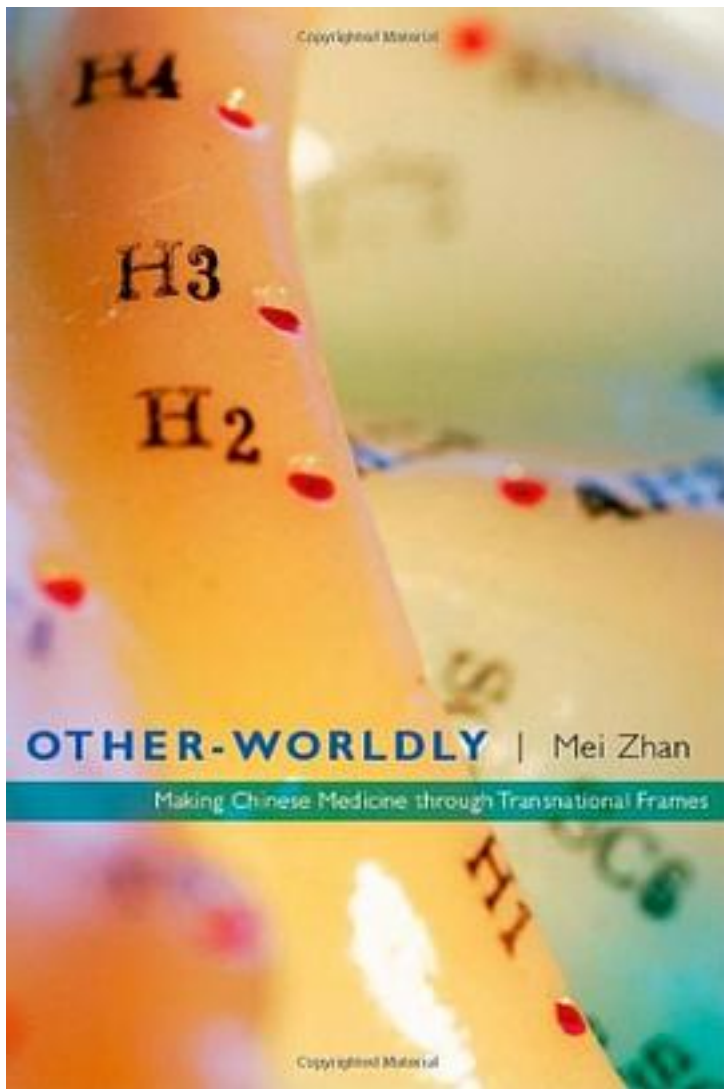


Other-Worldly



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著者:Mei Zhan

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Traditional Chinese medicine is often portrayed as an enduring system of therapeutic knowledge that has become globalized in recent decades. In "Other-Worldly", Mei Zhan argues that the discourses and practices called 'traditional Chinese medicine' are made through, rather than prior to, translocal encounters and entanglements. Zhan spent a decade following practitioners, teachers, and advocates of Chinese medicine through clinics, hospitals, schools, and grassroots organizations in Shanghai and the San Francisco Bay Area. Drawing on that ethnographic research, she demonstrates that the everyday practice of Chinese medicine is about much more than writing herbal prescriptions and inserting acupuncture needles. 'Traditional Chinese medicine' is also made and remade through efforts to create a preventive medicine for the 'proletariat world', reinvent it for cosmopolitan middle-class aspirations, produce clinical 'miracles', translate knowledge and authority, and negotiate marketing strategies and medical ethics. Whether discussing the presentation of Chinese medicine at a health fair sponsored by a Silicon Valley corporation, or how the inclusion of a traditional Chinese medicine clinic authenticates the 'California' appeal of an upscale residential neighbourhood in Shanghai, Zhan emphasizes that unexpected encounters and interactions are not anomalies in the structure of Chinese medicine. Instead, they are constitutive of its irreducibly complex and open-ended worlds. Zhan proposes an ethnography of 'worlding' as an analytic for engaging and illuminating emergent cultural processes such as those she describes. Rather than taking 'cultural difference' as the starting point for anthropological inquiries, this analytic emphasizes how various terms of difference - for example, 'traditional', 'Chinese', and 'medicine' - are invented, negotiated, and deployed translocally. "Other-Worldly" is a theoretically innovative and ethnographically rich account of the worlding of Chinese medicine.

作者介绍:

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标签

人类学

医学人类学

中医

anthropology

medical

Transnationalism

STS

身体医疗史

评论

有关中医的人类学和STS研究。作者考察了中国和加州的中医发展，讨论了中医的“全球化”如何实现，和如何定义什么是“正宗”中医当中对“中国”，“中国文化”，“中医”不同角度的看法，切入的角度非常有趣。

quite nice

牛逼哄哄，每一章都带给我很多新想法==

我还是感觉这种民族志写作太模糊太“不实在”了。。。

knowledge production.worlding&globalization. science&other knowledge.
某个点没有打通==

读的是博士论文原稿 The Worlding of Traditional Chinese Medicine: A Translocal Study of Knowledge, Identity, Cultural Politics in China and the United States

第二次扫了一遍，还是有很多启发的：不应该把中医药简单地看作一个源于中国然后走向世界各地的东西，事实上它在世界各地、不同机构与不同人群的接触中产生了新的实

践、新的意义，所以她叫它“worlding project”

（包括在非洲建立第三世界兄弟情、在美国的中产养生等等）。倒是最后一部分“dislocations”觉得整合得有些含糊。不过我真的不在意一本书是不是每个地方都coherent，反正我也不是committee...

作者试图解释当代中医知识权威与医疗实践的构建不是一个自遥远时空的连续统一体，其在跨区域传播的过程中不断结合每个地方（本书以加州和上海为例）的地方性差异（空间、性别传统、传播机制、生活方式）被不断改写并适应，从而worlding itself。尽管如此，本书似乎更应该被看作是有关中医在上海和加州的一些具体问题的研究。首尾两章分别写与世界接轨和差异的距离，对我来说太过庞大，中间四章分别落脚到实践中知识的重组、中医“医学奇迹”话语和自身边缘化的关系、治疗师如何借助生物医学以及中医传承的性别关系，对鲜活个案的访谈与民族志将讨论带向具体实践中的复杂互动的同时，也让我困惑上海和加州两地中医发展的内在关联是什么。中医在吸收并适应加州本土文化和生活的同时和原来的文化背景有何关联/断裂。

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书评

By Matthew Wolf-Meyer I'm no scholar of traditional Chinese medicine, but every year in my Medical Anthropology undergraduate class I include an ethnography of Chinese medicine in an effort to debunk the idea that there's anything "traditional" about

...

这是一本那种很后现代的民族志。正如项飙在他自己的同样关于科学技术与全球化的民族志的序言里说的，这种后现代写作的确挺令人如坠云里雾里的。基本上全书的线索性形容词就是multiple, fluid, open-ended, negotiable, contesting, discrepant, effervesce, diverse, creative,...

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