neglected. Therefore, changes, if there are, would reflect a conscious reaction towards internal needs, expectation and reinterpretation of the Ritual as well as the obligation in response to external demand. In the first decade of the 21<sup>st</sup> century, we observed most of the incumbent Chinese going into their 4<sup>th</sup> or 5<sup>th</sup> generation in Japan and at the same time influx of new immigrant Chinese entering and settling here through various channels particularly since the 1990s. The different life and ritual experiences of the new and old Chinese echoed in the changes of ritual behavior. Though the core practices and material construct of the festival remain unchanged, comparing with 1982, we found new ritual elements as well as interpretations. (see essays published in 2010). We also observed changes because of the concern of environment (protection of noise and air pollution), the natural disasters especially the Hanshin earthquake in the 1995 and the Northeastern catastrophe in 2011, the impulse of cultural tourism and the global power of intangible cultural heritage promoted by the UNESCO. While the new immigrants are becoming new pillar of the festival, the incumbent Chinese, in their 4<sup>th</sup> and 5<sup>th</sup> generation, since the imposition of the new 1985 nationality law, gradually merged with the Japanese society adopting their host country’s death ritual and cemetery arrangement to settle their ancestral spirits. The *pudu*, like other socio-political mechanisms such as the School, the chambers of commerce, the annual Konshin kai (reunion) of social groups based on ancestry places of origins, is one of the instruments to help the Chinese in their construction of a secondary identity in a foreign setting.

I have written a short essay detailing the changes observed in 2010 and given a public lecture comparing the festival now and then. The lecture will be edited and broadcasted by the Chinese digital library network ([zz.ssreader.com](http://zz.ssreader.com)) as one of the lecture series on comparative and public history. I am also preparing a written article which will be incorporated into a manuscript comparing the salvation rituals in difference Chinese communities.

Publication of the Results of Research Project:

<p>Verbal Presentation (Date, Venue, Name of Conference, Title of Presentation, Presenter, etc.)</p> <p>“Ancestors and wandering ghosts: Salvation Ritual of the Chinese in Kobe, Japan” presented at the Hanshan Normal University, Oct. 31, 2011 (see attached poster and PowerPoint handouts)</p> <ul style="list-style-type: none"><li>● This lecture will be edited and broadcasted by the Chinese video channel (<a href="http://www.ssvideo.cn">www.ssvideo.cn</a>)</li></ul>
<p>Thesis (Name of Journal and its Date, Title and Author of Thesis, etc.)</p> <p>2010 “2010年神戸華僑普度勝會的考察: 一些初步的感想” 《日華》第58號, 21-24。  (“A survey of the 2010 Kobe Chinese Salvation Ritual: a preliminary reflection” in Nikka 58: 21-24)</p> <p>In preparation, “神戸華僑的普度勝會: 過去與現在” 田野與考察 ( “Salvation Ritual of the Chinese in Kobe: now and then” in Fieldwork and Documents)</p>
<p>Book (Publisher and Date of the Book, Title and Author of the Book, etc.)</p>