Abstract

Religious and economic practices have great importance and impact the economy of any country. In this paper, religious and economic practices of African communities in the presence of transnationalism and cultural anthropology are reviewed. The dominant African immigrants in Guangzhou city of China makes it a potential country for Africans as well for the anthropologists to study on this topic. 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 and to study African communities living in Guangzhou. The paper concludes that the Africans Christians are found to be very religious and 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.

Keywords: Africans, transnationalism, cultural anthropology, religious practices, economic practices, Guangzhou

1. Introduction

This paper reviews the religious and economic practices of Africans and how it impacts their economic life. Moreover, it reviews how Africans religious and economic practices get affected by living in different cultures and how cultural anthropology affects Africans. So, for this purpose Africans (Christians) who live in Guangzhou are studied. In this paper, we will discuss the various aspects about this topic such as what the religious practices among people of different countries are and how it affects its economic practices by considering cultural anthropology. We will also explore how religion and different cultural practices affect the economic practices of immigrants in the host country. The paper further analyzed how Christians (Africans) are working as migrants in Guangzhou and when they became traders in China, what are the reasons behind their immigration. What are the religious practices of Christians (Africans) in their own home country and how they impact their economic practices will also be observed. It is also included what fact will be the effect on economic practices when Christians (Africans) will migrate towards Guangzhou with their religious practices and different culture. In which business or trading are mostly Christians (Africans) involved and where religious, cultural and economic practices will get more affected and they will also be observed. How China and Guangzhou are treating African community and how they welcome them, which facilities are being provided by Guangzhou to the African community to provide them easiness in practicing their religion there.

2. Objectives of the review

Following are the objectives of this paper:

- To review the importance of religion and economic practices
- To review the religions and economic practices of Africans
- To review the concept of transnationalism and cultural anthropology among Africans
To review how religious and economic practices of Africans get affected by living in Guangzhou.
3. Literature review

Religion and its importance

Religion is about the belief of an individual or a nation regarding sense of life. It is reflected in the connotation of life expressed by an individual. The religion defined in the words of Toft (2011) is, “Belief in supernatural being or beings.” There may be one belief and many different religions having that basic belief. It is agreed by a large number of scholars that belief and religion are alike. Many past scholars have tried to define the religion in different senses or terms for example, in terms of conation, feelings, conduct etc. (Freeman III, 1982; Horton, 1960). According to James Martineau, the religion is, “belief in an ever-living God that is a Divine mind and will ruling the universe and holding moral relations with mankind”. Many scholars have shown harmony in the idea that the belief in endurance and eternity is the main foundation of religion (Howerth, 1903; Kant, 1998). If the idea of religion being identical to the belief is accepted and agreed then the fortune of a religion is also expected to be reliant on the solidity and stability of that particular belief. It means the endurance of religion is endangered due to its reliance on specific beliefs because perpetuity of a normal belief in advancing stream of acute insights is challenging. Many great thinkers and scholars have rejected the idea of religion to be identical to belief. They argued that the fortune and endurance of a religion should not be linked with belief in eternity or with any other particular belief. According to some content extracted from ‘Contemporary Review’, “If for any reason, mankind does at any time cease to believe in its immortality, and then religion will also have cease to exist as a part of the consciousness of humanity”. However, it is harmonized by a large number of scholars that religion has a close association with belief. Prof. Tylor had tried to broadly define as well as describe the religion in his words as, “The first requisite in a systematic study of the religions of the lower races is to lay down a rudimentary definition of religion. By requiring in this definition the belief in a Supreme Deity or judgment after death, the adoration of idols or the practice of sacrifice, or other partially diffused doctrines or rites, no doubt many tribes may be excluded from the category of religion. But such narrow definition has the fault of identifying religion rather with particular developments than with the deeper motive which underlies then. It seems best to fall back at once on this essential source and simply to claim as a minimum definition of religion, the belief in Spiritual Beings.” According to him, it must be embraced that to have a belief in Spiritual Beings can be seen in all low races by being in close contact and associations with them. He further argued that if such belief is not seen and declared to be not present in some tribes or races then those can be the antique communities or imperfectly far away from modernism. In the definition of Tylor, the only desire is inclusiveness and its concerns (Wilson & Tylor, 1885). Some other thinkers and authors give an opposing view by defining the religion as acuity of the infinite or as the acuity of the association of man with the principles of the creation and universe instead of as in association with a particular belief. They argue that perception can be only essential in religion. However, this idea is not much supported by literature and opponents suggest that perception or insights cannot be a mere factor in the religion rather (what is this?), many other additional elements have significance in defining religion.

The religion is anticipated to have a great influence on the lives of its believers. The man takes a guide to a large extent from his religion. He needs some principles for his life that are provided by his religion. As it is clear to much extent from the definition of religion that it can act as restraint or catalyst for various actions and behaviors therefore, it can act as a shield for its believers from harmful or damaging actions and their consequences. It can also push him towards the things that are beneficial to him by allowing and encouraging for some actions (Immerzeel, Jaspers, & Lubbers, 2013). The restraint form of religion requires sacrifices and compliance of believers for the sake of the will of God. Therefore, he is expected to follow and unfollow various things just due to his religion and its principles.

The Economic system and its importance

The economic system of a country is about its system of production, consumption and distribution of goods and services. An economic system can also be known as an institution or mechanism that compacts with the goods’ and services’ creation, consumption and circulation in a
specific society or state. The main matter that is handled and dealt out in economic system of any country is the matter of allocation and circulation of resources within the country among the nation, of creation and consumptions of goods and services, and of solving the problem associated with these allocations (Ostrom, 2010). The definition of economic system retrieved from the Business Dictionary suggests that economic system is, “An organized way in which a state or nation allocates its resources and apportions goods and services in the national community”. It means that a systematical process and way for apportioning the resources of a nation or state appropriately among the nation is adopted in an economic system. Besides allocation of resources, the matters about ‘how much goods are produced’, ‘how much goods and services are consumed’ and ‘how to distribute goods and services’ have also to be managed and controlled through systematic way in an economic system of a country. The economic system of any state encompasses many establishments, individuals, organizations and processes in that country to build the economic structure of that particular state (Sah & Stiglitz, 1986). An economic system covers all about how the individual in an economy deals with one another. The economic system has now become very complicated and hard to define particularly. The old economic systems (having barter systems) were simple and easy to be defined and managed, as they did not use to have complex rules and contracts. Ancient people used to exchange their possessions and own commodities for the commodities they wanted to acquire simply. However, in the contemporary era and world and economic system, complicated economies and contracts have made the economic system such a sophisticated that it has become hard to be easily defined (Wallerstein, 2011). As the modern economic system encompasses various agencies, institutions, procedures and entities, therefore to study the economic system thoroughly one needs to examine and study those institutions, entities, processes and organizations of that economic system. The institutions are needed to be examined that how these various establishments are interlinked with one another in an economy, how agencies work and how they are inter-linked, how the processes of an economic system are carried out, how different resources are circulated among nation etc. All these intermingling processes and entities have to be understood in order to have proper insights about that particular economic system (Holling, 2001). In modern era, the influence of immense corporations on operations and doing businesses have been largely enhanced and this influence is increasing every day. A large number of agreements and different contracts are signed and approved in routine life, state and federal authorities have to keep check of all-important economic activities being performed within the state for which they have made various laws regarding economic transactions, trade and contracts. The overall management of all those laws, policies and circulation of goods and services are also part of economic system of a state thus, making the economic system and its definition more complex. Although, a person can say that economic system is all about an organized series of methods through which a state and its officials allocate country’s goods, services and resources in the country but the detailed analysis and description of economic system will always encompass the structures and processes of that system. Moreover, analysis of economic system requires the processes of reviewing and analyzing its institutions, processes and agencies that are basic pillars of an economic system (Cilliers, 2002). The economic system includes the matters regarding what and how commodities are to be produced, how much commodities are to be produced, to whom the produced output to be provided, how to circulate resources, how to accommodate and handle modifications in economic systems, to manage and handle the above matters, the economic system has proper defined rules, standards and states that each entity involved in that economic system has to follow while living and operating in that economic system (Easterbrook, 1984).

Religion of Africans

The importance of religion in Africa can be reflected in the social lives, perspectives and values of Africans that are largely determined by their religion. The religion is a factor that is considered significantly more than any other factor in shaping the views, values and behaviors of Africans in their social life in both national as well as international aspects. The traditional religion of Africans is defined in words of Awolalu (1976) as, “the indigenous religious beliefs and practices of the Africans.” Several religions are followed in Africa but two major religions of Africans are Islam and
Christianity. African Religion is said to be complicated due to the existence of a number of religions and religious beliefs being followed there. Despite this complexity, the African religion’s impact on values, philosophy and art on Africans can never be denied. Although, the most of the Africans are believers and supporters of Christianity or Islam many other traditional religion of Africa are also there that have adherents to some extent (Oduyoye, 1979). The African are expected to be much religious and affiliated with their cultural beliefs. The engraved significance of religion for Africans and their lives is expressed by Gyekye in words as, “To be born in to African society is to be born into a culture that is intensely and pervasively religious and that means, and requires participating in the religious beliefs and rituals of the community.” The religious beliefs of Africans give the sense and enhanced focus on social values. They empower Africans to have good relations and affiliations with other human beings. The religious beliefs of Africans state that an individual or human being is not the only creation in the world rather there are many other creations like animals, plants etc. as well in the world who have their independent reality (Mbiti, 1990). The religion of Africans has a great potential to influence them and their practices in all domains of their life and leading them to find meaning and worth in life. The religious values and aspects are much engraved and prominent in the activities and practices of Africans regarding each matter and sphere of life like marriage, family, business, parenting, socialization etc. The religious Africans are very likely to observe their religious values and principles in every aspect and dealing of their lives (Idowu, 1973). The religion is much engraven in their lives and this persistent impact of religious beliefs and its principles in lives of Africans causes the religion to strengthen its roots in their lives from birth to their death in such a way that a child is considered to be already inherited with the recognition of God without needing anyone’s teaching. Islam and Christianity are majorly and Judaism, Hinduism, Chinese religion i.e. Buddhism, irreligion and some other traditional religions to less extent are followed and believed in Africa (Acquah, 2011). The imported religions have gained more significance in Africa than its traditional religions thus leading to the cultural irrelevancy of those traditional religions in Africa. Although, the embeddedness of some new or external religion in an area and mind is a hard process but the imported religions of Africa have gone through those challenges successfully and now much embedded in the psychology of Africans. The process of embeddedness of some imported religion is explained by Gyekye (2004) as, “The human capacity to wonder – a capacity that is universal – may give rise to two different attitudes: one of the superstitions leading to beliefs and presuppositions that can hardly be rationally and scientifically grounded; the other is rationally leading to beliefs and explanation that can be grounded in reason.” However, traditional cultures and religions of Africa have endured many centuries because their phenomenon has not resulted in the diminishment of their existence at all (Sanni, 2016).

The Muslims (following the religion of Islam) of the total world is considered to have their one forth in Africa, as Islam is a leading religion there along with Christianity. North Africa and West Africa have a large proportion of Muslims in their population and dominant religion is Islam. Islam has been an important religion in North and West of Africa due to the Arab empire and Islamic traders respectively. The numbers of Muslims are very prominent in the Horn of Africa as well. The Muslims in Africa are mostly found to be Sunni Muslims following the Shafi or Maliki religious beliefs. Other minor sects of Muslims found in Africa include the Ibadi, Shias, Sufis and Hanafi (Kritzeck & Lewis, 1969; Robinson, 2004; Westerlund & Evers Rosander, 1997). There is no as such harmony of scholars found in the literature about when Islam entered into the continent and made its admittance among Africans. However, many scholars generally agree that firstly, Muslim traders and their efforts along with the religious authorities made the introduction of Islam in Tropical Africa possible and promoted in the 8th century (Lewis, 2017). Before them, Arab Muslims had a history of introducing Islam in North Africa and then the commercial and trade activities and practices of Muslims of North Africa caused the religion of Islam to spread to West Africa. The spread of Islam from North to West Africa has taken place in 9th century due to which the large proportion of West Africa’s population converted to Islam (Levtzion, 2017; Tringham, 1962).The other major religion along with Islam in Africa i.e. Christianity covers a large range of population in Africa. The current estimates declare Christianity as another most widely followed religion along with Islam in Africa. The West Africans and North Africans are mostly found to be Christians and Muslims as compared to other traditional religions of
Africa but in Sub-Saharan Africa, Christianity has become the largest religion encompassing a range of sects (Ross, 2017). The sects of Christianity have been formed throughout the continent like Aladura, Jehovah's witnesses, Nazareth Baptist and Coptic sects. The most of the proportion of Christians in South Africa are Christians following the sect of Nazareth Baptist. The Christian histories and figures of Africa are embraced and honored worldwide for example St. Maurice and Simon of Cyrene. The origin of Christianity in the continent is found to be very old and existing since the era of King Ezana. However, the spread of religion was mainly started extensively when it was embraced as a ceremonial religion in Africa. The growing portion of Christians in Africa seems to give sense to the future, the center of Christianity is going to be shifted from Europe to Africa due to the increased industrialization of European countries and augmented Christianity in Africa (Janson & Meyer, 2016). The realization of Jesus universal preaching by Christians of Africa has directed their churches towards mission and several cultural aspects of them. The Christian churches throughout the Africa involving the state of Ghana has gone through this process for getting guidance to their mission and culture. As the famous ministers of Christians represented their concerns and considerations for the spiritualism as well as materialism therefore, the same concerns are seen in most of the Christians of Africa as well. The Christians have a contributive part in the initiation and recognition of standard education system and facilities as well as various social amenities of most countries of Africa thus demonstrating a greater influence of Christianity on the life of Africans. Thus, it can be confessed that the religious commitment (whatever the religion is) in religious Africans is reflected in their each and every dealings, act and interaction with others in all spheres of their life (Acquah, 2011).

**Economic practices of Africans**

Some past researchers have tried to study and describe Africa and its people in terms of their perspective for economic development due to being a potential region. The scholars believe that Africa is likely to perform in a better way if it is left with an economic system and consensus that is in close link with the conditions of African countries. The fields of politics and consensus in many African countries are likely to demonstrate being the primary sphere for collection of wealth and that likelihood augment the chances of corruption in politics as well as the whole system of government. African countries are considered to be rich states in terms of having unused and unemployed natural resources, as well human resources and factors in them. The collapse of development of African countries is reliant on their distortion that has resulted from their global history (Amavilah, 2015). Many African countries have their production and distribution enough to satisfy their domestic market and meet domestic needs. The economic growth and technology advancement in Africa has been a wide area for many researchers after problem reporting and political opinions of 1930-1950s and 1960-1980s respectively. In recent times, it has been viewed that several African states and Africa in general have demonstrated a faster uplift of growth and development. However, there is a variation across various countries of Africa regarding growth and other economic situations. Many scholars attribute the decline of growth in various countries within the region to the loss of traditional religion of Africans and thus losing the religious governance. Since, the religion and religious principles are considered critical elements for the morality of society and country as well as the realization to control the various economic problems encompassing poverty and disparity in the state therefore, the loss of religion can become a noticeable hurdle in the growth and development of Africans. It is obvious from history that diminishing of religious principles and values from a government and state causes damage to the social norms and ethics of a country upon which the economic system, its institutions and their behavior rely (Amavilah, 2016). The political situation in relation to the economic situations in African states could be improved by promoting the political system, which does not act as a domain for making wealth and status for Africans rather its sole purpose should be the enhancement of favorable economic situations of the state. An African country e.g. Nigeria tends to experience the multi-party and tribalism systems in it very strongly that are sometimes very likely to create some serious issues regarding governmental policies, poor judiciary and violation of fundamental human rights etc. (Joseph, 2014). Furthermore, if we discuss the case of Kenya, it seems that authoritarian historical one-party rule instead of tribalism system has created an aspect of nationalism in the country rather than
creating a tribal opposition. In this way, the philosophy and roots presented by country are a clear demonstration of nationalism and thus political situations and agendas are aligned with such nationalism that is ultimately very favorable for the economic situations of country as well as of overall region (Boone, 2012). Another issue that is being faced by several countries of Africa is the issue of resource idleness. It is noted that a number of African countries have suffered with resource inactivity for a long period of time. Although some Africans countries tend to have a large number of valuable resources but the lack of their usage and activity, i.e. resource idleness and lack of leadership have inundated many countries of Africa in history. It means that the scarce resources and efficient leadership are much significantly required by Africans to grow therefore, African countries should have to consider the proper investment on the resource activity and good leadership to remove resource idleness (Amavilah, 2015).

Impact of African Religious Practices on Africans’ economic life

Religion always has been a great contributor to determining the identity of Africa. The Africans’ view about who they are, what they support and believe, how they should interact with others, and how they should respond is largely reliant on their religious beliefs and moralities. Religion has played a significant role in determining their views and identity over the years and it influences extensively their viewpoints at the international level as well. Many scholars in the past have argued and linked the identity of Africa specifically with religion and suggested that religion in Africa has great potential to define and jeopardize the identity of Africans. According to the ideology given by Rosemann (2007), “Religion elevates the rhythm of nature to a symbolic level, conferring spiritual meaning upon it. This sublimation of natural time enables us to live in accordance with natural rhythms of summer and winter, life and death, and so forth, while also creating a distance from them – a space in which authentically human meaning can arise that transcends merely natural cycles.” It means the religion is likely to have a great impact on the psychology and nature of Africans as they think that the religion and its principles should be the compulsory elements in their life and its every aspect. However, scholars also argue that the African identity should not mainly be reliant on religion because it can be the reason behind several problems that modern African societies and people of Africa are facing and struggling. Therefore, the determination of African identity should go for some other basis like common African experience and other driving forces towards African identity in order to have extensive solutions to current problems in Africa arising due to the religion being the only driver of African identity (Sanni, 2016).

Religion in Africa is considered to be a convergence point for various aspect and views derived from or have a basis in religion because religion is not only a faith in a philosophical fact rather, it is a character as well to someone who believes in it. The “creation narratives” in Africa seem to have and show religious aspects in them mostly that are ultimate fundamentals of their ethnic conducts and habits and are closely connected to them. Most of the cultural traditions and practices in Africa are extensively linked with religion and their narratives. These traditions and practices seem to have strong roots and origin in different religions being followed in Africa(Oladipo, 1998). In African traditional religion, there is a uniqueness that it emphasizes the facts and authenticities of culture to a large extent and this offers the basis for linking with God ultimately. The search for the credibility of divinity is engraved to such extent that if there isn’t any doubt about it then Africans go for sourcing further authentic diviners from adjoining areas. It is important to be notified that the traditional religions in Africa have lost their core value to a large extent with the import of some other religions in Africa and those imported religions now have become more dominant and significant as well as authoritative in comparison of the traditional religions of the continent (Assimeng, 2010). Thus, the imported religions have become more significant than the traditional religions in influencing the psychology of Africans and shaping their personality due to the cultural irrelevancy of some traditional religions. The psychology of Africans has been largely connected and formed by these imported religions to such extent that now Africans have gone through soothed acceptance of these introduced religions (Sanni, 2016). It is considered by some scholars that Africans have such traditional culture that is never averse of finding remedies to the challenges and problems and of beseeching and adopting new and required
standards and rules. The introduced religions in Africa i.e. Christianity and Islam tend to have a great influence on the experiential aspects of Africans and to hang these aspects in determining the identity of Africans overall. These religions have affected the Africans imaginary and their civilization over the years by exterminating substandard views interpreted by Africans and by giving new culture and personality to Africans. The role of Christianity and Islam in the continent of Africa can be analyzed and viewed through various trends in several African countries (Assimeng, 2010; Kaba, 2005). The conception has been established among Africans that their religion and its beliefs as well as standards must be the essential elements in their nature and dealings and have no substitute for driving the personality and identity of them. African culture and its moral values are strongly embedded in the principles of religions followed there. As there are a number of religions supported and believed in Africa so it is anticipated that Africans have various customs and values that they consider that every entity should follow and honor to evade expletives on all and to live long (Magesa, 2014; Mbiti, 2015).

Transnationalism among Africans

The concept of ‘Transnational’ is found to be commercialized in the start of 20thcentury that was introduced to describe the association between countries and cultures. Transnationalism is known as a societal phenomenon depicting the interaction and association among people of various nations or states in terms of the declining importance of social and economic boundaries. In transnationalism, the production process is restructured at the global level to globalize the economic process for the sake of diminishing cost. The globalization of production process occurs in this way that the different stages involved in a production process could be performed in various states to perform them at minimum cost (Vertovec, 2009). According to Schiller et al. (1994), transnationalism involves the “process by which immigrants forge and sustain multi-standard social relations that link together their societies of origin and settlement”. It is also to be notified that in a transnational community, both migrants and non-migrants are involved encompassing both people staying at home as well as people performing social activities and interacting with others (Faist, 2012).

The literature of social sciences has shown to focus mainly on transnationalism, its concept, its theory, its drivers, its consequences, its integration, its linkage with immigration and many other aspects. This enhances the importance of transnationalism has not been only seen in theoretical literature rather, the practical implications of transnationalism have been demonstrated by a large part of the world. This practice of transnationalism has augmented the overall functionality of amalgamation of processes in production across the borders. Transnationalism allows companies, individuals, institutions and states to interact and interconnect with each other in a new inclusive environment having a combination of social and political features of various states to perform various international and multilevel tasks and activities (Orozco, 2010). Transnationalism describes the modern dispersion of communities to an extent. In the views of a worthy scholar in the field of transnationalism i.e. Stephen Vertovec (1999), “The meaning of transnationalism which has perhaps been gaining most attention among sociologists and anthropologists has to do with a kind of social formation spanning borders. Ethnic Diasporas have become the paradigm in this understanding of transnationalism. Dispersed Diasporas of old have become today’s transnational communities sustained by a range of modes of social organization, mobility and communication.” The demographic future of various developed countries of the world significantly relies on international migrations. This is because international migration tends to compensate for the decline of population in most industrialized and developed countries and thus to fill the demographic holes created in those countries due to diminished natural population. International immigrants can provide the availability of low-wage workforces to those industrialized countries (Lima, 2010).

Political alteration worldwide and new global legal governmental systems have deteriorated a country as the solitary legitimate foundation for privileges. The lack of international immigration and communism has the potential to enforce countries to take consideration of the rights of ‘persons qua persons’ instead of ‘persons qua citizens’. In this way, the individuals in that country become able to have and get their rights irrespective of their citizenship or nationality within a state (Betts, 2011). This dissertation finds its roots from ‘Modernization theory’ to depict transnationalism and its relation with
the current study of Africans in Guangzhou. This theory suggests that some certain alterations and updates that happen in institutions and characters in a regular way during the development and enrichment of any economy. It is evident that when an economy enriches and develops then people within that economy are likely to become less religious i.e. their involvement in organized religion and religious beliefs tends to fall. This fact has a strong association with ‘Secularization Hypothesis’ (Bramadat & Koenig, 2009). This dissertation also takes consideration of “Religion Market Model” from the literature of sociology of religion to associate it with the Africans presence and practices in Guangzhou. This model depicts the governmental method of interacting with and affecting on religion and participation of people in it. For example, the Chinese government may put difficulties for Christians of Africa in Guangzhou in following and practicing their religion and its principles through different means and affecting the performance of churches (Chau, 2011).

**Religious and economic practices of Africans in Guangzhou w.r.to cultural anthropology**

There are many sociologists, economists and political individuals who have been paying attention for so long to an illuminating economic practice of some definite regions as well as the constant poverty of countries. In exploration of the eventual reason, it was suggested that an apparent character has been played by religion in this case. There is barely any part of the life of community that is not influenced by religion. Then it can be analyzed that it is affecting the capability of a country too, to develop competently and produce.

According to the author Marx (2009), “The grounds of the unreligious critique is manmade religion, religion does not make a man. Religious misery is, by one side, an expression of the real misery. Religion is the exhausted creature’s sigh, the state of the animus of a heartless world, the spirit of spiritless situations. Religion is the people’s opium”. Another economist, Eisenstadt worked on a major thesis in which he stated that “Protestantism restructured political and social institutions, and impacted on the reformulation of roles within the economic sphere”. Concept of transformative potential proposed by Eisenstadt is furthermore valuable in reviewing the probable effect of many other religions, for example Hinduism. Due to the diversity of worshipped mortals and denominations, it is not easy to recognize an obvious point of Hinduism on the way to economic movement. Above all, the category that represents Hindu as abstinent, as well as apathetic in the matter world, can be discarded without a problem. There are some statements related to religious linked with growth in some religious books, for instance “wealth gives constant vigor, confidence and power” and “poverty is a curse worse than death” (Uppal, 2015). On the other hand, in accordance with Eisenstadt, the extremely reverent attitude encouraged by Hinduism is not as much to be expected to smooth the progress of the growth of additional efficient hard work in any ground of commotion. The anthropology of cultural societies within rationalizing or manufacturing country and states paid attention on cultural dissimilarity from the “majority” residents, as a consequence showing the country condition plan to describe all those residents, not with that consideration to correspond to the “national culture” as ethnically and racially dissimilar, creating an sameness which is then contributed to hard work to construct harmony and individuality.

Many traders move towards Guangzhou more willingly than going straightforwardly into mainland China because flights are more overflowing into Guangzhou, and for the reason that visas into China are simpler to attain in Hong Kong, and in Guangzhou itself, than in their home countries. Hong Kong, regardless of being a division of China since 1 July 1997, retains its possession, detach migration and officially permitted processes (Lewer; Micklethwait, 2013), which consist of visa without charge entry into the country for people of several rising world economies “citizens of Nigeria and Pakistan, among others, must obtain visas in advance”.

Traders also have a preference Guangzhou over China for linguistic cause, English is the lingua franca of Guangzhou, and nearly all traders talk English but not Chinese, and also for the reason that products, for example, mobile phones are thought more consistent when purchased in Guangzhou relatively than in China. In actual fact, the China manufactured products sold in Guangzhou are characteristically similar as those sold on the main land of China. But the traders in Guangzhou, often black people who have resided in Guangzhou for several years, carry out business with consumers in
English, while traders in China do not. Traders in Guangzhou also frequently present restricted, three-month certifications, which traders in China characteristically do not have. It is usually asserted that traders can be more effortlessly embittered in mainland China than in Guangzhou: Traders preserve that during corruption undoubtedly occurs in Guangzhou, the lingo obstacles in addition to the deficiency of dependable contracts in China are being embittered more probably in mainland China. Merchants from Francophone sub-Saharan and North African countries are more probable to move to China than merchants from Anglophone countries, because English is mostly inappropriate in China, and many merchants in cities such as Guangzhou have comparatively inadequate English expertise (Bodomo, 2010). For sure, Christian’s traders in Guangzhou may also defraud Pakistani as well as Chinese traders, one frequently renowned swindle is for a long term, Christian’s purchaser of a Guangzhou phone booth to obtain credit from the booth trader for a big order and after that disappear, most probably back to Christian.

Guangzhou depicts a beyond belief cultural mix. Most of the merchants in the house are from the variety of nations in sub Saharan Christian, whereas the greater ratio of shopkeepers is from South Asia, Pakistanis and Indians who are constant inhabitants of Guangzhou, and whose families may have been in Guangzhou generation to generation. Now and then they are impermanent employees from India who go from side to side between Guangzhou and Kolkata every 42 days, or just haven hunters trying their fate. There are a few Guangzhou Chinese dealers, but the quantity of mainland Chinese traders is increasing, as they are operating and managing shops connected to mainland Chinese factories, endeavoring to emasculate the prices of the South Asian mediators. There is also an astounding variety of further nationalities, together with haven finders and travelers living at some of the building’s 90 guesthouses. Investigating guest records at these locations, Mathews has recorded 129 different people, making Guangzhou possibly the most globalization house in the world (MATHEWS, 2015).

A great deal of what is happening in Guangzhou is against the law: Many products are imitated; many traders and their trading are unlicensed; many employees were allowed to enter to Guangzhou as visitors or as haven finders and are not permitted to effort for trading (Guiso, Sapienza, & Zingales, 2013). On the other hand, the Guangzhou administrators look to keep a blind eye to these misdemeanors more often than not. In the case of illegitimate employees, this is mainly for the reason that they are so hard to grab hold of. When policemen, even in secret policemen (who are, eccentrically sufficient, effortlessly identifiable), come into Guangzhou, watches out right away dial their relatives, as well as prohibited employees, disappear from at the back of their counters to turn out to be clients and onlookers, protected from examination (Burbach, 2011).

South Asians can without difficulty be employed as prohibited employees, given that a South Asian shopkeeper can only declare somewhat next to the lines of “He’s not working illegally. He’s my brother visiting me, just helping out.” Several South Asian employees are officially permitted Guangzhou residents, as a result, prohibited employees can without problems bring together in. Christians cannot straightforwardly be employed, seeing that there are several Christians merchants but merely a few Christians are located in with authorization in Guangzhou (Chen, 2012). According to resident of Guangzhou, “Several Nigerians and Ghanaians do employment upstairs in Guangzhou in the guesthouses, in the five or ten minutes it would take the police to negotiate Chungking Mansions’ crowded elevators or climb the stairs, any worker will likely be told via mobile phone who is coming, and can then exit a given guesthouse to become a guest or passerby. Chinese storekeepers are also more or less excluded from hiring illegal labor in the context of Chungking Mansions”.

As previously highlighted, the foremost Christians attendance in Guangzhou is that of merchants, who make up as loads of as partially the citizens in the building at any specified time, apart from January through March, when Chinese factories are not opened for the occasion of Chinese New Year; the great bulk of merchants are Christians. There is almost certainly a hundred or so Christians visa over inhabitants at any known time in Guangzhou, first and foremost Nigerian.

Several of the approximately 700 Christians haven finders in Guangzhou are also there; several of these move from Somalia, and to a certain extent from Nigeria, but there are also haven finders from
a broad variety of other countries: “Eritrea, Ghana, Uganda, DR Congo, Cameroon, Guinea, Kenya and Egypt” (Ajakaye, 2012).

4. Conclusion

The findings of the current study suggest that Africans are found to be very religious and committed to their faiths, religious values and norms. The religions of Africans tend to guide them in their different economic practices and trade patterns. Most Africans are much more conscious about the religious aspect of each and every dealing and activity that they perform in their businesses and trade. I found out through my stay in Guangzhou that religion has become such significant of Africans’ lives that even there are many markets and trade centers in Guangzhou that are based and have been divided based on Africans’ religions. The dominancy of religion of Africans in their trade and economics has also been confirmed by many past researchers so, the current findings are much aligned with prior findings suggesting that religion is an important part of the economic life of people (in current study) of Africa. The current study found that African Christians living in Guangzhou are much more influenced by their religion regarding their trade and monetary practices in Guangzhou. They have established their official as well as underground churches in Guangzhou to practice their religions. The Chinese state also facilitates them considerably to perform their religious activities with freedom under a set of rules. The dominance of religion in the life of African Christians has guided them to set up their image and trade businesses in Guangzhou because many markets and trade centers are specifically occupied by Africans (particularly African Christians) in Guangzhou. Africans are much connected and loyal to their religions and have engraved religions in their lives so much to make it their identity. The importance of religion in life and trade practices of Africans in Guangzhou found and suggested in the current study is also evident through prior studies. The Chinese state also facilitates them considerably to perform their religious activities with freedom under a set of rules. The dominance of religion in the life of African Christians has guided them to set up their image and trade businesses in Guangzhou because many markets and trade centers are specifically occupied by Africans (particularly African Christians) in Guangzhou. Africans are much connected and loyal to their religions and have engraved religions in their lives so much to make it their identity. The importance of religion in life and trade practices of Africans in Guangzhou found and suggested in the current study is also evident through prior studies. The Chinese state also facilitates them considerably to perform their religious activities with freedom under a set of rules. The dominance of religion in the life of African Christians has guided them to set up their image and trade businesses in Guangzhou because many markets and trade centers are specifically occupied by Africans (particularly African Christians) in Guangzhou. Africans are much connected and loyal to their religions and have engraved religions in their lives so much to make it their identity. The importance of religion in life and trade practices of Africans in Guangzhou found and suggested in the current study is also evident through prior studies. The Chinese state also facilitates them considerably to perform their religious activities with freedom under a set of rules. The dominance of religion in the life of African Christians has guided them to set up their image and trade businesses in Guangzhou because many markets and trade centers are specifically occupied by Africans (particularly African Christians) in Guangzhou. Africans are much connected and loyal to their religions and have engraved religions in their lives so much to make it their identity. The importance of religion in life and trade practices of Africans in Guangzhou found and suggested in the current study is also evident through prior studies.

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