



**THE 16th WORLD CONGRESS OF THE INTERNATIONAL UNION OF
ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES**

JULY 27-31, 2009
KUNMING, CHINA

HANDBOOK

China Union of Anthropological and Ethnological Sciences

July 2009

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**. Welcome Letter by the President, the Chinese Union of
Anthropological and Ethnological Sciences (CUAES)**



Dear Members of the IUAES , Colleagues and Students of Anthropology & Ethnology Worldwide,

The 16th World Congress of the International Union of Anthropological and Ethnological Sciences (IUAES) will be held from July 27 till 31, 2009 in Kunming, China. I, on behalf of the Organizing Committee of the Congress, the China Union of Anthropological and Ethnological Sciences (CUAES), as well as the Chinese anthropological and ethnological academic field, sincerely invite you to join us in the 16th Congress, where you can observe various cultures and share your achievements and experience with international colleagues.

The theme of the Congress is “Humanity, Development and Cultural Diversity”. We are obliged to gather together to discuss the issue and to reach more agreement, so as to build a more harmonious and wonderful world with sustainable development, on the basis of various and diversified ecologies and cultures.

We appreciate the trust and support from the IUAES and from worldwide colleagues. As the organizer of the 16th Congress of the IUAES, we are dedicated to facilitate the participation and try our best to provide thoughtful and considerate services. We aim to hold a substantial, influential and unique congress. Your participation will be considered not only crucial to the success of the Congress, but as important contribution to China, to the discipline and even to the entire human beings.

In order to share with us the great academic event, please plan your trip to China at your earliest convenience. For any information about participation, please visit <http://www.icaes2008.org>. If you have any questions or suggestions, please send E-mails to iuaes2009@126.com, or call 86-10-68932100 or 66508317 to consult the Secretariat of the Organizing Committee of China.

As your Chinese colleagues, we earnestly look forward to seeing you in Kunming, the Spring City of China, in the summer of 2009.

Yours Sincerely,
YANG Jing
President of the CUAES

.Welcome from the leadership of IUAES

Dear Members of IUAES , Colleagues and Students of Anthropology & Ethnology
Worldwide:

The purpose of this letter is to invite you to join us in the XVI International Congress of our Union, to be held in Kunming, China during July 27-31, 2009.

We propose to you the main reasons to attend this Congress:

- a) Have your research or teaching results exposed and published in English and Chinese in China, where the anthropological and ethnological community is very large.
- b) Enable you to meet important scholars and potential students working in your field.
- c) Enhance your academic network for the future within the IUAES Commissions and with colleagues from many parts of the World, in an event that only happens every 5 years.
- d) Experience China, its minorities and its development.
- e) Get to know Kunming City and Yunnan Province, a most interesting part of China, where 40,000,000 people belonging to 56 ethnic groups live within varied and very beautiful landscapes.

Our Chinese colleagues would like to make this Congress a success from the academic, institutional and personal points of view. It is now the task of each and all of us, anthropologists and students of Anthropology, to fulfill this goal. Please cooperate very actively with us.

Sincerely,

Dr. Luis Alberto Vargas
President of IUAES

Dr. Peter J.M. Nas
Secretary General of IUAES

.The Organizing Committee for the 16th Congress of the IUAES

President

Yang Chuantang Vice Minister of the State Ethnic Affairs Commission (SEAC)

Vice President

Wu Shimin Vice Minister of the SEAC

Liu Ping Vice Governor of Yunnan Provincial Government

Zhou Mingfu Executive Vice President of the CUAES

Hao Shiyuan Director of Institute Of Ethnology And Anthropology, CASS , Vice President of the CUAES

Jing Jun Professor of Tsinghua University, Vice President of the CUAES

Secretary-General

Huang Zhongcai Secretary-General of the CUAES

Vice Secretary-General

He Tianchun President of Yunnan University

Gong Zhaoqiang Vice-director of the General Office of the SEAC

Secretariat

Duties : The secretariat is responsible for drafting suggestions and advice on the preparatory work, the general plan of the Congress, guidelines and agenda, keynote speeches, lectures delivered by distinguished scholars, and scholars specially invited, and also the setup of branches, duties and objectives. It is also responsible for coordinating the internal groups of Secretariat and the Executive Committee, budgeting and managing the fund, and in charge of daily work of the Organizing Committee and other work assigned by the Organizing Committee.

Director:

Shen Lin Chief, Division of Political Science and Law Department of SEAC

Academic Committee

Duties : The academic Committee is responsible for drafting plans on academic preparation, organizing and reviewing Chinese panels/sessions, assessing and reviewing the plan on film and academic exhibition, calling and reviewing panels/sessions, determining the participants list and the list of scholars who will make keynote speeches, distinguished scholars and scholars specially invited. It is also responsible for editing, translating and reviewing the papers, reviewing and publishing important issues of the Congress, Library of 21st century, and Anthropology Today, examining and approving the list of scholars who will make keynote speeches, distinguished scholars and scholars specially invited. It is in charge of reviewing plan on awarding film and academic exhibition, supervising other work related to academic issues and doing other work assigned by the Organizing Committee.

Director : Hao Shiyuan, Director of Institute Of Ethnology and Anthropology, CASS, Vice President of the CUAES

Vice Director: Jing Jun, Professor of Tsinghua University
Yang Shengmin, Dean of Ethnology and Sociology, Minzu University of China
Office Chief : Zhang Haiyang Professor, Minzu University of China
Deputy Chief : Zhang Jijiao, Professor, Institute Of Ethnology and Anthropology, CASS

Executive Committee

Duties: The Executive Committee is responsible for sign-in and registration, arranging for venues and planning agendas for all academic, exhibition, film, cultural and investigation activities. It is also responsible for recruiting, training and managing volunteers, guaranteeing catering and accommodation of the scholars specially invited, the participants, the staff, volunteers and some supported scholars. It is also in charge of the environment around the key area of the Congress, cooperating with the Organizing Committee to deal with publicity, foreign affairs and safeguarding of the Congress, as well as doing other work assigned by the Organizing Committee and the Coordinating Group of Yunnan Municipal Government.

Chairperson:

He Tianchun, President of Yunnan University

Executive Vice Chairpersons:

Gong Zhaoqiang, Vice Director of the General Office of the SEAC

Ma Chun, Vice Director of Yunnan Provincial Ethnic Affairs Commission, and

Wang Zi, Vice President of Yunnan University

Vice Chairpersons:

Wu Jinguang, Vice Director of the Department of International Communication of the SEAC,

Wang Deqiang, Vice President of Yunnan University for Nationalities,

Liu Xiaojiang, Assistant to the President of Yunnan University,

Zhang Yunsun, Assistant to the President of Yunnan University,

Wei Ronghui, Vice President of the China Minority Art Museum,

Zhuang Kongshao, Professor of Renmin University of China

Zhang Jijiao, Professor, Institute Of Ethnology and Anthropology, CASS

There shall be 15 bodies under the Executive Committee: Administrative Group, Venue Group, Exhibition Group, Film Group, Registration and Sign-in Group, Financial Group, Information Group, Foreign Affairs Group, Safeguarding Group, Volunteer Group, Logistics Group, Academic Investigation Group, Cultural Activity Group, Reception and Service Group, and Supervising Group.

A. Administrative Group

Director :

Zhang Yue, Secretary of CPC Committee of the
Ethnological Department of Yunnan University

Vice-director :

Dai Shunxiang, Head of the President's Office in Yunnan University,

Yang Yanjun, Investigator of the General Office of the SEAC, and

Lu Ping, Vice Chief of the Ethnic Affairs Group of Yunnan Provincial Ethnic Affairs Commission

B. Venue Group

Director :

Li Jiayang, Head of the Assets Management Division of Yunnan University

Vice-director:

Yang Yi, Head of the Social Science Division of Yunnan University, and

Du Fachun, Associate Professor, Institute of Ethnology and Anthropology, CASS

C. Exhibition Group

Director :

Wei Ronghui (concurrent)

Vice-director:

He Ming, President of the Anthropology Museum of Yunnan University, and

Gui Rong, Vice President of the Anthropology Museum of Yunnan University

D. Film Group

Director :

Zhuang Kongshao, Professor of the Renmin University of China

Vice-director:

He Ming, Head of the Ethnology Research Center of Yunnan University

E. Registration and Sign-in Group

Director :

Zhang Yue, Dean of Ethnology Research, Yunnan University

Vice-Director :

Wang Weizhi, Vice Chief of the President's Office of Yunnan University, and

Zhou Yonghua, Vice chief of the Financial Office of Yunnan University

F. Financial Group

Director :

Zhou Xuebin, Head of the Financial Office of Yunnan University

Vice-Director :

Zhou Yonghua, Vice Chief of the Financial Office of Yunnan University

G. Information Group

Director :

Tian Huqing, Chief of Publicity Division of Information Office of Yunnan Provincial Government

Vice Director:

Ren Qikun, Head of Publicity Office of the CPC Committee of Yunnan University

H. Foreign Affairs Group

Director :

Yang Shaocheng, head of the Protocol Office of Foreign Affairs Office of Yunnan University

Vice-Director :

Yu Xinli, Head of the International Communication Office of Yunnan University

I. Safeguarding Group

Director :

Ren Chuanfeng, Head of Safekeeping Office of Yunnan Provincial Public Security Department

Vice-Director :

Yang Jinsong, Vice Director General of Kunming Public Security Bureau,

Yu Hui, Head of the Public Security Office of Yunnan University,

Xu Kun, Head of the Public Security Office of Yunnan University for Nationalities
Liu Keqi, Vice Chief of the Safekeeping Office of Yunnan Provincial Public Security Department,
and

Meng Hui, Head of Conference Office of Yunnan Provincial Safekeeping Bureau

J. Volunteer Group

Director :

Li Zhinong, Vice Chief of the Ethnology Research Center of Yunnan University

Vice-Director :

Li Kai, Chairman of the Youth Association of Yunnan University

K. Logistics Group

Director :

Ding Hengdao, General Manager of the Logistics Group of Yunnan University

Vice-director :

Huang Yuliang, Yunnan University

Li Chaokai, General Manager of the Logistics Group of Yunnan University for Nationalities

L. Academic Investigation Group

Director : He Ming (concurrent)

M. Cultural Activities Group

Director :

He Hua, Chairman of Youth Association of Yunnan University

Vice-Director :

Yan Ming, Chairman of Youth Association of Yunnan University for Nationalities

N. Reception and Service Group

Director :

Yang Hongbin, Head of the Administration Office of Yunnan Provincial Travel Bureau

Vice-Director :

Chen Min, Investigator of Yunnan Provincial Reception Office, and

Li Bo, Secretary of Kunming Hotel Association

O. Supervising Group

Director :

Li Jianyu, Yunnan University

Vice-Director :

Fei Yi, Vice Chief of the Assets Management Office of Yunnan University, and

Chen Ying, Vice Chief of the President's Office of Yunnan University for Nationalities

.JUAES Leadship

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.About the 16th Congress of IUAES

(A) The Explanation for the emblem of the 16th conference of IUAES

The emblem is a figurative interpretation of the theme of the conference: "Humanity, Development and Cultural Diversity". Using four Chinese characters: "山(mountain), 水(water), 人(human), 文(culture) " and three basic colors which are red, black and white on the New Stone Age pottery, plus information of the time and place of the conference in both Chinese and English, it forms a Chinese-style screen seal which indicates manifestation of a variety of humanities, the natural eco-permanent harmony and the continuing joy.

In the main body of the emblem, red color is the hill which stands for love, nature and homeland; black color is the water which stands for commercial and industrial creation and flows of wealth; white stands for the results of human's activities and consequences among the range of the natural ecology. Three elements constitute a variety of life-style, showing that a kind person loves mountain and a wise person loves sea, no matter how, cultural diversity is widely accepted. This is a three-dimensional portrayal of multi-ethnic landscape of Yunnan province as well as the ideal pursuit of scholars in different countries. Meanwhile, the picture that many people are facing "China, Kunming" on the other side of the river means that we will be longing to make friends during the conference by our writings. Such a combination of the above-mentioned elements of movement as well as stillness shows festival atmosphere of dancing around the campfire by the side of river and mountain.

(B) The Explanation for the theme of the 16th conference of IUAES

This conference set "Humanity, Development and Cultural Diversity" as its theme. The theme, indicating the situation and problems faced by today's human beings, covers anthropology, ethnology and the whole humanities and social sciences research field. It was put forward by China and has been widely recognized by the international academic circles.

In terms of natural endowments, a variety of development needs and the insuppressible ability

to innovate, there is no difference between people in ancient or modern world, nor domestic or abroad. Therefore the world becomes more colorful and dynamic. Human beings, as the active subject and the creator of cultural diversity, can physically and mentally meet their own needs, increase the meaning of life and realize the value of life in the process of maintaining and benefiting from the ecological environment, cultural traditions and social interaction. In such a way of development, its core proposition can be build with the natural environment, cultural traditions, as well as mutual harmony, the protection of present and the continuing well-being of future generations.

We are fully aware that as biological diversity is essential to maintaining biological balance, cultural diversity is also essential to human's development. Cultural self-understanding, mutual understanding and tolerance are core values of cultural diversity. Multi-cultural heritage and creation has become and will continue to be the cornerstone and a source of wisdom for human's survival and development. However, with increasing economic globalization and integration in today's world, theories of cultural globalization and cultural clash prevails, thus the diversity of culture and development are faced with unprecedented challenges.

Either the one-sided understanding to development or over-emphasized material life is now threatening the ecological and cultural diversity, impacting a comprehensive and sustainable development of mankind and even hurt the human nature and human well-being. In order to explore more sound and sustainable development concepts and methods, a more comprehensive understanding of the fundamental human needs and the intrinsic meaning of development, to more deeply find out a method of development based on the protection of ecological security and cultural diversity, to play a more active and major role in establishing a harmonious but diverse world, we sincerely hope that national, ethnical and local knowledge can be well summarized and interpreted at this conference.

China, as an advocator and a practitioner of "harmonious society" and "harmonious world" concept, has always been adhering to the multi-cultural philosophy. Sima Qian, the famous Chinese historian of the 2nd century B. C once said, "If all things in the world are the same, there must be millions of problems. Though we want to return to the same place, we can travel in different roads." To understand and respect different cultures will promote inter-cultural interdependence and cultural tolerance. After encountering thousands of difficulties and dramatic changes and inherit cultural heritage of Chinese tradition, the Chinese people are exploring the path of building a harmonious society, which is considered to be "scientific development, harmonious development and peaceful development". We believe that through our practice, we will make our own interpretation and explanations to "Humanity, Development and Cultural Diversity".

.About the CUAES

China Union of Anthropological and Ethnological Sciences (CUAES), established in March, 2007, is a national-level association in the charge of State Ethnic Affairs Commission, formerly China Society of Urban Anthropology. The current president is the director of State Ethnic Affairs Commission, Mr. Yang Jing and the present secretary-general is Mr. Huang Zhongcai.

This union is a national, non-profit social organization voluntarily formed by institutes, academic research groups, individuals as well as practical workers in related fields concerning anthropology, ethnology, ethnic studies etc. Members include individuals and corporate with broad representation.

The purpose of the union is: abiding by the Constitution, laws, regulations and national policies; complying with social moralities; uniting researchers of Chinese Anthropology, Ethnology and other related subjects,; promoting the development and international exchange of Chinese Anthropology, Ethnology, enhancing people's understanding and unite of different ethnics and different cultures, thus to contribute to China's socialist modernization.

In accordance with the categories of related disciplines, this union has established several professional Committees. The scope of business of this union is as follows:

. Organizing its members to carry out multi-disciplinary, multi-field researches on anthropology, ethnology; organizing related academic meetings, editing and publishing the results of related academic;

.Establishing contacts with foreign-related institutions and persons, carrying out international exchanges and cooperation, attending International Union of Anthropological and Ethnological Sciences as well as international conferences held by relevant organizations; organizing and hosting international conferences in related fields;

.Reflecting social affairs and public opinions to the leading agencies and government departments, assisting the work of government departments; accepting subject studies commissioned by relevant government departments, providing advisory services for the government and suggestions and views for ethnic work and other social work.

China Union of Anthropological and Ethnological Sciences (CUAES), formerly the China Society of Urban Anthropology, became a corporate member of International Union of Anthropological and Ethnological Sciences in 1992. In 1993, the China Society of Urban

Anthropology delegation participated in the 13th World Congress of the International Union of Anthropological and Ethnological Sciences held in Mexico and obtained membership of Executive director of the union. After establishment, China Union of Anthropological and Ethnological Sciences (CUAES), has continued the relevant rights and benefits of China Society of Urban Anthropology and will host the 16th World Congress of The International Union of Anthropological and Ethnological Sciences.

. Conference Information

(A) Registration

1. Time

July 25th~26th 6:00 ~ 24:00

July 27th~ 31st 8:00~ 20:00

2. Place

- a) Participants living in any of the sixteen hotels recommended by the ICAES within Kunming City may register in the following sixteen hotels: Grand Park Hotel, Kai Wah Plaza International Hotel, Horizon Hotel, Economic Trade Hotel, Telecominternational Hotel Kunming Jingjiang Hotel, the Golden Dragon Hotel, Weilong Hotel, Kunming New Era Hotel, Uchoice Hotel Kunming, Golden Spring Hotel, HNA Hotel, Kunming Seagull Hotel, LianYun Hotel, Green Lake View Hotel and Sheyuan Hotel.
- b) Participants living in other hotels may register in the first floor lobby of the Wenyuan Building, Dongluyuan, Yunnan University or in the Students Hostel, West Yard, Lotus Campus of Yunnan Nationalities University.
- c) Registration procedures: the order of flow
Registration Confirmation (Passport / ID card & Invitation letter of ICAES are required)

→Pay registration fee (Only for Non-Paid Participants; For those who have already paid or exempted from the registration fee will sign his/her name for the registration) Registration→
Receive Representative Card & Conference Materials.

d) Notes:

i) Only RMB will be accepted in the registration.

ii) Those who refuse to pay the registration fee will not be allowed to participate in the
Congress.

iii) The Representative Card is the only document allowing participants to attend panels and receive the services of the Congress. It is valid from July 24th to Aug 1st, 2009. The Representative Card is also required to be shown when entering or leaving meeting places. Participants possessing a Representative Card will not be charged when taking buses within Kunming City and also when visiting the Yunnan Nationalities Village or tourist attractions such as the World Horticultural Exposition Garden, Yuantong Zoo, Dagan (Grand View) Park, Xishan Forest Park, Tanhua Temple, Xihuayuan Park, Jindian Park, Heilongtan Park, Jiaoye Park, Zhuantang Park, *etc.*

If the Representative Card is lost, please go immediately to the conference room which is in the 3rd floor of YunDa Hotel to report its loss and to have a replacement card issued.

(B) Conference Venues

1. Yunnan University

Yunnan University was founded in December 1922. It started off as the privately-run *University of the Eastern Land* and has subsequently developed into the only key national general university in the province of Yunnan. The name of Yunnan University has been changed six times in the past 80 years. In 1934, it changed its name to Yunnan Provincial University and in 1938 it became Yunnan National University. In the 1940s, Yunnan University developed into a key national university of higher education with a large group of academic professionals and offering a comprehensive curriculum in the fields of Liberal Arts, Law, Science, Technology, Economics and Management. In 1946, the *Concise Encyclopedia*

Britannia (known throughout the world) mentioned Yunnan University as one of the fifteen internationally prestigious universities of China.

Throughout its years of continuous exploration and reform, Yunnan University has advocated the motto of striving for “Perfection in Moral Integrity, Excellence in Scholarly Attainments, and Greatness in Career Pursuits”, with the aim of cultivating professionals with extensive learning who are not only technically capable, skillful, creative, practical and adaptable but also have high moral, intellectual, physical and aesthetic standards. Currently, there are two campuses, occupying a total of 714 acres, of which 92.6 acres consist of classrooms and other teaching-related buildings and 17 acres is occupied by sports grounds.

Yunnan University currently has faculties of Arts, History, Philosophy, Economics, Management, Law, Science, Technology and Education. Within these nine disciplines, seventy-six major fields of study are offered as four-year programs for undergraduates to obtain their Bachelor degrees. At present, the State recognizes Yunnan University as being of the highest quality in four of its disciplines and at the second-highest grade in three others. Four key state-level disciplines as well as thirty-six key provincial-level disciplines account for 80% and 37.5% respectively of the total number of courses at such a level in Yunnan province. Three disciplines are authorized to award PhDs (accounting for one third of the total number of such places in Yunnan Province) and fifty three second-level subjects are authorized to award PhDs (accounting for seventy-three percent of the total number in Yunnan Province). Twenty-three disciplines can confer first level Master's degrees; one hundred and fifty eight others can confer ordinary Master's degrees and, in addition, there are four places conferring specialized degrees. Yunnan University has built a model national software college; four national training centers for new product research and development, six state-level top-quality courses two key national laboratory teaching demonstration centers, three state experimental areas for training personnel in innovative new ways, and two state-level teaching teams. A number of top quality projects were approved by the Ministry of Education in its national "211 Project" for local universities. In 2006, Yunnan University was assessed by the Ministry of Education as being an outstanding undergraduate teaching university.

From the very beginning Yunnan University has developed a tradition of attaching great importance to its pursuit of scientific research, closely following international developments in disciplines which are on the cutting edge of scientific research and also promoting a lively academic atmosphere on campus. Yunnan University has achieved fruitful results in recent years: being awarded first prize in the National Natural Science awards, achieving breakthroughs in a series of major national research projects (numbers 863 and 973) sponsored by the State National Outstanding Youth Fund and National Social Science Foundation.

Currently, Yunnan University is the only one among sixty-one “211 Project” universities in China certified by the Chinese central government as being specially developed. Yunnan University has also been included in the list of key national universities for special development under the auspices of a national program for the development of the West of China. Its goal is to build a high-level research university teaching for the State and Yunnan Province which would be "the first-class in Western China, advanced at home and well-known abroad", and to make greater contributions to socio-economic development.

2. Yunnan Nationalities University

Yunnan Nationalities University, founded on August 1, 1951, is a comprehensive university, fostering first-class specialists on all the ethnic groups of China, including the Han Chinese. It is not only one of the first higher institutions founded in China, and a provincial key university co-built by the State Ethnic Affairs Commission and Yunnan Provincial Government, but is also a new university planned for the accreditation of doctoral degree programs.

At present Yunnan Nationalities University has one joint doctoral program, fifty programs for Master degrees and sixty bachelor programs. There are nine fields of study: Philosophy, Economics, Law, Education, Literature, History, Science, Engineering and Management. Twelve programs are appraised as key disciplines at a provincial level. At present, there are 12,000 full-time students - more than 50% of the undergraduate students being from minority ethnic groups - and 200 international students from over ten different countries. In addition, 14,000 students are taking the programs of continuing education. Yunnan Nationalities

University consists of twenty schools and departments, a provincially affiliated research institute (the Yunnan Provincial Ethnic Group Research Center), a museum with 20,000 items of cultural relics and forty-two university research institutions.

Yunnan Nationalities University occupies a land area of 144.7 acres and has a floor area of 350,000 square meters, teaching and research facilities worth 85 million RMB, a library collection of two million books. It has 1,000 employees, of whom more than one hundred are professors and over 300 are associate professors.

Some of the specialist interest programs at Yunnan Nationalities University include Ethnology, Sociology, History, Ethnic Languages and Literature, Southeast-Asian Languages and Literature and Chemistry (Ethnic Medicine). In recent years Yunnan Nationalities University has been undertaking, or has accomplished, many research projects including some funded by the National Social Science Fund, the National Natural Science Fund, the State Ministry of Education, Humanities and Social Science Fund and other research projects commissioned by international investment and the Science and Technology Commission of Yunnan Province, *etc.*

Over more than half a century, the Yunnan Nationalities University has trained a total of 60,000 people and has trained a variety of leading professionals in technical fields.

3. Main Venues of the Core Meeting Area

Qinglai Hall

Qinglai Hall was built in 1983 and is located in Dong Lu Yuan of Yunnan University. It is a building with a floor space of 2,300 square meters and is equipped with stage lighting, audio and other specialized equipments. It can accommodate 748 people and is a dedicated hall for large-scale public events.

The following main activities of the Congress will take place at Qinglai Hall:

- 1) Opening Ceremony
- 2) Keynote Speeches
- 3) Theatrical Performance

4) Closing Ceremony

Wenyuan Building

Wenyuan Building was built in 2002 and is located in Dong Lu Yuan of Yunnan University. It is the main classroom building and has a floor space of 34,700 square meters, within which fifty classrooms will be used as meeting rooms for the panels of the Congress.

The following main activities of the Congress will take place in the Wenyuan Building:

- 1) Branch venues of the Opening Ceremony
- 2) Meeting rooms for the panels

Wenjin Building

Wenjin Building was built in 2002 and is located in Dong Lu Yuan of Yunnan University. It is an office and laboratory building with a floor space of 22,600 square meters. There are two lecture halls annexed to it. Lecture Hall A can accommodate 300 people and Lecture Hall B can accommodate 350 people; both are equipped with projectors and public address equipment.

The Wenjin Building is the location for special lectures by distinguished scholars.

Science Hall

The Science Hall was built in 1996 and is located in Dong Lu Yuan of Yunnan University. It has a floor space of 15,000 square meters and it is a specially designed building containing meeting venues, exhibition halls and research units.

The following main activities of the Congress will take place at the Science Hall:

- 1) Round-table discussions of branches of IUAES
- 2) Film showings
- 3) A Retrospective Exhibition of 60 years of IUAES
 An Academic Exhibition of institutions and individuals
- 4) Volunteer Services Office
- 5) Inquiries

Zhigong Hall

Zhigong Hall was built in 1499 and has a floor space of 560 square meters. It is the building in Yunnan where Imperial Examinations and also Yunnan Provincial Examinations took place in the Ming and Qing Dynasties. Zhigong Hall is the only one still in existence that has

witnessed 1,300 years history of the Chinese imperial examination system. It is the prime province-level protected cultural relic and now is an important location for academic exchanges at Yunnan University. It can accommodate 200 people and is equipped with projectors and public address equipment.

Zhigong Hall is the meeting place for the work of the IUAES.

Library

The Library (Yi Fu Building) was built in 1989 and is located in Dong Lu Yuan of Yunnan University. It has 17,300 square meters of floor space and contains more than 2.5 million volumes (of which there is a total collection of 2.27 million library books and 240,000 works of reference). Among its acquisition priorities are collections of books on Biological Ecology, History, Ethnology and Local Literature. The collection also contains thread-bound books and more than 2,000 kinds of newspapers of the Republic of China and periodicals as well as 433,369 electronic books.

The “Book Fair for International Anthropological and Ethnological Sciences” will be held in the library for the duration of the Congress.

South Lecture Building

The South Lecture Building was built in 1997 and is located in Dong Lu Yuan of Yunnan University. It is an office and postgraduate teaching building and has a floor space of 9,175 square meters. There are thirty classrooms, each classroom having 76.66 square meters and being able to accommodate ninety people.

Exhibitions entitled the “Colorful China Culture Exhibition” and “Exhibition of World Indigenous Cultures” will be held in it for the duration of the Congress.

Wue Mayao Anthropology Museum

The Wue Mayao Anthropology Museum was built in 2002 and has a floor space of 4,154 square meters. As the first professional anthropology museum in Yunnan Province, the department of the museum was set up in a fully-developed form and has advanced methods of displaying the artifacts. There are not only more than 3,000 items of cultural artifacts from all ethnic groups, but also a collection of more than 7,000 picture information sheets, two

complete thematic exhibition halls of national arts, a cultural eco-village of Yunnan and a visual anthropology studio which has more than 900 films and documentaries, with sixteen Visual Anthropology Laboratory terminals available on demand.

An exhibition entitled “A Hundred Years of China’s Anthropology and Ethnology” will be held in it for the duration of the Congress.

(C) Food and Beverage Service

1. Catering Services

Free Lunch provided by the Congress at a buffet with both Chinese and Western style food, available at designated sites on production of a food ticket.

a) Lunch Times: 11 : 00 ~ 14 : 00

b) Places:

The students Canteen in the West Yard, Lotus Campus of Yunnan Nationalities University serves Muslim, vegetarian and special meals.

The first Canteen in Dong Lu Yuan of Yunnan University, the Yinxing restaurant, the restaurant of Yunda hotel and the affiliated middle school of Yunnan University serves non-Muslim and non-vegetarian food.

c) Telephone numbers:

Yunnan Nationalities University : +86 871 - 5135285、 +86 13888377848

+86 13888520723

Yunnan University : +86 871 - 5033378、 +86 13888327369

+86 13987605268

2. Tea/Coffee Break Service

Coffee, tea, mineral water and cookies will be served free of charge for all participants.

a)Time: 10:00 a.m. ~ 11:00 a.m.

4:00 p.m. ~ 5:00 p.m.

b) Places:

The north-west break area on floors 1 to 5 of the Wenyuan Building;

The first floor of the Science Building;

Both sides of the platform of the library gate. (Here payment is required.)

c) Telephone numbers:+86 871 – 5034748, +86 13888327369 +86 13518785958

(D) Day-care Service (Charged)

1) Time: 7:30 ~ 18:00

2) Place: Kindergarten in Yinghua Yuan (North Yard) of Yunnan University

3) Fees and charges:

Half-day service: 50 RMB

Full day service: 100 RMB

Only RMB cash is accepted.

4) Admission Requirements for Child Care:

i) In accordance with the relevant requirements for applicants, to be eligible for admission children entrusted to care are required to have medical examinations carried out in the health and epidemic prevention departments.

ii) The child must be at least two years of age or older.

5) Ways to apply for childcare services:

i) By telephone: +86 - 871 5033538;

ii) Internet application through the website of Yunda kindergarten: www.yj.ynu.edu.cn

iii) Application in person at the office of Yunnan University Kindergarten

6) Application procedures for childcare facilities:

a) Fill out the application form

b) Take a physical examination in the assigned physical health and epidemic prevention departments.

c) Provide three photos of the children to be looked after

- d) Fill out the Registration Form
- e) Ensure that the staff are informed of any special needs or allergies and that they know how to contact you in case of an emergency.
- f) Telephone numbers: +86 871 – 5033538, +86 13888322116

(E) Bulletin Board

A Bulletin Board is placed in the first floor lobby of the Wenyuan Building.

(F) Left Luggage Facilities

Left Luggage Facilities are available in the east part of Qing Lai Hall but only during the opening ceremony.

(G) Medical Assistance

Yunnan University Hospital is located on the east side of Dong Lu Yuan at Yunnan University. It covers an area of 5,000 square meters, has a quiet environment, is well-equipped with good medical conditions, and it is a provincial-level hospital recognized by health insurance companies.

1) Time:

It provides a 24 hour charged medical service throughout the whole Congress.

2) Place: Yunnan University Hospital

Emergency medical help is available by dialing “120”. There is also a first-aid station in the Dong Luyuan Square of Yunnan University and medical services are also available in YunDa Hotel and in No.11 Students Residence Hall.

3) Telephone numbers: +86 13888183837, +86 13888685862

(H)Volunteers

There will be volunteers serving at the registration and information inquiry desks and also acting as site and travel guide, in addition to other services at the meeting venues, the sixteen designated hotels and the five academic study sites.

Telephone: +86 13700628565 or +86 13700687868

(I) Charged Internet Service

The public computer room in the first floor of the Wenyuan Building at Yunnan University is able to provide internet services for 400 people simultaneously.

1) Time: 08:00 ~ 22:00

2) Charges:

Each card costs 50 Yuan, for which a cash payment is required, and it can be used throughout the Congress with no time limits.

(J) Enquiries

1) Place: The first floor of the Science Hall at Yunnan University.

2)Telephone : +86 - 871 5036712 or +86 – 871 5036713

(K) Meeting Point and Information Exchange Area

This is located beside the Registration site on the first floor of the Wenyuan Building at Yunnan University.

(L) Postal and Photocopy Services (Both Charged)

1) Time: 08:00 ~ 18:00

2) Place: The post office in Dongluyuan of Yunnan University.

3) Tel: +86 – 871 5031278; +86 13888327386; +86 13888286515

(M) Supermarket

- 1) Time: 08:00 ~ 23:00
- 2) Place: The supermarket is located on the first floor of the west part of the Science Hall at Yunnan University
- 3) Telephone: +86 – 871 5034649; +86 – 871 6949064; +86 13187446899

(N) Venue Facilities Accessible to Persons with Disabilities

The Science Hall, Qinglai Hall, Wenyuan Building and the Canteen of Yunnan University are equipped with disabled access entrances and exits. The Wenyuan building is also equipped with elevators on each floor and disabled access. Moreover, both the main and sub-venues are equipped with disabled toilets.

(O) Security

- 1) The Conference Police Office is located in the Public Security Department Warning Center which is on the first floor of the Wunjin Building in Dongluyuan of Yunnan Universtiy. The alarm call number is 5034110.
- 2) The alarm call for the Police Office of the Kunming Public Security Bureau is: 110

(P) Parking

All vehicles must be parked in the areas surrounding Dongluyuan of Yunnan University.

(Q) Photocopying of Congress Materials

Photocopying of the Congress Papers, recording and making electronic copies of the meetings and panels of the Congress, *etc.* must be authorized by the authors or the speakers and are not to be disseminated in public. Chinese and English languages are the only two languages used in the Congress and there will be no translation for any other language except English. If participants with disabilities are in need of special services, an application should be submitted by the participants at registration.

(R) Safety Tips

1) All participants, scholars and staff must strictly abide by Chinese laws and regulations and should respect Chinese customs. It is strictly prohibited to participate or organize any activities which are inconsistent with Chinese laws and regulations.

2) After checking in to the hotel, it is necessary for all participants to ensure the safekeeping of their money and valuables, which should be carried on one's person or else entrusted to the hotel for safe storage.

3) All scholars and other participants must remain vigilant to avoid being deceived and to prevent the loss or theft of goods while going out for sightseeing, tourism, shopping or visiting relatives or friends.

4) All scholars and other participants are prohibited from carrying firearms, ammunition, dangerous knives, flammable and explosive materials and other prohibited items into the hotels and conference venues.

5) All scholars and other participants must keep safely all invitation cards, tickets and other documents issued by the Congress organization and show the above documents when they access the conference venues. All those attending are kindly requested to be willing to accept the necessity of security checks in certain circumstances.

6) All scholars and other participants should consciously uphold the safety regulations and other measures required for the safety of the public at the Congress venues and respect any requests made in this regard by staff of the university or organizing committee.

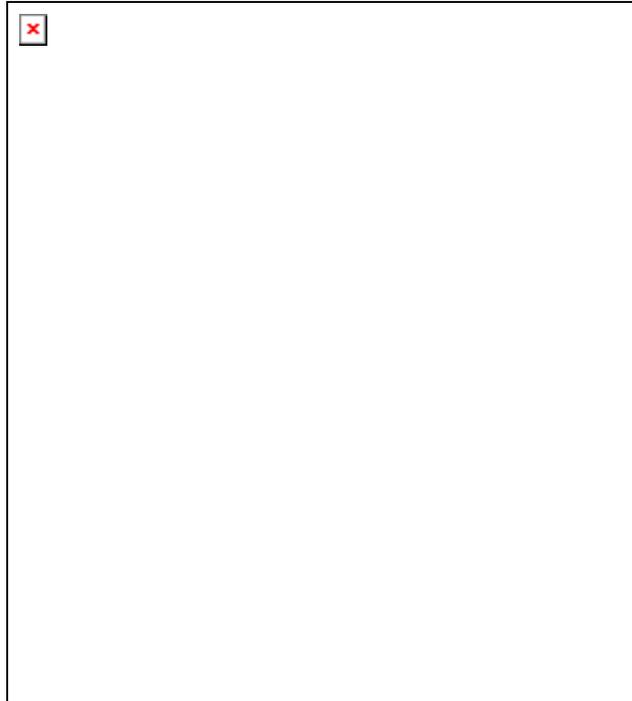
7) Journalists who enter the conference venues should carry proper authorization and conduct their interviews in accordance with the relevant conventions.

8) Please promote fire safety awareness by not smoking in public places or using fire in places containing hazardous or flammable materials in order to preventing accidents involving fire. In the event of a fire, call 119 for the fire service.

9) Please call 110 for help if you suffer any criminal damage or loss to your personal property.

.Maps

1. Map of the Conference Core Area Location



2. Schematic Diagram of Functional Areas in Yunnan University



3. Map of Local Bus Routes

For a map of local bus routes near to the university, see the “Kunming Travel Traffic Map” which is supplied separately.

General Plan of the 16th Congress of the IUAES

.Name of the Congress

The 16th Congress of the International Union of Anthropological and Ethnological Sciences (IUAES)

. Time, Venue and Scale of the Congress

The Congress will last for 5 days, from July 27 till 31, 2009, in Kunming, Yunnan province (the main venue in Yunnan University). There will be about 4000 participants.

. Theme of the Congress

In consideration of the suggestions of the IUAES, The theme of the Congress is “humanity, development and cultural diversity”.

. Organizations

A. Sponsor

IUAES

B. Organizers

CUAES

Yunan University

Yunnan University for Nationalities

. Procedure

A. Opening Ceremony

1. Time: 9:00-10:00 am, July 27
2. Venue : Qinglai Hall in Yunnan University (there are other sub-venues)
3. Agenda:
 - a. Speech delivered by Chinese Government official,
 - b. Speech delivered by the Director of the Organizing Committee of the Congress,
 - c. Speech by the scholar from upper level of the IUAES,
 - d. Speech by the local official,

B. Keynote Speeches

- 1 . Time : July 27, 10:00-12:00am, and 1:00-3:00pm.
- 2 . Venue : Qinglai Hall in Yunnan University
- 3 . Agenda : Keynote speeches delivered by 6 distinguished scholars
- 4 . Attendants : All the participants

C. Panels/Sessions

- 1 . Time : starting from 15:00 pm of July 27 to 15:30 pm of July31, 2009
- 2 . Venue : Wenyuan Building, Yunnan University
- 3 . Form : The panels will be held in assigned venues organized by the chairpersons of the panels. There are more than 200 sessions all together.
- 4 . Attendants : All the participants

D. Lectures by Distinguished Scholars

- 1 . Time : 9 : 00-12 : 00am, 14 : 00-17 : 00pm, July 28-30, 2009, and there will be 4 lectures concurrently.
- 2 . Venue: Wenjin Building, Yunnan University
- 3 . Attendants : Participants join in voluntarily.

E. Film Exhibition

- 1 . Time : July 27-31, 2009
- 2 . Venue : Yunnan University
- 3 .Main contents : 24 Anthropological films will be shown and several visual anthropological seminars will be held.
- 4 . Attendants : Related participants

F. Other Exhibitions

- 1 . Time : July 25-31, 2009
- 2 . Content :
 - a. Personal Academic Exhibition and Exhibition of Research Institutions (in the Science and Technology Museum of Yunnan University)
 - b. Retrospective Exhibition of the 60th Anniversary of the IUAES (in the Science and Technology Museum of Yunnan University)
 - c. Colorful China—Exhibition of Achievements in Chinese Ethnic Affairs (in the Anthropological Museum of Yunnan University)
 - d. Exhibition of Chinese Anthropology of the 21st Century (in the Anthropological Museum of Yunnan University)
 - e. Books Exhibition of Anthropological and Ethnological Sciences (in the library of Yunnan University)
 - f. Local Cultural Exhibition of the World (in Yunnan University)
- 3 . Attendants: All the participants

G. Academic Tour

- 1 .Time : July 28-31, 2009, and setting out everyday at 8 in the morning, coming back at 6 in the afternoon.
- 2 .Venues : Yunnan Ethnic Museum, Da Nuohei Village in Shilin County of Yi Ethnic Group of Kunming, Ke Yi Village of Mi Le County of Hani and Yi Ethnic Groups of Hong He, Na Gu Town of Tong Hai County of Yu Xi, and Da Yingjie Town of Hong Ta District.
- 3 . Attendants : Participants join in voluntarily

H. Cultural Activities

- 1 . Time : July 27-31, 2009
- 2 . Venues : Yunnan University, Yunnan University for Nationalities
- 3 . Form: Theatrical performance and other cultural activities
- 4 . Attendants : Participants join in voluntarily.

I. Business Meetings of the IUAES

- 1 . Time : July 28-31, 2009
- 2 . Venue : Yunnan University.
- 3 . Content : Work conference of the Executive Committee of the IUAES, conference of the Standing Council, Plenary Session and conference of the Executive Committee will be held respectively, voting for the venue for the next Congress.
- 4 . Attendants : Participants notified by the IUAES

J. Business Meetings Commissions of IUAES

- 1 . Time : July 28-31, 2009
- 2 . Venue : Yunnan University
- 3 . Content : Work Conferences of the Commissions of the IUAES, and conferences of other branch institutes
- 4 . Attendants : People in the Commissions and other branch institute

K. Closing Ceremony

- 1 . Time : July 31, 2009
- 2 . Venue : Qinglai Hall of Yunnan University
- 3 . Agenda :
 - a. Concluding remarks by the CUAES,
 - b. Concluding remarks by the upper level of the IUAES,
 - c. Resolutions declared by the IUAES,
 - d. Speech delivered by the next organizer,
 - e. Declaring Congress closing.
- 4 . Attendants : All the participants

. Schedule of IUAES Meetings, Business Meetings of IUAES Commissions, CUAES

Business Meeting

(A) Schedule of IUAES Meetings

Time: July 27-30

Venue: Zhigongtang Hall, Yunnan University

27 July Executive Committee 18.00-20.00 h

28 July: Business Meetings Commissions 18.00 -19.00 h

28 July: Permanent Council 19.30- 21.30 h

29 July: Executive Committee In the morning

29 July: Business Meetings Commissions 18.00-19.00 h

30 July: General Assembly 19.30-21.00 h

(B) Business Meetings, Commissions of IUAES

Time: 18.00 -19.00 , July 28 or July 29, 2009

Venue: Second Floor, Science Hall , Yunnan University

Title of Commission	Schedule	Note
1. Commission on Aging and the Aged, IUAES	July28 18 : 00-19 : 00	207
2. Commission on Anthropology of Children, Youth and Childhoods, IUAES	July28 18 : 00-19 : 00	208
3. Commission on Ethnic Relations, IUAES	July28 18 : 00-19 : 00	209
4. Commission on Food and Food Problems, IUAES	July29 18 : 00-19 : 00	207
5. Commission on Human Ecology , IUAES	July29 18 : 00-19 : 00	208
6. Commission on Human Rights	July28 18 : 00-19 : 00	210

7. Commission on Linguistic Anthropology (COLA)	July28 18 : 00-19 : 00	211
8. Commission on Medical Anthropology and Epidemiology	July28 18 : 00-19 : 00	212
9. Commission on Migration	July28 18 : 00-19 : 00	214
10. Commission on Museums and Cultural Heritage	July29 18 : 00-19 : 00	209
11. Commission on Theoretical Anthropology Workshops	July29 18 : 00-19 : 00	210
12. Commission on Nomadic Peoples	July29 18 : 00-19 : 00	211
13. Commission on Urban Anthropology	July28 18 : 00-19 : 00	215
14. Commission on Urgent Anthropological Research	July29 18 : 00-19 : 00	212
15. Commission on the Anthropology of Women	July29 18 : 00-19 : 00	214
16. Commission on Documentation	July28 18 : 00-19 : 00	216
17. Commission on Anthropology in Policy and Practice	July28 18 : 00-19 : 00	
18. Commission on Visual Anthropology	July28 18 : 00-19 : 00	
19. Indigenous Knowledge and Sustainable Development	July28 18 : 00-19 : 00	
20. Commission on Primatology	July29 18 : 00-19 : 00	215
21. Commission on Anthropological Dimensions of Global Change	July29	216

18 : 00-19 : 00
22. Commission on Anthropology, Peace and Human Rights
July 29
18 : 00-19 : 00

(C) Business Meeting of CUAES

Time: July 27, 18 : 00-19 : 00
Venue: Yunnan University

. Visual Anthropology and Films

(A) Schedule of Films

Time: July 27th to July 31st
Venue: The Conference Room of Science Building (Ground Floor), Yunnan University

July 27th
16 : 00-17 : 00

1 . Beside the River, 60min, by Liu Xiangchen (China).

In the hinterland of the Taklamakan Desert, The lower reaches of the Keriya River are called Daria-boyi, which means "riverside". The people who have lived here for generations are called the Keriyan.

Saderoz is 85 years old. He has lived with his family at the place called Kuikejiyidai (means green oleaster) in Daria-boyi for four generations. Rabiehan, his parturient granddaughter, will give birth to a baby, his great grandchild and the first member of the eighth generation of the family.

Rabiehan has been married once before. Later she got acquainted with Stick, a truck driver, and became his lover. Only when Rabiehan was close to giving birth did Stick divorce his wife and marry Rabiehan. Rabiehan hopes she can have a good family with Stick, together with her upcoming baby and his child.

But, Rabiehan's two maternal uncles think this will bring disgrace to the family. They don't want the baby to be born.

Rabiehan's mother, after having undergone two failed marriages, wishes to have the baby. This grandchild will be her only hope and spiritual ballast in the latter part of her life.

Saderoz was the last one to know that his granddaughter was pregnant. He didn't speak a word about it.

The great grandchild of Saderoz is born regardless of other people's gossip. The baby is a girl. A naming ceremony should be held in the 40th day after her birth. Saderoz asks a man to find the baby's father Stick. Meanwhile, he notifies his relatives and acquaintances far and near to attend the naming ceremony of his great granddaughter.

The day before the ceremony, the man comes back with a bad news: he didn't find Stick. The Saderoz family all shed tears.

The naming ceremony is on schedule. Saderoz gives his great granddaughter a name associated with an Islamic holy site-Medinahan.

July 27th 17 : 15-18 : 45

2 . Duka's Dilemma, 87min, by Jean Lydall (UK).

Duka is a married woman and mother of five young children, living in Hamar, Southern Ethiopia. She welcomes her friend Kaira, daughter of anthropologist Jean Lydall, by encouraging her to make a film about herself and her family. Ever since her husband married a beautiful, young second wife, Duka has been in a state of emotional turmoil. Among the Hamar, who live with herds of cattle and goats, and cultivate small fields of sorghum in remote, bush-covered country, men are allowed to marry more than one wife, but only a few men ever do so. Duka wonders why her husband married again; did he find her too old, or was he turned off because of her chronic malaria? Also, she doesn't know what to make of Boro, the new wife, who is silent and never expresses her feelings except in rage? And on top of this, Duka's mother-in-law is angry with her son for marrying a second wife behind her back. Duka is optimistic, however, that things will improve once her co-wife gives birth. Sagonda, the mother-in-law, talks about her indispensable role whenever a daughter-in-law gives birth, and then a scene unfolds in which Boro, Duka's co-wife, goes into labour and, with the help of Duka, the mother-in-law and two other women, gives birth to a son. Marcelo Fiorini describes this scene as "some of the most stunningly powerful footage ever shot in ethnographic film." Nine months later, Duka, having given birth to yet another son, explains how well she and her co-wife are getting on with each other, but how their mother-in-law, Sagonda, is creating problems. At the naming ceremony for Duka's child a heated dispute erupts between the mother-in-law and her son, Sago. Sagonda, who suffers feelings of exclusion in her son's ménage, demands a new house, while her son complains about her drinking habits. The elders who are present resolve the dispute by recommending that Sago build a new house for his mother. The construction of a roof for this house by local men and boys both parallels and complements the birthing scene in the first part of the film. The film ends with Duka speaking to Kaira, saying, "Tell Tammo's dad he should see me in the film. May his friends and yours know it; hearing and seeing, may they like it. That's my request for the film."

July 28th

8 : 00-9 : 50

3 . Koriam's Law and the Dead Who Govern, 110min, by Gary Kilde (Australia), Andrea Simon (USA).

In Koriam's Law Australian anthropologist Andrew Lattas engages with philosopher-informant Peter Avarea of Matong village, Pomio, Papua New Guinea. Through

their impassioned dialogue they uncover the cosmology behind the much misunderstood cultural phenomenon: the Pacific “cargo-cult”.

The Pomio Kivung Movement was founded in 1964 by Michael Koriam Urekit. In the face of official condemnation its political and religious philosophy sought to uncover the path to that perfect existence which whites seemed to have found - or been given - and selfishly monopolised.

Kivung leaders scrutinised the revelations of missionaries for hidden truths and codes. They examined, too, forms of colonial governance - especially money and bureaucracy - for clues to the source of their power. Koriam’s central question was how to find a way back from the original ancestral fault that put his people in this subjugated state in the first place. The Kivung incorporated and localised parts of the Christian tradition whilst seeking an ever closer embrace of the beloved dead, inducing and imploring them to hasten their return so that the deprivations and humiliations of racial inequality might end. In the mean time, the twin organs of white power - Mission and Government - needed to be carefully and cleverly propitiated.

Koriam’s Law concerns itself with the contemporary works and cosmological understandings of the Pomio Kivung. Its leaders are keen to show that the movement has nothing to do with ‘waiting for cargo’. Rather, its crucial mission is to prepare the way for the coming ‘change’ and, at the same time, to organise for a better society in the here and now.

July 28th

10 : 20-10 : 58

4 . Family of Da Mashi, 38min, by Zhou Weiping (China).

The family of Da Mashi (Nu ethnic group) has lived on the cliff of Nujiang for 100 years. To plant potatoes on the slope, the local people have to place a fistful of weed with the potato; otherwise it will roll down from the slope into the river.

Nujiang had been beyond social revolution, with no contact with the outside world but the annual relief by the government until the 1990s. In addition, having been isolated for a long time, the Nu people believe that Gods exist in the mountains, rivers and brushwood.

In 2000, with the promotion of the national poverty support policy and ecological protection policy in the Three Parallel River Area, Da Mashi’s family was faced with a new option for survival. That’s intriguing.

July 28th

11 : 10-12 : 00

5. Watchers of the Mountains, 52min , by Gao Guodong, Duan Jianguo (China).

Boyisi is a famous folk artist of Nu ethnic group. His family has been living in Lumen Village on Gaoligong Mountain for generations. Boyisi is a middle school graduate and has been to the big cities like Kunming and Shanghai to perform his Nu folk dance “ODD”. He is the educated man in the village and has been around. He has been trying to change the destiny of both his family and daughters by means of his knowledge and experience. However, owing to various kinds of limitation, education didn’t change his daughters’ destiny, they got themselves out of the mountain through the arranged marriage. With his daughters’ leaving

and the passing away of his father who taught him playing “ODD”, Boyisi is now living on the mountain with his wife and his mother who is over 100 years old. Though he still feels lonely, he never gives up his trying to change his life. He opened a little grocery store. He still holds the biggest wish in his heart to organize an “ODD” performance team in the village. He wishes that the folk art which has been passed down for generations can go on forever.....

July 28th

13 : 00-14 : 24

6 . Jiacyhuoma and Her Big Maternal Family, 84min, by Fan Zhiping (China).

Enchased on the mountainous border between Yunnan and Tibet is the Lugu Lake, a freshwater lake with an elevation of 2,700 meters. The Mosuo, an ethnic group living in the lakefront area, still maintains its maternal society. In such a society, neither men nor women are married in the conventional way and both the family names and properties are inherited maternally.

Jiacyhuoma is the forth daughter of the second generation of the Caitas', living in a matrilineal great family by Lugu Lake. By an unexpected opportunity Jiacyhuoma left her family for Kunming and her life had changed ever since. Then, the inburst of tourists started to trigger irreversible changes in Jiacyhuoma's hometown—Lugu Lake. Now Jiacyhuoma is facing a dilemma: Should she stick on to her ancient maternal tradition and return to the Lugu lake or move forward to dive into the modern life of a big city?

July 28th

14 : 40-16 : 30

7 . City of Memories, 101min, by Li Jinghui (Taiwan, China).

Set in a winter, the film describes the life of the elderly people in a nursing home, and depicts the friendship, love, marriage and their longing for the companionship of their family. Those who live here are almost between 70 and 90 years old and most of them have experiences in wars. The marriage and fate of the old women during the transition of Taiwan's regime are demonstrated by the ballads they sing in the languages of Chinese, Taiwan Dialect and Japanese. In the love stories that take place in the nursing home, a sense of romance was added to the film.

They have lived through the turmoil of war. With their background and the history of the political situations in Taiwan, the film attempts to describe the ongoing love story and fate of these women to add a moving emotion to the film.

City of Memories is the third documentary in the trilogy “The Realm of Womenhood,” after “Where is My Home?” and “The Ballads of Grandmothers.” The film depicts the lives of elderly people living in a nursing home: their agony, longing and loneliness. Through the visuals of the film, they gradually illustrate a painting of their life. Love is after all an everlasting treasure intertwined in bittersweet sorrow. Caught in the space between dream and reality, images of wintry Taipei, with its drizzling rain, and the gloomy sky reflect fading minds of these aged women.

July 28th

17 : 00-18 : 25

8 . Schoolscapes, 78min, by David MacDougall (Australia).

Inspired by the cinema of Lumière and the ideas of the 20th century Indian thinker Jiddu Krishnamurti, David MacDougall follows up his Doon School Quintet, a series of films about a traditional school in North India, with this film about a famous progressive co-educational school in Andhra Pradesh, South India, the Rishi Valley School. Throughout his life, Krishnamurti taught that one should strive to observe more calmly and clearly the things around one. This too was how cinema began, and what excited its first audiences. This film attempts to recapture that freshness of observing the world. It is dedicated to the simple act of looking, in which each scene consists of a single shot.

July 29th

8 : 00-10 : 00

9. Transformation , 119min, by Yang Gancai(China), Wangyi (China).

Akhas of Manbang village have lived a swiddening cultivation life for generations, but things change: from swiddening or slash-and-burn agriculture; from traditional houses to new ones with asbestos roofs and from 'lightning with resin' to electric bulbs. With electricity and the border road's opening to traffic, they have stepped into the "modern civilization".

Spanning three years, new way of living has had great impact on culture, belief and conception of Akhas. They are keen for new life but do not know what to do with new things. Heads of village and Akhas are both confused.

July 29th

10:30-12:14

10 . Sisters in Law, 104min, by Kim Longinotto (UK), Florence Ayish (Cameroon).

This film is set in Kumba, a small town in South West Cameroon and follows the work of the popular State Counsel, Vera Ngassa, and Court President, Beatrice Ntuba. The main characters are: Amina : who takes her husband to court to end their brutal marriage; 10 year old Sonita who dares to accuse a neighbour of rape and 6 year old manka who runs away from her abusive aunt.

The film is about courage, hope, and the possibility of change

July 29th

13 : 00-14 : 40

11 . Han Xin's Revenge, 100min, by Patrice Fava (France).

The great general Han Xin, after five years of heroic battles on the side of Liu Bang, has finally defeated Xiang Yu, the powerful hegemon of Chu, thereby aiding in the rise to power of Liu Bang, who would become the Emperor Gaozu, founder of the Han Dynasty. But the emperor was jealous of Han Xin's popularity and charisma, and had him assassinated, under the pretext that he was plotting against the throne. At his death, it is said, the sky turned black

and his spirit was swept up into the beyond. His apotheosis is regarded as one of the great Daoist Mysteries of the Hunan region. The history of his revenge against the emperor first became a local epic and then a liturgical drama, which the Daoists of today continue to stage. This unique film documents a great sacrificial ceremony, known as Duchangyuan, which lasts four days and four nights. It reveals that Daoism remains alive in the memory of the Chinese and that Daoist Masters still play a major role in contemporary society.

July 29th

14 : 55-15 : 57

12 . Every Good Marriage Begins with Tears, 62min, Simon Chambers (UK).

London Muslim girl Shahanara is changing from pink hot pants into a sari to meet her husband at the airport. She has only met him once before, when she was married in a union arranged by her Bangladeshi family. Shahanara only agreed to the marriage to try and heal old wounds with her father, who had banished her from her family for her Western ways. Meanwhile her devout Muslim sister Hashnara is being groomed for her own arranged marriage, something that at 19 she does not feel at all ready for.

July 29th

16 : 30-17 : 42

13 . The Story of Family Wang , 72min, by Zhou Yu (China).

There is a family Wang at Shanjia village, Yangjia town, Wafangdian city, Liaoning province of China. The almost 90 years old Qu Jingying survived two husbands and brought up six children, four boys and two girls. Family Wang has five generations of nearly 70 members now. Qu is the spiritual bond of the harmonious family. The fourth son working in Tianjin does not leave the family, which holds a share of property for him. All the family members eat, live and work together and cultivate the field distributed by the village. The income of the field and orchard is collected by the family. The family keeps the customs of the traditional Chinese family.

After the death of his father and stepfather, the eldest son Wang Shiyou runs the household of family Wang. As the master of the family, Wang Shiyou tries his best to maintain and develop the family. The reform in the society these years, however, has brought some subtle changes in family Wang.

The Story of Family Wang, the television documentary records the diminishing big family under the influence of non-agricultural trend, industrialization and modern lifestyle. It is a vivid visual record of the folk life in north China by presenting the collision between traditional ideas and modern social tides.

July 30th

16 : 30-17 : 42

14. The Rules from Ancestors , 94min, by Pang Tao (China).

This is an anthropological film about the customary law of the Yi people in Liangshan Prefecture, Sichuan Province.

The film tells about the folk mediation for the case of “death strike”. The term of “death strike” is peculiar to the Yi people. It means to commit suicide as a protest, which results from folk dispute and will cause a serious conflict between different clans. Usually, such cases need to be mediated in terms of the customary law, with the degu, the folk intellectuals of the Yi, as the mediators. The film records the process of mediation for a case of “death strike” in a Yi village. We can see in it the operation of the traditional customary law among the Yi folks, for examples, how the degu deals with the folk disputes with the customary law, and how the conflicting parties argue with each other in their appeals.

The film approaches the “death strike” in the way of legal anthropology, and reveals the interaction between the state law and the customary law in the process of modernization.

July 30th

10 : 05-10 : 35

15 . The Story of Yi Mi (Granny’s house), 28min, by Er Qing (China).

There is an ancient Mosuo village named Lijiaju in the mountains between Sichuan and Yunnan province. Every household in the village has a YiMi (Granny’s living room), a holy place for a Mosuo family in which the family members hold all the important ceremonies such as: giving a birth, holding a funeral. It is also a place for meals, entertaining guests, family meetings, and different worship ceremonies. With the development of the society, this place attracts tourists from all over the world and they brought different stories.

Some foreigners came to the remote village to buy the YiMi of PinChu’s to hold an exhibition in BeiJing. To make the MoSuo culture more well-known, PinChu agreed to sell them the YiMi, which was passed down from generations to generations. However, the following conflicts made him feel heavy-hearted. How to protect the traditional culture? People with different backgrounds have different opinions.

July 30th

10 : 50-11 : 50

16 . Our Courtyard, 60min, by Frode Storoa (Norway), He Yuan (China).

Yang used to live with his two uncles in his ancestral courtyard home. Today in post-Reform China’s market economy, property rights have been restored and many Chinese are seeking to better their living conditions. The aging Yang now has the opportunity to buy back a portion of his family courtyard. At the same time, Yang’s son dreams of building a courtyard home by the lake. This documentary opens the gate to the Yang ancestral courtyard and sheds light on the lives and emotions of the family as they look into the past and towards the future for guidance on how to secure a home in which they and the future generations of Yangs can continue to prosper.

July 30th

13 : 00-13 : 35

17 . The Torch Festival, 35min, by Jiarimuji (China).

Torch Festival is celebrated on lunar 24th June every year. It is shared by ethnic groups from Yi language branch, including Yi, Bai, Hani, Lisu, Naxi, Lahu, etc. At least 20,000,000 people celebrate it every year. Among these ethnic groups, Yi people with the population of

over 7,000,000 have the deepest passion on torch festival. Torch festival is a repeated spiritual identification combining individual, family, relatives with community. The whole process is impenetrable with baptism of religious rituals, deepening of love among relatives and recombining of friendship; In addition to functions of sacrifice, prays and entertainment, the festival still takes the responsibility of balancing the relationship of human being with nature and the society. It is also a big festival for Yi people to pray for world peace and well-being in their way.

Nowadays, the torch festival has changed much under the trend of tourist economy, and many culture-related rituals are simplified or neglected. Upon this, I came up with the idea of shooting torch festival and finally finished the first film which records the whole process of the torch festival.

July 30th

13 : 50-15 : 00

18. *In Pursuit of the Siberian Shaman*, 72min, by Anya Bernstein (USA),

This film takes a behind-the-scenes look at an indigenous shaman living on a remote Siberian island as he moves between intimate shamanic rituals performed for local clientele and shows performed at various resorts for Western tourists in search of “primitive” cultures. The film captures cross-cultural miscommunication as the shaman and tourists misunderstand one another, usually comically, sometimes disturbingly, made all the more poignant by conflict between the dominant Russian Orthodox Church and the local shamanic tradition.

Meanwhile, a close look at the early Soviet archival footage of Siberian shamans raises questions about what remains hidden behind the cinematic image, exposing the gap between Western romantic fantasies and the actual plight suffered by contemporary indigenous peoples. Long suppressed by Christian missionaries and then by Soviet anti-religious campaigns, Siberian shamanism has experienced an unprecedented revival following the collapse of the Soviet Union, and the number of shamans continues to rise. But who are these new shamans? Are they tricksters? Magicians? Witch-doctors? Or are they simply clever businessmen out to make a buck on a naïve and gullible tourist trade?

July 30th

15 : 30-16 : 00

19 .*The Sorrow of the Camel*, 30min, by Zhaonasi (China), Bilige (China), Temuerfu (China).

This documentary *THE SORROW OF THE CAMEL* is telling about a true story which happened under the background like this: the Alasha area in Inner Mongolia is known as “the hometown of Chinese two-humped camels”. The number of the Alasha two-humped camels was 250 thousand in the end of last century. However, there are only 60 thousand left at present due to many different reasons such as the environmental degradation. In order to protect this endangered animal, Chinese government classified two-humped camel as the national protected livestock in 2001. Under the extreme hard living circumstance, Erdendalai, a herdsman, has never given up raising the Alasha two-humped camels. And he owns 100 white two-humped camels now.

Erdendalai hosts a celebration at home to celebrate the amount of his white two-humped

camels has come to 100 and to show the power and prestige of “White Whirlwind”, the greatest stud camel of his. However, just at the beginning of this celebration, “White Whirlwind” encounters a challenge—another little breeding camel wants to compete with him. And unfortunately, as the result of this competition, the hind legs of “White Whirlwind” are broken. Nevertheless, after the proper treatment and the painstaking care of the Erdendalai’s, “White Whirlwind” stands up again at last. Camels mean a lot to herdsman, they are not only the financial resources, but also an important part of herdsman’s spiritual world.

July 30th

18 : 00-22 : 00

20 . Relocation: The Last Cave Village, 180min, by Hao Yuejun (China).

After A Village in A Cave (1995), the filmmaker spent two years doing fieldwork in this cave village again and made this documentary series. The film tells about a different story of the same people of this hidden village. It is a follow-up interview of A Village in A Cave.

Five years after electricity was supplied to this village, an information from the province, once again, broke the silence of the village. A ‘Relocation Working Group’ from the local government came and asked the villagers to move out of the bad-conditioned cave they have been living for more 200 years for generations. Consequently, in this biggest cave village in the world, a series of conflicts and stories on relocation occurred. Surrounding the relocation, the film presents a complicated and impressive story occurred in this cave village.

With an entire event, the film describes the culture, the living style, politics and social development of a Chinese rural area, and records the evolution of this Chinese rural society.

July 31st

8 : 00-8 : 23

21 . Room 11, Ethiopia Hotel, 23min, by Itsushi Kawase (Japan).

This film aims to capture a sense of the life of children living on the street in Gondar, Ethiopia by witnessing the interaction between two children and the Japanese film-maker, Itsushi Kawase. Although it is about the children's life on the streets, the entire film was shot in the film-maker's room in the Ethiopia Hotel in Piassa, Gondar. This limited space allows the film to focus on communication between two kids and film-maker and to reveal some of the ideas that enable them to endure and survive on the streets. This film is more a sensitive testimony than a scientific documentary. Through its hybrid approach, the film-maker aims to explore new trends in visual anthropology touching upon intimacy and subjectivity.

July 31st

8 : 40-9 : 36

22 . “The Family” (Also called “The Dictionary of Shuangfeng”)

Shuangfeng village, a Tujia nationality stockaded village, is located in the western Hunan Province, China. The first name of almost all the villagers in the stockaded village is PENG. After several hundred years’ development, the family is divided into three offsets, called Dafang, Erfang and Sanfang, respectively. Dafang and Erfang are dominant in the village, and Dafang is subordinate because of its less people.

According to the traditions of Tujia nationality, the family should hold the fete ceremony according to their schedule. A president is needed on the ceremony, then the older people of Erfang and Sanfang began to compete with each other for the president. But, exactly at the that time, democracy voting began every two years. The young people of Erfang and Sanfang were eager to run for the position of village leader.

Then, contradiction existed in the older people for the fete ceremony and in younger people for running for the leader.

July 31st

10 : 00-11 : 45

23 . People living in the Golden Triangle

The film displays a picture of the Wa tobacco grower who are separated by mountains struggle for survival under the special social background of the Golden Triangle and the aboriginal and mysterious life form, it carries out in a large number of little-known and visual-impacted scene which based on the source screened for many years in the hinterland of the Golden Triangle.

They extend the primitive farming methods of slash and burn, planting opium poppy, corn and valleys...They only know the poppy brings money to them but don't know the diamorphine made from the opium poppy has done harm to the whole world.

They vainly attempt to avoid calamities and impetrate foison by offering sacrifice to the ghosts and gods; and believe in exorcism of the koradji of MOBA and cure disease on sucking opium, thus the they have formed a habitude of "opium cures indispositions and MOBA cures serious disease".

The local military government declared that "no planting poppy in the precinct and a realization of on narcotics" in 2005 and they expedited armies to uproot the poppies. Planting poppy was forbidden, but what course the people who get food, salt and clothing on poppy to follow?

(B) Films Introduction

1. Transformation

A group of people calling themselves Akhas live in the tropical forest of Yunnan on the border of China and Myanmar.

In 1994, twins were born. Considered a bad sign, the group also had to coop with an outbreak of malaria and typhoid fever. Ancestral teachings were clear: in order to expel evil, the twins had to be killed and the entire village had to move.

In 1996, this group of people settled down in Manbang with the help of the government. Without telephone lines, electricity, roads or tv cables, they lived their traditional life in complete isolation.

In 2001, a small border patrolled road connected the settlement with the outside world.

'Transformation' is about the group of Akhas that settled in Manbang. It tells about their lives, marriages and burials, births and deaths, disease and work over a period of 4 years: from October 2001 to October 2004. It tells about swiddening or slash-and-burn agriculture:

the process of clearing the mountains, planting dry rice and finally cultivating rice paddies. It tells about the demolition of their traditional houses and the construction of new ones with asbestos roofs. It shows the evolution from ‘lightning with resin’ to electric bulbs.

In the three their world has changed completely and throughout the documentary, we share in their joy and hardship, their poverty and cheerfulness, their hopes for a better life and feelings of fears and insecurity. The makers of the documentary, husband and wife, have selected ‘Transformation’ out of 5000 minutes of film, made between 2001 and 2004.

2. In Pursuit of the Siberian Shaman

This film takes a behind-the-scenes look at an indigenous shaman living on a remote Siberian island as he moves between intimate shamanic rituals performed for local clientele and shows performed at various resorts for Western tourists in search of “primitive” cultures. The film captures cross-cultural miscommunication as the shaman and tourists misunderstand one another, usually comically, sometimes disturbingly, made all the more poignant by conflict between the dominant Russian Orthodox Church and the local shamanic tradition.

Meanwhile, a close look at the early Soviet archival footage of Siberian shamans raises questions about what remains hidden behind the cinematic image, exposing the gap between Western romantic fantasies and the actual plight suffered by contemporary indigenous peoples. Long suppressed by Christian missionaries and then by Soviet anti-religious campaigns, Siberian shamanism has experienced an unprecedented revival following the collapse of the Soviet Union, and the number of shamans continues to rise. But who are these new shamans? Are they tricksters? Magicians? Witch-doctors? Or are they simply clever businessmen out to make a buck on a naïve and gullible tourist trade? The film explores this phenomenon in a region of Siberia seldom captured on film that has remained an outpost of shamanism in the Mongol world since the times of Genghis Khan.

3. Watchers of the Mountains

On the Gaoligong Mountain, along the Nu River Valley in Yunnan Province, lives the Nu nationality--- one of the small ethnic group in China. They have been struggled to survive under the adverse natural conditions for generations. In 1992, we went to Gaoligong Mountain for the first time and got to know Boyisi and his family. We then started this documentary shooting based on their living conditions during the 15 years of time span. Boyisi is a famous folk artist of Nu nationality. His family has been living in Lumen Village for generations. Boyisi is a middle school graduate and has been to the big cities like Kunming and Shanghai to perform his Nu folk dance “ODD”. He is the educated man in the village and has been around. He has been trying to change the destiny of both his family and daughters by means of his knowledge and experience. However, owing to various kinds of limitation, education didn’t change his daughters’ destiny, they got themselves out of the mountain through the arranged marriage. With his daughters’ leaving and the passing away of his father who taught him playing “ODD”, Boyisi is now living on the mountain with his wife and his mother who is over 100 years old. Though he still feels lonely, he never gives up his trying to change his life. He opened a little grocery store. He still holds the biggest wish in his heart to organize an “ODD” performance team in the village. He wishes that the folk art which has been passed down for generations can go on forever.....

4 . “The Family” (Also called “The Dictionary of Shuangfeng”)

China is the kind of county comprised of families. The family organization in China has a history lasting about 3000 years. Family shows special effects on the society.

Shuangfeng village, a Tujia nationality stockaded village, is located in the western Hunan Province, China. The first name of almost all the villagers in the stockaded village is PENG. After several hundred years' development, the family is divided into three offsets, called Dafang, Erfang and Sanfang, respectively. Dafang and Erfang are dominant in the village, and Sanfang is subordinate because of its less people.

According to the traditions of Tujia nationality, the family should hold the fete ceremony according to their schedule. A president is needed on the ceremony, then the older people of Erfang and Sanfang began to compete with each other for the president. But, exactly at the that time, democracy voting began every two years. The young people of Erfang and Sanfang were eager to run for the position of village leader.

Then, contradiction existed in the older people for the fete ceremony and in younger people for running for the leader.

The shooting of the film has lasted more than six years and the method on anthropologic was used in the shooting.

The film was finished in 2006, and lasts 56 minutes.

5 . *Sisters in Law*

This film is set in Kumba, a small town in South West Cameroon and follows the work of the popular State Counsel, Vera Ngassa, and Court President, Beatrice Ntuba. The main characters are: Amina : who takes her husband to court to end their brutal marriage; 10 year old Sonita who dares to accuse a neighbour of rape and 6 year old Manka who runs away from her abusive aunt.

The film is about courage, hope, and the possibility of change

6 . *Jiacizhuoma and Her Big Maternal Family*

Enchased on the mountainous border between Yunnan and Tibet is the Lugu Lake, a freshwater lake with an elevation of 2,700 meters. The Mosuo, an ethnic group living in the lakefront area, still maintains its maternal society. In such a society, neither men nor women are married in the conventional way and both the family names and properties are inherited maternally.

Jiacizhuoma is the fourth daughter of the second generation of the Caitas'. By an unexpected opportunity in 1983, Jiacizhuoma left her big and warm maternal family for Kunming and has been working there since. At the same time, the continuous inburst of tourists started to trigger irreversible changes in Jiacizhuoma's Lugu Lake. Now Jiacizhuoma is facing a dilemma: Should she stick on to her ancient maternal tradition and return to the Lugu lake or move forward to dive into the modern life of a big city?

This documentary was filmed from 1994 to 2005. Through the ten years' persistent work, the production unit recorded Jiacizhuoma's life and the Lugu Lake's vicissitudes factually. All these facts reveal the strength and tenacity of the Mosuo culture that roots deeply in Jiacizhuoma's heart and soul.

7 . *Family of Da Mashi*

Nu Ethnic Group, the only minority ethnic group of Nujiang, Yunnan, China, lives in

Nujiang Canyon. With deep canyon, high and steep mountains, the living conditions are extremely precipitous. The family of Da Mashi, multiplied on the cliff for 100 years, is a typical mountainous ethnic family.

Nujiang Canyon is the second largest canyon in the world only next to the Grand Canyon of the U.S. Originated in Naqu on the Qinghai-Tibet Plateau, it enters Yunnan and becomes torrential due to Yunling and Biluo Snowy Mountain; and the mountains, cut by the river, become steep and precipitous.

You can never imagine how dangerous the Nujiang River is if you are not there personally. To plant potatoes on the slope, the local people have to place a fistful of weed with the potato; otherwise it will roll down from the slope into the river. The gradient of 90% of the land cultivated by the local people is over 60°. Looking to the people working on the farmland, you will think of the wriggling insects at the horizon.

Nu people live in such environment. Nujiang had been beyond social revolution, with no contact with the outside world but the annual relief by the government until the 1990s. In addition, having been isolated for a long time, the Nu people believe that Gods exist in the mountains, rivers and brushwood.

“They have to face the nature, an enemy existing since the ancient. They have no way to get their limited cultivated land unless overcoming the infertile land and hillsides.” (from *An Essay on the Principle of Population* by Malthus). The infertile land and precipitous environment have been the greatest problem faced by the local people. Farmland is the life of the local people as well as the origin of contradiction between the local government and people.

In 2000, with the promotion of the national poverty support policy and ecological protection policy in the Three Parallel River Area, Da Mashi's family was faced with a new option for survival. Under such background, this documentary records the life of Da Mashi from 2004 to 2007.

8 . *Han Xin's Revenge: A Daoist Mystery*

The great general Han Xin, after five years of heroic battles on the side of Liu Bang, has finally defeated Xiang Yu, the powerful hegemon of Chu, thereby aiding in the rise to power of Liu Bang, who would become the Emperor Gaozu, founder of the Han Dynasty. But the emperor was jealous of Han Xin's popularity and charisma, and had him assassinated, under the pretext that he was plotting against the throne. At his death, it is said, the sky turned black and his spirit was swept up into the beyond. His apotheosis is regarded as one of the great Daoist Mysteries of the Hunan region. The history of his revenge against the emperor first became a local epic and then a liturgical drama, which the Daoists of today continue to stage. This film, the subject of which cannot be found in Daoist written sources, will be of great interest not only to Daoist specialists, but also to those who are interested in the Nuo theatrical tradition, mythology, and, of course, Chinese ritual and religion. This unique film documents a great sacrificial ceremony, known as Duchangyuan, which lasts four days and four nights. It opens the door to a totally unknown esoteric ritual tradition with a very ancient pedigree. It also reveals that Daoism remains alive in the memory of the Chinese and that Daoist Masters still play a major role in contemporary society

9 . *Schoolscapes*

Inspired by the cinema of Lumière and the ideas of the 20th century Indian thinker Jiddu Krishnamurti, David MacDougall follows up his Doon School Quintet, a series of films about a traditional school in North India, with this film about a famous progressive co-educational school in Andhra Pradesh, South India, the Rishi Valley School. Throughout his life, Krishnamurti taught that one should strive to observe more calmly and clearly the things around one. This too was how cinema began, and what excited its first audiences. This film attempts to recapture that freshness of observing the world. It is dedicated to the simple act of looking, in which each scene consists of a single shot.

10 . *Duka's Dilemma*

Duka is a married woman and mother of five young children, living in Hamar, Southern Ethiopia. She welcomes her friend Kaira, daughter of anthropologist Jean Lydall, by encouraging her to make a film about herself and her family. Ever since her husband married a beautiful, young second wife, Duka has been in a state of emotional turmoil. Among the Hamar, who live with herds of cattle and goats, and cultivate small fields of sorghum in remote, bush-covered country, men are allowed to marry more than one wife, but only a few men ever do so. Duka wonders why her husband married again; did he find her too old, or was he turned off because of her chronic malaria? Also, she doesn't know what to make of Boro, the new wife, who is silent and never expresses her feelings except in rage? And on top of this, Duka's mother-in-law is angry with her son for marrying a second wife behind her back. Duka is optimistic, however, that things will improve once her co-wife gives birth. Sagonda, the mother-in-law, talks about her indispensable role whenever a daughter-in-law gives birth, and then a scene unfolds in which Boro, Duka's co-wife, goes into labour and, with the help of Duka, the mother-in-law and two other women, gives birth to a son. Marcelo Fiorini describes this scene as "some of the most stunningly powerful footage ever shot in ethnographic film." Nine months later, Duka, having given birth to yet another son, explains how well she and her co-wife are getting on with each other, but how their mother-in-law, Sagonda, is creating problems. At the naming ceremony for Duka's child a heated dispute erupts between the mother-in-law and her son, Sago. Sagonda, who suffers feelings of exclusion in her son's ménage, demands a new house, while her son complains about her drinking habits. The elders who are present resolve the dispute by recommending that Sago build a new house for his mother. The construction of a roof for this house by local men and boys both parallels and complements the birthing scene in the first part of the film. The film ends with Duka speaking to Kaira, saying, "Tell Tammo's dad he should see me in the film. May his friends and yours know it; hearing and seeing, may they like it. That's my request for the film."

11 . *Beside the River*

This is the first audiovisual work about the Keriyaans.

In the hinterland of the Taklamakan Desert, the Keriya River, rising in the Kunlun Mountains and flowing northward, forms a green corridor about 400 km long and 5 km wide. The lower reaches of the river are called Daria-boyi, which means "riverside". The people living here for generations are called the Keriyan.

Saderoz is 85 years old. He has lived with his family at the place called Kuikejiyidai (means green oleaster) in Daria-boyi for four generations. Rabiehan, his parturient granddaughter, will give birth to a baby, his great grandchild and the first member of the eighth generation of the family. However, quite a few people nearby have privately called the upcoming baby a “bastard”.

Rabiehan has been married once before. Later she got acquainted with Stick, a truck driver, and became his lover. Only when Rabiehan was close to giving birth did Stick divorce his wife and marry Rabiehan. Rabiehan hopes she can have a good family with Stick, together with her upcoming baby and his child.

But, Rabiehan's two maternal uncles think this will bring disgrace to the family. They don't want the baby to be born.

Rabiehan's mother, after having undergone two failed marriages, wishes to have the baby. This grandchild will be her only hope and spiritual ballast in the latter part of her life.

Saderoz was the last one to know that his granddaughter was pregnant. He didn't speak a word about it.

The great grandchild of Saderoz is born regardless of other people's gossip. The baby is a girl. A naming ceremony should be held in the 40th day after her birth. Saderoz asks a man to find the baby's father Stick. Meanwhile, he notifies his relatives and acquaintances far and near to attend the naming ceremony of his great granddaughter.

The day before the ceremony, the man comes back with a bad news: he didn't find Stick. The Saderoz family all shed tears.

The naming ceremony is on schedule. Saderoz gives his great granddaughter a name associated with an Islamic holy site-Medinahan.

12. *The Rules from Ancestors*

This is an anthropological film about the customary law of the Yi people in Liangshan Prefecture, Sichuan Province.

The film tells about the folk mediation for the case of “death strike”. The term of “death strike” is peculiar to the Yi people. It means to commit suicide as a protest, which results from folk dispute and will cause a serious conflict between different clans. Usually, such cases need to be mediated in terms of the customary law, with the degu, the folk intellectuals of the Yi, as the mediators. The film records the process of mediation for a case of “death strike” in a Yi village. We can see in it the operation of the traditional customary law among the Yi folks, for examples, how the degu deals with the folk disputes with the customary law, and how the conflicting parties argue with each other in their appeals.

The film approaches the “death strike” in the way of legal anthropology, and reveals the interaction between the state law and the customary law in the process of modernization.

13 . *The Sorrow of the Camel*

This documentary THE SORROW OF THE CAMEL is telling about a true story which happened under the background like this: the Alasha area in Inner Mongolia is known as “the hometown of Chinese two-humped camels”. The number of the Alasha two-humped camels was 250 thousand in the end of last century. However, there are only 60 thousand left at present due to many different reasons such as the environmental degradation. In order to

protect this endangered animal, Chinese government classified two-humped camel as the national protected livestock in 2001. Under the extreme hard living circumstance, Erdendalai, a herdsman, has never given up raising the Alasha two-humped camels. And he owns 100 white two-humped camels now.

Erdendalai hosts a celebration at home to celebrate the amount of his white two-humped camels has come to 100 and to show the power and prestige of “White Whirlwind”, the greatest stud camel of his. However, just at the beginning of this celebration, “White Whirlwind” encounters a challenge—another little breeding camel wants to compete with him. And unfortunately, as the result of this competition, the hind legs of “White Whirlwind” are broken. Nevertheless, after the proper treatment and the painstaking care of the Erdendalai’s, “White Whirlwind” stands up again at last. Camels mean a lot to herdsman, they are not only the financial resources, but also an important part of herdsman’s spiritual world.

14 . *City of Memories*

<City of Memories> is the third documentary in the tetralogy “The Realm of Womenhood,” after “Where is My Home?” and “The Ballads of Grandmothers.” The film depicts the lives of elderly people living in a nursing home: their agony, longing and loneliness. Through the visuals of the film, they gradually illustrate a painting of their life. Love is after all an everlasting treasure intertwined in bittersweet sorrow. Caught in the space between dream and reality, images of wintry Taipei, with its drizzling rain, and the gloomy sky reflect fading minds of these aged women.

The film depicts the life of the elderly people under this facility and illustrates the friendship and interaction between these seniors and their longing for the companionship of their family. Other than capturing the life of these elderly people, the subjects’ love story and marital experience will also be the focus of the film. The age group of these people is between 70 and 90. They have lived through the turmoil of war. With their background and the history of the political situations in Taiwan, the film attempts to describe the ongoing love story and fate of these women to add a moving emotion to the film.

15 . *Koriam’s Law and the Dead Who Govern*

In Koriam’s Law Australian anthropologist Andrew Lattas engages with with philosopher-informant Peter Avarea of Matong village, Pomio, Papua New Guinea. Through their impassioned dialogue they uncover the cosmology behind the much misunderstood cultural phenomenon: the Pacific “cargo-cult”.

The Pomio Kivung Movement was founded in 1964 by Michael Koriam Urekit. In the face of official condemnation its political and religious philosophy sought to uncover the path to that perfect existence which whites seemed to have found - or been given - and selfishly monopolised.

Kivung leaders scrutinised the revelations of missionaries for hidden truths and codes. They examined, too, forms of colonial governance - especially money and bureaucracy - for clues to the source of their power. Koriam’s central question was how to find a way back from the original ancestral fault that put his people in this subjugated state in the first place. The Kivung incorporated and localised parts of the Christian tradition whilst seeking an ever closer embrace of the beloved dead, inducing and

implored them to hasten their return so that the deprivations and humiliations of racial inequality might end. In the mean time, the twin organs of white power - Mission and Government - needed to be carefully and cleverly propitiated.

Koriam's Law concerns itself with the contemporary works and cosmological understandings of the Pomio Kivung. Its leaders are keen to show that the movement has nothing to do with 'waiting for cargo'. Rather, its crucial mission is to prepare the way for the coming 'change' and, at the same time, to organise for a better society in the here and now.

16 . *The Story of Yi Mi (Granny's house)*

Some foreigners came to the remote village to buy the YiMi (Granny's living room) of PinChu's to hold an exhibition in BeiJing. To promote the MoSuo culture, Although PinChu promised to sell them the YiMi, which was passed down from generations to generations, he feels heavy-hearted. How to protect the traditional culture? People with different backgrounds have different opinions.

There is an ancient Mosuo village named Lijiaju, located in the mountains between Sichuan and Yunnan province. Every household has a YiMi, a holy place for a Mosuo family in which the family members hold all the important ceremonies such as: giving a birth, holding a funeral.

It is also a place for meals, entertaining guests, family meetings, and different worship ceremonies. With the development of the society, this place attracts tourists from all over the world and they brought different stories.

17 . *People living in the Golden Triangle*

The film displays a picture of the Wa tobacco grower who are separated by mountains struggle for survival under the special social background of the Golden Triangle and the aboriginal and mysterious life form ,it carries out in a large number of little-known and visual-impacted scene which based on the source screened for many years in the hinterland of the Golden Triangle.

The film is a reflection of a village of the Wa people which was almost isolated, the villagers live in the shabby huts and armed with the most primitive instinct for survival, multiply and grow on the mountain of an altitude of nearly 2000 meters for generations . They extend the primitive farming methods of slash and burn, opening up land by deforestation , they work from sunset to sundown, planting opium poppy, corn and valleys...while gain nothing but poverty year after year.

They don't know is the diamorphine which made from the opium poppy harm to the world but know the poppy brings money to them. They only want to dress warmly and eat their fill on planting the opium poppy. They vainly attempt to avoid calamities and impetrate foison by offering sacrifice to the ghosts and gods; and believe in exorcism of the koradji of MOBA and cure disease on sucking opium, thus the they have formed a habitude of "opium cures indispositions and MOBA cures serious disease ". They have been not able to get rid of the addiction of the opium.... The local military government declared that "no planting poppy in the precinct and a realization of on narcotics" in 2005, and they expedited armies to uproot

the poppies. Planting poppy was forbidden, but what course the people who get food, salt and clothings on poppy to follow?

18 . Patriarchal clan systems have thousands of years of history in China.

In a traditional family, all the members live together and share the property. Each clan is a small society and the seniority is the master of the clan. The seniority has enjoyed great prestige in the clan society in China, which holds the patriarchal clan rules to be filial.

There is a family Wang at Shanjia village, Yangjia town, Wafangdian city, Liaoning province in north China. The almost 90 years old Qu Jingying survived two husbands and brought up six children, four boys and two girls. Family Wang has five generations of nearly 70 members now. Qu is the spiritual bond of the harmonious family. The fourth son working in Tianjin does not leave the family, which holds a share of property for him. All the family members eat, live and work together and cultivate the field distributed by the village. The income of the field and orchard is collected by the family. The family keeps the customs of the traditional Chinese family.

After the death of his father and stepfather, the eldest son Wang Shiyou runs the household of family Wang. As the master of the family, Wang Shiyou tries his best to maintain and develop the family. The reform in the society these years, however, has brought some subtle changes in family Wang.

The Story of Family Wang, the television documentary records the diminishing big family under the influence of non-agricultural trend, industrialization and modern lifestyle. It is a vivid visual record of the folk life in north China by presenting the collision between traditional ideas and modern social tides.

UNESCO proclaimed the concept of “masterpieces of the oral and intangible heritage” in 1997. The seventh session of the International Council of Museums in Asia Pacific Region approves the Shanghai Charter on Museums, Intangible Heritage and Globalization in October, 2002. It states clearly that the voice, value, traditions, languages, oral history and folk life shall be recognized and promoted in museums and heritage protection. The intangible heritage is a “live” presentation of the individuality and aesthetics of a nation, a distinction of individual people, the motivation and source to maintain and develop the nation. The intangible heritage is more fragile than the tangible one, especially in the industrialization of the developing countries and the impact of globalization. The intangible heritage is facing the austere phenomenon of diminishing rapidly. To some extent, the disappearance of intangible heritage means the disappearance of cultural diversity. Fortunately, the historical intelligence of human beings has aroused the consciousness to protect the intangible heritage. The UN proclaimed 2002 as the United Nations Year for Cultural Heritage. The UNESCO proposed to save the oral and intangible heritage. (I personally think that the most important is to record and preserve the heritage.)

The Story of Family Wang and the life of Qu Jingying is a representation of the intangible heritage. The life style of family Wang is of extraordinary value in many viewpoints of history, ethnography, sociology, anthropology, linguistics and literature. It is predictable that the family Wang and its life style will disappear with the death of Qu Jingying. What can we do to the non-regeneratable humane culture?

Record leaves vivid mark for the Chinese nation;

Presentation let the changing China known to the nation and the world;

Preservation set up typical model for the future scholars.

The Story of Family Wang, the television documentary will follow Qu Jingying and her family Wang for the above reasons.

19 . *Every Good Marriage Begin with Tears*

London Muslim girl Shahanara is changing from pink hot pants into a sari to meet her husband at the airport. She has only met him once before, when she was married in a union arranged by her Bangladeshi family. Shahanara only agreed to the marriage to try and heal old wounds with he father, who had banished her from her family for he Western ways. Meanwhile her devout Muslim sister Hashnara is being groomed for he own arranged marriage, something that at 19 she does not feel at all ready for.

21 . *Our Courtyard*

Yang used to live with his two uncles in his ancestral courtyard home until the Land Reform swept the country in the 1950's. As a result of the collectivization that ensued, his uncles were assigned 'landlord' class status, stripped of their property rights and evicted. Because he enjoyed 'middle peasant' status, Yang was allowed to stay. However, he was force to share the Yang clan courtyard with three poor peasant families, and has been living with them ever since.

Today in post-Reform China's market economy, property rights have been restored and many Chinese are seeking to better their living conditions. The aging Yang now has the opportunity to buy back a portion of his family courtyard. At the same time, Yang's son dreams of building a courtyard home by the lake. This documentary opens the gate to the Yang ancestral courtyard and sheds light on the lives and emotions of the family as they look into the past and towards the future for guidance on how to secure a home in which they and the future generations of Yangs can continue to prosper.

21 . *Room 11, Ethiopia Hotel*

This film aims to capture a sense of the life of children living on the street in Gondar, Ethiopia by witnessing the interaction between two children and the Japanese film-maker, Itsushi Kawase. Although it is about the children's life on the streets, the entire film was shot in the film-maker's room in the Ethiopia Hotel in Piassa, Gondar. This limited space allows the film to focus on communication between two kids and film-maker and to reveal some of the ideas that enable them to endure and survive on the streets. This film is more a sensitive testimony than a scientific documentary. Through its hybrid approach, the film-maker aims to explore new trends in visual anthropology touching upon intimacy and subjectivity.

22 . *The Torch Festival*

Torch Festival is celebrated on lunar 24th June every year. It is shared by ethnic groups from Yi language branch, including Yi, Bai, Hani, Lisu, Naxi, Lahu, etc. At least 20,000,000 people celebrate it every year. Among these ethnic groups, Yi people with the population of over 7,000,000 have the deepest passion on torch festival. Torch festival is a repeated spiritual

identification combining individual, family, relatives with community. The whole process is impenetrable with baptism of religious rituals, deepening of love among relatives and recombining of friendship; In addition to functions of sacrifice, prays and entertainment, the festival still takes the responsibility of balancing the relationship of human being with nature and the society. It is also a big festival for Yi people to pray for world peace and well-being in their way.

Nowadays, the torch festival has changed much under the trend of tourist economy, and many culture-related rituals are simplified or neglected. Upon this, I came up with the idea of shooting torch festival and finally finished the first film which records the whole process of the torch festival.

23.Relocation: The Last Cave Village

After *A Village in A Cave* (1995), the filmmaker spent two years doing fieldwork in this cave village again and made this documentary series. The film tells about a different story of the same people of this hidden village. It is a follow-up interview of *A Village in A Cave*.

Five years after electricity was supplied to this village, an information from the province, once again, broke the silence of the village. A 'Relocation Working Group' from the local government came and asked the villagers to move out of the bad-conditioned cave they have been living for more 200 years for generations. Consequently, in this biggest cave village in the world, a series of conflicts and stories on relocation occurred. Surrounding the relocation, the film presents a complicated and impressive story occurred in this cave village.

With an entire event, the film describes the culture, the living style, politics and social development of a Chinese rural area, and records the evolution of this Chinese rural society.

. Cultural Exhibitions

(A) Retrospective Exhibition of the 60th Anniversary of the IUAES

Exhibition Introduction: ICAES began in London UK 1934 and IUAES was established in August 1948 and the two united as a Union IUAES in 1968, for which the 16th ICAES is going to present the 60-year Retrospective Exhibition of ICAES for a historical review of ICAES. Besides, the 16th ICAES is going to review the preparatory process of the current assembly as well as the history of the communication between IUAES and China.

Time: July 27-31, 2009

Venue: 2nd floor, Museum for Science and Technology, Yunnan University, Kunming Yunnan, China

(B) Institutions and individual academic research

Exhibition Introduction: At present, the national scope of anthropological research has been extended to human society in almost all aspects of life. There have been a large number of branches or applied science branches afterwards and have been forming a large group of

specialties. Anthropology and ethnology along with their various branches have become important areas. The research theory and methods have been improving after. The exhibition aims to build a platform for dialogue and cooperation and to show the anthropological and ethnological teaching and research including the findings display, publications, ideas presentation, introduction to research institutions, non-governmental organizations etc.

Time: July 27-31, 2009

Venue: Museum for Science and Technology Yunnan University Kunming Yunnan China

(C) Retrospective Exhibition on the 100-year Development of Anthropological and Ethnological Sciences in China

Exhibition Introduction: Chinese scholars have been studying anthropology and ethnology for hundreds of years and have established a considerable number of research centers and institutions. Meetings on different topics were held very often. Chinese anthropologists and ethnologists involve themselves into Chinese social development and make great contributions and reputations. The exhibition reviews the history of Chinese anthropology and ethnology as well as the achievements of Chinese anthropologists and ethnologists. Moreover, the exhibition presents the application of the anthropological and ethnological research on Chinese social transformation and the development between man and nature, man and society.

Time: July 27-31, 2009

Venue: Museum for Anthropology Yunnan University Kunming Yunnan China

(D) Colorful China: China's Ethnic Groups

Exhibition Introduction: China is a multiethnic country with 56 peoples. *Colorful China: China's Ethnic Groups* exhibits the traditional Chinese ethnic cultures in respect of the rising economy, government efforts, harmonious coexistence, common development, prosperous culture and society with the detailed data, the photographs and the real objects. Visitors can have a real understanding of China's ethnic peoples, their history and cultures with wonderful impression.

Time: July 27-31, 2009

Venue: Nanxue Building, Yunnan University, Kunming, Yunnan, China

(E) The World Local Cultures

Exhibition Introduction: The geographical environments, historical origins, cultural traditions, economical activities, living modes and religious beliefs vary in different countries in the world, which have formed the world cultural treasure with their specialties. The exhibition with the theme of "Human, Development and Cultural Diversity" focuses on the world local cultures in respect of different regions and cultural backgrounds through the collections in the museum, pictures and multimedia to probe the similarities and

dissimilarities among them and to find a way to dialogue for peace and development.

Time: July 27-31, 2009

Venue: Nanxue Building, Yunnan University, Kunming, Yunnan, China

(F) International Anthropological and Ethnological Sciences Book Fair

Exhibition Introduction: In order to display and discuss the world anthropological and ethnological sciences findings and in accordance with the international practice, it is going to hold the International Anthropological and Ethnological Sciences Book Fair in the ICAES duration. The exhibition brings the world academic publications in anthropology and ethnology research. During the Book Fair, Chinese ethnic arts and crafts teachers are invited to present their intangible cultural heritage and sell the ethnic arts and crafts.

Time: July 27-31, 2009

Venue: 2nd and 3rd floor, Library of Yunnan University, Kunming, Yunnan, China

Academic Study Tour

(A) A brief introduction to the academic study sites

1) Danuohei Village

The Sani people (a subgroup of the Yi ethnic group) live in Danuohei village, which is located about 90 kilometers east from Kunming in the vicinity of Guishan town in the Shilin Yi ethnic group Autonomous County. It is 25 kilometers from the World Natural Heritage Stone Forest Scenic Area and 90 minutes drive from Yunnan University. The total village land area is about 100 square kilometers, containing 2,544.72 acres of arable land, equivalent to 2.67 acres of arable land per capita. There are 247 households and the total population is 1000, of which 98% are Sani people.

“Nuohei” is a transliteration of the village name in the Yi language. “Nuo” means “monkey” and “hei” means “pond”, so “nuohei” means “the pond where monkeys play in the water”. Danuohei village (that is, ‘large Nuohei’ village) has been named as the best village in Yunnan for the protection and preservation of the Yi culture. Women generally wear traditional Sani dresses and they have preserved completely *Jimizhi* (tree worship) and other traditional beliefs and rites. Villagers in Danuohei have a unique house building style, with 98% of the houses in the village being built from stone. It is truly a “Stone Village”.

2) Keyi Village

Keyi village is a village inhabited by the Axi people, a subgroup of the Yi ethnic group. The village is located in the vicinity of Xishan town of Mile County, in the Honghe Hani and Yi Ethnic Groups Autonomous Prefecture. It is about 135 kilometers away from Kunming and 150 minutes drive from Yunnan University.

The total village area is about 30 square kilometers. It has 201 households and the total population is 804, of whom only two people are not Axi. The Axi self-designation for themselves is "Axipo". "Keyi" is a transliteration from a term in the Axi language meaning 'A happy and lucky place'. Keyi village is not only the birthplace of *The Song of the Axi People* (an oral epic of the Creation that has been handed down over the generations) but is also the hometown of a folk dance named *Axi Tiao Yue* - a dance performed by the Axi ethnic group to celebrate either a harvest or a victory. Both of these are important elements of Axi folk culture. The village is also important for its high concentration of other elements of Axi folk culture, including songs, musical instruments, traditional costumes, rituals, beliefs and religious festivals.

3) Nagu Town

The town of Nagu is inhabited by members of the Hui ethnic group and is located 14 kilometers north-west of Tonghai (the county seat). It is about 110 kilometers from Kunming and 120 minutes drive from Yunnan University.

The total area of Nagu town is 12 square kilometers, including the three villages of Najiaying, Gucheng and Sanjiacun. According to statistics collected at the end of 2005, there are 8,029 residents, of whom 6,541 (81.5%) belong to the Hui ethnic minority, in addition to whom there is also a transient population of more than 12,000 people. Other ethnic groups represented in the local population include Han, Yi, Hani, Dai, Zhuang and Lahu people. It is also a famous "hometown of overseas Chinese" and a "handicraft town." All the Hui people living in Nagu are Muslims and preserve their own traditional customs, so there are strong local characteristics to various social occasions such as entertaining guests, weddings and so on. One of the three mosques in the village is Najiaying Mosque, which was built in 2004 and

is the largest mosque in Yunnan province.

4) Dayingjie Village

Dayingjie Village is inhabited by Han Chinese people and is located in the south-west of Hongta district in the region of the city of Yuxi. It is about 95 kilometers from Kunming and 60 minutes drive from Yunnan University. Its population of more than 4,900 people consists mainly of Han Chinese. Since 1978 there has been a rapid process of urbanization and an increase in the people's standard of living, so that the rural residents' per capita net income is now more than 8000 Yuan. As a result it is known as "the first village in Yunnan". There are some scenic spots such as Huixi Park, Huilong Ecological Park, Yingyue Pond, Yuquan Temple, Yuquan Lake, and so on.

5) Yunnan Nationalities Museum

Yunnan Nationalities Museum was built in 1953 and is located next to Lake Dianchi, on the southwestern side of Kunming City, about 15 kilometers or 30 minutes drive from Yunnan University. It has an area of 130,000 square meters, of which 30,000 square meters are for exhibition purposes. This is the largest ethnic museum in China, and is also one of the leading museums not only of China but also of Asia. There are altogether more than 40,000 items of National Heritage value, with the collections of ethnic costumes being the most complete in China. There are also eight Thematic Galleries and more than 30 galleries displaying traditional customs and traditions of ethnic minorities, including activity workshops showing various skills or techniques and also studio artists. Yunnan Nationalities Museum has a good cooperative relationship with the Ford Foundation, the Rockefeller Foundation, the Asian Development Bank, the Asian Association of Museums and other international organizations. Moreover, it also has long-term relations of cooperation with the Korean National Folklore Museum, the Vietnam Museum of Ethnology and the American Association of Museums.

(B) Organization

1. How and where to apply

Participants need to make their own decisions about which tour to enroll for but each of the four academic study villages can only cater for 120 visitors per day. There is no limitation on the number of visitors to Yunnan Nationalities Museum. Each participant can only enroll for visiting one academic study village (except for Yunnan Nationalities Museum) and places will be allocated on a 'first come, first served' basis.

Place for application:

The 1st floor lobby of the Wenyuan Building in Donluyuan at Yunnan University.

Time for application: 08:00-17:00, July 26-30, 2009

Dates of Academic Study Tours: July 28- 31, 2009

2. Traffic arrangements for academic study tours

Each day in the period July 28-31, 2009 buses will leave from Donglu Square of Yunnan University at 08:00 each morning to go to the four academic study villages and will come back to Kunming at 18:00.

For Yunnan Nationalities Museum, each day there will be a shuttle service of three vehicles at the following times:

08:30, 10:30, 12:00,15:00 departures from Yunnan University;

10:30,12:00,15:30,17 : 00 return from Yunnan Nationalities Museum.

3. Related services

The Congress organizing committee provides free transport in each direction for the academic study tours. Two staff members will accompany every vehicle and there will also be the services of volunteers who can speak English. A free lunch will be provided in each of the four academic study villages.

Theatrical Performance

A special theatrical performance will be held at Yunnan University during the conference. Admission is by showing your Representative Card. The performance will include songs, dances and instrumental music, especially some genuinely traditional dances from ethnic groups of Yunnan as well as Chinese classic works and folk music.

Time: 20:00 ~ 21:30, July, 2009

Place: Qinglai Hall of Yunnan University

Cultural Activity

During the conference 3 bonfire dance party will be held in Yunnan Nationalities University and participants are invited to join in freely.

Time: 20:00 ~ 22:00, July 28th ~30th, 2009.

Place: The basketball court of Lotus campus of Yunnan Nationalities University

Travel Information

The Major Tourist Regions of Yunnan

Yunnan is located on the southwest frontier of China. Historically, it was also known as “Dian”, and the provincial capital city is Kunming. Yunnan is bordered on the west by Guizhou province and the Guangxi Zhuang Autonomous Region, on the north by Sichuan province, and on the northwest by the Tibet Autonomous Region. As a frontier province, Yunnan shares a boundary of 4,060 Kilometers with Myanmar in the west and with Laos and Vietnam in the south. The general topography of Yunnan resembles that of China as a whole, with highlands in the northwest and lowlands in the southeast and with a variety of geographical features. The highest point in Yunnan, at an altitude of 6,740 meters above sea level, is Kagebo Peak on Meili Snow Mountain in Deqin County. The lowest point, with an elevation of only 76.4 meters, is the confluence of the Nanxi and Yunjiang rivers in Hekou County.

Yunnan is a multi-ethnic province. The population of minority peoples ranks second only to the Guangxi Zhuang Autonomous Region. Of the 55 ethnic minorities of China, 51 can be found in Yunnan province, with 25 of these ethnic minorities having a population in Yunnan of over 5,000. Fourteen of these 25 minority nationalities can only be found in Yunnan province: they are the Bai, Hani, Dai, Lisu, Wa, Lahu, Naxi, Jingpo, Bulang, Pumi, Nu, Deang, Dulong and Jinuo peoples.

Yunnan is known as "the kingdom of plants" because of its abundance of different plant species.

The province contains almost an entire range of all types of species, from tropical and subtropical plants to those inhabiting frigid zones. A complex and diverse geographical environment has been created in Yunnan through the influences of the southeast and southwest monsoons and by Yunnan's proximity to the Tibetan Plateau. The province's unique climate and geographical environment also support a wide variety of wildlife and again, as for the plants, there is in Yunnan a peculiar phenomenon of the convergence of animal habitats typical of cold, temperate zone and tropical zones.

Attractions in and Near Kunming

The Stone Forest Scenic Region

Western Hills Forest Park

Yunnan Nationalities Village

The Golden Temple

The Bamboo Temple

The Jiuxiang Scenic Region

The World Horticultural Exposition Garden

Daguan Park

Yuantong Temple

Jiaozi Mountain in Luquan

Attractions in Dali

Dali Ancient City

Er Hai Lake

Jizu Mountain in Binchuan

The Geothermal kingdom of Eryuan

The Three Pagodas of Chongsheng Temple

Butterfly Spring

Weibao Mountain

The Shibaoshan Mountain in Jianchuan

Attractions in Lijiang

Lake Lugu

The Ancient Town of Suhe

The World Heritage Park

The Guanyinxia Scenic Area

The Lashihai Wetland Park

The First Bend of the Yangtze River

Jade Dragon Snow Mountain

The Old Town of Lijiang

Yufeng Temple

The Mu's House

Black Dragon Pool Park

Attractions in Diqing

The Meili Snow Mountain in Deqin County

Shangri-La Grand Canyon

Dukzong Old Town

The Song Zanlin Monastery

Shudu Lake

Qianhu Mountain

Pudacuo Park

Bitahai Lake Nature Reserve

Attractions in Baoshan

The Gaoligongshan Protected Area

The Hot Sea Park

Heshun township – A home of Overseas Chinese

The Volcanoes National Geopark

The Beihai Wetland

Attractions in Xishuangbanna

Menglun Tropical Botanical Garden

The Primordial Forest Park in Xishuangbanna

The Dai Garden

The Wild Elephant Valley

The Olive Dam

Daluo forest park

Tropical Flowers and Plants Garden

Manfeilong White Pagoda

Attractions in Dehong

The Pagoda of Jiele

National Forest Park of Wanding

Attractions in Honghe

The Ancient Alu Cave

The Old Town of Jianshui

The Confucius Temple in Jianshui

The terraced fields of Yuanyang

The Swallow cave of Jianshui

The Zhu's family Garden in Jianshui

Attractions in Wenshan

Qiubei Puzhehei Tourist Region

Malipo Laoshan Mountain Tourist Region

Attractions in Chuxiong

Yuanmou soil forest

Lufeng Dinosaur Valley

The Zixi Mountain Tourist Region

The Heijing ancient town

Attractions in Qujing

The Colourful Sand Forest in Luliang County

Luoping Duoyi River –Lubuge Tourist Region

Attractions in Nujiang

The Gaoligong Mountain Nature Reserve

Attractions in Yuxi

The Fuxian Lake in Chengjiang

Xiushan Mountain in Tonghai

The Eshan Mountain

Attractions in Zhaotong

Huanglianhe River Tourist Region

Yanjing Dousha pass Tourist Region

Weixing Tour Region

For more information and travel agency details, please visit the Yunnan provincial Tourism Bureau's official website: <http://ta.yunnantourism.com>.

Conference Service Information

1. Inquiries

Inquiries within the campus of Yunnan University is in the 1st floor of Wenyuan Building.

2. Bulletin Board

A Bulletin Board is placed in the first floor lobby of the Wenyuan Building

3. Left Luggage Facilities

Left Luggage Facilities are available in the east part of Qing Lai Hall but only during the opening ceremony.

4. Medical Assistance

Yunnan University Hospital is located on the east side of Dong Lu Yuan at Yunnan University.

It covers an area of 5,000 square meters, has a quiet environment, is well-equipped with good medical conditions, and it is a provincial-level hospital recognized by health insurance companies.

1) Time:

It provides a 24 hour charged medical service throughout the whole Congress.

2) Place:

Yunnan University Hospital

A first-aid station in the Dong Luyuan Square of Yunnan University

No.11 Students Residence Hall

YunDa Hotel.

3) Telephone numbers: +86 13888183837, +86 13888685862

5. Volunteers

There will be volunteers serving at the registration and information inquiry desks and also acting as site and travel guide, in addition to other services at the meeting venues, the sixteen designated hotels and the five academic study sites.

Telephone: +86 13700628565 or +86 13700687868

6. Meeting Point and Information Exchange Area

This is located beside the Registration site on the first floor of the Wenyuan Building at Yunnan University.

7. Postal and Photocopy Services (Both Charged)

- 1) Time: 08:00 ~ 18:00
- 2) Place: The post office in Dongluyuan of Yunnan University.
- 3) Tel: +86 – 871 5031278; +86 13888327386; +86 13888286515

8. Supermarket

- 1) Time: 08:00 ~ 23:00
- 2) Place: The supermarket is located on the first floor of the west part of the Science Hall at Yunnan University
- 3) Telephone: +86 – 871 5034649; +86 – 871 6949064; +86 13187446899

9. Venue Facilities Accessible to Persons with Disabilities

The Science Hall, Qinglai Hall, Wenyuan Building and the Canteen of Yunnan University are equipped with disabled access entrances and exits. The Wenyuan building is also equipped with elevators on each floor and disabled access. Moreover, both the main and sub-venues are equipped with disabled toilets.

10. Day-care Service (Charged)

1) Time: 7:30 ~ 18:00

2) Place: Kindergarten in Yinghua Yuan (North Yard) of Yunnan University

3) Fees and charges:

Half-day service: 100 RMB

Full day service: 200 RMB

Only RMB cash is accepted.

4) Admission Requirements for Child Care:

i) In accordance with the relevant requirements for applicants, to be eligible for admission children entrusted to care are required to have medical examinations carried out in the health and epidemic prevention departments.

ii) The child must be at least two years of age or older.

5) Ways to apply for childcare services:

i) By telephone: +86 - 871 5033538;

ii) Internet application through the website of Yunda kindergarten: www.yj.ynu.edu.cn

iii) Application in person at the office of Yunnan University Kindergarten

6) Application procedures for childcare facilities:

a) Fill out the application form

b) Take a physical examination in the assigned physical health and epidemic prevention departments.

c) Provide three photos of the children to be looked after

d) Fill out the Registration Form

e) Ensure that the staff are informed of any special needs or allergies and that they know how to contact you in case of an emergency.

f) Telephone numbers: +86 871 – 5033538, +86 13888322116

11. Reception and Service Center

Room 107, Wenyuan Building, Yunnan University.

Offering services of air tickets booking, hotel reservations and travel advisory.

Tel: (86871) 3601802

12. Reimbursement Section of Air Ticket Grant

Room 105, Wenyuan Building, Yunnan University.

Paying air ticket grant for subvented scholars.

Tel: (86871) 3601803

13. Security

1) The Conference Police Office is located in the Public Security Department Warning Center which is on the first floor of the Wunjin Building in Dongluyuan of Yunnan Universtiy. The alarm call number is 5034110.

2) The alarm call for the Police Office of the Kunming Public Security Bureau is: 110

14. Parking Area

All vehicles must be parked in the areas surrounding Dongluyuan of Yunnan University

15. Photocopying of Congress Materials

Photocopying of the Congress Papers, recording and making electronic copies of the meetings and panels of the Congress, *etc.* must be authorized by the authors or the speakers and are not to be disseminated in public. Chinese and English languages are the only two languages used in the Congress and there will be no translation for any other language except English. If participants with disabilities are in need of special services, an application should be submitted by the participants at registration.

16. Safety Tips

1) All participants, scholars and staff must strictly abide by Chinese laws and regulations and should respect Chinese customs. It is strictly prohibited to participate or organize any

activities which are inconsistent with Chinese laws and regulations.

2) After checking in to the hotel, it is necessary for all participants to ensure the safekeeping of their money and valuables, which should be carried on one's person or else entrusted to the hotel for safe storage.

3) All scholars and other participants must remain vigilant to avoid being deceived and to prevent the loss or theft of goods while going out for sightseeing, tourism, shopping or visiting relatives or friends.

4) All scholars and other participants are prohibited from carrying firearms, ammunition, dangerous knives, flammable and explosive materials and other prohibited items into the hotels and conference venues.

5) All scholars and other participants must keep safely all invitation cards, tickets and other documents issued by the Congress organization and show the above documents when they access the conference venues. All those attending are kindly requested to be willing to accept the necessity of security checks in certain circumstances.

6) All scholars and other participants should consciously uphold the safety regulations and other measures required for the safety of the public at the Congress venues and respect any requests made in this regard by staff of the university or organizing committee.

7) Journalists who enter the conference venues should carry proper authorization and conduct their interviews in accordance with the relevant conventions.

8) Please promote fire safety awareness by not smoking in public places or using fire in places containing hazardous or flammable materials in order to preventing accidents involving fire. In the event of a fire, call 119 for the fire service.

9) Please call 110 for help if you suffer any criminal damage or loss to your personal property.