

## Part 4: Fieldwork Images

### Butler Summer 2001 China Fieldwork Group

Rebecca Dayhuff is a first-year College of Business student, majoring in International Management. Jeffrey Payne is a junior, majoring in Political Science. Matthew Guebard is a sophomore, majoring in anthropology. Jennifer Fugate is a first-year student, majoring in International Studies. Elizabeth Jackson is a sophomore, majoring in anthropology.



Top Row: Rebecca Dayhuff, Jeffrey Payne, Matthew Guebard  
Bottom Row: Jennifer Fugate, Elizabeth Jackson

### Hong Kong Arrival

In Hong Kong, the fieldwork group was guests of New Asia College, Chinese University of Hong Kong in Shatin, New Territories. Although our stops in Hong Kong were arranged primarily because of logistics, the group was able to observe and learn much about Chinese modernities while in Hong Kong, participating in an ancestral temple reopening and talking with CUHK anthropology undergraduates and graduate students.



### Localized Commodities

In Hong Kong, students started to see how transnational products were modified to fit local cultural contexts. Rebecca Dayhuff's data collection involved finding local nuances such as the names of products (such as "Coke Light" instead of "Diet Coke" as it is known in the U.S.).



### Mazu Temple, Lamma Island

Jennifer Fugate's research involved the impact of globalization on local religious practices. She visited temples and churches in Hong Kong, Shanghai, and Meizhou, but started collecting information in the very beginning in Hong Kong. We were able to collect research material such as a multimedia CD produced by CUHK on Mazu.



## Shanghai, 2001

This picture is a scene not unique in Shanghai, save that the back building in this photograph is the location of the 1<sup>st</sup> National Congress of the Chinese Communist Party. In this building, within the French Concession of old Shanghai, revolutionaries like Mao Zedong met to set the foundation of their Communist creed. Now that dream is gone and in its place is a market full of Starbucks. The juxtaposition of Starbucks and the 1<sup>st</sup> Congress is one of many paradoxes seen throughout new Shanghai. Seeing it all for the first time was often overwhelming, and always incredible.



## Walking Down Nanjing Road

During our first full day in Shanghai, we went to see the premier shopping district in the city -- Nanjing Road, just in from the Bund. Although they had read about the heightened level of Chinese consumption after the reforms starting in 1979 in class readings at Butler, the students were amazed at the penetration of foreign products. It seems like everyone in Shanghai is out to make a buck, and spend it! Pictured are Liz, Matt, and Jeff walking through an arcade on Nanjing Road, before they exhausted themselves with a full day of walking around the city.



## Shanghai Stock Market

The students had read Ellen Herz's ethnography of the Shanghai Stock Market, but visiting the real thing (located in a different site from Herz's research) was eye-opening. We were given a tour of the Shanghai Stock Market by a government economic researcher, and the students learned much about "socialism with Chinese characteristics" from our liaison and business people they met like the person pictured here.



## Mao Memorabilia

We visited a part of Shanghai today that has preserved many of the buildings from "colonial Shanghai" -- the city of the early 20th century that Westerners called the "Pearl of the Orient." Many of the buildings have been carefully renovated to give visitors a feel for this historical period in Shanghai culture. The Shanghai that some of the students were looking for, however, was the Shanghai of the socialist period. In the picture, Liz is buying inspiration from another Chinese leader -- the "Little Red Book" of quotations from Chairman Mao. These "Little Red Books" were carried by Red Guards for inspiration during the Cultural Revolution (1966-1976).



### **New China and the God of Wealth**

Finding a place to eat was a daily experience for everyone. Here, some of the students found a nearby restaurant that had a shrine to the God of Wealth prominently displayed, situated next to the refrigerator with cold drinks! Such signs of popular religion are visible throughout China -- even in more secular and progressive Shanghai. At the height of the socialist period (1949-1979), such displays were officially discouraged. With the "reform and opening" policies that transformed Chinese economic practices, many cultural practices such as popular religion have also resurfaced.



### **Reopening Ceremony, Sheung Shui**

The students attended a special dedication ceremony in a small village in the Hong Kong New Territories, courtesy of Prof. Sidney Cheung of CUHK and the Hong Kong Antiquities and Monuments Office. The original hall, built 200 years ago, was recently restored. Everyone enjoyed watching the ceremony -- especially the dramatic lion-dances -- and seeing the ancestral temple after it was open for the general public. After the ceremony, we joined other guests in a traditional meal of "pun choi" -- this is a collection of meat, vegetables, and other dishes all thrown into one large pot on the table for everyone to eat.



**Jiaying University,  
Meizhou**

Our host in Meizhou was the Hakka Research Center, Jiaying University. Rural China provided the students with yet another perspective on globalization. The students explored Meizhou City and the surrounding countryside with help from Jiaying University researchers and informal interactions with Jiaying undergraduates.



**Making Friends**

Chinese college students are eager to practice their English with native speakers; having American peers makes it even more valuable. Butler students learned a lot from their Chinese counterparts, even though our timing could have been better – we came as exam period at Jiaying just started, and students were very busy preparing.



## Jiaoling High School

Pictured on the left are a group of kids that we saw play basketball in the schoolyard of Jiaoling High School. The popularity of Pepsi and basketball, products of transnational global cultural flows, have a strong impact in shaping the imagined futures of people in rural Chinese society.



## Ling-guan Temple, Meixian

Ling-guan Temple is one of the older and larger temples in Meizhou. We arrived on a day when an overseas Chinese person asked some monks to perform a ritual for someone who had passed away. Six monks recited a sutra for the deceased. In the picture, Sarah Li of Jiaying University is pointing out the items that have been laid out for burning to Jen; the monks reciting the sutra can be seen in the background. The sutra recitation lasted close to two hours, and closed with the burning of "spirit houses." These paper and wood structures are made to resemble material items (everything from cars and televisions to clothing) and are burned to transfer these items for use by the deceased in the spirit world.



### Nightlife in Meizhou

Two of the students focused on the impact of globalization on contemporary popular culture. Pictured here are some young adults at a club called the "Heavenly Disco." The atmosphere of the Heavenly Disco was a surprise to the students -- in what seems like a sleepy rural city, the club was much like the nightlife in Shanghai. This club, and others like it, are also indicators of the consumption-driven culture that is both promoted by a Chinese state that wants to maintain its high level of economic growth and by Chinese people who want to live the good life that they see in images of modernity on television and in the movies.



### Rural Cadres

Throughout their stay in Meizhou, the students met a number of rural cadres. The students were especially excited to meet this township head, pictured in red, because she was a woman. Local concerns, as the students quickly figured out, involved care for the elderly and population control – the sign on the back wall says “Having only one child is good!”

