# ANTH 5250 - Seminars in the Anthropology of China I

## 中國人類學研究研討（**I:** 少数民族）

**2019 Autumn Semester**
**Instructor:** Mark Stevenson (Mark.Stevenson@cuhk.edu.hk)
**Seminar meetings:** Tuesdays, 6:30-9:15 pm, NAH11
Office Hours: NAH 411, by appointment (Tuesday afternoons preferred).

**RA:** TBA.

"Students in this course will read and discuss the major ethnographies and other anthropological studies on China. Readings will provide students with general knowledge of the anthropology of China, but will vary year to year depending on the teacher."

**Learning Outcomes:**
- Broad knowledge of a diverse range of perspectives on minority nationalities in Chinese society.
- Focused knowledge of social science perspectives on minority nationalities in contemporary China.
- Appreciation of the evolving horizon of the anthropology of minority nationalities in China.
- Appreciation of the relationships between anthropology in China and the wider field.
- Ability to reflect on opposing perspectives within the ongoing historical construction of the anthropology of China.

**Course Requirements and Evaluation (further details at the end of this syllabus):**

**Note:** Members of this class are expected to *read ahead* and participate actively in seminar discussions.

| Attendance | 10% | continuous |
|---|---|---|
| 1. Class Presentation (max. 1000 words) | 20% | day presented |
| 2. Research Bibliography (max. 1000 words) | 20% | 1 Nov |
| 3. Final Paper (max. 3000 words) | 50% | 6 Dec |

**Course Outline**

This semester our focus will be on the "anthropology of minority nationalities in China." As Wang Mingming has observed, anthropology as practiced in China has tended to divide into three zones, a core zone focused on the life of China's peasants, an intermediate zone focused on the life of minority nationalities, and a peripheral zone focused on societies outside China's territorial borders (including Overseas Chinese). In more recent times the core zone, which was largely focused on Han Chinese society, has expanded to include urban anthropology. But what does this picture look like from elsewhere, from outside China? The anthropology of China, as it is studied and taught elsewhere, has tended to focus on what might be called the mainstream of Chinese society, and has thus aligned rather closely with the study of the core zone (and the so called "Northern Tradition" [北派] of Chinese anthropology), whether it be rural or urban anthropology. This focus is driven by

the need to understand the major social and cultural events that will impact most widely through China and out into the world in general. In this sense it is closely aligned with what is known as Chinese Studies, drawing on sociology, cultural studies, and political science.

Is the study of national minorities in China a more anthropological anthropology, an anthropology that includes epistemological questions of the "Other"? There is no easy answer to this question. From Wang Mingming's perspective, anthropology where Han are studying Han poses a different question about anthropology as the study of "the other." Peasants, by becoming the focus of scientific attention, have been made "internal others" (and science is not the only form of their "othered-ness"). What about the minority nationalities? Can they be both internal and "differently internal" at the same time? And will Chinese anthropology maintain two traditions (core and intermediate) as it goes continues to undergo indigenisation? It may do so if anthropology (人類學) and ethnology (民族學) inhabit different camps, but that is likely to create a further disjunct with anthropology as it is practiced elsewhere. And then there is the role of deep historical accounts in the study of China's border peoples.

Most (but by no means all) of the anthropologists we will be reading are foreign or foreign-trained anthropologists. Do these questions play out differently for them? On the face of it, much of the work being done on minority nationalities in China is issue/s focused and political. This happens to coincide with the shift in the 1990s from concern with representation in anthropology to relevance (Englund and Leach, "Ethnography and the Meta-narratives of Modernity," 2000), just the period when foreign anthropologists were beginning to gain greater access to minority nationality communities in China. Primarily this has manifested in the way the politics of identity shape the field, but it has also been a period of massive social change and cultural upheaval. Most of this work addresses contexts of social and cultural change, policy and governance, and identity and representation. What room can or should be made, then, for topics of interest to anthropology outside the specific context of contemporary China?

*Seminars will be conducted in English, with opportunities for discussion in both English and Chinese. Written assignments must be submitted in English.*

## Seminar Schedule

**Week One (3 Sep): Preparation**

*A useful collection of up-to-date overviews covering diverse aspects of the field:*

> Zang Xiaowei ed. 2016. *Handbook on Ethnic Minorities in China*. Cheltenham: Edward Elgar.

*Some useful resources for getting your academic output looking right:*

> Dowling, David, and Beverly Hooper. 1996. *Contemporary Asia: A Research Guide*. Nedlands: School of Asian Studies, University of Western Australia.
> Wilkinson, Endymion. 2018. *Chinese History: A New Manual* (5e). Cambridge, MA: Harvard University Asia Center.

**Documentary: *The Fall of Womenland*, dir. He Xiaodan (46 mins).**

**Week Two (10 Sep): Orientation**

Baranovitch, Nimrod. 2010. "Others No More: The Changing Representation of Non-Han Peoples in Chinese History Textbooks, 1951–2003." *Journal of Asian Studies* 69(1): 85–122.

Chen, Bateer. 2012. "On the Relations Between Anthropology and Minority Studies in China: Historical Development and Cultural Changes." In *Anthropologists, Indigenous Scholars and the Research Endeavour*, edited by Laara Fitznor and Joy Hendry, 55–65. Abingdon: Taylor and Francis.

Rippa, Alessandro. 2017. "Centralizing Peripheries: The Belt and Road Initiative and its Role in the Development of the Chinese Borderlands." *International Journal of Business Anthropology* 7(1): 1-21.

Wang Mingming. 2002. "The Third Eye: Towards a Critique of 'Nativist Anthropology.'" *Critique of Anthropology* 22(2): 150-174.

<u>Recommended reading:</u>
Blum, Susan D. 2002. "Margins and Centers: A Decade of Publishing on China's Ethnic Minorities." *Journal of Asian Studies* 61(4): 1287–1310.

Cornell, Stephen, and Douglas Hartmann. 2007 [1998]. *Ethnicity and Race: Making Identities in a Changing World*. Thousand Oaks: Pine Forge Press.

Jenkins, Richard. 2008 [1997]. *Rethinking Ethnicity: Arguments and Explorations*. Thousand Oaks: Sage.

**Week Three (17 Sep): Classification**

Atwill, David G. 2014. "A Tibetan by any other name: The case of Muslim Tibetans and ambiguous ethno-religious identities." *Cashiers d'Extreme–Asie* 23(1): 33–61.

Chan, Wing-hoi. 2006. "Ethnic Labels in a Mountainous Region: The Case of She 'Bandits'." In *Empire at the Margins: Culture, Ethnicity, and Frontier in Early Modern China*, edited by Pamela Kyle Crossley, Helen F. Siu, Donald S. Sutton, 255–284. Berkeley: University of California Press.

Mullaney, Thomas S. 2010. "Seeing for the state: The role of social scientists in China's ethnic classification project." *Asian Ethnicity* 11(3): 325–42.

Rack, Mary. 2005. "Multiple Meanings of the Miao." In *Ethnic Distinctions, Local Meanings: Negotiating Cultural Identities in China*, 45–66. London: Pluto.

<u>Recommended reading:</u>
Harrell, Stevan. 1996. "The Nationalities Question and the Primi Problem." In *Negotiating Ethnic Identities in China and Taiwan*, edited by Melisa J. Brown, 274-296. Berkeley: Institute of East Asian Studies, University of California.

Keesing, Roger. 1985. "Racial and ethnic categories in colonial and postcolonial states: sociological and linguistic perspectives of ideology." International Seminar on Theoretical Issues of Race and Ethnicity, Milan, Italy, 1985.

Keyes, Charles. 2002. "Presidential Address: 'The Peoples of Asia'—Science and Politics in the Classification of Ethnic Groups in Thailand, China, and Vietnam." *Journal of Asian Studies* 61(4): 1163–1203.

Mullaney, Thomas S. 2011. *Coming to Terms with the Nation: Ethnic Classification in Modern China*. Berkeley: University of California Press.

Mullaney, Thomas S, James Leibold, Stéphane Gros and Eric Bussche, eds. 2012. *Critical Han Studies: The History, Representation, and Identity of China's Majority*. Berkeley: University of California Press.

**Week Four (24 Sep): Definition**

Leibold, James. 2013. *Ethnic policy in China: is reform inevitable?* (East-West Center Policy Studies, 68.) Honolulu: East West Center. (Reviewer 1, pp. 1-25; reviewer 2, pp. 25-51.)

Elliott, Mark. 2015. "The Case of the Missing Indigene: Debate Over a 'Second-Generation' Ethnic Policy." *The China Journal* 73 (January): 186–213.

Hu Angang 胡鞍钢 and Hu Lianhe 胡联合. 2011. "Di'erdai minzu zhengce: Cujin minzu jiaorong yiti he fanrong yiti" (第二代民族政策：促进民族交融一体和繁荣一体 The Second-generation Ethnic Policy: Toward Integrated Ethnic Fusion and Prosperity). *Xinjiang shifan daxue xuebao: zhexue shehi kexue ban* (新疆师范大学学报 [哲学社会科学版] Journal of Xinjiang Normal University: Humanities and Social Sciences) 2011.5: 1–12.

Recommended reading:

Kaup Katherine P. 2000. *Creating the Zhuang*. Boulder, CO: Rienner.

Wu, David. 1990. "Chinese Minority Policy and the Meaning of Minority Culture: The Example of Bai in Yunnan, China." *Human Organization* 49(1): 1-13.

Ma Rong 馬戎. 2004. "Lijie minzu guanxi de xinsilu" (理解民族关系的新思路: 少数族群问题的去政治化 New Perspectives on Understanding Ethnic Relations: Depoliticizing the Minority Nationalities Problem), *Beijing daxue xuebao: zhexue shehui kexue ban* (北京大學學報: 哲學社會科學版 Journal of Peking University: Philosophy and Social Sciences) 41(6): 122-133.

Sun, Yan. 2019. "Debating Ethnic Governance in China." *Journal of Contemporary China* 28(115): 118-132. DOI: 10.1080/10670564.2018.1497915.

**Break: China National Day Holiday, 1 October.**

**Week Five (8 Oct): Education**

Borchigud Wurlig. 1995. "The impact of urban ethnic education on modem Mongolian ethnicity." In *Cultural Encounters on China's Ethnic Frontiers*, edited by Stevan Harrell, 278–300. Seattle: University of Washington Press.

Grose, Timothy A. 2016. "Reluctant to Serve Their Hometowns and Country: Xinjiang Class Graduates and Teaching in Xinjiang's 'Bilingual' Schools." In *Educational Development in Western China: towards quality and equity*, edited by J. C.-K. Lee et al., 163–175. Boston: Sense Publishers.

Postiglione. Gerard A. 2008. "Making Tibetans in China: the educational challenges of harmonious multiculturalism," *Educational Review* 60(1): 1–20.

Recommended reading:

Leibold, James and Chen Yangbin eds. 2014. *Minority Education in China: Balancing Unity and Diversity in an Era of Critical Pluralism*, Hong Kong: Hong Kong University Press.

Smith Finley, Joanne and Xiaowei Zang eds. 2015. *Language, Education and Uyghur Identity in Urban Xinjiang*. Abingdon: Routledge.

**Week Six (15 Oct): Migration and Interrelation**

Billé, Franck. 2009. "Cooking the Mongols/feeding the Han: Dietary and ethnic intersections in Inner Mongolia*." Inner Asia* 11(2): 205–30.

Hoy, Caroline and Ren Qiang. 2003. "Socioeconomic Impacts of Uyghur Movement to Beijing." In *China's Minorities on the Move: Selected Case Studies*, edited by Robyn Iredale, Naran Bilik, and Guo Fei, eds, 155–174. New York: Routledge.

Zhang Jijiao. 2003. "Ethnic Minority Labor Out-migrants from Guizhou Province and their Influence on Sending Areas." In *China's Minorities on the Move: Selected Case Studies*. New York: Routledge. Robyn Iredale, Naran Bilik, and Guo Fei, eds, 141–154. New York: Routledge

Zhu Hong and Qian Junxi. 2015. "Drifting' in Lhasa: Cultural Encounter, Contested Modernity, and the Negotiation of Tibetanness." *Annals of the Association of American Geographers* 105(1): 144–61.

Recommended readings:
Hille, Marie-Paule, Bianca Horlemann and Paul Nietupski eds. 2015. *Muslims in Amdo Tibetan Society: Multidisciplinary Approaches*. Lanham, MD: Lexington Books 2015

Iredale, Robyn, Naran Bilik and Guo Fei eds. 2003. *China's Minorities on the Move: Selected Case Studies*. New York: Routledge.

**Week Seven (22 Oct): Religion and Modernization**

Chen Qingde and Bili Pinchu (Tsering Phuntshogs). 2014. "Zangchuan fojiao siyuan de gongyang jiegou: Yunan Deqin Gadan Yangbajinglinsi de ge'an fenxi" (藏传佛教寺院的供养结构—云南德钦噶丹羊八景林寺的个案分析 The structure of devotee offering in Tibetan Buddhist monasteries: A case study of Ganden Yanbajing Monastery, Deqing, Yunan), *Minzu yanjiu* (民族研究 Nationalities Research) 2014(3): 72-82.

Liang Yongjia. 2018. "Temple Lost, Temple Regained: The Sacred Public Space." In *Religious and Ethnic Revival in a Chinese Minority: The Bai People of Southwest China*. Abingdon: Routledge.

Makley, Charlene E. 2013. "The Politics of Presence: Voice, Deity Possession, and Dilemmas of Development Among Tibetans in the People's Republic of China." *Comparative Studies in Society and History* 55(3): 665-700.

Wu Yanwei (吴燕位). 2017. Xianggelila Zangqu gongyang guanxi bianqian yanjiu: Yi Gandan Songzanlinsi wei lie (香格里拉藏区供养关系变迁研究—以噶丹松赞林寺为例 A study of the transformation of the devotee offering relationship in the Shangri-La Tibetan area: the case of Ganden Sumtsenling Monastery). *Mei yu shidai: Chengshi* (美与时代·城市 Beauty and the Times: Metro) 2017(7): 116-118.

Wu Yanwei (吴燕位) and Gao Shao (高少). 2017. "Zangchuan fojiao siyuan jingquhua beijing xia sengsu hudong guanxi yanjiu: Yi Gandan Songzanlinsi wei lie" (藏传佛教寺院景区化背景下僧俗互动关系研究——以噶丹松赞林寺为例 A study of the lay-cleric interrelationship in the context of Tibetan Buddhist monasteries' scenic-area transformation: the case of Ganden Sumtsenling Monastery). *Mei yu shidai: Chengshi* (美与时代·城市 Beauty and the Times: Metro) 2017(8): 110-112.

Recommended readings:
Oakes, Timothy. 1993. "The Cultural Space of Modernity: Ethnic Tourism and Place Identity in China." *Environment and Planning D: Society and Space* 11(1): 47-66.

Pirie, Fernanda. 2006. "Secular morality, village law, and Buddhism in Tibetan societies." *Journal of the Royal Anthropological Institute* (N.S.) 12: 173–90.

**Week Eight (29 Oct): Consumption**

Gillette, Maris. "What's in a Dress? Brides in the Hui Quarter of Xi'an." In *The Consumer Revolution in Urban China*, edited by Deborah Davis, pp. 80-106. Berkeley: University of California Press, 2000.

Hsu, Elisabeth Hsu, Franz K. Huber and Caroline S. Weckerle. 2017. "Condensing Life Substances within the House: The Rice-Boiling Shuhi of Southwest China." *Asia* 71(1): 281–303.

Stevenson, Mark. 2010. "A Window on Rebkong : Architecture, Technology and Social change in Amdo Tibetan Communities. In *New Views of Tibetan Culture*, edited by David Templeman, 21-41. Caulfield: Monash University Press.

Recommended readings:
Tanabe Shigeharu. 1988. "Spirits and Ideological Discourse: The Tai Lü Guardian Cults in Yunnan." *Sojourn* 3(1): 1-25.

Zhao Wenjuan 赵文娟. 2013. "Yishi xiaofei yu renwen xingtai" (仪式消费与人文生态 Ritual consumption and human ecology). In *Yishi, xiaofei, shengtai: Yunnan Xinping Daizu de ge'an yanjiu* (仪式·消费·生态: 云南新平傣族的个案研究 Ritual, Consumption, Ecology: Selected Cases from the Dai of Xinping, Yunan), 158-218. Beijing: Zhishi chanquan chubanshe.

Zhuang Kongshao. "The Development of Ethnic Cuisine in Beijing: On the Xinjiang Road." In *The Globalization of Chinese Food*, edited by David Y.H. Wu and Sidney C.H. Cheung, pp. 69-85. Richmond, Surrey: Curzon, 2002.

**Assessment 2: Research Bibliography due November 1.**

**Week Nine (5 Nov): Deconstruction/Reduction**

Michaud, Jean. 2009. "Handling Mountain Minorities in China, Vietnam and Laos: From History to Current Concerns." *Asian Ethnicity* 10(1): 25–49.

Sautman, Barry. 2010. "'Vegetarian between meals': The Dalai Lama, war and violence.' *Positions* 18(1): 89–143.

Tuttle, Gray. 2015. "China's Problem with Race: How Beijing Represses Minorities." *Foreign Affairs* 94(3): 39–47.

Yeh, Emily. 2009. "Tibet and the Problem of Radical Reductionism." *Antipode* 41(5): 983–1010

Recommended readings:
Renleixue gaoji luntan (人类学高级论坛). 2009. *Renleixue yu shandi wenming: di si jie renleixue gaoji luntan wenji* (人类学与山地文明: 第十四届人类学高级论坛文集 Anthropology and upland civilizations: Proceedings of the tenth Advanced Forum of Anthropology). Kunming.

Scott, James. 2009. *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia*. New Haven: Yale University Press.

Tuohy, Sue. 1991. "Cultural Metaphors and Reasoning: Folklore Scholarship and Ideology in Contemporary China." *Asian Folklore Studies* 50(1): 189–220.

**Week Ten (12 Nov): Urbanisation**

Grant, Andrew. 2018. "Channeling Xining: Tibetan Place-Making in Western China during the Era of Commodity Housing." *Annals of the American Association of Geographers* 108(5): 1457-1471.

Yeh, Emily T. and Mark Henderson. 2008. "Interpreting Urbanization in Tibet: Administrative Scales and Discourses of Modernization." *Journal of the International Association of Tibetan Studies* 4: 1–44.

Zhang Jijiao. 2009. "Migration, the emergence of multi-ethnic cities and ethnic relations in China." In *Beyond Multiculturalism: Views from Anthropology*, edited by Giuliana B. Prato, 173-188. Aldershot, UK: Ashgate.

Recommended readings:

Bu Wenhu (卜文虎). 2017. "Chengshihua jincheng zhong shaoshu minzu shequ minzu chuancheng fazhan yanjiu: ji yu wenhuaziben shijiao" (城市化进程中少数民族社区民族语言传承发展研究:基于文化资本视角 A study of minority nationality community minority language transmission development under the urbanisation process: a cultural capital perspective). *Chuxiong shifan xueyuan bao* (楚雄师范学院学报 Journal of the Chuxiong Normal University) 32(5): 83-86.

Jin Binggao (金炳镐) and Tian Ye (田烨). 2007. "Xinshiji Zhongguo minzu quyu zizhi zhidu chuangxin de yi ge liangdian: 'minzu zizhishi.'" (新世纪中国民族区域自治制度创新的一个亮点: '民族自治市.'" A highlight of China's nationality region autonomy system innovation in the new century: 'nationality autonomous cities'). *Xibei minzu daxue xuebao: zhexue shehukexue ban* (西北民族大学学报: 哲学社会科学版 Journal of the Northwest University for Nationalities: Philosophy and Social Science) 2007 (5): 42-54.

Lin Qing (林庆) and Li Xu(李旭). 2015. Chengshihua Beijing xia shaoshuminzu xiangcun wenhua de baohu: yi Yunnan wei li (城市化背景下少数民族乡村文化的保护 : 以云南为例 The protection of national minority village culture under conditions of urbanisation: the Yunnan example). Kunming: Yunnan minzu chubanshe.

Mei Jun (梅军). 2007. "Shangshijimo yi lai woguo chengshi shaoshuminzu shequ yanjiu zongshu" (上世纪末以来我国城市少数民族社区研究综述 A survey of research on China's urban minority nationality communities since the end of the last century). *Guizhou minzuxueyuan xuebao: zhexue shehuikexue ban* (贵州民族学院学报: 哲学社会科学版 Journal of the Guizhou University for Ethnic Minorities: Philosophy and Social Science) 2007 (4): 92-95.

Zhou Daming (周大鸣) and Ma Jianzhao (马建钊), eds. 2005. *Chengshihua Jincheng Zhong de minzu wenti yanjiu* (城市化进程中的民族问题研究 Studies of nationalities problems within the process of urbanisation). Beijing: Minzu chubanshe.

**Week Eleven (19 Nov): Expression—Music.**

Ingram, Catherine. 2007. "'If You Don't Sing, Friends Will Say You are Proud': How and Why Kam People Learn to Sing Kam Big Song." *Context* 32: 85–104.

Harris, Rachel. 2005. "Wang Luobin: Folk Song King of the Northwest or Song Thief? Copyright, Representation, and Chinese Folk Songs." *Modern China* 31(3): 381–408.

Kraef, Olivia. 2012. "Strumming the 'Lost Mouth Chord': Discourses of Preserving the Nuosu-Yi Mouth Harp." In *Music as Intangible Cultural Heritage: Policy, Ideology, and Practice in the Preservation of East Asian Traditions*, edited by Keith Howard, 77–97. Burlington: Ashgate.

Recommended readings:

Bigenho, Micelle. 2008. "Why I am not an Ethnomusicologist: A View from Anthropology." In *The New (Ethno)musicologies*, edited by Henry Stobart, 28–39. Lanham: Scarecrow Press.

Witzleben, JL. 1997. "Whose Ethnomusicology? Western Ethnomusicology and the Study of Asian Music." *Ethnomusicology* 41(2): 220–242.

**Week Twelve (26 Nov): Globalisation and Transnationalism**

Gao Zhiying (高志英) and He Jinbao (和金保). 2016. "Duozhong bianyuan zhong de Zhong-Mian kuajie Lisuzu shangdaoshan yishi ji qi gongneng yanbian" (多重边缘中的中缅跨界傈僳族上刀山仪式及其功能演变 The Lisu sword-ladder ritual and its changing function within the poly-marginal China-Burma interface), Shijie minzu (世界民族 Journal of world peoples studies) 2016(6): 29–39.

Ma Chongwei (马翀炜) and Wang Yang (汪洋). 2018. "Zuowei chuantong de yiyu jishi: yi Ruili Nonghe cunmin kuaguo ganjie xiguan wei zhongxin de taolun" (作为传统的异域集市: 以瑞丽弄贺村民跨国赶街习惯为中心的讨论 A foreign market with a tradition: a villager practice centred discussion of the transnational *ganjie* market of Nonghe, Ruili). *Zhongyang Minzudaxue xuebao: Zhexue shehui kexue ban*(中央民族大学学报: 哲学社会科学版 Journal of Minzu University: Philosophy and social sciences edition) 45(4): 15–21.

Ma Juli (马居里) and Sun Rui (孙睿). 2018. "Miandian Keqinren zai Yunnan Ruili de zongjiao shenghuo yanjiu" (缅甸克钦人在云南瑞丽的宗教生活研究 The religious life of the Burmese Kachin people in Ruili, Yunnan). *Shijie zongjiao wenhua* (世界宗教文化 World religious cultures) 2018(3): 76–82.

Schein, Louisa. 1998. "Importing Miao Brethren to Hmong America: A Not-So-Stateless Transformation." In *Cosmopolitics: Thinking and Feeling Beyond the Nation*, edited by Pheng Cheah and Bruce Robbins, 163–88. Minneapolis and London: University of Minnesota Press.

Tapp, Nicholas. 2003. "Exiles and reunion: nostalgia among overseas Hmong (Miao)." In *Living with Separation in China: Anthropological Accounts*, edited by Charles Stafford, 157–75. London: Routledge.

Recommended readings:
Fang I-chieh. 2010. "'Talking' Landscape: The Culture Dynamics of *Rushang* (Confucian Entrepreneurs) in a Peripheral Migrant Hometown in Yunnan." *The Asia Pacific Journal of Anthropology* 11(2): 191-204.

Souvannavong, Si-ambhaivan Sisombat. 1999. "Elites in Exile: The Emergence of a Transnational Lao Culture." In *Laos: Culture and Society*, edited by Grant Evans, 100–125. Chiang Mai: Silkworm Books.

**Week Thirteen (3 Dec): Methodologies (class room will change, TBA)**

Asian Highland Perspectives
        http://www.digitalhimalaya.com/collections/journals/ahp/

Roche, Gerald, Ban+de mkhar, Bkra shis bzang po, G.yu lha, Snying dkar skyid, Tshe ring rnam gyal, Zla ba sgrol ma, and Charles Kevin Stuart. 2010. "Participatory Culture Documentation on the Tibetan Plateau." *Language Documentation and Description* 8: 147-165. (Volume edited by Imogen Gunn and Mark Turin). Available online at: http://www.elpublishing.org/publications/

Upton, Janet L. 2000. "Notes toward a native Tibetan ethnology." *The Tibet Journal* 25(1):3-26.

Yeh, Emily T. 2006. "'An Open Lhasa Welcomes You': Disciplining the Researcher in Tibet." In *Doing Fieldwork in China*, edited by Maria Heimer and Stig Thøgersen, 96–109. Honolulu: University of Hawai'i Press.

Recommended reading:
Harrell, Stevan. 2002. "The Restoration and Progress of the Chinese Anthropological Narrative." *Journal of Guangxi University for Nationalities* 24 (4): 74–86.

Harrell, Stevan (郝瑞). 2004. "Renleixue yanjiu de zhongzhong kunhuo (1-4)" (人類學研究的種種困惑 [1-4], The Many Confusions of Anthropological Research). *Minzu yishu* (民族艺术 National Arts) 1: 96–100; 2: 90–97; 3: 101–108; 4: 81-88.

Rong Shixing (荣仕星) and Jieshun Xu (徐杰舜) ed. 1998. *Renleixue bentuhua zai Zhongguo* (人类学本土化在中国 Localization of Anthropology in China). Nanning: Nationalities Publishing House.

**Final Paper (Assignment 3) due Friday 6 December**

<u>**Assignments.**</u>

1. **Class Presentation (max. 1000 words, not including list of references, 20 points). Due on day of presentation (selected from Weeks 3 to 12 only).**

The class presentation requires you to identify three of the most important points made in the week's readings, explain why those points are important in relation to the week's theme, and introduce two additional readings (not included in this syllabus), explaining why they make a strong contribution to the questions raised by this week's reading. Assessment will be based on the following: Argument for importance of three points (5), understanding of the week's theme/s (5), relevance of the additional readings to week's theme (5), overall cohesiveness and academic style (5). **Submit through Veriguide before midnight, day of presentation.**

2. **Research Bibliography. (max. 1000 words, 20 points) Due November 1.**

**Task:** Prepare a research bibliography containing ten (10) academic publications (books, book chapters, and/or journal articles) specific to the research topic you have designed (see Assessment 3 below) (**for this assessment exercise <u>these should not duplicate sources in this syllabus, but you may [and should] use sources from this syllabus for Assignment 3</u>**). As well as being correctly formatted in line with academic convention (see "Style" below), each entry should have a <u>brief annotation</u> (evaluative comments) which explains the source's relevance to your research topic and the course theme of "anthropology of minority nationalities in China." All sources (English and non-English) should be listed in your research bibliography in English with appropriate characters or romanisation (see following paragraph). Annotations should be no more than 80 words (not including bibliographic information). **The bibliography should be headed by the proposed essay title and start with a 200-word description of your chosen essay topic. Submit through Veriguide.**

**Citation and Style:** For this assignment, all sources (English and non-English) should be listed as for a paper published in English (with appropriate characters or romanisation) and treated in accordance with the "Anthropology Department Paper and Thesis Style" handout available on the department website at http://www.arts.cuhk.edu.hk/~ant/en/dept_thesis_style.php. The document link reads "Thesis Style." There will be opportunities to discuss these issues in class in case there are points of confusion. The same department's style document/s will also be posted in the course Blackboard site.

<u>**Do not use this syllabus**</u> **as a guide (it does things a little differently, see if you can spot those)!**

As the department style is a modification of the Chicago Author-Date system you might like to familiarise yourself with the following link. **For in-text citation, however, the department's required format is (Marx 1964: 57), Chicago in-text citation format is (Marx 1964, 57) (This particular difference is more relevant to the paper you complete in Assignment 3).**

http://www.chicagomanualofstyle.org/tools_citationguide.html

3. **Final Paper. (max. 3000 words, 50 points) Due December 6 (before 11:59 pm).**

The paper may be on a topic of the student's choosing that is relevant to the course and that is approved by the instructor (following Assessment 2). It may focus on one minority nationality or several. The paper should be no more than 3,000 words (not including references). The paper should be **submitted through the plagiarism detection engine VERIGUIDE** and **use the same style of citation specified in Assessment 2.** Time will be set aside in seminars for discussion of essay topics and progress. The paper is **due on Thursday April 18 before 11:59 pm.**

4. **Active Attendance and Participation (10 points)**

**Attendance in class is required. If you have urgent business that prevents your attendance please give the instructor advanced notice by email.**

**All assignments must be submitted to VeriGuide.** The VeriGuide login can be found at the following link:
https://academic.veriguide.org/academic/login_CUHK.jspx

**Grade descriptors are as follows for the assessment of this course:**

| Grade | Overall course |
|---|---|
| A | Outstanding performance on all learning outcomes. |
| A- | Generally outstanding performance on all (or almost all) learning outcomes. |
| B | Substantial performance on all learning outcomes, OR high performance on some learning outcomes which compensates for less satisfactory performance on others, resulting in overall substantial performance. |
| C | Satisfactory performance on the majority of learning outcomes, possibly with a few weaknesses. |
| D | Barely satisfactory performance on a number of learning outcomes. |
| F | Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements. |

**Academic Honesty**
The Chinese University of Hong Kong places very high importance on honesty in academic work submitted by students, and adopts a policy of *zero tolerance* on academic dishonesty. While "academic dishonesty" is the overall name, there are several sub-categories as follows:
(i)     Plagiarism
(ii)    Undeclared multiple submission
(iii)   Cheating in tests and examinations
(iv)    All other acts of academic dishonesty
Any related offence will lead to disciplinary action including termination of studies at the University.
香港中文大學對學生作業有嚴格的學術誠信要求，違反學術誠信的個案，一律以零容忍政策處理。「違反學術誠信」是一個統稱，包括以下類別：
(i)     抄襲
(ii)    未有聲明重覆使用作業
(iii)   測驗及考試作弊
(iv)    所有其他違反學術誠信行為
違反有關規定的學生予以懲處，嚴重者包括開除學籍。

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at http://www.cuhk.edu.hk/policy/academichonesty/.
        With each assignment, students will be required to submit a signed declaration that they are aware of these policies, regulations, guidelines and procedures.
        In the case of group projects, all students of the same group should be asked to sign the declaration, each of whom is responsible and liable to disciplinary actions should there be any

plagiarized contents in the group project, irrespective of whether he/she has signed the declaration and whether he/she has contributed directly or indirectly to the plagiarized contents.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment.

Assignments without the properly signed declaration will not be graded by teachers.

Only the final version of the assignment should be submitted via VeriGuide.

The submission of a piece of work, or a part of a piece of work, for more than one purpose (e.g. to satisfy the requirements in two different courses) without declaration to this effect shall be regarded as having committed undeclared multiple submission. It is common and acceptable to reuse a turn of phrase or a sentence or two from one's own work; but wholesale reuse is problematic. In any case, agreement from the course teacher(s) concerned should be obtained prior to the submission of the piece of work.

**Further information on academic honesty can be found at:**
http://www.cuhk.edu.hk/policy/academichonesty/