The 5th Annual Postgraduate Student Forum

Anthropology in Asia
Conceptions, Perspectives and Debates

18-19 January 2013
The Chinese University of Hong Kong

CONFERENCE PROGRAMME

Sponsored By

Faculty of Arts   人類學系   NEW ASIA COLLEGE

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

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

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

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

Introduction to Conference Rules:
Edwin Schmitt, Co-Chair, PGSF-5 Committee

Group Photo

09:30-10:00
TEA BREAK

Time	Lecture Theatre 2	Lecture Theatre 3
10:00-11:30	**1. Critical Localized Development** (PUTONGHUA) Chair: **Dr. Joseph BOSCO** (CUHK) Discussant: **Dr. YAN, Hairong** (Sun Yat-sen Univ.) **CHIEN, Nai-Yu** (National Tsing Hua Univ.) *How to Say "No"? Two Tales of Anti-dam Movements in an Aboriginal Township of Tayal.* **HSIEH, I-Hsuan Ruby** (National Taiwan Univ.) *Try and Do By Yourself: A Case Study of an Alternative Agriculture NGO in Central Thailand* **LAI, Hsuan-Pei Leticia** (National Tsing Hua Univ.) *How Tibetan Villagers Face the Labor Decreasing and Modernization* **XUE, Cheng Calvin (CUHK)** *Self-Deceiving Development: Implementation of Microfinance and Its Impacts in a Chinese Village*	**2. Politics, Resistance, and State** (ENGLISH) Chair: **Dr. HUANG,Yu** (CUHK) Discussant: Dr. DUAN, Ying (Sun Yat-sen Univ.) **CAI, Houyuan** (Sun Yat-sen Univ.) *Between Land and Ocean——An Anthropology Study on the Protests of Wukan* **LI, Sirui Sherry** (Sun Yat-sen Univ.) *Political Participation of Macao Association -- The Case Study of Pressure Groups* **Supakit JANENOPPAKANJANA** (Chulalongkorn Univ.) *"Ghosts", Crypto-Colonialism, and "Thai" Empire-State: The Politics of Autoethnography in Thai Ghost Stories since The Siamese Revolution of 1932* **ZHOU, Yi** (University of California, Davis) *The Lines of Flight in the Era of the Internet: The Dynamic Relationships among the State, the Market, and People in Postsocialist China*

11:30-11:45	Break	
11:45-13:15	**3. Reinvention of Tradition in Asia** (ENGLISH)	**4. Anthropology of Gender and Marriage** (PUTONGHUA)
	Chair: **Dr. Paul O'CONNOR** (CUHK) Discussant: **Dr. CHANG, Hsun** (Academia Sinica)	Chair: **Dr. CHEN, Ju-Chen** (CUHK) Discussant: Dr. **NAN, Hongyan** (Nanjing Univ.)
	CHIEN, Chia-Hui Ophelia (National Tsing Hua Univ.) *Tripartite Wrestling: the Rebirth of an Old Temple in Contemporary China*	**CHEN, Tzu-Ying** (National Chi Nan Univ.) *The Social Participation of Foreign Spouses in Taiwan: Taking Nangang Village as an Example*
	LAI, Chih-I (Univ. College London) *Tradition or Innovation: Acquiring the Techniques and Designs of Taiwanese Bamboo Craft*	**JIANG, Dingdong** (Southwest Univ.) *The "Struggle" of Women's Status in the Change of Marriage Customs —— Take Ougui Marriage of Zhuang in Nalao, GuangXi*
	LIU, Gaoli (Peking Univ.) *Finding "Mirasi"----Questions of A Folk Musician Caste in Punjab*	**QIAN, Linliang** (HKUST) *Contesting Motherhood: Emotional Labor of Institute Nannies in a Chinese State Orphanage in Zhejiang*
	Masashi NARA (The Univ. of Tsukuba) *Entanglements of "the Religious" and "the Secular": A Case Study of the Islamic Missionary Activity by Hui Muslims in Kunming, Yunnan Province, China*	**WU, Yanhua** (Xiamen Univ.) *Law, Rationality and Emotion: A Study of North Korea Brides from the Sociology Perspective*
13:15-14:45	Lunch	
14:45-16:15	**5. Discourse and Politics of Museum and Heritage** (ENGLISH)	**6. Positionality: The Role of Researchers in the Field** (ENGLISH)
	Chair: **Dr. Tracey LU** (CUHK) Discussant: **Dr. CHAN, Ching Selina** (HK Shue Yan Univ.)	Chair: **Dr. David PALMER** (HKU) Discussant: **Dr. TANG, Wing Shing** (HK Baptist Univ.)
	TSANG, Ching Yi Gloria (CUHK) *Class and Power Dynamics in Urban "Development": A Case Study of a Community Museum in Hong Kong*	**Sabrina WILLEMS** (Radboud Univ.) *"Being "The Mzungu among Hungry Lions": Negotiating a Research Relationship"*
	HSIAO, Li-Yu (National Chi Nan Univ.) *Museum as Empowerment: A Study of Ink-stone Industry in Ershui, Taiwan*	**LIU, Ye Thomas** (London School of Economics and Political Science) *The Sociological Intervention: An Approach to Study the Actions of Producing Society*

HOU, Song (Zhejiang Univ.) *Multi-discursive Ethnography and the Re-narrating of Chinese Heritage: A case study of the Heavenly Queen Palace in Quzhou, China*	**LIU, Zixi Carol** (CUHK) *"Studying the Society, Improving the Society: Exclusive or Inclusive?"* **XIAO, Hai Allen** (CUHK) *Rapport in the Field: An Anthropologist with a Businessman*

16:15-16:45	**Tea Break**
16:45-18:15	**7. Sexuality in East Asia** (ENGLISH) Chair: **Dr. CHENG, Sealing** (CUHK) Discussant: **Dr. Lynne NAKANO** (CUHK) **John Patrick ALLANEGUI** (Ateneo de Manila Univ.) *Beyond the Structure: The Persistence of Gender Inequality in the Armed Forces of the Philippines* **KANG Ohreum** (Academy of Korean Studies) *Occupying Territory: A Case of LGBT Community Movement in Mapo District* **CHOW, Shuk-yee Venus** (CUHK) *The Production of Sexuality/Sensuality through "Sexy" Dancing Among Women in Hong Kong in Their Leisure Time* **YU, Hiu Yan Candy** (CUHK) *Between Constraint and Autonomy: How Young White-Collar Women in Hong Kong Express Their Sexuality*	**8. Normalization of Discourses in China** (PUTONGHUA) Chair: **Dr. Sidney CHEUNG** (CUHK) Discussant: **Dr. MA, Guoqing** (Sun Yat-sen Univ.) **FENG, Xiangjun** (CUHK) *"The Normal Abnormality: A Study on "Guazi" in West Rural China"* **LI, Sheng Andersen** (Nanjing Univ.) *Pop Music in Xiaokang Village, Jiangsu, China* **TONG, Teng** (Nanjing Univ.) *Comrades or Brothers: An Anthropological Observation of County-level Bureaucracy in North Jiangsu* **YU, Xiao** (National Univ. of Singapore) *Pollution as Smokescreen: Contentious Politics in an industrializing village*

18:15	**End of Day 1**

DINNER (Dai Pai Dong at Fotan)
If you want to join us for the self-paid dinner, please register at the registration counter in the morning and meet us in the tea reception area at 18:15.

Saturday, 19 January 2013

Time	Lecture Theatre 2	Lecture Theatre 3
09:00-10:30	**9. Anthropology of Youth in Asia** (ENGLISH) Chair: Chair: **Dr. CHEE, Wai-Chi** (CUHK) Discussant: **Dr. Teresa KUAN** (CUHK) **FU, Jing** (CUHK) *Junior White Collar Mainland Chinese in Hong Kong: Cultural Differences and Stereotypes* **LU, Shuang** (Columbia Univ.) *"Ants People" In Shanghai: Resistance of the Disempowered Youth* **Nariman YOUSEFI** (HKUST) *Revisiting the Past: Negotiating Self-identity amongst Iranian Students in Hong Kong and Abroad*	**10. Historical Anthropology of Ancient Asia** (ENGLISH) Chair: **Dr. Mick ATHA** (CUHK) Discussant: **Dr. WU, Kaming** (CUHK) **Yuthpong CHANTRAWARIN** (Chiang Mai University) *"Border Does Matter : the Politics of Border Space-making amidst the Shadow of State-Making Project the Late 19th Century"* **GONG, Fang** (Minzu Univ. of China) *Historical Memory and Ethnic Relationship——A Case Study on Hui Minority Revolt in Qing Dynasty* **WANG, Tingyu** (National Tsing Hua Univ.) *A War of Ritual Language: Language Performance in Archives of the Jinchuan Campaigns in the Qianlong Era* **WU, Yinling** (Peking Univ.) *Dukezong: An Anthropological Study of the History of a Small Tibetan Town*
10:30-11:00	**Tea Break**	

11:00-12:45	**11. Anthropology of Asian Foodways**	**12. Politics and Production of Space**
	(ENGLISH)	(ENGLISH & PUTONGHUA)

11. Anthropology of Asian Foodways (ENGLISH)

Chair: **Dr. MAK, Sau Wa Veronica** (CUHK)
Discussant: **Dr. CHAN, Yuk Wah** (Hong Kong City Univ.)

DING, Mei (Univ. of Otago)
The Chinese Uyghur diaspora: Australian restaurants and migrants' multiple identities

PAN, Jie (HKU)
The Revolution from Dinner Table -- The Problem of Food Safety and TEIKEI Cooperative Movement in Japan

YANG, Yin-Ting (National Taiwan Univ.)
Two Village, One China : The Reconstruction and Transformation of Mushroom Industry in Eastern Fujian

YOO Taebum (Korea University)
Vegetarianism in Korea: It is more than Just a Dietary Practice

12. Politics and Production of Space (ENGLISH & PUTONGHUA)

Chair: **Dr. WANG Danning** (CUHK)
Discussant: **Dr. FAN Ke** (Nanjing Univ.)

LIU, Yiran (Tsinghua Univ.)
Boiling a Frog with Lukewarm Water -- The Demolition of an Urban Village in Beijing

Olimpia KOT (National Tsing Hua Univ.)
"Back there in the mountains the air is fresh and the water clean" – Community Reconstruction After the Post-disaster Resettlement

WU, Hsiang Ying Cherie (Univ. College London)
Public Space Debates in Asian Context

FU, Qi (Nanjing Univ.)
Localizing Space: Dahang and Baozhou in Action

HU, Yanhua (Nanjing Univ.)
Transgenic Crops and Changes in the Mode of Agricultural Production: Case Study from a Hubei Village

12:45	LUNCH

FIELD TRIP to Wan Chai: We will leave directly from the restaurant after lunch.

FORUM RULES

1. Please make sure to arrive at least 5 minutes before the beginning of your panel to ensure that your powerpoint or other presentation materials works correctly.

2. Each presentation will last 15 minutes. It is the job of the chair to make sure the panel is run in an orderly, punctual, and professional manner. The student helpers will inform speakers when there are five minutes left and one minute left. Please do not go over the time or the chair will need to interrupt you.

3. After all of the panel members have finished their presentations, the discussant will comment on each presentation. It is the job of the discussant to comment on the strengths, contributions, and commonalities of the papers, to raise some questions, and perhaps to note any weaknesses and areas for improvement. Discussants should speak for a maximum of 15 minutes, to allow time for questions and discussion from the audience.

4. We encourage chairs to collect 3 or 4 questions, and then to allow the speakers answer them before opening the floor to the audience again if there is enough time.

5. The order of presentations in each panel should follow the schedule. This will allow audience members to shift rooms, if necessary. Please be punctual.

6. All participants and guests are urged to keep their mobile phone silent in the panel rooms. Please do not talk on the phone in the seminar rooms.

7. All participants are encouraged to stay for the entire time of the conference to support fellow participants and guarantee a lively and stimulating atmosphere of academic exchange.

PANEL 1: CRITICAL LOCALIZED DEVELOPMENT
(18 Jan, 10.00-11.30)

CHIEN, Nai-Yu (National Tsing Hua University)
How to Say "No"? Two Tales of Anti-dam Movements in an Aboriginal Township of Tayal

The *Jianshih* township is an aboriginal region which belongs to *Tayal* communities. It consists of two river basins, with one closer to the region of *Han* communities known by the locals as "the front mountain" and the other as "the back mountain." Since the late twentieth century, Water Resources Agency of Taiwan has planned to build two dams in *Jianshih* township, with one in each of these two areas. To resist the plans of the government, the *Tayal* actors of the two places have launched anti-dam movements in dramatically different ways. The "back" one clearly claimed the land right of aborigine by performing traditional culture, while the "front" one involved the local bureaucrats which led to an impasse, and eventually worked with outside supporters as a solution. In this paper, I argue that the ways these *Tayal* actors protest reflect the ambiguity of aboriginal politics in contemporary Taiwan. The aboriginal politics refer to the dynamic negotiate relationship between the state and the ethnic groups. To one extent, it emerges from the local politics of specially designated ethnic bureaucracy; to the other extent, it is local ethnic autonomy correspond to the *Han* government. Using ethnographic studies on the Anti-dam Movements in *Jianshih* Township, this paper examines how the *Tayal* actors of "the front/back mountain" have mobilized within their own local political structure, and therefore shows the aboriginal politic is not a static political status, but a dynamic interaction between the state and the aboriginal communities in particular locality.

HSIEH, I-Hsuan Ruby (National Taiwan University)
Try and Do By Yourself:A Case Study of an Alternative Agriculture NGO in Central Thailand

This paper is based on my fieldwork in Suphanburi province, central Thailand, which is one of the biggest rice-producing areas in this nation. I spent a month working with a local NGO, whose goal is to teach farmers how to use an "organic" way to plant the rice and try to make their life better. This "organic" way is not the formal organic farming we used to know; it emphasizes on "try and do by yourself", "make the cost minimized". As the rise of organic ideals in the 1980s, Thai governmental policies associated with organic agriculture have led to increased dependency on external inputs and knowledge, therefore decreasing the autonomy of local farmers. Furthermore, organic farming has developed towards commercialization and internationalization. Interestingly, this particular NGO does not pursue the required certification for the name of "standard organic". They know clearly that not every farmer can afford to get the organic certificate, and when the development of the organic production becomes market-oriented, the main purpose of organic agriculture - a commitment to sufficiency economy - would be abandoned. In this paper, I want to elaborate how this kind of "organic" farming discourse and practice is constructed, reshaped, and redefined along time. This NGO's discourse of "organic" farming is the product of historically specific social formations within Thailand's particular economic and political characteristics in the past decades. The "organic" farming that this NGO adhere to is not only a criticism to the Green Revolution and the so-called economic development but also a reaction to the commercially-driven organic agriculture.

LAI, Hsuan-Pei Leticia (National Tsing Hua University)
How Tibetan Villagers Face the Labor Shortage and Modernization

This paper is an ethnography about How Tibetan villagers face the labor shortage and keep the village cohesion by means of traditional religion organization. I examine the economic system, social organization and minority education system of the Tibetan Village which is in Deqin County, Diqing Tibetan Autonomous Prefecture, Yunnan Province. Under China's minority policy, children are required to complete nine years of mandatory education and are encouraged to pursue higher education. Because the education resource is sparse, the result of this policy is that young children are sent away from home for a long time, while heavy labor force falls on the seniors in the village. Due to Chinese Western Great Development in 2001, the economy form transited from household mode to market system. At the same time, the village started to develop tourism as it was encircled in Meili Snow Mountain National Park. By following the education policy, the Tibetan village was encountering labor shortage as part of modernization. However, the traditional organization of seniors has strong coherence facing the economy transition and labor shortage by practicing religion activities and community services such as road building. As the seniors practice the rituals, the members of the village are integrated into a community. This paper demonstrates how Tibetan villagers keep their culture independence and coherence in face of modernization and labor shortage. It also gives us a new image of Tibetan village in contemporary China.

XUE, Cheng Calvin (The Chinese University of Hong Kong)
Deceptive Development: Practices and Discourses of Microfinance in Rural China

A growing number of microfinance organizations are providing credit services in Chinese rural areas aiming at poverty alleviation. As a market-driven poverty alleviation approach, microfinance aims at achieving program sustainability and profitability while serving the poor. Based on three months' fieldwork in a project-site of a well-regarded microfinance institution in rural Western China, this study shows that such an approach towards poverty alleviation has not achieved its claimed goal due to some fundamental contradictions in the model. The thesis challenges the view that microfinance brings about household economic development, personal empowerment and stronger social networks of borrowers. On the contrary, microfinance has been modified at regional and local levels of the industry under the pressure to maintain program sustainability, and funds have been used for household consumption instead of for production and development, thereby undermining the program's impact in poverty alleviation.

PANEL 2: POLITICS, RESISTANCE, AND STATE
(18 Jan, 10.00-11.30)

CAI, Houyuan (Sun Yat-sen University)
Between Land and Ocean: An Anthropology Study on the Protests of Wukan

Protests of Wukan, occurred in the second half of 2011, attracted widespread attention. This event roots in the deeply local culture background. The unique natural environment formed the local ocean cultural tradition. The local people are not earthbound peasants in rural china. People are not just in the relationship between man and land, but in a triangle relationship of three sides - man, land and ocean. With more oceanity, their livelihood and daily life are more flexible and flowing, closely connected with commodity economy. China' economic reform increased and complied with this kind of flexibility and liquidity. The local ocean cultural

tradition just fits the market economy. People leave their land for the cities to seek opportunities. During this time, their land, at the rural-urban fringe, was deprived with the primitive accumulation of capital. Land is no longer the most important production factor bound with peasants, but a kind of capital in the market economy. The capitalization of the land is the process that peasants lost their land; it is also the process that peasants re-found the value of land. When those people who can't blend into city come back to their hometown, contradiction will be inevitable.

LI, Sirui Sherry (Sun Yat-sen University)
Political Participation of Macao Association: Case Study of Pressure Groups

Macao's unique social, political and historical background leading to the unique "corporate governance of society" mode of governance. This unique organization system maintained a long-term stability and development of the local community. But in recent years, Macao's social movements occur frequently. Some contentious associations or pressure groups appear. These groups have no intention of challenging the authority of the government, but they may pressure the government to fight for the interests of their groups in the process of policy decisions. Macao's social phenomenon seems to show the following paradox: community activities are active while the level of public participation is low, communities are prosperous and civil society is immature. This paper tries to resolve such a paradox by the following three parts. Firstly, Macao's civil society and non-governmental organizations are different from those in other regions, which reflects the unique regional characteristics. Secondly, I will explain that social movements occurring frequently does not mean civil society's emergence. Thirdly, through the analysis of how cultural forces shape the citizenship, I will explain the low level of public participate. I will then discuss how to promote public participation, and make the society transform into civil society.

Supakit JANENOPPAKANJANA (Chulalongkorn University)
"Ghosts", Crypto-Colonialism, and "Thai" Empire-State: The Politics of Autoethnography in Thai Ghost Stories since The Siamese Revolution of 1932

Recent studies of Thai ghost stories have highlighted the questions of gender, sexuality, and the abject body. However, these works have not adequately addressed the issues of canon formation and the process of constructing nation-states. My paper tackles with the issue of crypto-colonialism with special attention to Thai ghost stories since The Siamese Revolution of 1932. Specifically, in my project, I investigate the fundamental links between crypto-colonialism, nationalist discourse, cultures of insecurity, representation of "ghosts", and literary field as cultural production in order to show the emergence of modern "Thai" nation-state and centralized government, particularly as it relates to the coming of linguistics and cultural nationalism, by which texts and authors, such as Hem Wetchakorn, O. Attachinda, and Por Intharapalit, were priviledged and became the icons of Thai ghost stories tradition. This means transforming Thai ghost stories as cultural texts from objects in need of analysis into analytical objects. I will discuss complexities of crypto-colonialism and the ethnography of colonial archives, and juxtapose them against nationalism and the anxieties about miscegenation in Thai society. I argue that as a result of official nationalism, Thai ghost stories can serve as an equipment for exploitation or political control by forming a larger sense of cultural homogeneity while excluding identities of particular gender, class, or ethnic groups. Thai elites made use of this notion to integrate people in modern "Thai" nation-state. In conclusion, this project, by closely examining Thai ghost stories, sheds new light on state violence and recent form of

modern Thai racism and the kind of colonial and postcolonial disorders that are taking shape today at the heart of biopolitical states in Southeast Asia.

ZHOU, Yi (University of California, Davis)
The Lines of Flight in the Era of the Internet: The Dynamic Relationships among the State, the Market, and People in Postsocialist China

The rapid development of the Internet in China, particularly the Web 2.0, has shifted Chinese citizens from being mere consumers of popular culture to active producers. New governmental policies and market activities have also emerged to cope with this burgeoning phenomenon. How do we re-approach the dynamic relationships among the three key actors – the state, the market, and people in China's popular culture industry – when neither the Frankfurt School nor reception theories can fully grasp their interactions? How can we better understand postsocialism through the lens of popular culture in China? By exploring several examples of netzens' production and consumption of popular culture and the corresponding (re)actions from the state and the market, I argue that people are what Gilles Deleuze calls the "lines of flight," the microforces that always flee from the macro-control and determines triangulated relationships since it hails the other two parties to capture it. In this fleeing and capturing process, the three parties mobilize their capacities to engage with and penetrate each other through which the socialist elements (e.g. the state tries to purify the cultural industry) and non-socialist elements (e.g. the commercialization of the online cultural improvisations) are (re)articulated and transformed. Thus, I further argue that China's postsocialist conditions are a dynamic in-the-making process rather than a pre-given concept or a fixed periodization.

PANEL 3. REINVENTION OF TRADITION IN ASIA
(18 Jan, 11.45-13.15)

CHIEN, Chia-Hui Ophelia (National Tsing Hua University)
Tripartite Wrestling: The Rebirth of an Old Temple in Contemporary China

This paper seeks to analyze the opposition between globalization and modernization supported by the two-month-long fieldwork research which is conducted in Qing Long Gu Miao(青龍古廟), Chauzhou, Guangdong, China(中國廣東省潮州市) in 2012. In the preparing process of the major local ritual, there are three streams of power from the overseas Chinese, city government, and the local people; the three powers wrestle to form the ritual revival movement. Since the economic reform, overseas Chinese emigrated from Chauzhou has enthusiastically launched and subsidized the main temple construction as well as religious revitalization in Chauzhou. Meanwhile, the city government remains its negative attitude toward religious affairs. Despite the discouragement, the locals have urged the city government to deregulate the ritual and sneakily hold the ritual for many years. The city government attempts to deconstruct the religious festival into different parts of cultural industries, in order to promote the economy of Chauzhou, rather than go against the Communist Party of Chinese's policy guidance. In this case, globalization becomes a power against the modernization sponsored by government, keeps the ritual re-embedded in the local cultural context. This paper examines the complex politics between these powers in several levels, and presents the clash of globalization, modernization and local beliefs.

LAI, Chih-I (University College London)
Tradition or Innovation: Acquiring the Techniques and Designs of Taiwanese Bamboo Craft

Bamboo, a traditional material which has recently gained increasing global popularity worldwide, is more than being merely a green material but it also has added cultural material specificity for Taiwanese designers and craft makers. In the Taiwanese vernacular material culture, bamboo is widely used to assemble almost everything from kitchen utensils to dwellings. Those hand crafted bamboo objects have strong connection between the maker and the things one made, so the influences of different pedagogies in skill transmitting reflects more obviously about the different attitude toward craft making. This paper would discuses about the changing transformation of transmitting the hybrid skill knowledge of Taiwanese bamboo craft and the debates about the value of bamboo craft and design. From the ethnographic data, this research found the craft makers and designers built their personal and collective identity through elaborating their skills and creativities within this material. This paper will discuss how bamboo craft design provides a point around which to discuss the transformation, the impacts, and the conflicts of tradition, localness, vernacular designs, nostalgic memories, and the innovative elements which are all bound up within this material.

LIU, Gaoli (Peking University)
Finding "Mirasi": Questions of A Folk Musician Caste in Punjab

The Mirasi are a Hindu, Muslim or Sikh caste, found in Northern India as employed musicians. The word mirasi is derived from the Arabic word miras, which means inheritance or sometimes heritage. Comparatively speaking, they have the similar role as folk musician family in the old China. They used to involved in the negotiations of marriages and giving indispensable performance during the wedding ceremony balant (the bridegroom goes to the bride's home). Follow the urbanization trend, ceremony have become modernized and leads to Mirasi's disappearing in the city. The author was told "mirasi" is an offensive word to "folk singer", especially the famous stars as Niazi brothers who were born in the folk musician families. But in the town and village, mirasi are still exist and identified this caste without indigence. The definition and existence of mirasi aroused lots of questions to the author. After visiting several mirasi and folk singers in 4 cities in Pakistan including affiliated town and village, the author thinks the old caste mirasi does exist, but caste classification, public's expectation, their function and career are all changed and "Recasted" by modern materialization.

Masashi NARA (The University of Tsukuba)
Entanglements of "the Religious" and "the Secular": A Case Study of the Islamic Missionary Activity by Hui Muslims in Kunming, Yunnan Province, China

This paper examines how Islamic revival has developed in Kunming, China by focusing on the informal Islamic missionary activity. In the post-Mao era, popular Islamization has risen amongst some Hui Muslims through the political relaxation of religious policies; proliferation of pilgrims to Mecca *et cetera*. However, simultaneously secularization amongst many Hui Muslims has also progressed through rapid social changes; notably, the dissolution of traditional Hui communities and intensified connections between Hui and Han Chinese in their daily lives. These contrasting trends mean that many Hui people do not share a sense of religiosity or lifestyle as Muslims. Thus collective actions amongst Hui Muslims such as Islamic missionary activities are assembled willy-nilly. Such assemblages include diversified actors whose goals, abilities, and inclinations are often antagonistic, such as the doctrinal development of Islam, marriage hunting or actions

directed towards the betterment (defined varyingly) of the Hui people. Previous literature tended to view Islamic revival movements as an "awakening" to Islam by Muslims. However in Kunming many participants in such activities are self-proclaimed Muslims who cannot conduct even the most basic Islamic practices such as daily worship. Therefore current analytical frameworks cannot sufficiently explain such phenomena. Instead, a framework that discusses how diverse Hui Muslims connect through expressing new associations in Islamic revival movements is necessary in order to conceptualize a space between "Islamic" and "secular." In sum, Islamization and secularization do not necessarily confront each other, instead Islamic revival progresses through an entanglement of the religious and the secular in contemporary China.

PANEL 4: ANTHROPOLOGY OF GENDER AND MARRIAGE
(18 Jan, 11.45-13.15)

CHEN, Tzu-Ying (National Chi Nan University)
The Social Participation of Foreign Spouses in Taiwan: Taking Nangang Village as an Example

For nearly a decade, the influences of globalization can be obviously perceived by the increasing number of immigrants from Southeast Asia in Taiwan. For the purpose of seeking a better life, those immigrants travel through the borderline in the name of labor or marriage.In the following, this paper is mainly about the social participate activities of foreign spouses in a remote mountainous village called Nangang Village, which is located in the central part of Taiwan. By social participation, I mean activities such as taking part in community activities, working, community interaction, gaining knowledge, volunteer services, casual activities, and political activities. By means of those activities, foreign spouses construct their social network, accumulate social capital and gain self-realization. This paper aims to show how transnational marriage reshapes a life that is totally different than the original home country. But the change is a two-way dimension, that is, the host community has also undergone transformation in accommodating foreign spouses. The global/local interaction is always what globalization is all about.   This paper is based upon the fieldwork beginning in the summer of 2012. Often invisible to the majority of Taiwan, foreign spouses are active empowering themselves. But only through close examination, can we have more understandings of how foreign spouses fit in Taiwan's culture and lifestyle.

JIANG, Dingdong (Southwest University)
The "Struggle" of Women's Status in the Change of Marriage Customs-- Take Ougui Marriage of Zhuang in Nalao, GuangXi

Ougui, an uxorilocal marriage, is a traditional marriage mode of Zhuang which exists in TuoNiang River Basin in Guangxi. The marriage customs of Ougui has experienced a changing process including tradition, fracture, revival and adaptation. In the process, the status of women has shown an adaptation mode of "subject - object – subject". Based on the fieldwork of marriage in Nalao village, this paper discussed the challenges that the status of women has encountered in social resources, economic status and social psychology from the respects of the regional characteristics, cultural concepts and institutional change since 1949. Thus, this paper dissects the process of adaptation that the status of women gradually moves towards equality between man and woman in the community under the joint effect of the social institution and the regional culture. The fight of women's status does not mean to contend with the social culture and system. It can also find a balanced "struggle" mode in the adaptation of culture and institution.

QIAN, Linliang (The Hong Kong University of Science and Technology)
Contesting Motherhood: Emotional Labor of Institute Nannies in a Chinese State Orphanage in Zhejiang

While the Chinese government, local media and the officials in the state orphanages (or welfare institute) publicize the institute nannies as "loving nanny mothers" who selflessly devote their love and care to the institutionalized children, the Western Medias and Human Right Organizations portray them as direct persecutors that cruelly neglect and abuse the children under the instruction of the inhumane state. This ethnographic study goes beyond these two extreme representations to explore the more complicated work and life details of institute nannies. Based on my six-month fieldwork in a county-level welfare institute in Zhejiang province, I argue that: 1) like other jobs in service sector, institute nannies' emotional labor constrains, but also produces emotions, of and on the nannies' bodies, including their attachment to many institutionalized children they care for; and 2) the essence of the institute nanny work is to construct the distinctive "institute nanny motherhood" featuring a typical model of "mothering as a paid job in the workplace". However, this interweavement of paid work and mothering brings about much ambivalence to the nannies and generates both their happiness and sadness. Therefore, their work and life experience can hardly be simplified by the representation of the Chinese government and its apparatus or that of the Western Medias and Human Right Organizations.

WU, Yanhua (Xiamen University)
Law, Rationality and Emotion: A Study of North Korea Brides from the Sociology Perspective

Globalization has given rise to changes in many aspects of social life, among which is transnational marriage that becomes increasingly popular in recent years.However, cross-border marriage established through non-formal means can impact remarkably international migration management, the social order in local areas, and socialization of migrants' descendants.In the context of international migration, the thesis is to analysis the special group of "North Korea Brides" from the perspective of law, rationality, and emotion, as well as their rational choices, social relations, and social adaptation. As far as law is concerned, What is the identity of "North Korea Brides",What they finally take active and rational strategies. As far as rationality is concerned,the reason of build cross-border.As far as emotion is concerned,How they deal with various relationships with different people. Through in-depth investigation and theoretical analysis to undocumented cross-border marriages between China and North Korea, this thesis aims to provide empirical data to relevant government sectors in policy making.

PANEL 5: DISCOURSE AND POLITICS OF MUSEUM AND HERITAGE
(18 Jan, 14.45-16.15)

TSANG, Ching Yi Gloria (The Chinese University of Hong Kong)
Class and Power Dynamics in Urban "Development": A Case Study of a Community Museum in Hong Kong

In the past decade, numerous social movements have emerged in Hong Kong calling for the preservation of "local community", including the community's social network and cultures. These social movements have been interwoven with local criticisms towards the urban renewal projects and heritage conservation policies implemented by the government. The criticisms pinpoint that the government policies overweigh economic development and further increase

social disparity and marginalization of disadvantaged groups. The community museum in this study was established in a capitalistic model of urban development in Hong Kong. Various stakeholders construct their own discourses of "community and local culture" in the community museum in order to oppose official discourses about urban development and maximize their own interests. Thus the making of the "community and local culture" in this community museum reveals a negotiation among the parties of different social backgrounds. This research argues that the establishment and operation of the community museum enable groups from different social segments to negotiate and construct their own discourses based on their interpretations of local history and culture, and showcase both the power dynamics of different social classes and their competition for their own socio-political influences and economic resources through proposing an alternative model of urban development.

HSIAO, Li-Yu (National Chi Nan University)
Museum as Empowerment: A Study of Ink-stone Industry in Ershui, Taiwan

Museums of earlier days in Taiwan were established mostly for exhibiting government policy and the colonial image. Things have changed. Since 1990s, a new wave of "from ground up" has seen a boom of local museums with special local character.Ershui is a farming village near Jhuoshuei River (Lo Chi) in Changhua County, in central Taiwan. In older time, villagers found stones in river perfectly suited for making ink-stones (yan tai) an indispensible part of the traditional Chinese calligraphy. About twenty years ago, villagers people rode the train of local museum and then built a "The Street of Sculptured Ink-stone Art" and "Lo Chi Stone Art Museum", turning the once livelihood means to an artifact of local flavor, a representative of Ershui. With the museum, the government is especially aiming for a new locality, and also using it as a public sphere to create the sense of place and identity for villagers.Based on fieldwork since summer of 2011on Ershui, in this article, I focus on the history and the process of building local culture industry by the museum. The questions I want particularly to examine are: how the industry of ink-stone in Ershui has turned itself into the cultural activity and how the cultural activity has empowered villagers and also developed their the sense of place and Ershui identity.

HOU, Song (Zhejiang University)
Multi-discursive Ethnography and the Re-narrating of Chinese Heritage: A case study of the Heavenly Queen Palace in Quzhou, China

The ways how Chinese understand and manage heritage are largely shaped by the Western-originated 'Authorized Heritage Discourse' (Smith 2006) and other globally circulated scholastic vocabularies (e.g., the politics of heritage, heritage authenticity). Ethnographical research that allows us to access local voices, meanings, and values about heritage is much more desirable than ever before. Ironically, many ethnographies of heritage promise a lot about local voices, but we simply do not hear much of them. They are glossed over by researchers' academic language and interpretations. In this paper, I shall propose a new form of ethnography which I call 'multi-discursive ethnography' to re-understand and re-narrate Chinese heritage. By 'multi-discursive ethnography', I mean ethnography that encompasses multiple discursive constructions of a particular object and meaningful dialogues between them. In such ethnographies of heritage, different epistemes of the past, different genres, styles, voices from varied sources and historical times that speak about a heritage in question are woven together to form a dialogical narrative. As case study, I shall present a multi-discursive ethnography of the Heavenly Queen Palace (*Tian Hou Gong*) in Quzhou, Zhejiang, China. Drawing on fieldwork data and historical documentation, I will recapture the Heavenly Queen Palace as in constantly place-

making and social memory practices, and bring together local and global discourses about them for dialogue and negotiation. The Heavenly Queen Palace as heritage is open to vast possibilities of interpretations.

PANEL 6: POSITIONALITY: THE ROLE OF RESEARCHERS IN THE FIELD
(18 Jan, 14.45-16.15)

Sabrina WILLEMS (Radboud University)
Being "The Mzungu among Hungry Lions": Negotiating a Research Relationship

Methodological and ethical issues regarding the interaction between researcher and researched have been a centre of attention in qualitative studies. Especially positionality and interview dynamics have been areas of critical reflection. During my fieldwork in Guangzhou, it appeared that contrary to my expectations it was not the subjects of my study -African traders- who stood out in a Chinese context, but rather it was me who stood out in an Afro-Chinese environment. In this article I discuss my position as a young, European, non-religious female in a research context dominated by single, religious men, "being the mzungu among hungry lions", and therewith my struggles to negotiate ethical and comfortable relationships with my informants. The majority of my informants seemed to a large extent to neglect my identity as a researcher and projected their own, preferred identity on me, which required me to continuously renegotiate and reinforce my researcher identity. The relation between researcher and respondent is complex and is subject to influences and perceptions of both. The distance between researcher and informant was continuously challenged and I struggled to determine a proper distance, both methodologically and personally. I call for recognition of the embodied practices and encounters of the fieldworker. But (how) can we determine what is a proper research relationship?

LIU, Ye Thomas (London School of Economics and Political Science)
The Sociological Intervention: An Approach to Study the Actions of Producing Society

The positivism has been prevailed in sociological research for several decades contending the requirements of quantitative methods, stringent neutrality, and forbiddance of being involved into the researched, etc. There are always, however, continual voices reclaiming the sociology of action to intervene. As Michael Burawoy's opinion, sociology is the theoretical expression of society and there is an umbilical cord connecting them. That is to say, sociology should be able to respond the social reality from which theories stem. In my ethnographic study of a grassroots NGO in southwest China, I was not a researcher who floated above the ground; Rather, I was a participatory researcher who intentionally intervened what I researched. Firstly, my access to the field was an intervention, which easily embodied in the NGO actors' behaviors. Secondly, realizing some problems of ambiguity in their daily work, I initiated some conversations among the NGO actors to discuss their plan, by which I tried to promote their self-awareness of their actions, strategies and situation. Thirdly, I never directly offered them the solutions, according to me, to the problems. My intervention was to help them to better act on their own, or even acquire their subjectivities as social actors in the historical process, hopefully. Lastly, I argue that, for the sake of validity, the sociological intervention is not a universal tool to be applied in anywhere but in cases that people try to change the unequal social structure or political economy in which they embedded, by forming self-organizing mechanism.

LIU, Zixi Carol (The Chinese University of Hong Kong)
Studying the Society, Improving the Society: Exclusive or Inclusive?

"The philosophers have only interpreted the world, in various ways; the point is to change it"—a quote in *Feuerbach*—is highly cited by social science scholars in China recent years. Social scientists are expected (or expect) to make contributions to Chinese society via the consequence brought about by their research acts. Regarding pushing forward the development of civil society as our research project byproduct, our team entered the field of collective activities. Following a set of intervening practices established by Alain Touraine, we listen to and help them analyze their action strategies; build bridges between participants and their interlocutors; and encourage them to reflectively think the broader social context where the movement was embedded. It was a contentious process because our research partially increased the cohesion of activists, accelerated the transition of their activities into social movement, and consequently shaped the outcome of the movement. The field had not already been there, but gradually emerged under our involvement. We helped the activists create social conditions favorable to their activities, and in turn made the field more like an organized social movement. Our position was a structural hole that changed the field ecology actively and significantly. I argue that social science researchers should not be burdened with "changing society" tasks; on the contrary, they should consciously avoid structural embeddedness into the field, let along opportunities to change the field ecology constructed by subjects' activities.

XIAO, Hai Allen (The Chinese University of Hong Kong)
Rapport in the Field: An Anthropologist with a Businessman

Anthropologists are always proud of their rapport with key informants during ethnographic fieldwork. However, I struggled with such rapport and was confused about how to position myself in the field, when I studied transnational business networks. Methodologically, I based my research on a businessman's social network to conduct participant observation. Gradually, the businessman considered me as a part of his business, and tried to keep me away from other stakeholders. In order to get different perspectives towards the topic, I developed a strategy of mobile positioning to deal with the crisis of rapport, but my multiple roles entail his distrust and even the danger of my research situation. Through critically reviewing my fieldwork experience, I argue that researchers should go beyond the exchange of business interests and academic data. Not only do researchers have authorities to "write cultures", but informants also have power to control researchers, further to affect the writing outcome. In this sense, the researcher and the researched are complicit in constructing "partial truth". Therefore, I maintain that researchers should convince their informants of their moral personality that doesn't ethically hurt informants' interests, and incorporate informants into the production of knowledge. Therefore, the researched can benefit from the research project other than a little interest from the researcher whereas the researcher can access to the fact of the researched as far as possible. In other word, researchers utilize activist methods to obtain positivist results, which might transcend binary dispute of subjectivity and objectivity.

PANEL 7: SEXUALITY IN EAST ASIA
(18 Jan, 16.45-18.15)

John Patrick I. ALLANEGUI (Ateneo de Manila University)
Beyond the Structure: The Persistence of Gender Inequality in the Armed Forces of the Philippines

In many sectors and institutions of modern society, we can identify hints of patriarchal values embedded in the system. One traditional yet modern institution that we have today is the military. Landmark policies on women inclusion in the military have been legislated already yet studies show that the desirable outcome of gender equality has become difficult to achieve. This paper examines different social and cultural forces that interact and play a coercive role over the Armed Forces of the Philippines that perpetuate the difficulty of instilling the effects of gender policies over the institution. The study uses a socio-historical approach and a structural analysis of identifying factors that contribute to the persistence of the inequality phenomenon that include the colonization experience, the military bureaucracy, and religion.

KANG Ohreum (Academy of Korean Studies)
Occupying Territory: A Case of LGBT Community Movement in Mapo District

Compared with traditional society where most social groups were organized based on territorial boundaries, it is often said that many communities are formed by shared values or symbolic representations in today's so-called deterritorial era. Nevertheless, physical as well as geographic locality can still function as a vital prerequisite for the creation, maintenance, and development of a certain community. The present research suggests this idea by using the example of "Union of *Mapo* Rainbow Residents (UMRR)" which is a regionally based community for LGBT (lesbian, gay, bisexual, and transgender) rights in *Mapo* district in Seoul, Korea. More specifically, this research seeks to demonstrate the intriguing way in which social movement for sexuality is combined with a particular locality. At first, *Mapo* district provides a practical place for sexual minorities such as low house lent, tolerant atmosphere, and lavish entertainments to build their own lives together. Second, *Mapo* district also provides a symbolic place for them to initiate and promote various political activities, campaigns, and movements. As a result, several communities are organized recently to have influences over regional policies for sexual minorities, and they are actively intervening local government elections. UMRR reflects such changes in *Mapo* district, and it further tries to rebuild this area in which the diversity of sexuality, love, and families can be fully allowed. In sum, this research argues that locality as well as ideal values plays an important role in the existence of many communities even in today's society.

CHOW, Shuk-yee Venus (The Chinese University of Hong Kong)
The Production of Sexuality/Sensuality through "Sexy" Dancing Among Women in Hong Kong in Their Leisure Time

In the past five years, increasing numbers of Hong Kong women are learning "sexy dances", including pole dance, lap dance, and burlesque as defined in this paper, as their leisure time activity. Following the trend in western countries including the United States, Canada and Australia, these "sexy dances" are packaged as a form of commodity in Hong Kong. These "sexy dances" are explicitly sexual in terms of the movements and attire, and are frequently associated with strippers or prostitution. Woman's body is often viewed as sexual objects in these "sexy dances". However, in Hong Kong where expression and display of female sexuality is

still very much a taboo, these women are not dancing for a living but instead they have to invest a large amount of money, time and effort for performing these "sexy dances". Through participant observation, in-depth interviews with dance school owners and teachers, and textual analysis of advertisement of these dance classes, I will examine how the "producers" of these "sexy dances" are reinforcing the social scripts of female sexuality in Hong Kong. I will also investigate how they are packaging a new image of "sexy dances" in terms of "fitness and femininity" through the mass media in this advanced capitalist society in Asia. I will also analyze how such demand to be fit and feminine is produced in response to the local discourse about Hong Kong women's sexuality/sensuality through this commodity of dance.

YU, Hiu Yan Candy (The Chinese University of Hong Kong)
Between Constraint and Autonomy: How Young White-Collar Women in Hong Kong Express Their Sexuality

In a capitalist and patriarchal society like Hong Kong, do young, affluent women possess the social and cultural capital to express their sexuality? What are the channels? As Hong Kong women's education level rises and their financial power improves, they seem to be able to commodify the bodies of the opposite sex, sometimes even to consume them physically, but mostly visually. This research focuses on studying the sexual expressions of young, white-collar women who live under a heterosexual mainstream discourse, in particular how male bodies are sexualized in public for the entertainment of female consumers. Does this form of male body commodification mean that the gender power balance has tipped?
This research examines the relationship between women's increased economic power and consumptive behavior, and between the construction of male beauty and gender power relations. How does women's newly acquired affluence affect their expressions of sexuality? And how does this contribute to the definition of male physical beauty? This research studies the expression of sexuality of young white collar women in mostly non-physical ways. It looks into young adult women's worldview of sex, sexual fantasies, desires and behaviours in relation to the patriarchal constraints that are prevalent in Hong Kong today. The study will make use of data from content analyses of sexual materials in public, such as male strip shows and the Asian Adult Expo, and in-depth interviews to tap into young adult women's attitudes, relationships and behaviours in regard to sex. I conclude that despite the increasing choices offered by capitalistic consumerism, women's autonomy in their expression of sexuality and their freedom in consuming male bodies outside certain settings and situations remain restricted

PANEL 8: NORMALIZATION OF DISCOURSES IN CHINA
(18 Jan, 16.45-18.15)

FENG, Xiangjun (The Chinese University of Hong Kong)
The Normal Abnormality: A Study on "Guazi" in West Rural China

Modern medical science defines mentally disabled people and mentally disordered people into the categories of "abnormality" or "subnormality". Ruth Benedict has argued that "the abnormal (behaviors)" are culturally determined (Benedict 1934) and Foucault has famously illustrated that "the abnormal" is historically constructed and the "madness" are defined and banished by modern "civilization" to prove its legitimacy (Foucault 1961;1975). Based on a three-month field research in a village of West China, I examine the lives of a group of seemingly abnormal people, both physically and mentally, "guazi" (瓜子, literally, idiot or moron). I will firstly illustrate that *guazi* is absolutely not an equivalent of the mandarin Chinese word "shazi" (傻子) or the English word "idiot" or "moron". It denotes a special local

cultural domain with loose boundaries. Most *guazi* in the village are apparently mentally disabled or mentally disordered by our definition, but some people with reasonable mental health also fall into the local category of *guazi*, while some others who are obviously mentally challenged are excluded. By portraying local people's understanding of the nature of *guazi* and by representing different aspects of guazi's life such as work, communication, marriage and family life, I suggest that the binary opposition of "normal-abnormal" does not exist in this society, thus *guazi* are not stigmatized or banished. *Guazi* is an organic part of the community and they live harmoniously with the others. I will also argue that the process of modernization in rural China is challenging this local culture and is depriving *guazi*'s living space.

LI, Sheng Andersen (Nanjing University)
Pop Music in Xiaokang Village, Jiangsu, China

While the "pop music in contemporary China" as a whole has been attended by more and more researchers, almost all the discussions on this topic hitherto have been focused solely on that of urban China. Regardless of all the practical and/or ideological factors behind it, this apparently unbalanced view effectively orientalizes the rural/suburban population and replicates the global colonial relationship inside China. This paper is thus an attempt to challenge the orientalist imagery by presenting how pop music features the current soundscape of rural China. Based on several weeks of participatory observation conducted among the migrant labors who come from further inland villages and are now being employed by factories in Xiaokang Village, a cell of the vast industrialized semi-rural area stretching across the southern Jiangsu Province, this paper relates the soundscape of Xiaokang Village as a collage of at least four different genres – the "*hongge* (red songs)", "*minge* (folk songs)", "*gang tai liuxingge* (pop songs from Hong Kong and Taiwan)" and the most popular "*nongye jinshu* (agricultural metal)" epitomized by the songs of the rock band *Fenghuang Chuanqi* (Phoenix Legend) – underpinned by the juke boxes in the village's only night market and the fancy multimedia cell phones in the hands of those young migrant labors. This collage, the author suggests, reflects the changing practices and ideas about kinship, career, marriage, and family among those young migrant labors under the overwhelming displacing power of the State and market economy. However, on the other hand, it also reveals the nostalgia those displaced proletarian have for the rural culture and landscape in their memory or fantasy.

TONG, Teng (Nanjing University)
Comrades or Brothers: An anthropological Observation of County-level Bureaucracy in North Jiangsu

The bureaucracy of PRC has practiced in a special way at the county level. The system in question at the county level has been more actively practiced within the framework of the local social culture. This study examines the process of how power is practiced through bureaucracy in Suining, a North Jiangsu county. Drawn on the field observation, this study shows how government officials make their network through kind of brother making. The officials in question, however, are in the meantime being embedded in the track of the bureaucracy and therefore being disciplined, under the pressures from the higher authorities in addition to the system itself. This study unfolds how cadre officials struggle to make balance between their double roles as locals and as officials at the same time.

YU Xiao (National University of Singapore)
Pollution as Smokescreen: Contentious Politics in an Industrializing Village

In recent years China has witnessed an alarming rise in rural social unrest over concerns of industrial pollution. While pollution-related contention is stereotyped as "victims resist polluters", this paper will present another type of contention prevailing in self-industrializing rural China where pollution is used as smokescreen for other rural conflicts by investigating electronic waste recycling industry in Taizhou of Zhejiang province and one pollution-related contention in its Xiayang village. I wish to argue that the mentality of inevitable pollution is the largest obstacle to effective regulation of pollution and in places where villagers are running the factories themselves, either in the form of family operation or labor hiring, pollution is not seen as a foreign monster but part of their daily life. Usually what matters is not pollution per se, but the daily politics of the local community. The case of Xiayang village will force us to reconsider the tendency to frame the discussion of contemporary Chinese protests in terms of rising rights consciousness. In the meanwhile, it also offers a new perspective to understand the implementation gap in China's environmental laws and policies.

PANEL 9: ANTHROPOLOGY OF YOUTH IN ASIA
(19 Jan, 9:00-10-30)

FU, Jing (The Chinese University of Hong Kong)
Junior White Collar Mainland Chinese in Hong Kong: Cultural Differences and Stereotypes

Since 1998, Hong Kong has opened its higher education to mainland Chinese students. Policies such as Immigration Arrangements for Non-local Graduates (IANG) and Admission Scheme for Mainland Talents and Professionals both make it possible for more Mainland Chinese to start their white collar career path in Hong Kong. They are at present mostly in their 20s working in Hong Kong as junior level white collars. Mainland Chinese choose to develop their career in Hong Kong because the city is well-known for its prosperity, convenient facilities and professional development prospects. Such qualities are part of mainstream Hong Kong society in the sense that they embody the white collar Mainland Chinese's middle-class values.
On the other hand, the phrase "Zhong Gang Mao Dun (China-Hong Kong Conflict)" has been heard and discussed a lot in Hong Kong since 2009. Babies born of non-local parents and "eating on the M.T.R. train" are two of the several incidents attracting much attention.
Although the junior White Collar Mainland Chinese themselves are not involved with the incidents and usually not the target of the reprimands by Hong Kong people, Mainlanders feel a cultural and social distance between themselves and the Hong Kongese. There are cultural differences in social norms and habits. Also, both Hong Kong people and the mainland people do a lot of stereotyping of each other. I will present views from both junior White Collar Mainland Chinese and Hong Kongese to picture their daily encounters and imaginations.

LU, Shuang (Columbia University)
"Ants People" In Shanghai: Resistance of the Disempowered Youth

My project looks at college-educated migrant youngworkers in Shanghai – a group of long neglected disadvantaged people - with a popular name "Ants People" (蟻族) indicating that they live in the cracks of the cities. By following life trajectories of over twenty college graduates migrating from rural to urban, this project tells the story "college migration" and reveals that

this is also a generation of youth who falls into the crack of urban-rural disparity and the growing disjuncture between college education system and the capitalist market in China. In the particular case of Shanghai, I want to explore another form of urban poverty – "immersive urban-poor living spaces", which is different from most of the previous studies on urban poverty that are focusing on slums, migrant worker villages – places that are relatively segregated from the surrounding urban scenario. Based on my in-depth fieldwork in three different living places occupied by Ants People– a job-hunting hostel, an adjusted apartment and a rooftop community on an office building in downtown area, I propose questions that what "immersive urban poverty" means to the development of the city, and how this living style influences the way Shanghai - the "daimonic city" - is imagined, experienced and reproduced in daily life.

More importantly, Ants People are just a representative of the youth generation in China who is experiencing "Ant-ization" – a disastrous corruption of confidence in self-realization, up-mobility and social justice. This phenomenon can be best illustrated by the popular Internet culture. I will take two cases - the construction of the diaosi-gaofushuai(Unprivileged losers V.S. Princelings) discourse and the online carnival of prosecuting Yao Jiaxin – to address how the youth generation shapes their self-identity and resist the social stratification through engagement in online activities.

Nariman YOUSEFI (The Hong Kong University of Science and Technology)
Revisiting the Past: Negotiating Self-identity amongst Iranian Students in Hong Kong and Abroad

The concept of Iranian students looking beyond the borders of their homeland for higher education dates back to some 200 years ago; however, the trend has steeply risen in the decades after the Islamic revolution of 1979 leading to large numbers of overseas Iranian students in North America, Europe and more recently in Australasia. This group of Iranian expatriates mostly belong to a generation born immediately after the Islamic revolution which brought with itself sheer changes in the socio-economical scene, carving out a new definition for the Iranian identity. Upon exposure to the outer world and in the shadow of the current political conflicts, a large number of these students face a rather wide gap between the identity coined at home and the mainstream interpretations of it. To soothe the discomfort arising from the gap between this self-perception and external impression, this group of Iranians abroad have started looking back at the "glorious history of the Persian Empire". However, the main question is whether rereading and reinterpreting the historical facts of centuries ago help sustain a balanced relationship with the outer world that these students find themselves in? What makes these students look inwards instead of maintaining dialog with others to smooth out any prejudice? This paper is based on two years of participant observation and interviews conducted amongst the Iranian students in Hong Kong as well as on an analysis of online discussions amongst the global Iranian student community.

PANEL 10: HISTORICAL ANTHROPOLOGY OF ANCIENT ASIA
(19 Jan, 9:00-10-30)

Yuthpong CHANTRAWARIN (Chiang Mai University)
Border Does Matter: the Politics of Border Space-making

Mae Sai--Thailand's northern most border town well-known for cross-border trade and tourism nowadays--in once developed out of border violence in the shadow of state-making project in the late 19th century. This paper aims at tracing the making of Mae Sai border space by

accomplishing cross-fertilization between two different fields of study, which are 'border studies' and 'migration studies'. It argues that the border space-making of Mae Sai is constructed mostly by outsiders in the first place. Late of the 19th century, there are Shan ethnics (1927), Tai Lue ethnics (1940) and Kuomingtang (KMT) soldiers (1960), who have fled to the contemporary Mae Sai. Not only is Mae Sai border space-making made out of these migrant people but also linked relationally with the frontiers of Eastern Myanmar's Shan State, Southern China's Xishuangbanna and northern Thailand's Lanna Kingdom. Thus the relevant instances of frontier violence and migration are those that contributed to, or adaptation of, this small political border space of Mae Sai.

GONG, Fang (Minzu University of China)
Historical Memory and Ethnic Relationship: A Case Study on Hui Minority Revolt in Qing Dynasty

During the mid-nineteenth century, a series of civil wars broke out all over the country by various ethnic-lingual groups against the ruling Manchu-Mongol-Han Bannerman and Han Confucians elites. Muslim rebellions occurred in Shaanxi, Gansu, Qinghai and Ningxia in Northwestern China and Yunnan. The population lost during this revolt was staggering. Over the past century, different researchers developed diversified views on this rebellion. This study pays attention to two types of historical memory of this rebellion: one in historical documents and the other in ordinary people's real memory. Not only does the contemporary study "oral history" tell us about the "past" knowledge, but it also revealed the "contemporary" social group solidarity system and the power relations. More importantly, through the ordinary personal memory, we can understand what we believe historical nature of its information from a variety of marginal, ignored historical memory. In-depth analysis of these narratives and "situation" provides us a deeper understanding on the difference between what we believe about history and what they write about history, the historical memory, as well as narrative and the relationship between human social and cultural backgrounds. Therefore, we can understand the complex structure of "social context" in special period, and the continuity and change between a "contemporary situation" and another "contemporary situation".

WANG, Tingyu (National Tsing Hua University)
A War of Ritual Language: Language Performance in Archives of the Jinchuan Campaigns in the Qianlong Era

The two Jinchuan campaigns between 1746-1749 and 1771-1776 took place within a wider military confrontation between the Qing Dynasty and the Sichuan rGyalrong Tibetans. The result of that war was the imposition of new political and economic relations that thereafter largely remained intact until the arrival of the CCP in the 1950s. The literature on this era in general and the Jinchuan campaigns in particular usually concludes that the conflict was yet another chapter in a story of relentless imperial conquest, although some note that the dynasty had to surmount enormous logistical obstacles over the course of that successful conquest. This essay looks at the same conquest from the unconsidered angle of ritual language, about which there is surprisingly rich documentation. Looking at ritual language to understand conflicts between a state and its borderlands occupied Edmund Leach over a half century ago in his Political Systems of Highland Burma (1954) and, in recent years, by James C. Scott (2009). The emphasis is upon the choice between borderland peoples embracing or resisting states and their "civilizing" projects (jiaohua, in the case of China). However, for both Leach and Scott there lays the hidden and unexplored latent alternative of the state adopting the ways of its borderland adversaries. In this paper I review some formal bureaucratic documents that were written by the Qianlong

Emperor and his officers during the two Jinchuan campaigns to show that the Chinese state was adopting the ways of the Sichuan rGyalrojng Tibetans. That is, the documents discussed in this essay were concerned with the adoption of the ritual language of witchcraft and Tibetan Buddhism together with the exclusion of Confucianism to aid the Qing defeat of and rule over the rGyalrong people.

WU, Yinling (Peking University)
Dukezong: An Anthropological Study of the History of a Small Tibetan Town

This thesis analyses a specific Tibetan town named 'Dukezong'. Dukezong which is located in Shangri-La County(which used to be called Zhongdian), Yunnan province. The paper focuses on analyzing the layout and the construction of the ancient town, and the relationship between Songzanlinsi Temple(Tibetan Buddhist monastery) and Dukezong. The author combines the method of historical anthropology and fieldwork ethnography to study the town which is built by the minorities of China, thus digging out the history of Dukezong from the Tang Dynasty to Qing Dynasty. The first part will pay attention to the layout, at the same time, describe the relationship between Songzanlinsi and Dukezong. The second part discusses the commerce, political disputes between Shangri-La and different regime such as Tubo, Yuan Dynasty, the Kingdom of Muli, Dali Kingdom and Qing dynasty with particular emphasis on the study of the religious factor, then lay heavy stress on the material circulation among cross-cultural ethnic groups. Thirdly, the paper concerns what role Dukezong played in Ancient Tea Route and Silk Road as well as its status nowadays, moreover it infers the process of local political game about identified Zhongdian as the real Shangri-La. Finally, this paper reflects on globalization by the combination of history, anthropology and religious studies; in addition, Zhongdian is the co-existing area of the Tibetan, Han, Hui, Naxi ethnic groups, and the topic investigates the integration of multi-religious trend, in order to show the pattern of diversity and unity of the Chinese nation, to examine the history of the national unity of our current.

PANEL 11: ANTHROPOLOGY OF ASIAN FOODWAYS
(19 Jan, 11:00-12:45)

DING, Mei (Otago University)
The Chinese Uyghur Diaspora: Australian Restaurants and Migrants' Multiple Identities

Ethnicity is a broad concept, which often tends to be conflated with nationality. For instance, Chinese are generally considered a homogenous group due to their connections with China. However, China remains a multi-ethnic state and includes a number of minority groups (*minzu* in Mandarin) among 'Chinese', who are playing an increasingly important role in international business and trade, alongside their Han (majority Chinese) counterparts.
The Uyghur of Xinjiang in western China are one such ethnic group, or *minzu*. Xinjiang was the centre of the ancient Silk Road connecting Europe and Asia. Uyghur have historically engaged in trans-Asian and European trading networks. These have been augmented by the contemporary Uyghur diaspora, who have witnessed waves of transnational migration beyond the Silk Road and into the Pacific, primarily to Australia (and even as far afield as New Zealand). In Australia, Uyghur have established and operated successful small and medium sized enterprises (SMEs) such as restaurants. Uyghur restaurants are mainly 'ethnic businesses' within China and Australia, facilitating the contingent deployment of multiple identities (as Uyghur, Chinese immigrants, Australians and Muslim) allowing members of the Uyghur diaspora to arrange and accumulate economic and social capital among Chinese, Central Asians, Turkish, and Muslim

groups from Southeast Asia and the Middle East. This paper examines the diversity of *minzu* identities as they reflect 'flexible citizenship' (Ong 1999). It suggests that 'flexible citizenship' constrains and enables the operation of Uyghur restaurant businesses by extending *minzu* and *hukou* (household registration) requirements out of Xinjiang and into Australia, disrupting assumptions that promote an undifferentiated 'Chinese' ethnicity in diaspora.

PAN, Jie (The University of Hong Kong)
The Revolution from Dinner Table:The Problem of Food Safety and TEIKEI Cooperative Movement in Japan

"Melamine milk powder, Watermelon explosion, waste oil, Sudan Red duck, Malachite green fish and shrimp..."When did we begin to worry about the safety of food? How did our food become poisonous? And what can we do to the poisoned dinner table?
These questions were used to be also the questions confusing the Japanese 40 years ago. It is also since then that the Japanese have tried to carry out many kinds of social practices and social movements in dealing with the problem of food safety. Such as the consumers' Co-op movement, the farmers' Organic agriculture movement, Local production and local consumption movement, etc. Nowadays, the media and the Academic call all of them in general as Alternative Agri-Food Networks (AAFNs), or Alternative Food Networks (AFNs). Among them, the most outstanding one and desired one to solve the problem of food safety is the TEIKEI Cooperative Movement. As its broad and far-reaching influence, it is often called as the "revolution from dinner table" by the media and the Academic.
This research just intends to review that period of history, and carry out a study on the problem of food safety and *TEIKEI* movement from the perspective of economic anthropology. All the materials and data are based on my fieldwork at KANSAI YOTSUBA Cooperatives (関西よつ葉連絡会) during April 2010 to April 2011.
First, we are going to explore how food safety has become a problem in Japan, through the analysis of its policies and strategies of development, and the transformation of agriculture together with it since the end of WWII. Secondly, we shall also have a review of Japan's social practices and movement in dealing with the problem of food safety, followed with an analysis on why it has been TEIKEI that developed to be a possible solution for the problem of food safety. Thirdly, we'll go into the study on how TEIKEI works, through the analysis of KYC Case. Fourthly, we are going to analyze its institutional ethics, or in other words, why TEIKEI could work into a cooperative network for small farmers, small producers, small merchants, and the consumers, for a sustainable production and consumption of organic food, resisting against the big capitals. Meanwhile, we also intend to carry out a dialogue with FUKUYAMA on his talks of "The end of history", comparing its economic behavior and the classical economic behavior in the view of economics.

YANG, Yin-Ting (National Taiwan University)
Two Villages, One China : The Reconstruction and Transformation of Mushroom Industry in Eastern Fujian

This article discusses the development of mushroom industry in Gutian (古田縣), a small and distant county which is located in eastern Fujian. After suffering from a period of hunger and poverty, Gutian has experienced an enormous transformation during China's economic reform since the late 1970's. As becoming one of the largest fungi producing area in China, Gutian also is known as "the land of fungi "(食用菌之鄉).

This article tries to explore how the mushroom industry mediates local society between new power struggle, by presenting two villages in Gutian, Daiqiao (大橋村) and Jiannong village(前壠村),both of them are famous in mushroom industry, but function in completely different ways. Daiquao Village created an unique local pattern of white fungus(銀耳) producing, in which economic system was embedded into local culture and social networks, intertwined with an independent local market and a set of ambiguous and unpredictable local knowledge. On the contrary, Jiannong Village reconstructed their mushroom industry by establishing local agricultural brand, in this process local cadres, government and businessmen act together to build a new " agricultural cooperative system", in which local industry is fused into an imagination of modernity and commercialization.

By examining the creation of local mushroom industry, this article argues that local economic systems, articulated by power and capital, do not only reconstruct mushroom industry with modern features, but also the transform industry itself with local social and cultural discourses.

YOO Taebum (Korea University)
Vegetarianism in Korea: It Is More than Just a Dietary Practice

This paper shows that there emerges obvious signs of a new vegetarianism in Korea, and examines several historical and structural factors which have brought it into the public interest. By using qualitative interviews with 38 vegetarians in Korea, the researcher tries to find out who they are, why they choose vegetarian diets, and further how they are different from traditional ones. At first, female consumers who are educated, feel an interest in political or ethical issues, live in big cities, and have financial power are likely to adopt or consider adopting vegetarianism. Second, today's vegetarianism is seen as a reaction to or rejection of sudden dietary changes occurred in the past few decades which involve modernized, Westernized foodways, trans-local and trans-national food economies, and excessive meat consumption as a result. More specifically, more and more people perceive vegetarian diets as being connected with physical or mental health, animal welfare, and environmental issues. Lastly, compared with traditional vegetarians who are forced to become ones because of scarcity of meat or certain religions, current vegetarians are someone who voluntarily choose to avoid certain foods even though meat products are abundant and affordable. Accordingly, today's vegetarianism is becoming a symbolic as well as an expressive means for its proponents to link between their everyday food choice and particular beliefs, values, or lifestyles. Moreover, some of them attempt to expand their vegetarian identities into other realms such as exercising, buying animal-free clothes or cosmetics, and doing environment-friendly activities.

PANEL 12: POLITICS AND PRODUCTION OF SPACE
(19 Jan, 11:00-12:45)

LIU, Yiran (Tsinghua University)
Boiling a Frog with Lukewarm Water: The Demolition of an Urban Village in Beijing

With China's rapid urban sprawl since the 1980s, many "urban villages" have emerged. However, they are considered to be incompatible with the existing urban-rural dual divide and impedimental for further urban development. Therefore the Chinese government determines to tear them down. Existing literatures on urban village reformation tend to stay on a macro level, the micro level dynamics of changing social relations during the process, have been less discussed. Taking Liulangzhuang village in Beijing as a case, this study aims to explore how the state successfully demolishes the urban village without taking extreme measures and how

villagers respond to the state's actions. After introducing the general background and existing literatures, the article describes the history, natural environment and social conditions of the village. Then it examines how different agents construct and contest the social and cultural meanings of the village based on their own understandings, experiences and interests before demolition. Using a metaphor of "boiling a frag with lukewarm water", the next part investigates the entire demolition process and the exercise of state power. The last part of the article concludes that instead of tearing up the village all at once, the state applies different measures at various stages; instead of directly demolish people's houses, the state exerts its power by penetrating into the village and decomposing the self-sufficient system and united community life in the village. By showing the case, this study wants to contribute to the discussion of state-society relationship.

Olimpia KOT (National Tsing Hua University)
"Back There in the Mountains the Air Is Fresh and the Water Clean": Community Reconstruction After the Post-disaster Resettlement

On the eighth of August 2009 Taiwan experienced devastating results of the Morakot typhoon. Southern part of Taiwan received record rainfalls (2500 mm in Pingtung County) followed by floods and landslides of which the most tragic took place in the Hsiaolin Village of Kaohsiung County with death toll reaching 300 people. On the night of the same day, residents of the historical Dashe village of the Austronesian Paiwan group threatened by the landslide, had decided to leave their village. After a month long camping at the primary school and consecutive two years in the military camp the village was permanently relocated to the neighbouring Majia Township to the land owned by a different Austronesian group. Proximity of the new site to the plains enabled tribesmen living hitherto outside of the old village to settle in the relocated site. Consequently the number of the villagers was tripled. Former and present inhabitants of the old village have been united spatially but not necessarily as a community. New circumstances influenced the hierarchical social structure of the group. New problems, such as lack of strong leadership, and new perspectives for the community and individual rose. In accordance with the disaster studies concepts of vulnerability and resilience this study shows how the villagers adapting to the new circumstances at individual and community levels are influenced by the government interference and that traditionally perceived as vulnerable groups, indigenous people of Taiwan are the active agents of recovery process.

WU, Hsiang Ying Cherie (University College London)
Public Space Debates in Asian Context

By examining the varied ways in which spaces are appropriated in the street network of Central (a district in Hong Kong), this research aims to shed light on the conception of 'public space' from an Asian city's perspective.
The discussion of 'public space' often traces its origin from Athens' agora and is emphasized by many scholars as an important ingredient in the working of a democratic society in Western literature; without a direct connection to Athens and a democratically elected government, by looking into the various ways in which the same space is appropriated strategically by different groups for different purposes at different time in Central, this research aims to look into the processes in which the concept 'public space' is negotiated in the Asian context.
Another aim of this research is to explore bringing two different approaches to the understanding of space – one of space syntax by looking at spaces from the perspective of spatial configuration and the anthropological approach of looking at how people appropriate these spaces. Hiller (1998) from (Turner, Doxa, O'Sullivan, & Penn 2001) writes – 'the architect

and user both produce architecture, the former by design, the latter by inhabitation' and if we extend 'architecture' to 'urban spaces' as urban spaces are often the incidental spaces of design by architect and urban planner, this research aims to paint a fuller picture of 'architecture' and 'urban space' by exploring the relationship between a given spatial configuration and the varied ways in which spaces are appropriated.

FU, Qi (Nanjing University)
Localizing Space: Dahang and Baozhou in Action

Baozhou has been best known for its position as one of centers of traditional Chinese medicine. This position, however, is impossible to be a result from the market itself. The local government has been tremendously engaged in the whole process as making place to be one of cores to the national market of traditional Chinese medicine. This article examines relationships between Dahang and the position of Bozhou as one of the traditional Chinese medicine markets that focus on the relationship between space and place. As a localized space, the establishment of Dahang was drawn on the historical past of Baozhou. It makes space into two parts, outside and inside, which makes Baozhou distinctively featured in terms of its locality. Baozhou's position as one of cores in traditional Chinese medicine market is stabilized through collection of symbolic capital in the "inside"; the "outside", however, also takes chances of the "inside" to go through. This is the logic of economic operation in the traditional Chinese medicine market of Baozhou.
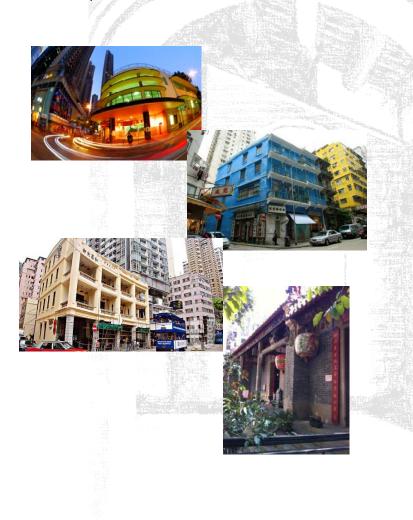
HU, Yanhua (Nanjing University)
Transgenic Crops and Changes in the Mode of Agricultural Production: Case Study from a Hubei Village

Producing transgenic crops have in recent decades become popular in China. Drawn on the data collected among villagers who are growing transgenic crops in Tan Village, Hubei province, this paper examines the fact that the adoption of transgenic crops has led to the changes in the production mode of agriculture among villagers. The result of this study shows that adoption of transgenic crops has made a great deal of changes among villagers in Tan village. It has saved villagers a lot of time in the domain of agricultural production and changed the household labor division. The structure of Household income and living style of the villagers are thus changed as well. As a result from economic development, these changes bring a possibly new economic order. This order should be considered as an impact of a globalized market economy. This makes challenges to ethnic, cultural, and traditional diversities in agriculture.

FIELDTRIP TO WAN CHAI

All participants are invited to join a free guided tour around Wan Chai on the afternoon of 19 January. Being one of the earliest developed districts under colonial rule, Wan Chai has a number of historic buildings of Chinese or Western architectural style, including the Blue House, the Pak Tai Temple, the Pawn, and many others. However, the fate of these historic buildings and the lives of local people have been influenced by urban renewal projects in recent decade. This fieldtrip will be led by local inhabitants and will provide a good opportunity to learn more about urban renewal and its impacts on inner city.

Hong Kong Anthropologist
香港人類學

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

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ASIAN ANTHROPOLOGY

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

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