



The 4th Annual Postgraduate Student Forum

Asian Anthropology “Materiality, Movement, and Change”

9-10 December 2011
The Chinese University of Hong Kong

CONFERENCE PROGRAMME

Sponsored By



The Department of Anthropology and New Asia College,
The Chinese University of Hong Kong

PGSF-4 COMMITTEE

Justin Gaurav Murgai (MPhil Candidate)
Philipp Demgenski (PhD Student)
Leo Pang (MPhil Candidate)
Chan Hiu Ling (MPhil Candidate)
Zhang Jieying (PhD Student)
Chan Tan (MPhil Candidate)
Cheung Ah Li (MPhil Candidate)

FRIDAY, 9 DECEMBER 2011

08:30-09:00
REGISTRATION
 (Tea Reception Area)

09:00-09:30
WELCOMING CEREMONY
 (Lecture Theatre 2)

Welcoming Notes:

Prof. Sidney Cheung, Chair, Dept. of Anthropology
 Prof. Joseph Bosco, Graduate Division Head, Dept. of Anthropology

Introduction to Conference Rules:

Justin Gaurav Murgai, Chair, PGSF-4 Committee

Musical Performance:

Gordon Mathews and Cheung Ah Li, Dept of Anthropology

Group Photo

09:30-10:00

BREAK

Time	Lecture Theatre 2	Classroom 703
10:00-11:30	1. Religious Continuity and Change in Asia (ENGLISH) Chair: Dr. WU Keping (CUHK) Discussant: Dr. Koen WELLENS (Univ. of Oslo) CHAN, Tan (CUHK) <i>Making the Chinese Christian: A Study of Haidian Church in Beijing</i> LIM, Sok Swan (National Taiwan Univ.) <i>The Moral Uplifting Society (Dejiao) in Penang, Malaysia</i> NINH, Thien-Huong T. (Univ. of Southern California) <i>A Diasporic Community in Formation: Dispersion, Homeland Ties, and Local Integration Among Vietnamese Caoadaists in the U.S. and Cambodia</i> ZHANG, Lingyu (Shanghai Univ.) <i>The Fuyou Mosques and Social Networks of the Muslim Hui in Shanghai</i>	2. The Flow of "Things": Material Culture and Change (ENGLISH) Chair: Dr. Joseph BOSCO (CUHK) Discussant: Dr. ZHAO Xudong (Renmin Univ.) SHI, Yun Rui (Minzu Univ. of China) <i>Materiality and Cultural Adaptation: A Paradoxical Narrative on Sani Performing Arts Team.</i> LI, Ruohui (Minzu Univ. of China) <i>Gift and Commodity: Miao's Silver Ornaments as Cosmic value in Southwest China</i> XIANG, Yingying (Shanghai Univ.) <i>Badge Mystery: The Popularity of Badge Circulation in the 2010 Shanghai World Expo</i> DU, Hui (Minzu Univ. of China) <i>From Ceremonial Dress to Collection: The Social Life of Shell-bead Cloth of Atayal</i>
11:30:12:00	Break	

12:00-13:30	3. Moving towards Aspirations: Issues on Migration in Asia (ENGLISH) Chair: Dr. Gordon MATHEWS (CUHK) Discussant: Dr. Sealing CHENG (Wellesley College) MURGAI, Justin Gaurav (CUHK) <i>Hunting Mirages of Success: Dreams of Illegality among Extralegal South Asians in Hong Kong</i> RODRIGUES, Irene (Univ. of Lisbon/ Technical Univ. of Lisbon) <i>Chinese Migrants on the Road to Fortune: Consumption, Ritual and Cosmic Order</i> KAJANUS, Anni (London School of Economics/Univ. of Helsinki) <i>Gendering Student Migration from China to Overseas</i>	4. Ecology and Environmentalism in China (ENGLISH) Chair: Dr. Sidney CHEUNG (CUHK) Discussant: Dr. CHAN Yuk Wah (Hong Kong City Univ.) BU, Yumei (Chinese Academy of Social Sciences) <i>The Internet and Environmental Collective Resistance: An Ethnographic Study</i> PIA, Andrea E. (London School of Economics and Political Science) <i>Water Users' Associations in Rural China: A Legal Anthropology Approach</i> SCHMITT, Eddie (CUHK) <i>The Unintended Consequences of De-Swiddening</i>
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13.30:14.30	Lunch	
14.30:16.00	5. Community, Tradition, and Transnationalism in Asia (ENGLISH) Chair: Dr. Tracey LU (CUHK) Discussant: Dr. Victor VINCENTE (CUHK) CHAN, Hiu Ling (CUHK) <i>Building "Tang Heritage": A Case Study of the Wuli Mausoleum and its Transregional Connections</i> XU, Chunchen (Xiamen Univ.) <i>The Traditional Seine Fishery of Chenkeng Village</i> CHEUNG, Ah Li (CUHK) <i>Dissonance in Harmony: The Cantonese Opera Music Community in Guangzhou</i> SINGHAL, Marcel Kamlesh (Univ. of Vienna) <i>Identity and Community in Bollywood Fan Cultures on the Internet</i>	6. Gender and Family in Contemporary Asia (ENGLISH) Chair: Dr. Franco LAI (CUHK) Discussant: Dr. Lynne NAKANO (CUHK) GUO, Shaoni (Yunnan Univ.) <i>Asian Female Cross-Border Migration: the Study of De'ang People's Marriage Between China and Burma</i> QIU, Yu (Univ. of Cambridge) <i>The Liberated Husband/Wife: Communism and Romance in Early 1950s China</i> HUESCA Jr., Eliseo F. (Davao Oriental State College of Science and Technology) <i>Gender and Child Labor Issues in Mining: A Preliminary Study on the Artisanal and Small Scale Mining (ASM) Industry in Davao Oriental, Philippines</i> VICH BERTRAN, Julia (Univ. Autònoma de Barcelona) <i>Changes and Continuities between Three Intertwined Child Welfare Systems in Central China</i>

16.00:16.30	Break	
16.30:18.00	7. Food, Health, and the Body (ENGLISH) Chair: Dr. Mette HANSEN (Univ. of Oslo) Discussant: Dr. CHAN Kwok Shing (Hong Kong Baptist Univ.) TANG, Wai Man (CUHK) <i>Traditions and Modernities: Contested Meanings over Drug Related Services for Nepalese Drug Users in Hong Kong</i> PANG, Leo (CUHK) <i>Beyond Cantonese Cuisine: Chinese Migration and Chinese Restaurants in Sydney</i> COSTA, Alessia (School of Oriental and African Studies) <i>Organ Transplants and 'Biological Citizenship' in Japan</i>	8. Modernization in Rural China (Putonghua) Chair: ZHANG Jieying (CUHK) Discussant: Dr. WANG Danning (CUHK) WANG, Hua (Nanjing Univ., China) <i>Female Migrant Workers and Biopolitics</i> YUAN, Xiaoliang (The Hong Kong Polytechnic Univ.) <i>Men Leaving Home: Life Stories of Rural-Urban Migrants in a Chinese Village</i> WANG, Mingyue (Southwest Univ.) <i>Global Market and the Survival of Chinese Farmers: A Study of Two Townships in Shizhu County, Chongqing</i>

18.00 **End of Day 1**

DINNER

If you want to join us for a self-paid dinner, please meet us in the tea reception area at 18:15. The cost of the dinner will be approximately HK\$100.

Saturday, 10 December 2011

Time	Lecture Theatre 2	Classroom 703
09.00:10.30	9. Social Movements and Resistance (ENGLISH) Chair: Dr. Antonella DIANA (CUHK) Discussant: Dr. Jeffrey MARTIN (Hong Kong Univ.) WU, Aijin (Hong Kong Baptist Univ.) <i>Villagers' Struggles against Land Expropriation: A Case Study of the Yin Village, Shandong Province</i> ZOCCATELLI, Giulia (School of Oriental and African Studies) <i>Globalizing Empowerment: An Ethnography of AIDS and Grassroots Organizations in Contemporary Post-Socialist China</i>	10. Encountering Symbols and Identity in China (PUTONGHUA) Chair: CHAN Tan (CUHK) Discussant: Dr. WANG Mingming (Peking Univ.) HU, Yanhua (Nanjing Univ., China) <i>From Tradition to Modernity: Compromise and Resistance in Changes to Rural Funeral Ceremonies</i> YE, Jianfang (Guangxi Museum of Nationalities) <i>Analysing Buno Yao's Mysterious Ritual: Sending 'Coffin'</i> QI, Xuesong (Sun Yat-sen Univ.)

	BELL, Hiroki (Univ. of Tokyo) <i>The Social Movements of Migrant Workers in South Korea: How Migrant Workers Establish their own Organizations and Sustain Their Movements</i> HSIEH, Chu Wen (National Taiwan Univ.) <i>War and Peace: Discourse of Japanese Nationalism and Anti-Military Base Movement</i>	<i>The Role Played by Religion in the Development of Tibetan Hui (Zanghui) Ethnic Identity: A Study in Hebaling, Lhasa and Kaligang, Qinghai</i> GUO, Xianzhi (Xiamen Univ.) <i>Chinese Cognition of Bird's Nest from an Anthropological Perspective</i>
10.30:11.00	Break	
11.00-12.45	11. Commodification and Economy in China (ENGLISH/PUTONGHUA) Chair: Dr. Joseph BOSCO (CUHK) Discussant: Dr. Bryan P.N. WONG (CUHK) WANG, Libing (Xiamen Univ.) <i>The Special Experience of Fuyang Peasants under Economic Development: An Anthropological Study of Collective Blood Selling and AIDS Catching</i> WANG, Haoying (Yunnan Univ.) <i>Ritual Reciprocal Exchange and Social Foundation: A Case Study of the Miao People Birth Ritual in Lao Liu Zhai Village</i> YANG Jingxian (Southwest Univ.) <i>Modernization, Business and Localization: The Expansion of Guiyang Bank in Chongqing and Applied Anthropology</i> LI, Yihan (Fudan Univ., China) <i>Capturing a bird—a hunting game with historical memory and economic meaning of The Miao minority</i>	12. Change in Ethnic Culture in Southwest China (PUTONGHUA) Chair: Dr. Antonella DIANA (CUHK) Discussant: Dr. WU Keping (CUHK) BAI, Linna (Yunnan Univ.) <i>A Study on the Changes of Hemp in Sani People's Lives</i> LI, Jun (Yunnan Univ.) <i>Development, Change and the Essence of Tibetan Buddhism's Temple Economy: Important Products and 'Gift' in Trade</i> GUO, Jingwei (Yunnan Univ.) <i>Pu'er Tea: From Pu'er to the World</i> MA, Zhen (Yunnan Univ.) <i>Livelihood as the Basic Means for People to Earn a Living</i> WANG, Yanguang (Yunnan Univ.) <i>Mouse and Backpack: A Survey of Shuanglang in Dali</i>

13.00 **LUNCH**

FIELD TRIP

We will leave directly from the restaurant after lunch. For more information, see page 27.

FORUM RULES

1. Each presentation will last 15 minutes. It is the job of the chair to make sure the panel is run in an orderly, punctual, and professional manner. The chair will inform speakers when there are five minutes left and one minute left. Please do not go over the time or the chair will need to interrupt you.
2. After all of the panel members have finished their presentations, the discussant will comment on each presentation. It is the job of the discussant to comment on the strengths, contributions, and commonalities of the papers, to raise some questions, and perhaps to note any weaknesses and areas for improvement. Discussants should speak for a maximum of 15 minutes, to allow time for questions and discussion from the audience.
3. We encourage chairs to collect 3 or 4 questions, and then to allow the speakers answer them before opening the floor to the audience again if there is enough time.
4. The order of presentations in each panel should follow the schedule. This will allow audience members to shift rooms, if necessary. Please be punctual.
5. All participants and guests are urged to keep their mobile phone silent in the panel rooms. Needless to say, please do not talk on the phone in the seminar rooms.
6. All participants are encouraged to stay for the entire time of the conference to support fellow participants and guarantee a lively and stimulating atmosphere of academic exchange.

ABSTRACTS

PANEL 1: RELIGIOUS CONTINUITY AND CHANGE IN ASIA (9 Dec, 10.00-11.30)

CHAN, Tan (CUHK)

Making the Chinese Christian: A Study of Haidian Church in Beijing

The research studies how to become a Christian in contemporary China by doing ethnography of Beijing Haidian Christian Church. I focus on a group of post 80s worshippers in urban China. What is it special about this group of people? They captures the current phenomenon happened among the Protestant sector. In contrast to the uneducated peasants and elderly city dwellers that traditionally made up the large composition of Chinese Protestant population, there are a growing number of religious adherents who are young and educated. Their presence symbolizes religious revival and transformed the image of Protestantism in China. From socio-political perspective, they are the representatives of post-socialist China who grow up in a rather prosperous and socially stable environment that free from political turmoil. In terms of religion, this group of young people represents the vitality of the church and determines the fate/future of Protestantism in China. Beijing Haidian Christian Church is a typical example that captures Protestant revival in metropolitan cities. Situated at the center of high technology and education district, the church has witnessed the increasing proportion of young educated worshippers. I argue that the church is the important socializing agent in the making of a new generation of Chinese Christians. The church employs different techniques to mold the youth Christians through 1) constructing modernism and cosmopolitanism, 2) establishing authenticity, 3) building community and 4) encouraging enthusiasm. Instead of a top-down relationship, the church and this group of young worshippers interact in a dialectic process. The post-80s are the creative agents that actively participate in organizing communities and seeking space for innovative practices to act out their faith.

LIM, Sok Swan (National Taiwan Univ.)

The Moral Uplifting Society (Dejiao) in Penang, Malaysia

In this paper, I try to figure out the interesting features of the Moral Uplifting Society (known as *Dejiao Hui* 德教會) in Malaysia. The denominations of *Dejiao* originated from the Chaozhou 潮州 region, part of Guangdong 廣東 Province, China, since 1939, and gradually expanded their influence to Hong Kong, Thailand, Malaysia and Singapore. I carried out my fieldwork in Kampung Selamat, a large village in Penang, Malaysia, where the *Dejiao* society was establish in 1970 and finally built their own assembly hall after 19 years. Nowadays, there are 4 different *Dejiao* societies in this community.

Dejiao societies maintain traditional Chinese worldview which caused them to be easily adopted by most of the Chinese villagers. The way to separate the elected administration and spirit-medium into different categories are believed to be more credible by the villagers in the present time. These societies became the most important Chinese religious groups in the area and provided support for basic social welfare.

To understand their social function, status and role in Kampung Selamat, I examined the Hungry Ghost Festival, which is celebrated by the villagers in the seventh lunar month. The festival held in the public temple, and shows not only the social structure of the village, but the hierarchy of deities and spirits as well. The *Dejiao* societies are required by the villagers to be involved in the offering ceremony to make their base in the village reasonable and acceptable. Nevertheless, *Dejiao* societies have their own Hungry Ghost offering ceremony for the purpose of settling followers' personal or family predicaments.

We can see the popular Chinese religion in Malaysia like *Dejiao*, fit contemporary social demands. Their groups are different from the traditional temples and are more institutionalised. They also fulfil the requirements from an individual or a collective society.

NINH, Thien-Huong T. (Univ. of Southern California)

A Diasporic Community in Formation: Dispersion, Homeland Ties, and Local Integration among Vietnamese Caoadaists in the U.S. and Cambodia

This paper examines the implications of homeland re-connections for identity formation among Vietnamese Caodai congregations in the U.S. and Cambodia. It addresses four inter-related questions: (1) How are the Caodai temples in the U.S. and Cambodia motivated to re-align with the Toa Thanh Tay Ninh, the Caodai Holy See, in Vietnam? (2) How do they foster forms of collaboration and negotiate conflicts within this relationship? (3) How does homeland orientation express and shape the collective identity of Vietnamese Caoadaists living outside of Vietnam?

This paper analyzes fieldwork data recently collected over a period of more than a year in the U.S., Vietnam, and Cambodia. Three themes will be developed: (1) the significance of cross-border inter-temple networks for exposing and traversing asymmetries of power (i.e. between migrants and non-migrants, relations among nation-states, etc.); (2) the influences of inter-temple relations on democratizing religious practices under the forces of economic globalization; and (3) the impacts of transnational exchanges between religious temples on the reformulation of new notions of cultural or religious citizenship within the nation-state, specifically for coalescing de-territorialized identity-based claims around ethnicity and diasporic configurations.

ZHANG, Lingyu (Shanghai Univ.)

The Fuyou Mosques and Social Networks of the Muslim Hui in Shanghai

Shanghai has been an immigration city that is associated with many ethnic groups living together. The Muslim Hui is one of the ethnic minorities in Shanghai. The mosques played an important role in the formation of Muslim Hui social networks. On the one hand, mosques as physical spaces provide public place to let Hui people share their activities. On the other hand, mosques are looked on as spaces of imagined belief by the Muslims in Shanghai. The Hui pass through mosques to catch the main aspects of religious identity, participating religious festivals, and attending kinds of activities at mosque. These religious activities stimulate more recognition or cognition of the identity of Hui. Anthropologists stress religious belief as a social fact that must be connected with some other social facts. In another words, a belief must be the relationship between another beliefs and some other social facts. This project focuses on mosque and discusses "How the Hui nationality expand their social networks on the basis of religious belief".

PANEL 2: THE FLOW OF "THINGS": MATERIAL CULTURE AND CHANGE (9 Dec, 10.00-11.30)

SHI, Yun Rui (Minzu Univ. of China)

Materiality and Cultural Adaptation: A Paradoxical Narrative on Sani Performing Arts Team.

This essay is mainly based on preliminary research about the performing arts team (wenyidui) of Danuohei Village, a Sani village known as the Stone Village in Shilin Yi, an Autonomous County of Yunnan Province. In terms of the loanword "wenyidui" from Mandarin, the knowledge of local people and their personal narratives indicate a paradoxical interpretation of performing activities. The Sani folk dance which is supposed to have been learned from their ancestors is exhibited as a so-called eco-dance in scenarios like the natural dancing area of Stone Forest and the Stone Forest Torch Carnival, or as a manifestation of national unity in local administrative arts festivals. Under the impact of county-level

ecological and economic development strategy, the folk cultural elements are endowed with new symbolic meaning even in weddings and funerals, daily activities. In this paper I will discuss the diachronic and synchronic adaptation of folk culture in the process of modernization and national image building. Through the lens of a group with Chinese characteristics, the intricate correlation between ideology and local cultural life, and the dialogue between subject and object can be elaborated in the context of rural China.

LI, Ruohui (Minzu Univ. of China)

Gift and Commodity: Miao's Silver Ornaments as Cosmic Value in Southwest China

The Miao people are well known for their elaborate silver ornaments. In Shi-Dong, a town by Qingshui River located in the southeast of Guizhou, famed in the region for silver ornaments, which are large and heavy, and in history for trade routes on waterways, where I conducted my fieldwork, the silver used as a currency for a long time in Chinese history have become a symbol of wealth. In this study, I take the silver ornaments in Shi-Dong as properties interweaved with magical power. The Miao in Shi-Dong have a tradition that the daughters inherit silver ornaments from their mother, while the house and land belongs to the sons. In ancient Miao's Cross-cousin marriage, the silver ornaments are always kept within the same family. Even though this marriage form is rarely seen nowadays, the remains still exist in the kinship terms and in marriage ritual practices. I suggest that these silver ornaments are not only possessions which are kept by their owners from one generation to the next within the closed context of family, but also transcendent treasures that authenticate the powers associated with a group or an individual's connections to their ancestors. However, with China's reform and opening-up policies, "to get rich is glorious", today some Miao women in Shi-Dong even sell their inherited silver ornaments to tourists driven by the desire for money. The "family heirloom" has become a commodity. I argue that the use of silver ornaments by Shi-Dong people reflects their worldview of treasure, property and morality. In light of the role of silver ornaments in the Miao's inheritance between females and the materialistic reality, I suggest that the Miao's silver ornaments works both as the recognition of the Miao's romantic past and a reconfirmation of the power of money in contemporary China.

XIANG, Yingying (Shanghai Univ.)

Badge Mystery: The Popularity of Badge Circulation in the 2010 Shanghai World Expo

Badge, which is a key word in 2010 Shanghai World Expo, has captured many people's attention. Volunteers, workers and tourists are all involved in this. The mystery lies in that people only exchange badges but do not sell them. Based on 4 months research in the 2010 Shanghai World Expo, to really participate in the badge circulation life, the author finally found the explanation for this mystery, some would like to keep the Expo as a permanent memory through badges as a symbol, some may make use of badges to earn more profit, others may exchange badges as an interest. It is a kind of social memory and kind of identity. Only by way of exchange can the value for each badge be showcased.

DU, Hui (Minzu Univ. of China)

From Ceremonial Dress to Collection: The Social Life of Shell-bead Cloth of Atayal

Shell-bead clothing, which possesses elaborate technique and unique symbolic meaning, is regarded as a symbol of traditional Atayal spinning techniques. However, there is little research that explains the change of cultural meaning by placing them into history. This article covers shell-bead clothing, and discusses the following issues: how are individuals in different cultural contexts linked together by "things"; the changes in the cultural meaning of shell-bead clothing in colonial and post-colonial period; and then delving into the agency of changes.

The data comes from museums in Mainland China and Taiwan, interviews, ethnographic records and historical records since 19th century. Through analyzing the social history of shell-bead clothing, this article combines humans and things, time and space. Firstly, by rethinking theories of human and things form a new perspective in material culture research, and discussing the relationship between different groups. Especially, in the colonial and post-colonial period, different forces have interacted and shaped

the meaning of shell-bead clothing. From their place of origin to museums through exchange, purchase or appropriation, shell-bead clothing has moved through different spaces. It is helpful to explain cultural meaning in this context, and recognize the agency of "paths and diversions".

The tension between culture and power would be the agency of "paths and diversion", culturally enhanced power and knowledge covers unequal power relationships; power is limited and shaped by culture, and forces a discourse on local culture as well as make adjustments. In the colonial context, shell-bead clothing and other aboriginal objects were used to construct the images of "others". At the same time, they were also used by aboriginals as tools to resist colonial power. The meaning of shell-bead clothing was contextualized and re-contextualized, and in this process, we can uncover the structural transform in history.

PANEL 3. MOVING TOWARDS ASPIRATIONS: ISSUES ON MIGRATION IN ASIA **(9 Dec, 12.00-13.15)**

MURGAI, Justin Gaurav (CUHK)

Hunting Mirages of Success: Dreams of Illegality among Extralegal South Asians in Hong Kong

Many scholars have discussed illegal immigration in contemporary societies; however, we know little of the subjectivities of such migrants. With fifty million undocumented migrants believed to be living in today's world and ongoing negotiations between border control policies and citizenship, it is of increasing importance to understand not just migrants' marginal realities, but also their aspirations and expectations for the future. This research sheds light on the construction of aspirations for illegal immigration by examining cases of extralegal migrants in Hong Kong, where estimates suggest that 75% of the approximately 10,000-strong undocumented population comes from South Asia. The stories that are heard here are often not of trafficking, terror and violence as one might expect. Instead, they speak of cultures of migration creating obligations to engage in out-migration, of media influence encouraging the search for global and cosmopolitan identities, and of false aspirations constructed by fallen migrants feigning success to hide the shame of broken promises they left home to pursue. Despite knowing the risks and dangers involved in living undocumented lives, and perhaps more importantly, of the failures that await them, why do South Asians choose not only to live their own lives at the margins of society as extralegal citizens, but also continue to reproduce the perpetual myth of success in the promised foreign land? Based on a year of in-depth interviews and three months of participant research, this paper looks at the life courses of extralegal South Asians in Hong Kong in order to examine how their dreams of illegality are constructed, what realities are met, and how the mirage of success is perpetuated by maintaining the thirst that first induced it.

RODRIGUES, Irene (Univ. of Lisbon/Technical Univ. of Lisbon)

Chinese Migrants on the Road to Fortune: Consumption, Ritual and Cosmic Order

This paper proposes to explore the importance of material values as money and consumer goods in Chinese migrants' lives between China and Portugal. I will use ethnographic data collected as part of a wider PhD research project conducted in Lisbon, in Portugal, and in several cities in China, especially in Wenzhou, on money, consumption and ethics in Chinese migration in Portugal and China.

It is an objective of this investigation to demonstrate that the pursuit of money, wealth and success in modern Chinese society is not simply a product of the Reform and Opening Politics (since 1978), and a concomitant development of private interest in China, but is deeply linked to previous ethical and spiritual concerns in Chinese society.

In this paper I will argue, firstly that conspicuous consumption among Chinese migrants in post Mao China is a way of conforming to the norm, in the sense of rituals (*li*), in a time when consumption is highly valued as a dimension of the idea of modernity and of being modern in China; and, secondly that

being surrounded by and being in the possession of valuable goods as money and assets is related to notions prevalent in Chinese popular religion as ways of attracting the flow of fortune.

KAJANUS, Anni (London School of Economics/Univ. of Helsinki)

Gendering Student Migration from China to Overseas

Chinese society in the reform era is characterised by two things: new opportunities and their limitedness. Migration, education and entrepreneurship offer new routes to socioeconomic mobility, but the scarcity of resources and their unequal distribution ensure that not everyone is able to benefit to the same degree. As Deng Xiaoping famously declared, "some people get rich first". Obtaining a Univ. degree abroad has emerged as one of the major strategies in the quest for an economically secure and successful future. This often requires a considerable investment from the students' parents. The

majority of Chinese overseas students come from urban, single-child families. Parents are thus able and willing to focus family resources toward the future of their only child. Following the principles of Confucian familism and patrilineal kinship, parents previously favoured investing in sons' education rather than daughters', as the sons would care for them in old age. The first generation of young women who have not had to compete with brothers over family resources, have grown up with the same opportunities and support as their male peers. Considering the traditionally different positions of a female and male child in the Chinese family, the question remains, are there any gender-based differences in how studying overseas works as an individual and family strategy? Based on eighteen months of ethnographic research among students (preparing to go abroad, currently abroad, and returned) and their families, this paper uncovers both continuity and change in the cultural models of gender and kinship.

PANEL 4: ECOLOGY AND ENVIRONMENTALISM IN CHINA **(Dec 9, 12.00-13.15)**

BU, Yumei (Chinese Academy of Social Sciences)

The Internet and Environmental Collective Resistance: An Ethnographic Study

With its popularity, the Internet plays a significant role in mobilizing collective action. However, the study of this phenomenon is only in its early stages. This paper focuses on how the Internet functions in the mobilization of collective environmental resistance. In particular, we are concerned with such questions as: How collective consciousness is framed on the Internet? How online participation merges into offline activities? This research is based on an examination of a website devoted to a protest against the construction of a waste incineration plant in a nearby community. I suggest that the Internet expands the opportunities for communication and facilitates resource mobilization. Several stages such as problematization and symbolization were observed in the process of the formation of collective consciousness. Compared to offline mobilization, the Internet links are weak rather than strong in the context of *Guanxi* society. This paper also discusses the implementation of virtual ethnography for research on the Internet. This leads to further thinking on Geertz's (1973) anthropological method of "thick description", the usage of which should not be limited to the real society alone.

PIA, Andrea E. (London School of Economics and Political Science)

Water Users' Associations in Rural China: A Legal Anthropology Approach

Water shortage is severely affecting China's economy and its population. This research will address this phenomenon from the perspective of a rural village located in Gansu, a rural village located in Huize County, Yunnan Province. By focusing on the daily activity of the village's Water Users' Association (WUA), it addresses the broad question of how the shortage, and the strategies developed locally to its solution, are affecting the larger community and changing local practices of communal water

management. WUAs are legally constituted, farmer-run associations with elected managerial boards, which supervise water management at a village scale and distribute water rights to farmers within the village. WUAs do not only make decisions on water use but also issue water rights. Water rights are legal documents that give farmers' the right to store, use and sell water. Notably, this particular ownership framework proposes something quite new to rural farmers in Gansu: a market for water which is geared to replace older water management practices. Against this background, this research poses three questions. 1) WUAs prompt farmers to debate publicly the management of water supply, involving them in the decision-making process over this common resource. It is also making villagers responsible for the local environment and it is empowering them in negotiations over village politics. Is this legal reform increasing the participation of farmers in the village's political life? 2) Managing common resources have long remained in the scope of the local cadres. With the reform, water management rights are now devolved to farmers. Therewith, local cadres face a challenge to their vested interests in the resource. Thus, are WUAs perhaps seen as threatening these interests? 3) Lastly, it explores how law affects individual and collective agency: are water rights bringing new ideas about fairness and morality to rural villagers?

SCHMITT, Eddie (CUHK)

The Unintended Consequences of De-Swiddening

The process of what I call "de-swiddening" local agricultural systems has been well documented for many decades. Most often this process takes place in a political context, as Scott (1998) has aptly described it, of an attempt to make an agricultural system more "legible". In a more recent context, de-swiddening has actually been taken under the banner of the environmental protection and climate change mitigation. In both instances, institutional bodies which design de-swiddening policy rarely consider its unintended consequences. In China, the combined forces of regional and central levels of the Ministry of Forestry and the Ministry of Agriculture established the Grain for Green Program (*tuigenhuanlin*) in 1998 to pay households not to cut down timber. At the local level, this has effectively created an altitudinal boundary preventing households from cutting any trees above 2000 meters where swiddening practices would traditionally take place. In this paper I plan to show that the policy itself was part of a historical process to de-swidden various ethnic groups in Western China. Yet it is important to realize that while the policy could be considered the final straw, it was not enough to initiate the shift to the intensified agricultural system we have seen develop in this part of the world. To demonstrate this I show how the ethnoecological understanding of an agricultural system in an Ersu Tibetan community in Sichuan, China, has been undermined by a strict adherence to "scientific agriculture" over the past 60 years. Finally, I show the unintended cultural, social, and ecological consequences of the de-swiddening process. Such consequences (i.e. changes to household allocations of labor, further intensification of agriculture, loss of rituals), though, are very recently appearing as contradictions to the local community, particularly as they try to negotiate the revitalization of their cultural heritage.

PANEL 5: COMMUNITY, TRADITION, AND TRANSNATIONALISM IN ASIA (Dec 9, 14.30-16.00)

CHAN, Hiu Ling (CUHK)

Building "Tang Heritage": A Case Study of the Wuli Mausoleum and its Transregional Connections

The Tang clan is said to have originated from Dengzhou City of Henan Province, China; Tang clansmen began their migratory trek 5,000 years ago, and now the estimate is that there are 7-million Tangs worldwide. Since 2010, the Wuli Mausoleum—claimed to be the First Mausoleum of the Tang clan—has been the focal project of the Dengzhou City Government. The local government is eager to preserve the mausoleum and a preservation plan has been announced, and some descendants have made substantial contributions towards the project. This ethnographic study among three Tang communities— mainland,

Hong Kong and overseas— explores the nature of the transregional connections on heritage management and the multiple meanings and discourses behind the building of "Tang Heritage."

XU, Chunchen (Xiamen Univ.)

The Traditional Seine Fishery of Chenkeng Village

Based on 54 days of fieldwork in *Chenkeng, Kinmen, Taiwan* (Jun.20-Aug.12, 2011), this study seeks to preserve the unique local knowledge of traditional seine fishery, which has long served as a primary means of subsistence before sophisticated modern fishing technologies were introduced.

As a laborious collective activity, seine fishing was organized through *mangzo*, a company that usually comprised 20-30 people; genealogies of core members of different *mangzo* were collected to illustrate the underlying kinship principle; in particular, an analysis of the customary rules for allocation of revenue is rendered available by an intact account book which recorded the daily transactions of one particular *mangzo* from 1936-1937.

By demonstrating the traditional seine fishing process which encompasses fishing tools, techniques, rituals and unique maritime knowledge, the social image of the villagers' livelihood during the 1940s-1960s is brought to life, involving participation of men, women and children as well as close interactions among fishermen, fishmongers and craftsmen responsible for making and maintaining seiner and nets. Furthermore, notable rectifications to the traditional seine fishing techniques were made to adapt to the radical social changes in *Kinmen* after 1949 when stringent military order, to which the decline of the traditional seine fishery was partly attributed, was imposed. Given the fact that all six *mangzo* in *Chenkeng* gradually disbanded after *the Kinmen Bombs* in 1958; other factors leading to the final disappearance of the traditional seine fishery are also summarized in this study.

CHEUNG, Ah Li (CUHK)

Dissonance in Harmony: The Cantonese Opera Music Community in Guangzhou

As Cantonese Opera has been selected as the first list of National Intangible Cultural Heritage in 2006 and even was nominated as an UNESCO intangible cultural heritage in 2009, the government tried to glorify the art form by carrying out different campaigns such as renovating the old theatres, developing tourist attractions and Cantonese Opera productions, labelling the professional opera troupes and so on. Facing all these social, cultural, economical and political changes, what are the impacts on the musicians themselves? This research looks into the relationship between the development of Cantonese opera as an intangible cultural heritage and the change in the music community from a bottom-up perspective.

One of the most obvious changes was that the music community of Cantonese Opera has expanded in a rapid pace in the recent years. With the series of promoting campaigns, fresh graduates and new comers started to join the music community as professional, vocational or amateur players. Despite the sharp increase of musicians, the size of the audience remains the same with an aging problem. Why do the players still stay in the music industry? How do they seek for ways to perform in different venues? Who are the new comers? What is the relationship between the old and the new musicians in the community?

This paper applies the idea of the study of "guanxi" to the study of music community to look into the interactions between the musicians. Are there competitions between the musicians? Or are there networks among them to exchange information so as to gain more opportunities? This research aims at finding out the social tension and networking in the music community of Cantonese opera by illustrating the stories of musicians of different levels based on a 7-month ethnographic fieldwork in Guangzhou, China.

SINGHAL, Marcel Kamlesh (Univ. of Vienna)

Identity and Community in Bollywood Fan Cultures on the Internet

Popular Hindi Cinema, known as Bollywood, has been traveling around the globe for a long time. In Austria you can watch Bollywood movies on TV, in Trinidad the Indian diaspora always has the latest movies from India and in Peru you can find people performing Bollywood dances. In the globalized world the circulation and movement of popular Hindi Cinema was helped by migration and global marketing. These dynamics result in new transnational cultures – the fan cultures of popular Hindi Cinema that are part of evolving new media and act as global media landscapes. The internet with its social platforms is an essential hub for everyday practices of the fans, and therefore it is the focus of my research. The platforms create fan-identity and community in an interactive setting. This paper discusses how fans of Hindi Cinema accumulate knowledge and how they produce their own culture. My research is based on online-field work, combined with an intensive analysis of fan discussion threads. With these methods I try to understand the relations and practices in the community. One of these discussions is about the Zee Carnival 2009 in London, UK, which brought Bollywood stars to Europe. Before and after the event plenty of fans wrote “fangraphies”, which create constructions and representations about the media event and their encounter with the stars. The Zee Carnival is a great example to analyze the multiple functions of the internet. It shows the frame of construction and the different meanings around the Indian Cinema in a globalized world (cf. Dudrah 2006: 16). In my paper I present the key findings of my study, which is a work in progress.

PANEL 6: GENDER AND FAMILY IN CONTEMPORARY ASIA **(Dec 9, 14.30-16.00)**

GUO, Shaoni (Yunnan Univ.)

Asian Female Cross-Border Migration: The Study of De'ang People's Marriage between China and Burma

Cross-border migration in China has drawn quite a bit of attention from scholars for its characteristic that population cross the border lines of their sovereign states. The De'ang people are one of the ancient cross border nationalities that cross between Chinese and Burmese border; there exists various forms of migration, marriage, however, is the most important one.

This paper is based on research carried out in De'ang village in Ruili, as well as a completed documentary about De'ang cross-border marriages. It focuses on De'ang females' cross-border marriages, their migration and adaptation back in China.

City life attracts Chinese De'ang females, while at the same time, quite a number of Burmese females joined De'ang families. This movement changes the method of spouse selection. From a micro perspective, cross-border marriage demonstrates the psychological changes to spouse selection in China and Burma. From a macro perspective, cross-border marriages reflect many social factors of population movement.

QIU, Yu (Univ. of Cambridge)

The Liberated Husband/Wife: Communism and Romance in early 1950s China

What initially attracted me to look into the New Marriage Law (1950) from anthropological point of view was the possibility of understanding the radical transformation of kinship arrangement under a newly established regime that was transforming towards communism. By taking a position of showing sympathy for the oppressed women in the “old” China, the Law aimed at elevating women's social status and promoting the growth of the productive power of society. However, I argue, what underlined the Law was as much the liberated sexuality and love that Chinese men, especially the communists, had been longing for as the production and reproduction of a new socialist society. In the name of freedom,

one the one hand, the young and educated women in cities were reported to take advantage of the law and to sleep around. On the one hand, the ‘traditional’ and rural wives, most of whom with bound feet, were divorced, being the victims of emancipation, by their ‘advanced’ husbands. I argue, people's practices based upon the 'local knowledge' of the Law were very important ways of stylization to the present and to the politics. In the varied responses to the Law, the political dichotomy of bondage and liberation in the communist discourse was established and validated. The law, promoting gender equality promoted in law, however, created a possible space of violation. The paper will be based on an analysis of historical materials including newspaper, modern Chinese literature and divorce cases known to the public — the “foundational” texts —at the birth of the nation in the early 1950s of China.

HUESCA Jr., Eliseo F. (Davao Oriental State College of Science and Technology)

Gender and Child Labor Issues in Mining: A Preliminary Study on the Artisanal and Small Scale Mining (ASM) Industry in Davao Oriental, Philippines

This study was an attempt to provide baseline data on the artisanal and small-scale mining industry in Davao Oriental, Philippines. This study sought to describe the working conditions of men, women, and child laborers in mining sites; describe the extent of their participation in this industry; providing explanations on why people were engaged in this industry; and describing their contributions to the economic well-being of their respective households. The long term impacts of current trends were also initially investigated. The nature of this study was exploratory and descriptive utilizing ethnographic research methods namely: community immersion, focus group discussion, key informant interviews, participant observation, and photo documentation. Based on the findings, the mining operation was considered to be surface mining employing simple and primitive tools; mainly family-based; and heavily reliant on manual labor. Women enjoyed equal access and opportunities with men and performed almost the same activities. Children were also heavily involved in all phases of mining process. Men had more direct mining work than women. However, if direct and indirect mining activities are combined, women have longer actual participation. Women had more control over family earnings from mining. Child laborers had the least control over their income and were physically, socially, and economically vulnerable to abuse from adult miners. People went into this industry due to poverty, a need for quick cash, and low barriers to entry. This alternative livelihood, however, was economically unstable, physically harmful, and environmentally unsustainable. Thus, regulatory powers of government and immediate comprehensive interventions are deemed necessary to provide safety nets to those who are directly dependent on this industry.

VICH BERTRAN, Julia (Univ. Autònoma de Barcelona)

Changes and Continuities between Three Intertwined Child Welfare Systems in Central China

Traditionally, China has organized its welfare system independently from the state: family and extensive kinship networks as well as private agreements used to replace the government in the provision for older, marginalized people and minors whose families could not take care of them. These informal networks coexisted with other forms of institutionalized care run by private individuals. In terms of care provided to marginalized children, the dichotomy between the Chinese state and civil society appeared when the Communist Party enforced the emphasis on state-run institutions, a system that reflected the Party ideals such as collective values and centralized power. Since the mid 90s, some Chinese state-run institutions have become major recipients of western aid and “child-saving” interventions, and have been the focus of all sorts of international attention. In contrast, private civil initiatives remained clandestine and only at times, tolerated by Chinese government. Furthermore, traditional ways of caring for children whose families could not take care of them have been preserved in parallel to formal procedures. Therefore, at the moment there are three different systems that coexist, cooperate and compete in order to take care of certain groups of vulnerable children in China. Based on more than 2 years fieldwork in a central Chinese province, my project is the first systematic, in-depth ethnographic analysis of civil-run institutions, and their coordination with other public and private sector organizations. I argue that these initiatives have been accepted because of their contribution in

providing care for specially marginalized children. This paper contends that the (dis)connections between these three systems reflect changes brought about by the international adoption programs.

PANEL 7: FOOD, HEALTH, AND THE BODY (Dec 9, 16.30-18.00)

TANG, Wai Man (CUHK)

Traditions and Modernities: Contested Meanings over Drug Related Services for Nepalese Drug Users in Hong Kong

This paper examines how different parties, including the government, non-governmental organizations, and drug users themselves, negotiated the meanings of drug related services for Nepalese drug users in Hong Kong under the discourse of traditions and modernities. Since the handover in 1997, a large number of Nepalese migrated to Hong Kong to embrace the market economy. Categorized as an “ethnic minority” in Hong Kong, they were marginalized in education and employment, and encounter illicit drugs, mainly heroin. In order to tackle their drug use problem, Hong Kong society has provided various kinds of drug-related services such as methadone treatment and residential rehabilitation treatment for Nepalese drug users. Since it was a newly emerging problem, different parties held different views towards these drug-related services. In their discourse, traditions and modernities were often referred to explain the differences. But the explanation of differences is contextual and lacked consistency. They were deployed to justify their rights or legitimacy, which merely reflects the contested ethnic hierarchy between ethnic minorities and the dominant Hong Kong Chinese. The unwillingness of Hong Kong Nepalese drug users to align with the main stream discourse can also be regarded as the local repercussion of the marginalization of ethnic minorities in Hong Kong, a so-called global modern city. This paper is based on twelve months of ethnographic fieldwork in Hong Kong and Nepal.

PANG, Leo (CUHK)

Beyond Cantonese Cuisine: Chinese Migration and Chinese Restaurants in Sydney

From the acceptance of spring rolls to steamed fish to other regional dishes such as Shanghainese *xiaolong bao* (soup dumplings), the range of Chinese food available in Sydney has changed greatly over the last 15 years. Prior to the mid 1990s the dishes served in Chinese restaurants were mainly Cantonese. Things began to change as an increasing number of restaurants serving different regional cuisines from China began to open. In Sydney today, one can find not only Cantonese restaurants, but also restaurants serving cuisines from other parts of China including Hunanese, Sichuanese and Shanghainese.

This change in Sydney is explored mainly from the perspective of the restaurant owners and chefs at these restaurants, as well as the customers. These chefs and owners are not only serving dishes that they know how to cook and want to cook, but also cater to local non-Chinese customers. I argue that this decision is a product of the economic realities of making a living as migrants. In this paper I address the following questions: Where are these restaurant owners from? Why did these chefs open their restaurants? How did they get into cooking? What factors of supply and demand have influenced the menus in their restaurants? This paper shows how political economic realities of being a migrant have lead to a diversification in the range of Chinese cuisines available in Sydney.

COSTA, Alessia (School of Oriental and African Studies)

Organ Transplants and 'Biological Citizenship' in Japan

How are applied biotechnologies taken up in an Asian context, and how do they contribute to shape and reshape the way people conceive their body and social relations? In addressing such questions, this

project investigates the changing politics of organ donation in Japan by looking at the work of a support group for organ recipients and their families.

In Japan, organ donation and the legal redefinition of death as brain-death to authorize transplants from heart-beating donors has been the subject of a heated debate since the late 1960s. Anthropological studies on the Japanese case have contributed to cast a light on aspects of this biotechnology that had gone largely unnoticed in most western contexts. However, very little has been said about how the practices and discourses relating to organ transplantation have changed in the last decades, following the legalization of transplants in 1997 and the 2009 revision of the law to encourage donation.

Within this context, medical activism has changed as well. While opponents of transplantation were leading the debate in the past, patients in need of a transplant and their families have gradually started organizing to publicly share their experiences and lobby for their rights. Thus, they have become key subjects in the ongoing process of the negotiation of values concerning the appropriate use of the body with regards to applied biotechnologies.

While much interest has been recently addressed towards patients' organizations and medical activism as emerging forms of 'biological citizenship' in western countries, I argue that an ethnographic investigation of how these organizations work in an Asian context can be an important intellectual resource to add some value to the debate on bioethics, as well as to contribute to a better understanding of biotechnologies in anthropology and social sciences.

PANEL 8: MODERNIZATION IN RURAL CHINA (Dec 9, 16.30-18.00)

WANG, Hua (Nanjing Univ.)

Female Migrant Workers and Biopolitics

This paper examines the problem of female migrant workers from the perspective of biopolitics. Drawing on fieldwork I carried out in Nanjing, this paper attempts to unfold the situation of female workers as rural migrants to urban Nanjing. Due to the existence of the household registration system, they have been deprived of their citizenship rights and thus become just bodies at the mercy of sexual harassment and assault in the labor market, which is considered to be a highly institutionalized space. These female migrant workers, however, in the meantime are able to manage and even control men who are close to them to resist the male domination of body politics, which is, to an extent, produced by the system of household registration.

YUAN, Xiaoliang (The Hong Kong Polytechnic Univ.)

Men Leaving Home: Life Stories of Rural-Urban Migrants in a Chinese Village

A great social transformation has been taking place in China since the economic reform in the late 1970s. During this process, large-scale rural-urban migration has emerged as a distinctive phenomenon and social concern. Many studies with various viewpoints have been conducted to understand this controversial phenomenon. However, most of the studies have either focused on the demographic, economic and social characteristic of the migration or emphasized migrants' social psychological mechanisms in the migration. A dominant perspective of viewing migrants as victims and passive actors of the social structure underlying these studies is obvious. Moreover, most researchers not only ignore migration during the Maoist period, but also neglect the gender differences between migrants. In order to reveal men's experience and agency in migration, this research brings biographical research methods and a men's studies perspective in researching male migrants' experience. I take three generations of migrants from a Chinese village as a case to explore men's experience and the formation of identities in migration. Data was collected by searching relevant documents, in-depth interviews and participant

observation. The data is analyzed using an interpretive approach. In a word, the research attempts to give voice to powerless migrants and propose a discourse as reference for further studies.

WANG, Mingyue (Southwest Univ.)

Global Market and the Survival of Chinese Farmers: A Study of Two Townships in Shizhu County, Chongqing

In this paper, the author analyzes the relationship between the globalization of *Coptis Chinensis Rhizome* (Huang Lian, Chinese: 黄连) industrial and national medical culture and how the market system could affect farmers' decisions, by using fieldwork data. *Coptis Chinensis Rhizome*, the root of a medicinal plant, has the function of draining dampness, detoxification and draining heat according to traditional Chinese medicine. Therefore, it is popular in Chinese medicine and is in high demand. But, planting *Coptis Chinensis Rhizome* requires a special environment, which is distributed in 1200 - 1800m high mountains. Shizhu county of Chongqing has the basic conditions required for *Coptis Chinensis Rhizome* to grow making this small county an important link in the production chain of this medical plant. Although the geographical environment is the foundation of the *Coptis Chinensis Rhizome* economy, the concerns of national plant drugs as well as the demand for *Coptis Chinensis Rhizome* in the global market have impacted the *Coptis Chinensis Rhizome* market in recent years. Moreover, the two town's appearances have changed under the influence of different levels of Chinese market management. There are two towns in Shizhu County, which have the same geographical situation, adopted for planting *Coptis Chinensis Rhizome*. But, the different governments of the two towns take their own governmentality to shape various the *Coptis Chinensis Rhizome* economic organizations and present diversity. On the other hand, Chinese farmers formed their own set of market mechanisms for risk avoidance according to the region's natural and social environment. During the SARS period, the high demand contributed to the growth of *Coptis Chinensis Rhizome* plantations in Shizhu County, but according to the author's fieldwork, farmers did not really follow the trend to plant more *Coptis Chinensis Rhizome*. They interact with the global market using the market mechanisms for risk aversion. In conclusion, the main concerns of this paper are how the global economy and market demand could affect farmers' decisions, how the local governments impact the *Coptis Chinensis Rhizome* economy, and how farmers choose to avoid risks.

PANEL 9: SOCIAL MOVEMENTS AND RESISTANCE (Dec 10, 9:00-10-30)

WU, Aijin (Hong Kong Baptist Univ.)

Villagers' Struggles against Land Expropriation: A Case Study of the Yin Village, Shandong Province

Rural struggle refers to villagers' actions that aim to protect their rights and land during land expropriation. Villagers' struggles not only consists of overt actions, such as appealing to the higher authorities, using violence to prevent land expropriation, and democratic elections; but also everyday actions and understanding of ideology, such as cheating for the sake of non-cooperation, overt agreement but covert opposition, stealing, and gossip.

This research aims to record the villagers' experiences in struggles during land conflicts, and delve into the difficulties that they confront. I collected data from interviews, observation and official documents. I draw the following conclusions:

1, the land conflict happened because local governments gave no compensation to the villagers whose land was expropriated. The oppressive power structure in the village is one of the causes of this land conflict. Secondly, in the social background, land expropriation is another way for governments to exploit the rights of villagers, and ignore the development of village. Thirdly, the relationship between

the state and peasants is another factor behind the land conflict. Further, peasants don't have any feasible way to protect their rights under this kind of social structure in China.

2, when the first land conflict happened, the villagers appealed to higher authorities for help; then the leaders and other key participants got arrested, and were sentenced to jail. Next they used democratic elections to elect the right principal. In the following land expropriations, they found the elected principal could not protect their land. Having learned their lessons and changed their strategies, not only did they learn how to use law and how to negotiate with higher authorities, but they learn how to protect themselves. One new strategy developed from lessons learner is to let women go to petition.

3, their struggles confronted difficulties from outside like suppression from higher authorities and inside from other villagers, like rural sects and traditional rural culture.

ZOCATELLI, Giulia (School of Oriental and African Studies)

Globalizing Empowerment: An Ethnography of AIDS and Grassroots Organizations in Contemporary Post-Socialist China

How are global ideas and principles in the field of health relived and enacted into specific locales? How are global, national and grassroots models of health development assembled together in the context of post-socialist China? By looking at the inception in the PRC of humanitarian programs that are inspired by the international principle of *Greater Involvement of People with AIDS* (GIPA) – that is to date, the overriding guideline to be followed in funding HIV-related international initiatives – my work aims to address these broad questions, by exploring the ways in which an allegedly universal strategy to cope with the HIV pandemic is actually fashioned in and is fashioning the individual and collective existences of the people at the grassroots level.

Ever since the beginning of the 21st century when China's government began to admit the existence of a domestic "AIDS problem", an increasing number of internationally funded anti-AIDS programs have begun to flourish across the country, unprecedentedly blowing the winds of globalization into the traditionally State-controlled field of public-health in the PRC. As global funding and development agencies began to pour an always increasing amount of cash into initiatives that promote the visibility and the empowerment of HIV positive people, a good number of grassroots organizations begun to spread in China, creating entirely new forms of (bio)sociality and of identity representations among previously, largely marginalized populations.

Based on data collected from a still on-going 12 months of fieldwork, this project aims to employ ethnographic research methods in order to explore the everyday practices that shape the global assemblage which is cobbled around anti-AIDS programs in post-socialist China. While tying together the voices, the life experiences, the practices and the official and unofficial connections of a small community based organization run by current and former HIV-positive sex-workers in Yunnan Province, my work aims to holistically analyze the practical outcomes of the movement of international aid-capitals on the daily existence of the people they target.

BELL, Hiroki (Univ. of Tokyo)

The Social Movements of Migrant Workers in South Korea: How Migrant Workers Establish their own Organizations and Sustain their Movements

The Republic of Korea has experienced a series of protest movements by both undocumented migrants and industrial trainees being supported by Korean activists since the mid-1990s. In 2003, the migrant workers' movements succeeded in mobilizing a huge number of participants and support from Korean activists. Since then, migrant workers have established their own organizations supported by Korean Activists.

Indonesian migrant workers, the most successful case, established their own organization in 2006, which has more than 14 subsidiary groups based on region of origin. In contrast, Cambodian Workers

have no self-help groups yet, but some of them are trying to make a group with the support of Korean activists.

In this presentation, I compare the Indonesian workers' case with that of the Cambodian workers, and discuss why migrant workers think self-help organizations are needed, how these organizations influence individuals' social lives, which organizations or groups of migrant workers choose to commit themselves to, how they choose these organizations or groups, and finally, how they sustain their movements by organizing events and mobilizing human resources such as singers, rock bands or other musicians and camerapersons.

The Indonesian organization and its subsidiary groups are based on principles of "democracy," that is, the presidents of the organization and its subsidiary groups are elected by members, and subsidiary groups are independent financially enough to organize their own events and to sustain their activities. The Indonesian organization prepares and arranges musicians and camerapersons for these events. The Indonesian migrant workers' network is sustained by these artists and the umbrella organization as a manager of artists. In contrast, Cambodian workers' social relations still depend on personal friendships. Therefore they cannot organize their events by themselves. However, some of them think they need to establish a self-help group and they are interested in the activities of one of the Indonesian subsidiary groups.

HSIEH, Chu Wen (National Taiwan Univ.)

War and Peace: Discourse of Japanese Nationalism and Anti-Military Base Movement

This research is about the controversies created by the US military base in Okinawa. The discussion is placed in the larger context of the US-Japan relationship. Japan was under the protection of the US after World War II. The situation has changed since 1970s as Japan regained its strength both economically and politically and became more of a partner than a dependent to the US. My research discusses the changing perspective of the local Okinawans vis-à-vis the Japanese government and the US regarding the military bases on the island. The Okinawans have always had a complex about being treated as second-rate citizens. They more or less recognized the US military base on Okinawa as a kind of sacrifice to the motherland. It is an irrefutable contribution to the country and gave the locals no choice. Is that kind of sacrifice still necessary now that Japan is strong again? The possibility of moving the military base brought this tension to the forefront. The problem became especially acute as the Japanese government was seen by the local population as colluding with the US and turning a blind eye to the wishes of the people when a US military base moved from Futenma in Ginowa to Camp Schewba (Schwab) in Henoko. This research uses this continuing event to focus on the dilemma of the choice to be or not to be Japanese and the responses and resistance of the locals as they are put in the discourse of Japanese Nationalism and Okinawan history.

PANEL 10: ENCOUNTERING SYMBOLS AND IDENTITY IN CHINA (Dec 10, 9:00-10:30)

HU, Yanhua (Nanjing Univ.)

From Tradition to Modernity: Compromise and Resistance in Changes to Rural Funeral Ceremonies

Based on data from fieldwork in Wang village in Hubei province, this paper analyzes the construction of farmers' self-identity and ritual operations in the changes to rural funeral ceremonies, and reveals the process of resistance under anxiety and fear to the compromise under helplessness and obedience. From traditional burial to modern cremation, the last stage of life "resistance" and "compromise" reveals much about the self-identity and construction of the Underclass Society. While living—resistance between fantasy and reality; After death—sacred outsider; The other—between resistance and compromise. My research finds that the intergenerational difference of the farmer's self-identity

often leads to individual dilemmas. I argue that social structural forces are directly involved in the construction of the farmer's self-identity. The disconnection between institutional arrangements and traditional rural culture inevitably leads to cognitive strain and emotional stress. We should think of a way to maintain a balance between social progress and traditional customs, and help people realize the transformation from "emancipatory politics" to "life politics".

YE, Jianfang (Guangxi Museum of Nationalities)

Analyzing Bunu Yao's Mysterious Ritual: Sending 'Coffin'

The sending of coffins is a mysterious ritual of the Bunu Yao people in the Village of Jiawen in Du'an County in Guangxi, China; it is the main part of the funeral there. When someone dies, the "coffin" must be ritually sent to the brother of the same surname (clan). If not, then another family member would die. If they do it, then someone of brother's family of the same surname would die. What is a "coffin"? Why must they send the "coffin"? Why must it be sent to the brother? I answer these questions using data collected from fieldwork. From a native's perspective, a "coffin" is anything that is related to death and dangerous to the living. It is a resource of death. The "coffin" must be sent to brothers with the same surname far from where they live to protect their families and maintain local social relations. Sending "coffins" is a kind of witchcraft, which embodies Bunu Yao people's concept of immortal soul, ancestor worship, while attempting to control the natural law. The binary and ternary worldviews can be applied in this ritual. The function of this ritual is to protect the social order, stabilize the social mood and comfort the families of the deceased.

QI, Xuesong (Sun Yat-sen Univ.)

The Role Played by Religion in the Development of Tibetan Hui (Zanghui) Ethnic Identity: A Study in Hebalong, Lhasa and Kaligang, Qinghai

This issue regarding the perspective of religion, came from the social function of Islamic faith, and used the questionnaires of religious studies, anthropology and sociology and structured interviews and other survey methods. It makes a comparison of two Tibetan Hui communities, Kaligang of Hualong, Qinghai Province and Hebalong of Lhasa, Tibet. I comprehensively analyse the effect of Islamic faith on the evolution of national identity of Tibetan Hui, and further clarify the relationship between ethnic groups and religions.

In this research paper, the main issues are what factors influence the evolution of national identity of Tibetan Hui in Lhasa and Kaligang, how these factors coordinate with each other and form different effective mechanisms and the effect of Islamic faith on different mechanisms.

In this paper, I demonstrate the different histories of two Tibetan Hui and the development, the interaction between community groups and the change of ethnic identity, three aspects of Islamic culture, whose core is their own faith. I demonstrate these three aspects by researching the above issues from three different theoretical points of view. In the whole theoretical system, the Islamic faith of Tibetan Hui underpins this paper. A series of changes of ethnic identity of Tibetan Hui in history would not have happened if their faith was ineffectual. Then the theory we have constructed could not be established. Therefore, the above three factors are important to the effectiveness of ethnic identity of Tibetan Hui and the Islamic faith of the Tibetan Hui.

GUO, Xianzhi (Xiamen Univ.)

Chinese Cognition of Bird's Nest from an Anthropological Perspective

Since being introduced into China, Bird's nest has been regarded as a dietary supplement for seniors and an enriching health food by the Chinese. But the actual effect of bird's nest has been proved by scientists, which is different from the Chinese belief that bird's nest has the effect of maintaining beauty and youth, prolonging life, and so forth. Why does bird's nest in China sell so well, and why has it been known as the "Oriental treasure"? Anthropology argues that the formation of people's mode of thinking is closely related to their culture and environment. This paper, based on literature collection and

observation, analyses the cognition of traditional Chinese physicians, consumers and sellers of the bird's nest and its reasons. Preliminary findings reveal that the reputation of bird's nest in China is related to Chinese culture, history and other factors.

PANEL 11: COMMODIFICATION AND ECONOMY IN CHINA (Dec 10, 11:00-12:45)

WANG, Libing (Xiamen Univ.)

The Special Experience of Fuyang Peasants under Economic Development: An Anthropological Study of Collective Blood Selling and AIDS Catching

My research mainly focuses on the phenomenon of a large number of peasants selling their blood and getting infected with HIV in Fuyang during the 1990s. The core problem addressed is why blood, which is considered to be a sacred item in Chinese culture, became a kind of commodity for sale among peasants in Fuyang; namely the social roots of Fuyang peasants' collective blood selling and infection with AIDS.

Through the arrangement and analysis of data from long-term fieldwork and interviews in Fuyang, which is located in Anhui, Huaihe River Basin, I find that the reasons for a large number of peasants selling their blood and catching AIDS are as follows: first, the special human ecology and convenient transportation and location of Fuyang; second, the structural violence and institutional exploitation that peasants are faced with; third, the market-oriented reforms in the medical field; fourth, the conspiracy of power, between commercial and medical authorities.

As can be seen through this study, the phenomenon of a large number of peasants selling their blood and getting infected with HIV in Fuyang during the 1990s, not only presents the trajectory of political, economic, and cultural change at the level of local communities in transition; it also shows that AIDS, as an infectious disease, is not just a medical problem but also a social problem.

WANG, Haoying (Yunnan Univ.)

Ritual Reciprocal Exchange and Social Foundation: A Case Study of the Miao People Birth Ritual in Lao Liu Zhai Village

The Miao people's birth ritual in Lao Liu Zhai village consists of three coherent parts: entitling, toasting and annual. Among the expanding consanguineal and affinal kin-based social relationships, the three parts developed various reciprocal exchanges including food, labor, presents and symbolic items, etc. From the social foundation, on the one hand, we can see that the birth ritual clearly depicts an irregular patrilineal blood relationship-centered round structure, which is expanded by affinity and surrounded by geographical relationships including nominal kinship, neighbors and friends, and other relationships like trans-village, trans-ethnic group and even transnational relationships at its periphery. On the other hand, what is more important is that during modern changes, the birth ritual not only symbolizes changes in local economic and social structures, but also promotes these changes in its own way, thus revealing the multiple mutual connections between the ritual and society – the birth ritual, not only as a formal cultural product, but as the specific carrier and basic means for economic elements', flow and reciprocity & exchange in the real world, initially has the function of adjusting and changing the existing social structure, and always institutionally interacts with and connects to social transformation and social changes. The ritual formation is related to Miao people's historical migration, traditional shifting cultivation, social structure characteristics, and changes in these factors in modern society. It reveals the essence and function of the relationship between ritual and society.

YANG, Jingxian (Southwest Univ.)

Modernization, Business and Localization: The Expansion of Guiyang Bank in Chongqing and Applied Anthropology

Entrepreneurs cannot survive without anthropological knowledge. As an ethnographer and human resources assistant, the author has witnessed how to use anthropology to solve problems during the process of Guiyang Bank's expansion into Chongqing. Cultural shocks caught these ambitious bankers by surprise but also gave them an opportunity to realize the difference between Chongqing and Guizhouers. Based on surveys and questionnaires in the first period, bankers contacted some entrepreneurs who originally came from Guizhou province and have businesses in Chongqing. These businessmen introduced their 'home' - the Chongqing-Guiyang Business Association in Chongqing. Moreover, the author interviewed elites, which showed that they are only after high salaries. The author concludes in this paper that even banks, which seem too modernized to rely on anthropological awareness, in order to expand their business, need anthropological knowledge to understand various local cultures, communicate with natives of modern societies and carry out business work.

LI, Yihan (Fudan Univ.)

Capturing a bird—a hunting game with historical memory and economic meaning of The Miao minority

The Miao minority consists of ethnic diasporas spread across the world. For centuries, historical forces have pushed the Miao people to migrate to remote mountainous area. Bajiaoqing, the primary field site for my research, located in northwestern Kunming, Yunnan Province, is a Miao village on the mountaintop. There remains an ancient hunting game – capturing the *Chrysolophus amherstiae*. With a long and beautiful tail and a loud and clear crow, the *Chrysolophus amherstiae* works as bait on a mountain, attracting others through its crowing. With the aid of the Miao's handcrafted tools, they can be easily captured. As an example of cultural survival, the hunting game is considered an enjoyable pastime in the locality. In the context of increasing commodification, this traditional leisure activity is imbued with economic meanings and ideas. The seemingly marginal inhabitants of this Miao village have, thus, become participants in the market economy.

This essay is an ethnographic inquiry into the interface between historical memory and ethnic relations with an analytical focus on the game of capturing the *Chrysolophus amherstiae* in time and space dimensions. Using "thick description", I attempt to make sense of the logical underpinnings of the game. For one thing, as a form of entertainment, capturing the *Chrysolophus amherstiae* is a cultural practice, which has provided the indigenous people with ways of reconstructing historical memory, reawakening primordial feelings and a shared Miao identity. For another, as an economic activity, what the Miao sell to the Han Chinese is much more than a final product – *Chrysolophus amherstiae*. The activity itself constitutes a cultural resource that satisfies the Han's curiosity. In a system of supply and demand, the underlying structural differences exemplified between the two ethnic groups are disturbing yet reified and justified.

PANEL 12: CHANGE IN ETHNIC CULTURE IN SOUTHWEST CHINA (Dec 10, 11:00-12:45)

BAI, Linna (Yunnan Univ.)

A Study on the Changes of Hemp in Sani People's Lives

This study covers the knowledge of growing hemp and the process of making hemp textiles in Kunming, Shilin County, Yunnan province, exploring the changes to the course of hemp in Sani Yi people's everyday life by the means of participant observation and in-depth interviews. This paper focuses on the government ban on hemp in 2006 as a turning point, which contributes profoundly to closing religious

ceremonies and celebrations as well as national identity of the Sani people. The reasonably priced common clothing made from hemp increased so much in price, due to dramatic shrinking of plantations and number of craftsmen. This simple fabric has become expensive, hence become a symbol of social status among the Sani people.

LI, Jun (Yunnan Univ.)

Development, Change and the Essence of Tibetan Buddhism's Temple Economy: Important Products and 'Gift' in Trade

This paper is based on field research in tea producing mountains and factories in Pu'er city, Yunnan province. Using participant observation, comparative studies and other methods, I try to show two dynamic ways, which have been related with the path of Yunnan Pu'er tea, and the social and cultural changes local farmers face. Yunnan Pu'er tea traditionally produced in family workshops and now industrially produced, used to be transferred by horses on ancient roads to the western regions and the dynasty as part of the materials and tributes, and then sold overseas as goods in the present. The path of Pu'er tea has changed dramatically. Meanwhile, the change of raw materials and goods, and supply and demand patterns has also caused cultural changes, which relate to patterns of livelihood, lifestyle, religious festivals, ideas and other aspects of the lives of farmers, who have inherited these ancestral tea trees.

GUO, Jingwei (Yunnan Univ.)

Pu'er Tea: From Pu'er to the World

This paper is based on field research in tea mountains and factories in the Pu'er city of Yunnan province. Using participant observation, comparative studies and other methods, I try to show the two dynamic ways, which have been related with the flow path of Yunnan Pu'er tea and the social and cultural changes of local farmers. In the two time coordinates -- the traditional period (the time of Tea-Horse Ancient Road, the Republican period, the early days of the PRC) and the modern era (since the time of the reform and opening-up policy), Yunnan Pu'er tea produced from the traditional family workshop to industrial production nowadays. The way of whose flow path has changed dramatically. Meanwhile, the change of raw material and goods supply and demanding pattern has also caused the cultural changes which related to livelihood patterns, lifestyle, religious festivals, ideas and other aspects of farmers who have inherited their ancestral tea trees. Due to the long history, this paper focuses on the social and cultural changes in the modern era.

MA, Zhen (Yunnan Univ.)

Livelihood as the Basic Means for People to Earn a Living

Livelihood is not only constrained by the natural environment, but is also affected by the social environment. Haiyin is a traditional fishing village in the east of Erhai Lake. For thousands of years, fishing was the only source of livelihood. To be compatible with the environment, Haiyin developed a culture closely related to fishing. Government guidance and technological progress have brought about changes, as wooden fishing boats were replaced by large mechanical ships. Villagers' livelihoods have been greatly improved. However, with environmental change, the livelihood of the people of Haiyin began to change. The government began to intervene in fishing to ease the pressures on the environment. All mechanical fishing has been banned and large-scale mechanical ships have been replaced with small iron boats. The government implemented a seasonal ban on fishing from March to August only allowing fishing from September to February. Government intervention has resulted in a sharp decline in the fishermen's income, so they are unable to maintain their livelihood. Villagers have been engaged in a hard struggle, but they have also gradually adapted to the new social environment. Some people have developed a pastry production industry. Some people bought heavy machinery to participate in road and other national infrastructure construction to flow to the surrounding counties and even the border. Others have started tourism businesses selling roast fish and tourist souvenirs on an island that is popular with tourists. In the process of government intervention,

villagers have gone from struggling to adapting, and then found another way to make a living. This paper is based on Haiyin villagers' livelihood in the past and present. I try to analyze the process of relationship change between villagers and the environment, and the change in their livelihoods resulting from government intervention such as environmental protection measures.

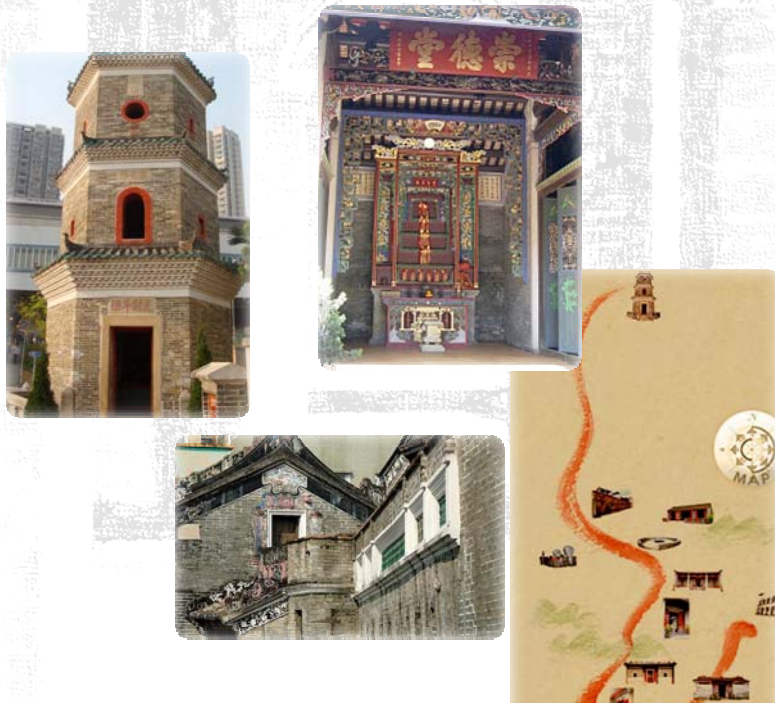
WANG, Yanguang (Yunnan Univ.)

Mouse and Backpack: A Survey of Shuanglang in Dali

Shuanglang is located in the east coast of Erhai lake in Dali. It is surrounded by water on three sides and mountains behind. Cangshan and Erhai Lake contain beautiful natural scenery, and the Bai village has strong ethnic customs and simple, tolerant people. In recent years, with the development of the island of Nanzhao amorous feelings, Shuanglang's beauty has been discovered, as more and more people visited the area. Road construction is not only convenient for Shuanglang and external communication, but it also facilitates foreigner's access. At the same time, there is another important factor influencing peoples' knowledge of Shuanglang and their decision to visit Shuanglang—this is the network. Just, thoroughfare and scenery are bringing changes. It is not only changing people's livelihood and daily life, but also exposing Shuanglang to the rapid development of modernization.

FIELDTRIP TO PING SHAN HERITAGE TRAIL

All participants are invited to join a free guided tour around Ping Shan on the afternoon of 10 December. About one kilometer in length, the Ping Shan Heritage Trail links up a number of traditional Chinese buildings, including the Tsui Sing Lau Pagoda, Tang Ancestral Hall, Sheung Cheung Wai (walled village), and many others. The sites are all within walking distance and provide a good opportunity to learn more about traditional life in the New Territories. Also, Ping Shan is the field site of the anthropologists Jack Potter (1968) and Sidney Cheung (1999). The tour of the Ping Shan Heritage Trail will be led by a local expert.



At the end of the tour, those who have signed up for dinner will be having *poon-choi*, a traditional village delicacy in Hong Kong (approx. \$80 per person).

Hong Kong Anthropologist

《香港人類學》

The *Hong Kong Anthropologist* 《香港人類學》 is an annual open access online journal under The Hong Kong Anthropological Society that publishes ethnographic articles which explore aspects of culture and society related to Hong Kong. It aims at promoting anthropological awareness in Hong Kong and also provides opportunities for young scholars, including students, to publish their research.

Access all current and past issues by visiting:

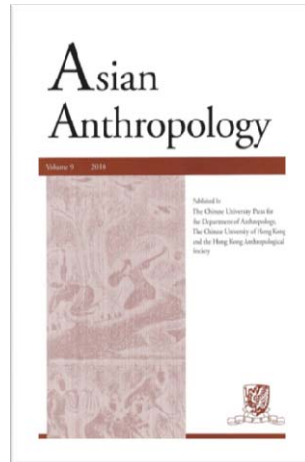
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ASIAN ANTHROPOLOGY

Asian Anthropology, sponsored by the Hong Kong Anthropological Society and the Department of Anthropology at CUHK seeks to bring interesting and exciting new anthropological research on Asia to a global audience. Until now, anthropologists writing on a range of Asian topics in English but seeking a global audience have had to depend largely on Western-based journals to publish their works. Given the increasing number of indigenous anthropologists and anthropologists based in Asia, it seems a very appropriate time to establish a new anthropology journal that is refereed on a global basis but that is editorially Asian-based. *Asian Anthropology* welcomes contributions from anthropologists and anthropology-related scholars throughout the world with an interest in Asia. While the language of the journal is English, we also seek original works translated into English, which will facilitate greater participation and scholarly exchange. We seek your general support, through submissions, subscriptions, and comments. You may purchase a copy of the recently published 10th volume at the conference registration desk. Please be in touch!

<http://cup.cuhk.edu.hk/ojs/index.php/AsianAnthropology>



COMMENTS?

The Postgraduate Student Forum's success depends to a great extent on the participants. If you have any suggestions of how we can improve the event in the future or if you want to give us any other comments, kindly write them in the box below and hand it to one of our forum staff. You can also write us an email at anthforum@cuhk.edu.hk.