



PKU-UCL



Cross-Cultural Medical Humanities

Self-Care in a Digital World

Conference-Workshop

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Common Ground
Institute of Advanced Studies (IAS)
University College London
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PKU-UCL Cross-Cultural Medical Humanities: Self-Care in a Digital World

Abstracts

Day 1: Introductory sessions

Chair: Charles Forsdick

Session 1: Who pays, and how do they change what we do? Medical Philanthropy

A Scientometric Study of Medical Philanthropy in China

Zhang Daqing 张大庆

Scholars and librarians have historically worked hard to codify, classify, and organise knowledge in order to make it useful and accessible. 'Mapping knowledge domains' is a new interdisciplinary field, aimed at the process of charting, mining, analysing, sorting, enabling navigation of, and displaying knowledge. The new techniques support and supplement human judgment. They dramatically speed up achievements formerly attainable solely by human effort and provide new results that could not have been reached by humans unaided. Such techniques hold out the promise that the user will be able not only to visualise a few nearby trees in the forest of knowledge, but also to understand the entire landscape.

Scientometrics, a methodology of mapping knowledge domains, was used to map the historical literature on medical philanthropy in China from the year 1950 to 2015 in order to find out the growth of literature on medical philanthropy in China, research foci, frontiers and trends, authors' productivity, and institution-wide productivity. The data for the study was obtained from the CNKI (中国知网) and WOS (Web of Science) databases.

It was found that literature on medical philanthropy in China saw rapid growth during the period under study. Philanthropic organisations, public funds, child welfare, donations, Buddhism, legislation and charitable consciousness are keywords in the literature. The results reflect policies, management, law and religious belief in the field of philanthropy research and research foci. According to cluster analysis, the literature in this area generated a total of 49 knowledge clusters, which represent the frontiers of research, such as public philanthropy, private foundations, history of philanthropy, Chinese Buddhism, social work, and Chinese Christianity. Foreign scholars produced relatively little research on those topics, and almost half of the total literature on medical philanthropy in China was generated by Chinese and American scholars. Suzhou University and Hunan Normal University are the two top affiliated institutions that contributed to the literature.

Foundational Knowledge: The influence of the Rockefeller Foundation on health paradigms of modernity in China.

Paul Kadetz

American foundations, such as Carnegie, Ford and Rockefeller, were markedly effective in packaging early 20th century forms of diplomatic soft power that assisted the spread of American empire through the development of markets and the transfer of political economic ideologies embedded in educational, health and other 'development' projects. This presentation, based on archival research, examines the influence of the Rockefeller Foundation's myriad health projects in Republican-era China on the adoption of western modernity and a particular paradigm of health and safety that has since become a normative global paradigm.

Questions for discussion:

- Do medical philanthropies (intentionally or unintentionally) embed a particular 'agenda'/paradigm into their health projects?
- If so, how are these paradigms 'carried through' the philanthropy's media and promotional venues?
- Were philanthropic health projects successful in changing local health paradigms (in China and beyond)? If so, how and to what extent?

Sir Henry Wellcome's Medical Philanthropy and its Visual Culture

Ross Macfarlane

The pharmacist, entrepreneur, philanthropist and collector Sir Henry Wellcome died in 1936. On his death, his will established the Wellcome Trust, a charity for 'the advancement of medical and scientific research to improve mankind's wellbeing'. This presentation will examine the influences behind Wellcome's philanthropy and how intermingled these were with his business, collecting and medical research interests. It will also show how responses to the visual were crucial to Wellcome's early interests, and trace how notions of visual culture and philanthropy are still central to the current vision of the Wellcome Trust, particularly in how representations of Wellcome's collection can be disseminated to the widest possible audience.

Walking for Social Enterprise: Self-Care and mass philanthropy in a digital age using We-Chat and We-Run (微信运动) as examples

Guo Liping 郭莉萍

With more Chinese becoming more aware of the harm of obesity and a sedentary lifestyle, they have started to take physical exercise as a way of Self-Care. Among Chinese people aged 20 years and above, 54.6% take brisk walking and 12.4% take jogging as their primary form of exercise. In this digital age, many runners or walkers use a variety of sports apps to keep track of their activity, their calorie consumption and so on. Many Chinese use an app called 'We-Run', developed by the most popular social networking tool in China called We-Chat. We-Run has a function that encourages runners or walkers to donate their steps to help people in need. For every 10,000 steps one walks/runs in any two consecutive days, one can donate these steps in exchange for RMB1.00 to a designated philanthropic programme

through We-Run. The money will be donated by participating enterprises. By donating steps through the philanthropic platform developed by We-Chat, We-Run users are introduced to nearly 20,000 programmes that are doing their fundraising online.

'Fingertip philanthropy' seems to have become a trend in China. Social networking tools enable Chinese people to combine Self-Care with philanthropy and have become tools of empowerment for people at both ends. This research sets out to explore the relationship between Self-Care, social media like We-Chat We-Run, and mass philanthropy.

Questions for discussion:

- What roles do healthcare professionals and public health promoters play in Self-Care in this digital age?
- What are the possible health benefits of 'fingertip philanthropy'? Do we need quantitative research to get evidence?

Digital Solutions to Social Enterprise

Dan Sofer, Founders and Coders

Founders and Coders is a community service organisation which runs the only free full-time coding course in the UK. Most of their graduates become software developers. The company works mainly for charities and with social enterprise organisations, developing websites, and applications.

Current clients include the Anna Freud National Centre for Children and Families at UCL, and Age UK

Interdisciplinarity and Funding Transcultural Medical Humanities

Chair: Charles Forsdick

Session 2: Personalisation, Privacy, Solidarity: What counts as progress in medicine?

Much of the recent narrative of progress in medicine has focused on collecting and linking ever larger datasets to provide better detection of disease and better targeted treatments. This session examines some of the ethical questions raised by this shift, and asks what it means for medical practice, and for the experience of the individual within the healthcare system.

Social Behaviour, Privacy Data, Ethics and Healthcare in China

Cong Yali 丛亚丽

China central government issued the 'Health care data application development guidance' in June 2016. It encourages medical and health institutions of all kinds to promote health care data collection and storage, and support operational technical systems to help different stakeholders to share health-related data. Considering the wide use of apps and various sharing behaviours in current China, it seems that China has a bright future in the digital era. However, the sense of privacy protection, and the social credit system are still very weak, which reminds us that there is still a long road in front of us.

This presentation will raise three key points: the sense of privacy protection is low generally, including among those who hold the electronic data – the fact is that events of data leaking happen often. Society and patients are more concerned about how to get access to the health service, and obtain registration and information from hospitals, and they are not yet able to negotiate privacy protection. The current undeveloped healthcare and insurance system in China does not undermine basic life and safety due to the historical tradition of collective life.

Addressing relationships, instead of individual privacy can explain this partially, but can't be an excuse for leaving the problem unresolved. Some strategies should be implemented in parallel, including but not limited to: personnel training, policy making for data collection and use, academic discussion on the ownership of data, and legal regulations on infringement of individual privacy.

Personalised Medicine: Priority setting and opportunity costs at an international scale

Jochen Vollmann

'Personalised medicine' is currently attracting considerable attention and raising high hopes and expectations in modern medicine. The term 'personalised medicine' denotes the use of genetic or other biomarker information, and it does not focus on a more personal patient-doctor relationship. Furthermore, personalised medicine is associated with ethical problems like priority setting and opportunity costs in solidarity-based public health care systems. Personalised medicine provides modern, highly specific and expensive diagnostics and treatments, which serve only limited subgroups of patients. At the same time, research in other fields of clinical medicine, which could be of benefit to more patients than such limited subgroups, remains underfunded.

Maintaining Health Solidarity in an Era of Big Data

James Wilson

Deep solidarity is easiest when each person feels that they are subject to the same risks as others. But one of the main reasons for collecting big data in healthcare is in order to stratify risk: to place individuals into different categories on the basis of their risk, and at the same time to isolate risk factors to personalise treatment regimens. As part of the drive towards better targeted therapies, health information about individuals that was previously taken to be private is being shared more widely: individuals are being asked to accept greater usage and linkage of their confidential data in order to facilitate these processes of individualisation of risk. The core challenge is how to maintain both solidarity and a commitment to the transformation of medical care through big data. I argue that the way forward is to reinterpret the idea of solidarity in the light of a robust commitment to individual rights: privacy and solidarity should be seen as interdependent in any sustainable public health care system.

Day 2: Practices of the Imagination

Day 2 will focus on traditional themes in the Medical Humanities with a cross-cultural and contemporary twist. Rather than narratives of illness we will concentrate on the history and anthropology of cross-cultural narratives of health, and particularly their visual dimensions. Martial arts, therapeutic movement, health-promoting foods, religious ritual, body maps of the inner world and self-massage are all a product of Asian alchemical traditions that promote Self-Care.

Session 3: Cross Cultural Narratives of Health and Self-Improvement/ Empowerment

This session will draw out the critical role that history and anthropology should play in the culturally adaptive development of contemporary health care delivery. Visual cultures are particularly strong in communicating across boundaries – and an analysis of their role will cross both Sessions 3 and 4 – and prepare us for historically informed and ‘glocally’ aware conversations about strategies to improve health in our interconnected world.

From Psychotherapy to Self-Care: Notes on auto-suggestion and positive thinking Sonu Shamdasani

In 1872, the English psychiatrist Daniel Hack Tuke coined the term ‘psychotherapeutics’ in his work *Illustrations of the Influence of the Mind Upon the Body In Health and Disease Designed to Elucidate the Action of the Imagination*, arguing that this could form the groundwork of a new science of the action of the mind on the body. The developments that followed encompassed not only the rise of modern psychotherapies, but also new practices of Self-Care, ranging from auto-suggestion to positive thinking. In 1886, Hyppolite Bernheim, a professor of internal medicine at Nancy, adopted Tuke’s term simply as a synonym for his suggestive therapeutics, which had become a burgeoning movement. The psychotherapeutic effect was seen to reside in replacing morbid auto-suggestions with health-promoting auto-suggestions. In the 1920s, auto-suggestion in turn became the lynchpin of new practices of Self-Care, advocated by Emile Coué, in what became known as the ‘second Nancy school,’ and the positive thinking promoted by Norman Vincent Peale. This presentation traces some of the intersecting histories of the rise of this psychotherapeutic modality of Self-Care.

Humanising the Pathological Other: Documentary photography and illness in China Daniel Vuillermin

Chinese aesthetics (ideal rather than real, expression rather than imitation) and China’s turbulent socio-cultural and political-economic conditions during the twentieth century resulted in documentary photography taking a ‘different route’, one that was marginal compared to Anglo and European histories of photography. Yet the social and political shifts of the 1980s have seen Chinese documentary photographers bring to the fore and confront health and medical-related issues by seeking to restore the individuality of the sitter(s) while emphasising the photographers’ subjectivity and style.

This can be seen in the work of photographers such as Yuan Dongping in his series *Mental Hospital—A Forgotten Corner* (1989-90), which includes images of people in mental institutions, confronting the image of mental illness as Other in a Chinese context. Another is Liu Zheng's *My Countrymen* series (1997-2000), which examines disability and illness focused on a range of taboo subjects such as sexual orientation, transformation, and disguise, social punishment and prejudice, death and posthumous mutilation. Today photographers such as Zhang Lijie focus on a vast range of subjects from children with autism in *The Innocent* (2012) to people with rare conditions, *The Rare* (2009–present). This presentation is part of a larger research project that incorporates cross-cultural research on illness, medicine and photography in China from its origins in the late Qing era to today.

This presentation will focus on two photographers: Yuan Dongping (born in Guangzhou in 1956) and Zhang Lijie (born in Beijing in 1980) and examine how they drew upon Anglo-European modes of photography to empower their subjects.

This turn in modern Chinese photography challenges the racialised pathological gaze of physician-photographers of the late Qing and Republican era that had stripped the individuality of the sitter and reinforced cultural stereotypes about Chinese people as sickened or diseased.

One of the challenges of documentary photography in a Chinese context is how images might engage viewers. Since Jacob Riis's ventures into the slums of New York City, documentary photography has had a civil function, yet in a contemporary China where both civil society and the digital world are limited, the efficacy of the genre is brought into question.

America's Globalised Chinese Medicine

Tyler Phan

Chinese medicine is a burgeoning mode of healthcare in the United States, positioning itself as a crucial component of ever-growing 'integrative medicine'. However recently, with the growth of digital media, especially social networking, Chinese medicine has struck a balance between its 'traditional' persona and the visual demands of the internet. This paper explores the dynamic presence of Chinese medicine in America's virtual world through mediums of websites, forums, and blogs. These forms of visual culture encapsulate modes of communication that cut through boundaries of exoticism and jargon, as well as capturing the attention of practitioners, students, and patients of Chinese medicine alike. Nevertheless, contradictory tensions do arise when presenting information through such mediums. Practitioners have a trove of information through exchanges with other practitioners but find themselves at odds with each other and their source material with the changing nature of hermeneutics and clinical research. Students are privy to epistemologies of Chinese medicine that surpass the previous generation of practitioners, but are deficient on how to apply the knowledge systems to patients. Patients have immediate access to Chinese medicine theory and the capacity for Self-Care, but lack the experience to appropriately diagnose and treat themselves. By presenting and working through these issues, the paper presents a template to navigate the often tumultuous world of a globalised Chinese medicine.

Questions for discussion:

- How has the internet shaped and affected Chinese medicine in the United States?
- What are Chinese medicine mediums of self-help in the United States?
- What differentiates the mediums of self-help that are available to the public compared to the resources for practitioners?
- How can social media be used to empower acupuncture, herbs, moxibustion, massage?
- How has social media been used as a means to protect the profession of Chinese medicine and its scope-of-practice? (E.g. Turf wars with chiropractors and physiotherapists)
- What are the potential dangers of Chinese medicine in the digital world? (i.e. Self-Care, misinformation, reductionism, etc.)

Food, Authority and the Impact of Online Recipe Cultures**Vivienne Lo**

In recent years there has been widespread recognition of the value of using recipes as source material for the way they reflect the social and cultural structures of everyday knowledge throughout history. On the one hand we can trace in them the itineraries of foods and medicines as they became available in different geographic locations around the world. In a global history of consumption they can contribute to insights into networks of trade and exchange, to migrations and diasporas, and therefore the fields of cross-cultural history that do not rely on totalising national conceptions. They *can* inform us about national characteristics as a meta-set of community aspirations for eating well and in a certain style, and so represent collective identities. Yet they are also a written record of how individuals have reorganised, annotated, interpreted and shared their daily lives in unique and personal ways. In the changing attributions of flavour and potency attached to different foodstuffs, herbs and spices, from ancient worlds to the twenty first century we can see a history of nutrition unfold. In this presentation, I will bring together my experience of two generations of Chinese cookery book writers with historical reflection on ancient Chinese recipe collections.

Questions for discussion:

- What happens to the quality of food cultures when recipes go viral on the internet?
- Does it further blur the boundaries between food and medicine?
- Will we lose or preserve authentic regional traditions, the secret skills to knowing flavour and medical potency?
- Does 'eating the world' encourage us to better or worse dietary habits?
- Does the medical character of Chinese recipe sharing make it a dangerous activity? Can and should it be encouraged or policed?

Session 4: Learning How to Move: Cross-cultural bodies in motion

In this session, we will consider the cross-cultural history of Asian movement regimen, and their legacy in keeping people in good shape. How have these traditions been imagined and received worldwide?

Jung's Refiguring of Psychotherapy through Esoteric Daoism, Alchemy and Yoga Sonu Shamdasani

In 1929, C. G. Jung was sent the manuscript of a German translation of *The Secret of the Golden Flower* by Richard Wilhelm and invited to write a commentary on it and collaborate in its publication. The work had a major impact on him, and precipitated a new phase in his intellectual career, in which he turned to the comparative psychological study of Eastern texts in a series of publications and seminars, and collaborations with figures such as Wilhelm Hauer, Heinrich Zimmer, Mircea Eliade, Walter Evans-Wentz and D. T. Suzuki. The hermeneutic template that he developed here of the symbolism of higher development – the individuation process – was then reimported as utilised in his study of European alchemical traditions. This presentation traces how this arose, and shows how Jung used these studies to reformulate the practice of psychotherapy.

Moving Towards Enlightenment: Visual representations of mind-body practices in Tibet's Lukhang murals

Ian Baker

A set of murals created in Lhasa at the end of the 17th century reveal mind-body practices within Tibetan Buddhism that have traditionally been kept hidden from non-initiates, in part because of the practices' perceived threat to monastic and clerical conventions. The body-based disciplines depicted on the walls of what was once a private meditation chamber for Tibet's Sixth Dalai Lama are part of the Dzogchen (*rdzogs chen*), or 'Great Perfection' teachings that developed within Tibet's earliest transmission of Tantric Buddhism. Commissioned by Tibet's then ruling political regent Desi Sangye Gyatso (*Sde srid sangs rgyas rgya mtsho*) (1653–1705), the Lukhang murals' artistic virtuosity reflects intellectual, doctrinal, and political concerns during one of Tibet's greatest periods of cultural production and innovation. What happens when digital facsimiles of these once secret murals from a temple in Tibet become the subject of a major international exhibition? According to the 'Great Perfection' teachings of the Nyingma, or 'ancient' order of Tibetan Buddhism, the images in the murals represent means by which the human body can be cultivated as an agency of release from suffering and discontent, culminating in 'enlightenment' of both mind and body. This presentation explores the idea of sacred space in transformation and the ways in which a visual encyclopaedia of a path to ultimate wellbeing created more than three-hundred years ago in Tibet was conceived as serving an analogous function in a contemporary transcultural context.

Questions for discussion:

- To what degree do the Lukhang murals reflect their historical and cultural context and to what degree do they transcend this and maintain their relevance as 'timeless' art in an adapted modern context?
- What happens in the transition of imagery from a sacred to a secular context? Are these domains exclusive to each other or can they be

legitimately reconciled in a higher synthesis?

- The cultural historian Richard Lannoy wrote that 'Tantric art is, perhaps, not so much an illustration as a *translation* of a reality, a presence situated beyond the domain of what can be expressed in form'. If this is so, can one 'translation' be effectively translated into another visual language and context towards a renewed aesthetics of transcendent experience? Or are essential meanings lost in translation?
- What happens to 'authority' and 'authenticity' when altered contexts, such as new visual and digital technologies and museum exhibitions, popularise esoteric knowledge?
- Does popularisation enfeeble the message if audiences don't know what they are seeing and when they don't have the benefit of esoteric guidance? How are the images perceived and can they be harmful in any sense?
- Susan Sontag wrote that 'the history of art is a sequence of successful transgressions'. To what degree can taking art from a traditional context and re-presenting it in a transformed setting be considered a self-legitimising artistic statement?
- Do images of exalted states of wellbeing positively influence the subjective states of their viewers or can they rather serve an opposite effect, as evidenced in the world of contemporary advertisements, which often promote feelings of inadequacy and lack?

Guided Imagery, Massage and Ba Duan Jin (the Eight Brocades) for Cancer Sufferers: Working with the evidence from PKU and HKU.

Guan Ruiyuan 官锐园

This talk gives a brief introduction to traditional Chinese health-preservation theories, and several typical Self-Care movements based on a blend of Taoism, Buddhism, and traditional Chinese medicine, such as guided imagery, massage and Ba Duan Jin (the Eight Brocades). In our empirical studies, these Self-Care movements were combined into a holistic health intervention model, the body-mind-spirit approach, for Chinese participants, including cancer sufferers and college students. The results demonstrated that the holistic intervention model was effective in improving physical functions and emotional status according to participants' subjective reports, while the specific effects of the Self-Care movements were ambiguous due to the limitations of measurements. Finally, the application of digital techniques to Self-Care exercises is discussed, as well as the advantages and disadvantages of digital methods for psychotherapy.

Topics for discussion:

Prosocial behaviours in hospitals:

- How can doctors and patients become each other's social support?
Digital world and psychotherapy:
- Do we still need a therapist since Siri has entered the world?
Digital Empathy:
- Can we be more empathetic than before in the digital world?
We-Chat and mental health:
- How can we improve mental health by digital techniques?

How to Do the Gibbon Walk (2nd century BCE to 21st century). Can we learn how to move from just 'looking'?

Vivienne Lo

Since the excavation of the Mawangdui 马王堆 tomb (modern-day Changsha 长沙, Hunan) in the 1970s, the iconic *Daoyin tu* 导引图, an image of forty-four ancient Chinese people engaged in therapeutic and strengthening exercises, has inspired contemporary martial arts practitioners with the imagination of two millennia of continuity in their tradition. While, as historians, we can and have critiqued the notion of continuity in relation to changing contexts and meanings, a Health Humanities analysis may observe that the images have become part of a modern culture that celebrates movement and contributes to a powerful aesthetic concerned with physical performance. A bamboo manuscript excavated from a nearby tomb (Jiangling 江陵, Zhangjiashan 张家山, modern-day Hubei) provides a manual that records how to do the exercises, inviting a comparison between the virtues of text and image in physical training. This short presentation focuses on one aspect of this vibrant Han dynasty (206 BCE–220 CE) culture: the pedagogical potential that lies in mirroring animals in action. While we can trace the use of animals in physical exercise from 'walking like a bear' or 'rising like a dragon' in ancient China, to the Five Animal Games of Hua Tuo 华佗 and Shaolin Kungfu, into the dog, lion and camel poses of modern postural yoga, it is not clear that we can learn to move from just looking. Taiji and martial arts films have questionable advantages over written instruction. The imagination of animals in action involves much more than simply watching with the eye, and draws on fantasies that inhabit the liminal space between species.

Questions for discussion:

- What is it about the imagination of animals in action that makes us move in therapeutic ways?
- What can animals teach us about timing, gesture and transitions in movement?
- The new wave of martial arts films goes beyond the Jet Li style action genre and techniques. Can we engage the directors in a new project to explore the use of animals in physical training?
- How can we enhance this potential with new forms of social media, and multi-screen interaction between smartphones and websites?

Screening: Yang Lina 杨荔纳 (2013) *Longing for the Rain* 春梦

Yang Lina's film raises many health issues related to the development of the urban middle class and contemporary attitudes towards health. It will facilitate a discussion about the unique historical orientation to Self-Care in China – beliefs about female sexuality, different cultural taboos around the public discussion of female and male sexual health, Chinese cultural understandings of emotional-mental health issues, self-medication through foods and substances on the food-medicine boundary. The film also allows us to see how readily China has absorbed Self-Care techniques from cultures it has come into contact with. A key focus will be plural healthcare: the importance of family and friends and the 21st century re-emergence of religious institutions in making health care decisions. What challenges and opportunities does this legacy afford for contemporary healthcare?

Followed by a

Conversation between Chris Berry and Vivienne Lo

Day 3: Self-Care and the Use of Moving Image Materials in Cross-Cultural Comparison

The model of screening feature films (and sometimes documentaries) to generate discussion has long been used as part of education around the Health and Medical Humanities. However, it is increasingly clear that this model does not exhaust the potential uses of moving-image based materials or the range of types of material available. What we envisage may include work with health professionals and patients as well as with students, using materials ranging from feature films to short online videos 微电影 and mobile phone apps.

What new questions are generated by this wider perspective, and what existing research literatures and traditions might be drawn upon to investigate further? This day will explore interactive contemporary solutions to the use of film, narrative medicine and social media.

Q & A Skype with Yang Lina 杨荔纳 in Beijing

Session 5: All Day Ideathon

Led by Dan Sofer and his Team

How does social media impact on Self-Care? What communities exist and how do they interrelate? Throughout the day Dan will lead three 90 minute break-out groups to work on how the ideas of historians, anthropologists and global health specialists working on Self-Care translate into interrelated website and software applications.

Session 6: The Classroom

For many years the work of Medical Humanities has involved watching fictional or documentary narratives about medical conditions. The theory is that a practitioner's empathy for suffering is improved by understanding the larger social, family and life impacts of a medical condition and its treatment; and medical outcomes are likely to be better when there is improved understanding of how illnesses are experienced. How have films helped medical students and professionals to understand how the experience of illness varies according to cultural and class differences? What kinds of materials work best for students or medical professionals – short documentaries, clips from longer films, entire feature films, etc.? What might the new media bring to our table?

Film, Social Media and Empathy in Teaching Practice

Chair: Guo Liping 郭莉萍

Session 7: Working with Patients: Diaries, film and social media

This session will develop our theme of cross-cultural narratives of health, and consider how social media has changed and will change programmes of Self-Care. Can social media apps help patients to understand more about their condition and how to look after themselves? How can moving image materials be best applied: are video diaries and the self-reflection they promote of therapeutic benefit to patients dealing with long-term or chronic conditions, and particularly in the preparation for

a 'Good Death'? Can programmes of film screenings help to engage patients in the process of improving their own health and stimulate discussion groups?

Chair: Carmine Pariente

Facing Death and Dying: Working with video journals

Mika Kioussis

Serious illness is ripe with literary and cinematic devices and archetypes that an individual patient can be guided to use in helping her to articulate her experience. Showing the patient how to harness new technologies (digital and phone cameras, ever-evolving social media, and internet channels) can facilitate both storytelling and the dissemination of her voice through modes that are instant, visual and aural; intimate yet en masse. A patient can reckon with her most personal thoughts, experiences and emotions through the technologies, and then selectively share with her loved ones and the wider community if she chooses to – with welcome speed. The time it takes to achieve an end-result with new media means that the patient is more likely to see the fruits of her efforts before she dies. Additionally, she can participate in a communal examination of what dying means, with the support of anonymous fellow sufferers, and also experience an element of the transcendent – her created media will exist after she departs. Loved ones can continue to access the departed via media for as long they choose.

I aim to show how a skilled therapist can, by employing the combination of storytelling craft and new technologies, facilitate an injection of vital possibility into the last chapter of a patient's life – a time traditionally associated with endings. I will initiate a workshop discussion of the potentialities inherent in the medium as well as the message with a selection of video clips. The clips will range from calm memoir to a fight against accepted patient narratives; from the supportive online group discussion to a lonely final creative act that became a political act which affected culture and, even, legislation.

Recovering from Mental Illness and Suicidal Behaviour: Using short films in a diverse cultural context

Erminia Colucci

There are very lively discussions underway among mainstream mental health service providers about ways to ensure that persons affected by mental ill-health are involved in directing their own care and treatment, often described as applying the principles of 'recovery'. However, how these principles apply in the context of a culturally diverse society such as Australia and UK is not well understood. We aimed to contribute to an understanding of the cultural contexts of 'recovery' through the use of participatory film-making. In this project, ten people from immigrant and refugee backgrounds learnt to create their own digital stories about their recovery journeys, which they titled 'Finding our way'. During the presentation, I will discuss how creative methods such as digital stories and films offer a useful and powerful tool to access and share the experiences and stories of recovery of people from culturally diverse backgrounds.

Questions for discussion:

- What are the particular methodological and ethical challenges in using digital humanities within mental health?
- How do we fund these kinds of projects?

Mental Health and the Smartphone

Zeena Feldman

This presentation introduces a research project concerned with the relationship between mental health and social media technologies. Specifically, I am interested in how repertoires and traditions of mental health care function through smartphone apps and social networking sites. How do analogue care practices – for instance, psychoanalysis, cognitive behavioural therapy and meditation – map onto the digital devices that often act as our appendages? And what do these digital mappings reveal about our expectations of technology?

To begin, the presentation will review the current terrain of mental health phone apps and social networking platforms. In examining the types of services available, I suggest a framework for evaluating and categorising products in this crowded ‘marketplace’ relative to their audience, technological and communication affordances, business model, and therapeutic philosophy. Apps and online communities discussed will include Happier; Track Your Happiness; Optimism; Breathe2Relax; Operation Reach Out; Code Blue; Moodpanda; MoodScope and GratitudeLog; MoodTracker; Facing Up; and Lantern.

Preliminary analysis of smartphone apps versus their web-based social network counterparts suggests that the former view smartphones as a type of individualised liberation technology and position mental health as an individual endeavour/problem. Social networking sites, by contrast, regard collectivity and group communication as vital to mental health care.

Questions and topics for discussion may include:

- How might this project be designed to allow for a critique of neoliberalism but also to exceed that critique?
- If user demographics of these technologies differ substantially from ‘traditional’ consumers of mental health services, what do those differences reveal about e.g. mental illness stigma along gender/class/race demarcations?
- What continuities in discourse exist between current studies of ‘new’ technologies of mental health care and previous studies of ‘older’ technologies (n.b. Carolyn Marvin’s *When Old Technologies Were New*)?
- Practical and ethical challenges of acquiring data from e.g. NHS trusts.
- Literature recommendations.

Yangsheng tang 养生堂 and Diabetes: Popular TV and traditional approaches to self-healthcare

The PKU Collective!

Session 8: Self-Care in Self-Care in Zhang Yang's 张扬 *Shower* 洗澡 (1999)

Michael Clark

Zhang Yang's bittersweet comedy film *Shower* (1999) presents a vision of Self-Care among the mostly elderly male clients of a somewhat dilapidated, unpretentious bath-house in an old Beijing *hutong* neighbourhood which is in sharp contrast to the hurried, mechanical and totally impersonal forms of amenity and cleanliness offered by the fast-paced, money- and technology-dominated world of contemporary China. In Old Liu's bath-house, the regular customers enjoy the benefits of a person-centred culture of care based on the traditional creature comforts of the bath-house and the values of personal service, face-to-face contact, mutual aid and respect, and a broad measure of tolerance for the eccentricities, foibles and failings of others, mediated through the physical and spiritual healing powers of water and massage. The bath-house serves as a refuge from the modern world where the regular customers obtain relief from their aches and pains, gamble on fighting crickets, seek advice and guidance, or consolation, for their marital and domestic woes, imagine themselves as operatic tenors, shoot the breeze, and generally pass the time in relaxing and relatively healthful pursuits. In the process, they learn to understand and appreciate one another's qualities and limitations, and reaffirm and strengthen their common humanity. Both for the regular clientele and for Old Liu and his sons who minister to them, the bath-house is a kind of academy in the art of living well which does as much to enhance their psychological and spiritual well-being as their bodily health. However, the therapeutic and life-nurturing culture of the bath-house, with its deep connection to nature and to the care and cure of the soul as well as the body, is also shown as fragile, vulnerable to the forces of social change and physical decay, limited by virtue of its exclusive homosociality, and doomed to extinction in face of the onslaughts of techno-modernity and wholesale urban redevelopment.

Questions for discussion:

- With the help of several short extracts from the film, this presentation seeks firstly, to identify the principal elements which make up the culture of Self-Care celebrated in *Shower*, and the forces which threaten to destroy it.
- Secondly, it invites debate as to whether there are any possible ways, settings or ecologies in which alternative, more inclusive cultures of Self-Care might develop and flourish in the digital worlds of today and tomorrow.

Session 9: Motivating 'The Public': Who, on Whose Authority and How?

This session will use historical and contemporary public health films to consider what has worked best in the past to serve the needs of Self-Care in complex communities. We will screen public health shorts from China and the UK that have addressed high priority public health messages. What is the dynamic, for example, between State, WHO, community and individual and how do social media impact on it? What are the practical implications of who authorises what is appropriate? We will explore interactive contemporary solutions to the use of film in some of the most pressing health concerns in the twentieth century. Given the expertise of our presenters, and

UCL's work on Diabetes in China the focus of this session will be on therapeutic movement and diet, sexual health and what it takes to make different communities move and eat well.

Chair: David Napier

Caring for the New Socialist Body: Public health posters and film in the PRC

Zhou Xun 周逊

Public health objectives were an integral part of the Communist revolution in China. The universal, comprehensive, institutionalised system of health care as promised by the new regime was however never realised in the PRC for a variety of reasons, both political and economic. When lack of funding made it difficult for the medical authorities to implement public health initiatives, cheap propaganda bridged the gap. Throughout the Mao eras, health propaganda was the foundation of the PRC's public health work. By focusing on state representation of disease, health, and culture, this session explores the use of public health film and posters in the early years of the PRC as a pillar in the Cultural Revolution that aimed to eradicate feudalism and to forge a new Socialist identity. The new Socialist Man and Woman who possessed a healthy and clean body were its manifestation. Of equal importance, this session addresses the question of popular reception of state health propaganda.

Questions for discussion:

- Since the early 1950s, health education in the PRC has been characterised by centrally led, top-down messages and methods. Although this policy is still operating today, what new approaches to health promotion have been adopted since the early 1990s with decentralisation and a neo-liberal market economy?
- In addition to public posters and films, what are the new popular health promotion media? How have they impacted the way people view health and body? How have they impacted the authorities control over health and body?

Social Media Strategies and Community Mobilisation for HIV Testing in China

Neil Schmid

Discrimination and stigma combined with governmental uptake of detailed personal information in HIV testing among MSM in China have resulted in a rapid increase in infection and transmission rates. An overall lack of sexual education and a paucity of reliable information on HIV and sexually transmitted diseases have compounded this worsening epidemic. Innovative methods are required that address these fundamental sexual health concerns while obviating government involvement and a top-down approach by medical and policy experts. Alternatively, community engagement and mobilisation can serve as crucial catalysts enabling a far more robust response to the threat of HIV. This presentation examines an approach using the crowdsourcing of community-made videos for online contests distributed through social media. Creative Contributory Contests (CCC) leverage crowd wisdom, community identity, and active participation involving competition for a bottom-up approach to enhance sexual health campaigns. An analysis of contests initiated by Social Entrepreneurship for Sexual Health (SESH) programme (Guangzhou, China),

including a review of submissions, highlights the successful engagement and mobilisation of the MSM community. The talk also discusses the effectiveness and cost-savings of such social media-based crowdsourcing contests and their applicability to other Self-Care/public health concerns.

Questions for discussion:

- What are the core components of a successful Creative Contributory Contest?
- Is there a circumscribed range of health concerns and approaches such contests can address?

The Diabetes Dilemma in Contemporary China

David Napier

This presentation focuses on UCL's work on diabetes in China and the problems of rethinking the importance of exercise and diet. China is currently experiencing a debilitating and exponential rise in NCDs, and diabetes leads the way as the 'perfect storm' that now requires rapid and significant changes in both behaviour and health policy.

Questions for discussion:

- Are there historical reasons that might help explain the sharp rise in adolescent obesity and diabetes in China?
- What conditions in China (social, cultural, medical) lead people to seek help so late for their diabetes that the disease is no longer reversible?
- Are there new technologies that might have a significant impact on diabetes care and treatment in China?
- What are in your view the main barriers in China to eating better and exercising regularly?
- In that preventing diabetes is all about food and exercise, are there novel forms of public engagement that you think could help in stemming the tide of this disease?

Session 10: Raising Awareness about Anti-Microbial Resistance: A nationwide arts competition for Chinese university students using social media

Zhou Xudong 周旭东, Wang Xiaomin 王晓敏 and Therese Hesketh

A baseline online Wen Juan Xing 12,000 students at six universities across all Chinese regions showed huge misuse of antibiotics and an inverse correlation between knowledge and misuse. In an effort to address this we launched a nationwide competition calling for students to produce artworks (film, posters, fine art and cartoons) through social media networks, and a dedicated website. The artworks were required to communicate the message of AMR, its causes, its consequences, and its prevention. We encouraged students to work in multidisciplinary teams. We received expressions of Interest from 356 teams at 71 universities, in 29 provinces, plus Hong Kong. The number of actual submission was 142, and we developed a long list of 66. The long list was reduced to 30 through a dual voting

system: 1) a multidisciplinary voting panel of academics and student representatives from Zhejiang University and 2) a public vote through our WeChat public account. Around 50,000 people voted.

The shortlisted 30 items will be showcased and judged at a major event which will take place on October 23rd at Zhejiang University. Winners will receive monetary prizes with dissemination of their work through social and mainstream media and the WHO website. We are still working on dissemination routes. We will subtitle, where necessary, the winning submissions and plan to disseminate as widely as possible.

We will show examples of the artworks. We think these demonstrate not only the talent and creativity of the students, but also the potential power of art forms and social media as a way of delivering public health messages and ultimately changing behaviours.

Questions for Discussion:

There are three elements to the success of this project

- use of social media to organise, manage and communicate the project
- the production of high quality artworks
- the engagement and enthusiasm of the students

How can we build on this?

Participant Biographies

Ian Baker is a Tibet scholar and curator and the author of seven books on Tibetan art, medicine and cultural history, including *The Dalai Lamas Secret Temple: Tantric Wall Paintings from Tibet*, *The Tibetan Art of Healing*, and the forthcoming *Tibetan Yoga: Secrets from the Source*. He has also written several academic articles on bodymind practices in Tibetan and Himalayan Buddhist traditions and their representations in art. Ian also served as co-curator of the Wellcome Trust's 2015–2016 exhibition 'Tibet's Secret Temple: Body, Mind and Meditation in Tantric Buddhism'. He studied for an MPhil in Medical Anthropology at University College London and is currently completing PhD research in the History of Medicine at the University of Strathclyde in Glasgow, Scotland. His current research interests include the interrelationship of art, neuroscience, and bodymind practices within esoteric Buddhism.

Chris Berry is Professor of Film Studies, KCL. He has been Consultant to the PKU-UCL Medical and Health Humanities project for four years. His expertise in Chinese and Asian cinema and documentary film cultures has been invaluable for establishing both appropriate content and method. For this project, his expertise on theories of screen studies and transnational cinema offers critical perspectives as we develop ways in which film is used as a resource in the project.

Michael J. Clark is a part-time Lecturer and Tutor in Film and Medical Humanities at the Centre for the Humanities and Health, Kings' College London, and in Chinese Film and the Body for the UCL China Centre for Health and Humanity. He initially trained as a medical historian and worked in Oxford, Lancaster, Paris and London before becoming a medical film librarian and archivist at the Wellcome Library, London. Since 2011, he has become passionately interested in Chinese cinema, history and culture and he is currently working on a comparative study of 'Western' and Chinese conceptions of the 'Medical Humanities'.

Erminia Colucci is Lead and Lecturer of the MSc in Creative Arts and Mental Health, and Lead and Lecturer of other modules in MSc programmes in Mental Health at QMUL. Prior to this, she was a Research Fellow, Research Programme Coordinator and Lecturer at the Global and Cultural Mental Health Unit, Centre for Mental Health at The University of Melbourne (Australia). Erminia is also an ethnographic documentary photographer and film-maker and chair of the WACP SIG on Arts, Media and Mental Health. Erminia's main areas of specialisation are in cultural and global mental health, suicide prevention in diverse cultural contexts, human rights in mental health, violence against women and children, and arts-based/visual research, advocacy and public engagement methods.

CONG Yali 丛亚丽 is Professor of Medical Ethics and Vice Director of the Institute for Medical Humanities, Peking University. She is the Chair of PKU IRB (Institutional Review Board) and a Working Group member of PKU Human Research Protection Programme. She teaches medical ethics to medical students and supervises graduate students in medical ethics. Her research focuses on public health ethics, conflict of interest, and how to tailor to the Chinese context at institution level. She has

published a variety of Chinese and English papers on doctor-patient relationships, medical professionalism, medical ethics education and public health ethics.

Zeena Feldman is Lecturer in Digital Culture at King's College London in the Department of Digital Humanities. Her research investigates intersections between communication, technology and everyday life, and is especially interested in the relationship between online and offline spheres. Her current work is motivated by questions around how digital technologies interface with understandings and performances of traditionally analogue concepts – for instance, romance, community, conflict, work and Self-Care. Her edited collection, *Art & The Politics of Visibility*, will be published by IB Tauris in the new year.

Charles Forsdick is James Barrow Professor of French at the University of Liverpool, and he has been since 2012 Arts & Humanities Research Council Theme Leadership Fellow for 'Translating Cultures'. He has published on travel writing, colonial history, postcolonial literature and the cultures of slavery. He is also a specialist on Haiti and the Haitian Revolution. His publications include *Victor Segalen and the Aesthetics of Diversity* (Oxford University Press, 2000) and *Travel in Twentieth-Century French and Francophone Cultures* (Oxford University Press, 2005). He is a member of the Academy of Europe. He recently co-organised a workshop on translating cultures and the Medical Humanities with colleagues at Wellcome.

GUAN Ruiyuan 官锐园 is an Associate Professor in the Department of Medical Psychology, Peking University Health Science Centre. She received her PhD from Peking University in 2010 and has published over 30 articles mostly in the areas of health-related stress and coping, hospital violence, empathy ability and group counselling. She is a committee member of the Division of Cognitive Behaviour Therapy of the China Association for Mental Health, and Vice General Secretary of the registry system for professionals and professional organisations in clinical and counselling psychology of the Chinese Psychological Society, as well as a member of Chinese Mental Health Journals editorial board. Her research interests include stress coping, doctor-patient relationship, empathy and prosocial behaviours.

Therese Hesketh is a paediatrician and Acting Director of the Institute of Global Health, UCL. She holds a Professorship in Zhejiang University. Her research is concerned with many aspects of population health and epidemiology in China.

GUO Liping 郭莉萍 has an MA in applied linguistics and a PhD in the History of Medicine. She is currently Professor of English and Deputy Director of the Institute of Medical Humanities, Peking University. Her research interests include Literature and Medicine, and Medical Humanities education as well as medical exchanges between China and the US.

Paul Kadetz is the Chair of the Department of Public Health and director of the MPH programme at Marshall University in the US. He is a Senior Research Fellow at Xi'an Jiaotong-Liverpool University in Suzhou, China and an associate of the China Centre for Health and Humanity at UCL. Paul is a medical anthropologist with a clinical

background as an acupuncturist/herbalist and nurse practitioner. He has worked as a research consultant and a facilitator and rapporteur for the Western Pacific Region Office of the World Health Organisation. He has published research concerning China, The Philippines, Cuba, Guatemala, Madagascar, and Morocco. His co-edited volume *The Handbook of Welfare in China*, published by Edward Elgar, is forthcoming.

Mika Kioussis has spent a third of her life each in Canada, America and now the UK, where she lives in London with her husband and three-year-old son. She holds a MA in Literature and Medicine from Kings College London; a MRes in Cultural Humanities from The London Consortium at Birkbeck; and a BFA in Video Studio from NSCAD University (Canada). Mika worked for five years as Digital Artist in Residence and also Video Producer with Rosetta Life, the UK charity that connects artists and hospices. She facilitated personal storytelling with new technologies for terminally-ill patients of every age, as well as co-produced fundraising films for the network of UK hospices. Mika's writing has been published in Canada and the UK. She has received press in the Times Education Supplement, Financial Times and The Guardian, and her short films have been screened on television and at international film festivals. She is a Director of two companies, including Mirror Productions, who have produced two feature films and presently have five in development, among them an adaptation of Dame Eileen Atkins' stage play *Vita and Virginia* (a chronicle of the enduring friendship of Vita Sackville-West and Virginia Woolf). Mika is currently writing her first novel – an illness narrative, with the aim of screen adaptation – when not chasing an atomically-fuelled toddler.

Vivienne Lo is the Director of the UCL China Centre for Health and Humanity and a Senior Lecturer in the UCL History department. She has been teaching the History of Asian Medicine and Classical Chinese medicine at BSc and MA level in UCL since 2002. Vivienne's own research concerns the social and cultural origins of acupuncture and therapeutic exercise. She translates and analyses manuscript material from Early and Mediaeval China and the transmission of scientific knowledge along the so-called Silk Roads through to the modern Chinese medical diaspora. Her forthcoming edited volume is a forty-chapter work on the history of Chinese medical illustration.

Ross MacFarlane is Research Engagement Officer at the Wellcome Library, where he is actively involved in promoting the Library's collections. He frequently organises and leads group visits and academic classes in the Library.

As an archivist, he has worked at a number of London institutions including King's College, Tate Britain, the Royal Society and the Reform Club.

Ross has researched, lectured and written on numerous topics deriving from the Wellcome Library's collections, including lectures at institutions such as the Hunterian Museum, the Royal College of Physicians, the Bishopsgate Institute and the Royal Society. His media work includes appearances on Resonance FM, BBC Radio London 94.9, BBC World Service and BBC Radio 4, and articles in a range of publications such as *The Lancet*, *Notes and Records of the Royal Society* and *The Daily Telegraph*.

David Napier is Professor of Anthropology, UCL. He publishes on primary health-care delivery and human well-being, particularly for ethnically diverse populations. His current work in China is concerned with assessing vulnerability in type 2 diabetes. His interest in creativity in scientific practice and film-making is of great value to the methods detailed in this application.

Tyler Phan is a PhD candidate in Anthropology at UCL. He has an MA in Religions focusing on Tibetan medicine (Gso ba rig pa - 'Sowa Rigpa') from SOAS, a Masters in Acupuncture (MAc) from the Jung Tao School of Classical Chinese Medicine, and a BA in Religious Studies from the University of Pittsburgh. He reads Classical Tibetan and Sanskrit, and is fluent in Vietnamese. He has worked as a traditional doctor in Viet Nam, has done extensive fieldwork in Bhutan, Nepal, India, and Viet Nam, and was the founder of Pittsburgh Community Acupuncture and United Acupuncture. He is currently writing his dissertation on what he coins 'American Chinese Medicine,' and he is co-writing a deconstructive introduction to Buddhist Studies with Christopher Vitale, Assoc. Prof. of Media Studies in the Graduate Program of Media Studies at Pratt Institute, Brooklyn, NY.

Neil Schmid is Guest Professor in the Department of Art History, University of Vienna and Associate Fellow at the Centre for the Study of Religion and Culture in Asia, University of Groningen (Netherlands). His research and work experience centre on mediaeval Chinese Buddhist material culture, and social entrepreneurship and reproductive health/HIV prevention. From 2011 to 2015, Neil was Country Director and CEO of DKT International, Beijing, a social enterprise for reproductive health that he established through the auspices of DKT International, Washington, DC.

Dan Sofer is senior mentor of Founders and Coders, a community service organisation which runs the only free full-time coding course in the UK. Most of their graduates become software developers. The company works mainly for charities and with social enterprise organisations developing websites, and applications. Current clients include the Anna Freud National Centre for Children and Families at UCL, and Age UK <http://www.foundersandcoders.com>

Professor **Sonu Shamdasani** is the Vice-Dean (International) of the Faculty of Arts & Humanities and the Co-Director of the Health Humanities Centre at UCL. He works on the history of psychology and psychiatry, from the nineteenth century onwards, and is the author and editor of numerous works, most recently, *C. G. Jung: A Biography in Books* (2012), with Mikkel Borch-Jacobsen, *The Freud Files: An Inquiry into the History of Psychoanalysis* (2012), and with James Hillman, *Lament of the Dead: Psychology After Jung's Red Book* (2013).

Daniel Vuillermin is a Lecturer at the Institute for Medical Humanities at Peking University. In 2012, Vuillermin graduated from the Australian National University (ANU) with a PhD in life writing and cultural history. He is an editor of the *Chinese Medical Humanities Review*, and has written for *Caixin*, the *Journal of Modern Life Writing Studies*, *a/b: Auto/Biography Studies*, *The Conversation*, and the *Australian*

Book Review (ABR), among others. Vuillermin is currently in the early stages of research on photography and representations of health, illness, and disability in China.

Jochen Vollmann is a Professor at Ruhr-University Bochum. His research interests include informed consent and capacity assessment, ethics in psychiatry, end-of-life decision-making, advance directives, medical professionalism, clinical ethics committees and clinical ethics consultation.

WANG Xiaomin 王晓敏 is a PhD student in the Institute of Social and Family Medicine, the School of Public Health, Zhejiang University. Her main interests are: Anti-microbial resistance, and the use of social media to conduct research and health promotion interventions.

James Wilson is Senior Lecturer in Philosophy at UCL, Vice-Dean (Interdisciplinarity) for the Faculty of Arts and Humanities, and co-director of the UCL Health Humanities Centre. His research integrates philosophy with other relevant disciplines, such as epidemiology, economics and political theory, to explore conceptual and practical challenges in the sustainable and equitable improvement of human wellbeing. He focuses particularly on public health ethics, and the ownership and governance of ideas and information. He is a member of NHS Digital's Data Access Advisory Group, and of the National Data Guardian's Panel, and is an Associate Editor of *Public Health Ethics*.

ZHANG Daqing 张大庆 is Professor of History of Medicine and Director, The Center for the History of Medicine at the Peking University, Director of the Peking University Institute for Medical Humanities. He received his Ph.D. in 1996 from Beijing Medical University (History of Medicine), and was a visiting scholar at Yale University, Section of the History of Medicine from 2001-2002. His research interests include the cultural and social history of medicine in 19th- and 20th-century China, comparative history (particularly traditional Chinese medicine and western medicine), and medical cultures since the late 19th century. He is especially interested in the multiple meanings of scientific medicine, and the interactions among identity, narrative, and aesthetics in the grounding of modern medicine. His professional titles include Director of the Commission of the History of Medicine, Chinese Society for the History of Science and Technology and Director of the Commission of the Medical Philosophy of China.

ZHOU Xudong 周旭东 is Associate Professor in the Institute of Social and Family Medicine, School of Public Health, Zhejiang University. His research interests focus on health policy in China, especially in relation to rural health care, the effects of rural-urban migration on health and well-being in adults and children and impacts of the high sex ratio.

ZHOU Xun 周逊 is Reader of Modern History at the University of Essex. She is one of Europe's most productive historians, media researchers and analysts specialising in modern China. She is among an increasing number of historians who are pioneering the history of the People's Republic of China through the use of new oral and archival evidence. Based on many thousands of archival documents and hundreds of interviews she has collected, *The Great Famine in China, 1958-1962: a Documentary History* (2012) and *Forgotten Voices: Mao's Great Famine, 1958-1961: an Oral History* (2014) are powerful accounts which have helped to reshape our understanding of modern Chinese history. Dr Zhou also has a long track record in media activities. Some of her interviews with famine survivors have appeared in the award winning French documentary film *Mao's Great Famine* (2012). Dr Zhou is currently writing a book *Health for the Nation: Health Intervention and Delivery in the PRC under Mao, 1949-1983*. This book is part of a larger project on Public Health Campaigns and Local Healing Practices in the PRC, which is funded by the European Commission Research Executive Agency.