

## <<亚太地区的劳动力迁移和社会流动>>

### 图书基本信息

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### 内容概要

The International Union of Anthropological and Ethnological Sciences (IUAES) was established on August 23, 1948, when it merged, in fact, with the International Congress of Anthropological and Ethnological Sciences (ICAES), which was founded in 1934. The latter was the product of various Congresses of Anthropological Sciences, starting in 1865.

The IUAES is one of the member organizations of the International Social Science Council (ISSC) and also of the International Council for Philosophy and Humanistic Studies (ICPHS). The IUAES is also a member of the International Council of Scientific Unions (ICSU). Its aim is to enhance exchange and communication among scholars of all regions of the world, in a collective effort to expand human knowledge. In this way, it hopes to contribute to a better understanding of human society, and to a sustainable future based on harmony between nature and culture. The IUAES once noted a draft statement on the future of world anthropology in "Current Anthropology" (1979): "The scope of

anthropology in terms of areas of human interest includes such critical issues of the contemporary world as problems of environmental management, pressure for the progressive reduction of disparities and the restructuring of the world order, the future of the nation-state, ethnic pluralism and the future of national society, and the harmonization of the roles and functions of institutions with the basic and derived biological and psychic drives of man." The IUAES itself consists of national and institutional organizations in more than 50 countries in all parts of the world, and also includes some hundreds of individual members. The research effort and involvement of the IUAES is principally arranged by its scientific commissions, of which, currently, there are twenty-seven, and each of which concentrates on some areas of anthropological interest. They included ethnic relations, aging and the aged, women, children, youth, migration, epidemiology and Aids, tourism, primatology, linguistics, and so on.

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### 书籍目录

1. Introduction Creating Human Mobilities: Views Through a Prism
2. Grounding Mobilities: Rethinking the Boundaries of Our World and Work
3. Women Moving Across Space and Time: Reflections from a Cross Cultural Study, Indonesia and Canada
4. Why Go So Far ?  
Some Preliminary Comparisons of Marriage Migration in China and East Asia
5. Diaporas of Asia Pacific Health Workers: Exploring the Trends and Impacts on Receiving Countries
6. Immigration and Its Effects on the Diet and Physical Activity of Selected Asian Older Adults in Canada
7. Transnational Elder Care and Kin Maintenance: Chinese Immigrants and Emotion Work-Related Learning
8. Beyond the Urban-Rural Divide: Tracing the Livelihood Strategies of Multi-Locational Households
9. Ins and Outs of Migration in the Pearl River Delta Region of Guangdong Province
10. Family Strategies: Fluidities of Gender, Community and Mobility in Rural West China
11. 'Phoenixes Returning Home to Their Nests' ?  
Migration, Return and the Implications for Rural Development in Reform China
12. Far From The Soil: The Opportunities and Realities of Labour Migration for Rural Chinese Youths

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### 章节摘录

The present volume is a result of a panel in the anthropology of mobility and migration held at the Sixteenth World Congress of Anthropological and Ethnological Sciences in Kunming, China in July 2009. The panel on 'Human Mobility and Cultural Diversity: Perspectives from Empirical and Comparative Studies of Chinese and International Migration' was organized by Prof. Zhang Jijiao of the Chinese Academy of Social Sciences and myself, and brought together papers in two intersecting thematic areas, both of which are included here: labour migration and social mobility in the Asia Pacific region; and mobility, gender and cultural diversity, also with an Asian focus. This panel was a key component in a larger process of international collaboration in the anthropology of mobility and migration that began in Guangzhou in 2006 with the ICAES Pre-Conference on Cultural Diversity and the Contemporary World where many of the authors of the present collection began to work together. This has been a productive connection enriched by the addition of a large international array in Kunming in 2009, and it is a pleasure to acknowledge this wide scholarly stimulation. I much regret that this will no longer include the late Janet W. Salaff, who contributed immeasurably in both Guangzhou and Kunming and who was long instrumental in moving the field forward with her rigorous scholarship and vibrant collegiality.

In contemporary discussions of the magnitude and distinctive features of recent population flows, it is occasionally possible to forget how characteristic mobility is of the human experience. Untold generations of our ancestors have explored their material surroundings, undertaken voyages of discovery and charted new pathways in a myriad of challenging and creative directions. In the simplest sense, this has meant expanding to materially larger and more distant places and carving out new niches for human life in the interstices of other lives and adaptations. Increasingly, these spaces for mobility and creativity are found within already occupied human locations, but still in the productive spaces in between where markedly new arrivals may flourish. Such departures and arrivals are stories of rupture and displacement that tear people away from the familiar and so enable future (re)connections on altered ground. The changes are ones of leaving family, at least temporarily, and devising ways to separate, to remain tied and potentially to reunite. Even with prospects of new families to create, the closest challenges are formidable and can be heart-rending. For many of the migrants in modern and contemporary China and the Asia Pacific, ties may be retained, but periods of separation can be extremely long. There is very difficult but rewarding work involved in making mobility and migration possible and livable under such circumstances. The necessary work of moving as well as the multifaceted work of maintaining translocal ties can be deeply gendered, as women especially (and also men) construct new divisions of labour and of residence and create innovative and mobile strategies for connecting with and caring for loved ones (see Salaff 1997). Each of the chapters that follows provides ethnographically grounded, substantive and comparative studies of various aspects of mobility and migration in the Asia Pacific region and in China in particular. Together they constitute a prism through which it is ultimately possible to view many of the significant strands of mobility and migration in the contemporary world. ....

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