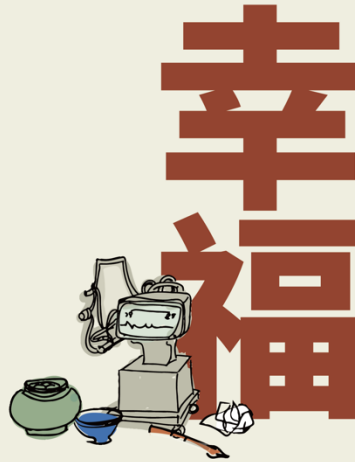


Happiness and Wellbeing in Times of Crises

The 13th Annual CUHK
Anthropology Postgraduate
Student Forum



11. February. 2022
12. February. 2022

Held online Via Zoom

Forum Program Friday, 11 February 2022

0845-915: Open Zoom for Idea Exchange

0915-0935: Opening Ceremony

- Introduction by PGSF Committee Chair Aileen del Rosario-RONDILLA
- Opening remarks by Anthropology Department Chair Prof Andrew KIPNIS
- Keynote introduction by Prof Gordon MATHEWS

0935-1105:

Keynote Address by **Prof Edward FISCHER** (Vanderbilt University, Nashville TN) and Q&A

1105-1115: Break

1115-1245: Concurrent Panel Session A

- A1: Alternative Happiness: Intimacies without Physicality – Discussant: Prof Sealing CHENG
- A2: Intangible Heritage and Identity Building – Discussant: Prof Sharon WONG

1245-1400: Lunch Break

<p>1400-1530: Concurrent Panel Session B</p> <ul style="list-style-type: none"> • B1: Interrogating Anthropological Theories and Methods on Happiness and Wellbeing – Discussant: Dr Mark STEVENSON • B2: Mobility and Immobility Across Borderlines – Discussant: Dr Ju-chen CHEN
<p>1530-1545: Break</p>
<p>1545-1745: Concurrent Panel Session C</p> <ul style="list-style-type: none"> • C1: Resettlements, Economic Development, and (Re)making a Living – Discussant: Prof Leilah VEVAINA • C2: The Happy Family: Kinship and Gender Practices – Discussant: Prof Andrew KIPNIS • C3: Biomedicine's Promises of Wellbeing – Discussant: Dr Venera KHALIKOVA
<p style="text-align: center;"><u>Saturday, 12 February 2022</u></p>
<p>0945-1000: Day 2 Zoom Idea Exchange and Housekeeping</p>
<p>1000-1200: Concurrent Panel Session D</p> <ul style="list-style-type: none"> • D1: Technologizing Social Life During COVID-19 – Discussant: Prof Tim ROSENKRANZ • D2: Local Experiences of Happiness – Discussant: Prof Manynooch FAMING • D3: Dimensions and Dynamics of Education – Discussant: Prof Teresa KUAN
<p>1205-1215: Closing Ceremony</p> <p>-Final comments from PGSF Committee Chair Aileen del Rosario-RONDILLA -Closing remarks by Anthropology Department Graduate Division Head Prof Sealing CHENG</p> <p>(Participants will all move to Meeting Room 3)</p>
<p>1215-1330: Lunch Break</p>
<p>1330-1530: Woodcut Workshop (Postponed until further announcements)</p>
<p>1530-1700: Semester-start RPg gathering and chitchat</p>

Important Forum Notes

- All times are in Hong Kong Time/GMT+8.
- **Registration is a must for attending all scheduled events. The Zoom meeting room links for the sessions will be sent to your email upon registration.**
- Due to the latest University arrangements regarding the Covid-19 situation, we canceled Day 2 afternoon activities.
- Scheduled panel end times are estimates based on the expected length of panelist presentations (20 minutes each), discussant comments (10 minutes), and Q&A (10 minutes). Some panels may be shorter than others during the same session/time block.
- 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.
- We will have an open "coffee room idea exchange" throughout the day. This room is a separate meeting room where you can "drop by" and share ideas on your research problems, field challenges, study insights, overall well-being, among others. A committee member will be there to greet you.
- 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

More details about the forum can be found on our website:
https://www.arts.cuhk.edu.hk/~ant/pgforum/conference_info.html

FORUM REGISTRATION LINK:
[PGSF2022 Registration](#)

Happiness and Wellbeing in Times of Crises

危機時代中的幸福與 "美好生活"

We live in times of crises. The spread of COVID-19, together with concerns about climate change, environmental degradation, and socio-political unraveling, have provided an overwhelmingly apocalyptic outlook of the world. In recent years, anthropologists have engaged in debates about ways to respond to the challenges of the Anthropocene – the current planetary era marked by the encompassing influence of human activities on the surface of the globe—and we are currently grappling with how to research with (and on) COVID. The future seems bleak; it holds out no hope for future happiness.

我們活在危機時代。COVID-19 蔓延、氣候變遷、環境劣化、社會政治崩壞，諸多景象猶如末世來臨，世界前景極度黯淡。人類活動為地球表面帶來的影響是如此的深遠，以至於我們可以說世界進入了一個新的低質年代——“人類世”。近年來，人類學家們已經在討論如何應對人類世的種種挑戰。而現在，我們也正在學習如何在新冠病毒的蔓延下進行學術研究（或研究新冠病毒本身）？前景看似一片灰暗，未來的幸福似乎無跡可尋。

But is it really so? While these crises have caused havoc and suffering, they also potentiate new ideas, projects, and ways of life. How have concepts of wellbeing and happiness been reconceptualized? Are ideas of happiness universal? Is happiness always something desirable and to be pursued? What new kinds of intimacies have emerged to simulate and subvert the "normal"? How have social, economic, religious, and political institutions reorganized the meaning of "business-as-usual"? What new strategies emerged for animating work and play? What creative ways for surviving marginality got spawned by waiting things out resiliently? Are new communication technologies advancing our wellbeing or undermining such prospects? What new models of human-nonhuman entanglements offer hope for the future? What new collectivities and visions for the future are being forged at these critical junctures?

然而真的如此嗎？危機雖造成了混亂和苦痛，卻也使新的觀念、計劃和生活方式變得可能。幸福快樂和美好生活的概念，究竟如何被重新定義？有放之四海而皆準的幸福觀念嗎？快樂總是被人渴求和追求的嗎？哪些新的親密關係的出現，是對我們“日常”的模仿，同時又顛覆了我們的“日常”？社會、經濟、宗教、政治等層面上的不同機構，它們是如何重整“一切如常”的含義？有什麼樣的新策略，能使得工作和娛樂變得更有生氣？有什麼創意的求生方法，讓我們即使活在邊緣中，仍然能夠靜候轉機，並恢復到理想狀態？嶄新的通訊科技究竟使我們的生活變好，還是適得其反？什麼樣的新型“人-非人”糾葛關係，為未來提供了希望？在這個重要的節點上，有什麼新的集體，以及對於未來的願景正在慢慢成行？

Anthropologists are well-positioned to study the human dynamics of crises. Fieldwork, and the ethnographic encounters that come with it, put them in a unique position to capture the multiple ways people pursue happiness and wellbeing in a diverse array of contexts. Their tools allow them to generate portraits of people's lived experiences and demonstrate how happiness varies; different places, different societies, and different cultures would each have different versions. Concurrently, archaeologists can provide valuable insights into facing crises. Their work is ultimately aimed towards the future rather than to return to the past. Archaeological research investigates the fortunes and struggles of ancient peoples to reveal how they managed to get through tough times. The hope is that learning from the past may open new paths for envisioning future worlds.

研究危機之中的人類動態和行為，人類學家是最合適的人選。田野研究中積累的民族志點滴，捕捉了人們在不同情景下如何追尋幸福和好的生活。人類學的工具有助我們掌握人們的具體生活經驗，並幫助呈現不同地方、不同社會、不同文化之中，人對於幸福的不同理解。同時，考古學者能夠提供有價值的見解，幫助我們面對危機。他們的工作不是為了回到過去，而是朝向未來。考古學的研究使我們瞭解前人的“幸福”與“危機”，看到他們是如何走過那段艱難的路程。前車可鑑，我們或許可以從過去的案例中學習，思考未來的方向。

This year's Postgraduate Student Forum invites a collective conversation between these novel imaginations and experiments for better futures. The forum accepts theoretical reflections, methodological deliberations, and personal contemplations from various fields. In addition, we welcome anthropological—and related works on the varied and provocative ways people act in "pursuits of happiness" (Mathews and Izquierdo 2009).

今年的研究生論壇，就各種嚮往更好的未來的想像及實驗，廣邀各家展開對話。本論壇接受來自不同學科背景的關於理論思考、方法探索，以及個人研究反思的稿件。我們歡迎人類學，或與人類學相關的，探索“快樂追尋” (Mathews and Izquierdo 2009) 各異其趣的作品。

Forum Committee:

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KEYNOTE ADDRESS

Edward (Ted) Fischer

Edward (Ted) Fischer is a Cornelius Vanderbilt Professor of Anthropology. He also advises the World Health Organization on behavioral and cultural insights and directs an initiative [on the Cultural Contexts of Health and Wellbeing](#). In 2009, Fischer founded Maní+, an award-winning social enterprise in Guatemala that develops and produces locally sourced foods to fight malnutrition. He currently serves on the board of the Maya Education Foundation. His research focuses on issues of political economy, values, wellbeing, and development. He has authored or edited a number of books, including most recently [The Good Life: Aspiration, Dignity, and the Anthropology of Wellbeing \(2014\)](#). His new book, [Making Better Coffee: How Maya Farmers and Third Wave Tastemakers Create Value](#), will be out in September.

PANEL INFORMATION

Panel A1 – Alternative Happiness: Intimacies without Physicality (Friday/1115-1245)

ZHOU Hong Liang (ZHEJIANG University)

Erotic Performance, Homosexuality and Pornography in Chinese TikTok during the Post-Pandemic Era

The research focuses on online erotic performance and the cyber interaction of the gay community on the popular Chinese social platform Tik Tok. This research belongs to the interdisciplinary studies between performance and anthropology; it uses the methodology of cyber-ethnography to investigate the dynamic relationship between audiences and online performers. It will answer the following questions: Who are the performers and audiences? What are their intentions and motivations for getting the virtual touch with each other? How does their erotic performance escape the stringent censorship of P.R. China? In the Tok-Tok, how do the audiences and performers virtually touch each other by showing body and sharing privacy?

YANG Fuyu (Goldsmiths, University of London)

'Invented Intimacies': The Cybernization of Intimacies in Cyberspace

This article entails a discussion of cyberspace to critique the discourse of jouissance which invades and enforces in the actual social life. Through the fieldwork of cyber-individual, the research aims to understand how persons prepare for dealing with the relationship between reality and virtuality. Cyber-individual in the article refers to the part of cyberspace where a person puts most of one's desires, emotions, and power. When they leave cyberspace, they either use symbolic order to cybernetize real-life or adapt to everyday reality. Once the gap between cyberspace and real social space gets hidden, the problematic mode of happiness and the intimacy of social connections will be desired under the superficial violent gaze.

Yoonjung KIM (Seoul National University)

"I don't Know Why but I just LOVE Watching him" - Finding Happiness during the Pandemic, the Case of South Korean "Lan-cable Butlers"

This study analyzes the new phenomenon among South Korean youth. The phenomenon is about young people who become "Lan-cable butlers"-랜선집사-of companion animal owners who document their pets' lives online. "Lan-cable butlers" not only watch videos and photos of these animals, but they also try to actively protect them from animal abuse and participate in their lives. The research occurred during the unemployment crisis—coinciding with the 2020-2021 outbreak of COVID-19—a period when South-Korean youths experienced severe depression due to the pandemic. Young Lan-cable butlers endured these distressful periods by watching videos of their favorite animals online. This study focuses on how young Koreans in the 20-the 30s, previously categorized as the "survivalist generation," are enduring their daily lives by being Lan-cable butlers in the current social situations. Although the term "survivalist generation" pays attention to the fact that young individuals in South Korea live fiercely to survive, watching animal videos inspire Lan-cable butlers. Thoughts about coexistence with other-than-human companions—i.e., animals, give them happiness and power to live through their harsh reality. Due to the more active online communications and COVID-19 social distancing, Lan-cable butlers find company. They create affective networks extending to offline socialities that change South Korea's overall human-animal relationship. In particular, this study suggests that the virtual relationships Lan butlers are building with animals online are "becoming-animal," as Deleuze suggested. These relationships are creating new human subjectivity and socialities. Thus, the new online-mediated human-animal relationship that emerged in South Korea is responsible for the happiness of young Lan-cable butlers in the COVID-19 era, and this study aims to analyze the shifting ethics of human-animal socialities and their effect within society.

Panel A2 - Intangible Heritage and Identity Building (Friday/1115-1245)

LIU Junmin (Australian National University)

Intangible Heritage as Social Action: Identity Building of Yi Migrant Workers in Shenzhen

Shenzhen, a global technological and economic center, attracts people all around the country. It becomes the second city with all the 56 ethnic groups in China; the first is the capital Beijing. Yi people, the sixth-largest ethnic minority group in China, is a diverse group incorporating various sub-groups in Southwest China (primarily Sichuan, Yunnan, and Guizhou provinces). As of 2020, there are more than 10,000 Yi permanent residents in Shenzhen, and the floating population is even higher. However, despite their long history and distinctive culture, Yi people are often stereotyped as backward, belligerent, indolent, filthy, and superstitious. What does intangible heritage mean in the life of migrant workers who are ethnic minorities, leaving their less-developed hometown and striving in metropolitan areas? Taking the Yi Torch Festival celebration in Shenzhen Folk Village as a case study, this paper applies the heritage-as-social-action model to the Chinese context of migration and ethnicity to explore the dynamic relationships between the politics of recognition and ethnic heritage. It discusses how both the state and ethnic communities have actively used intangible heritage as a form of recognition. Against the backdrop of promoting ethnic unity, social harmony, and cultural diversity in China, the state uses heritage to promulgate the country's cultural diversity and regulate ethnic minorities. Meanwhile, ethnic communities employ heritage as a recognition tool to reinforce and reproduce their identities.

QIU Zichan (University of Hong Kong)

Buddhifying Chinese Religion and Expressing Cultural Identity in Sungai Chua New Village, Malaysia

Malaysia is a multi-ethnic country. Religion is essential to express ethnic culture and identity. This paper will take a lay Buddhist temple, the Pertubuhan Budhis Manju Suddhi Buddhist Organization (PBMS), as a case study to demonstrate how Buddhified rituals promote Chinese culture and maintain Chinese cultural identity. Between the late 1970s and the 1980s, a few lay Buddhist followers actively promoted Buddhist teachings in some new Chinese villages within the Hulu Langat District, Malaysia. These followers even transformed a famous local Chinese religious temple in Sungai Chua New Village into a lay Buddhist temple named PBMS. Based on their understanding of Buddhist teachings, these laymen promoted two Buddhified salvation ceremonies (Buddhified Funeral and Buddhified Ullambana Gathering) to the village to reform the traditional religious custom. This paper

will take these two ceremonies as a lens to discuss how lay Buddhists use Buddhist teachings to rationalize the traditional ritual and emphasize Chinese ethical values, such as filial piety. I argue that the establishment of PBMS and its Buddhified rituals result from the local socio-political environment and the expansion of the native and global Buddhist movement. Moreover, the Buddhified practices promoted by PBMS are the legacy of the 1980s when the Chinese fought to preserve their culture. Therefore, such rituals can create a sense of Chinese cultural belonging and strengthen the cultural homogeneity of Chinese Malaysians.

Julia ROBERTS (University of Cambridge)

Remade in Their Image: Cultivating the 'Ideal' International Exchange Applicant in Lao PDR

As rising vaccination rates permit the easing of restrictions on transnational movement, the imagination can once again turn towards the possibilities of the global. For many youths in Lao PDR's emerging middle class, the thawing of travel restrictions means resumed competition for international scholarship and exchange opportunities exemplified by the U.S.'s Young Southeast Asian Leaders Initiative. Such opportunities offer participants expenses-paid travel to foreign destinations, networking with international peers, English language immersion, and soft skills development. Upon return to their home country, alumni acquire significant cultural capital. This status often generates recruitment interest from actors in both the public and private sectors. Given the precarious and political nature of the Lao labor market and the significant material barriers to international travel for Lao nationals, these scholarships and exchanges represent one of the few viable pathways through which aspiring youth can achieve their dreams of social mobility and/or foreign travel. Though such exchange programs may indeed represent a constructive effort of generosity and charity on the part of the host countries, interview data suggest that the complex impacts of the exchange program infrastructure warrant a more critical analysis. In this paper, I contend that the scholarship and exchange application process is, in fact, a mechanism through which Lao youth encounter the discourse of the sustainable development apparatus as a moral authority. I propose that, as youth come to understand an archetype of the ideal applicant and strive to mold themselves into conformity with this ideal, they perform significant self-work and effectively act to reshape aspects of their subjectivities, moral positions, and ethical practices. Drawing on digital ethnography, semi-structured interviews, and a year in northern Laos, I demonstrate how, for youth aspiring to international exchange, the object of their desire becomes a tool of their transformation.

Panel B1 - Interrogating Anthropological Theories and Methods on Happiness and Wellbeing (Friday/1400-1530)

HU Jiaxuan (Chinese University of Hong Kong)

Revealing Happiness - Thinking Anthropological Field from the Reconstruction of Meaning in the 'Intersubjectivity'

Anthropologists are a somewhat peculiar group of people who go to great lengths to walk the streets and delve into fieldwork to construct whole worlds of meaning for the Other. Some would say that if sociologists can argue whether a society is happy or not, then anthropologists are qualified to tell what happiness is. But how can anthropology understand the happiness of the Other? This idea relates to the question of anthropological knowledge production. "Being scientific really got complicated...we had to think about epistemology, the conditions of possibility of producing knowledge" (Fabian 2014). In his anthropological work *Time and the Other*, Fabian (2014) proposes an epistemology of 'intersubjectivity' to explain how anthropologists could understand the complex world of meaning of the Other in the field. The concept of intersubjectivity—influenced by the phenomenology of Schutz and Husserl—analyses the existence of an inherently interactive relationship between the researcher and the Other in the ethnographic field, making anthropological understanding possible. Fabian's theory reflects the 'The lack of meaning' caused by the positivism of the social sciences while also giving anthropology a theoretical basis for differentiation from the other social sciences. At the same time, this epistemology is the key to what anthropology can answer about what happiness is: based on a holistic, interactive understanding of the other's world of meaning, rather than an empirical, objective one. This essay further analyzes this epistemology of intersubjectivity. Using several field cases, I also discuss the limits of using the phenomenological concept of intersubjectivity in anthropology. I believe it will be of great significance to our understanding of the anthropological field and our thinking about anthropology's unique role in revealing happiness.

Peng LYU (Hunan University, China)

The Waste Land and the 1918 Influenza: Exploring Fragmented Sounds and Well-being from the Perspective of Medical Anthropology

Locating its creating context during the 1918 influenza in Europe, this article addresses another pandemic explanation for the publishment of T.S. Eliot's *The Waste Land*, of which the focus on illness got inserted in Eliot's attention over anthropology. Based on *The Golden Bough* and *From Ritual to Romance*, the article examines ways metaphorical symptoms transmit in this context

through fragmented sounds. Along with the dual process of translation, the sensory perception inherently participates in its transmission, echoing the realm of medicalization in modern Chinese literature. Upon the basis of discussions above, a transnational consideration of anthropological wellbeing reveals itself through Eliot's illness narration, which calls for more reflections.

LEI Yusheng (Sun Yat-sen University, China)

Sound attachment: Rebuild connections through "listening together" in a Contemporary China city

In this essay, I argue that sound can be a new medium for people to reconnect during the Pandemic Era. Sounds are available quickly; the ordinary sound in the city signifies an everyday vividness and certainty. Based on the concept of "soundscape" (Schafer, 1993), lots of researchers have reminded us of the background political-economy, technology, modernity, and locality of sound (Thomson, 2004; Attali, 1985; Feld, 2012). Moreover, sound and listening create an affective atmosphere as city infrastructures (Wang, 2016). So, the new connections made by the act of "listening together" are not only about tying to the city, but also the new becoming resonance between us. I conducted my research in Xi'an, the "ruined city" (Feidu, 废都, Jia, 2016), which is always well-known for its historical landscapes of the Han or Tang Dynasty. To capture the sound in Xi'an also indicates to find the possibility of contemporary life in a highly historicized context. At last, I will also argue for the potential of artistic practice to enrich anthropological methods.

Panel B2 - Mobility and Immobility Across Borderlines (Friday/1400-1530)

Marjorie MAIDO (Eotvos Lorand University)

Seafarers in Distress: The Pandemic's Toll on Seafarers' Well-Being

The public health strategies for preventing COVID-19 infection put another layer of strain on seafarers' wellbeing. Given that the working conditions on board tend to be stressful due to long hours of work, lack of sleep, substandard accommodation, and the like; the closing of national borders, cancellation of flights, and limitations in mobilities of people made crew change difficult. As a result, seafarers experienced prolonged stay on board or long vacation time. Those stranded at sea have to deal with overwork that threatens their physical, mental, and social wellbeing. In addition to that, they were not allowed to avail of shore leaves. Shore leaves are supposed to provide a break or needed socialization for seafarers, which the maritime industry assessed to impact seafarers' mental well-

being positively. On the other end, those stranded in their homes experienced economic difficulties. Charity organizations like the Seaman's Mission Stella Maris, which cater to seafarers' dignity and welfare, also stopped their pastoral care. Seafarers' heightened inaccessibility made the on-board visit of chaplains and pastors impossible. The research explores how the pandemic affects the wellbeing of seafarers and how the welfare organization caters to the seafarers during this pandemic. Its analysis draws from the Filipino seafarers' narratives and stories of members of a maritime welfare organization and non-participant observation in a seafarer's accommodation.

CHEN Yingzhi (Yunnan University)

The Friction of the Banana Transportation under the View of Mobility: Take the Houqiao Port as an Example

This article is based on the field investigation of Houqiao port. On the field, I found that the cross-border business people always attributed the high costs of banana transportation to traffic jams, especially in the port. While trade is beneficial for both countries' incomes, what do traffic jams do for each party? Building on the Theory of Mobility and the observation and interviews with local enterprises and drivers, the study identifies Friction as the key for the government management and state presence when crossing the boundary. At the same time, this paper also observed that in the epidemic situation, when the state strictly controlled transport and the port, Friction takes other forms of relative immobility. More complicated negotiations are taking place in what appears to be controlled traffic.

CHEN Xiaoyi (Yunnan Minzu University)

When the Mobility is Blocked: The Impact of COVID-19 on Happiness and Wellbeing of Borderlanders

This article uses a combination of multi-point ethnography and virtual ethnography. So far, the COVID-19 is still raging worldwide due to its fluidity. To restrict mobility becomes the top way to cope with the problem. But the harm caused by COVID-19 to humankind is unprecedented. COVID-19 has changed a lot about our lives; however, people's pursuit of happiness and wellbeing has not changed. Borderlanders facing the uncertainty of the future hope the epidemic ends soon and resume normal mobility. They struggle silently and earn money as happiness springs from hard work.

**Panel C1 - Resettlements, Economic Development, and (Re)making a Living
(Friday/1545-1745)**

TAN Chang (Chongqing University, China)

"Go Out" or "Come Back": The Transnational Livelihood Activities of Vietnamese-Chinese returnees

The resettlement of returnees from Vietnam is a critical event in the diplomacy of China. Based on the oral interviews carried out in fieldwork and annals of local history, this paper explores the current livelihood issues of Vietnamese-Chinese returnees in Xiyuan, Guangdong Province, especially their experiences as migrant workers in other countries. I argue that some Chinese returnees tried to work in Western countries to pursue happiness in their lives. They followed the recommendations of their relatives after resettling in China. However, it was not easy for them to live in western cultural environments. They were always marginal. As China's economy develops by leaps and bounds, some decide to go back. But the COVID-19 pandemic became a hindrance in their journey, which had a considerable impact on their daily life.

FU Yufan (Sun Yat-Sen University, China)

Structural Relation between Well-being and Work/labor: shua (耍) in Northwest Sichuan

Happiness/wellbeing is hard to measure empirically, while people in different cultures express similar feelings with diverse knowledge, practices, and ideal logic. Moreover, no particular word corresponds to this concept in the traditional dialect of northwest Sichuan, China. Still, the local vocabulary "shua(耍)" can indicate some essence of happiness/wellbeing on the structural relationship with "labor/work," in which shua means not work (as a verb) or no labor work (as a noun). This paper will briefly review an ethnographic case from a small relocation site after the Wenchuan Earthquake in Sichuan to testify this structuralist or linguistic analytic framework. However, this anthropological paper's focus is not the dialectical relation. Still, the process on which villagers withdrew from their farm works step by step and how they feel, understand, and redefine their life status needed attention. Over the past decade, several agricultural projects launched by the local governments, locally organized cooperatives, or external capital powers came in and transferred, merged, and rented their farmlands after the first land acquisition project for a landfill by the local government. All these successive policies-orientated or unsustainable profit-seeking development projects changed villagers' settlement patterns, community relations, lifestyles, and sources of livelihood, which shifted them into a new life status, "shua." In the end, shua becomes: (1) the daily

life's most significant part that zhuan-shua(转耍) costs the most leisure time; (2) a proper evaluation combined with different adverbs that hao-shua(好耍) shows their satisfaction while zhishi-hao-shua(只是好耍) means a restraint under some ethical judgment; (3) also, potential concerns about their future on lands, health, and generational wealth, which expressed like guang-shua(光耍). This paper combined dialect data and ethnographic materials to give a possible local framework for analyzing how to experience, obtain, feel, and understand happiness/wellbeing.

Floramante SJ PONCE (Max Planck Institute for Social Anthropology)

Between Desire and Resistance: Emerging Modes of Economic (Dis)integration in a Chinese Hydropower Resettlement in Northwestern Laos

Two theoretical camps dominate recent Lao resettlement research: the 'state coercion/resistance' camp (see Baird and Shoemaker 2007; Baird et al. 2009; Blake and Barney 2018) and the 'aspiration/desire' camp (see High 2008; 2014). Inspired by Scott's (1998) state domination theory, the former describes the Lao state-sponsored resettlement as a coercive process of deterritorializing rural riparian and upland population to facilitate development projects (e.g., hydropower dams, reforestation programs, etc.). State resettlement also politically legitimizes the inclusion of the scattered, refractory populace in the development agenda and control of the 'authoritarian high modernist' Lao state (Blake and Barney 2018, 17-8). Scholars in this camp argue that the Lao state's top-down resettlement approach generates precarious livelihoods, potentially triggering the resettled people to resist the Lao state (Barney 2007). While criticizing the 'ethnographic thinness' in state coercion and resistance studies of resettlement, the 'aspiration/desire' camp claims that overly looking at the victimization and resistance of displaced population due to state domination precludes us from examining other aspects of the resettlement process, i.e., how resettled people have creatively acquiesced to the Lao state and its promises of progress (High 2008; 2014, 6-7). Echoing the statements of some informants of Rigg (2005) and Petit (2008), Holly High's (2008) interlocutors in Southern Laos had also voluntarily resettled because they harbored a strong desire to escape the poverty trap and aspire for modernity, rather than feeling compelled by the state to move. Moreover, her interlocutors' decision to stay in the resettlement underscores how they 'experiment with an opportunity' and gamble to 'maximize their chances of success' (High 2008, 549).

Justin LAU (The Australian National University)

Hopeful Planning: Politics and Time in Cambodia's Waste Management

After decades of violent conflicts, Cambodia has undergone a flourishing development in recent years. However, its rampant urbanization significantly jeopardizes the environment and exacerbates social unrest. Specifically, the growing waste generation and poor waste management have prompted the government to re-examine its planning strategy and promote 'sustainable' development projects. By closely examining planning reports as ethnographic objects, this paper explores how the Cambodian state generates two different types of hope to underpin the national development strategy through the mediation of documents. 1) Methodical hope is the knowledge of mobilizing international resources and support to buttress Cambodian development; 2) mimetic hope reaffirms what the ruling government can deliver and promise Cambodians. I argue that these forms of hope traverse different temporalities and reinforce the political power of the Cambodian government based on the trinity of nation, religion, and kingship.

Panel C2 - The Happy Family: Kinship and Gender Practices (Friday/1545-1745)

LI Yujia (National University of Singapore)

Pursuing Happiness of Distinction: Capitals in the Elitism Blind-date WeChat Subscriptions Account Moshanghuakai 陌上花开

Moshanghuakai 陌上花开 is a WeChat subscription account whose purpose is to provide a platform for Chinese youths to make blind dates. However, this WeChat subscription turned into a controversial topic after a news article in September 2020. The report revealed a strict standard for the qualification of Moshanghuakai: only alumni of famous universities, such as the university from the 985 programs, have access to this marriage-seeking program. This elitism qualification standard strikes a debate in Chinese social media. An excellent intimate relationship is considered an inseparable part of a happy life. In romantic stories, love usually breaks the social boundary of class. However, the case of Moshanghuakai reveals how the happiness of partnership is stratified socially from the beginning. This research aims to examine the process of "distinction" in these blinding-date games using Pierre Bourdieu's ideas about distinction and different kinds of capitals. I begin by introducing Moshanghuakai and its function. Then, apply Bourdieu's concept of capital in analyzing a type of elitism represented by Moshanghuakai. First, economic capital refers to owning real estate in a metropolis, which provides the foundation for Moshanghuakai elitism. Second, familial and professional networks help these Moshanghuakai elitists cultivate a lifestyle of distinction. Third,

these elitists also utilize cultural capital such as education and hobby to distinguish them from other social classes. In conclusion, this research reveals how a new kind of elitism is structured within China's modernization.

He Yuanbo (Qinghai Normal University)

Blood Relation: A Case Study of Selling Children in Taihang Mountain Area in the 1940s

Located at the eastern foot of Taihang Mountain and the intersection of three provinces, She County in Hebei province is a vital transportation hub in northern China. Since the War of Resistance against Japanese Aggression outbreak in 1937, She County took the brunt of the war. In addition to the war, what made matters worse was that since the 1940s, the Taihang Mountain area has undergone widespread natural disasters. According to statistics, from 1942 to September 1944, there were six locust plagues. During that period, in the Taihang Mountains, there was no grain in autumn, making people starve. The cases of selling children, frequently found in Taihang Mountain government archives, are the best evidence of the strenuous life at that time. But through the archives, we can also find comforting things in these challenging times. Although many parents were too poor to raise their children and had to sell them, their deep bond and affection with their biological children remained in separation. When living conditions somehow improved or hearing their children suffer abuse in their step-parents' home, they would try to get them back. In this process, all kinds of disputes and emotional conflicts occurred. The court also played an active role in this process, mediating the conflicts between the two sides and protecting children's rights and interests. These judicial archives from the 1940s provide a glimpse of happiness and wellbeing in times of crises.

LIU Yang (Chinese Academy of Sciences)

"Natural" Breastfeeding: Embodied Experiences and Narratives of First-time Mothers in Urban China

Drawing on in-depth interviews about the mothering experience of two first-time postpartum mothers in urban China, I document in this article their embodied experiences and narratives about "natural" breastfeeding in the limbo of mothering and how their agency emerges through this process. During breastfeeding, new mothers experience body objectification loss of control and are disciplined by multiple but sometimes contradicting discourses. My informants regard breastfeeding as natural and instinctive, which could protect children by providing antibodies to them; balance could naturally

be established between breast milk supply and children's need, which would also benefit mothers via preventing them from milk blockage. Besides, the narrative of "shun qi ziran," which means taking one's course, gets emphasized, within which the meaning of nature (ziran) is similar to that in the traditional Chinese Daoist theory "dao fa ziran." Shun qi ziran suggests that choosing whether breastfeeding or not should follow one's bodily conditions and means that breastfeeding should not be interrupted by artificial interventions. Mothers utilize different narratives of "natural" breastfeeding to justify what they believe is best for their infants and the most appropriate for themselves and help them live through the limbo of mothering. The narratives of "natural" breastfeeding also provide new mothers with a potential negotiation tool enabling them to resist disciplines from kinds of discourses. Although their choice of breastfeeding is seemingly accordant with normative discourses, these mothers' agency is demonstrated by their active engagement and decision-making in embodied breastfeeding practices. Multiple and localized meanings of "natural" breastfeeding narratives enrich our understanding and imagery of breastfeeding and mothering. This article emphasizes the importance of embodied practices, breastfeeding for specific, in mothering in ordinary life.

Long Ren (Renmin University of China)

Better Selves: The Case of Satir Family Therapy Workshop in PFLAG China

Satir Family Therapy works with straight parents after finding out their children were lesbians and gays. This therapy occurs through one of the largest grassroots organizations, PFLAG (Parents, Families, and Friends of Lesbians and Gays) China. However, few pieces of research have shown how straight parents cure their own family "trauma" through PFLAG workshops. Most studies examined how straight parents relieve their heartbroken grief after knowing their children are gay or lesbian. Through support group grieving, they re-establish their parental identity in public actions and eventually become tongzhi rights activists. These parents' emotional and affective experiences in Satir Family Therapy workshops are complex, personal, and intergenerational. This paper intends to understand the dynamic of how the Satir family therapy leads those parents to review the past and reconstruct the present: (1) encourage participants to share their native family stories with others; (2) establish original family scenes in the form of Character Sculpture Model; (3) mediate the perspectives of different family roles and start a "virtual" dialogue across time, space and characters; it draws from fieldwork and participant observations of these parents. Through this family therapy, straight parents in China PFLAG might cope with diversity more flexibly.

Panel C3 - Biomedicine's Promises of Wellbeing (Friday/1545-1745)

XU Yien (Sun Yat-sen University)

Happiness of She

In the current situation of the pluralistic medical system in the She region of China, She medicine, as a daily tool for the She people to maintain health and wellbeing, has gradually declined under the impact of Western biomedicine. Whereas, She medicine still embodies the She people's viewpoints of health and wellbeing under the crisis. She people value health as their most critical need, which gets pursued by their choices and behaviors with their social bonds. This paper attempts to delve into the daily lives of the local people through fieldwork conducted by the author in Jingning She Autonomous County, Zhejiang Province, and to elucidate the construction of the concept of She medicine and She people's understanding of wellbeing. The connection between She medicine and She people in real life, thus further reflecting on Western biomedicine and the concept of happiness. Through the fieldwork with a minor group of people, approaches to happiness are focused and emphasized.

YUAN Yuan (Ocean University of China)

Biosecurity and Human Well-being in the Post-pandemic Era: a Perspective of the Welsh School

The devastating consequences of the COVID-19 pandemic have been significantly challenging the international community's efforts of eradicating poverty and achieving a safe, prosperous, inclusive, resilient, and sustainable world. Undoubtedly, the spread of COVID-19 underscores the dangers and challenges to biosecurity and human wellbeing on a global scale. In this context, one of the mainstays of Critical Security Studies (CSS), the Welsh School, with its focus on human security and emancipation, offers such rewarding views for comprehending human wellbeing in the post-pandemic era. Given current circumstances, this paper intends to introduce the shift in the focus of security studies from traditional to non-traditional security first, starting with expanding the security studies' ranges in the post-pandemic era. Besides, concepts related to biosecurity and human security that have attracted much attention in recent years will also be illustrated. Subsequently, the Welsh School's arguments, especially those related to human security and emancipation and the security community, will be analyzed in detail. Finally, the prospects for its contribution to human well-being will be discussed in conclusion.

ZHOU Dan (Kansai Gakuin University)

What Should We Focus on When We Gaze at the Center of the Vortex?-- Reflections Based on the Oral History of Local COVID-19 Frontline Medical Personnel in Wuhan

When we searched for studies on COVID-19, there were many studies on the mental health of frontline medical personnel. It is easy for us to have a misconception that all frontline medical personnel has severe psychological problems always. This paper reflects on the characteristics of the existing literature by interviewing 12 local physicians from Wuhan and provides a detailed classification of "medical personnel" for comparative study. From an outsider's point of view, we try to move to the center of the vortex to understand more of the facts behind the literature. Researchers should start from the most basic questions, put aside preconceived biases, and reflect on the seemingly taken-for-granted issues. This reflection should not be limited to the COVID-19 study itself but should also become an academic norm.

TAN Xuanxuan (The Chinese University of Hong Kong)

Affective Viral Tests and Foods: The Biopolitics of China's Responses to the COVID-19 Pandemic

China has adopted a "zero infection policy" response to the COVID-19 pandemic. Thus, the small number of infections demonstrates China's success in responding to the pandemic. My study intends to unpack the stories behind China's success by exploring the complex relations among affect, emotions, biopolitics, and objects such as foods and medical tools. Guangzhou is the city in which the Delta variant strain first caused an outbreak in mainland China, and some areas in Guangzhou had been under lockdown for more than 14 days. Residents in the areas recorded their everyday life during the lockdown and uploaded them to video platforms. I used thematic analysis to analyze qualitative data from 147 videos uploaded by seven residents during the lockdown. Grounded theory, Actor-Network theory, and Foucault's knowledge/power theory drive the thematic analysis of the clips. The study found that emotion and affect about being quarantined could either be positive or neutral. Residents expressing their trust in the local and central government conveyed positive affect and emotions about hope, at ease and calm during the lockdown. They expressed positive affect and emotions when they participated in massive viral testing, received free foods, and saw more foods transported to the quarantined areas. These positive affect and emotions further facilitated an affective ideology called 'do not bring troubles to the state (buyao gei guojia tianluan,不要给国家添乱).' This ideology connected to biopolitical nationalism and made people docile and strengthened

biopolitics' power. The research contributed to studies about biopolitics in China's pandemic responses by illustrating the complicated relations among emotions, biopolitics, and objects.

Panel D1 - Technologizing Social Life During COVID-19 (Saturday/1000-1200)

Noreen H. SAPALO (University of the Philippines Diliman)

Enfranchising Pandemic Grief: Narratives and Responses of Filipinos

This paper examines the stories of grief and mourning of Filipinos during the first eight months of the Covid-19 pandemic. Online interviews and story-telling sessions confirm that grief amid the pandemic can be characterized as disenfranchised and compounded due to several factors. While the pandemic has restricted movement and disrupted traditional mourning practices, it emerged that Filipinos have innovatively and bravely adapted to the restrictions and the lack of opportunities to mourn. They utilized various technologies to come up with modified versions of traditional rituals. They also appropriated Facebook and its affordances, turning it into a pre-emergent mourning, commemoration, and remembrance site. These attempts to modify pre-pandemic mourning practices and develop digital mourning practices on Facebook may be seen as the bereaved Filipinos' efforts to 'enfranchise' and 'uncompound' their grief amid a highly constricting climate.

Neil John B. CALLADO (The University of the Philippines)

E-numan: An Ethnography on Online Drinking Culture in the Philippines

Alternative cultures emerged in the hopes of addressing the social and physical needs of individuals since the COVID-19 pandemic. One such culture in the Philippines is the rise of e-numan or electronic inuman, which refers to drinking alcoholic beverages online with friends mainly conducted via Zoom. Drinking sessions are indeed profoundly ingrained in the Filipino culture. Filipinos always incorporate drinking alcoholic beverages to almost all social events – from small gatherings to regular holidays, when grieving or celebrating various occasions. Drinking is also present in the country's rites and rituals of different ethnolinguistic groups. This paper explores the dynamics of online drinking as an emergent digital culture through online participant observations, surveys, and key informant interviews. I argue that e-numan addresses the lack of physical interaction brought by the pandemic rather than the longing for alcohol consumption.

YANG Xiu (Southwest Minzu University)

Anthropological Reflection on "Online Wedding" in COVID-19

COVID-19, which is wreaking havoc worldwide, triggered many unexpected things. "Isolation," "prevention and control," and "masks" became hot words in the public's lives. At the same time, the daily life and behavior of individuals have been significantly affected. For example, the wedding of a sea of couples got postponed. The Chinese people who are emotional to "days" were forced to change their wedding plans, "online wedding" in this catastrophe simplified the traditional wedding ceremony process and restricted the sending of human feelings to avoid intensive contact; however, it conveyed the new couple's yearning for a better future. This paper seeks to explore change and invariance of online wedding in the epidemic from the perspective of cultural anthropology through field investigation, interview, and document methods, for understanding characters' comprehending of a better life from people's attitude and behavior in dealing with emergencies.

LI Feiyu (Xiamen University)

Happiness in The Negotiation of Culture and Technology: Home Quarantine Experiences in Border City Ruili

Boundary fluidity makes Ruili, a border city in the southeast area of Yunnan province, vulnerable under COVID-19. For almost a year, Ruili has suffered from prolonged home quarantines, economic recession, education suspension, and medical services overworking. The online interview of 20 citizens (ages 8 to 80) in Ruili from October to November 2021 shows us many experiences in border cities under COVID-19. The epidemic prevention strategies in the community unite local people and migrant workers, then construct community consciousness and identity. The virtue of traditional culture bridges the comprehension of the young and the old to conquer the difficulty of technological use. However, we still need culture to awaken the innate studying spirit of students to cooperate with online education. Although technology transcends space and time, bringing convenient epidemic prevention strategies, there are still some conflicts caused by technology. We can find the tension between individuals and the public behind the behavior of escaping technology. No matter how advanced technology is, we still need culture to narrow the gap between technology and humanism. From the home quarantine experiences in Ruili, we can see happiness in the negotiation of culture and technology.

Panel D2 - Local Experiences of Happiness (Saturday/1000-1200)

ZENG Gang (Wuhan University)

An Empirical Study on the Relationship between Tourism Development and Residents' Wellbeing in Border Ethnic Minority Villages

With the improvement of people's living standards and the vigorous development of the tourism industry, the life of residents in tourist areas has attracted increasing attention, and the changes in social structure, industrial transformation, and cultural integration significantly affect the life of the residents with the rapid increase of people's income. This study takes residents of Xizhou Ancient Town in Dali City, Yunnan Province, as the research objects. It measures and evaluates the happiness level of local residents through field research and also analyses the relationship between tourism development and residents' happiness level via empirical analysis. It is found that the residents in Xizhou ancient town possess a high level of happiness which is affected by various factors such as gender, marital status, ethnicity, and age, as well as family income and the duration of their service in the tourism industry. The study reveals that the happiness level is a very comprehensive concept that is subject to the combined influence of plenty of both subjective and objective, intrinsic and extrinsic, micro and macro factors.

LI Feng (Fudan University)

Under the Bridgehead: A Study of Folklife in the Perspective of Space

Under the bridgehead on the bank of Wuchang of Wuhan Yangtze River Bridge, there is a public space existing for decades. Plenty of citizens living in this metropolis continued to practice varieties of folklife in this place every day. Even though the COVID-19 pandemic barely reshaped the folklives in this space, it had changed itself with the times. In the study, different topics presented several folklives to discuss the relationship between space and folklife and explore its happiness. This study argues that the folklives is precisely a reflection of social being and makes this space irreplaceable.

ZHENG Han (National Chengchi University)

Yu zhi, zhi qi suo zhi": The Poetic Wisdom of Miao People in Southwest China

In the traditional Chinese classic "university" in such a passage: 《詩曰》：「緡蠻黃鳥，止於丘隅。」子曰：「於止，知其所止，可以人而不如鳥乎？」. It's about a wild yellow bird that lives in the corner of the hills and has found a place where it stops chasing. The Master said that he knew that he should stop when the yellow bird reached that place. Why is a man inferior to a bird? In the rapid development of science and technology today, modern humans have forgotten how to stop and where to stop, as Confucius said a thousand years ago. But the COVID 19 has given us room for passive thinking. This study, combined with Vico's "poetic wisdom," was put forward in the 18th century in the anthropological ethnography method. Under the impact of a deep understanding of life in the modern mountains of Miao people, how do we see the contradiction between the traditional and modern life—plow embroidery sing dance of life in the mountain forests, with factories in coastal cities to work to make money for the children to read? What kind of struggle did they go through in the process of making this decision? And, after the arrival of the epidemic, will it give them new answers? The answer here is whether it can bring us to city life.

Panel D3 – Dimensions and Dynamics of Education (Saturday/1000-1200)

CHEN Fei (Yunnan University)

Individual Development and Pursuing Wellbeing: The Case Study of Bangladeshi Students in Kunming

China's future development potential, safe social environment, and scholarships have attracted Bangladeshi students to study abroad. They go to different universities to explore a variety of professional knowledge and skills with full of expectations for their future development. The various political positions of Islam in Bangladesh and China and the differences in food culture and the consumption level exacerbate the uneasy feelings of international students from Bangladesh. Nevertheless, they also established stable social bonds and received social support from Muslims of the same faith, Bangladeshi businesspeople in China, and the Bangladesh consulate in China. The Islamic festival system integrates the social network of Bangladeshi students and establishes stable interpersonal relationships. Business people as intermediaries facilitate goods and information exchange. Various activities held by the Bangladesh consulate have gradually strengthened international students' national awareness and identity. The experience of studying abroad can not

only provide Bangladeshi students with a higher salary in the future and change their perceptions of money, gender and country. Someone realizes the importance of wealth accumulation and decides to work hard and make money in the future; someone is aware of women's independence and self-development and hopes to become an Iron Lady; someone gradually develops world citizens' consciousness, and national hatred is slowly spreading dissolved. The expectation and confidence in a brighter future are the driving force for international students to pursue wellbeing. Studying abroad is the practice of pursuing well-being and reshapes students' understanding of well-being, obtains personal development opportunities and experience of realizing self-worth, and brings a sense of gain and happiness.

ZHANG Yifan (Renmin University of China)

The Embodiment of Happiness: A Case Study of a Student and his Way of Maintaining Mental Stability

The ongoing Coronavirus Pandemic worldwide is still at some distance from a return to normality. This long-lasting global health crisis is absolutely an emerging threat to human physical health on a large scale. Specifically, it has destroyed the general wellbeing of many people, which includes mental stability and emotional needs. For most youth globally, this pandemic was perhaps the very first disastrous experience in their lives so far. The sudden lifestyle change in a highly globalized era generated obstacles for daily life. A significant proportion of youth from both advanced and developing countries encountered different sorts of obstacles and hardships in their studies and careers. As a result, the pandemic-related mental wellbeing crisis started frequent discussions on a worldly scale. However, in the case of China, there is not that much reference to this issue. Under such circumstances, many people, including higher education students and working personnel, found ways to improve their capabilities to maintain mental tranquility. On the one hand, certain groups of people started to get more involved with their athletic and artistic hobbies; on the other hand, specific personages preferred to accelerate their present happiness by reconnecting themselves with Nature or staying engaged with spiritual activities. This paper will focus on the author's personal experience as a Postgraduate student, mainly how he dealt with the depressions and pressures generated by these life difficulties and study obstacles during the time of crisis. It examines the possibilities of field and experience-based self-healing solutions and their potency.

LI Wenzhuo (East China Normal University)

Parentalization of the Sibling Relationship: Compulsory Input and Transfer of Responsibility

Drawing on in-depth interviews with six first kids who have significant age differences with their younger brother or sister, this paper uses 'kinscripts' as a theoretical perspective. It explores forms and influential factors to sibling relationships with significant age differences in two children families in China. This paper argues that sibling relationships are variable with a certain degree of intimacy with the second child's growth, transforming from 'childrearing' to 'educational relationship.' Age and gender differences make sibling intimacy manifest. In 'homogenized intimacy' and 'heterogeneous intimacy,' the large age gap and family background charter 'child rearing' with 'entertainment' and 'parentalization.' Moreover, siblings with significant age differences do not have conflicts with educational resources. The first child will help the younger one based on their educational experience.

Nopriani (National Dong Hwa University); Imelda Masni Juniaty Sianipar (National Dong Hwa University; Christian University of Indonesia)

The Happiness and the Role of Migrant Mothers in the Education of Left-behind Children in Indonesia During the Covid-19 Pandemic

This research explores how Indonesian migrant mothers in Taiwan deal with their dual roles as student mothers and their left-behind children's education in Indonesia during the Covid-19 outbreak in Indonesia. Many studies have focused on the impact of mothers on children's education during the Covid-19 pandemic. Still, very few studies focus on the happiness of Indonesian migrant mothers studying abroad and how they manage their role in educating left-behind children during the pandemic. This investigation employed snowball sampling. The data for this study were collected using semi-structured interviews. Migrant women who are international students in Taiwan and have children aged 0-13 (toddlers to elementary school age) for whom the role of a mother is still very crucial in their growth and development are among the participants. Dual responsibilities, long-distance relationships, Covid-19 preventive regulation, and social support (support from husband, family, and friends) are all factors that influence migrant mothers' satisfaction and happiness.