

<b>Paper ID</b>	129
<b>Author(s)</b>	Hao Zheng
<b>Title</b>	Come back to life: The David's deer in Chinese History
<b>Abstract</b>	
<p>From the Shang and Zhou, to the destruction of the Song, this was the inaugural phase of the history of David's deer in China. As a consequence of human consumption and the utilisation of antlers and meat for medicinal purposes, wild deer are being hunted in significant numbers, which is contributing to a reduction in their population. The second stage spans the period from the Yuan to the end of the Qing. The nomadic people, proficient in equestrian and archery skills, migrated to the Central Plains and transported the remaining deer from the mudflat of the Yellow Sea to Beijing, where they became a target for royal hunting expeditions. The Qing Dynasty rulers viewed hunting deer as an act and symbol of upholding Manchurian characteristics. Interestingly, it was precisely due to this hunting behaviour of the royal families of the Yuan and Qing that the deer obtained its last surviving habitat in China. The third stage commenced in 1980. The Chinese government facilitated the repatriation of the deer from Britain and initiated a breeding programme at Nanhaizi. This was followed by the reintroduction of wild breeding in the coastal mudflat where the species' wild ancestors were last observed. The deer was on the brink of extinction in the wild due to human activities. However, it survived due to the demands of domestication and hunting. Ultimately, it achieved a transition from death to rebirth in China. This historical process provides a comprehensive illustration of the role of "humanity" in the Anthropocene.</p>	
<b>Keywords</b>	David's deer, the history of China, domestication, royal hunting, Anthropocene

<b>Paper ID</b>	014
<b>Author(s)</b>	YANG Kai
<b>Title</b>	Should Apis mellifera Be Removed from China? A Dialogue between Environmental History and Ecological Anthropology
<b>Abstract</b>	
<p>Apis mellifera was introduced to China in modern times and replaced native Apis cerana as the dominant bee species in less than a century. While obtaining good economic benefits, it also has an impact on Apis cerana germplasm resources. Ecological anthropologists recommend the removal of Apis mellifera from our territory in the name of maintaining ecological security. However, this view is worth discussing from aspects of ecology, economy, technology, society and so on. Applying the theoretical method of environmental history, from the perspective of life connection and ecological network, studying this issue in a specific historical context, it is possible to systematically summarize the positive contribution of Apis mellifera to domestic socio-economic development and the material and cultural life of people, confirming that their important value cannot be erased. In addition, we can explore rich lessons home and abroad in resolving the contradictions between the management of local and foreign bee species, and promoting their harmonious coexistence and common development. It provides the basis for our dialectical analysis and scientific decision-making. In retrospect, the loss or even extinction of native biological species resources caused by the introduction of exotic species has become more and more serious, so efforts to conduct multidisciplinary collaborations , trace the roots of this issue historically and find strategies to deal with it have become increasingly important. It deserves the attention of the academic community.</p>	
<b>Keywords</b>	Animals; Ecological Security; Ecological Anthropology; Environmental History; Disciplinary Dialogue

<b>Paper ID</b>	022
<b>Author(s)</b>	Xiaoshan Victor PEI
<b>Title</b>	A Road of Camel Hair: The unconventional market for camel hair trade in Beijing
<b>Abstract</b>	
<p>Since the opening trade of Tianjin in modern times, domestic products have been exported, including camel hair , and it has gradually become a major export commodity. In the camel hair trade, Beijing and surroundings were not only the centre of consumption, but also an important source of raw materials. Since the twentieth century, Beijing Guang'anmen area, as a concentration of coal, lime, and the distribution of camel transport, where repeated cases of tearing camel hair. In order to prevent such infringement, The Camel Guild was organized to protect the camel, and the official camel donation bureau announced orders to combat 'bandits' forced to tear the camel hair , for protecting the interests of camel households and camel safety. Tracing the direction of the camel hair, it can be seen that the type of non-conventional market of camel hair, it is likely to be mixed into the camel hair trade system. The previous research in discussing the market system of modern camel hair trade, only described as primary market, intermediate market and final market, but in fact, from the case of tearing camel hair can be seen, in addition to the regular three levels of the market, it seems that there is another unconventional market, and it also affects the operation of the regular market. At the same time, from the solutions adopted by the people and the government in the Camel Hair Tearing Cases, it is possible to see how the relationship between people and camels has changed in the modern era.</p>	
<b>Keywords</b>	Camel Hair; Fur Trade; Market System; Human-animal Relationship

<b>Paper ID</b>	046
<b>Author(s)</b>	Zhilin Chu
<b>Title</b>	A Day of Mercy: The Social Response to the Introduction of World Animal Day in Modern China, 1929–1947
<b>Abstract</b>	
<p>Since the 19th century, Britain has championed animal protection as a measure of national civilisation, inspiring other countries to adopt similar standards. World Animal Day, celebrated on October 4th, soon became an occasion for nations to showcase their commitment to civility. Lü Bicheng introduced British animal protection ideas to China, fostering the rise of domestic protection movements and leading to the establishment of the Chinese Society for the Protection of Animals (CSPA). Composed mainly of Buddhists, the CSPA used World Animal Day to promote vegetarianism and advocate against animal slaughter. The Nationalist Government supported this day to foster an image of peace and progress. However, despite its elite support, World Animal Day struggled to gain widespread acceptance in China. The movement was criticised as overly superstitious and detached from the realities of social stratification. Many disadvantaged individuals felt sidelined by these celebrations, perceiving that their needs were overlooked in favour of animals, which left them feeling devalued. Consequently, the event failed to resonate with broader society, and the CSPA's commemoration gradually declined. The rise and fall of World Animal Day in modern China offer insights into how different social groups viewed animal protection in relation to ideals of civilisation and peace.</p>	
<b>Keywords</b>	Animals and Humans ; Animal protection; China Society for the Protection of Animals; World Animal Day; Buddhism

<b>Paper ID</b>	177
<b>Author(s)</b>	Zhihong Cao, SAUD UZ ZAFAR, Weihang Cao and Yi Wang
<b>Title</b>	The Faith of South China Tiger since 1949
<b>Abstract</b>	
<p>Tigers, as apex predators within ecosystems, have faced various survival circumstances and fates across different geographical areas and historical contexts. In the southeast where the topology is hilly and mountainous, tigers encountered conflicts with humans have become a causal incident from historical times to modern era. Since 1949, the deep and quick development whether in infrastructure or in intense human growth resulted into frequent tiger attacks. Therefore, the South China tiger was regarded as a harmful animal to be killed till its endangered extinction. This paper aimed to discuss how the geographical conditions influenced the distribution of this biological species, while regional development impacts their survival.</p>	
<b>Keywords</b>	Animals, South China tiger, Human-tiger interaction, geographical influence, China