

Renewal: Anthropological Imagining in the Midst of Change



Time: Friday 3 Feb & Saturday 4 Feb, 2023
Venue: Online via Zoom

The 14th Annual CUHK
Anthropology Postgraduate
Student Forum

Forum Program Friday, 3 February 2023

- 0845-0915: Warm Up
- 0915-0935: Opening Ceremony
 1. Introduction by PGSF Committee Chair Xing LI
 2. Opening remarks and Keynote introduction by Department Chairperson Andrew KIPNIS
- 0935-1105: Keynote Address by Prof. Harriet EVANS
- 1105-1130: Break

Panel

- 1130-1300: Concurrent Panel Session A

• A1 Education in the Pandemic	Discussant Teresa KUAN
• A2 Anthropological Knowledge and Its Reconfiguration	Leilah VEVAINA
• A3 Hope for Revival: Changes of Industries in Uncertain Times	Tim ROSENKRANZ

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Panel

- 1300-1400 Lunch Break & Zoom Coffee Chat

- 1400-1550 Concurrent Panel Session B

• B1 Reimagining Medicine and Care	Discussant Venera R. KHALIKOVA
• B2 Entangled Ecologies: Managing the Nature, Living the Destructions	Sidney C. H. CHEUNG
• B3 Moving Bodies, Fluctuating Borders	Sea Ling CHENG

- 1550-1610 Break

- 1610-1800 Concurrent Panel Session C

• C1 In Search of the Self(s): Identity, Subjectivity, and Ethics	Discussant Chaoxiong ZHANG
• C2 Religion, Ethnicity, and Identity	Wyman TANG
• C3 Sex and Gender: From Embodiment to Consumption	Harriet EVANS

- 1800-1830 Zoom Coffee Chat

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Forum Program

Saturday, 4 February 2023

- 0930-1000 Zoom Coffee Chat

Panel

- 1000-1150 Concurrent Panel Session D

- D1
Crisis and Aftermath
- D2
Space (Re)Production
- D3
Art and Performance

Discussant
Gordon MATHEWS

Andrew KIPNIS

Mark STEVENSON

- 1200-1230 Closing Ceremony

- Final comments from keynote speaker Prof. Harriet EVANS
- Closing remarks by Anthropology Department Graduate Division Head Prof. Sealing CHENG

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Zoom Meeting Room Links

- Join Zoom **Keynote Speech**
- <https://cuhk.zoom.us/j/96146625017?pwd=V09QWkpJcXhDV29HTE9pbmBOUVh5UT09>
OR Meeting ID: 961 4662 5017, Passcode: 758615
- Join Zoom Room 1 for **Panel A1, B1, C1, D1**
- <https://cuhk.zoom.us/j/98509942621?pwd=WjRwRVVSbU1lVGRlbTJqa3RLQlFFZz09>
OR Meeting ID: 985 0994 2621, Passcode: 087844
- Join Zoom Room 2 for **Panel A2, B2, C2, D2**
- <https://cuhk.zoom.us/j/92157969044?pwd=Uk5YOEV2anRVQk1xZ0RNd0lCYXlPUT09>
OR Meeting ID: 921 5796 9044, Passcode: 573752
- Join Zoom Room 3 for **Panel A3, B3, C3, D3**
- <https://cuhk.zoom.us/j/92490155668?pwd=REpLL2NzMWw02ZUo2N2o5ODlCaE1DUT09>
OR Meeting ID: 924 9015 5668, Passcode: 837119
- Join Zoom **Coffee Chat Room**
- <https://cuhk.zoom.us/j/98543054071?pwd=TFUvVzYrK3Vxb3IyQ2o4SGw2RTU3dz09>
OR Meeting ID: 985 4305 4071, Passcode: 888494
- Join **Closing Ceremony**
- <https://cuhk.zoom.us/j/93800585040?pwd=dVZoUmNBWkYrOWZla29xRlRXOWhLZz09>
OR Meeting ID: 938 0058 5040, Passcode: 985095

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Important Forum Notes

- All times are in Hong Kong Time/GMT+8.
- Each scheduled panel contains: 1) panelist presentations (15 minutes each); 2) Q&A session (15-20 minutes in total); 3) discussant comments and panelist response (20-30 minutes). Some panels may be shorter than others during the same session/time block.
- Three Zoom Coffee Chats are scheduled throughout the forum. All the participants are welcome to join and e-meet each other.
- Panels scheduled simultaneously run concurrently in separate Zoom meeting rooms. Therefore, please arrive on time to maximize your learning from the presentations. Alternatively, consider coming early to catch fellow participants for some pre-presentation warmup and sharing.
- Apart from still images/screenshots to commemorate the event, we will not be recording any presentations or discussions except for the opening ceremony, the keynote address, and subsequent Q&A. Similarly, we refrain attendees from taking any video or audio recordings of the forum for reproduction on social media or other public spaces.
- Should you encounter any problem, email: anthforum@cuhk.edu.hk

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About the Forum

Renewal: Anthropological Imagining in the Midst of Change

復新：變動年代的人類學想象

Waves of change pervade history. Responding to the uncertainty and opportunity embodied within changes, renewal, whether as action or desire, shapes human experiences in significant ways, despite it sometimes being an illusion. Today, hope for renewal seems to be intensifying around the world, creating an urge for new anthropological investigation, theorization, and imagination.

回望歷史，變動貫穿其中，在不斷增添變數的同時，也開啟諸多機遇。種種不確定性當前，“復新”——不論作為行動或是願景——構成了形塑人類經驗的重要力量，哪怕有時，它只是一個幻影。當今世代下，人們對於“復新”的希冀似乎愈加強烈，也正是在此時，更需要新的人類學研究、理論與想象作為回應。

What does renewal mean in practice? How are visions of renewal and its variants—restoration, reconstruction, and regeneration—interpreted, circulated, and enacted within various sociocultural traditions, political projects and individual life experiences? In what ways do history, memory, and nostalgia underlie projects of renewal? How do positionalities shaped by different social categories and identities, such as gender, race, ethnicity, class, and caste, impact attitudes toward, and experiences of, renewal? What emotional and bodily experiences does renewal open up? How do relationships among the Self, the Other, the environment, and the material world reconfigure in the process of renewal? How are visions of the future contested through reinterpretations of the past? What do different formulations and experiences of renewal tell us about what it means to be human? And in what ways is disciplinary renewal emerging in anthropology today?

“復新”究竟在實踐中意味著什麼？“復新”及其多種表現形式——恢復、重建、再生等——如何在不同文

化傳統、政治運動乃至個體生命經驗中，被闡釋、傳播與踐行？“復新”背後，又埋藏著何種有關歷史、記憶與往昔的多重敘事？性別、種族、民族、階級、種姓等社會分層或身份認同，將如何塑造我們對於“復新”的態度與經驗？哪些情感和身體體驗將因此開啟？“復新”之中，自我、他者、環境與物質世界之間的關係，又將如何展開？身處新舊之間，對過去的闡釋，會怎樣挑戰關於未來的想象？有關“復新”的不同構思與實踐，會如何啟示我們人之為人的意義？今天的人類學，又能以何種方式進行學科內的“復新”？

Convened by the Department of Anthropology at The Chinese University of Hong Kong, this year's Postgraduate Forum aims to examine the diverse meanings and practices of renewal. We encourage conference papers that potentially speak to renewal, as well as associated concepts like restoration and reconstruction, from all anthropological subfields and related disciplines. For example, papers might address how renewal is envisioned and experienced in the aftermath of pivotal events, including but not limited to pandemic, displacement, ecological crisis, social movement, and natural disaster; papers might also engage with traditions or institutions of all kinds, whether biomedical, religious, political, economic, cultural, ethical, or ontological, to problematize mainstream knowledge and values regarding renewal and its alternative expressions; papers might investigate disruption and reconstruction in the past as well; applicants can also take anthropology's research practice and disciplinary history as points of investigation, and provide critiques of anthropological theory and methodology. Above are just a few examples, among many others, of how reflecting through the lens of renewal can shed light on our understanding of human experiences. We invite you to join us in developing the rich theoretical potential of the concept.

本屆香港中文大學人類學系研究生論壇，旨在探索“復新”的多重內涵及其實踐。我們歡迎來自人類學各個子領域和相關學科的，對“復新”及其相關概念有所回應的論文來稿，例如：在經歷疫情，被迫遷徙，生態危機，社會運動，自然災害等重大事件後，“復新”如何被想像與體驗；根植於不同傳統與制度體系（包括但不限於生物醫學、宗教、政治、經濟、文化、倫理或是本體論意義上的）之中，有關“復新”的本土知識，如何將主流價值問題化；對遺跡的分析與重讀，將如何揭示歷史進程中的紛擾，中斷，與重建；申請者同樣可將人類學學科本身的實踐與歷史作為研究對象，對人類學理論與研究方法做出批判。以上僅做舉例，拋磚引玉，我們邀請參與者們透過“復新”這一視角，展開對人類經驗認識的反思與探詢，並共同挖掘“復新”這一概念豐富的理論內涵。

Forum Committee:

AO, Chon Hei (Alvin)

KIRAN, Huzeyfe

LI, Xing

MA, Jinghan

O'REILLY, Neil

ZHENG, Xinche

ZUO, Mengge

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KEYNOTE ADDRESS



Harriet Evans is the Professor Emerita of Chinese Cultural Studies at the University of Westminster and Visiting Professor of Anthropology at LSE. She has written extensively on the politics of gender and sexuality in China, and on political posters and visual culture of the Mao era.

Drawing on archival research, oral history and ethnographic fieldwork, her most recent monograph *Beijing from Below: Stories of Marginal Lives in the Capital's Center* recounts the lives of the residents of Dashalar, a subaltern neighbourhood in Beijing. Attending their experiences and voices that lie at the margins of formal state structures, the book compels us to question how history is written and understood, in contemporary China and beyond. She is now in the early stages of shaping a new multidisciplinary collective project on the legacies of Chinese (and Eastern Asian) immigration to Latin America since the nineteenth century.



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PANEL INFORMATION

A1 Education in the Pandemic

Stages, Paces, and Changes: Tracing The Bureaucratic Correspondences that (Re) Make the Conduct of the Anthropology Field School Amid the Pandemic

Bryan PAUCHANO
(University of the Philippines Diliman)

The experience of doing research in the flower farming communities in Benguet was beset by bureaucratic hurdles and the threat of COVID-19, which influence the (re)making and (non)flow of certain projects. The procedure of complying with the administrative processes required by various institutions involved stages, paces, and changes that bring forth uncertainties that the research participants needed to correspond with. In the renewed landscape of doing field research compelled by the pandemic, this study interrogates how the participants of the 2022 Anthropology Field School—field director, assistants, students, and communities—correspond with the uncertainties during the course of complying with the administrative processes involving various institutions amid this health crisis.

Borrowing insights from Ingold, this study is concerned with identifying the correspondence in the bureaucratic processes through the paper trail of documents that make the commencement of the 2022 Anthropology Field School possible. At the same time, this study hopes to illuminate how doing research in and about two farming communities in La Trinidad, Benguet has been realized amid an ongoing health crisis through the correspondence of the research participants with the stages, paces, and changes in institutional, national, and local policies that allows for the (re)making of this anthropological field research.



The Voice Within: An Online Ethnography on the Experiences of Deaf Students in a Public High School During the COVID-19 Pandemic

Mark Kevin REGINIO
(University of the Philippines Diliman)

This master's thesis narrated the learning experiences of Deaf students in a public high school in Quezon City and the institutional factors (e.g., family, school, government, and society) that affect the learning processes of Deaf students during the COVID-19 pandemic. It answered the question, how do Deaf students study and learn in the time of pandemic?

When the government of the Philippines pronounced a total lockdown in the whole nation, classes were stopped and schools were closed. The Department of Education, then, announced the adoption of blended learning, utilization of self-learning modules and conduct of online classes, starting the school year 2020-2021. As theorized by McKweon and McKweon (2020), Deaf students enrolled in an online education program would face barriers in different aspects of inclusivity in an online classroom.

Indeed, Deaf students in Commonwealth High School encountered different levels of difficulties during the two years of online learning. Guided by Heidegger's interpretive phenomenological approach (IPA), this ethnography chronicled the experiences of four grade levels (grades 7 to 10) represented by Deaf student-representative each. Using online ethnography – the researcher acting as an observing participant (Bluteau, 2019) and the conduct of interviews and focus group discussions – this study affirmed that the Deaf community, even in school setting, remains a linguistic minority and that Deaf perspective could only be attained if there are genuine Deaf models in an inclusive classroom. However, the beauty in online learning resides in the Deaf students' preservation of their visual culture-making.

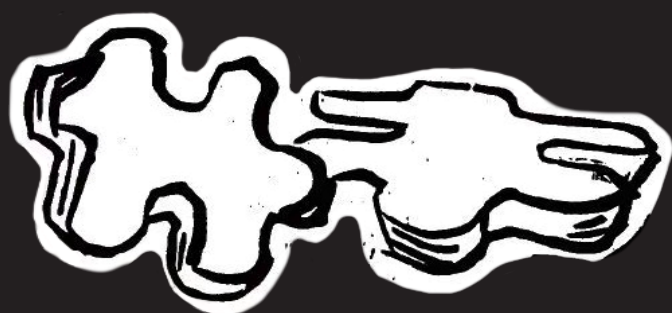
Therefore, while there was a reconstruction in the medium of interaction between Deaf students – the mediation of technology (e.g., video call) – the visual culture-making among the Deaf is ever present and renewed despite the physical separation and boundaries brought about by the pandemic.

**‘EuroAmerican teachers are our hardware’:
How Private English Schools in China Maintained Their Racial Ideologies After 2020**

Raviv LITMAN
(University of Amsterdam)

Since 2020, Chinese private education witnessed a significant reduction in foreign teachers because of the state’s zero-Covid policy and concurrent policies restricting private education. This paper examines how Chinese private English schools maintain their racial ideologies after confronting a restrictive market for (white) EuroAmerican foreign teachers in particular.

It finds that private schools ended up hiring more foreign teachers who they had previously dismissed as being too racially and linguistically distant from their preferred category of EuroAmericans (a socially constructed group associated with “White Native Speakers”). However, in spite of the changing demographics of their teachers, these schools maintained their preferences for EuroAmerican teachers within their institutions by designing classes with EuroAmerican teachers in mind. Classes about Harry Potter, high tea, and American football communicated to parents that their English classes were built for EuroAmerican teachers. In other words, they built preference for EuroAmerican teachers into their schools’ curriculum design. The data was collected through participant observation between July and August of 2022, when I shadowed agents who specialize in hiring foreign teachers in a provincial-level city. While existing literature on race and English teaching primarily focuses on English teachers, this research shifts the focus to the institutional role schools play in constructing racial ideologies. I argue that schools in this study did ideological work to reify the status of absent EuroAmerican teachers as fitting ‘hardware’ for their classes.



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PANEL INFORMATION

A2 Anthropological Knowledge and Its Reconfiguration

“Branches without Roots”:

Renewing and Reinventing Fractured Identities of the Postbellum African-American in Chesnutt’s *The Wife of His Youth* and Hurston’s *Their Eyes Were Watching God*

Tejash Kumar Singh
(Nanyang Technological University)

In W.E.B. Du Bois’s *The Souls of Black Folk* (1903), he describes the “double-consciousness” (3) that has pervaded much of the African-American identity. This sense of doubling comes about by them identifying themselves in two ways: as a black person, and then a person of American citizenship.

In Charles Waddell Chesnutt’s *The Wife of His Youth and Other Stories of the Color-line*, published in 1899, a mere three years after the pivotal Plessy vs. Ferguson (1896) which upheld racial segregation upon the basis of being “separate but equal”, it closely follows the lives of African-Americans as they negotiate their lives around the Jim Crow laws. Reinventing and renewing their sense of identity through such disruption, African-Americans such as Chesnutt’s protagonist, Ryder often attempted to recreate their own identities through spatially removing themselves. The double-consciousness struggle of the African-American in reinventing himself according to his surroundings is emphasised upon: in order to identify themselves as Americans, they first have to mediate their responsibilities by looking at their past from a geographically and psychologically removed standpoint.

On the other hand, the cultural anthropologist Zora Neale Hurston’s *Their Eyes Were Watching God*, published less than forty years after Chesnutt’s work in 1937, takes a different approach on this reconstruction of identity. Her protagonist Janie reinvents herself, despite being overwhelmingly marginalised as an African-American and as a female. While her story is mediated through Pheoby the listener and other porch-listeners, she can add on her own story and rhetoric on her own terms.

As such, this paper proposes the need for African-American authors’ double consciousness to be recognised rather than effaced through inserting societally marginalised individuals’ rhetoric into societal African-American rhetoric, allowing them to be reimagined in relation to society while challenging societal and racial perceptions of the postbellum African-American identity.

The Ecology of Nomadism: Tadao Umesao's Mongolian Studies Revisit

Ying ZHOU
(Peking University)

This paper goes back to an episode in the history of Japanese anthropology. In September 1944, a 24-year-old graduate student, Tadao Umesao, took part in an academic expedition team sent by the Northwest Research Institute of Japan located in Zhangjiakou, went into the hinterland of the Inner Mongolian steppe north of Zhangjiakou and conducted six-month research about the nomadic livelihood in Inner Mongolia. This paper examines the contents, theoretical approach and contributions of fieldwork of Tadao Umesao and his ethnography, *Mongolian Studies*. By bringing the human world into the perspective of ecology, Umesao transcends the dichotomy between nature and culture and presents a symbiosis of herders, pastures and livestock. This is reflected in Umesao's focus on the ways in which people make a living in a particular environment, on "non-human beings" and "things" such as livestock, their milk, dairy, hay, different tools used to cut hay, on specific "technologies of life" such as how to milk, how to make different types of dairy products, how to distil wine, and how to make and store hay. Through the discussion of Umesao's analysis of the "method of milking", the paper demonstrates Umesao's arguments on the connection between the "world of humans" and the "world of beasts" and how it links to the origin of nomadism in Inner Mongolia. This paper maintains that *Mongolian Studies* is a distinctive early work of ecological anthropology and anthropology of "things"; it proposes a different holism which resonates with the recent "ontological turn". While pointing out the colonial overtone of Tadao Umesao's research activities, the paper argues that his inspiration for anthropology today cannot be ignored.

Keyword: Tadao Umesao; Ecology; Nomadism; Symbiosis





Reconstruction of Others: Anthropological Knowledge Production of the National Character Studies

Youjoung KIM

(Johns Hopkins University)

In the article, “Cold War Anthropology: Collaborators and Victims of the National Security State,” David Price (1998) examines the ways in which research in “US anthropology” is tied to the influence of the Cold War by addressing how the National Security State has shaped anthropological knowledge through research funding, and how US intelligence agencies have fostered the growth of anthropology. The author advances multiple ideas about the very meaning and nature of “the US” as 1) a locus in which anthropological knowledge is produced, 2) a nation-state with a dominating influence on research across the world, and 3) the citizenship of anthropologists who conduct research according to the interests of military and intelligence agencies. This reading has prompted me to ask the following questions: How is anthropological knowledge centered outside the US (especially in East Asia) imprinted by wars and conflicts? What are the multiple ways in which the “others” were reconstructed in these processes of anthropological knowledge production? To answer these questions, in this article, I examine how Japanese anthropologists and ethnographers took part in the construction of knowledge during colonial rule and in the post-colonial era. In particular, I explore the role of Japanese ethnographers in colonial expansion and the ways in which Japanese anthropological knowledge of national character shaped colonial policy in Korea by making a comparison to how US anthropologists attempted to understand the behaviors of Japanese soldiers during World War II. By doing so, I argue that the anthropological knowledge produced and regenerated in the Japanese colonial project shows a paradoxical problem of deep intimacy and strangeness through a gaze already positioned internally to the oneness of Japanese and Korean national cultures, unlike a clear demarcation of the Other in the US anthropologists’ works on Japan during the wartime.

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PANEL INFORMATION

A3 Hope for Revival: Changes of Industries in Uncertain Times

Revival or Decline in Low-end Manufacturing? — A Survey Based on Two Families Engaged in OEM in Xiaohu Community, Dongguan, Guangdong Province.

Ziling WU
(Nanjing University)

How do workers in China's low-end manufacturing factories respond to the economic downturn, factory closures, and stress over childcare? Moreover, how should we comprehend the revival and ongoing decline of low-end manufacturing? Since around 2010, Dongguan has seen the rise of numerous household OEM (Original Equipment Manufacturer) factories. These individuals used to work on assembly lines in low-end manufacturing facilities. This study will adopt an anthropologically focused empirical perspective and a life-history research approach to explore the formation of these new types of household OEM factories and the transformative picture behind them. The following are the paper's conclusions: The continued "subcontracting" of the value chain and the transfer of costs from factories in response to the general downturn in low-end manufacturing have resulted in the new type of household OEM factory, which is part of the global value chain from a contextual perspective. Furthermore, People engage in household OEM because it has a fragmented character in terms of working space and time, which satisfies the needs of family owners and workers to take care of their families. Regarding operational mechanisms, the "consciously disciplined body" is made possible by the subcontracting household's use of piece-rate wages and the reconnection of individual labor and compensation. The spatial reunion of the consumer unit (the family) and production (the workshop) does not mean a return to the days before the "rise of the factory" when peasants and craftsmen produced products at home to different standards. Similar to a "production workshop," it is a subsidiary unit of the "factory system" that has been separated from the factory and is complementary to the OEM production chain.



A Virtual Rabbit Hole: Exploring Online Groups of Rabbit Meat Producers in the Philippines

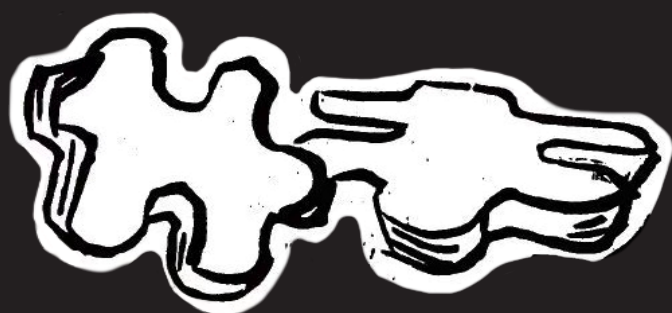
Josef Adriel DE GUZMAN
(The Chinese University of Hong Kong)

This paper is an ethnographic sketch of an online Facebook community of rabbit meat farmers in the Philippines. During the 2020-2021 nationwide COVID-19 lockdown in the Philippines, interest in rabbit meat farming grew - an curious development considering that rabbit meat is not commonly eaten in the Philippines and is seen by most people as a pet. This is actually a re-emerging phenomenon, as there have been attempts to introduce rabbit meat to the Philippine plate, particularly during times of economic hardships, with the first attempt occurring after World War II, and the second during Martial Law. Both cases were failed attempts as rabbit meat was never popularized as a meat source in the Philippines. However, this current iteration seems to be gathering significant interest, and I argue that a significant reason for this, aside from the economic conditions brought upon by the COVID-19 pandemic, is the use of social media. Rabbit farms in the Philippines tend to be small and distributed across the archipelago, yet farmers are able to connect with each other using the internet. In particular, I will present preliminary insights gathered from digital ethnography done on a Facebook group of rabbit meat producers in the Philippines. This online group allows farmers to come together in virtual communities where they can meet peers, share knowledge, and engage in collective action that gives the rabbit meat industry a national character and allows them to develop industry standards and gain government support and recognition, despite their small-scale composition. The presence of social media may be a significant factor in explaining why this current resurgence of rabbit meat production in the Philippines appears to have gathered greater success than its previous iterations.

The Social Life of Duan Inkstone and Craftsmen

Xiaoyu LIU
(Sun Yat-sen University)

Duan inkstone, one of the four treasures of the Chinese literary house and the first of the four famous inkstones, created foreign exchange myths and tourism prosperity for Zhaoqing, Guangdong in the first thirty years of reform and opening-up. After the non-renewable raw material resource ban on inkstones and the successful selection of the Duan inkstone-making skills on the national intangible cultural heritage representative list, the upgraded rarity and the intangible heritage status have multiplied the value of Duan inkstone and transformed it into a "crazy stone." The craftsmen also ushered the highlight in their careers and lives with the skills in their hands. However, with the shrinkage of the gift market due to policy adjustments, coupled with the impact of the coronavirus epidemic in recent years, some people go away, some hold on, some watch out for each other, some fish in troubled waters when they're facing the increasingly depressed market and the weakness of the skills inheritance situation in front of the end of the inkstone industry. The main forces of the inkstone-making are in the continuous reshuffle, waiting for the "winter" has passed, and the industry of Duan inkstone will bring new possibilities to the life and the city. The author hopes to follow the trajectory of the life development of the Duan inkstone to explore the interpretation and transmission of traditional skills in the hands of contemporary Duan inkstone artisans, to see the time fortunes, life goals, and path choices of the artisans involved in Duan inkstone and its skills, and to think about how the interdependence between traditional materials, artisanal skills and people can create new meanings and help people face the present and move towards a new future in an uncertain and risky society.



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PANEL INFORMATION

B1 Reimagining Medicine and Care

Manufacturing Better Pills: The Contemporary Transformation of Tibetan Medicine in the Sino-Tibet Frontier

Qingtong LI
(SOAS University of London)

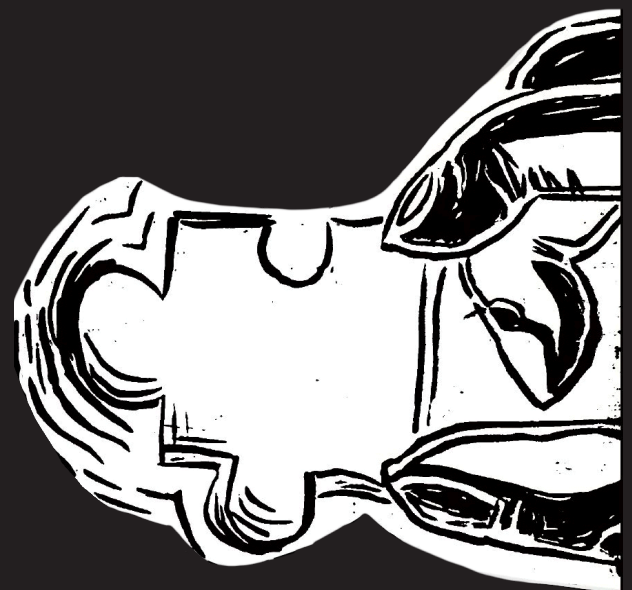
A few years ago, a well-known Tibetan medical clinic built a modern pharmaceutical factory in Garze, Kham Tibet, Sichuan Province in China. Based on GMP(Good Manufacturing Practice), the pharmaceutical factory engaged in the standardization of traditional Tibetan medication. For example, instead of manually grinding each medicinal plant in pestle and mortar, they introduced electric grinders to produce fine herbal powders; then through the production line, powders would be rounded by another machine into uniform pills, turning out as soft brown balls. As they declared, equipping the pharmaceutical factory with modernized machines is to promote the quality of pills. In China, over the past thirty years, the transformation of Tibetan medicine is structured in state-led standardization of medical regulations. In this article, I would focus on the materiality of medicine and its production in one influential GMP pharmaceutical factory, located in Kham Tibet. My research question is how does religious-based traditional Tibetan medicine adapt to evidence-based medicine(EBM) pharmaceutical regulations? Regarding this tension, why those local Tibetan doctors are engaged in this state-led transformation on their own initiatives? My argument is the transformation of Tibetan medication is shown as cultural perseverance strategy. Despite previous research pointing out that Tibetan medication transformation is involved in the trend of marketization, my research shows that the factory owners are less considerate of the economic profits but more aware of religious morals. This research is based on fieldwork in a Tibetan medical clinic and their pharmaceutical factory in Garze. Meanwhile, I draw a historical view of ethnic relationships in the Sino-Tibet frontier and contribute to it through material and medical anthropology.

Heal From Home: Reimagining Care in a Liquid World

Cosmo FENG
(Yunnan University)

An increasing number of Nisu people, a subgroup of the nationally recognized Yi ethnicity, from southwest of China, work in major metropolises in the coastal areas. Ethnographic evidences have shown that in times of illness and ailment, though scientifically and medically aware, despite thousands of kilometers away, they still resort to Bimo, priests from indigenous spirituality, at home for alleviation and relief, by means of cellphone, WeChat, and other communication media. This research finds that in the present world with increasing fluidity and mobility, acting upon economic rationality, Nisu people migrate to seek better economic opportunities. “Heal from home”, in addition to medication, serves to help administer physical and mental care. In addition, its is also a means of orienting themselves in the concrete jungle of uncertainties, making void spaces into humanly places, while maintaining strong social ties with home.

Keywords: Heal from home, ritual healing, care, Nisu people



Timing Translational Science: Moralities of Care, Research and Death in Immunotherapy in China

Isabel BRIZ HERNÁNDEZ
(The Chinese University of Hong Kong)

In recent years, immunotherapy has come to be considered an innovative and revolutionary new medicine that could target every cancer type. The promise of a potential cure just around the corner is transforming cancer research and treatment. Relapsed and refractory patients who were before considered ‘terminal’ have turned into ‘not-yet-untreatable’ patients, opening up a temporal space in which patients, their families, clinicians and scientists can speculate new ways of caring. However, who classifies for the category of ‘not-yet-treatable’ and for how long is unclear and must be negotiated among the different parties involved.

Based on 15 months of fieldwork in China on oncology trials with immunotherapy opened to foreign trial patients, in this paper I will concentrate on the perspective of the patients and their care givers. I will illustrate their tensions, dilemmas and moral burdens.



Renewal: Anthropological Imagining in the Midst of Change



PANEL INFORMATION

B2 Entangled Ecologies: Managing the Nature, Living the Destructions

Normal Renewal: Economies of Fish Decline and Perpetual Restoration in a Japanese River

Shoko YAMADA
(Yale University)

For decades since dam constructions in the 1950s, the Jinzu River flowing through northern central Japan has experienced habitat loss for socially significant fish species. In response, the river's fishery cooperatives have developed an elaborate system of fish stocking to mitigate the impacts of engineering projects, transforming the river into a popular destination for recreational angling amid broader postwar socioeconomic changes. This paper explores how the effort to restore a damaged ecology has become normalized alongside the forces of landscape disturbances that necessitate such reparative endeavors in the first place. In tracing the flows of water, sand, and funding that together shape the river's fish population, I suggest that contestations over its decline have nurtured particular political and moral economies centered on its perpetual restoration. As the region's socioeconomic uncertainties today prompt the fishers and urban residents to ponder the future of this current approach to the shifting riverscape, the paper ultimately considers the kinds of subjectivities that emerge under conditions of normalized renewal.



Climate Change and Its Effect on Yarsagumba Collectors in the Himalayan Region of Western Nepal

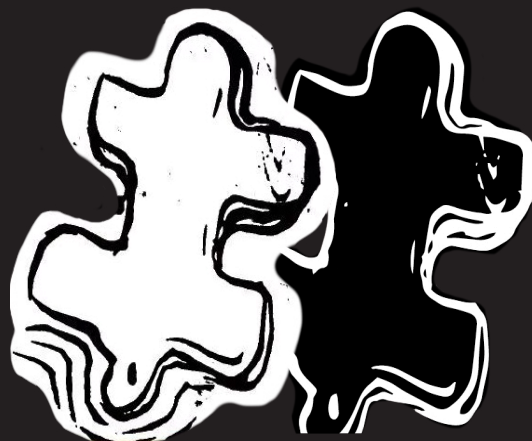
Jag Bahadur BUDHA
(Tribhuvan University)

This paper explores the effect of patterns of rainfall, snowfall, and their effect on the distribution of Yarsagumba. It is a high-valued fungus that is understood as a stamina enhancer and endoparasitic complex of the parasitic fungus *Ophiocordyceps Sinensis*. It is found in the alpine and subalpine grasslands of the Himalayas and the Tibetan Plateau, at 3,000–5,200 meters above sea level. Yarsagumba has been a significant livelihood resource and generates significant income for the collectors in rural Dolpa people of Nepal. This paper has explored climate change and its effects on the Yarsagumba collection in the Dolpa district. This paper is based on the Tarali people's local experiences and perceptions while collecting Yarsagumba. Data and information for the study were collected from visits during the period 2019, 2020, and 2021. Furthermore, it is supported by personal experience of yarsagumba harvesting from the years 2001 to 2005. Present and past trends of Yarsagumba harvesting experience and perception are collected by interviews with yarsagumba collectors (n=5), traders (n=3), and senior citizens (n=2). The finding of the study reveals that climate change is affecting the Yarsagumba abundance and livelihood of Yarsagumba collectors.

Pushing Fisherfolk Away from the Urbanised Coast: A Study of the Tanka People's Livelihood Transition amid Island Urbanisation in Sanya, China

Qianyun CHENG
(University of Cambridge)

Since the release of Hainan Province's free trade port policy, the sustainability of Sanya's tourism-driven urbanisation model have been a topic of debate. However, as the indigenous inhabitants of this marine zone, the difficulties of the Tanka People with their small-scale fisheries throughout this economic shift have received little attention. After withdrawal from the fisheries, Tankas of all ages struggled. The younger generation is deeply stuck in the low-end hospitality industry, whereas the middle and older generations have lost economic security. Based on a one-month fieldwork in Sanya in 2021, this paper examines the forces that push Tankas away from the urbanised coast. It argues that these forces have two major sources. Firstly, the Tankas' marine-based livelihood leads to volatility in structuring their life events, as fishing is inherently uncertain in terms of when and where they will depart and for how long. Despite an array of institutions and policies regulating private life are tied with life on land, the volatility forms a loose connection with it and magnifies the challenge of integrating the Tankas into a unified governance pattern. The inability of Tankas to maintain school attendance on land is one example. Additionally, behind Sanya's urbanisation lurks a land-centered logic of governance that emphasises islanders as if they lived on the land. In Sanya, the disregard for maritime culture is evident in the policies regulating the fisheries industry, such as the conversion of the fishing port into yacht port, the forced sale of fishing boats, and the halting of aquaculture.





Drinking Tap Water, Preventing Cholera and Modern State Construction from 1911 to 1949

Qi PAN
(Tufts University)

The way Chinese people drink water has changed with the development of modernization. Ancient Chinese people used to drink water from rivers and wells, but in modern times, water comes from pipes and faucets. Drinking habits changed in the early twentieth century, which implies changes in people's perception of and modernity regarding tap water. The modernity of tap water can be attributed to its emphasis on hygiene. The desire for safe drinking water stems from people's fear of cholera and their desire to keep faucets in a sanitary condition. With the advent of drinking water, modern scientific disinfection approaches have been disseminated and the concept of hygiene has become popular in the construction of national modernity. By the early twentieth century, modern tap water had a major impact on modern infrastructures, such as pipes and taps, municipalities' subjectivity, and people's perceptions and health. Throughout the country, healthcare reform and prosperity have made safe drinking an essential part of protecting and maintaining health. Together, these reforms have strengthened the oversight role of the government. A healthy citizen was regarded as an essential element of a modern and robust society. A rewritten reality of safe drinking water was produced by municipal power, and people were redefined as modern. In line with the modern state construction of the Republic of China, this is the case. Based on journal and magazine articles published in the Republic of China, this article examines how drinking water was invented in modern China against the backdrop of the introduction of Western science and technology, and the innovations in municipal management in early 20th-century China. Through this process, drinking water transformed from a daily beverage to a municipal object as well as a critical tool for preventing cholera, linked to modern state construction.

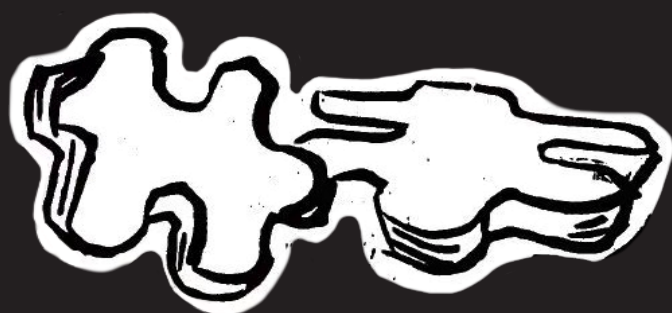
Boundary Renewal: When a Mushroom Becomes a Social-economic Actor in a Tibetan Village

Dan WU

(The Hong Kong Polytechnic University)

Mushrooms can grow wherever conditions are appropriate. There is no concept of “boundary” or “territory” in their world. Nevertheless, when a mushroom becomes a source of livelihood, boundaries are generated and renewed, both within and outside the village.

In the Tibetan-Yi corridor, non-timber forest products (NTFPs) have the potential to produce cash income for rural Tibetans. As such, many studies have focused on the sustainability, ecology and local management of natural resources in this area. However, there has been little research on the interaction between wild mushrooms and the local economy, through which social and economic relations are remade. Based on participant observation and in-depth interviews with local mushroom collectors and traders, this article offers an analysis of the rise in popularity of the spruce mushroom (杉木菌), which boomed along with the marketisation of a Tibetan village’s local economy. Picking the mushrooms has now become a new livelihood for its villagers. This change has strengthened the proprietary of forest land and a sense of boundaries for many households, and led to new rules on mushroom collection in the village. In pursuit of higher interests and income stability, villagers have even expanded their boundaries to seek mushrooms outside their village territory.



Renewal: Anthropological Imagining in the Midst of Change



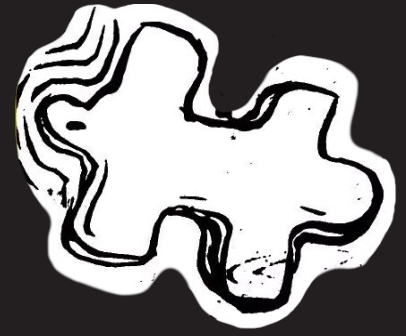
PANEL INFORMATION

B3 Moving Bodies, Fluctuating Borders

The Personal Renewal of a Married Immigrant Mother in South Korea

Qiuyan GU
(Kyungpook University)

This article examines the patterns of career interruption and re-employment among marriage migrant women in Korea. Career life plays a vital role in an individual's identification. Career could mean get or lose a job opportunity or means start a business or quit out or end with failure. The ups and downs, ins and outs are renewal or suggest there may be an undergoing ones. Marriage migrant women's trans-nation migration brings significant changes to their life. And language and cultural obstacles they come across could bring huge challenges to their career development. Besides, giving birth is a more general reason that brings career interruption. Because of the unique atmosphere of social culture, such as the traditional patriarchal system and the nuclear family environment in the neoliberal context in Korea, married women show a high rate of career interruption. Re-enter the workforce could mean great renewal personally. Korea's marriage migrant women are mainly from Asia, especially from countries like China, Vietnam, and the Philippines which are famous for their equal rights gender awareness. Research has revealed that married women from those countries show strong desire for employment. In the context of international migration and childbirth, what changes has the career of these international marriage migrants undergone? Will their strong willingness to work help them overcome the problems they face? Through deep interviews with five marriage migrant women, this article tries to show how marriage migrant women realize their personal renewal after they come across career interruption after their international migration.



**Overseas Chinese Architecture as Memory Device:
Mediatized Imagination and Memory Renewal of Ethnic Chinese Architecture
-- A Study Based on Fieldwork in Penang, Malaysia**

Peng LIU

(Communication University of China)

“When viewing George Town, Penang from above, you’ll discover a group of buildings made of red bricks, like you were in Shanghai in the 1980s.” In the past century, a large-scale of Chinese people settled in Malaysia under the influence of migration wave.

They built thousands of Chinese architecture based on the memory of buildings back in their hometown. Theoretical thinking on ethnic architecture is mainly focused on the two clues of space and time, where memory and meaning are also produced.

Ethnic architecture, as the carrier of memory and meaning, bearing the general national memory, ethnic memory and time memory, as well as individual memory at a micro level. The architectures built by ethnic Chinese in Penang, Malaysia are typical ethnic architecture, transformed with the orientation of “residence-memorial” in their spatial function with the change of times. It has become a kind of media memory device, recording the generation and flow of the social individual and collective memory under the change of time-space like a video cassette.

I conducted a nine-months fieldwork in Penang and interviewed 25 interviewees overall, in response to our research question: as a memory device, how did ethnic architecture represented by the “overseas Chinese Architecture in Penang, Malaysia” store the memory changing in time and space?

Findings:

- 1) Different from the generational separation in culture, for young generation, through oral communication, the memories of motherland in overseas Chinese architecture are gathered;
- 2) Under the influence of digital media technology, the memory device of overseas Chinese architecture expands from the real space to both physical and virtual space, where the memory stored in it has also been digitized. This also affects the passive decay of memory in the process of “storage-release”. Many memories are forced to die out along with spatial changes, while brand-new memories are reset.

Wall Rises: Turn of Close Border in Southwest China in the Post-Pandemic Era and Reflection

Gangcheng XU
(Yunnan University)

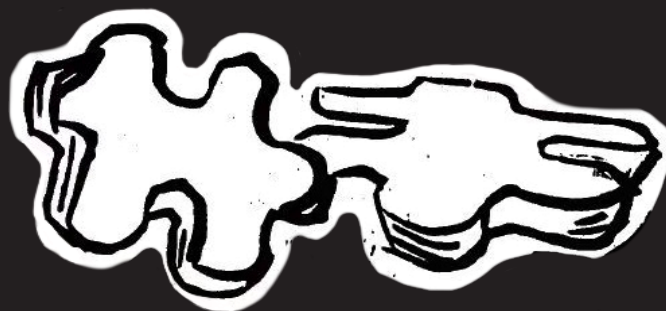
The turn of close border brought about by the COVID-19 pandemic has broken the illusion that borders seem to be infinitely approaching the “integration” dimension. In 2021, the border wall in Yunnan suddenly appeared. This is an important sign that the border policy turning to closure in Southwest China in the post-pandemic era, and it is also a sign that the “separation” dimension of the border is moving toward revival. However, based on the literature review, it can be seen that the border residents in Southwest China played an important role in the construction of the borderscape through their practices, and formed cross-border habits. Therefore, we must reflect on whether it is correct to use one-dimension policies to disrupt the existing borderscape. Thus, this paper analyzes the damage to the existing borderscape caused by the border closures by using publicly available pre- and post-pandemic data from the government. The results show that the tighter border control policy had instead led to a surge in crime, and negatively impacted the daily life of border residents. Border closures due to strict border management and segregation policy may have caused damage to the existing borderscape. The current border control policy should become more flexible, and the needs of border residents should be considered.



South-South Migration: Institutional Predicaments, Cultural Estrangements and Social Interaction Obstacles amongst African Merchants in Guangzhou

Yanxuan LU
(Peking University)

This study attempts to explore African diaspora in China under Sino-African relations from South-South migration perspective. As China increasingly becomes the destination of international migration, research on inter-regional African migration to China would expect to provide unique empirical experiences for emergent South-South migration patterns. Taking African transnational enclave in Guangzhou as an example, this study, through participant observation, semi-structured interviews and document data, points out that, unlike intra-regional South-South migration, African merchants, after distancing geographical mobility to a developing country, i.e., China, are nevertheless confronted with institutional predicaments, cultural estrangements and social barriers during their precarious mobility trajectories. Under such inter-regional South-South migration pattern, African migrants have overcome these barriers by resorting to their multidimensional grassroots practice including informal transportation during everyday mobility in host society and multiple-grassroots languages. In doing so, this study contributes by introducing the perspective of South-South migration into African diaspora in China, addressing African migrants' precarious mobility experiences and their agency of reconstruction even under discriminatory situations.



Renewal: Anthropological Imagining in the Midst of Change



PANEL INFORMATION

C1 In Search of the Self(s): Identity, Subjectivity, and Ethics

When a Tongqi Had an Affair: Patriarchal Bargains among Older Gay Men in Shanghai

Qing SHEN
(Uppsala University)

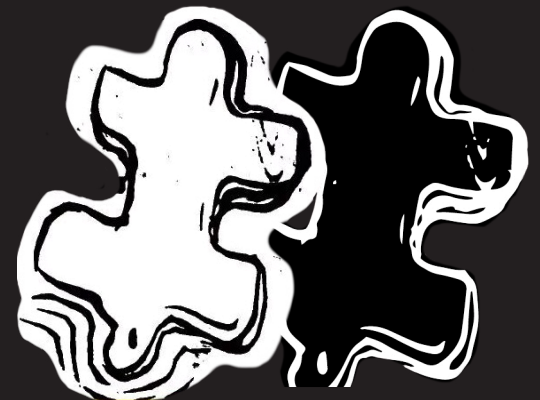
The older gay men I worked with in Shanghai oftentimes had to grapple with the dominant patriarchal arrangements and ideologies in China. They actively invested in patriarchy by reinforcing male dominance and generational authority. But they circumstantially refrained from completely complying with the normative husbandly and fatherly ideals. This paper examines older gay men's shifting allegiance to Chinese patriarchy, an aspect largely underexplored in the extant scholarship on gay men. I provide an ethnographic analysis of an older gay man who was caught in a paradox between attachments and challenges to patriarchal ideas and practices. I am inspired by the notion of patriarchal bargain in understanding how the man shored up his male authority in his household. I also draw on Zigon's "moral breakdown" framework arguing that his shifting engagement with patriarchy should be understood as continuous ethical efforts in navigating competing moral landscapes in order to pursue a queer way of life. I argue that for queer people living in a society like China that is largely hostile to them, queer possibilities emerge from the contradictions in queers' constant negotiations and bargains with Chinese patriarchy.



Nice to Meet You, Again, and Again: Encountering Dementia, Time, and the Possibility of Care

Fred LAI
(London School of Economics)

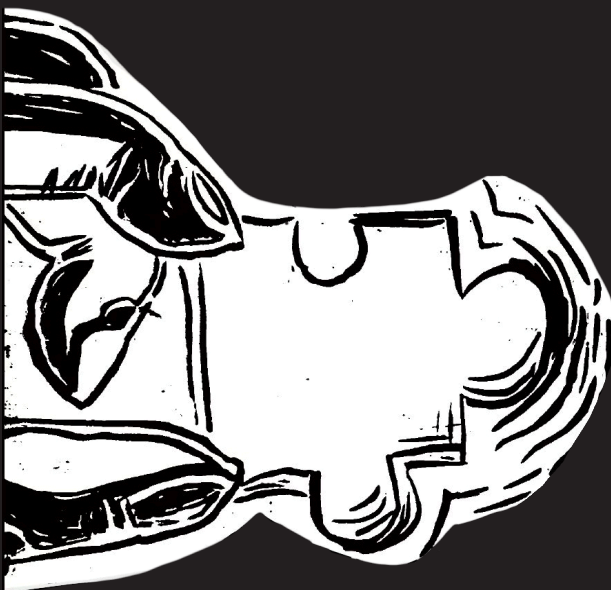
This paper draws on a series of peculiar yet ordinary encounters between two elderly women with dementia, Ah Mui and Ah Hing, who were the only two elders with dementia at an urban daycare centre in southern China. Both in their seventies and from the same rural hometown, Ah Mui and Ah Hing became good friends the first day they met at the centre. However, both with dementia, they also faced the loss of short-term memory, which means that they would unknowingly meet with, befriend, and forget about each other again and again on the same day. This paper considers their relationship a series of cyclically renewed encounters. Through detailed empirical analysis, it first explores how time, as rendered incoherent and disordered by dementia, may be embedded in affective entanglements of personal trajectories from which arise the caring potential for a regenerative collective past for elders with dementia. Meanwhile, it examines the juxtapositions between the caring past and the uncaring present, delineating the two elders' relationships with other elders and care workers in the centre, who viewed such cyclical renewal of intimate encounters as repetitive, opaque, and wrong. The past, as envisioned through different encounters with dementia, was at once fragmented and whole, stagnated and renewed. The paper hence problematises the ambivalent relativity of renewal and repetition in understanding the conditions of dementia (herein the person with dementia) and further asks where the possibility of care may lie.



**Next to Normal:
The Self-reconstruction of Adolescent Bipolar Disorder Sufferers in a Perspective of
Everyday Life**

Delfina XU
(Sun Yat-sen University)

By focusing on tangible events, traditional medical anthropological works are usually confined to a linear logic of "crisis - transformation - reconstruction" on the self of a sufferer, paying less attention to unpredictable little things in everyday life. Drawing on my fieldwork in "Ward C" in a psychiatry department of a general hospital in Guangzhou, I show how Chinese adolescent bipolar disorder sufferers find themselves constantly losing and generating in small crises come one after another. By answering the core question, "How is a nonlinear self-reconstruction of a young bipolar sufferer possible?" I point out that as there is no single paradigm that can stably dominate adolescents' understanding of bipolar disorders in our current social-cultural context, it is the responsibility of knowing self that actually matters in the process of reconstruction, instead of finding an ultimately "normal" self to return to society, only a dynamic understanding of "normal" that emerges from everyday life and generates from the sufferers themselves can at least sustain them to live in uncertainty.



Learning to Make a Bouquet: Florist Experience, “little fresh”, and Qualia

Rui SUN

(The Chinese University of Hong Kong)

This research situates in a florist training classroom in Dounan flower market, Yunnan Province, which locates the largest flower market in Asia. Yunnan grows a large percentage of the fresh-cut flowers consumed all over China. In recent years, established florists poured into Dounan to set up studios to recruit trainees who plan to become florists and operate flower shops. Instructors would demonstrate a few chic flower arrangements in the market. Trainees will imitate the same work in the classroom after the demonstration to learn by practice. Then instructors and teaching assistants in the classroom will critique on and help to improve trainees' works. For courses at elementary level, trainees focus more on grasping the mechanics and techniques of flower arrangements than design and matching the textures and colors on their own. Since people are assembling identical flower materials and wrapping paper, the works made are all look alike from afar. However, there are huge nuances in a connoisseur's eye. This paper sets out to discuss what those nuances are from the perspectives of qualia and Yijing (意境).



Renewal: Anthropological Imagining in the Midst of Change



PANEL INFORMATION

C2 Religion, Ethnicity, and Identity

Renewing Religious Landscape: Moscow Buddhism as a Converted Religious Phenomenon in a Global City

Aleksandra SECHKO
(HSE University)

This paper tracks the ways in which Moscow's religious landscape is being renewed by the developing community of Buddhism's followers, framing this case within the concept of Moscow as a global city. Brad Weiss's concept of imagination and Anna Tsing's concept of circulations provide a conceptual background for exploring the specifics of religion's migration from Japan to Moscow and its nature in the new state. Through investigating the points of interaction between the new religion in Moscow and the mainstream church (Orthodoxy), this article contributes to the understanding of the nature of emerging religious diversity in a global city. The paper is concentrating on the sites and spaces – both physical and imaginary – created by non-ethnic Buddhist converts in Moscow. The fieldwork was carried out both in offline- and online-communities of all the Buddhist schools represented in the city, most of which emerged from five to ten years ago. As for Zen Buddhism, the fieldwork was mostly carried out in the Rinzai community, which is the most active now in non-virtual sites. I assume that the urban landscape of Moscow – physical and imaginary – is being transformed by the emergence and functioning of new religious communities, adopting practices from different religious cultures.





The traditional Islamic Renewal in China: Continuous Pursuit of Belief and Localized Development from the 17th Century to the Middle of the 20th Century

Yonghua MA
(Yunnan University)

In Muslim traditions of all places, Renewal has lasted for more than ten centuries, it has been interpreted and practiced continuously. However, Renewal so differs from "Revival Movements" that frequently appear on social media today. Actually, as a developing system, it was endowed with multiple meanings by Muslim scholars. Renewal was related to cultural development, it generally showed diversiform characteristics. In Chinese Muslim over a thousand years of history, different ages have different representations of Renewal. Generally, the primary renewable event was as follows: Mosque Education (Jingtang Jiaoyu) and Interpretation of the Islamic Classics with Confucianism (Yiru Quanjing) in the Late Ming and Early Qing Dynasty; Muslim Cultural Movement (by Gu Jiegang) in the Republic of China. These events may rely on internal effort, external support, or interaction among multidimensional sides. They created paradigm stemming from Islamic core ideas and localized materials.

In short, Renewal of Chinese Muslim has undergone three historical intellectual changes, which have some relations and differences. All Renewals have commonalities as below: they are based on renewable tradition of Islam; their innovations sufficiently absorb localized resources, particularly from Confucianism. From the beginning with Jingtang Jiaoyu, they have aimed to response crisis of the times. In fact, Jingtang Jiaoyu means traditional combination between civilizations, and provides a living norm that can be learned from today. According to documentation and Field Work, I have chosen three texts, which are representative books, there are:

1. Jingxuexi Chuanpu written by Zhao Can (1644-?)
2. Tianfang Xingli written by Liu Zhi (1669-1764)
3. Qingzhen Duobao edited by Yunnan Muslim Intellectuals (issued date:1929-1948)

These texts symbolize different intellectual movements respectively, I put them in the historical dimension. The article is investigating renewable characteristics of Chinese Muslim, analyzing how they inherit Islamic ideas and absorb Chinese traditional culture, observing their persistent renewal and localized development.



Reimagined and Reinterpreted Sociopolitical Resistance and Visions of Future: A Study on Limbu Community in Nepal

Sita MADEMBA
(Tribhuvan University)

Nepal is going through waves of political and social changes. Much of these changes are related to inequalities and positionalities particularly between many marginalized communities and the state. Often seen as “weak,” “powerless” and “uneducated” communities renewed their strategy in demanding equality and access to resources to the state. Yet, most of the anthropological study have limitedly focused on what led to such renewal of political strategies among the marginalized communities and its implications in their visions of future particularly in relation to Nepal’s modernization process. In light of this, based on ethnographic study carried out in Nepal and Hong Kong, this paper looks at how the Limbu community – largely concentrated in the eastern hills of Nepal – have reimagined their culture and tradition in putting an intense pressure to the state for equality and inclusion. Studying the Chasok-tangnam, one of the major festivals among the Limbu community, I critically highlight how once largely limited to individual household festival, has been renewed and reinterpreted as a vibrant and shared socio-political space for not only to celebrate their tradition and culture but also a fundamental political force for resistance against the state’s “exclusionary” government system. I demonstrate that the Chasok-tangnam, is linked with revival of an emotional history, evocative memory, political space, and reimagined vision of future specially what it means to be “Limbu” in rapidly changing modern Nepal.

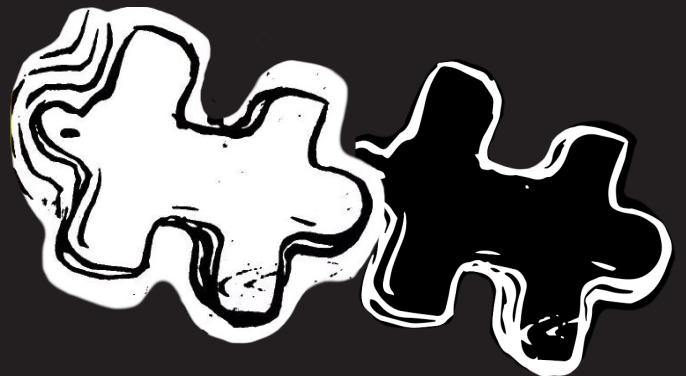
Duties to Remaining and Innovating the Inter-Ethnic Convention and Self Identification: Yi Women from Xiao Liangshan in a Rapidly Changing Society

Liangzhen HU
(Sichuan University)

As a minority with more than 9.82-million population in china, yi people who name themselves as nuosu are forced to face the fluctuant changes in modern society. In the last decades, yi people have gone through a tough time within economic development and mainstream cultural influence, changes in inter-ethnic convention have spread out and will go on, such as gender division of labor, marriage system or individual education background of ethnic elites.

For the reason that yi women always play a significant role in maintaining inter-ethnic harmony and domestic base, it's undoubtedly important to discover their renewal in role changing. Based on fieldwork materials and theoretical analysis, it's not hard to find out that yi women have experienced rapid changes between generations in self-identification. Some yi women transfer themselves from farmers to earners, from housewives to independent able women, acting totally differently as family provisioners than before.

This essay focuses on the basic concerns about how yi women behave themselves as a person, a wife, a mother, a practitioner or just as a margin life, consciously dividing yi women into these three types, left-behind women, long-expected women and rushing-life women, basically related to ages and back-and-forth generations. In the passages concerning individual identity of yi women, several examples of figures will be described, together with the analysis of their social role taken initiatively or passively in the rolling world.



Renewal: Anthropological Imagining in the Midst of Change



PANEL INFORMATION

C3 Sex and Gender: From Embodiment to Consumption

Moving towards Renewal: Maternal Health and the Mobilities of Pregnant Women

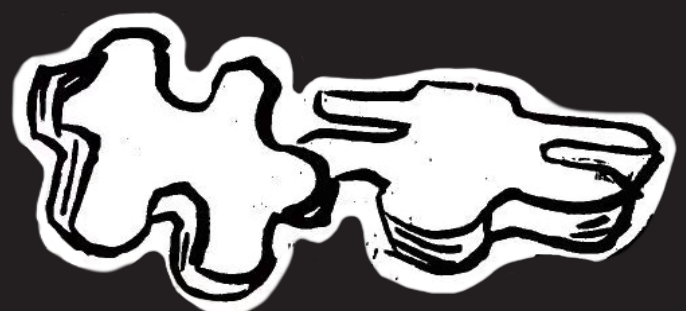
Romeo Luis MACABASAG
(Ateneo de Manila University)

More broadly, renewal has become one of the rallying cries following conditions of disruptions and afflictions. In such a context, renewal conjures an image of movements, such as moving forward from a depressed to an improved being. Using the concept-metaphor of mobilities, I argue that mobilities—the movements, its meanings and how it is experienced—can be viewed as a representation of how renewal is understood, practised, and lived. Mobility is vital in understanding renewal because mobilities trigger the therapeutic and transformative capacities of things, beings, and ideas. I demonstrate my argument by drawing on a preliminary analysis of an ongoing mobile ethnography of pregnant women engaged in maternal healthcare. For women, pregnancy can be understood as an interruption of women's being, brought by the changes—and sometimes, affliction—in their bodies and the performance of their various roles in the public and private domains of their lives. To transcend their interrupted beings, pregnant women could not afford to remain static. Instead, they needed to move forward—in its literal and abstract sense—towards re/gaining healthy beings. Moving forward to attain and maintain health involves the performance of mobilities like walking for exercise or travelling to receive care from healthcare providers. Beyond physical health, pregnant women also perform mobilities to fully regain and resume their former beings disrupted by their pregnancy—this is on top of the new beings imposed by being pregnant and, eventually, being parents. In this sense, renewal suggests an embodiment of interruption, affliction, resumption, and progress, represented by mobilities. One's capacity to experience renewal, however, is not equally distributed; instead, it is shaped by individual identities and local contexts.

Towards the Democratization of Pornography: A Study of Hong Kong Independent Erotic Comic Artists and Their Lived Experiences

Wing Tong LAM
(The Chinese University of Hong Kong)

This study explores the marginalized yet diverse experiences of contemporary Hong Kong independent erotic comic artists. Historically, pornography in Hong Kong was often seen as a social problem and subsequently subjected to waves of sex-negative discourses of control. As a result, the contemporary legal article rating system—the Control of Obscene and Indecent Articles Ordinance (COIAO), is highly hostile to sexually explicit materials. I argue that the damage it caused is not limited to the artists’ community, but also the public, in educating them that sex is fundamentally wrong. Alternatively, through in-depth case studies combined with my own experience as a queer erotic comic artist, I defy the traditional view of pornography being produced and consumed only by men and being derogative to women. Five informants, mostly cis-female, from the local doujin (noncommercial creative) community, were invited to share their creative process, motivations, commercial planning, and moral and legal concerns about their work. Presented in the form of individual case studies, they defied the traditional view of pornography being homogeneous and always exploitative. Additionally, the issue of protecting juveniles, often emphasized by control supporters, will be addressed from the artists’ perspectives. By understanding and transforming the erotica medium, the artists engaged in a constructive debate on how sex should be presented—a process here referred to as the “democratization of pornography”. By doing this project and exhibiting it in the Chinese University of Hong Kong Art Museum as a part of the 2022 Fine Arts Graduation Exhibition, I intended to challenge what could be counted as appropriate and artistic, and renew our understanding of sex and art.





The Renewal of Chinese Boys' Love Community under Cross-country Reflective Interaction: A Study on a Subcultural Community of the Japanese TV Series "My Beautiful Man."

Ruohan ZHOU
(China Three Gorges University)

After the government banned domestic Boys'Love (shorted as "BL") dramas in September 2021, various Chinese BL fandoms lost their activity space. They started the displacement of foreign BL works on the Internet. Under this drive, the Japanese BL drama "My Beautiful Man" attracted over 20,000 Chinese fans and 100,000 Chinese-speaking Instagram followers in two months. These Chinese fans built and organized eight online fandom forums on Weibo's Chaohua, four translation groups, countless chat groups, and dozens of data-working groups. With active discussion, massive messaging, and broad dissemination, the cast of "My Beautiful Man" responded in re-performance and improvisations of the romantic relationship between two main characters outside the play, further attracting more fans and strengthening fans' infatuation. The constant reflective interactions of the fandom, the cast, and the actors lasted for over a year. They drove fans to produce massive data of accounts, opinions, votes, and creations, which led to 3 Japanese national drama awards. While the community grew more significant, the actor Yusei Yagi gradually blurred the distinction between himself and the character. He exhibited vague romantic and homosexual relationships with the other actor, which boosted fandom consumption and deepened Chinese fans' fantasies about them. However, the romantic illusion of him and the other actor collapsed when fans found his actual girlfriend.

Compared to the former Chinese BL fandom activities, this article analyses the fandom community's structural features and interaction models and presents the power relations and fantasy economy. This renewal practice shows new features of international fandom professionalization, strong responses after the data bubble, and exaggeration of fans' emotional energy. Though these Chinese BL fandoms reconstruct a different community, the base of all their activities, the illusion of an ideal male image, and one-and-only relationships are vulnerable and deceptive.

Renewal: Anthropological Imagining in the Midst of Change



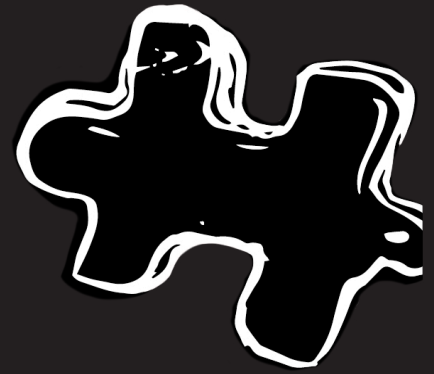
PANEL INFORMATION

D1 Crisis and Aftermath

From Hunting Tribe to Reindeer-using Tribe: The Renewal of the Knowledge of Soul in Aoluguya Ewenki

Xinyu WANG
(Sichuan University)

From semi-nomadic to sedentary, the "ecological migration" in 2003 marked the change from hunting culture type to reindeer culture type for Aoluguya Ewenki, which is accompanied by the renaissance of their knowledge of soul. In the past hunting tribe, the shaman of Aoluguya Ewenki had been the bearer of tribal spiritual knowledge, and the shamanistic rituals revolved around the core of tribal spiritual knowledge—animism. With the application of "perspectivism" proposed by Viveiros de Castro, the paper will focus on the spiritual knowledge carried by the shaman and take the supernatural being "forest" as an entry point to explore the functional changes of shamanic culture in the process of cultural transformation, and then summarize the rules of the renaissance of knowledge of soul in Aoluguya Ewenki. The study concludes that the knowledge of soul carried by shaman culture, as the spiritual lifeline of Aoluguya Ewenki, has gone through three stages of social transformation: transition in benignity, rupture under leap, and paradoxical reversal. In these stages, through the transition from the "subjective religious experience" in the hunting culture type to the "public religious symbol" in the reindeer culture type, shaman culture rescued Aoluguya Ewenki from group despondence, group alcoholism and divine homelessness brought by cultural transformation, and thus completed the sacred reproduction of the knowledge of soul in the turn of modernity. This process of the renaissance of Aoluguya Ewenki reveals the contemporary significance of animism as relationship, offering a mirror reflection of modern life and enlightening us to move from "otherness" with its emphasis on distinction to "we-ness" with its emphasis on commonality, re-establishing our affinity with other supernatural beings in our vicinity.



Tracing Seeds of Hope in Crisis: The Economic Anthropology of Mutual Aid in the COVID-19 Pandemic

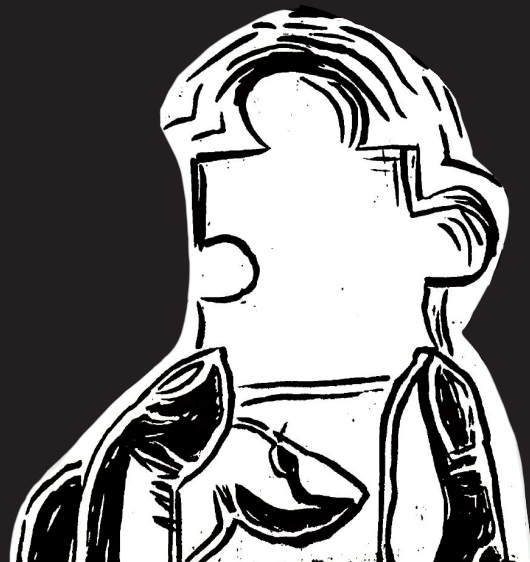
Rebecca WILLOW-ANNE HUTTON
(Deakin University)

My PhD research explores ‘mutual aid’: the phenomenon which sees civil society members unite to organise in response to one another’s material and immaterial needs. Across contexts, we see the persistent emergence of grassroots networks and social movements operating on ‘solidarity not charity’ principles and embracing non-hierarchical and consensus decision-making structures (Spade, 2020). Historically, these autonomous networks, groups and infrastructures emerge most eminently in the aftermath of crises. The term ‘mutual aid’ has roots in anarchist scholarship around prefigurative politics. Here, it can be understood as a force which plants ‘seeds of hope’: new political and economic imaginaries lurking in the here-and-now; in the “niches or cracks within capitalism” (O’Hearn and Grubacic, 2016). This paper builds off my early observations and archival research across a diverse spectrum of practices and spaces of mutual aid. Some of these emerged as a direct response to the pandemic, and others pre-existed it. Likewise, some represent explicit attempts to leverage opportunity for a large-scale ‘reset’, and others are more quotidian in nature. I will adopt a lens grounded in economic anthropology, and informed by a convergence of feminist geography, anarchist political theory, Marxist political economy, social reproduction theory, and debates around reciprocity, prefiguration, essentialism, and care labour. My paper raises key questions around what these uprisings can reveal about human exchange relations, which my ongoing PhD research will explore ethnographically. These centre around three elements. The first relates to crises, the social and material conditions in which mutual aid emerges and flourishes, and how it is shaped by broader socio-political forces. Second, to the nature of relationships and interactions within mutual aid structures, and what these can tell us about reciprocity, exchange, and economy, both within and beyond the market sphere. Finally, to prefigurative politics: how the very idea of mutual aid might represent elements of renewal in the here-and-now.

Borders Under God's Hands: The Lives of the Exiled Gülen Movement Affiliates in Athens

Huzeyfe KIRAN
(The Chinese University of Hong Kong)

Inspired by the ideas of the Muslim scholar Fethullah Gülen, a fraternal civil society movement called the Gülen Movement (GM) grew and became a significant influence and power in Turkey. Facing persecution by the Turkish government after the 2016 coup attempt, GM affiliates became one of the many displaced groups of people who, despite the pushbacks, attempt to cross the Meriç/Evros river-border or the Mediterranean Sea to flee to Greece. Given the highly unfavorable refugee policies of the Greek government, many choose to move on in their migration journeys to other European countries. To be able to do so, they have to deal with smugglers and illegal border-crossing attempts at Athens' airport. Based on my 3-months ethnographic fieldwork in Athens, this paper looks into how these movement affiliates understand and experience illegality in their border-crossing and human smuggling experiences. Many would regard God as an active agent who ordains success or failure in each attempt. By reflecting on and relating to the Prophet's experience of migration and the Quran, these movement affiliates' displacement is understood as a divine form of migration (hicret) and worship. How do they take a context of mass-violence and transform it into a new opportunity of worship through migration—renewing both their concrete lives and spiritualities? How does perceiving borders to be under God's hands bring new and critical perspectives to modern borders? If all such experiences constitute divine migration journeys (hicret), what are some alternate meanings that displacement may take?



Renewal: Anthropological Imagining in the Midst of Change



PANEL INFORMATION

D2 Space (Re)Production

City in my Hometown: Local Perspectives on the Construction of New Clark City in Capas, Philippines

Jerome FLORES

(University of the Philippines Diliman)

With the world becoming a ‘world of cities’ (Robinson, 2011), the city and the urban have become an important subject of interest across various disciplines, including anthropology. Setha Low (1996) states that the ‘city’ is an elusive and discursively complex subject. In her review of anthropological literature on cities, Low (1996) implies that a city is not a landscape that has a single objective form, but is shaped accordingly by its users. It is important to note that cities, although produced and constructed differently, have something in common: part of its nature is being a paradox. According to Harris and Ullman (1945), “[Cities’] rapid growth and large size testify to their superiority as a technique for the exploitation of the earth, yet by their very success and consequent large size they often provide a poor local environment for man.” This paradox is echoed by Rodriguez (2019) stating that “[a city] is the hothouse for both innovation and the development of human civilizations, but it has also facilitated the creation of worldwide web of unjust resource extraction and exploitation.” This explains why the city is often conceived as the opposite of nature (Barbaza, 2019). Aside from environmental destruction, Padawangi (2022) critiques how urban development causes social marginalization, and how the so-called ‘progress’ brought by the city can cause displacement for the socially and economically marginal. Through this, we understand how urban development presents many consequences to everyday lived experiences. In this study, I aim to explore these consequences by looking closely into New Clark City in the Philippines.

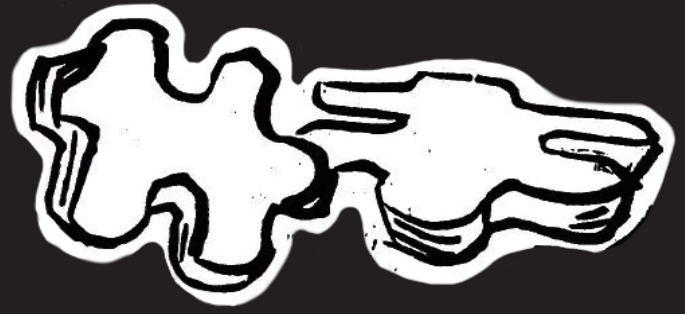
Digital Residents and Regional Renewal: Tales from A Global Village in Japan

Jinjin ZHANG

(The Chinese University of Hong Kong)

Disasters and regional shrinkage faced by many rural regions in developed societies underscore the importance of investigating practices of community renewal. To explore the role of digital technologies in community renewal amid the COVID-19 pandemic, I examined a Japanese post-earthquake and depopulated village's bottom-up initiative for financial independence and self-governance. Building on the scholarship of community development and digital anthropology, I gathered qualitative data from semi-structured interviews with key stakeholders and three-month participant observation in the village's online community between September and November 2022. The greying village of 800 people demonstrated resilient cooperation, enacted the exchange of various resources, and commodified its place identity through digital artworks featuring colored carp – a certificate of residence that attracted over 1,000 global purchasers. This creative endeavor for renewal involves five key human and non-human actors, namely the community leader, the social sculptor, the digital villager, the local resident, and blockchain technology, which allows for the automation of social trust. Community renewal can be understood as a village's effort to address demographic and socioeconomic decline, as well as an emerging form of digital sociality. This case study can deepen an understanding of how digital technologies, combined with human creativity, enable community renewal by (re)producing social space and appropriating cultural symbols.





Live Chat Room: A Renewal of “Collective” Sound Communication in Rural China

Jiayi LI

(Communication University of China)

During the 1950s and 1960s, collective broadcast prevailed widely in rural China. This unique mode of sound communication had a remarkable impact on mass mobilization and relations between the government and citizens.

Later, with the development of society, collective radio gradually withdrew from people’s view. The “sound-oriented” mode of communication died out by degrees. Even during the Covid-19 pandemic, the radio in the form of “loudspeakers” briefly occupied the villagers’ lives to convey information about epidemic prevention, but never showed as an actual mode of communication.

However, during my fieldwork in the past two years, it was found that, under the influence of network culture, live chat rooms hit Yangshu Hang Village in southern Shandong Province and became one of the most popular ways for local people to socialize. This “voice-driven” mode of interaction has been renewed. Therefore, after snowball sampling, I identified 25 interviewees participated in live chat rooms activities for in-depth interview to specifically described and analyzed: 1) A process of renewal where live chat room presented as a new “collective” mode of sound communication; 2) How this new way of communication affects the villagers’ daily lives. To respond to these questions, I adopted Colaizzi method and classified them into three categories: technology, audience, and society.

The findings are as follows:

The renewal of sound communication is built on the compromise between technology invasion and users’ domestication; 2) Live chat rooms include both villager’s romantic imagination of the collective era and breakthrough of transcending existed mode of one-way delivery of traditional collective broadcasting; 3) Live chat rooms influence the publicization of private space in rural areas, etc.

Renewal: Anthropological Imagining in the Midst of Change



PANEL INFORMATION

D3 Art and Performance

Embodying the Performative Present in the Theatre of Melati Suryodarmo

Daniel KONG

(Nanyang Technological University)

This essay adapts and uses material from 'Embodying the Performative Present in the Theatre of Melati Suryodarmo', an MA thesis submitted to NTU's School of Humanities (English) in 2022 that examines the work of Indonesian performance artist Melati Suryodarmo. The larger thesis discusses Suryodarmo's method, and the significance of her work as a reassessment of the concept of presence in performance art and performance art scholarship. This smaller essay focuses on how this unique incarnation of presence works through the artist's attention to space and the materiality of performance. Suryodarmo's attention towards the material is seen to necessitate a shift in performance scholarship, demonstrated by the essay's connection of Suryodarmo's method to perspectives within film and sound theory.

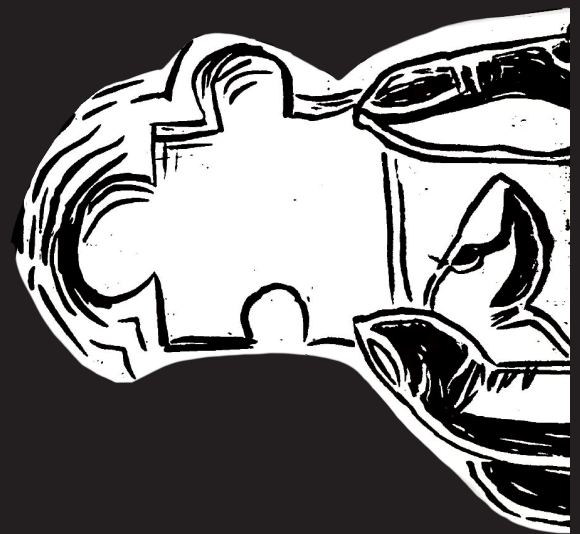


Music Venues As A Commons In The Hong Kong Indie Music Scene

Jonathan CHAN

(The Chinese University of Hong Kong)

This paper examines how the practices of participants in the Hong Kong indie music scene common the livehouse and how these actions form new socialities. The Hong Kong indie music scene is a loose community of musicians, participants and audiences dedicated to DIY and alternate forms of music activity in Hong Kong and through practices and discourse, demarcate themselves apart from the mainstream music sphere. The already precarious scene has been subjected to increased precarity in the post-Hidden Agenda era, forced to move underground and shift to ‘do-it-together’ or ‘do-it-with-others’ methods of cooperation for survival (Wong 2021). The pandemic measures imposed by the government as a result of the COVID-19 pandemic have increased the scene’s precarity even more, forcing organisers of gigs and audiences to enacting measures to ensure the safety of livehouses and the scene at large. I illustrate the importance of the livehouse as a physical locus of the scene and discuss how the post-Hidden Agenda era forces gig organisers and audiences to engage in commoning practices that common the livehouse, and how these practices allow the formation of new affective relations.

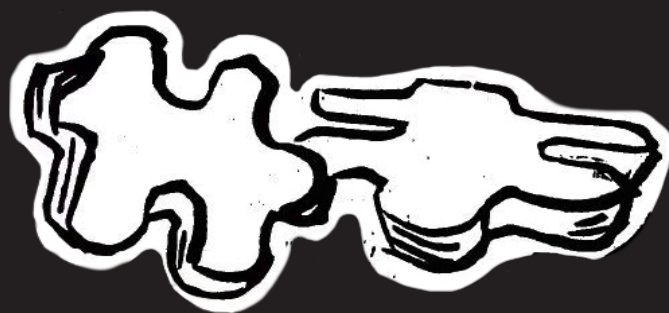


The Intellectual Path of Renaissance as a Periodization Concept in Chinese Art History

Hanyun JIANG
(Tsinghua University)

The Chinese art knowledge system at the beginning of the twentieth century was subjected to a modern reconstruction in which the Chinese Renaissance was used as a key concept to anchor the historical position. As a symbol of the highly developed European science and art, the term Renaissance was chosen to be the academic aim to transform Chinese art history to a scientific paradigm at that time. In the specific construction of modern art knowledge, the Chinese art world took both cyclical theory and progressivism as the historical premise of Chinese Renaissance, opening up a diachronic path to the origins and future of Chinese art. The rhetoric of Chinese Renaissance is used to counteract the anxiety of historical survival. In European art historiography, the understanding of the Renaissance is disputed by historical periods and academic movements, while the polysemy of Chinese Renaissance confirms and breaks the Eurocentric monopoly of art historical discourse and appropriates the history of Chinese art through multiple Renaissances' narrative.

Keywords: Chinese Renaissance; Multiple Renaissances; Progressivism; Cyclical Theory



Political In Between: Feminist Reckoning in Streaming Stand-Up Comedy in Mainland China

Shaoyu TANG
(The University of Hong Kong)

Comedy and humor are seen as having political potential in resisting and subverting the existed social structures. Yet it is difficult for comedy to be political in contemporary China when surveillance and censorship are rigorous and pervasive, particularly regarding feminist issues. In this paper, I unfold a new form of political expression in the gap between streaming stand-up comedy online and offline performances. Based on five-month participant observation in eight comedy clubs in mainland China, I analyze comments and critiques toward stand-up comedies in a popular online variety show, Roast & Rock, as well as offer textual analysis of comedians' performances. Through interrogating why that a female professional comedian's performances received laughter and applause offline but criticisms online, I reveal the twisted joking and laughing relationships in the shows, and in turn elaborate how political expressions induced by debates over "what is proper voice of women in public culture," what I call "feminist reckoning," is performed and embodied in between the online and offline reactions of audiences. I argue that, in contemporary China, political expressions may not only stem from or be animated in comedies and humor per se, but become possible through navigating state constraints in between offline feedback and online criticisms regarding adequate humor in public culture. In people's laughter and vitriol—online, offline, and in between—we might continue to discern the playful and creative irreverence in a country of imperative consensus.



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