Religious And Economic Practices Of African Christians In Guangzhou In A Global Age

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Abstract
The portion of African immigrants in China and its different cities has been increased significantly for the last few decades thus enhancing the need for the focus of researchers on studying the economic and religious practices of Africans in China. The objective was to have in-depth study on the extensiveness of religion in the lives of Africans and then its impact on various practices and dealings of Africans in economic and trade fields specifically. One important objective of the current study was to explore the considerable impact of low-end globalization that is being augmented due to the Africans immigrants and their excess involvement in low-end globalization practices. For achieving the objectives of the current study, the researcher has been living in Guangzhou for a considerable period to study the African Christians there practicing their religion as well as economics. The researcher had informal conversations, informal interviews, field observations, and a visit to religious as well as economic spots of Africans in Guangzhou to have deep insights about their trading and religious patterns. All these observational field studies found that Africans have been extensively integrated on the land of Guangzhou in terms of their religious and economic practices. The African Christians are found to be very religious and it was found that their religion has a great potential to influence them regarding each field of their life and particularly their economic practices. African Christians regarding their religious activities, churches, their businesses and trading enjoy appropriate freedom in Guangzhou. However, in perspective of low-end globalization, it was found that African community in Guangzhou can become an alarming group in the future. As far as the implications of the current study are concerned, this research is likely to benefit future anthropologists as well as Chinese state policy makers and officials to understand the behavior, demands and psyche of African Christians in Guangzhou and other cities of China.

Key Words: Guangzhou, Africans, Christians, Religion, Economics

1. Introduction
From 2000 to 2013, the trade volume between China and Africa expanded from 10.5 billion US dollars to 200 billion US dollars (Xinhua news agency, 2013; Wang xi, 2014). This is the direct reflection of the digital growth across Africa in the footprint of the Chinese companies and Chinese. Dongguan, Hangzhou and Guangzhou in mainland China, Yiwu Buddha mountain in Wuhan, Jiujing are home to a significant African community. However, there are many Africans figure especially in Guangzhou, the major port cities in mainland China, some are formed on the eve of the Beijing Olympic Games small in the north and middle Three Yuan in the Yuexiu district center of African communities. The phenomenon of African diaspora also gradually appeared in the professional markets of Guangzhou urban area and peripheral counties, which aroused the attention of the media and the government.

In the context of globalization, migration target countries re-shape the content of behavioral boundaries and behaviors among people, which has become an important part of Africa-centered regional studies and China-Africa studies (Monson &Rupp, 2013). African clusters in Guangzhou have been described as chocolate cities (Castillo,2014;Li et al., 2012;Pang &Yuan,2013) African city (Han,2013) living state museum (niu dong,2014) ethnic economic zone/Feidi (Li et al.,2009;Li et al., 2012;Lyons et al., 2012; Li Zhigang du Feng, 2012a,2012b;Li Zhigang et al.,2008) bridge on China-Africa relations (Bodomo,2010b;Bodomo xiao yuhua,2009) trading station (Bertoncelo&Bredeloup, 2007;Bredeloup, 2012201, 4), etc. Africans seen in the Chinese media are spinning around in the whirl of Guangzhou's gold rush, dream pursuit, crime, conflict and drugs. Their negative effects on Chinese society are the mainstream of reporting (Pomfret, 2009; LuXiao Hong, 2009; Lorrie, 2014;ShenLiang, 2014;Pan Xiaoling et al.,2008;Even stubble, 2013). For local governments, Africans have been included in the management of floating population (real population) (Guangzhou public security bureau,2012; Yuan ding, Chen weiqiu,2008). In this way, Africans have become the second foreign force after urban migrant workers. The
high mobility of them at the national and urban levels poses a direct challenge to foreign management methods such as visa validity management and residence (or temporary residence) registration management.

In an era of worldwide integration, the act of immigration is developing into a more important factor and an immigrant group of people are turning into salient, particularly in major cities of the world. The community not at all move around without anything in hands. Africans generally have the concept of sharing. The group consciousness of African unity, harmony, mutual assistance and sharing is closely related to the traditional culture of the African continent (Asante & welsh-asante, 1985; Zhang hongming, 2009). Africans in Guangzhou are no exception. They have their religion, culture and language with them all the time in case they move from their home country to another country. Additionally, associates of immigrant societies also progressively study the religion, cultures, languages and value structures of their host country where they move to live. Immigrant societies work as linkage areas between various religions, cultures and languages so for that reason they provide a captivating material for several integrative fields for example “contact linguistics, sociolinguistics, urban anthropology and cross-cultural communication studies”. The people of Africa doing business in community of Guangzhou are those immigrant people that ought to have consideration. The most important aim of the research is to provide an explanation of the sociolinguistic and demographic attributes of this society; to sketch out the economic function that these people of society are performing in Guangzhou; and, by following these essentials, to contend that the society, as a consequence of its attributes and function, gives fundamental associations and relations between African and Chinese. To attain these aims, there is a need to illuminate the association between the immigrant society and its host society where they are staying and trading. The “migrant community as bridge” hypothesis can be the foundation for investigating several boundary concerns in regulations, for instance; gets in touch with religion, language and cross-cultural anthropology. Before now, some authors are considering numerous cross-cultural contact problems that are taking place. There can be positive or negative outcomes when African society is reviewed behaving parallel or different from the people in Guangzhou. Bodomo (2010) said that “If the society plays a role of a linkage point, it creates a connection between African and Chinese, it pursues that one of the best ways to promote Africa and China economic relations is for the Guangzhou metropolitan authorities, the Guangdong provincial government and indeed the Chinese state as a whole to recognize this important role that the community is playing, take advantage of it and use it to strengthen Africa and China relations on many fronts, including linguistic, cultural and economic”. The government of China must endorse more rules and regulations to create friendly trading migration so that it can also make it easy for Christians (Africans) to pass through and start living in China(Y. YANG, 2011). Further than this and by considering serious importance in knowing the role of China in globalization from below, it is necessary to know the reality that the regulation of act maintains itself fairly elastic in China, predominantly in case of stopping work. It was estimated that were almost 80 percent of the products which are copied and manufactured in China and China, in the same way, is sloppy in the manufacturing of several additional types of products. If copied or cheap products were not formulated in China then low-end globalization would not be occurring, and the ratio of African immigrants will below.

As far as concerned with the religious and economic practices among Africans, one of the socio-economists, Max Weber (2009) was the first to discover the essential function of a religion as that which brings modification in social culture and society. After his continual investigation, he found and showed that the “Protestant Reformation” that modifies practices and beliefs are involved in generating a mind revolution which in turn enables the community to initiate the concept of “modern capitalism”. About after a decade of Weber’s influential effort, the significance of religion in illuminating the affluence of countries appears to be practicing a renaissance. At the same time, some people have a preference to keep away from showing a relationship of religion straightforwardly with economic affluence; they attempt to narrate it to primary foundations that have been made known to be contributing to development. In his research of growth in all over the Italy, for example, an economist states; the characteristics that are wide spreading the uncertainty of belief toward people living in the South Africa to the study diverse practices, which focuses on the upright connection with the cathedral and have a tendency to weaken the level of connection with associated people(Putnam, 2011). When the research was conducted in many different countries then there some scientists who provided proof doe this theory and those
scientists were Inglehart (2012) and La Porta et al. (2011). In the same way, one more economist states that some aspects cause the breakdown of Africa to grow in the 16th and 17th era to the society of narrow-mindedness subtly by the Catholic cathedral, which enforced many of the competent citizens from the whole nation (Landes, 2009). As a final point, Stulz and Williamson (2010) point the small stage of fortification of creditors situated in wide-ranging nations to the anti-exploitation society all-encompassing in the varied practice. In contrasting Weber, the majority of these economists give convincing confirmation in support of their argument, viewing a strong association among a major religion of a nation and these foundations. Such proof, on the other hand, can be inferred in two methods. One probable elucidation is that there is somewhat fundamental to definite religions, for example, “Catholicism” that builds them detrimental to the growth of abilities and foundations that promotes financial expansion. There exist contrasting proofs also, which are evenly constant with the consequences and states that there was the existence of the event in the earlier period (associated with religion, however, it is not inevitably religion) that fascinated a nation in a terrible symmetry. In accordance with this conclusion, there is nothing basic, other than that it is a physical phenomenon that maintains a nation fascinated in this symmetry.

In this paper, the community, was focused on African Christians in Guangzhou. Due to cultural anthropology, huge quantities of the products are mostly unlawful in the home countries of these dealers or linked to illegitimate or partial lawful dealing actions, for instance, imitating, trading by keeping privacy and secretive transferring of money from one place to their home country. Consistent and fairly management of the products and currency or capital is for that reason made sure merely by means of private channels or contacts. (Wimmer & Schiller, 2013). On the other hand, dealers frequently discover themselves bearing consequences of insolvency or economic failure; furthermore, it is not merely as a consequence of ineffective commerce administration, other than that it is also frequently because of many other reasons like visa rules and regulations of China as well as home country’s dishonesty.

Now if low-end globalization is considered then, it is said that globalization from below has been interpreted by a lot of researchers and intellectuals in current years and all those studies states that: Low-end globalization characteristically includes self-employment, less degree of operations, labor concentration, abilities and skills got from the external official and proper enlightening scheme, as well as unfettered market places. The unofficial financial system is to the official financial system as globalization from below is to globalization from above. In today’s earth, the concluding conditions are more suitable as compared to the previous conditions for the reason that the earth is turning out into progressively more associated, as well as national economies cannot be taken as detached characters to any further extent. There are no independent nationwide economies, however rather a solitary worldwide financial system (Arrighi, 2013).

China performs a fundamental function in producing the products of low-end globalization. China is all the time more watched through the earth as a production source of power, dispatching products to the entire world; however, its main position in low-end globalization is less normally renowned. China is a most important trader of not expensive as well as frequently imitated products to different regions like to the Middle East, South Asia, sub-Saharan Africa and Latin America (A. Li, 2008; Rotberg, 2008), industrial products that are frequently shipped secretly, transferred by means of all the diverse methods on hand in the unofficial financial system. A most important characteristic of Chinese production is products of relatively less cost: products that the emergent earth, in addition to the industrial earth, needs not for the reason of their showiness or style, other than that also because they are comparatively reasonably priced and of satisfactory value (Aronowitz, 2013; Arrighi, 2013). So by considering all the above points, it is necessary to figure out how trading is taking place by Christians (Africans) during practicing their religion terms and affecting economic outcome in Guangzhou in low-end globalization environment.

**Research objectives**

Following are the research objectives for this topic:

- To understand the role of religion in economics
- To find out how religion impacts Christians in Guangzhou
- To analyze the religion impact production amongst Christian communities in Guangzhou
- To find the correlation between religious practice and economic success among Christian communities in China
• To find the impact of low-end globalization in trading that takes place among Christians by living in Guangzhou.

2. Literature review

African Christians in Guangzhou

One of the major cities of China i.e. Guangzhou has a large attraction for numerous businesspersons locating throughout the country as well as throughout the world including the region of Africa due to a large number of reasons. The Africans businesspersons also represent large attention towards Guangzhou for operating their businesses in this large and attractive city. Guangzhou is named as a ‘chocolate city’ of China by some scholars due to the presence of a large number of Africans (having chocolate brown color complexion) in this city. This chocolate city is located in the province ‘Guangdong’ of China. It is famous for the best production of any such goods that are the need of Africans (Z. Li, Lyons, & Brown, 2012). Guangzhou is also known as a momentous center for trade all over the country of China because it has been the major trading port of China while having associations with more than a hundred states. China has been largely using this significant port for connecting with many imperial economies for past decades (Gipouloux, 2011). After the communist rebellion of China in 1949, Guangzhou has been managing to preserve its position and prestige of being a leading center city and trading port for China to enable it to connect with other economies (Liu, Li, & Breitung, 2012). In the era of globalization, the immigrants in China and particularly in Guangzhou are becoming more prominent thus giving the wide range of cultures, religions, languages and other features in the country because immigrants never move alone rather, they carry their traditions, religion, culture and native languages along with them. The international immigrants tend to serve as connecting points between various countries, cultures as well as religions. The African community residing in Guangzhou is one of those immigrant communities serving as close contact points between Africa and China (Adams Bodomo, 2010).

A large number of past scholars have focused their researches on African different communities residing in China and its different cities from various perspectives. Some scholars tried to study the development and revolution of the African community in Guangzhou. Some studied the African communities present in Hong Kong and in Guangzhou in terms of their role in connecting the traders of sub-Saharan Africa to the “international trading posts” system in China. Furthermore, the African traders and communities have also been studied within the perspective of “low end globalization” in China. Besides these aspects, various other perspectives and domains of the field of Africans presence in different Chinese countries have been focused on past researches (Sylvie Bredeloup, 2012; Z. Li et al., 2012; Mathews & Yang, 2012). The African communities have been termed by some scholars as the “socio-cultural bridge” between the states of China and Africa (Bodomo & Ma, 2012). Lyons et al. studied the African communities in China in terms of their “global local nexus” and trading activities as well as practices to figure out the logical point of view regarding local framework circumstances of the region, country or state with special context of Guangzhou. It was examined in their studies that how the presence of these communities in Guangzhou makes them able to pursue their goals and practices in a better way (M. Lyons, Brown, & Zhigang, 2012).

Contributions of African Christians in Guangzhou

Many African Christians in Guangzhou and other areas of China account of how draconian as well as fraudulent the police and some other regulation enforcement officials are. They can supposedly take into custody an against the law migrant, get capital from him and let him go, merely to take him into custody again, the smallest way along the road to claim more inducements. The middle government has to look into such stern accusations and chastise the local influence human resources accountable(A Bodomo, 2010). Both the Chinese government in the one way and the African Christians governments in the other way could tie together the imperative functions played by the group of people, and deal with the dares it is bearing, for example, impractical visa as well as nationality limitations, and usually indistinct ways to everlasting nationality and residency to improve the rising economic relationships between Africa and China. (S Bredeloup, 2012). The African Christian trading group of people in Guangzhou shows the most important rising bridge between Africa and China that cannot carry on to be overlooked in hard work to build up effectual socio-economic relationships between Africa and China.
African Christian group of people in Guangzhou is taking part in the economy and other characteristics of Guangzhou verve and as a result, playing a function as a crossing point between Christians and China in expressions of socio-economic relationships. The confirmation was largely collected from an exhaustive focal point group meeting with administrators of the African Christian community. In 2015, the researcher talked to four African Christian community officials from Ghana, Guinea, Nigeria and Cameroon. They had an in detail conversation about the socio-economic involvements of African Christians in Guangzhou, and the officials recognized four most important areas of involvement: constructing economic linkages between host as well as source group of people; as reflection builders for African Christians; the availability of job for local Guangzhou citizens and Chinese from other states; and performing as counselors to the youthful Chinese who effort with them (Ampiah, 2010).

The African Christian officials documented without a doubt that they performed as helpers for encouraging business relationships between their African Christian customers and their Chinese suppliers. As the Guinean leader clearly showed, “Chinese [leaders] think that Africans can do business in China without being in China and this is an error. 90 percent of Africans in Guangzhou act as some kind of intermediary between the local businessmen in Africa and the Chinese factory, the Chinese businessmen there. Without Africans in China, there is no business between Africa and China.” (Bian, 2012). This was one of the simplest declarations as confirmation in the maintenance of our hypothetical argument about African Christians in Guangzhou playing as linkages for business relations between African Christians and Chinese.

Production and trade among Christians in China

There are many researches for example, “Centre for Chinese Studies (2006), Burke et al (2007), Campos and Vines (2008) and Corkin (2008) document”, which are about China’s rising relationships and actions with Christian, with specially Corkin (2008) paying attention to the economic (trade, investment and aid) association between Christian and China. At the same time as these researches mostly make available an apparent general idea of the trading connection between China and Christian. This research attempts to give a more in-detail assessment of the trading association by taking into consideration the impacts of the religious and economic practices among Christians in China according to the results of this study’s findings.

Ferreira (2008) presents an evaluation of the Chinese Christian association that proposes there is further to this association than just China’s desire for oil that has developed Christian into a great infrastructural Chinese construction spot. There is certainly a “perfect marriage of convenience” as an economist Ferreira explains it, furthermore, China detained the investment chance gone unoccupied by the more self-righteous disinclination attained by the Western contributor as well as investment society. The period and momentum of the collaboration and mutual aid was such that the Chinese trade and investment enhanced terminated with the oil (and other possessions) price point of 2008; “a price spike that we will suggest was fueled by this same Chinese appetite for commodities”.

Other renowned scientists give an additional examination of what they explain as a mainly realistic relationship between Christian and China, and they also appeal to the ‘perfect marriage’ subject. They do though carefulness that the West tries to overemphasize the impact of China in Christians community, and an interview with the Finance Minister, who highlighted that “growing bilateral ties will by no means exhaust the commercial and investment potential that Christian has to offer to the world” (Ajakaye, 2012). In evaluating the geopolitical policy of Christian’s trade, Campos and Vines (2013) appropriately indicate that China’s share of Christian’s trade in has enlarged considerably, but they are on less hard land when they also utter that “so have the shares of India, South Africans and Brazil”. According to the previous studies, the shares of both Brazil and South Africans have been plenty further dependable. The consequences of the data analysis performed by Campos and Vines showed the results that other than from Portugal the Christians’ import contribution has been constant (Campos, 2010). An economist Burke presents the judgment from an interview with the deputy governor of the Christians public Bank that a decrease in the Christians’ import contribution at that point was chiefly in reaction to a reorientation away from the luxurious Christians goods. They are though on stronger land from the more current data when they analyze the export heterogeneity far from the US to China especially (Burke, 2009).

Religion practices among Christians in Guangzhou
The religious actions of foreigners in China are related to a diverse set of rules than those of Chinese nationwide. In 1994, the national ruling body built two verdicts to administer foreign religious activities and behavior in China. The approved overseas on Chinese land superior rights to religious congregation (Pomfret, 2012). Besides, overseas are assured to the right to carry out any religion, different Chinese society, whose prearranged religious actions are constrained to five “legitimate religion” (L. Yang & Xu, 2017).

“ShanshanLan” discovered a work of fiction, modern subject that talks to the opportunity function of the Catholic Church in altering China: the function of the Church is concerned for the religious requirements of minority employees in China, distinctively Christian’s immigrants functioning in Guangzhou. She pressures the variety of the open Church and the secretive Church, in addition to the altering nature of Chinese culture. She lifted the question that “How far can the Christians community be integrated, or be allowed to integrate, into Chinese society?” (Ogunsano, 2008). The occurrence of the secretive Christians churches has also strained superior assortment. On the other hand, the connections between the Free Church and the Christians society have supported the occurrence of the different cultural groups in Guangzhou. From the point of view of the government, in any case, religion has supported to supply local political aims and goals.

“Ambrose Ih-RenMong” proposes the functions of religion in present-day worldly civilization, and the dares for the modern Chinese Catholic Church. The procedure of alteration in Chinese culture has brought to the front position taking open-minded superlatives and expectations and human rights problems. As Mong states, the Christian Churches and the Chinese socialist administration have erudite to coexist, both with the endeavor of increasing socio-cultural expansion and growth. Mong proposes that the Catholic Church should carry on corresponding with non-Christian scholars, with the faith that it is significant to fit into place with culture for the benefit of all Chinese populace. At the same time, in accordance with Mong, the Chinese societies have also been recognizing that Christian institutions, for example, the Catholic Church can participate in Chinese culture (Micklethwait, 2013). The occurrence of diverse parties keeping diverse faiths and spiritual beliefs has been the standard in China.

Economic practices among Christians in Guangzhou

Current political, as well as economic record, has joint to make certain a predominantly open production marketplace in the Pearl River Delta, as a consequence of the impact both of privatization in addition to foreign direct investment from Hong Kong, and a vibrant segment of small and medium-sized firms open to recognizing new marketplaces and trade chances.

Guangzhou (constituency) was the only worldwide port in China for above 200 years as well as well-placed to advantage from the opportunity of China’s economy in the behind 1970’s (M. a. B. Lyons, A, 2009). Improved by the constituency Trade Fair, the economy’s GDP increased from below 100 billion RMB in 1994 to higher than 500 billion RMB in 2005, (correspondent to 20.3% per annum, extremely higher than the Chinese city standard). Exports from Guangzhou to Christian have augmented speedily from the time of the opening of the “Open Door Policy” and developed more and more in equivalent with China’s intensification two-sided relations with a rising amount of Christian’s countries. On the whole, the export level from Guangzhou unaccompanied to Christian’s countries increased around six-fold over the era, from a yearly worth of a few $15 M in 1999, to $100 M per annum in 2007.

Broadman (2009) has argued that “Some 80% of the imports from China to Christian are manufactured consumer goods. It is interesting to see that the predominance of consumer goods in exports from Guangzhou to Christian has steadily increased over the past decade or so”. It was evaluated that put side by side the comparatively little, and losing ground level of food materials being exported from Guangzhou to Christian (mostly oil, tea and cereals), with the increasing level of both user products as well as production workings, for instance, “electronic parts and cables, electric accumulators, textiles and yarns, ships and containers, steel products, cement and refined petroleum products”, as well as with increasing level of produced consumer products, like, “garments, shoes and accessories; personal electronics; bicycles and motorcycles; furniture and household goods”. Over the era, the level of products which may be utilized in producing and which were exported from Guangzhou to all Christians countries increased more than four-fold from a few $8 M in 1999 to $35 M per annum in 2007; although the level of consumer products exported raised by an aspect of 12 from $5 M to $60 M per annum. As a final point, it is important to
emphasize that the share of spending products in this trade has progressively increased and, by 2007, consisted of over 65% of the total trade.

Impact of religious and economic practices and low-end globalization on the pursuit of opportunity

Immigration has come into view in this era of globalization as one of the elements that describe relationships among countries. They can look after the association between being paid and distributed nations. For instance, the U.S century’s previous companionship with Britain is mainly a consequence of immigration. At the same time, they can be a cause of misinterpretation between nations. For instance, “An international conflict can arise when a government classifies individuals as refugees with a well-founded fear of persecution and has therefore implicitly accused their country of origin of engaging in persecution. In other words, the mere granting of asylum can create an antagonistic relationship” (Dai, 2011).

Christian’s immigrants in Guangzhou can damage China’s association with Christian if their home nations must consider that they are sufferers of an inauspicious migration set of laws. An inauspicious migration set of laws by China can control Christian’s nations’ thoughts in the direction of Chinese immigrants. According to Marsh (2014), “Christian’s states, home to millions of Chinese, also often undocumented – are watching closely to see how their citizens are treated on mainland soil.” Christian’s nations will express disapproval of the taking part of their nations in the drug buy and sell. Yet they will complain their confinement or carrying out as well as China’s negative response of their suggestion for inmate switch over contract. Stipulates by the general public and firms for example the United Nations that proposes to look after nationwide bearing implementation in a foreign country can solidify Christian’s approach in the direction of Chinese immigrants (Chandan., 2009). Christians Chinese can be converted into an alarming group in China in the subsequent few years. Their demonstration for social insertion can be without difficulty trans nationalized with the help of Christians and the Christians Diaspora in Europe and the Americas. Christians help can arrive from both the nation and nationalist associations for instance the “Independent People of Biafra” (IPOB) (De Jong, 2009). Trans nationalized campaigning can make worse China’s racial apprehension. It can also assess its course of action of non-interference in the interior dealings of other economies.

The author talked about previously how most merchants have modest attention in considering China in a religious sense; with a small amount of exclusions, most are familiar with small or no official and think about nothing about China’s legacy. Even their idealistic concerns in Chinese women look like predominantly realistic (Park, 2010). Mathews had the sense of hearing that both Chinese and Christians consular bureaucrats talk about the conjectures of accepting one another’s religions, but this is of little attention for many of the Christians merchants people know. Their attention is trade and industry. In carrying the collection of not expensive products made in China back to their home economies on a continent that has been abandoned by globalization, they transport the fruits of globalization to inhabitants that might otherwise not at all acquire these fruits (MATHEWS, 2015). This, author argues, is one of China’s immense participation to the world nowadays, an involvement that in the olden times of globalization may approach to be looked at as being of massive importance.

3. Methodology

In this research the investigator had to be familiar with the impact of religious and economic practices among Christians in Guangzhou in the presence of low-end globalization, so he performed interviews as well as ethnography and for this rationale, interpretive philosophy of study was performed. For that reason, investigators themselves discussed and analyzed the information and data collected from respondents by the methods of both ethnography and interviews.

The inductive approach was carried out in this research as the investigator was going from the specific to the general. This research includes observations and analysis and then the theory is created. In this research, the qualitative research method was carried out to create a good idea about the impact of religious and economic practices among Christians in Guangzhou. As a result, the data was collected from using qualitative methods in the form of interviews and ethnography and participant observation.

The nature of this research was explanatory as the religious and economic practices have already been investigated by many authors but the religious and economic practices among Christians in Guangzhou were not investigated previously by any investigator. This research performed cross-sectional study as just for once data was collected from the chosen sample. After that, using that data that was
collected is permissible to give the conclusion and outcome which was then explained and analyzed to recognize the impact.

For the qualitative study for this research, information was collected by taking interviews from Christians doing trading by living in Guangzhou to observe how they are practicing their religious and economic value in the foreign country. Customers of Guangzhou were also asked about their experience, how they are feeling by buying from the Christian traders. Another method of ethnography was also adopted to collect data in which the Christians who are trading there with people of Guangzhou are analyzed. Christian’s customers buying from Guangzhou traders were also analyzed. Some pictures of the trading environment where Christians and Guangzhou are involved were also taken to observe them keenly.

The researcher chose the purposive sampling using the technique of saturation based as when answers initiated to build up same sampling was closed. Data was gathered in the form of interview from 10 Christians performing trading by existing in Guangzhou that how they are committed with their religious and economic value in foreign country as well as from the customers of Guangzhou. That sample size was used because investigators viewed the saturation mode and closed the sampling when answers were the same. For participant observation technique, 10 people were observed randomly during chat with them to check their responses about the theme of the topic. To analyze the culture among Christians in Guangzhou, 6 pictures were also taken to capture the practices which are being performed there by Christians by living there Guangzhou and doing business there and to know that how Guangzhou people are doing with Christians traders.

In this research, the analysis of interviews was made by performing the framework analysis in which investigators evaluated the common and exclusive answers of the respondents. After analyzing, the researcher also made clear which answers of respondents were exclusive and which answers were of consent and then after that the researcher given the facts of those answers if there is the impact of religious and economic practices among Christians in Guangzhou in the presence of low end globalization and how it is affecting the relationship of both communities. The data analysis also exposed that respondents who answered exclusively were by some means conscious of information about the impact of religious and economic practices among Christians in Guangzhou in the presence of low-end globalization. Pictures were analyzed by interpreting them according to the theme showing in the pictures related to the trading and religious practices among Christians and Guangzhou people. While for participant observation, randomly quotes by respondent were noted down which were according to our topic and then those quotations were interpreted by considering our topic

During the research, ethical considerations were maintained very efficiently. The confidentiality and privacy of respondents were kept, and the information provided by participants was not vague and distorted. The approval of the participants was also inquired by researchers so that respondents could not undergo any uncertainty. The assurance was given to participants that their answers were only in operation for the educational reason or for helping the practitioners. Their identities were not unveiled, and they were assured that their names would remain out of sight under any state of affair. In addition, they were given with the authority to leave the research and they were notified that they are not deceived as well as nothing is hidden from them about everything of the researched.

Measures

Questions were designed which were also previously used by many authors in their studies while conducting on religious practices or economic practices of migrants. Those authors were (A Bodomo, 2010; M. Lyons et al., 2012; MacGaffey, 2013; MATHEWS, 2015). While as far as concerned with the pictures and observing the people, pictures were taken and people were observed by setting the criteria that those pictures will be captured and those people will be observed that will depict the religious values of Christians in Guangzhou as well as their trading pattern by living in Guangzhou and their dealings with the people of Guangzhou.

4. Data analysis

To know some important key points about the religious and economic practices among Christians in Guangzhou in the presence of low-end globalization, it was necessary to collect data and interpret them for the welfare of society as well as for future researchers. Therefore, different methods related to
A qualitative study were carried out. So, this paper includes interviews taken from the Christian traders as well as Christian and Chinese customers and the framework analysis was made to interpret the results and findings. Then another technique used is fieldwork analysis in which ethnography was performed by taking pictures of the environment where Christians and Chinese were working together and then those pictures were interpreted to make findings. In this study participant observation technique was also used.

In order to know the answers of our research questions, different questions were asked from ten respondents who are either Christian traders in Guangzhou or Christian and Chinese customers and analyzing the whole interview process it was analyzed through framework analysis that Christians are free in practicing their religious values and special religious place are there for them in the form of churches which urge them to do take into consideration the values of Chinese in their trading pattern. African traders are selling and producing products according to concept of people that Chinese products are cheap so Africans also make cheap products that attract buyers towards them and give good impact on economic practices. They are also making products by keeping in view the culture of every community. Chinese customers are also satisfied with the purchases and products are according to their needs and it is developing a good relationship between African traders and Chinese customers. It was also observed that low end globalization also exists there due to imitated products of renowned brands that are being sold locally or sending back to Africa secretly.

According to the fieldwork analysis including ethnography and participant observation, as a researcher I experienced the following things:

- By observing the Christians of Africans and having informal connections with them in Guangzhou, I came to know that they use to practice and demonstrate their religious activities in three basic places encompassing ‘underground churches’, ‘Self-directed prayers and devotions in market place’ and ‘particularly recognized worship places’. Most of the portion of African Christians go to their officially recognized churches and observe their religious activities there. Their religious practices and demonstrations are also seen in the remaining two kinds of places to some extent but most of the portion of their practices is carried out in official churches.

- I came to know by having informal conversations with some authoritarians that were somehow in association with state of China that the Chinese government has particular treaties and regulations regarding religious practices and observations of outside religions and immigrants in China. The African Christians can practice their Christianity while remaining in the limits stated by the state. It means that Chinese authorities closely control their practices of Christianity in Guangzhou and other cities like other external religions in China.

- I visited the market of Sanyuanli in Guangzhou, which is known as a market that is largely occupied by African Christians. This market is segmented based on religion that is Christianity because most of the people in this market are African Christians. That is the reason for naming the surrounding of Sanyuanli as the “Little Africa in China”. When I visited Sanyuanli market in Guangzhou and had informal talks with different shopkeepers and traders there then I came to know that a large portion of them observe Christianity.

- The Protestant churches in Guangzhou are mostly not registered with the Chinese government therefore; they are not as such regulated and controlled by the state authorities and organizations. These types of churches are mostly self-governing and antagonizing to the government of China because these churches are perceived as the representative of external religion by the Chinese government and it is insight about them that these churches tend to support the foreign migrants in the country. These types of churches are named as underground churches mostly because of not being registered with Chinese associations and being involved in some illegal practices. In short, there is proper freedom of religion to African Christians in Guangzhou with a set of regulations by Chinese government.

- There are found many trading houses or trade buildings in Guangzhou that are largely dominated by Africans. These African traders run different shops small as well as high level shops offering various categories of products that are largely the part of the needs of Chinese and Africans as well (see Figure 7). Most of the Africans in Guangzhou run businesses in products that are required by Chinese as well as Africans, so they send these products to their home country at low cost leading towards low-end globalization.
One about the Africans marriage with Chinese women as a source of economic and nationality advantages and other aspects was about the partnership businesses that are being run by Chinese and Africans join hands in Guangzhou. I came to know the extent to which Africans are integrated into the trading activities being carried out in Guangzhou. Besides these two business partners, I observed several other significant partnership businesses and contracts joined in by African Christians and Chinese residents.

5. Discussion and conclusion

Overall findings of the current study suggests that Africans Christians are practicing their religion as well as economics and trade in Guangzhou extensively and they have been engraved in the city. The Chinese state has also facilitated them for their religious and economics practices in the country to an extent. However, it is found that the effect of low-end globalization and excess aggravation of Africans in Guangzhou, the African Christian community can become an alarming community in the city and country of China. Taken together, all the findings get enough support and evidence from existing studies.

Moreover, the purpose of the study was to assess the significance of religion in the life of African Christians in Guangzhou and to assess that to how much extent those Christians have engraved and linked their religion to their mostly daily life religious and economic practice. The impact of this enrichment and dominance of religion and its practices on the economic and trade activities of Africans have been found and discussed in detail. It has been examined that African Christians while living in Guangzhou are freely practicing their religion and they are enjoying freedom for performing their religion related activities like attending churches and masses etc. The Chinese state has defined the treaties and established regulations for appropriate practices and freedom of external religions that in turn tend to augment the trade and economic associations and affiliations of Africans with Chinese thus acting as bridge between economies of Africa and China. However, the low-end globalization has been particularly discussed in the current dissertation in relation with the African immigrants in Guangzhou that can cause alarming situations in the future.

Implications

The current study is expected to contribute towards both the theory as well as practice. The theoretical, as well as practical implications of current study, make it a significant addition to the existing literature of anthropology of different countries and particularly Africa and China. The future researchers who want to conduct a study of the anthroplogy of different nations will be very likely to get benefit from current study as this study provides in depth details about the religion and economics of immigrants (Africans in this case) while doing business or jobs in another state. A great contribution of this study to theory is that it is a great addition to the scarce literature on low end globalization.

Furthermore, this study will be specifically beneficial for Chinese authorities to understand what the African immigrants want from them. How state should facilitate them in order to let them freely practice religion and economics? How they can manage the religious freedom of Africans existing in Guangzhou? And how they can augment the productivity and efficiency of economy through those African immigrants? This study will be practically helpful for them to make policies regarding these matters in Guangzhou and China.

References


