Panel 1: Gender Politics and Sexuality

Chair: Dr. Siumi Maria TAM
(Department of Anthropology, CUHK)
Discussant: Dr. Lynne NAKANO
(Department of Japanese Studies, CUHK)
Time: Jan 23 (Fri.) 10:30-12:10
Venue: Zone F, 1/F, AIT Building

GARCIA RODRIGUEZ Diego, Lund University

Queering Indonesian Islam: The Development of Progressive Islam and The Negotiation of LGBT and Muslim Identities in Java

Indonesian gay men and women combine their Islamic piety with an increasing LGBT activism. How do these individuals fight for their rights in the country with the largest Muslim population in the world? How can this two-way process -in which Islam not only shapes gay identities but also is influenced by the emerging LGBT movement- be analyzed? This ethnographic study aims to address questions such as these through the exploration of the religious behaviour of Indonesian LGBT Muslims living in the cities of Surabaya and Yogyakarta. This thesis argues that the new interpretations of the Qur'anic texts can be a powerful tool for homosexual activists, leading to the convergence of religious and queer agency. Through examining new interpretations and doctrines with the case of an Islamic boarding school for transgender people in Yogyakarta, this research explores how gay activists can now empower themselves through Islam. The linkage between religion and gay activism is confirmed by the work of Muslim activists in the NGO GAYA Nusantara, who work for LGBT rights in Surabaya. The mobilization of Islam for queer agency is a consequence of its role in creating an identity among gay activists. This new self, which combines Islamic piety and LGBT activism, proves that these are not dichotomous concepts. Instead, they coexist and shape each other, and allow for a better understanding of what it means to be both homosexual and Muslim in Indonesia among those who do not profess this religion.

MAI Yee Yan, The Chinese University of Hong Kong

Gendered Power Dynamics of the Dai-Lue Ethnic Minority from Religious Context to Domestic Sphere

Bewildered by the phenomena observed in my deceased grandfather's funeral and its Buddhist and Daoist practices, which greatly contradict the normative discourse of gender, this research focuses on the power dynamics of contemporary gender relations observed from the religious practices of the Dai. Although there have been studies on gender roles and religion, most of them were examined in the context of Christianity, Judaism, Hinduism or Islam, which are of organizational differences from Buddhism. Moreover, ethnic studies in China seldom discuss the complexity of gendered power dynamics inherent in the operations of religious practices. Researchers who have studied feudalism through religious objects and religious practices mainly focused on the typical hierarchical structures. Furthermore, traditional religions have conventionally been regarded as tools for gender oppression. Relevant studies demonstrate an ahistorical discourse on gender and the double-silenced female ethnic minorities that rest on stark assumptions of homogeneity of women across cultures. Attempts at exploring the contradictories within and other mediating factors in real life were rare. Discrepancy between existing theories and observation of gender relations in two Theravada Buddhist rituals: Close-Door Day（"關門節"）and Open-Door Day（"開門節"）, are the focus of this research. To fill in the theoretical gap, this research will ask: 1) Do religious practices either constrain or empower individuals; or are they beyond this dichotomy? 2) how does the religious context constrain, or empower the Dai wo/men? And how does the interplay of gendered power contradict with each other? It is significant to unearth the gendered power dynamics in the relatively unexplored reality since it reveals the social relationship of an ethnic group under the Han's rule. This research attempts to critically review the contemporary gender relations in order to better understand the cultural components in the perceived culturally-diversified yet hanified ethnic communities.

TANG Ling, Hong Kong Baptist University

Gendered guanxi in Urban China: Unmarried Women in Market-driven Enterprise

Targeting the young unmarried women, this paper examines the gender differences of guanxi in workplace. On the one hand, women are excluded from the male-dominant social activities of prostitution, which strengthens men's guanxi and working performance. On the other hand, women's own sexual attractiveness can be utilized as a way to establish guanxi with the favor providers, who usually are men, for different purposes, which I name as sexual capital. The paper also examines the different practices of sexual-scandal-oriented gossips, and the sanctions brought by such gossips in the highly hierarchal workplaces.

Chair: Dr. Sidney CHEUNG
(Department of Anthropology, CUHK)
Discussant: Dr. Paul O'CONNOR
(Department of Anthropology, CUHK)
Time: Jan 23 (Fri.) 10:30-12:10
Venue: Zone B, 1/F, AIT Building

GRIGORE Irina, The University of Tokyo

Becoming bodies: absorbing a traditional dance in northern Japan

In this paper I examine the embodiment of the masked dance shishimai, one of the most widespread folk performing arts in Japan. The dance is performed by a group of men who generally share a deep sense of continuing the tradition. Matsumorimachi Tsugaru Shishimai is considered to be the oldest dance in the area and claims a history of 400 years. I joined the society as a member and learned the dance in approval of the members who said that one can only understand the dance by means of one's own body. My focus is on the fact that the shishimai dance is permanently changing on a small scale. Dancing acquires legitimacy when the dancer is in harmony with the rest of community of practice. The status of being a full participant needs a careful consideration.

Although its membership appears to be based on a system of seniority and ethical dispositions, this group constitutes of a complex network of relations merged in an intense image training. Dancer's body as social being is deeply related to acquiring skills which are called "fitting the air" and "reading the air". These skills presuppose an acute openness of the senses, a microperception that makes the body able to grasp in an instant the information that is not being spoken, shown, and expressed yet. Dancing makes a body transparent, in fusion with everything around. Shishimai reproduces itself along spatiotemporal sequences and constitutes an experience that is a part of one's knowledge of the world.

IDETA Keiji, The University of Tokyo

Practice in-between "Image" and "Body": from a practice of classical ballet company in Thailand

Recently there is an argument in anthropology of art that how "things" affect our recognition, thought, physical experience and body. However, art of movement or

dancing doesn't get enough attention in anthropology of art. "Dancing" had never been a major subject in anthropology until 1960s. Although there were some ethnographies dealing with "dancing", they were still peripheral in ethnographies. From 1960s to 1970s, there were gradually increasing ethnographic accounts on "dancing" emerged which was affected by re-evaluation of arts in anthropology. This research will examine the relationship between "image" and body in classical ballet practice in Thailand. Many scholars of Thai studies in different disciplines have studied "dancing". But most of them have treated only "traditional" Thai dances such as "natasin", "la khon" in terms of functional, symbolic analysis of dancing. Nowadays, however, in Thailand, more and more people have begun to learn not only "traditional" dances but also modern dances such as Jazz dance and classical ballet.

In ballet classes, ballet teachers often explain balletic movements to the dancers by using a certain "image" rather than demonstrating the movements to the dancers. I would like to explore how this certain "image" has related to the body of dancers in terms of learning the right movements of classical ballet with reference to the key notion of "the Language of Craft", created by V.A.Howard.

Hayley McLAREN, Hitotsubashi University

Japanese tattooing in the public sphere: An emergent redistributed actor Some

This paper considers horimono, Japanese tattoos, on the community level exploring the presence of horimono at two annual Tokyo festivals – Sanja Matsuri and Torigoe Matsuri. Shinto shrine festivals, matsuri, provide a rare public space in which horimono can be seen or shown as extensively tattooed men and women participate in the act of propelling spirits in portable shrines through the streets in a blessing and cleansing of the local neighbourhoods. Accordingly, these tattooed participants have become an enduring image of the 'downtown' shitamachi area where the festivals take place, evoking notions thought to be characteristic of both the area and its people. Previous studies have shown festivals provide a window into aspects of everyday social life of the locale and community in which they take place. Correspondingly, the aim of this paper is twofold: firstly, to illustrate the role horimono plays amongst the broad cast of actors on the festival stage, and secondly, to unravel how actions within the festival reflexively impacts on a broader societal level. Based on ethnographic fieldwork carried out 2006 to 2013, I illustrate how horimono emerges, at both the Sanja Matsuri and Torigoe Matsuri, as a dynamic redistributed actor by focusing on two aspects shown to be significant contributing factors to both interpretation and experience of horimono and the tattooed body –

law and public display.

Edi RIYANTO, Monash University

Jogja Hip Hop Foundation And The Politics Of Yogyakarta Kraton

This paper considers horimono, Japanese tattoos, on the community level exploring the presence of horimono at two annual Tokyo festivals – Sanja Matsuri and Torigoe Matsuri. Shinto shrine festivals, matsuri, provide a rare public space in which horimono can be seen or shown as extensively tattooed men and women participate in the act of propelling spirits in portable shrines through the streets in a blessing and cleansing of the local neighbourhoods. Accordingly, these tattooed participants have become an enduring image of the 'downtown' shitamachi area where the festivals take place, evoking notions thought to be characteristic of both the area and its people.   Previous studies have shown festivals provide a window into aspects of everyday social life of the locale and community in which they take place. Correspondingly, the aim of this paper is twofold: firstly, to illustrate the role horimono plays amongst the broad cast of actors on the festival stage, and secondly, to unravel how actions within the festival reflexively impacts on a broader societal level. Based on ethnographic fieldwork carried out 2006 to 2013, I illustrate how horimono emerges, at both the Sanja Matsuri and Torigoe Matsuri, as a dynamic redistributed actor by focusing on two aspects shown to be significant contributing factors to both interpretation and experience of horimono and the tattooed body – law and public display.

John Michael SKUTLIN, The Chinese University of Hong Kong

Modified Bodies: Body Modification as Identity and Performance in Tokyo's Goth

While once the subject of anthropological studies on non-Western cultures, decorative body modifications, such as tattoos and piercings, have become increasingly visible in North America and Europe over the past thirty years as not only forms of commodified fashion, but also ways of asserting control over the body, expressing affiliation to subcultural groups, and pursuing alternative lifestyles and philosophies. The same process has occurred to a lesser (but increasing) degree in Japan, which has its own tradition of tattooing complicated by a history of strong association with organized crime and social deviance. Despite the practice's liminal legal status and stigmatization, the number of inked individuals in Japan is on the rise, benefiting from complex transnational flows of tattooing technologies and techniques from around the world. Denigrated in mainstream Japanese society,

wabori Japanese hand-tattooed works are lauded overseas, while Western acceptance (or at least toleration) of ink as a fashion statement is slowly penetrating the mindset of younger generations in Japan who are not so quick to embrace the traditional value systems of their elders. Not only tattoos are experiencing such a renaissance, however, as body piercing and more extreme forms of body modification, such as scarification, branding, and implants, are also being imported to Japan, and this paper uses ethnographic research from a cultural anthropological perspective to examine how values surrounding decorative body modification are changing in Japan, and offers insight into the cultural meanings of such activities in the context of subculture and its implications in mainstream society.

Panel 3: Border Crossing and Transnational Contact

Chair: Dr. CHEN Ju-chen
(Department of Anthropology, CUHK)
Discussant: Dr. WU Ka Ming
(Department of Cultural Studies, CUHK)
Time: Jan 23 (Fri.) 14:00-15:25
Venue: Zone F, 1/F, AIT Building

CHAN Carol, University of Pittsburgh

Some Non-Migrants are Failed Migrants Too: Stories of Staying or Being "Left Behind" in Central Java, Indonesia

The majority of research on non-migrants focuses on those seen as "left-behind", such as migrants' children, spouses, and elderly parents (Toyota et al 2007). This paper contributes to current scholarly efforts to complicate migrant/non-migrant categories (Cohen and Sirecki 2011), and understand the experiences of return migrants, and migrants' communities of origin. I present case studies from my ongoing ethnographic fieldwork and interviews in a migrant-origin village in Central Java, focusing on how and why some "non-migrants" may be perceived by villagers as "failed migrants" or "ex-migrants"-- individuals who never left the country despite their attempts to do so.

This paper builds on ethnographic insights of Asian migration scholars (Biao Xiang, Rhacel Parrenas, Michele Gamburd, Deidre McKay), and specifically those on Indonesian migration (Rachel Silvey, Johan Lindquist, Rebecca Elmhirst, Michele Ford, Lenore Lyons). In contrast to the majority of current research that refer to non-migrants and the "left-behind" loosely and interchangeably, I argue that not all non-migrants or migrants' families are "left-behind", and not all who are "left-behind" are non-migrants. Instead, residents in migrant-origin communities distinguish between those who voluntarily stay, and those who fail to or are unable to leave, despite their desires and/or attempts to migrate. Furthermore, I argue that many migrants who return sick, injured, depressed, divorced, or as single parents, are also "left-behind" by the community. In these cases, social stigma and cultural taboos present difficulties for return migrants' re-integration and access to social, emotional, and financial support from relatives, neighbors, and friends.

Tom LETTICE, University of Oxford

An Investigation into Discrimination Against Zainichi Koreans in Japan Applying for Part-time Jobs

Previous measures of inequality within the economic sphere are inconclusive in proving that zainichi Koreans suffer employment discrimination in Japan today. A field experiment is performed to measure ethnic discrimination in the part-time job market. Three groups of applicants are created: one group with common Japanese names, one group with common Korean names, and one group with uncommon zainichi Korean names. Part-time job postings on an online job portal are then applied to. The manipulation of names, the sole signifier of ethnic identity, caused statistically significant levels of discrimination between Japanese groups and both zainichi and Korean groups. Sub-sample testing also indicated the prevalence of 'taste-based discrimination'; zainichi Koreans are shown to have more to gain from attaining higher academic qualifications than the respective Japanese group. By augmenting our quantitative study with qualitative interviews of zainichi living in Japan today, two key insights are reached. The first insight is that by achieving academically, zainichi have agency in effecting their own fate in Japanese society. The second insight considers how lack of clarification about zainichi's right to work is one of the key structural limitations restricting zainichi employment opportunities. Within the trans-national world of today, within a Japan that may have to turn outwards to find labour as its population ages, this research emphasizes the importance of considering minority groups already in Japan.

QAKEN Janargul, Peking University

The Oral History Research about the Eastward Migration of Kazakh People in Xinjiang Barkol

Between the year of 1930 and 1950, over 60 thousand Kazakh people fled from Xinjiang Barkol to Gansu and Qinghai Province, passing through mountains and deserts of these provinces. By collecting oral and life histories from community members in Xinjiang Barkol, some of whom personally participated in the migration, this research was able to use their experiences to explore how large social and political movements appeared in the context of individual lives. This shows us a great deal about the complexity of ethnic identity and relations in Northwest China during that period, with implications for the present day. In addition, this work examines how social changes in China are remembered and why people construct these events in certain ways.

Most of the written history is the "elite history" of ancient Chinese emperors or the Dynasties. Oral history can make up for this shortcoming, which tends to explore the history of those who have been neglected by "big history". This paper is divided into three parts by using oral history materials to hold that, first, the history of the eastward migration of Kazakh people is a history in which the minority group survives under the various forces of history. Second, the construction of group identity and expression is always affected by specific social, political and cultural contexts. Third, acceptance and rejection are processes of concomitant in which there must hide a struggle for the grassland, land and other limited resources.

Annemarelle VAN SCHAYIK, The Chinese University of Hong Kong

Undesired Mainland Chinese Students in Hong Kong

In this paper, I examine the experiences of Mainland Chinese postgraduate students who came to Hong Kong to partake in global education in order to explore opportunities otherwise unavailable in Mainland China. Following global trends, the government of Hong Kong and its universities are seeking to internationalize its campuses through attracting "global talents".   This has led to a sharp increase in Mainland Chinese students, instead of the envisioned non-Chinese. Through in-depth interviews and ethnographic observations, this study takes the individual as a starting point to examine larger patterns of international education, emerging adulthood and imaginations of place. It shows how Hong Kong is imagined as a safe place allowing the establishment of a 'Mainland educational ghetto,' in which the Mainland postgraduate students experiment and prepare to 'enter society.' The Mainland student narratives are both influenced by larger international migration patterns at a time when overseas study has become valued by employers and governments, and influenced by Hong Kong's unique historical position within Greater China.

Panel 4: Health, Illness and Healing

Venera KAHLIKOVA, University of Pittsburgh

The Medicinal Plants Discourse: Seeking and Selling Health in the Indian Himalayas

People who live in remote areas such as high-altitude villages of the Himalayas often lack access to biomedical facilities and have to rely on herbs (jadi-buti) for maintaining and restoring health. Collected and consumed locally, herbs also contribute to the sense of embodied localness. Yet recently, some jadi-buti have become lucrative commodities, actively sought after both by large pharmaceutical companies (that produce expensive "natural" drugs based on "ancient" ayurvedic recipes) and individual dealers-traders, including those from China. Thus, in addition to denoting ordinary local remedies, the term jadi-buti has acquired the meaning of commercially valuable object and a means of expanding the local transnationally. Furthermore, official restrictions on collection of certain herbs have placed them in the realm of illegality, which has further complicated the symbolism of jadi-buti.

In this paper I describe how people make sense of medicinal plants that can render them healthy, wealthy or criminals. Questioning the complexity of meanings hidden in the concepts of jadi-buti and "herbal medicine", I examine how medicinal plants are interpreted and used by various actors, including local people, dealers, government agents, pharmaceutical companies, ayurvedic doctors and consumers. The examination of the symbolism of "herbal medicine" not only reveals the dynamics of local-global imaginaries, but also illuminates the function of neoliberal economy and social class, as jadi-buti transform from a poor man's remedy to a profitable commodity. The paper derives from a current ethnographic study of health-related practices and non-biomedical traditions in the Indian Himalayas

XIA Bing, Renmin University of China

Subjective Construction of Yuezibing: Illness Narratives of Two Elderly Women Who Once Lived in China's Collective Past

This research on Yuezibing, a female-exclusive puerperal illness in China, examines the relation between China's collectivist period (1950s-1970s) and the illness. Two of my informants, an old rural woman and a female sent-down youth, reported that they had suffered from Yuezibing since their old ages and their Yuezibing should be attributed to unfortunate postpartum practices (Zuoyuezi) in those collective years: participating in collective production and housework immediately after delivery, which exposed them to the threat of Yuezibing.

The collectivist period had an obvious domination over class, identity and gender, which in turn left remarkable traces on these women's Zuoyuezi practices through collective production, distribution, mass movements, housework and marriages. As a result, these women's Yuezibing, which is related to their Zuoyuezi experiences in socialist period, should be regarded as embodied historical experiences of these women.

On the other hand, these aging women's narratives of their Yuezibing are expressed from the vantage point of the present, profoundly affected by their experiences of illnesses and encounters with new life. These women's narratives of Yuezibing are reconstructed by imagination of specialty of "body of Zuoyuezi" and comparison between historical contexts of the past and the present, and these narratives signifies their sacrifices and contributions to their families, endowed with their understandings of personal virtues.

The study of their narratives of Yuezibing reveals how women's bodies are influenced by their lived experiences in Maoist Era and how the past is subjectively perceived from these women's comprehension of Yuezibing.

ZHENG Fei, The Chinese University of Hong Kong

Social Construction and Social Uses of Depression in China

There are a number of factors that make depression distinctive in mainland of China. Depression does not have a longer history, it is not owned by psychiatry, and it's the co-production of a number of institutions and social interests. In this paper, I will focus on the authorized promotion of preventing and treating depression from the government and clinics, which tries to make Chinese society accept the fact that depression may be the most common form of mental disorder in spite of the low

prevalence and treatment rate. In the course of   my volunteer work in Shanghai Tulip Mental Health Center, which is the only one NGO (non-government organization) which cares about people with depression and bipolar in mainland of China, I found several relevant social actors in the shaping of depression. They include patients and medical users who were represented by psychiatrists and medical discourse, professionals including psychiatrists, physicians, counselors, psychologists, NGOs as well as opinion leaders like public media and   government propagandists. In this paper, I will analyze the trend of medicalization towards the representation of depression and how the pharmacoresponsive form of biological depression emphasizes the borders of normality and abnormality, health and illness. More importantly, I want to peer through the window that depression opens in post-socialist China: How the social construction and social uses of depression triggers the demand of happiness and intensifies connectivity between political ideologies, authority, and bureaucracy.

RAO Yichen, The Chinese University of Hong Kong

Coming of Age with Internet Addiction in China - An Anthropological Study of Institutional Encounter and Subject Formation

"Internet addiction" has been treated as a mental disorder in China since 2005. It becomes a national campaign to "rescue" the 24 million "Internet addicts" in China who sit before the computer screen for weeks without eating or drinking. Some of them committed suicide as a result of one quarrel after another with their parents. Some killed their parents as they "lost their sense" in the world on-line. Recently, a 14-year-old boy stabbed his father to death in the Internet cafe after being beat by his father. Treatment camps of internet addiction are established across China under the mission of saving Chinese youths and their families. However, the media coverage of these institutions has "disclosed" their "dark" and disruptive sides—young people sent to these centres were reported to have gone through a series of physical tortures, some even trained to death. Based on three months' ethnographic fieldwork in a treatment camp, this paper will give an inquiry into the discipline and resistance, the institutional encounters and the subject formations of the youngsters who were labelled as "internet addict" and underwent the medical treatment of internet addiction.

Panel 5: Risk, Morality and Modernity
Chair: Dr. Joseph BOSCO
(Department of Anthropology, CUHK)
Discussant: Dr. Gonçalo SANTOS
(Hong Kong Institute for the Humanities and Social Sciences, HKU)
Time: Jan 23 (Fri.) 16:00-17:40
Venue: Zone F, 1/F, AIT Building

Cody SACHA, Australian National University

Exemplary Agriculture: food safety risk, public morality, and organic farming in contemporary China.

Drawing on evidence collected via eighteen months of ethnographic research in Shanghai and the surrounding countryside, my research asks why university educated urban Chinese are giving up their city lives and establishing organic farms in the countryside. In doing so, they are questioning China's rapid development, conditions of modernity, and one of its key characteristics: risk. Specifically, food safety discourses and associated risks have led them to seek alternative visions of what Chinese modernity could look like.

Drawing on Børge Bakken's notion of exemplarity (Bakken 2000), I believe these organic farm owners new to agriculture are self-appointed exemplary models, seeking to engineer a public morality appropriate for the upheavals of Chinese modernity. I call them "exemplary agriculturalists". Exemplary agriculturalists promote an original form of moral obligation, or *liangxin* (良心), between themselves and their customers. They are obligated to be transparent in their farming practices, while customers are obligated to affirm these practices.

Their version of organic farming advances three specific exemplary norms: labour advocacy, empathy for rural China, and market autonomy. Exemplary agriculturalists believe a realization of these norms can create a model Chinese citizen who is able to mitigate risk through alternative food consumption practices. By being involved in the production of food, by affirming rural Chinese agrarian wisdom, and by operating outside the mainstream food economy, a parallel vision of Chinese modernity can be experienced.

Adam LIEBMAN, University of California, Davis

Competing Conceptions of the Environment: Understanding the Negative Treatment of Waste-Product Recyclers in Kunming, China

This paper addresses a basic question: Why do migrant waste-product recyclers receive such negative treatment in contemporary China, despite the ubiquity of environmentalist rhetoric which places a high moral value on recycling? Drawing on one year of fieldwork in Kunming, I address this question by suggesting that different and competing conceptions of "the environment" have emerged in contemporary China. The most mainstream conception of the environment, the conception promoted by the city government in Kunming, can be described as an "immediate hygieno-environment". In this construction of nature and culture, migrant recyclers are often represented disparagingly as out-of-place, unhygienic, and uncivilized elements of the city. In contrast, the influential documentary Beijing Besieged by Garbage (laji weicheng) draws attention to what can be described as a "social-ecological environment". In this competing construction of nature and culture, migrant recyclers can be represented positively in terms of their contributions to "environmental protection". By addressing the negative treatment and competing representations of migrant recyclers, this article sheds light on the unique ways in which environmentalism is emerging in contemporary China.

PAN Jie, Hong Kong University

Food Business and Food Ethics - A Case study from the perspective of Economic Anthropology

This paper discusses and analyses the problem of food safety and the teikei (提携 in Japanese) cooperative practices, which is usually translated as Community Supported Agriculture (CSA) in English, in solving the problem of food safety in Japan.

The fast development and critical roles of cooperative practices/businesses have attracted research interests of some economists, some of whom have wondered why there has been such a fast development of cooperative business even when capitalist free enterprise and individualistic consumerism appear to weep the globe at the end of the twentieth century (Furlough, and Strikwerda, 2012; Grott, 1987; Zamagni, and Zamagni 2010). The key point of the debate over coop business and capitalist free enterprise is basically continuing the famous formalist-substantivist debate in Economic Anthropology, focusing on the logic of economic behaviors.

Their debate rendered the question and discussion on the moral/ethics and rational nature of peasants/food business, which has become the core thinking of the food cooperative practices. I adopt/propose an economic anthropological approach in addressing my discussion continuing this debate, based on a case study on Kansai Yotsuba Association (KYA), one of the earliest teikei in Japan.

SONG Hanyu, Nanjing University

Educated but Anxious: CSA Participants in Chengdu, China

This study investigates ten urban families who participate in CSA (community supported agriculture) in Chengdu, Sichuan province, focusing on the relationship between their perceptions of health and participation in the CSA, including growing vegetables as "urban peasants" on a suburban organic farm - Gao Family Farm - and buying vegetables grown by trusted local peasants. Research shows that most of the families learn about these participative ways from Chengdu Waldorf School where their children attend primary school. Mothers are the main food providers in the family, and understand health and nutrition partly through traditional Chinese medical and nutritional beliefs. The health education and propaganda from the Gao Family Farm and the Chengdu Waldorf School have a great deal of impact on these families and shape their knowledge and ideas, leading to their efforts to keep the whole family in good health, including participation in the CSA. Besides, the reasons of their participation also include strong concerns about food safety, relaxation from "returning to nature," getting exercise, enjoying family life, and nurturing children. Through all these activities, they establish an identity as environmental-friendly. This study envisions that more residents of urban areas in different parts of China will take part in the CSA and similar activities, as food safety is likely to remain a concern, and environmental problems continue to increase with the extension of urbanization.

ZHANG Xiajie, East China Normal University

The Power as Knowledge in Safety Standard of Milk

Food safety standards are a kind of knowledge. It's not only the expansion of laboratory research, but also the result of social organization practice. By studying the regulations of milk standards and through field work on virtual community of milk trade, it has been found that milk safety standards change repeatedly because of the giant milk companies' participation in this knowledge as a power practice in

order to make a profit. Regulatory operations of power are also applied to the knowledge construction activities; as a result, customers begin to turn their attention to the high price of imported milk as a risk transfer mechanism. So the safety standard of imported milk is a reinterpretation of available information by customers. Even more, this seemingly nonpolitical knowledge can have political appeal. Knowledge and power are two aspects of the same process but knowledge as power is an integrated practice which includes academic, political and economic disciplines. The economic-factor which was not considered before, now plays an important role in the new era.

Panel 6: Emerging Field Practices and Innovative Theories

Chair: Dr. Danning WANG
(Department of Anthropology, CUHK)
Discussant: Dr. QIU Jack Linchuan
(School of Journalism and Communication, CUHK)
Time: Jan 23 (Fri.) 16:00-17:40
Venue: Zone B, 1/F, AIT Building

Gabriele DE SETA, The Hong Kong Polytechnic University

The Digital Folklorist: Reflections on an ethnography of vernacular media objects on the Chinese Internet

Jokes about golden iPhones. Animated GIF images of DPRK's Supreme Leader Kim Jong-Un. A candle. A series of emoticons of cats with the PhotoShopped face of a Hong Kong actor. These are some of the ephemeral pieces of user-generated content I followed during a long-term ethnography of Chinese digital media platforms.

This presentations aims at discussing how the move from classical ethnographic fieldwork on a physical site and embedded in a bounded community to multi-sited ethnographies relates to the methodological proposals of media and communication-oriented practices such as virtual ethnography and the ethnography of digital networks.

I will ground my talk on the experience of a six-month fieldwork divided between online platforms and offline digital media practices in Mainland China, and make a case for a re-evaluation of digital media, in both their software and hardware dimensions, as legitimate objects of anthropological inquiry. By highlighting the fictitious nature of a divide between 'virtual' and 'real' media, identities and interactions, I will argue for the need of rethinking the pieces of content shared in everyday interactions through digital communication technologies in terms of what anthropology has studied for decades: jokes, humor, rumors, and folktales.

It becomes the task of the digital folklorist, the speculative figure of a media anthropologist combining local societal knowledge with a broader outlook on the affordances and constraints of contemporary ICTs, to follow small talk and online vernaculars as they move between online circulation and everyday life discourses.

LIAO Ming Chung, National Taiwan University

Marx's Coat and the WOW's equipment

This paper examines the formation process of visual community on WOW game in anthropological exchanging theory perspective. Anthropologists like Malinowski, Levi Stauss, Weiner are interested in the relations between formation processes of society and the exchange of objects. On the other hand, anthropologists also emphasize the biography of objects as the method to investigate culture and identity. For example, Appadurai discusses the exchanging value and exchange of value, which reminds us the dualism of gift and commodity. Peter Stallybrass also illustrates the dynamic process of exchange-value and use-value by tracing the Marx' coat, which was exchanged between pawnshops and Marx.

How is this relationship different in the online game world? Is there still a tension between gift and commodity? What's the relation between use-value and exchange value online? First, the WOW game designers make some unique equipment unchangeable, which means gamer can't send it to others as a gift or sell it as a commodity. I argue that the fundamental mechanism for establishing a visual community stem from the unchangeable equipment as an inalienable possession on WOW game by the in-depth interview of online gamers. Then, I also indicate how gamers make the unchangeable equipment changeable in order to sell it to strangers or give it to friends. I argue that the gamer does not passively accept the game rules but actively engage in rule making, which is the often ignored aspect of gamer's agency.

XU Lufeng, China University of Political Science and Law

Lotus Village: Rumor, Memory and the Birth of a Modern Temple——An Experimental Fieldwork in Chinese Rural Society

In 2012, several madness rumors of witchcraft have spread in Baoding, Hebei Province. In fact, this type of rumors, which is popular in Northern China, always involves kinship. People exchange gifts to avoid the "evil", because in a sense, a part of gifts would be used for sacrifice. Meanwhile, in my fieldwork location - Lotus Village in Baoding, these magic rumors have awakened religious memories so their long-term aspirations for having their own temple have been realized as a sacrifice to the rumors of witchcraft. Of course, the "local knowledge" of Lotus villages is not only under the structure of power based on the Dualism between "sacred" and "secular" but also related with gender, as well as internal and external opposition:

the party secretary in this village is a "charismatic" native men while the person in charge of the temple is a woman from other places. In addition to synchronic factors, throughout history, Lotus Village witnessed and participated in violent conflicts during the Cultural Revolution. Now due to the local contradictions caused by some controversial distributions of land and other factors, these rumors have reproduced the political memory. In short, this paper will analyze the structure and reality of the magic rumor using Experimental Ethnography, and it will focus on local belief reconstruction through reflecting on the secular and spiritual life in the village. Finally, it will demonstrate the interaction between the religious and the social, the political and the economic during the whole process of building a modern Buddhist Temple.

ZHONG Yuling, Sun Yat-sen University

Human Body Sensory in Digital Mobile Society

In modern age, mobility is the main theme in globalization and new technological trends, which have brought us numerous new objects such as smart phones with health-tracking apps, smart vehicle and wearable devises that is not only integrated fully into our daily lives with an enhancement of personal convenience but also significantly cultivate our new body sense and habitus as a new sensory media. We cannot get to know our body better without them. They even have become the extension of human.

From this perspective, this article attempts to study this mobility technology trend and contemplate the relation between human body and the mobile object as outsider, especially in terms of the influence of these objects on human sensory of selves, through an analysis of the digital culture and history of body experience.

I argue that focusing on the respective historical dimensions, the body experience and material culture, we can approach this new mobile trend in our daily life. By collecting the data from health-tracking apps and wearable devices of my informants, as well as the narration of their body experience, I will elucidate how these material objects work as active agent to shape human body as part of heterogeneous networks by manipulating human practices in an imperceptible way. Efforts to shape the body following the mobile devices serve as concrete demonstrations of how the devices become socio-cultural agency in human internalization of sensation, values and cultural knowledge.

Panel 7: Politics of History and Space
Chair: Dr. Sharon WONG
(Department of Anthropology, CUHK)
Discussant: Dr. Joseph BOSCO
(Department of Anthropology, CUHK)
Time: Jan 24 (Sat.) 09:00-10:40
Venue: Zone F, 1/F, AIT Building

Abdul Haque CHANG, University of Texas at Austin

The Indus Delta: Rethinking the Raison D'etre of the Last Frontier

This paper presents an argument that the bureaucratic use of ""the last frontier"" by British Empire has constructed the fixed representation regarding the Indus Delta region, located currently in the southern Pakistan. Bringing in concepts from human geography, political ecology and ethnography, I present social and cultural history of the Indus Delta and study how the region, far from being a desolate frontier, was an integral part of the broader Indian Ocean world.

The research begins by reading through the Indian Office Records (London) of the Indus Delta. The major theme I deal with is how the idea of the Indus Delta as a frontier space is actively produced and reproduced by the British Empire as bureaucratic raison d' etre (1843-1947). This raison d' etre was constructed against the failure of the Indus delta to be a suitable water channel for navigation. This process was framed through engineers, geographers and bureaucrats. Interestingly, such raison d' etre continues until present. There is a recurring sense of the Indus Delta as the last frontier of the Pakistan in the imagination of state. In the post-colonial state of Pakistan this imagination of the Indus Delta remains well and alive, working through new troupes of ecology and environment.

In an attempt to push against this imagination of the Indus Delta this paper will present narratives of imagined and lived connections between people in the Indus Delta and the broader Indian Ocean world. During the two years I spent in the area for ethnographic fieldwork, I engaged with many families with continued relations of trade, marriage and religion with people living in other territorial non-contiguous sites around the Indian Ocean. Bringing in concepts from human geography, political ecology and ethnography, I present social and cultural history of the Indus Delta to uncouple the notion of the last frontier into showing the Indus delta as important region of the Indian Ocean, connected with the wider sea and land trade networks.

Hope Reidun ST. JOHN, The Chinese University of Hong Kong

Urban (R)evolutions: Museums, Spectacle, and Development in Reform Era China

This paper explores the friction between local knowledge and the logic of market economy exemplified in the production of tree-cultivated shiitake in the aboriginal Atayal village of Jin-yang (金洋) in eastern Taiwan. To be specific, the Atayal shiitake producers strive to transform the low-tech agricultural produce into a marketable "natural" product through an intentional discourse that characterizes their cultivation as in "harmony" with the natural ecosystem, distinguished from the "profiteering" of entrepreneurial mushroom production.

In addition, this planting procedure echoes with the general public's imagination of the aboriginal people as being "natural" and "indigenous," which is subsequently linked to the rising consciousness of "health". Hence the supposedly low-tech produce becomes competitive with the capital-intensive production of container-bagged shiitake by corporations. Further, this renders their produce and its attached "local knowledge" beyond the regional context, becoming part of the larger consumer market. However, with the emphasis on "health," this "natural" discourse in turn limits the potential of their tree-cultivated shiitakes for mass-production, making them difficult to become a dominant product in the market.

TAO Anli, East China Normal University

The Rebirth of Yu-Huang Pavilion: An Unorthodox Taoism in Multi-Ethnic Area

This paper considers the emergence of an unorthodox form of Taoism in northwest Yunnan province, questioning the relationship between religious affiliation and a culture as the 'context of choice'. Owning to its advantageous geographic location, my fieldwork village had always been a place of great strategic and military importance for Lijiang, Tibet, The Qing Government, Nanzhao and even Mongolia in history. The Naxi people in this village have lived with some seven other ethnic groups, including the Han people from Sichuan, for four to five generations, as the result of mobilities caused by frequent wars. Traditionally the region fell under the sphere of Tibetan cultural and political influence, and the Tibetan Autonomous Region has officially controlled this place since Diqing Tibetan Autonomous Prefecture was founded in 1973.This paper analyses the reconstruction of the village's Yu-huang Pavilion in terms of the dialectical conflict between the three dominant cultural influences of the Han, Tibetan and Naxi. Today Naxi culture has been transformed by extensive

Sinicization except for the persistence of their language. This dialectical conflict is reflected in the recent rebirth of the Yu-huang Pavilion (as the result of unremitting efforts by local elites over 4 years), which shows a complex blending of local beliefs with Tibetan Buddhism, Taoism and Han folk beliefs, permeated by official discourses of power.

WANG Wenjing, University of Pittsburgh

Degrees and Kinds of Inequality: A comparative study between two early complex societies in Neolithic China

Comparative study is vital to understanding the development of complex forms of social, political and economic organization during Neolithic. Similar developments of complex societies took place in many parts of the world. These similarities were systematically interpreted into classificatory schemes by cultural evolutionists in the middle of nineteenth century. However, as more and more archaeologists tried to fit specific cases into a social evolutionary stages, they found that some features of that society would fit, but others would not. As a result of this realization, archaeologists have attempted to make the difficult escape from unilineal cultural evolutionary thinking,they began to focus on the dynamics of social transformations instead of simply defining generalizable social stages nowadays. This paper is an example of archaeological research focusing on the dynamics of social transformations. The author will compare both kinds and degrees of inequality in two early complex societies in China(around 5000-3000BC), based on the evidence examined comes from burials and civic-ceremonial constructions. The labor invested in these burials and public works will be estimated and compared based on the ethnographic data and archaeological evidences. The aim of the research is to show that the development trajectory of early complex societies vary in too many complicated ways. For early complex societies, "there is not just more developed and less developed, but rather more and less developed in a variety of different ways".

Panel 8: Domination and its Remedies

Chair: Dr. CHENG Sealing
(Department of Anthropology, CUHK)
Discussant: Dr. ZHU Xiaoyang
(Department of Sociology, Peking University)
Time: Jan 24 (Sat.) 09:00-10:40
Venue: Zone B, 1/F, AIT Building

HONG Danielle, Institute of Southeast Asian Studies (ISEAS)

Politics of Labour: The Road to Legal Reparation For Bangladeshi Construction Workers In Singapore

Known for its phenomenal record of eradicating industrial strikes altogether since 1986, Singapore has in recent years experienced a backlash of strikes and riots related to the labour grievances of migrant workers. In using Ong Aihwa's anthropological approach of transnational imaginings, Singapore represents a nation-state attempting to embed itself in cosmopolitan flows of capital while maintaining a firm grip on labour migration through Foucauldian techniques of biopower. How does the relationship between the state, foreign labour regime and civil society evolve through negotiations of these grievances?

By focusing on a particular slice of labour struggle, that of injured Bangladeshi construction workers' rights, this paper seeks to give perspective on the legal administrative structural constraints faced by those seeking reparation for workplace injuries. Secondly, it places the migrant worker at the centre of analysis, in which modes of agency and resistance transform through the reparation process to determine consequent success or failure.

Taking a critical socio-legal perspective, fieldwork was done with a local migrant-oriented NGO to uncover migrant narratives at different stages of their reparation process. This study posits that a worker's reference groups and choice in legal representatives significantly influences and continually moulds his objectives and the scope of conflict. Secondly, a worker's habitus, social and transnational capital determines his attitude towards pursuing reparation, choice in legal representation and resisting employer strategies of detachment. Ultimately, institutional biases in balancing labour imperatives and rights inform workers in pursuing new strategies of manoeuvring within modern modes of state discipline.

MIURA Junko, University of Tokyo

The Loss of Freedom to Move Identification of Protracted Refugees in Thailand

The aim of this paper is to explore the obstacles for people to move freely and to find out the reasons make people being protracted in a certain place. The argument uses the case study of Myanmar's refugees in Thailand, who are the candidates for third country resettlement programme in Japan. Although Japan has provided a large monetary contribution to the UN High Commissioner for Refugees, it has been criticized as the acceptance of small number of refugees. As a first Asian country, in 2010, Japan began the pilot project for refugee resettlement. However, as an unexpected result, it has never been reached the quota of 30 for every year. The analysis of the consequence is illustrated through to the filed research in the refugee camps in Thailand conducted in April 2014. The data of ethnographic research shows that the refugees have lost the freedom for migration. Furthermore, there are clear boundaries among the border of Myanmar, Thailand, refugee camps, and third countries for resettlement. Crossing the borders may harm and protect people. As well as the boundaries, identification is another key word to control their migration. It has clear distinction whether people hold the refugee determination status. Human mobility is strongly controlled by identification. Crossing artificial boundaries and being identified by them protects refugees; however, at the same time, they suffer from these documents and unseen borders. Finally, the paper concludes to examine the possibilities of "resettlement" as the means for migration of refugees.

Dylan Eugene SOUTHARD, Osaka University

Collaboration or Appropriation? Development Monks and State Localism in Northeast Thailand

This paper examines the shifting roles and political meanings associated with "development monks" in northeast Thailand. In particular, it explores the cultural and historical circumstances that have moved these monks and their practices out of the realm of political opposition and into that of innocuous humanitarianism in the public mind.

When the phrase 'development monk' first entered the Thai lexicon, it was primarily used to refer to monks engaged in social activism aimed at combating state-led development practices. Often collaborating with neolocalist and anti-government activists and NGOs, these monks were widely criticized by

government officials, the Sangha, and lay-commentators for their political involvement. However, after the creation of the "People's Constitution" and the passage of the National Decentralization Act in the late 1990s, the Thai government began actively promoting localized development strategies. Current monastic development projects frequently involve collaboration among monks and government institutions, which has resulted in large-scale withdrawal of NGO support.   The practices of development monks have subsequently become divorced from the idea of political conflict, and are often performed at the behest of state entities. I argue that this is representative of the Thai government's largely successful attempt to appropriate the language and symbols of localism, resulting in the reaffirmation of state hegemony and a nationalist narrative in Thai alternative development discourse.

This paper is based on fieldwork conducted   in 2013 and 2014 consisting of semi-structured interviews and participant observation with development monks and their lay collaborators in northeast Thailand.

WANG Chunyu, National Taiwan University

The Anti Petroleum Complex Movement in Pengerang, Malaysia

Pengerang is a small fishing village in the southern part of Malay Peninsula near Johor Baru and Singapore. Villagers are now facing land expropriation and forced eviction problems due to the construction of the Refinery and Petrochemicals Integrated Development (RAPID) Project led by the state-owned oil and gas company PETRONAS. "Toothless Uncle" (Chua Peng Sian), a Malaysian Chinese local resident, has been the leading character of the anti-petroleum complex movement since the issue was first raised in 2012. He had walked 500 km to Kuala Lumpur in June 2014 to ask Malaysia government and PETRONAS to stop the project that brutally destroys local culture and lifestyle. This paper aims to: (1) outline the critical moments and events of the movement, and indicate how environmental politics entangled with local politics; and to (2) discuss the complex meaning of being recognized as a "Chinese" movement in contemporary Malaysia, and demonstrate how ethnicity affects the discourses and strategies of the environmental movement. The data in this paper were mainly collected during a 12-day-fieldwork (9-20 August 2014), including interviews with key informants from the Pengerang NGO Alliance and the Union of Pengerang Chinese Cemetery Associations, two of the most important local resistance organizations

SUMONMARN Singha, Mahidol University

Becoming a Rescuer: social specific habitus and social networking in Thai political violence

This paper addresses questions by examining how individual becomes rescuer. Drawing on in-depth ethnographic data I collected while serving as a volunteer rescue employed by the Emergency Medical Institute of Thailand in democratic political scene, I explore how individual competence and dispositions acquired from a certain family and class background pre-condition rural working class men for the rigors of political violence. In Bourdieu's terms, I investigate how the primary habitus of self-described 'country boys' transforms into the specific habitus of rescuer as well as how they become risk taking on streets are found not only by examining processes of organizational socialization, but also by analyzing how processes of organizational socialization are specified extensions of earlier socialization that took place during rescuer's childhood and adolescence.

Panel 9: Meanings of Life and Identity in the Global Age

Chair: Dr. Veronica MAK
(Department of Anthropology, CUHK)
Discussant: Dr. CHEE Wai-chi
(Hong Kong Studies, HKU)
Time: Jan 24 (Sat.) 11:00-12:40
Venue: Zone F, 1/F, AIT Building

HUANG Shan, University of South Carolina

Independence At Large: Contemporary China's Wenyi Youth and Their Cultural Practices

Drawing upon the six-month fieldwork conducted in Beijing's alternative music scene, this paper describes a growing cultural taste for "independence" among "wenyi youth". "Wenyi youth" is a collection of post-socialist Chinese youth socially connected through shared aesthetic experience, which primarily includes the appreciation of non-mainstream cultural products and the embodied participation. I argue against the popular idea that these urban youth are just "having fun" when participating in the musical activities. Nor are they as rebellious as being portrayed by the subcultural ideologies they inherited. Instead, ethnographic evidence shows that their mode of enjoyment includes both intellectualized joyfulness and enjoyable intellectuality. Close attention is paid to the way in which university students in Beijing attend live music performances, a key practice that demonstrates their negotiations between personal pleasure and worries of breaking institutional rules. Through analyzing how they talk about these experiences, I highlight a framework of perception consisting of a set of dichotomies by which they articulate the tension between their individuality and the everyday life. As a powerful intellectual apparatus, this framework of perception involves a strategy of willful detachment, which can greatly mobilize the distinctions in the domain of individual aesthetics and project them into the distinctions one needs to make in social lives. I argue that while the embrace of independent music tells a process of social integration through the workings of taste, it also indicates a process in which these tastes, concerns, and the desire for engaging creates a symbolic chasm between wenyi youth and other "ordinary" individuals

Fabio LEE PEREZ, Tohoku University

Life Stories of Culture-trotters: Anthropology of Cosmopolitan Individual

This paper analyzes how "culture-trotters", individuals who have moved from one culture to another and acquired habits from different cultures, construct their own ways of life and make sense of their experience. Conventional anthropology assumed that individuals are acculturated into the way of life of a single society to which they live. In the era of globalization and transnationalism, people move across borders on a massive scale. Consequently, individuals are exposed to multiple cultures even if they stay put in a single location. "Culture-trotters" are of particular interest, since they are immersed into more than one culture for prolonged period of time since an early age. They are not rooted in any single culture but are attached to multiple cultures in their own unique ways. "Culture-trotters" acquire unique visions of themselves and the world. They adapted to all the cultures they encountered to a great degree but they did not totally succumb to any of them; they adopted certain habits but rejected others and developed their own idiosyncratic "repertoire of culture" which enabled them to be functional members of all the societies that they have lived. Yet they do not identify themselves with any particular culture. I shall tell the life stories of "Culture-trotters" as they told me in the spirit of Oscar Lewis' "ethnographic reality." The work contributes to the growing field of cosmopolitan anthropology by providing ethnographic accounts of "culture-trotters" who I am convinced are a new breed of cosmopolitan individuals.

YANG Yang, Sun Yat-sen University

Youth transmigrants through AIESEC GIP in Guangdong: How they flow, what they experience and what make the experience happen

Transnationalism is one of the main concepts used widely by anthropologists to challenge the nation-state hypothesis. Research on transnationalism has focused extensively on the experiences of long-term transmigrants, such as overseas Chinese and skilled migrants. However, there is another type of transnational flows characterized by its temporary short-term nature. To date, little research has focused on this type of transmigrants. Applying the experiences of the trainees of the transnational AIESEC, an organization provides youth intern and volunteer opportunities in foreign lands in Guangdong (GD) province, China, this paper explores their experiences before, during, and after their stay in GD and what these experiences mean to them and to the society. Based on the two-month fieldwork with

8 AIESEC trainees and several stakeholders in the exchange programs, it demonstrates that the trainees did not build up an ethnic enclave that those long-term transmigrants usually do. Instead, they joined different kinds of communities in the cities they stayed. Furthermore, they didn't intend to settle down like most of the long-term transmigrants do. They chose to stay in or come back to GD to get a new job after completing their AIESEC program, while planning to go to some other places as a next destination. The findings suggest that the exchange program is another kind of schooling, which means by dealing with their self-actualization desires, the trainees keep suffering, learning and growing. Furthermore, the findings also indicate that the desire of self-actualization is also the main driving force that formulates a unique transnational social space.

ZHAO Jiaqi, Sun Yat-sen University

Zen, Mind, and Life: The Experience and Self-identity of Young Groups of Zen Meditation in China

It is a curious phenomenon in China today that more and more young people, including non-believers, get to know about, experience and practice Zen Meditation. At the same time, a growing number of Buddhist temples have initiated meditation courses or short-time camps. In the meanwhile, professional Zen Meditation Centers and some other types of meditation-like practices have emerged, developed and even "boomed" in China these years.

So I conducted a multi-sited fieldwork in one Zen Meditation Center in Zhengzhou, Henan Province, and also in the International Zen Camp this summer in Taiwan (mostly Chinese interviewees). The core data derives from interviews with those clients and campers, but also my own observation and self-experience being a meditation participant. This paper seeks to explore why these people chose to practice Zen meditation, and "who they are" through tracking their life stories and grown-up experiences; examine their everyday activities and mind changes by comparing before and after practicing meditation; then analyze their self-(re)construction within Zen philosophy.

Based on the data and analysis, I try to present how meditation practices combine and reflect economy-politics and cultural conditions in China today; to discuss "Zen" becoming as a lifestyle, rather than just a religious idea; finally, try to find the new selfhood construction through everyday activities of these young people under neoliberal background.

KWONG Miu Ying, The Chinese University of Hong Kong

Death is not the End: Senses of Symbolic Immortality in Guangdong China

In June-September 2014, I conducted in-depth interviews with 41 individuals through snowball sampling in Guangdong area on their senses of life after death. This paper explores specifically senses of symbolic immortality among the interviewees as I found that both believers and non-believers find senses of life after death in symbolic immortality, through which one leaves behind when one dies. Several theorists have suggested that cultural institutions are created to alleviate individuals' senses of uncertainties towards death. Senses of transcendence can serve as a window to understand how individuals handle the existential crisis facing the potential void caused by death: the ways through which individuals may seek to extend what they see meaningful in life beyond death. In this paper, I explore the different forms of symbolic immortality embraced by interviewees, how senses of symbolic immortality relates to how individuals understand and live their life, and finally, how different forms of symbolic immortality are shaped socially and culturally. From the data, I summarize the forms of symbolic immortality into three broad categories, namely, biological immortality, remembrance in history/by people one knows, and passing on values. Through individual stories, I discussed how the different forms of immortality becomes meaningful to individuals and how the choice of immortality strategies and their forms are channeled by social institutions and social apparatus.

Panel 10: Agrarian Change and Foodscapes
Chair: Dr. HUANG Yu
(Department of Anthropology, CUHK)
Discussant: Dr. CHAN Yuk Wah
(Department of Asian and International Studies, CityU)
Time: Jan 24 (Sat.) 11:00-12:40
Venue: Zone B, 1/F, AIT Building

Brendan A. GALIPEAU, University of Hawaii at Manoa

Tibetan Conspicuous Production in Northwest Yunnan, China

What is conspicuous production?   This paper explores this question ethnographically looking at engagement by Tibetan villagers in Southwest China in the production of a desirable market commodity, grape wines marketed as originating in the newly branded "Shangri-La". Of particular interest in my research is how villagers' perceptions of themselves are molded by the experience of producing high-status items, and what this tells us about the nature of production and how rural communities come to define themselves and their local landscape.   A secondary topic is what are the effects on identity that are created by engaging in such production and moving away from a dual economy of subsistence in combination with market integration in favor of a purely market based livelihood, whereby food and other necessities are purchased with funds generated by commodity sales. In this sense, how do such constraints affect local senses of identity, custom, and culture? Whereas studies of the "conspicuous consumption" of commodity items have existed since the work of Veblen, the idea of "conspicuous production" alerts us to the important role played by consumption-oriented status on the lives and understandings of the producers of highly valued commodities. China has been chosen for this research as a unique location with relatively new and growing middle and upper classes for whom "conspicuous consumption" of luxury goods like wine has become an increasingly important marker of status and accomplishment.

KAO Min-ya, National Taiwan University

The "Local knowledge" of Cultivation: Exploring the Production of Tree-cultivated Shiitake in a Taiwanese Village

This paper explores the friction between local knowledge and the logic of market

economy exemplified in the production of tree-cultivated shiitake in the aboriginal Atayal village of Jin-yang (金洋) in eastern Taiwan. To be specific, the Atayal shiitake producers strive to transform the low-tech agricultural produce into a marketable "natural" product through an intentional discourse that characterizes their cultivation as in "harmony" with the natural ecosystem, distinguished from the "profiteering" of entrepreneurial mushroom production.

In addition, this planting procedure echoes with the general public's imagination of the aboriginal people as being "natural" and "indigenous," which is subsequently linked to the rising consciousness of "health". Hence the supposedly low-tech produce becomes competitive with the capital-intensive production of container-bagged shiitake by corporations. Further, this renders their produce and its attached "local knowledge" beyond the regional context, becoming part of the larger consumer market. However, with the emphasis on "health," this "natural" discourse in turn limits the potential of their tree-cultivated shiitakes for mass-production, making them difficult to become a dominant product in the market.

PHAM Yamoi, Binghamon University

"Capturing without catching: Edible-nest swiftlet ranchers, regulators and scientists in Malaysia"

This project investigates the social life of edible swiftlet nests in their transformation from a centuries-old foraged commodity into a high-tech product of avicultural mass production. Originating as a tributary gift to Chinese emperors from Southeast Asia, the nests remain a highly praised commodity across the Chinese-speaking world. In the late 1990s, a new industry based on the semi-domestication of the swiftlets and the construction of special birdhouses has thrived to satisfy the appetite of China's burgeoning middle class. Through conducting an ethnographic study of swiftlet farming in Malaysia, I trace the commodity career of the nests as entangled in the Southeast Asian socio-ecological environment, overseas Chinese trading networks, and Chinese medicinal beliefs about exotic ingredients. With participant observation and in-depth interviews, I trace and document a) the role of modern sciences, technology and practical forms of knowledge in this process of taming nature in production, b) how the new swiftlet farming industry reshapes the existing social-economic relations of trade and circulation and c) how traditional practices of consumption are sustained and transformed through commercialization. By examining the process of the diverse agents/actants who create, circulate and consume value through swiftlet nests, I ultimately engage the anthropological theory

of value to understand the socio-ecologically constituted process of valuation and the complexity of sources and forms of value.

LI Pin-yi, National Taiwan University

Encountering Turkey: A Local Anthropological Writing of Turkey Eating Culture in Taiwan

Since 20 years ago, Thanksgiving dinner consists of imported turkey entering into Taiwan with various displays, and up to now, not only Western hotels and hypermarkets provide customers with choices of Thanksgiving cuisine featured by turkey, but also Taiwanese brand supermarkets, such as Hsin Tung Yang (新東陽) stores, sell turkeys during specific festival periods. Meanwhile, Subway, who sells turkey sandwiches, is taking its aggressive step into the Taiwanese market and is getting a great number of earnings. However, Taiwanese people have been eating turkey rice since several decades, originally produced by Chayi (臺灣嘉義) locals. In recent years, "Turkey Festivals" are held by local government to promote local cuisine, which is to some degree a culture imitation of the West. Hereby, by regarding turkey as an object having its social life, I will analyze the ways Taiwan people have pictured turkey through time, examine and compare the social meanings lying in turkey eating practices, and rethink the function and influence of Western culture, as well frame a dialogue in terms of the interaction between globalization and localization.

YOSHIMURA Ryu, Tokyo Metropolitan University

Cooperatives and Immigrants: Expandability and Function of Agricultural Cooperatives brought by Japanese Immigrants in Brazil

In Brazilian agricultural economy, neo-liberal free market gave "free (flexibility)" access to agricultural technology and on selections of cultivation of food, while farmers were forced to take strategic action for their farm management. This situation caused farm bankruptcy and land ownership problems in modern Brazil, and large-size farm owners have reappeared in recent years. Economists have discussed neo-liberalism from critical perspective (e.g. Harvey 2008; Ishida 2011); however anthropologists pointed out that economists are too focused on "the actor" of neo-liberal policies and do not to handle the situation the actor is in (Aoki 2009).

This presentation shows fruit growers' cases in Pilar do Sul-Sao Paulo, who organized agricultural cooperatives, which institute their own management strategies

to "resist" the neo-liberal free competition. It is worthy of mention that the very system of cooperatives has been brought by the Japanese immigrants, and cooperatives have been existed as a central presence in Brazilian agricultural economic history during the 20th century.

Today, Japanese immigrants in Brazil, less than 0.1% of the Brazilian population, have the possibility to engage in agriculture throughout Brazil, because most of them have depended on the management of cooperatives. The following problems set up: how do Japanese immigrants in Pilar do Sul relate to cooperatives? How has a cooperative system brought by Japanese immigrants expanded and occupied "central presence"? This presentation focuses on the function of agricultural cooperatives and effects of immigrants to emigrated country, and explains details of 'situation' in anthropological perspective.