

Panel 1 Museum Anthropology: Memory, Space and Ownership (9:20-10:50, 20 Jan)

ZHANG, Lisheng (University College London)

*Jianchuan Museum Complex: Memory, Ethics and Power in Private Heritage
Entrepreneurship in China*

My research is engaged with the emerging private heritage entrepreneurship in contemporary China. Over the past decades, a growing number of nonofficial initiatives were committed to heritage preservation, with a shared sense of moral responsibility to pursue historical ‘truth’ and restore collective memories for the public good. They urge the nation to come to terms with its silenced and neglected pasts and allow alternative historical narratives to be voiced. My central concern is to critically understand how private heritage enterprises articulate moral/ethical claims to the past, while entangled with financial demands and ideological constraints. Jianchuan Museum Complex, Chengdu, Sichuan, is a prominent example of these initiatives. Founded in 2005, the complex has the largest private collection of historical artifacts of modern China, showcased in more than 20 individual museums, including 8 on the Resistance War (1937-1945), 5 on the Cultural Revolution (1966-1976), and 4 on the 2008 Wenchuan Earthquake. Its founder and director, Fan Jianchuan, is a real estate entrepreneur with military and political background. By sustaining the complex with commercial and touristic methods, he preserves and reclaims some of the nation's most difficult and controversial memories. This research explores the moral issues and power dynamics in this practice by probing the ways in which different stakeholders negotiate their interests, and the influences the project brings to local realities. To this end, I started doing ethnographic fieldwork in 2015, and plan to finish towards the end of 2016.

QIU, Yue (The Hong Kong University of Science and Technology)

"Ruins Museum " or "the Old Town": Negotiating Space in Beichuan Earthquake Ruins

To disaster survivors, the disaster ruin as a space not only contains the people’s tragic experience, but also their daily activities before the disaster; and these two parts constitute the survivors’ memory of the ruined places. Dark tourism presented by institutions or individuals usually represents the disastrous scene without the victim's’ presence. Through their services, the tourists could experience a disaster to certain extents. In this process, the tourists and the victims (survivors) are connected to each other but also segregated from each other by those institutions. To a certain extent, the disaster ruins are shared by the previous residents, the institutions, and tourists diachronically or synchronically. This research focuses on the negotiation of space among the local government, earthquake survivors and tourists in the devastated Beichuan County town after the 2008 Sichuan earthquake. Survivors were evacuated right after the earthquake, and only allowed to return the ruined town on certain

days, when they could pick personal belongings or mourn for bereaved family members. Tourism became the major strategy in Beichuan's post-disaster recovery. The earthquake ruin as a tourists site is ran by a local company with governmental background. To the company and the tourists, the ruin is the museum for people to visit; but for the survivors, it was their hometown and is now the graveyard of the departed. In this case, the company, survivors and the tourists are sharing the ruined town simultaneously, and competitions emerge when they encounter each other.

ZHENG, Xiao (University of Alberta)

Museums and Collective Memory: A Case Study of a Community Museum in Beijing

By the mid-20th century, especially with the bringing forward of new museology, big changes began to occur in museums nearly all over the world. Besides, as museums become more and more inclusive, democratic and sometime full of public argument, anthropology, which has established a close relationship with museums from its very beginning, consequently approaches museums from more diversified angles. In this article, based on a case study of a community museum—Shijia Hutong Museum—located in Beijing, I am going to view museums from the perspective of collective memory. In addition to the theoretical discussions concerned with the history of museums, especially the Chinese situations after the impact of new museology, and memory studies in the field of social science, detailed information collected through my participant observation and interviews with the local about Shijia Hutong Museum will also be included in this article. Through this example, I will focus on the role museums play during the construction of collective memory in general, and also, how the Shijia Hutong Museum collected and exhibited people's memory about their own community and past in particular. Considering that the museum studies in China are faced with lots of possibilities and challenges, I hope this case study can provide something worthy of consideration and reflection.

LAM, Ka Ki (The Chinese University of Hong Kong)

Whose University Museums? A Comparative Study of the University Museum and Art Gallery at the University of Hong Kong and the Art Museum at the Chinese University of Hong Kong

In the twenty-first century, proactive public engagement is considered central to every museums, while a comprehensive understanding of why and how knowledge is being produced and disseminated by museums, has been highlighted. Responding to this current theoretical and practical directions of museum studies, I examine if university museums, which were established for and once served mostly their universities, engage proactively in public education. I also examine how university museums negotiate their dual role in producing and disseminating knowledge within and outside the campus. The University Museum and Art Gallery at the University of Hong Kong (UMAG), and the Art Museum at

the Chinese University of Hong Kong (AM), are the two oldest university museums that are dedicated to exhibiting and researching Chinese arts and artifacts, experience and witness the cultural and historical changes of university museums in Hong Kong. A comparative study of the two university museums based on long-term participant-observation and in-depth interviews hence will shed light on how the local university museums in Hong Kong respond to the global post-museum discourse.

Panel 2 Media, Digital and Subculture **(9:20-10:50, 20 Jan)**

GAO, Shiyi (London School of Economics and Political Science)

Beyond a Distant Other? An Anthropological Re-assessment of Self-Other Relations in Transnational Football Fandom

Fandom, including a dramatic on-the-pitch situation and an off-the-field quotidian example of how individuals create and elaborate their own and collective fantasies -- is not just hopes, desires and satisfactions (Moore, 2013; Rofel, 2007), but emerging forms of sociality (Long, 2013). When limiting my ethnographic evidences into the phenomenal 2016 Euro Cup among Chinese Germany fans via online situations, how they're 'engaged' could not only be considered as a function of how they are structured, imposed, and strategically imagined; but of the fact that the historically particularity (Chineseness) of the constantly relational imaginary to create, enhance and reproduce their cultural identifications. Through an Epidemic Discourse Analysis in genealogy, in this paper, I firstly provide a particular configuration of the making of a territorial Other: to trace the origin of modernity, a distant other (bounded by territory) could be embedded in a structural effect imposed by homogenous nation-states who continuously manufacture 'distant' as the 'other' as the 'hostile' in an either/or situation; then I re-direct to a de-territorial context, to re-essentialize the fixities of Ourselves from internally homogenous/ externally ambivalent to internally homogenous/ externally heterogenous in a neo-liberal and universalized cosmopolitan style; thirdly, I project the elements of Chineseness (i.e., past memories, relational historical perceptions, post-socialism legacies) into such identification, and show a brief case study between technology (Internet) and imagination (self-other identification in online fandom), to finally argue that the identification, is rather a dynamic, interactive process without determination, full of potentialities and possibilities.

AU, Wing Lam Vivian (The Chinese University of Hong Kong)

Collapsed Contexts: An Ethnographic Study of Self-Presentation on Facebook

“Collapse context” borrowed from Meyrowotiz refers to the co-presence of audience people from different social circles and or backgrounds in a mass broadcast situation which render context almost impossible. This is a fundamental difference between Facebook and physical communications. Taking note of this difference, this project concerns how young people present themselves differently online and offline. Young people at the age of 18-25 are generally transitioning through different life stages, from high school education, tertiary education to work through which their self-identity is often challenged by people around them. Has Facebook made the process easier or more difficult? Many users include friends from different social groups on their Facebook friend list. How is user behavior shaped by the fact that almost all of their activities on the platform are visible to all their Facebook friends? While sharing local political news and commentary has become popular in Hong Kong, how do users justify their action in the midst of potential conflict and confrontation from Facebook friends? Through a four-month ethnographic study of young Facebook users in Hong Kong, this research aims to explore how Facebook users deal with these issues as a part of daily lives.

SHANG, Shu (Peking University)

Chinese Maid Café and Anti-incorporation: The Seesaw Battle Between Subculture and Commercialism

Based on the 4-month fieldwork of being a full member of the Chinese Maid Café, this thesis focuses on the seesaw battle between subculture and commercialism in this commodity economic era: what challenges the Maid Café is confronted with, what strategies it adopts, and what influences it exerts on the society. The culture of Maid Café is based on one of the subcultures of East Asia, called Two-dimension ACG World. In China, Maid Café is the gathering place and activity space of this subcultural group, which offers its members a space to express collective identity legally and demarcate their territory symbolically. The mainstream academia, represented by Dich Hebdige, generally maintains that no subcultures could escape from being incorporated by commercialism. But as a cultural community of Two-dimension ACG World, Chinese Maid Café presents a model of Anti-incorporation: it keeps a balanced expenditure-revenue relationship among members through commerce and consumption, and by doing so it makes commercial logic subject to cultural relation and takes economic behavior under the control of social system. This Chinese Maid Café cultural model shows a possibility that social relationships could be reshaped: the dominant status of capital in the society would be dispelled, and people would no longer be indifferent strangers but close friends with mutual recognition and assistance.

Panel 3 Practicing Health and Care in Medical Anthropology (9:20-10:50, 20 Jan)

TIAN, Yuanfan (East China Normal University)

Study of Miasma (瘴气) in Nanting River Valley of Yunnan-Burma Border in the Perspective of Anthropology of the Body

Miasma is a particular term used to broadly and vaguely denote all kinds of “poisonous gas” in the tropics, which is ubiquitous in historical texts, literatures and official documents. Chinese have believed that miasma can cause numbers of different deadly diseases, something very dangerous and mysterious at the same time. During the World War II, KMT Regime built the Yunnan-Burma railway across Nanting River Valley, one of the most isolated frontier area of China. It is also a place notorious for the rumored miasma among Han Chinese, with plenty of records on it left from that period. Through analysis of “body” as the main focus, this paper explores the metaphorical natural and ethnic symbols that can be understand from multiple perspectives, such as nature, culture, social relations, and politics. Thus this paper takes the miasma as a metaphor of social structure in this frontier area of Yunnan, revealing how it affects human body and why it has disappeared after the establishment of PRC, through multi-dimension text analysis of railway engineer and medical team’s memoirs about miasma, and field work in two villages, Shan and Wa in Nanting River Valley.

CHEN, Ruoyun (Fudan University)

Cultivating Mindfulness: An Ethnographic Study of Therapeutic Practice in Urban China

The emergence of "psycho-boom" in urban cities in China during the past decades has gained wide attention. Mindfulness, defined as “paying attention in a particular way; on purpose; in the present and nonjudgmentally”, is originated from Buddhist meditative practice and has been developed into different kinds of therapies since the 1970s in the United States. Due to its increasing popularity in clinics, enterprises and educational institutions etc. in America, mindfulness training has been introduced to China as a new fashion and is embraced by more and more Chinese psychological counselors and psycho-lovers. However, some have considered that the "modern" scientific construction of mindfulness in America departs from its original holistic view of health and urge for a returning to the "tradition". This ethnographic study is carried out in several urban cities like Shanghai, Suzhou and Wuxi, including in-depth interviews with psychological counselors teaching mindfulness and people who have been practicing mindfulness by attending in commercial training sessions as well as participant observation. The article is aimed at exploring 1) multiple voices centering around the newly imported psychotherapy "combined with eastern wisdom and scientific evidence-based effects" and the emerging therapeutic culture, 2) how certain

psychotherapeutic practices transform and reconfigure understanding of the mind-body relationship and the views towards health and illness within specific cultural context.

LUO, Zhenyu (Xiamen University)

Pains in Anomie: The Research on Illness and Healing of Shui People under the Background of Urbanization in Guizhou

The accessory of urbanization and ageing process change the life of Shui people in a village of Guizhou Province. They are suffering the culture shocks of urbanization and healthy problems at the same time. On the perspective of classic sociology theme, Anomie, I'm trying to discuss how the Anomia situations by social changes are perceived, confirmed and expressed as a series of illnesses by individuals, and how they treat themselves in different approaches including traditional healing and modern medicine as a way back into the normal life and society. The association between Anomie and body pains will emphasize that the treatments are physical and social practices. On those purposes, the deliberate descriptions and analyses in this ethnology is proceeded to consider these questions. 1) How Shui people's cosmology and views of body and disease are changed by the influence of dominant course system intruded through urbanization, and how they adjust themselves to new environment. 2) What is the approach which associate the feeling and action of Anomie with disease diagnosed by doctors and illness felt by Shui person? 3) How they heal themselves to get rid of Anomie situation? 4) Public health-care system, traditional culture of Shui, social relationship and organizations play an important role in this process, and how the interactions happen? This research attempts to review the social interaction and relationship on topic of healing and healthy care, on the other hand, and analyze the illness and treatment on a structural perspective guided by Anomie theory.

YAO, Yumeng (East Normal China University)

Reconstructing of "Rebirth"--Narratives and Practices in a Gospel Rehabilitation

This paper explores the reconstruction of the theological concept---"Rebirth" through narratives and practices in a gospel rehabilitation. Based on fieldwork in Baoshan, Yunnan province, this paper analyzes the everyday lives and practices of drug dependent patients there from anthropological perspectives. Instead of taking methadone, the drug dependent patients abandon drug habits only by reading Bible and praying while everyone in the gospel rehabilitation is expected to live a disciplinary life, to some extent forced to do so. The aim of this research is to reveal how religious experience becomes embodied to these people through practices. And in their narratives on other drug treatments and personal experiences, not only were these methods useless, but also aggravating the situation of their "broken lives". Meanwhile, in the classes they have to attend in this gospel rehabilitation, "rebirth"---a theological concept is always highlighted. These drug dependent patients use their own

stories to reconstruct and reinterpret this vital concept. Also, after leaving the gospel rehabilitation, some of them continue to take “Rebirth” as a guide of self-discipline. As a preliminary conclusion, this paper demonstrates the mechanism of this reconstruction and reinterpretation process and how this concept and relevant practices function in the discipline of their own lives.

**Panel 4 Economic Anthropology: Capital, Livelihood and Local Transformations
(11:15-12:45, 20 Jan)**

GU, Nina (Minzu University of China)

From "Sacred" to "Mysterious"--The Anthropological Research on the Bronze Drum's "Godhead" of Bouyei Nationality in Yue Lianghe Village, Guizhou Province under the Background of Tourism Development

This investigation's field is located in Yue Lianghe Village, Yue Lianghe Countryside, Liuzhi Special Zone, Guizhou Province, where is a typical Bouyei village. The village is called "China's No.1 Bouyei village" because of its national culture is completely preserved. Under the government's great support and the local villagers' positive participation, Yue Lianghe Village is developing the national cultural tourism vigorously. The very sacred “bronze drum” in the traditional society is endowed with the role of "traveling mark" in the development process. The bronze drum is the essence of local Bouyei culture, which is closely related to Bouyei's production method, technical system, spiritual belief, and nationality reorganization. This paper pays close attention to its change in the tourism field and the resulting new culture system, especially the development process from "sacred" in the traditional Bouyei society to the "mysterious" that the tourists yearn for. From the perspective of the tourism anthropology, this paper makes the discussion based on the sign and symbol, the social space and field during the tourism, the cultural awareness and some other theories.

LIANG, Yu (Peking University)

The Same Ancestor, Different Future: Ethnography Research on Bogeda Kazakh Nomads

The object of this study is the Kazakh ethnic style custom garden in Xinjiang Tianshantianchi (新疆天山天池). This dissertation tries to understand the economic production and social life of this entity which runs by those nomads from the perspective of space, and the political economy of anthropological concept to explain what they have experienced socially and culturally. In order to explore it further, this dissertation puts the nomads and their economic status, as well as the economic entity all back in a larger context to consider. In addition, external social and political factors, such as capitalism and governance, pose a greater scale of space.

Besides, by examining the daily life of this group of Kazakh nomads, we could witness a highly one-way dependent relationship between this group of Kazakh nomads and the external world. This relationship is extremely different from the relationship of the traditional nomadic culture and nature, which can be more described as ‘unitary’.

This dissertation tries to portrait in the tourism and marketization time, how the Kazakh nomads deal with country, tourism developing business and other subjects in this context, as well as the way they inherit the tradition and re-making it.

HASAN, Mohammad Tareq (University of Dhaka & University of Bergen)

Realities of Garment Industries and Labor in Bangladesh: State, Capital and Global Market Relations

The garment industries in Bangladesh employ more than 3.2 million people in about 5000 factories (national and multi-national). Export earnings from the garments sector were USD 116.2 million in 1984/85 that increased to USD 24491.88 million in 2013-14. This growth of the export oriented garment industry in Bangladesh has been flourishing through investment of foreign capital since 1980s, as Multi-National Companies (MNCs) contracting production to locally owned firms. Besides, based on the principles of ‘neo-liberalism’ and ‘free-market economy’ (influenced by World Bank and IMF), the state policies pursued the strategy of export-oriented industrialization. In this context, based on ethnographic information, I argue that the ‘geographical mobility of capital’ at the global level which started come to Bangladesh during 1980s at a rapid rate initiated mechanisms of ‘accumulation by dispossession’ in Bangladesh by the economic and political powerful classes. Therefore, greater levels of inequality have been created due to inherent power imbalances in the global market relations between multi-national corporations, local industries and the workers; and the benefits of this export oriented growth accumulates to those at the top of the supply chains at the expense of those at the bottom which disproportionately include women and migrant workers. Besides, oligarchic business corporations use and override state and international polices to exploit the labor. Therefore, I argue that, the history of the flourishing garment industry in Bangladesh, its current conditions and its future prospects are all closely interlinked with policies formulated at the national and even more, at the international level.

LIU, Chiu Wan (SOAS, University of London)

Changing Gender-age System in the Digital-era? A Case Study of A Taobao Village of China

This research aims to shed new light on the relationship between gender norms and Internet technologies by studying a Chinese village which has developed a well-established e-commerce industry. I argue that the majority of Western studies centred upon how Internet technologies facilitate the rise of homeward female entrepreneurship have omitted the family dynamic of female entrepreneurs, thereby lacking a rich analysis on the changing dynamic

between technologies and gender relations embedded in family relationship. I intend to fill this research gap by collecting ethnographic data in a Chinese ‘Taobao village’ (淘寶村) in southern Fujian wherein the majority of local residents make a living by selling crafts online in the form of family firms. In terms of a probable change of gender norms caused by the emergence of the e-commerce industry, I particularly focus on a possible shift of the ‘gender-age system’, which illustrates gender and generation based hierarchies within Han patrilineal families, with men superior to women and senior persons having authority over young persons. The preliminary research finding shows that the impact of the advancement of technology on gender relations could be mediated through the processes of how technologies influence the livelihoods of households and family relations.

Panel 5 Lived Religion: Making Spirits in Everyday Life (11:15-12:45, 20 Jan)

SU, Shitian (Sun Yat-sen University)

Double-faced “Bridge”: PaiYao Ritual Research in Transborder Flows

Focusing on ritual activities on north Guangdong province in china, this article discuss the relationship between the ritual practice and rural labor mobility. With using the rites of passage theory, the article think there are two anti-structure processes in an open social system: as the ritual activities contradicting daily life and as the rural ritual practice contradicting the work experience in city. On the one hand, ritual activities strengthen the rural community cohesion in many ways like emotion and economy. on the other hand, rural ritual practice offer a chance to help the young man who leave home to work in city but fail to embed the city society fit in rural life again. With the rural ritual practice, rural laborer no longer be the no difference labor, they are absorbed by both side between the rural community and city work life, and complete the labor reproduction processes in rural life.

Wang, Kai (The Chinese University of Hong Kong)

Institutional or Diffused: A Preliminary Research of the Localization of Baha'i Faith in Mainland China

The Baha'i religion has developed in mainland China for more than twenty years since its return to this land around 1990s. Restricted by the Chinese government, the Baha'i groups has no official institutions and are organized mainly through diffused communities in mainland China. The research investigate whether the spread, teaching, practices and even ideologies of Baha'i faith will mutate in this situation. It is going to show how a group of Chinese Baha'is participant and evaluate their religious life, with respect to conversion, teaching and

practices. These issues will be discussed mainly based on fieldwork conducted in Beijing and Durham City, combining with literate materials from other scholars.

DOU, Xueying (Southwest University for Nationalities)

The Urbanization of The Religious Communities in Rural Central China—Take a Muslim Village in Henan Province as an Example

In contemporary mainland China, the notion of urbanization is threefold: the reconstruction of urban villages, the rebuild of shanty town, and the urbanization of villages and towns. Mostly, public opinion focus on the issues concerned with urban villages and shanty towns where more people dwell and therefore more resources are poured in. Yet, less attention is paid to the settlement of ethnic groups' communities where the process of Urbanizing is perplexing in the absence of a religious review of the local buildings and the identification of local residents. This paper will focus on the current demolition and resettlement of a Muslim community in central plain areas named Diao Gou and during which procedure how the residents view the pull-down of the local mosque ,and consequently how they interact with the local committees to resolve their religious pursuit.

Panel 6 Engendering Subjectivity and Volatile Body (11:15-12:45, 20 Jan)

VAN DAMME, Qiniso (University of Cape Town)

I Think About You, in Flashes of Pink--An Ethnographic Paper Looking at the Use of Skin Lightening Products Amongst UCT-going Biko-black Women

SKUTLIN, John Michael (The Chinese University of Hong Kong)

Deviant Bodyscapes: Identity Politics of the Tattooed Body in Japan

In an era of transnational global flows of technologies and meanings where social and cultural identities are in constant flux, the human body can be viewed the ultimate site/sight of disjuncture and conflict in discovering and determining the self. The goal of this paper is to examine the evidence of shifting conceptions of the body in Japan, a region that has been typified by its precarity in terms of aging populations, low birth rates, and other social problems. Such evidence is visible in identity politics surrounding the body, and the structures of biopower that produce and/or reinforce ideas of ownership and control of it. The example of tattooing in Japan and its controversy is used in order to explore how socially and historically determined stigmas against “deviant” decorative body modification – in other

words, “common sense” about what is socially acceptable to do to one’s body – are transforming in the face of global discourses surrounding the right to self-determination and what constitutes art as opposed to medical practice in a wide range of areas, extending from the tattooed body itself to grassroots movements for legalization of tattooing and

ZHANG, Qiu-jue (National TsingHua University)

Lingerie “Enlightens” Life: The Self-objectification of MTF Transgender People in Taiwan

Lingerie is usually negatively labeled as an objectification of female body by some feminists, while for many Male-to-female(MTF) transgender people (TG) in Taiwan, it could be a positive symbol which fulfills and even enlightens their life. Living together with a Male-to-female transgender friend in his male dorm on campus in Taipei, I have conducted my research for a seven-week-fieldwork and did intensive interviews with 10 MTF transgender people. In this paper, I argue that the concept of objectification among Transgender people is positive and complicated by the very diverse lifestyles which they have explored. Lingerie is a primary object for them, whereas secondary for common people, clearly shows TG people’s active agent, bio-politics and subjectivity in living a life with multi-roles in the society. The attempt to say something general about objectification is that “self-objectification” is necessary for TG people to survive in a society and even be essential to human beings to some extent, we should rethink it in a full-scale to explore a diverse and safe life through so-called marginalized Taiwanese TG people’s perspective.

YE, Siang-Wun (National Dong Hwa University)

Body and Feminine Knowledge: The Research about Development and Usage of Cloth Pads in Chinese Societies

More and more feminine sanitary products are invented in recent years, and in result women have more options on feminine sanitary products than before. ‘Cloth pad’ is a feminine sanitary product emerging in these years. It is more and more popular because ‘cloth pad’ is relevant to knowledge and practices of environmental protection, health and sustainable development. As a tool of undertaking menstrual blood, the development of feminine sanitary products is always related to images and social controls of women’s body, as well as empowerment schemes on women. And it is the reason why the topics in this research shall become a public issue. Though cloth pad has been popular for many years in Europe and America, it has never been popular in Chinese societies until 2006. For many years, cloth pad was seen as old grandmother’s knowledge, that is old fashion. But it now becomes popular feminine sanitary products options in Taiwan, Hong Kong, etc. In this paper, I would like to answer to the research questions that why pads made from clothes become popular in Chinese societies now. Three research methods are adopted in this research, including literature reviews, participant observation, and in-depth interview. By concentrating on women who

expand and sell cloth pads in Chinese societies, I attempt to demonstrate the development of cloth pads and the reasons of emerging usage, promotions and diverse ideas of using cloth pads in different Chinese societies. Secondly, I also argue that the rise of cloth pads symbolizes the societies' new attitude on female empowerment and friendly-environment practices. Not only use deposited pad, women now have more rights to choose any feminine sanitary products much suitable for her. Furthermore, using cloth pads not only cares about women's feelings, but it is also a women's scheme to pay a closer attention to creating sustainable environment.

Panel 7 Environmental Anthropology (14:00-16:00, 20 Jan)

NGA, Shi-Yeu (National Taiwan University)

Beyond the boundary: Opportunity for social interaction and cultural resilience of Penan in Sarawak, Malaysia

“That’s why we want to slowly settle them and it is our responsibility. We are belted with one philosophy and this is to build an equal society. I owe it to the Penans to get them gradually into the mainstream so that they can be like any other Sarawakians. ” (Siva Kumar 1991:178-179; Brosius 1999:39) Recent years have witnessed the progressive efforts from local government to settle Penans into the mainstream through massive change of environment, even brought a great transformation on their traditional cultural practices. As forest nomads found in interior central of Borneo, the modernist ideology of “development” including the promotion of agricultural training are persuade the Penan of Sarawak to gradually separate from the latitude of rainforest. This paper examines the processes of change of food way, especially about their economic practices of hunting and gathering into conversion of various forms of agriculture. Previously the forest communities are reduced into categories of “hunter-gatherers” and “farmers” based on contrasting subsistence strategies and power diffusion among the boundaries of society. However, this analysis of social dynamics in tropical rainforest is expressed without a more broadened perspective about the landscape concept. To recognize the relevance of social relation among of contemporary forest peoples, I suggest to analysis their green philosophy through observation of their natural resources management. It is one among a number of possible ways of making sense of a vast array of facts from different spheres of locality and of their causal relationships with outsiders. From the case of Long Sayan village, this paper demonstrates that, rather than common discursive to remain strict binary division among of different economic communities, individuals of Penan in Sarawak integrate themselves into interethnic and multiregional networks, by display opportunities of their cultural resilience and reach equality in nature.

JIN, Jie (Peking University)

Dam and Home—Rethinking the Post Anti-dam Protest of Pak Mun Villagers of Northeast Thailand

The Pak Mun Dam is a gravity dam located 5.5 km west of the confluence of the Mun and Mekong Rivers in Ubon Ratchathani Province, Thailand. Before constructing, this project had led the local villagers and NGOs' protest. The protest which aims to against the negative impact of the national "development" project has brought about great social impact. It's a landmark event of the social movements in Thailand for recent 25 years. This paper is primarily based on field research conducted in Northeast Thailand in May to August, 2015. Starting with the daily life of local villages who were affected by the dam project, the author describes the whole process that Pak Mun Villages demanded the government to open the dam sluice gates according to the resolution came to a agreement with Thaksin government this year. The paper demonstrates the complex political state under the background of the irreversibility of changed space or topography and how people reinvent the meaning of life, accommodating the relationship with others and the life world. At the same time, by tracing the entire development process of the protest movement, it explores why the grass-roots social movement have a long-term sustainability and to enhance our understanding of the change of grassroots society in Thailand.

YANG, Yi (East China Normal University)

Research on the Relationship of Dadong Ridge 's Water and Social Space in "Heishulin" District of Yunnan

There is a special cognitive and classification system of water on Dadong Hill, Heishulin District, Yunnan Province. Through researching the system, this article try to discuss the relationship between water and different social spaces, which include family, village, community and so on. In the past, some anthropologists/ethnologists did their research about "water community". They regarded water as an abstract and unitary thing, and they saw water as "Water". But different with them, based on field work in Dadong Hill, this paper put forward a new concept----"multi-water". Multi-water means that water was differentiated or classified by people in their social life. That's to say, water present to multi-form or multi-function. Water as a classification system, the connotation of "multi-water" is that water is not a unitary and abstract entirety, but it is a combined system which assembled by various form of water. There are variety form of water in Dadong Hill, which include reservoir, ditch, well, tap-water, and pond. And different form of water represent different level of social space. The social space of Dadong Hill is established by multiple Minzu\ethnic group, and the ways of using water are different for every ethnic group. Moreover, the difference promote Dadong Hill become entire society, which are both imagine and practical entirety. With people accessing and integrating Dadong Hill's public life, water was

differentiate continuously, and the entire social system formed gradually. According to this research, the author argue that multi-water shape tridimensional social space, and dynamic social space product multi-water. In conclusion, multi-water and tridimensional social space shape each other, and relationship of water and social space promote the formation of a entirety community in Dadong Hill. And the contents of article mainly includes four part: first is the classification and differentiation of water in Daong Hill; second is the equivalence between muti-water and social space; third is the production of social space in Dadong Hill; fourth is mutual shaping between water and social space.

ZHUANG, Haoyuan (Peking University)

“When Can We Change Coal into Electricity?” -- Smog and Its Control under Ordinary Life Perspectives

Smog has concerned people all over China, and one of the reasons causing smog is the usage of bulk coal. This paper, through extensive fieldwork in three months, investigates how ordinary people in a suburban community of Beijing use coal. And, through the description of the recognition and practice of coal usage of the residents, the paper aims to reveal the contradiction between cognition of environmental problems and heating habits and incomes levels. Furthermore, the conflict becomes more tense by housing demolition and relocation, decrepit infrastructure and government indifference, which increases the difficulty in smog control. Contrast to the previous studies about smog damage and control using big data and public policies, this article depict the causes of the difficulty in smog control, that is, the contradiction between cognition and practice, in ordinary life perspectives. This article concludes that there is huge knowledgeable gaps and cultural difference between residents' ordinary life and macro-politics. Therefore, the theory of knowledge governance can coordinate the public's cognition with their actual practice in the effective smog control process.

Panel 8 Transnational Migration, Identity and Self-being (14:00-16:00, 20 Jan)

MARION, Simone (University of South Australia)

“Practical emotions” : Reflectivity on the Relevance of the Nonni (grandparents) in the Construction and Transmission of Ethnic Identity--An ethnographic study of “Italian-Australian” families living in Adelaide, South Australia

The present paper reflects on fieldnotes undertaken as part of a long-term ethnographic study on the construction and transmission of ethnic identity among families of Italian ancestry in

Australia. It seeks specifically to shed light on the “domestic space” of Italian-Australian grandparents’ homes, where the “sense of place” and belonging appear to be embodied and idealised through the sharing of cultural practices and the development of strong emotional attachments. It is proposed that the nonni’s place is a key locus, a generator of ethnic identity for younger (mainly third generation) family members, where an idealisation of Italian-ness appears to take place. Practices and emotions experienced at the grandparents’ homes appear to be marked, embodied, and adapted into a personalised interpretation of ethnic identity by the younger family members. Moreover, the grandparents’ personal belongings (photographs, mementoes, objects d’art, musical instruments) appear to play a complementary role in nurturing the grandchildren’s identity. Such mementoes can be seen to authenticate the grandparent’s Italian-ness through their symbolic and cultural capital.

LI, Fangfang (University of Amsterdam)

Youth in transregional flows -- an ethnography of mobility and instant nutrition among Causeway youth movers

The favorable currency conversion rate of Singapore Dollar to Malaysian Ringgit has continuously triggered a large flow of Malaysian citizens seeking employment opportunities in Singapore in recent decades. However, a significant number of those workers are temporary cross-border youth movers who live in Malaysia (Johor Bahru) but commute to Singapore via the Johor-Singapore Causeway every day and night to save living cost. Based on my two-year ethnography following those youth’s journeys travelling from their hometown in rural Segamat to Johor Bahru and later Singapore, my research discovers that highly frequent mobility at early age increases both the quantity and variety of instant product consumptions including food, drinks and nutraceutical supplements, most of which have certain “health effects” indicated (e.g.. protecting against mental depression and anxiety). The popularisation of such nutritional behaviours among the youth is often believed to be materialised and concerned with youth’s physical and mental health, and also intersects with their identity, self-esteem, body image, and personal hopes and desires during youth's crucial transition from adolescence to young adulthood. By focusing on the linkage between youth mobility and instant diet values, this paper aims to illustrate the narratives of how such foodway – its formation and transformation - connects to youth’s everyday life in various settings and social relations. The practice of how instant products are chosen, consumed, and shared by the youth will be discussed in depth in concur with their materiality, effects (e.g. as a source of pleasure and excitement), and symbolism (e.g. as a desire to be healthy, an expression of care).

DENG, Ting (The Chinese University of Hong Kong)

Spatializing Ethnicity: Chinese Migrant Entrepreneurs in Italian Coffee Bars

Since the economic recession in 2008, Northern-Central Italy has experienced the swift expansion of Chinese migrant entrepreneurship in the coffee bar business. Of all Italian business sectors drawing new immigrants' participation, coffee bars are a particularly important space in which to examine migrants' business strategies and ethnic relations, because coffee bars traditionally have been strongly associated with Italian urban cultures and identity in everyday life. Based on an ethnographic study of Chinese-owned coffee bars in Bologna, a northern city of Italy, this paper seeks to explore how Chinese immigrants manipulate business space for their economic ends. I have discovered that "spatializing ethnicity" by (re)producing the coffee bar as a space of ethnic consumption is a common strategy used by Chinese entrepreneurs. Leaving behind preferences for products, service styles, and décor that may index "Chinese ethnicity", Chinese bar owners accept and acquire Italian cultural capital, so as to cater to the taste of their local customers. This process includes the maintenance of physical space, products and service as "authentically" Italian. I argue that while ethnicity itself is a selling point in other Chinese-owned ethnic businesses, such as Chinese restaurants, in Italian coffee bars, the owner of the physical space does not control the reproduction of the cultural space. Instead, the cultural space and its cultural legitimacy are dominated and manipulated by ethnic Italians who make up the main clientele for coffee bar business.

KURITA, Yoko (Tohoku University)

What Is "Technical Intern Trainee" Program?: A Case Study of Bhutanese Trainees in Japan

This paper examines the lives of Bhutanese who came to Japan under the "technical intern trainee" program. The program, started in 1993, allows foreigners to work as "trainees" in various industries for three years. Japanese government explains that the program provides "on the job training (OJT)" and that the trainees will bring new skills back home thus contributing to economic development of their countries of origin. Do the trainees really acquire new skills and help develop their homelands? Or, are they merely cheap foreign laborers in disguise as some critics charge? To answer this question, I started to study a group of Bhutanese trainees who came to Japan under this program. In October 2015, the first group of trainees arrived from Bhutan to Japan. At present, some twenty Bhutanese men are "training" in Japan. A Bhutanese resident of Sendai, Japan, was a key person in bringing trainees from Bhutan. He thought that this program will help develop human resources in Bhutan. Bhutan is a small country sandwiched between China and India. The country was closed to foreigners for a long period of time but opened up and started modernization. The Bhutanese government, concerned with growing unemployment of young people, recently decided to send job seekers overseas. I would like to report my preliminary findings about

what the Bhutanese trainees are learning and how they are coping with Japanese culture of work and discuss what the “technical intern trainee” program is for developing countries like Bhutan.

LIN, Mengrung (National Taiwan University)

The Yunnanese in Phuket: The experience of labour of young Yunnanese in ethnicity economy

There are many studies about Chinese society in Thailand and Chinese villages in Northern Thailand. In a new phenomenon of recent years, the younger generations of Yunnanese are leaving their villages for Bangkok, Pattaya, and Phuket to work as labourers in the tourism industry. This paper discusses the different experiences of migration and labour for different generations of Yunnanese. First, I define the formation of the “Yunnanese” identity: who are the Yunnanese? Is the identity a circumstanalized choice by strategy? Or is it a result of the primordialized nation-ethnic making by a state? Second, I illustrate the young Yunnanese labourers in Phuket. I state that there is an ethnic economy in Phuket where the young generation of Yunnanese mostly work as tourist guides in the tourism industry operated by Chinese descendants of 18th-century migrants to Thailand or by Chinese capitalists based in China. The young generations who were born after a series of policies after 1986 face different national and global circumstances from the older generations. Finally, I discuss how “ethnic” identity plays a strategic role through their cultural practice, social networks, or even their use of the internet in the daily life and labour experience of the young Yunnanese. Under the contemporary circumstances, we can see the roles played by the young generations of Yunnanese in the present ethnic economy of Southeast Asia.

Panel 9 Negotiating Moral Agency: Individuals and ethics (14:00-16:00, 20 Jan)

HUANG, Xiuwei (The Chinese University of Hong Kong)

“Save Our Hong Kong By Ourselves” : Moral Practice and Political Representation

In 2014, a series of massive protests dubbed the Umbrella Movement aimed at “true universal suffrage” broke out in Hong Kong. When the protests ended without achieving its stated goals, Hong Kong’s politics appeared to enter an even greater predicament. Many citizens concerned about democratic development now struggle to deal with feelings of disorientation and powerlessness caused by the perceived failure of the Umbrella Movement, and by what they see as an increasingly ominous political and social climate. However, some citizens, having political goals in mind, choose to engage themselves with community service, offering immediate help to the needy (e.g. giving out necessities for free). This paper investigates how these citizen-activists relate care-taking activities addressing the daily needs

of the grassroots with their pursuit of political reform and social change, or more precisely, how they approach old people in poverty and then describe these activities, as a form of political criticism. Their accounts are carefully formulated to make sure that the responsibility (and blame) goes to the government and the society as a whole, not the poor people themselves or their family as individuals. This research contributes to the burgeoning anthropological study of morality by examining the relationship between the ethical and the political in the context of social movement.

KIKUCHI, Mari (University of Tsukuba)

Mourning the Dead and Remaking Social Ties in a War-torn Tamil Village of Sri Lanka: Toward Anthropology of 'Post-conflict'

By describing locals as targets of political and economic interventions or victims of 'crimes against humanity', some anthropological works have seemingly helped 'the international community' and a state to justify their 'hasty' projects in a post-conflict society. (Stefansson 2010; Selwyn 2002, 2010) Such approaches would be liable to go along with intentions of policy makers to get done a national reconciliation reduced to a mere procedure for democracy or economic recovery. Are there only democracy and economic development yearned by people in a post-conflict society? Are people really keen on a national reconciliation led by a state? Is it an anthropologist's job to simplify the situation of post-conflict and put people into existing categories such as victims of 'crime against humanity'? At a Tamil village of the east coast of Sri Lanka, my field site, one of the battlefields during the conflict between the Army and LTTE, the villagers have been living complexity of 'post-conflict'. The national reconciliation has been even replaced with state-led projects of economic development, and the LTTE camps were superseded by the Army's. While the villagers are still under surveillance by the army, they fear revival of LTTE. By describing ethnographically how they try to 're-engage' with the world, mourning the dead, being social and being connected to others (e.g. adopting a child as their loved one and making a social tie to family members of murderers), I will illuminate their realities in a 'post-conflict' society, examining an idea of reconciliation in their context.

TU, Yueh-Chou (National Chiao Tung University)

Emotion, Desire and Ethnic Identity: A Case Study of Youth Truku Association in Taiwan

This study aims to explore and discuss the relationship between the emotional experiences and indigenous movements of young Truku activists, and how they present the ethnic identity in practices of everyday life. Truku people had participated in the indigenous movement (Truku Name Rectification Movement) since 1990s, and been officially recognized as indigenous group until 2004. The movement is considered to be the achievement within Truku people. In spite of the achievement, the young Truku keep advocating for rights of

Truku people including protecting the hunting rights against ban in modern nation, exhibiting workshops for arousing the awareness of mainstream society ,trying back to the ancestral home(tribe) in high mountain and writing the history of themselves...etc. Through the ethnographic analysis, the author takes two issues to discuss. Firstly, the young Truku as the actor takes part in relationships between politico-economic structure and agent in contemporary Taiwan indigenous society. By “doing” the ethnic identity, how the young Truku practice the invented tradition in continuous revitalization movements while moving back toward their homelands (or tribes). Secondly, being a Truku, how they share emotional experiences (loss, sorrow or happiness) to each other within community in practices of everyday life. Additionally, Focusing on Truku narrations to perform emotional experiences, how experiences represent in their community.

QIAN, Linliang (Australian National University)

Moral Diversification and Moral Agency: Contesting Business Ethics among Chinese E-Commerce Traders

Scholarship on morality in contemporary Chinese society is divided. Some concur with the public discourse of moral crisis. Some argue for a continuity or a revival of morality. Others stand somewhere in between. By looking at different ethical trajectories taken by Chinese e-commerce traders whom I have observed in their business encounters, this study finds evidence that can be used to support all these arguments, but also finds that none of the arguments provide an adequate explanation on the complex moral states of these individuals. The coexistence of moral, immoral, and morally divided personhood points to a diversification in the understandings and practices of morality in the country. This paper suggests that this diversification has roots in the moral agency of Chinese individuals, which comes into being in a relatively free space created both by the loosing sociopolitical structure and the strategies and tactics of the agents in everyday life.

Panel 10 Constructing national identities across Asia (16:30-18:00, 20 Jan)

SHEN, Chen (London School of Economics)

Making Chinese Anthropology, Making China: Rethinking Anthropology and Politics from an Ontological Perspective

This paper seeks to answer the question of whether there is any validity in an anthropology that serves politics by investigating the “being-and- becoming” of “politics” and “anthropology” as two concepts. It argues that the traditional narrative of anthropology being “polluted” by politics is misleading, for such claim is based on Western ontology, which

views domains like “anthropology” and “politics” as sealed-off and discrete categories, whose interrelationship is constructed by certain agencies. In order to surpass this stereotyped perception, this paper adopts a non-Western ontology—multiplicity, under which both “anthropology” and “politics” are not “things in themselves”, but rather relations that are intrinsically ingredient into each other. Equipped with the theoretical reconceptualization, this paper then explores the intertwining processes of state-making and anthropology making in germinal period of People’s Republic of China (PRC). It argues that the conventional interpretation of mutual utilization is not sufficient for understanding Chinese national anthropology. This paper reinterprets Chinese anthropology and China’s state-making as mutually constituted. The process of China’s nation-building was integral to the process of Chinese anthropology making and vice versa. This encourages an updated conception of “anthropological knowledge” as an ontological praxis instead of an epistemological product reflecting the reality. Drawing from this newly-perceived relationship between anthropology and politics, this paper calls for a future of world anthropologies that cherishes diversity and treats all anthropologies, “cosmopolitan” and “indigenized,” as equally valued sources of knowledge.

KIM, HyoJin (Waseda University)

Hangeul Brought to Buton Island: Reflections on the Cia-Cia’s Acceptance of Foreign Alphabet

In July 2008, the Cia-Cia, one of the many ethnic groups in the Republic of Indonesia, started using “Hangeul” (a Korean alphabet) as a writing system for its ethnic language. Considering that the Republic of Indonesia uses the Roman alphabet, the Cia-Cia’s adoption of Hangeul is puzzling. The intent of the individuals and organizations which engineered the introduction of the new writing system is also in question. The Indonesian language was propagated after the Declaration of Independence in 1945. As a result, Indonesian took root as the nation’s language, symbolizing the national identity, making communication between different ethnic groups possible, and unifying citizens into one nation. In addition, the central government wielded its power to establish the systems and structures necessary for a modern nation as well as a national identity. This centralization produced a variety of disparities between “a Javanese core” and “a non-Javanese periphery”. My master’s thesis is an ethnography written in 2013 on the basis of fieldwork carried out in September 2012. The aim was to describe how Hangeul is currently being used by the Cia-Cia and to clarify problems surrounding its adaptation and use. Based on the thesis along with the 2nd fieldwork in February 2015, the paper will: (1)look into the power relationships that influenced the Cia-Cia’s acceptance of Hangeul and describe the current state of language usage, (2)explicate the extent of integration and acceptance of Hangeul in the Cia-Cian community, and (3)correct common misconceptions regarding the introduction of Cia-Cia:Hangeul.

ZHAO, Yang (National Tsing Hua University)

Behave as a Uyghur: Ethnography in a Uyghur Language Training Class

A steady influx of migrants from China's overcrowded east since 1949, has sharply changed the percentage of Han Chinese and minorities in Xinjiang. Besides, for the complex changes of domestic and international situation, Uyghur's ethnic identity has been unprecedentedly strengthened. The religious, language and other cultural differences, become the crucial tools to strength the symbolic, spatial and social boundary against Han Chinese. As one of the numerous solutions to the ethnic tensions, the local government adjusted the education policy constantly. Minkaohan, namely minorities educated in Mandarin, were created under the policy. Due to the typical schooling experience, e.g. communicating more with Han peers, using Chinese frequently, the Chinese skills of most Minkaohan is higher than their Uyghur skills. Generally speaking, comparing to the impact of Uyghur culture, Minkaohan is more immersed in the Chinese culture. How do the uyghur who own limited ability of Uyghur, especially those who cannot read and write, understand, negotiate and express their ethnic identity? If their identity is Uyghur, what strategies do they use to build up the boundary against non-Uyghur ethnic groups, particularly Han Chinese? The 45-day fieldwork was mainly conducted at a Uyghur training class in Urumchi. There are 20 students totally (including author), their average age is 11, 18 of them are Uyghur, 1 is Russian. Moreover, the materials were also collected in Turpan, Kashgar and Hotan city by participant observations and interviews.

CHUANG, Yu-chen (National Taiwan University)

Cultivating and Sharing: The Daily Care of Urban Indigenous Migrants in Keelung, Taiwan

Vegetable patches are important landscape on Bachimen, the residence of urban indigenous migrants in Keelung. Vegetable patches emerged in the context of urban land planning and increasing precariousness of working condition. Relations of sharing and caring take shape on those vegetable patches, become important social security networks. Indigenous people from eastern Taiwan have moved to urban areas in northern Taiwan since 1960s. Some of the Pangcah/Amis illegally occupied the land on Bachimen, the peripheries of Keelung, and formed settlements with collective organizing to build neighborhood and individual houses. With years of eviction and negotiation, residents reached an agreement on public housing project with the city government. The Public housing was completed in 1995, and most of the former residents moved in to the five-story apartments. In last decade, lots of vegetable patches pop up on the vacant land near the public housing community. In this article, I examine the process these patches formed and the relations of the cultivators. The emergence of these vegetable patches reveals how residents respond to the urban land planning. The collective way of land use in the 1960s was kept, but with different working conditions and increasing economic precariousness, I suggest that the communities of cultivators play an

important role of daily care systems and social security networks.

Panel 11 Dynamics in Heritage and Arts Preservation
(16:30-18:00, 20 Jan)

LI, Zihan (Université Paris Ouest Nanterre La Défense)

Baidi, Ruka Dongba Manuscripts' Transmission in Tibetan Region

This paper seeks to elaborate on the religious transmission among Ruka people, a branch of Naxi nationality, in the Tibetan region of Shangri-la in Yunnan province of China. At issue are questions about the religious transmission on the Naxi-Tibetan borderlands. How do the Ruka people who live in Naxi's historical sacred place construct the identity through transmitting their own religious manuscripts? My paper is based on Jonathan Z. Smith's theoretical work about territory (*Map Is Not Territory*, 1978) and ethnographic materials gathered during the fieldwork conducted in 2013 and 2015 in Shangri-la. Baidi, located in Diqing Tibetan Autonomous Prefecture of Yunnan province of China, is the historical sacred place of dongba religion among Naxi people. The principal inhabitants in Baidi are Naxi nationality (Chinese of naxizu 纳西族), different branches such as Ruka, Nahan are included. Since the 1990s, the Ruka people in Baidi have been transmitting their religious manuscripts in collective lessons, which not only broke the traditional lineage transmission but also raised the Ruka's local social status. Naxi dongba manuscripts were registered in the Memory of the World Program by UNESCO in 2003, afterwards the tourism developed rapidly in Lijiang, the cultural and administrative centre of Naxi nationality, then Lijiang is becoming the new sacred place. Meanwhile, since located in the Tibetan region, from the local government Baidi Ruka cannot receive as much support as Lijiang Naxi does. However, based on the long-term religious transmission, the Ruka people show their singularities on the borderland between Naxi and Tibetan, against this background of intangible cultural heritage tendency worldwide.

HUA, Shuo (University of Hong Kong)

When Art Meets New Wealth: Mainland Chinese Participation in Contemporary Art Fairs in Hong Kong

Changes in the global economy since the 1990s are having an important impact in the art world in terms of promoting the commodification of contemporary art exchanges and the formation of new hierarchies of value. This study shows how Mainland Chinese participation in the contemporary art market has led to an acceleration of this process of commodification. Based on ethnographic fieldwork of the contemporary art fairs held in Hong Kong since 2008, this study draws particular attention to the role played by Chinese artists, dealers, and collectors in this global transformation, showing how their engagement with changing global hierarchies of value in the art world is closely linked to broader changes in the local Chinese

society including increasing socio-economic stratification and expanding cultural inequality. I focus on the following issues in carrying out ethnographic fieldwork in Hong Kong: the relationship between artists, critics, art dealers and consumers and their positions in the hierarchy of art production system; the growing interest in art as an asset group for investment; socio-economic predictors of choices of taste and gender presentations in art. All these are important to understanding how social status and wealth are interpreted by the Chinese new rich and the impact that social networks and the varying perceptions of cultural identity have on taste ideologies and art collecting practices in the post New Millennium era.

ZHAO, Huan (Nagoya University)

The Cultural Heritage of Local Traditional Handicraft– Taking Dunhuang Frescoes Copiers Zhao Jun Rong an Example

This article focuses on the concept of the intangible cultural heritage in China as well as the world in recent years. It is well-known that in China's western region, compared with the eastern part of China, the economy and transportation are much less developed for various reasons. Nevertheless, this place has gestated prosperous cultural resources. But at the same time because of a lack of sufficient funds and advanced concepts of protecting cultural treasures, many problems with the protection of intangible cultural heritage have unstoppably emerged. Therefore, I would like to gain an in-depth understanding about the history, evolution, present situation as well as the inheritors and disseminators of protection of intangible cultural heritage in this area through the method of field survey. Through my surveys, we will understand how the specific steps of the protection of intangible cultural heritage operate in Western China's county-level cities, and then find out existing problems. The article is to use the method of cultural anthropology and to collect a variety of information through interviewing inheritors and disseminators. In this way, I hope we will be able to inspect the problems of intangible cultural heritage protection from multiple angles in poverty-stricken areas as Dunhuang, and find solutions for them.

YAN, Yan (Nankai University)

Folklore Leisure in Consumption Age: The Fieldwork at Teahouses in Tianjin

In recent years, taking consumption at teahouses which Quyi performs or small theaters in Tianjin has aroused great attention as a new method of leisure and unique cultural phenomenon. In this paper, by means of fieldwork and inquiry investigation on the audiences' behavior in several teahouses in Tianjin, the author found that most of the teahouses follow the traditional elements of Tianjin in terms of location, environment and other hardware facilities. However, refer to customers, the main composition of the audiences has changed dramatically. Meanwhile, their state of mind when enjoying the Quyi is not as easy as previous. Although traditional culture seems to develop prosperity, the leisure

activities from customers demonstrate that people are still keeping modern rational way on leisure and concept of consumption constructed by market and media. On the other hand, the spectators who enjoy the Quyi are becoming younger. However, traditional folk-art culture does not really get revival, but is being influenced by modern popular culture gradually, which is the result of the market economy.

Panel 12 Leisure and Culture (16:30-18:00, 20 Jan)

TAN, Nan (The Hong Kong University of Science and Technology)

The Field of Play: How Social Mobility, State Governance and Ethnic Relation Produce the Rise of Xinjiang Youth Soccer?

In this paper focusing on the proletarian sport, soccer, I aim to examine the interaction between government's ethnic and educational policies and Islamic ethnic minorities' grassroots by researching on the rise of youth soccer in Xinjiang Uyghur Autonomous Region of China for the last five years. Drawing on both archival materials and fieldwork in Altay Prefecture, I argue that the rise of Xinjiang youth soccer could be the outcome of mutual effects from both the government and the grassroots, when facing an intricate situation under the growing pressure constituted by economic, ethnic and social challenges. On one hand, the government could be the authentic force that is pushing Xinjiang youth soccer for two purposes: attracting youth from poor families to the field of play, ridding of the temptation from the so-called "three evil forces"; and assimilating ethnic minority youth into the nationalistic ideology via sports and schooling. On another hand, though Islamic ethnic minorities' grassroots, might not know the state strategy, their parents and coaches would resign themselves to it, because playing soccer could keep their children off violence and terror. What's more, schools could provide conditions so that ethnic minorities' youth from the working class and poor rural families could eventually manage to adjust to social rules led by Han Chinese, avoiding to be marginalized. I shall argue finally that formulating preferential policies for the elimination of poverty and supporting education among "troublemaking" Uyghur would be problematic and produce new injustice for other ethnic groups, like Kazakh.

MOROTA, Fumiko (Kyoto University)

"The Pachinko Tribe" in Japan: Considering the Relations Between Gambling and Reciprocity

Pachinko is a mechanical game originating from a pinball and played as a gambling device in

Japan. Pachinko halls can be found almost everywhere in Japan and are filled with various kinds of gamblers such as young men playing Pachinko as his major source of income, Filipina coming with her Japanese patron, Korean women engaging migrant labor, middle age married couple coming with their son and mother, Yakuza (Japanese traditional gangster) wearing a long sleeve shirt not to show his symbolic tattoo and many elderly people spending their pension and finding a slice of excitement. Some players earn big amount of money just in few hours but, on the contrary, they also can lost big money. In such gambling space composed of diverse people, there are numerous reciprocal exchange, sharing, and redistribution among them. Those practices are deeply linked with the condition whether they are winning or losing the game. In those reciprocal practices, the most highly found form is giving coffee which is sold at Pachinko hall and can be paid by not only cash but Pachinko ball or medal.

JIN Ruhua and YE Kun (Guangdong University of Foreign Studies)

Institution Derived Deviance: An Ethnography Survey of Playing Football on the Track

Playing football on the sports track seems to be ordinary, and easily neglected, however, such phenomenon as deviance goes against sports regulation. It is this weird behavior and its long-term existence that attract us to survey how it comes. Based on conflict theory, we try to find out the mechanism of football playing on the track. Our finding shows that players' decision making concerning the location involves quite comprehensive and complicated considerations, which are not only influenced by surrounding area and flows of people, but also restricted by administrative system of sports facilities and space. The Utilitarianism of the administration changes the scared public sports products into the social capitals for which social actors have to compete based on power, which keeps those who cannot afford the sports service out of particular facilities. However, the football kickers in order to satisfy their needs of sports, have to resort to unconventional actions, which forms the primary deviance like football playing on the track. The deviance as such in turn has a negative impact on the rights of sports and personal safety of other social actors. This study enriches the application of conflict theory in deviance on public sports space and also sheds lights on the improvement of administration and use of public space.

Panel 13 Rethinking the Changing Family in China (9:15-10:45, 21 Jan)

HUANG, Shengyuan ((Zhejiang University)

An Investigation into Educational Trajectory of the Only-Girl in Family in China

This research project mainly uses ethnographic method to investigate how 30 girls from rural and urban area who are “only child” in their families, born between 1993 to 1998, undergoing or have completed their university education in Wuhan, central part of China develop their educational aspirations, How they view educational gender equality in their educational experiences? How they overcome obstacles and perceive opportunities in their educational trajectories? It hopes to shed light on the impact of national one-child policy on educational equality by discussing the educational experience of only-girl in family as disadvantageous group in receiving education, particularly finding out whether it exists the difference of educational experience of one girl in urban and rural area, does one girl in family benefit from one child policy in terms of education? Is educational equality promoted? What mechanism and elements lead to the results? The research is carried out with the hope of attracting more attention from people on only-girl in family and their educational experiences, enhancing people’s understanding toward their struggle in the process of education. Moreover, educators and parents are called to pay more attention to the group of girls and learn about their puzzles and mixed feelings, which shape very aspects of Chinese society.

LAI, Weiwen (The Chinese University of Hong Kong)

When Gender Meets Border: A Householding Perspective

Based on ethnographic fieldwork in one ethnic minority village of Jingpo (景颇族) in southwest Yunnan province adjacent to Myanmar, which involves a pronounced phenomenon of transnational marriage with Myanmar, the study is drawing on the theoretical perspective of (global) householding. First, I will provide a brief sketch of transnational marriage in which nationality, ethnicity and religion are intersected. Second, a picture of transnational cooperation among related household, one of householding strategy will be provided. Third, I will emphasize the importance of emotionality in the negotiation householding strategy, in particular in the social reproduction of household. I will conclude by discussing critical reflection on global and gender inequalities and its potential resistance within householding of transnational marriage.

CHEN, Yunzhu (Case Western Reserve University)

The Revival of Visiting Marriage for Elderly Support?—Ethnographic Study of Family and Intergenerational Relations among the Matrilineal Tibetans in Southwestern China

Given the concurrent phenomena of population aging and youth migration, elderly support is critically challenged in contemporary China, especially in rural areas. Literature on Chinese family has demonstrated the erosion of the traditional virtue of filial piety in the Post-Mao era. Meanwhile, elderly care has been largely influenced by the individualization of young people, featured by the decline of patriarchal control, rise of conjugal power, and quest for

the establishment of nuclear family. However, still not well understood, is how the elderly react to the socio-economic development, and how they negotiate with their family members in terms of support. To explore how the familial elderly support system is influenced by socio-economic development, I conducted a yearlong ethnographic study in the matrilineal villages in the Zhaba region of Ganzi Tibetan Autonomous Prefecture in Sichuan, where the traditional “visiting marriage” is still in practice but under evaluation. Through household surveys, life-course interviews and participate observation, I studied the elderly and their adult children on marriage, access to resources, and elderly support practices. My data reveals that after a sharp decline of visiting marriage practice immediately following the 1980s, the majority of young people today choose visiting marriage and matrilocal residence. The findings demonstrate the negotiation process among generations to ensure a desirable family. It indicates that ethnographic has a vital role to play in capturing the intra-cultural variations and addressing the key issue of elderly support in today’s rapidly aging China.

WANG, Peng (The Hong Kong Polytechnic University)

‘Yinju’, a Better Way of Life? Lifestyle Migration in Domestic China

Since 2014, a series of reports have started to appear more frequently with the same themes: white-collar workers quit their well-paid jobs in cities and went on to lead a life of seclusion by lakes, in forests or mountains. These people had gathered through the label of ‘seclusion’ (Yinju), and were identified as ‘recluses’ (Yinjuzhe) in news report. However, the description of ‘Yinju(zhe)’ is more like a metaphor than identity, as they actually have a variety of ideas about what kind of life they want to live. In fact, the contemporary ‘Yinju’ phenomenon is one type of lifestyle migration in domestic China. In other word, through the mediation, selection, re-interpretation and re-construction of the personal lifestyle, these migrants attempt to escape or better improve their current situation in Chinese society. Hence, by emphasizing on the complex tension and oppositional logic between the lifestyle before and after the migration, and by taking a localized ethnographic approach to individual trajectories, several questions were raised in this research: Why did they choose to move away and change their lifestyle? What kind of lifestyle were they used to practice and what are their aspirations of a new lifestyle? To what extent can they achieve a better way of life with it? As well as what did this decision to relocate mean to their life course and, ultimately, for the Chinese society? Hope this complex negotiation process can help us to reveal the fantasy of lifestyle migration in the context of China.

**Panel 14 Constructing Ethnic Identities: A Historical Anthropological
Approach
(9:15-10:45, 21 Jan)**

MA, Lian (Minzu University of China)

A Study on Shirokogoroff 's Manchu Tungus Ethnographies and Research Methods

From 1912 to 1918, S.M. Shirokogoroff extensively investigated Tungus in Transbaikalia, China, Mongolia and the neighboring regions of Siberia, together with Manchus in Peking with a certain level of preparation of relative theories investigation approaches, familiarity with the objective groups. S.M. Shirokogoroff had been being engaged in exploring the “new science of ethnography”, criticizing the mechanic “collecting” without specialization. Namely, he was polishing his thoughts of ethnographic methods and ethnology theory while he was investigating ethnographic phenomena, by which further his research on “culture complex” of Tungus (referring to primary milieu, interethnic pressure, social organization, psychomental complex) . From the 1920s on, Shirokogoroff reorganized and published his works “Social Organization of the Northern Tungus”, “Psychomental Complex of the Tungus” and so on. These ethnographies not only empirically present his analysis on mechanism of culture complex, but also were combined with his basic views on Ethnology when various thoughts confronted, including “Functionalism”, “Evolutional”, “Relativism”, etc. This article aims to clear the relation among these empirical ethnographic facts, Shirokogoroff’s research methods and the Ethnos theory, on the base to study his classic ethnographies and revisit Manchus and Tungus, to further clarify his contribution to ethnographic methods.

ZHONG, Luyi (Xiamen Univrsity)

Roaming Among the Cold Mountains: The Impact of the Central Reign’s Frontier Policies on the Migration and Distribution of the Flower Lisu, Southwest Yunnan, China (1735-1911)

From 1735 to 1850, facing the extended control of Qing dynasty into the southwestern frontier, the Flower Lisu made themselves the Qing’s “ruled resources” rather than the target of imperial force. Furthermore, after the mid-nineteenth century (1850-1911), when the Qing’s inability to sustain its rule in the periphery and the arrival of the Western colonial powers increasingly accentuated the “multinational frontier” aspect of Southwest Yunnan, the Flower Lisu were still able to maneuver their way in the political and economic systems by choosing the most suitable “ruler” for themselves. Based on historical documents, this paper attempts to delineate how the Flower Lisu became part of the empire as the Qing borderland ethnic policy changed over time. In addition, the oral history obtained by field work provides a complementary emic perspective regarding the way of Flower Lisu are constructing their

own historical memory of being part of the Qing's "ruled resources." Finally, the discussion further extends to how the Flower Lisu's migration to Burma's Kachin State, Shan State, and Northern Thailand is closely related to their choice of being part of the Qing's force.

LEI, Lihong (Tsinghua University)

Whose "Frontier"?: Nationalized Frontier and Lahu's Own "Frontier"--A Research on Lahu's Religion Practice and Frontier Politics

This dissertation explores the state's frontier movement since Qing Dynasty, studies the transnational flow of Lahu people and the associated flows across natural and political boundaries, and then highlights the meaning of "frontier" to these frontier ethnic groups and how they transcend the state's political frontier to construct their own social and cultural space, through examining the religion practice and the frontier politics of Lahu people in Southeast Asia. Previous researches mostly consider the "frontier" in the framework of "nation-frontier", which inappropriately assume the "frontier" as the state's frontier. The case of Lahu people demonstrates that for those living at the "frontier", instead of the state's frontier, the "frontier" is a liminality space filled with vitality and possibility, a borderland with agency that transcend simple divisions of nations, ethnic groups and cultures. This dissertation mainly focuses on four periods in Lahu history, which are Lahu's Buddha belief in Qing Dynasty, Christianity conversion movement in the period of the Republic of China, massive out-migration and fleeing since the founding of People's Republic of China, and Christianity education in modern times. By looking into how Lahu break the categories of ethnic group, culture and politics; switch identities between subjects and rebels, citizens and believers, people and frontier dwellers, students and Christians; and finally create their own social and cultural borderland; this research finds that Lahu's "frontier" is a free flowing space for people, commodity, religion, culture and etc.