

**18<sup>th</sup> Biennial New Zealand Asian Studies Society International Conference  
July 6-8, 2009**

**Victoria University of Wellington  
Wellington, New Zealand**

**ABSTRACTS**

**Session 1 - Monday, July 6, 11:00-12:30**

**1.1 Japan: Literary and Cultural Studies**

**‘Neither Bird nor Mouse’:  
Identifying Hybridity in Shotetsu’s Travelogue *Nagusamegusa* (1418)**

Penny Shino  
Massey University

Scholars in the field of travel writing frequently refer to the ‘hybrid’ nature of works to which this general descriptor applies. The tendency of travel writing to range freely within the same text between diverse genres – non-fiction, fantasy, autobiography, private diary, essay, prose poem, history, geography, ethnography – is now convincingly documented. However, these studies, and especially the portability of their theories, are compromised by their limitation to texts in European languages, predominantly English, despite the vast geographical range of the territories visited. Questions arise about travel texts of other cultures, in non-European languages, and the universality of this paradigm: do theories of hybridity in fact ‘travel’? The present paper addresses this question by focussing on generic issues surrounding a Japanese work *Nagusamegusa* (1418) composed by the Zen poet-monk Shotetsu on the occasion of a brief journey to the northeast of the capital, including a side pilgrimage to the Grand Shrine of Ise. Traditionally Japanese scholars have classified this work as *kiko*, or travelogue. However, along with the narrative of the journey co-exist other powerful generic elements which suggest that *Nagusamegusa* may be as heterogeneous as its European counterparts. This paper will attempt to identify such elements and their implications.

**Letter from the Dead: Solace and Fictionality in Ueda Akinari's Late Writing**

Lawrence Marceau  
University of Auckland

Near the end of Ueda Akinari's poetry and prose collection, *Tsuzurabumi* (*A Basket of Writings*, 6 vols., 1807), we encounter a text called "Letter from *Yomi*" (*Yomotsu-fumi*). This unusual text purports to be a letter from Akinari's deceased wife, Koren, delivered from the netherworld by their recently departed servant, Matsuyama Teikō. The letter inquires about Akinari's health, his loneliness, and his lack of recognition by society. The letter conveys a strong sense throughout of marital love, devotion, and concern with separation.

In this presentation, I examine the letter from the perspective of its fictionality, and suggest reasons why Akinari would have written it in the first place, and then decide to include it in his personal anthology. The paper will also compare the text with reactions to the death of loved ones by other writers of the age, including the *haikai* poets Matsuo Bashō and Kobayashi Issa, and the poet-painter Takebe Ayatari. One conclusion linking these writers to the means by which they coped with their losses relates to the development of an individual consciousness among thoughtful writers and artists in the late 18<sup>th</sup> and early 19<sup>th</sup> centuries. An issue specific to Akinari, renowned for his production of fantastic tales that explore strong human emotions, is the fact that he chose a fantastic setting in writing an extremely personal work. The paper examines this issue as well.

**Representations of the Pacific and Documentary Film:  
Matsuyama Zenzō's *Okinawa Ocean Expo* (*Okinawa Kaiyōhaku*, 1976)**

Hidehiko MOTOHAMA  
Okinawa Christian University

In this paper, I discuss how the “Pacific Ocean” and “Maritime Culture” were represented in Japanese film by analyzing the official documentary film *Okinawa Ocean Expo* (*Okinawa Kaiyōhaku*, 1976) directed by Matsuyama Zenzō. The world’s first Ocean Expo was held in Okinawa from July 1975 to January 1976 and attracted more than 3.49 million visitors. Under the theme of the Ocean Expo, “The Sea We Would Like to See,” the Japanese and foreign governments and Japanese companies attempted to create representations of the sea in their respective pavilions. The aim of my paper is threefold. First, I make a brief sketch of the exposition and examine its pavilions from the point of view of representations of the sea, especially by focusing on the Japanese government-sponsored pavilion “Aqua Polis,” a symbolic giant marine construction. Second, I explore the characteristics of *Okinawa Ocean Expo*, with attention to documentary films of Japan’s national projects such as Ichikawa Kon’s *Tokyo Olympiad* (1965) and Taniguchi Senkichi’s *Expo '70* (1971). Finally, through a brief exegesis of writings by Japanese intellectuals, I consider how Japanese representations of the Pacific in the 1970s were shaped by Japan’s geopolitical concerns from Japan.

## 1.2 East/West Comparisons

### Western and Eastern Expressions of Friendship

Yvonne Pakenham  
Auckland University of Technology

Friendship is a close relationship between humans who do not necessarily have any kinship or marital ties. Friendship involves a mutual feeling of attraction, where friends wish well for each other. Unlike many other social relationships, friendship requires reciprocity (King and Devere 2000). This paper reports on part of a cross-cultural study on friendship that examines similarities and differences in understandings about friendship, and use of the terminology of friendship in different cultures. The focus in this paper is on a comparison between English and Japanese, although there will be some reference to other languages and cultures. The literature that is available on friendship in the English language is primarily related to Western traditions, and cross-cultural comparisons are primarily case studies comparing American students with those of another culture. I look at the various equivalent words for “friend” in the Japanese language and the type of friendship that is being conveyed. Finally I look at different non-verbal ways in expressing reciprocity and maintaining ties.

### Freedom - East and West

J. L. Shaw  
Victoria University of Wellington

The aim of this paper is to discuss some of the uses of the word “freedom” in the West as well as in the East. In the philosophy of mind, psychology, and ethics, the word “freedom” usually refers to free will. But in metaphysics, especially in the context of Indian metaphysics, “freedom” means “liberation from bondage”. Indian philosophers have used the word *moksa*, or *nirvana*, to refer to the metaphysical concept of freedom. In spite of a range of meanings of the word *moksa* in different systems of Indian philosophy, all of them have accepted one cardinal meaning; namely, cessation of all types of suffering. As regards the nature of metaphysical freedom, we come across as many as eight senses of word “*nirvana*” in Buddhism. Moreover, I shall discuss Swami Vivekananda’s concept of freedom, as he claims that it can be realised here and now (or in this life). I will also address Professor Krishna Chandra Battacharya, a neo-*advaita* vedantin, who has discussed both the psychological concept of “free will” and the metaphysical concept of “freedom.” According to our positive thesis there are degrees of freedom, both psychological and metaphysical, depending on the context or situation. I will also discuss how to realise freedom from suffering at social or global level.

## **Reconsidering the Life-Death Continuum: The Case of Asia**

Maja MILCINSKI,  
University of Ljubljana

The unity of body-mind was important in most Asian traditions, such as Buddhism, Daoism and Confucianism, which will be presented in the paper together with some of the streams of thought that were critical to the intentional undertakings of self-cultivation in various disciplines from philosophy to martial arts. The psycho-physical potential developed in the self-cultivation process is crucial for lucid elaboration of philosophical theses and theories and is the cornerstone of the salvific project that is the main target of major Asian philosophical and religious traditions and presents an important challenge and dilemma for ethics and their application in everyday life. I will also elaborate on the problem of various scientific methodologies, as well as the dimensions of consciousness in regard to the possibilities of overcoming the one-dimensionality of rationality. I will bring into focus classical texts that deal with problems relevant to the tension between spiritual dimensions of the material substratum and the mind-body continuum in the process of re-examining modern science and philosophy. The possible application of Asian views on life and death in education and in the care of the dying concludes my presentation.

### **1.3 New Zealand, the Internet and the Chinese Diaspora**

#### **Transnational Chinese Diasporic Network in NZ: [www.skykiwi.co.nz](http://www.skykiwi.co.nz)**

XU Jingnan  
University of Canterbury

Today diasporic networks are maintained, enhanced and intensified over a more developed and diverse mediascape in which the Internet has become the main medium of what Castells calls 'selective social interaction and symbolic belonging', challenging national boundaries and political restriction, and thereby enabling transnational communities to overcome structural communication barriers. In this context, the transnational characteristics of the most popular New Zealand-based Chinese portal site, <http://www.skykiwi.co.nz>, in terms of its membership, its bilingualism, and intra-community communication, have directed my attention towards the link between diasporic networks and issue of identity.

Focusing on the New Zealand-based Chinese website [www.skykiwi.co.nz](http://www.skykiwi.co.nz), this paper examines the role transnational Chinese diasporic networks play in building a hybrid cultural identity for the Chinese diaspora. Based on data obtained from discourse analysis, the findings reveal that the website dedicates significant space to coverage of current events in China, New Zealand and other countries where the Chinese diaspora reside, which assists in the creation of a vivid Chinese online diaspora, enabling intra-community contacts and strengthening affinity to the homeland. Therefore, I will argue that such online community has a strong impact upon the construction of a hybrid cultural identity between host and homeland culture.

#### **Cyberspace Nationalism and the Overseas Chinese**

Manying IP  
University of Auckland

Nationalism has always been strong among the Overseas Chinese. In the last decade, technological advancement in the Internet has given such nationalist feelings a platform that traverses continents. Technology has also enabled news and opinions to circulate at unprecedented speed.

By analysing the discourse on the coverage of a particularly high profile case on the Internet, this paper examines how nationalistic pride, patriotic concerns, and also the general view on the relationship between China and the West (particularly its relationship with New Zealand) were manifested during the short months of the 2008 Beijing Olympics torch relay. While many could understand the patriotic fervour whipped up amongst the Overseas Chinese in London and Paris when the torch relay was interrupted by pro-Tibetan demonstrators, the 'Support China' rally held in Aotea Square in Auckland – although the torch did not even touch New Zealand soil – baffled and troubled many onlookers.

This paper will suggest that cyberspace nationalism is more than the product of China's propaganda machine. The lack of a clear sense of identity in the country of adoption, the acute awareness of 'being different', and nostalgia towards the ideals of a China homeland (rather than specific loyalty to the PRC government) are all essential ingredients of this new cyberspace nationalism.

**A Virtual Chinatown:  
The Diasporic Mediasphere and Chinese Migrants in New Zealand**

Phoebe LI  
University of Auckland

This paper presents a critical analysis of the New Zealand Chinese-language media as a study of the social dynamics of the current Chinese migrant community in New Zealand. It combines two research fields, international migration studies and media studies, to conceptualise Chinese-language media as a specific type of alternative media in this country. Quantitative and qualitative data for this research were primarily acquired during the 2005 New Zealand general election and afterwards from the content of Chinese newspapers, radio programmes and websites; also focus groups and one-to-one interviews with Chinese audience and Chinese media personnel.

The findings suggest that these Chinese-language media closely reflect and depict recent PRC Chinese migrants' perceptions of New Zealand and aspirations towards their new life in the host country. Being the new rich from China, many recent PRC Chinese migrants hold conservative views of New Zealand as the welfare state and embrace Chinese nationalism. Within the global context of the Chinese diaspora in historical and contemporary times, this research also introduces a new angle for exploring the socio-economic impacts of China as a rising superpower on New Zealand and the Pacific Rim.

**1.4 East Asia: Politics, Society, Archive**

**An Intimate Triad:  
Chinese Liberal, Conservative and Reformist Socialist Thought in the New Culture/May Fourth Period, 1915-1923**

Edmund S. K. Fung  
University of Western Sydney

Previous scholarship on the New Culture/May Fourth period in modern Chinese history has emphasized cultural iconoclasm, cultural conservatism and Marxism as the triple dominant strands of thought. It is often said that this period marked the beginning of Chinese liberalism, with its emphasis on science and democracy, on individualism and personal freedom, on revolt against the family, on gender equality, on a new, vernacular literature, and so on. Liberal thought is linked with cultural iconoclasm, which is often said to be "totalistic" and pitted against cultural conservatism. And Marxism, which emerged around 1920, is often treated as the mainstream of socialist thought just because it was later "monopolized" by the Chinese Communists.

This paper revises the way we treat the relationships among liberal, conservative and socialist thought in this period. It argues that cultural iconoclasm was not "totalistic" and not an end in itself, but a strategy to overcome the inertia deeply rooted in Chinese tradition, that conservative thought was a modern response to the "crisis of modernization", and that reformist socialism, not radical Marxism, was the mainstream of Chinese socialist thought. Together, liberal, conservative and reformist socialist thought constituted an intimate triad in Republican Chinese cultural and political thought.

**The Past and Future of Rural Cooperatives in China**

Pauline Keating  
Victoria University of Wellington

The 'co-operative road' in rural China over the last century has been a rocky one, and seems to have led nowhere much. Decollectivisation after 1979 saw a virtual stampede by farmers back to private farming; it did not lead to a revival of the agricultural producers' co-operatives or mutual-aid teams that the CCP had sponsored before 1955. Any co-operatives that function today are, in large part, state initiatives, private corporations or 'charities' organised for the poor and disadvantaged

by social welfare activists. We might reasonably conclude that the 'co-operative society' model (*hezuoshe*), introduced into China by aid workers (mainly Christian missionaries) at the turn of the last century, is essentially a foreign idea that never really gained traction in China and has no future there.

The recent flood of new studies of cooperatives by Chinese historians and social scientists is, therefore, somewhat surprising. Clearly, many of these scholars see cooperatives playing a significant role in a 21<sup>st</sup> century rural 'reconstruction' that aims to solve the problems of land scarcity, rationalise farm labour deployment and help solve the problem of rural poverty. In the view of some analysts, they should also combine with the Village Self-government project to foster community and democracy at grassroots level.

This paper examines the problems that impeded co-operative experiments in rural districts at a very early stage of their development, the 1920s and 1930s, and gives particular attention to the complex interaction between state and village during a period when the state was relatively weak. It forms part of a broader study that asks why Chinese co-operatives failed in different places and in different phases of their 100-year history, and when and why they worked. This study is premised on the expectation that the early history of co-operatives in China provides insights into prospects for rural co-operation in the emerging 'new China' of the 21st century.

**The Discovery of the Siegfried Bing and August Bing Archives:  
The Travels of Siegfried and August Bing to Japan and China in the 1870s and 1880**

Dov Bing  
University of Waikato

This paper is based on the discovery of the Siegfried and August Bing Archives, which were located in 2005 in Montevideo, Uruguay. Following five visits to August Bing's grandson Dr. Heine Mathias Bing, the Bing family in New Zealand succeeded in persuading him to gift and sell the archives (which include numerous photographs of the Japan and China period; diaries; letters from Siegfried and August and many family letters). Siegfried Bing visited China and Japan for a year in 1880 and he sent his younger brother August to Yokohama in 1878 and stayed there with his wife Lily until 1889. From Yokohama he made numerous trips to China and travelled throughout Japan in order to make purchases of woodblock prints and *objets d'art*. These *objets d'art* were sold to European and American museums via 'Salon Art Nouveau' in Paris. Most of the woodblock prints in the Van Gogh Museum were purchased by Vincent and his brother Theo from Salon Bing in Paris. The two Bing brothers had a considerable influence on Japonisme and thousands of Japanese *objets d'art* in European museums came from their collection. In 2004 a very successful exhibition was held about Siegfried Bing and his influence on Art Nouveau and Japonisme in the van Gogh Museum in Amsterdam. More than 1.5 million people saw the exhibition, which also travelled to Germany, Spain and Belgium. With the discovery of the archives we now have some 20 photographs of Siegfried and his family and literally hundreds of photographs of August's family. During the lecture some 50 scans will be shown to illustrate the diversity of the archives.

## 1.5 Malay Literature

***Syair Rajang:*  
Reflection and Inspiration in Brunei's Literary Works**

Ampuan Dr Haji Brahim  
Universiti Brunei Darussalam

This paper presents an aspect of Brunei's literary work that rarely captures the attention of experts and the public, a popular Malay poetic form, the *Syair Rajang*. *Rejang* is a Malay system of foretelling and accounting for good or bad luck based on the dates that are symbolically presented as animals and others. Each date has its own symbols, with associated meanings or predictions pertaining to positive and negative activities that can or cannot be performed on that particular day. In Brunei, writers have incorporated these symbols into poetry, and these are called *Syair Rajang* (*Rajang* Poems). The *Rajang* poem consists of a four-line verse, structured much a well-known Malay poetical form, *pantun*. The first two lines are an allusion (indicating symbols of *rejang*) and the following two lines reveal a meaning. The *Syair Rajang* have more than thirteen types, and two new versions which were composed by Muda Omar Ali Saiduddin (the 28<sup>th</sup> sultan of Brunei) show that the *Syair Rajang* is among the most popular genres for the traditional poetry of Brunei. This paper will discuss the early and the latest versions of the *Syair Rajang*, identifying source texts and the development of this literary tradition in light of the creativity of Bruneians in producing literary works related specifically to *rejang*.

## **Native Text Resistances in Early Malay Postcolonialism**

Awang Azman Awang Pawi  
Universiti Malaysia Sarawak

This paper explores aspects of resistances that exist in early Malay texts. The texts studied are *Sejarah Melayu* and *Tuhfat A-Nafis*. In the two texts can be observed reactions, attitudes and indirect author's interventions towards outsiders. In the early stage, Malays, Javanese and Bugis show an ethnocentric viewpoint, due to power struggle and commerce. The same applies to the Malays' attitude towards 'Keling' whom they considered as outsiders and the cause for the fall of Malacca due to treachery. The most apparent is the author's postcolonial attitude of resistance towards the Portuguese and the attitude of the Malays towards the colonials.

## **Management of Traditional Theatre Mak Yong Kelantan**

A.S. Hardy Shafii  
Universiti Sains Malaysia

Mak Yong is a form of Malay traditional theatre that incorporates elements of ritual, dance, instrumental music with songs, dialogue, stylised acting, improvisations within a storyline. In 2005 UNESCO recognised Mak Yong as the first Malaysian performing art with the status of a "World Intangible Heritage." This article focuses on the management of commercial Mak Yong during the. It shows that the style of management of Mak Yong varied according to the objectives of the performance. For example, with the ritualized form, "Main-Puteri Mak Yong," social customs and beliefs determined the nature of management; in contrast, in the court, the refinement of court etiquette prevailed. In commercial Mak Yong, profit justified the performance. At present, the dominant objectives of Mak Yong performance are education and cultural preservation.

### **1.6 Asian Futures: Regionalism, Cosmopolitanism and Identity**

#### **Trimming the Hedges: Prospects for Asian Integration and the Altered Japanese Legal Landscape**

Keisuke ABE and Yoshiaki SATO  
Seikei University

At the last biennial conference held at the University of Otago, the authors presented papers separately on the changing constitutional landscape of Japan (Abe) and the construction of the East Asian Community (Sato). The situation has changed considerably over the past couple of years. Gone are the ultraconservatives' proposals for constitutional revision featuring elimination of the "No War" clause and arrived in Japan are nurses and caregivers from Indonesia. Not a single day passes without news or comments on Asian integration. Japan finally seems to be opening its doors and minds to its neighbours.

Internally, particularly significant is the decision of the Supreme Court in June 2008, declaring a provision in the Nationality Law unconstitutional under the Equality Clause as well as in contravention of the International Covenant on Civil and Political Rights and the Convention on the Rights of the Child. Until this decision was made, children born out of wedlock to non-Japanese mothers and Japanese fathers and acknowledged by the fathers *after* they were born had been denied Japanese nationality. In holding that such discriminatory treatment is no longer allowed, the Court placed emphasis on the rapid progress of globalization, specifically referring to the increase in the number of international marriages and instances of cohabitation. It is estimated that there are currently millions of such children born to international couples living in Japan.

Another area of major action is the Immigration Control Law and related ministerial orders. Japan's Industrial Training and Technical Internship Program, by far the largest in terms of its size among major nations, was originally introduced in the 1960s as a means to transfer industrial technologies and skills to developing countries, but has lately been under criticism for its misuse, i.e. as a disguise to attract low-skilled foreign workers. The government has recently made plans to overhaul the system so that all labour law protections will apply to trainees and interns from overseas. Various research institutions are hosting conferences on this issue as well. Meanwhile, the Japan-Indonesia Economic Partnership

Agreement took effect in July 2008. As Japan's labour force is expected to continue shrinking in coming years, the tide of globalization seems irreversible.

Discussion about the East Asian Community is entering a new stage both in academe and in the broader society. What are the prospects of East Asian nations achieving unity, adopting the Charter of the East Asian Community, for example? Is Japan prepared to reshape its law so that it can fully accommodate people from overseas as well as traditionally marginalized members of its society, fulfilling its mandate as one of the key players in the region? Combining insights from constitutional law and international law, the authors will explain recent developments on the integration front and explore answers to some of the most difficult questions concerning this region.

### **Shaping a Multicultural Identity in Southeast Asia: A Challenge for ASEAN Regionalism**

Riris Sundrijo  
Universitas Indonesia, Indonesia

In its 41st year, ASEAN – as a regional organization in Southeast Asia – has a grand vision to become ‘One Community’ by 2015. With only six years left, research shows that the peoples of ASEAN – those who live within the legal-formal boundary of ASEAN ten countries – are still far from being a community. Lack of understanding of what an ASEAN community means and the challenges and opportunities people face as part of such a community are some of the issues. However, the most fundamental problem in community building is the absence of a regional identity.

Considering the high diversity of this region, the process of shaping one identity is indeed problematic. The paper will explore the significance of ‘people regionalism’ – a process of regionalism taking place at the ‘street level’ in the form of direct people-to-people relations. This ‘regionalism at the bottom’ complements the formal regionalism process that has long been and still is taking place at the state/government level. It is argued that through this bottom-up movement, consciousness and awareness of the people of being part of Southeast Asia community would occur. This further fosters the dynamic process of identity building in the region.

### **By-passed Gateways or Roads to the Future? Asian Cities and ‘Cosmopolitanism’ in the 21<sup>st</sup> Century**

Malcolm McKinnon  
Victoria University of Wellington

In a recent contribution on international migration, Lisa Benton-Short and Marie Price discussed ‘by-passed gateways’ – cities that ‘appeared to be cosmopolitan but had below average foreign born’.<sup>1</sup> These included Tokyo (2.4% compared with London 27%) and Mexico City – two of the world’s largest cities.

With some striking exceptions – Singapore, Kuala Lumpur, Dubai – all Asian cities fall into the ‘by-passed gateway’ category. In most Asian cities the foreign-born account for less – often far less – than 5% of the total population. By this criterion therefore, Asian cities are not as ‘cosmopolitan’ as European and North American cities.

While many studies have investigated aspects of the globalization of Asian cities, particularly the continent’s major cities, this marked divergence between Western and Asian cities has received relatively little attention. In this paper I consider the robustness of the Benton-Short and Price classification; the implications of the demographic differences that do exist between many Asian cities on the one hand and many Western cities on the other; and likely future developments. I then assess the significance of the findings for our understanding of 21<sup>st</sup> century globalization.

<sup>1</sup> Lisa Benton-Short and Marie Price, ‘Global immigrant pathways’, George Washington University Center for the Study of Globalization’, 11 Nov 2005, <http://gstudynet.com/gwscg> downloaded 9 Jul 2006

**Session 2 - Monday, July 6, 1:30-3:30**

**2. 1 Special Panel - Asia: New Zealand Foundation Emerging Researchers**

**Empowerment and Digital Bridges**

Rakhee Chatbar  
University of Otago

Research shows that the deployment of Information and Communication Technologies for Development (ICT4D) is growing rapidly in number across the globe, especially in 'developing countries'. Such interventions are premised on the ability of information to address the needs of rural communities and to foster social change. Based on a fieldwork study, this paper examines the social and economic impact of ICT-based developmental intervention in rural Tamil Nadu and Pondicherry, focusing on the Village Knowledge Centres (VKCs) initiative of M S Swaminathan Research Foundation in the two regions of Southern India. These VKCs are envisaged to empower the villagers by aiding in building social capital and improving means of livelihood, amongst other benefits through access to information. Drawing from theoretical resources in development and communication studies around the concept of empowerment, this paper seeks to argue that the structures that govern such developmental interventions tend to become impediments to the outcomes. That is to say, the aim of empowering the vulnerable disempowers those that the institutions seek to assist. A qualitative fieldwork study was conducted in some of the villages where the Centres are located from December 2007 to May 2008 under the auspices of an NZASIA Fellowship.

**Exploring Social Integration and Social Capital in Malaysian Online Communities:  
Views by the Administrators**

Wan Munira Binti Wan Jaafar  
University of Canterbury

Malaysia as a multiracial country has a main concern to maintain social integration within the society. In 1996 the Malaysian government established a national ICT policy intended to transform Malaysia into an information and knowledge society. The implementation of the policy has also been interpreted as part of a policy to overcome ethnic segregation through encouraging the development of online communities.

The aim of this paper is to discuss how online communities have contributed to the generation and maintenance of social capital. The research explores the views of six selected online communities' administrators on this issue. The findings suggest that the administrators' views reflect some tensions around developing social integration in online communities and how this is also challenged by transferring from online communities to actual offline communities.

**Consumer Socialisation of Over-The-Counter Medicines:  
A Comparative Study of Adolescents in New Zealand and Malaysia**

Suriani Abdul Hamid, David A. Cohen, Valerie A. Manna  
Lincoln University

This study investigates how adolescents in two different cultures learn to become consumers of OTCs through interactions with socialisation agents, namely family, peers, mass media, school and others such as doctors, nurses, pharmacists and salespeople. New Zealand represents a developed nation that is high in individualism, while Malaysia is a developing country with a collectivist society. Of the socialisation agents examined in this study, families seem to have played the major role in both cultures. This confirms the contention that even during teenage years, when peer influence is known to increase, good communication between parents and adolescents remains necessary. In contrast, school did not play a major role in educating adolescents about OTCs, even though it is where those surveyed spent the largest proportion of their time. This finding held true for both cultures. It is also clear that adolescents socialise differently with socialisation agents in these two cultures, although some similarities were also identified. Besides filling the gap in the literature, the results of the study can assist policymakers in designing policies, campaigns and educational programmes to address issues of OTC medicines. The findings can also assist pharmaceutical marketers to formulate appropriate marketing strategies that have the most influence and greatest likelihood of reaching adolescents.

**Back to China:  
New Chinese Immigrants to New Zealand as Transnationals**

Sally Liangni LIU  
University of Auckland

This paper draws on the results of my recent fieldwork in China, where I conducted 27 in-depth qualitative interviews. Interviewees are migrants who immigrated to New Zealand (NZ) from the People's Republic of China (PRC), and then returned to the PRC or planned to go to a third country. This research explores their explanations/perceptions of 'home' as against their conceptualisation of identity and citizenship as residents of NZ. In order to understand the above, I investigated the motivation for the initial move to NZ, the forces driving them to return to China or onwards to a third country, the opportunities and challenges they faced, family arrangements and future plans. I argue that transnational movement profoundly challenges migrants' sense of 'home' and identity, and forces them to reconstitute their 'home' making. Rather than migration disrupting their sense of 'home', it can instead provide a space to renegotiate and recreate a new version of identity beyond geographical locations. Their newly acquired legal status as NZ residents/citizens is not sufficient to allow them to identify themselves as 'New Zealanders'. For many, legal citizenship does not mean full incorporation into NZ society. Such disjuncture has implications for government policies and the theorisation of citizenship. My results suggest that economic reasons are major causes of their return to China, but family responsibilities and a familiar social/cultural environment seem also to contribute to their decision. More significantly, where the parents of those migrants are located has a significant effect on their sense of home and their decisions about relocation or ultimate long-term 'settlement'.

## **2.2 Issues in Environment and Indigeneity**

### **The Concept of *Satoyama* and its Role in the Contemporary Discourse on Nature Conservation in Japan**

Catherine Knight  
Independent Scholar

The term *satoyama* (literally, "village mountains") has gained wide currency in Japan in the postwar decades as a term describing a realm of "encultured" nature that has traditionally existed on the periphery of human settlements. These *satoyama* woodlands played an important part in Japan's agrarian history, but are now threatened by urban development, rural depopulation and changing lifestyles. The term *satoyama* features prominently in the discourse about nature conservation in Japan—often more so than the "wilderness proper", the forest-clad uplands of Japan, known as *yama*, which are habitat to a diverse number of threatened species. This paper argues that this apparent imbalance stems from the appeal of *satoyama* as a realm where nature and culture intersect, and in that *satoyama*, much like the concept of *furusato*, is reminiscent of a more idyllic rural lifestyle of the past, when the Japanese "lived in harmony with nature". The underlying rationale is that the Japanese only have to return to their traditional roots to resolve the growing problems of habitat degradation and human-wildlife conflict in Japan, but the reality is somewhat more complex.

### **Vietnamese Ethnic Minorities and the Roles of Education in their Environmental Protection**

Viet Nguyen Duc  
Victoria University of Wellington

This paper illustrates the tight relationship between education and environmental protection of ethnic minority people in highland and mountainous areas in some provinces of Vietnam where people are almost dependent on nature for daily earning. The paper bases on the data collected from the Committee of Ethnic Minority of Vietnam and Ministry of Labor-Invalids and Social Affairs, from survey and interview with local people to analyse the real educational situations, local people's perceptions about the importance of environment, how they react to the decrease of forests and landslides in the recent years. Investigating the causes of poor education and negative attitudes toward academic training of ethnic minority people is also a main task of this paper.

## **The “Lost Tibetans” of Northland: Challenges to Maori and Tibetan Identity**

Hugh P. Kemp  
Massey University

This paper gives notice of a conversation in Northland between a Maori hapu and a Tibetan Buddhist movement. Members of Te Waiariki (north Hokianga) claim their ancestors flew to Aotearoa in a feathered canoe from Tibet: this myth is carved in a whareniui in north Hokianga. Since 1982, members of the Dhargyey Tibetan Buddhist movement (Dunedin and Whangarei) have had sporadic conversations with Te Waiariki exploring this alleged link. The paper briefly notes the history of the conversation, and then reflects on issues of identity and myth-telling. I suggest that each party is seeking to appropriate aspects of the other’s identity, and additionally, to imagine constructs of “Tibet” in order to legitimize itself in this unique moment in Aotearoa/New Zealand’s social history.

Abd. Wahid Jahis, Nature from the Perspective of *Orang Asli* Women (To be confirmed)

### **2.3 Society, Law and Administration in the Malay World**

#### **A Study on Islamisation Policy and Plural Society in Malaysia: Some Ideas and Early Findings**

Zatul Himmah Adnan  
Flinders University

Since 1981 the Malaysian government’s strategy on Islam in public policy has moved beyond the symbolism of observing the Islamic ceremony. The inclusion of Islamic values has become one of the important elements for national policies. As Malaysian society is diverse in terms of ethnicity and religion, the inculcation of Islamic values and principle into governance has led to a variety of reactions and responses from different ethnic and religious communities; implicitly as well as explicitly. This paper is part of ongoing PhD research which aims to analyse the impact of Islamisation policy in the context of the plural society of Malaysia. The study is focused on identifying the concepts of Islamisation policy, the government strategy in implementing the policy and different stakeholders’ views of the policy. This paper will share some ideas of the research and early findings from interviews with some key member of the government and community.

#### **Actors Influencing Successful Implementation of Quality Management in Local Authorities’ Administration in Sarawak, Malaysia**

Ahi Sarok  
Universiti Malaysia Sarawak

Quality management has taken root in the Malaysian public sector in the mid-1990s. Likewise, local authorities in Sarawak have begun to embark on implementing Total Quality Management (TQM) and MS ISO 9000. In relation to this, a study was carried out on the implementation of TQM and MS ISO 9000 at four local authorities in Sarawak, namely Dewan Bandaraya Kuching Utara (DBKU), Padawan Municipal Council (PMC), Serian District Council (SDC) and Bau District Council (BDC), to determine what factors influence the success of implementing quality management in the local authorities. Convenient sampling techniques were used to collect data from the respondents. 240 employees or internal customers from all local authorities directly involved with the implementation of quality management responded to the self administered questionnaires. They were asked to relate their experiences with factors that contribute to the successful implementation of quality management programmes at the local authorities. In addition, 306 external customers were asked to evaluate nine core businesses of local authorities as well as their perceptions of the service quality of these authorities. The findings of the study showed that all four local authorities had successfully implemented quality management and practiced the essential elements such as top management support, strategic quality planning, customer focus, teamwork and quality assurance. The benefits deriving from the implementation of quality management include providing better service quality to the external customers, better teamwork, increased efficiency, job satisfaction, and maintaining a better organizational culture. The study shows that the successful implementation of quality management in

the four local authorities are strongly related to factors such as top management support, strategic quality planning, customer-driven teamwork, training and recognition, good performance appraisal and quality assurance.

### **The Impact of Islam on the Malay Legal System: A Case Study from Jambi, Sumatra**

Uli Kozok  
University of Hawaii at Manoa

The Tanjung Tanah code of law, dating to the late 14<sup>th</sup> or early 15<sup>th</sup> century, was issued by the Maharaja of Dharmasraya, the former capital of the Malayu kingdom. This manuscript, written in both Sanskrit and Malay in PallavaNusantaric script on bark paper, was reissued a few centuries later by the Sultan of Jambi, but this time on paper and in Arabic-Malay script. The two manuscripts, both in the possession of the same family, give us interesting insights not only into the changes that the Malay language underwent from the 14<sup>th</sup> to the 18<sup>th</sup> century, but also on the impact of Islamic law on the legal system of a Sumatran Malay polity.

### **Legal Professions in a Multi-court System in Malaysia and Indonesia: Towards Convergence**

Farid Sufian Shuaib  
International Islamic University Malaysia

Legal pluralism in Malaysia and Indonesia produces a multi-court system where civil courts co-exist with Syariah courts with distinct jurisdiction over subject matters and parties. Syariah courts in Malaysia and *peradilan agama* (as they are known) in Indonesia apply Islamic law. Distinct laws apply in these distinct court systems. Since Syariah courts apply Islamic law, it requires presiding judges and counsels to be knowledgeable in Islamic law. In Malaysia, such competency is not a requirement for legal practitioners in civil courts and thus practitioners who are qualified to practice in civil courts are not necessarily so in Syariah courts. Therefore, Malaysia not only has a separate court but also a separate practice between Syariah courts' and civil courts' practitioners. An interesting recent development occurred in Indonesia where although the courts continue to be separated, the legal professions have converged. This paper considers whether such a development could be replicated in Malaysia. Towards this goal, similarities and differences of the court systems in both countries will be considered. Additionally, we will consider the qualification of legal practitioners.

## **2.4 Japan: Studies in National Identity**

### **Kosawa's "Ajase Complex", its Buddhist Roots, and Japanese Buddhist Nationalism**

Michael Radich  
Victoria University of Wellington

Kosawa Heisaku (1897-1968), the "father of Japanese psychoanalysis", famously contended that Freud's Oedipus Complex was Eurocentric. In its place, he proposed that Japanese subjects have an "Ajase Complex", named after the Indian King Ajātaśatru, who features prominently in Buddhist narrative and was known to Japanese culture in that connection. As part of a collaborative project under Prof. Shingū Kazushige of Kyoto University, this paper will present a preliminary exploration of the Buddhist sources of Kosawa's ideas, and consider Kosawa's elaboration of those ideas in connection with Japanese Buddhist Nationalism and *nihonjinron* ("theories of Japaneseness").

### **"Sushi Police" and Branding National Food**

Matt Allen and Rumi Sakamoto  
University of Auckland

This paper looks at how the Japanese state has attempted to mobilise soft power diplomacy with respect to certifying genuine Japanese food produced overseas since 2006. In late 2006, Japan's Ministry of Agriculture Fishery and Forestry began to plan a certification system with a view to its full launch in 2007. MAFF's initial concern, as stated in its

guidelines for the advisory group, was that many overseas restaurants were operating 'under the guise of a Japanese restaurant' despite not serving real Japanese cuisine, simply to take advantage of positive images associated with Japanese food. The certification plan attracted overseas media attention and led to the accusation that the Japanese government was playing the role of 'sushi police'. Consequently the scheme was revised and turned into a 'recommendation programme.' A non-profit organisation called Japanese Restaurants Overseas (JRO) was created, and the government largely removed itself from the programme except providing an annual budget of ¥270,000,000. This paper will show how the state has drawn essentialist, static representations of what is increasingly a dynamic, internationalised food medium with the intent of generating 'Japan branding'. Using some examples of *gyakyu yunyū* (reverse import) sushi restaurants - mostly US sushi restaurants opening their branches in Tokyo - I suggest that the essentialist link between food and nation seems meaningless even inside Japan. Sushi has been transnationalised in some complex ways that are beyond the Japanese state's control.

### **Japanese Modernism Revisited**

Roy Starrs  
University of Otago

Based on research I am conducting for a book on the subject (part of a projected new Palgrave series on world modernisms), this paper will address the question: what was the long-term cultural and political significance and impact of the Japanese modernism of the 1920s? For instance, were the reactionary rightist movements of the 1930s anti-modernist, as usually conceived, or were they more a rightist version of modernism, as recent writers on fascism have suggested was the case in Europe? Then again, are there continuities between 1920s modernism and post-war Japanese modernity, or are these two phenomena of an entirely different order of socio-political reality? By addressing such questions I will attempt to throw new light on the complex phenomena of modernism and modernity in twentieth-century Japan.

### **Citizenship Education in Japan: An Analysis of the 2008 Courses of Study**

Lynne Parmenter  
Waseda University

The aim of this paper is to analyze the conceptual framework and discourse surrounding the portrayal of "good citizens" in education policy documents published by the Ministry of Education, Culture, Sports, Science and Technology of Japan. The focus of my discussion will be the 2008 Courses of Study, due to be implemented in schools over the next few years. Setting these documents in context, the presentation will address questions such as the following: What is the relationship between national identity and citizenship education in Japanese education policy documents? How is the global context dealt with? To what extent are students seen as active citizens? By exploring issues such as these within the context of recent international research on citizenship education, this presentation will hopefully serve a dual purpose: to provide a snapshot of ongoing Japanese education policy reforms for Japan specialists; and to provide comparative data for the discussion of education issues in a range of Asian contexts.

## **2.5 India: Religion, Identity, Nation**

### **Divine Inspiration or Public Deception? Disputes about Religious Authority in 19<sup>th</sup>-century South India**

Rick Weiss  
Victoria University of Wellington

This paper is the beginning of a new book project that examines shifting configurations of religious community in Tamil South India in the latter half of the nineteenth century. In particular, I will focus on a specific court case that nicely encapsulates tensions within the Tamil Shaiva community at that time. The court case was initiated by Arumuga Navalar, a Jaffna Tamil monastic leader who is often credited with developing Tamil public-speaking styles and modern literary Tamil prose. His case was against Ramalinga Adigal, a South Indian mystic who had developed a large following and who is considered by many to be the most recent of the radical *siddhars*, yogis known for their heterodoxy and their supernatural powers. These two figures are among the most prolific Tamil authors of the 19th century, and their debate at this pivotal

time was over the proper form of Shaiva community in a rapidly changing world. By looking at this particular case, I will consider the impact of colonial and missionary forces on the ways that South Indian Hindus conceived of their tradition, history, and public sphere in the latter half of the 19th century.

**Religion on Stage:  
The *Yajña*-Sacrifice in New Media and New Public Spheres**

Silke Bechler,  
Karl Jaspers Centre, University of Heidelberg

New media and technologies change the form and content of traditional rituals and bring them from a socially limited context to new public spheres. The present paper will deal with this development focusing on the Indian *yajña*-sacrifice. The *yajña*-sacrifice, characterized by the act of giving oblation to the gods by spreading clarified butter into the fire, can be traced back to the early stages of Vedic religion. Its former practice was dominated by individual concerns focusing on daily needs as good health, prosperity and wealth, removal of obstacles, etc. In the course of time, stimulated by various migration flows, the *yajña*-sacrifice crossed its original sphere and now emerges at various places all over the world, where it is performed by Hindus living in the diaspora as well as by “Westerners” seeking new religious paths. Strengthened by the influence of new media and technologies, the production, consumption, and content of this ritual has rapidly changed. Whereas the *yajña*-sacrifice in former times was highly connected to the *grhya*-rites focusing on interests concerning a socially limited group, it now shifts from a private into a public sphere, where it is often performed as a public spectacle for various ends, including those of transnational philanthropy.

**Partition and the Ruptures in Dalit Identity Politics in Bengal**

Sekhar Bandyopadhyay  
Victoria University of Wellington

Because of the absence of any organised dalit movements in West Bengal after 1947 it is often argued that caste does not matter in this province. However, a number of historical studies have now revealed that in colonial Bengal there were powerful dalit movements which developed in eastern and northern districts, among groups like Rajbansis and Namasudras. The weakening of these movements and in some cases their near disappearance after 1947 is difficult to explain. One plausible explanation could be in terms of the emotional and physical displacements caused by the Partition of the province, as both groups mentioned above lived in the border region and as a result of the partition lost their geographical anchorage. This paper seeks to explore developments in the movement of the Namasudras before and immediately after Partition to understand this process. It argues that the Partition represented a major historical contextual shift that resulted in a transfiguration of the Namasudra identity politics in two Bengals, revealing the very conjunctural nature of such collective social identities. In the late 1940s and the early '50s their experiences of displacement and their struggle for rehabilitation brought to the foreground their 'Hindu refugee' identity, overshadowing, at least for the time being, dalit cultural politics.

**The Terror Trilogy:  
Rethinking Nation, Reinventing Tamil Cinema**

Vijay Devadas  
University of Otago

Drawing on the concept of disjuncture, this paper examines three films by Mani Ratnam, an internationally acclaimed Tamil auteur, collectively known as the terror trilogy: two films in Tamil, *Roja* and *Bombay*, and one in Hindi, *Dil Se*. Drawing from debates around these films, this paper inquires as to the multiple narratives that are excluded and included in the nation on screen to argue that what Mani Ratnam achieves in the trilogy is a chronicle of the nation that is highly disjunctured, a chronicle that maps the multiple narratives, affiliations, and prejudices of the Indian nation. This is the first argument. The second is that both Tamil films mark a significant intervention into the cinematic culture of articulating the idea of an Indian nation in highly ethno-communalised ways that had previously dominated Tamil cinema. In both films the nation is constructed well beyond the older ethno-communal Dravidian ideology and engages with 'other' narratives that make up the nation to constitute a much more heterogeneous, complex and contradictory national imaginary. In that sense, the films open up a disjunctured idea of the nation, challenge the history of screening the nation in postcolonial Tamil cinema, and reinvent Tamil cinema itself.

## 2.6 China and International Relations

### **A Comparative Study of Korean and Chinese Nationalism: The Case of the Dispute over Koguryō**

Yiming LUO  
Korean Foundation Language Fellow

Five years after the Koguryō dispute between China and Korea was appeased by compromise on the Chinese side, it may seem unnecessary to bring it up again. But the dispute has merely quietened temporarily with the potential to re-emerge, and the final solution has been postponed until certain factors are altered. Existing dissertations simplify the dispute as a conventional nationalist conflict, overlooking the differences of national identities in the two countries. By comparing Chinese and Korean newspaper coverage on the dispute, this paper reveals the different forms that Korean and Chinese nationalisms take and identifies them, respectively, as Korean ethnic nationalism and Chinese state nationalism. The way that the Koguryō dispute developed and faded reflects both the rigidity of Korean ethnic nationalism and the controllability of Chinese state nationalism. Substantial resolution of the problem requires the evolution of nationalisms on either side. The torrent of globalization holds the potential to threaten the firmness of Korean national identity and the increasingly urgent democratization process also presses Chinese state nationalism to undergo deconstruction. Reconstruction of either national identity will not only bring an end to the Koguryō dispute, but also benefit the two countries as they face new challenges in the 21<sup>st</sup> century.

### **On the Way to Media-Broker Diplomacy: Ice-Breaking Missions across the Taiwan Strait**

Longqing WANG  
Macquarie University

Since the end of WWII, the Taiwan Strait has always been perceived as one of the focal points in the Asia-Pacific and the world as a whole, primarily due to the sensitive, complicated and potentially explosive relationship between China and Taiwan. From the perspective of international communication, cross-strait relations have been substantially transformed by the media over the past six decades, culminating with two astonishing media events in the late 1980s and the 1990s, in which journalists played the role of brokers between the two rivals by conducting ice-breaking reporting missions across the Taiwan Strait. Theoretically informed by Naren Chitty's Matrix Framework and Eytan Gilboa's conceptual model of Media-Broker Diplomacy, this paper examines through case studies how such media brokers have impacted upon cross-strait relations, and concludes with implications of both their historical and realistic significance.

### **An Analysis of the Political Economy between ASEAN and China: The Strategic Choices under Constructivism**

SOONG Jenn-Jaw, National Cheng Kung University, Taiwan; HUANG, Michael C.  
National Grad. Inst. for Policy Studies, Japan; CHAN, Huan-Hwa  
National Cheng Kung University, Taiwan

The ASEAN Charter enacted in 2008 may lead ASEAN toward a regional single market as European Union, as well as toward a legal power community with enhanced relations and collaborations. Relatively, China has created an incredible economic boom for 30 years since economic reform was adopted in 1978, which drew great attention from the world to its political and economic development and policy adjustment. It is interesting to bring ASEAN and China together into a political and economic platform and further examine mutual diplomatic interactions and the rational choice of a development strategy as response.

This paper aims to provide a clear framework and mechanism for the ASEAN and China studies on three dimensions: 1) analyzing political economy development between ASEAN and China with four models of strategy pattern and choice; 2) making further inquiry into the procedures and preferences of China's diplomatic policies towards ASEAN, under the different concerns of economy or politics in different periods; 3) examining ASEAN's response towards China's initial strategy on Southeast Asia under different economic or political circumstances. Last, it will conclude with a discussion of rational choices and preferences of development strategies for China and ASEAN.

**Session 3, Monday, July 6, 4:00-5:30**

**3.1 China: Media and Cultural Studies**

**Screening the Foreign and the Past:  
Chinese Film Audiences before and during the Cultural Revolution**

Paul Clark  
The University of Auckland

Some of the most closely watched films in China after 1949 were neither new nor Chinese. Just as in the periods before 1949 and after the 1970s, imported films and re-circulated Chinese movies held an important place in Chinese film culture. This paper will first examine audience access to earlier Chinese works in the period before 1966. Depending on the changing political climate, many pre-1949 works enjoyed a new life on screen, particularly in the late 1950s. With the start of the Cultural Revolution, feature film production stopped and pre-1966 films were supposedly banned. From a variety of sources (including a recently discovered catalogue), the paper will try to establish exactly what was the range of films available in the ten years after 1966. The patterns, for both domestic and imported films, suggest that we need to revise our understanding of film culture during the Cultural Revolution. In many respects the decade fits well with the periods before and since. This article marks a further step in the naturalizing of the Cultural Revolution by placing it firmly in its twentieth century Chinese context.

**A Comparative Study of Media Representations of Ethnic Minorities in Party Newspapers and Market Newspapers in China**

Tina Ban  
University of Canterbury

By far, the majority of research concerned with the representation of ethnic minorities is limited to western countries; however, it is a relatively untouched area in China. There are fifty-five state-recognized ethnic minorities in China. These ethnic minorities make up less than ten percent of China's total population but live in five-eighths of China's total area, including most of the sensitive border areas (Mackerras, 2003), which makes ethnic minorities' loyalty a crucial element in maintaining China's territorial integrity (Grunfeld, 1985). They are not transnational people however, but have long lived with China's boundaries. In this paper I ask whether the media eventually transform this minority status into marginalization. Do underrepresentation and misrepresentation exist within the Chinese context? Two types of newspapers are present in China now: party newspapers and market newspapers. Propaganda remains the top role of party newspapers, whereas market newspapers are more profit-driven but follow media censorship. How these two newspapers define news value in stories on ethnic minorities and the differences shown between the two types of newspapers when ethnic minority people are covered are the major research questions of this paper.

**Entertainment in Chinese Television**

ZHU Lian  
Bournemouth University

Television in China has been required to strive for success in a highly competitive market on the one hand, and remain sensitive to the interests of the Party-State on the other. These two sets of demands may seem contradictory, but Chinese television has turned to a particular resolution. This has involved the surfacing of a strong tendency to provide entertainment content in Chinese television intended to maximise financial gain in the open market. On the other hand, this tendency can also be said to serve the interests, policies and directives of the Party-State, by leading public attention to non-political issues, creating the illusion of popular participation, and providing a suitable social lubricant, and thereby ensuring the smooth maintenance of public acceptance of the social and political status quo. The Chinese characteristic of this trend is that it is just as much a result of political forces as of media marketisation,

and this is most starkly revealed when central control is exerted over what is regarded as its excesses. Based on detailed empirical study, this study is an attempt to depict the rise of entertainment in Chinese television services, and grapple with the consequences of this situation.

### 3.2 Monsters and Danger Tourism from Japan to Jordan

#### **‘Slit-Belly Bog’: A Palaeolithic Japanese Myth?**

Edwina Palmer  
University of Canterbury

In the place-name origin myth for a place called Slit-Belly Swamp (Harasaki no Numa) in Harima Fudoki (714 c.e.), it is recorded that the jealous wife of a deity chases her husband’s concubine to this place, slits her belly and drowns her in the swamp. Japanese scholars have surmised that the Chinese character for ‘conculine’ must be a copyist’s mistake. By structural comparison of this tale with selected myths from Claude Lévi-Strauss’s *From Honey to Ashes*, I shall attempt to demonstrate that there is no error in the orthography. Further, by reconstruction, I argue that his tale from ancient Japan is a vestige of myths with similar motifs that circulated the Pacific Rim in the Palaeolithic period, and is thus of extraordinary antiquity.

#### **The Return of Monsters in Japanese Visual Media**

Zilia Papp  
Hosei University

The research presented in this paper concerns the influence of Edo and Meiji period *yōkai* imagery on contemporary manga and Japanese animation, with an objective to study the work of contemporary manga artist Mizuki Shigeru. *Yōkai* are Japanese supernatural beings or phenomena derived from folk beliefs, which have been visually represented on picture scrolls since the Japanese medieval period, and on woodblock prints of the Edo and Meiji era.

Mizuki Shigeru, one of the most important manga artists of postwar Japan, took on the task of reintroducing these supernatural creatures to the television screen in the modern period, and the animation series *Gegege no Kitaro*, derived from his manga, has had a profound influence on the rediscovery of *yōkai* for the twentieth century in popular media. After focusing on the relationship between Edo and Meiji period imagery and the Mizuki-inspired animation, this research offers a new insight into how the animation was reintroduced in the 21<sup>st</sup> century, with the application of new technologies of computer animation and development of *yōkai* characters in alignment with 21<sup>st</sup> century sensibilities. Conclusions are drawn regarding how monsters on screen mutated in the contemporary period, and what timeless characteristics they retained from their historical roots.

#### **Flirting with Danger in Jordan**

Dorina Maria Buda  
University of Waikato

Political stability, at the interface of the tourism-politics interconnection, is defined as a prerequisite to prosperous tourism. This presentation will examine the discrepancy between the portrayal of Jordan as a stable and safe country and the ubiquitous presence of armed police and tanks at tourist sites. Jordan is portrayed by the media as both exotic and stable. Yet different police forces are ubiquitously present in Jordan: in the *souqs* (markets), on the beach, at tourist sites, within the border area. Indeed you cannot hear detonating bombs or witness gunshots, but the presence of the police forces strengthens a sensation of simmering fear. Discourses of peace, reflected in the name of hotels, shops and organisations instead of bringing a reassurance of safety and stability, further underline a feeling of uncertainty, evoking flirtation with danger. This presentation discusses images that contradict the much-heralded international description of a safe and secure country in the middle of a conflict-laden region. Does this latent instability, this feeling of flirting with danger represent a deterrent factor for tourists or does it entice them? I will answer this question along with the discussion of images depicting relative danger and instability in Jordan.

### **3.3 Panel: Indigenous Knowledge and Biodiversity Conservation Among Sabahans, Malaysia**

Adlina Ab. Halim, Normala Othman, Sri Rahayu Ismail, Jayum A. Jawan, Nurul Nadia Ibrahim  
Universiti Putra Malaysia

The Malaysian state of Sabah's rich biological heritage has contributed directly to the rich resources by which its diverse ethnic communities have sustained their livelihood. Symbiotic relations between the people and environmental diversities have been supported by beliefs and religious systems that promote a harmonious relation between these two elements. This panel discusses these systems of belief and religion, considering how they have sustained a harmonious balance between humans (i.e., ethnic communities) and the environment. It will also discuss the issues and challenges in sustaining and promoting traditional values. The panel will address how relevant traditional conservation values might be revitalised in order to rehabilitate and conserve the lived environment for future generations. The panel is comprised of three collaborative papers, each presented jointly. These draw on a research project on biodiversity conservation in Sabah that was sponsored by the Ministry of Science, Technology and Innovation (MOSTI), Malaysia.

#### **Indigenous Knowledge & Biodiversity Conservation in Sabah, Malaysia: A Preliminary Report**(Adlina Ab. Halim)

Existing indigenous knowledge that maintains customary practices is relevant for management, conservation and sustainable use of biological diversity in Sabah. These knowledges involve practical and embedded spiritual beliefs, such as seasonal hunting traditions. Such seasons enter human lifeworlds through knowledge about breeding seasons, patterns of species and also information about hunting areas. The purpose of this paper is to assess indigenous systems in general with respect to agriculture and river and resources management. This paper also aims to describe the present level of such traditional knowledge among indigenous peoples of Sabah.

#### **'Tagal System' (River Management) and Biodiversity Conservation in Sabah**(Normala Othman)

The key principle for indigenous river management system is the sustainability and interrelationship of all things. Members of indigenous communities understand that there is a limit to what can be extracted from the natural environment and they are only custodians of natural gifts. One example of the practice of river management system among indigenous people in Sabah is known as *Tagal (managal)*. The ceremony of *managal* is enacted when the number of fish in rivers declines. The practice of *managal* is a collective responsibility to ensure the sustainability of the fish resource in the river. The *managal* practice allows reproduction and an increase in the numbers of fish. The purpose of this paper is to examine the river management system via *Tagal* among Sabahans and its contribution towards biodiversity conservation in Sabah.

#### **Agriculture Systems and Biodiversity Conservation Among Indigenous Peoples of Sabah**(Sri Rahayu Ismail)

Sabah's indigenous peoples have over the centuries developed unique indigenous systems that have been said to safeguard and establish for their communities a peaceful existence, a sustainable livelihood, and use of the resources within their surroundings. The key principles in the agriculture system support a harmonious relationship with nature, dignity of all things, subsistence and sustainability. Although rural communities continue to maintain and practice their own *adat* or traditional set of values, these are confronting the arrival of a new value system. Traditional knowledge has been lost or degraded due to a lack of value placed on indigenous systems and their potential during this transformation. Moreover, there does not seem to be enough effort made to document or apply indigenous systems. The purpose of this paper is to assess practices in agricultural systems that are still upheld by the indigenous peoples of Sabah, such as rotational agriculture and the planting of fruit trees in hill rice cultivation. All these practices contribute to the conservation of biodiversity in their own locality.

### **3.4 Development and Gender Issues in South and Southeast Asia**

#### **Recognising Gendercide in India**

Amrit Varsha Gandhi  
Himachal Pradesh University

This paper attempts to explore the extermination of females in India, through analysis of various forms of infanticide. Gender selective mass killings perpetuate oppression against women under the patriarchal structures in India. The focus on the 'missing gender' is not raised to shock but to examine facts and statistics to trace the historicity of this practice. The centuries-old traditional practice of female infanticide has acquired a new form to create an alarming demographic imbalance in Indian society. Through an attempt to study the issue within historical context we discern new issues, identify new areas where the tendency to kill unborn daughters is perpetuated, despite consistent development and progress in every phase of life.

#### **Growing Affluence, Declining Nutrition: A Contemporary Indian Quandary?**

Srikanta Chatterjee  
Massey University

This paper examines how the patterns of India's food consumption have been changing in recent times in line with her faster economic growth and generally rising affluence levels. The study also presents evidence on the nutritional implications of these changes to reinforce some of the findings on the observed changes in the food consumption patterns. A decline in agricultural, particularly food grain, output and availability per capita and stagnant public sector investment in agriculture have become issues of contemporary debate and concern in India. There are ominous signs that India is emerging again as a net importer of essential food grains, after several years of being a net exporter. This paper makes a contribution primarily to one aspect of the wide-ranging debate, viz. the nutritional implications of the changing food production and consumption scenario as it is unfolding in India.

Jashim UDDIN, Education Technology & Socioeconomic Reality: The Bangladesh Perspective (to be confirmed)

### **3.5 Business, Careers and Changing Environments**

#### **Chinese Family Business and the Succession Issue: The Experiences of Some Leading Chinese Businessmen in Southeast Asia**

William Tai Yuen  
University of Auckland

Max Weber is perhaps the first person to raise the issue of succession in Chinese family business. He suggested that the sons' inheritance of equal shares in the family patrimony hindered the accumulation of capital and hence the growth of Chinese capitalism. Since Chinese business enterprises are mostly family businesses, the continued growth of Chinese business depends to a large extent on how the succession issue is addressed, how the family business is inherited by the offspring, and whether the next generation succeeds or fails in carrying the family torch. Today, Chinese businessmen everywhere are still grappling with the issue of succession and its implications for the continuance of family business. This paper reviews the experiences of some leading Chinese businessmen in Southeast Asia in tackling the succession issue.

#### **Empowered or Constrained Careerist? A Multi-theoretical Study into the Career Experience of Asian Skilled Immigrants in New Zealand**

Huong Nguyen  
Victoria University of Wellington

Being an Asian immigrant in New Zealand means being ‘visibly different’. In addition, pursuing a career in another country could well put immigrants in a ‘walk-in-two-worlds-but-in-none’ status. For these reasons, research into the careers of Asian skilled immigrants has the potential to make a substantial contribution to our understanding of both immigration and immigrant careers in New Zealand. This paper argues that there is a disconnection between social and organisational policy level on the integration of Asian immigrants. The New Zealand government has a number of initiatives to assist the integration of immigrants at the social level, but there are few at the organisational level. Even though immigration and diversity are closely related concepts, it is not clear whether and how New Zealand organisations approach their immigrant staff in handling diversity and facilitating their careers. These issues can be analysed by adopting an interpretivist approach to the career experience (opportunities and obstacles) and vision of Asian skilled immigrants in New Zealand using interviews with both immigrants and managers. Case studies based on narratives and comparative analysis will be generated to shed light on the career situation of Asian skilled immigrants.

### **Wage Employment, Self-Employment and Labour Market Segmentation in Urban China**

Taichang Chen  
University of Oxford

China has experienced dramatic changes since its economic reform programme in 1978, and it is in the process of creating a functioning urban labour market that rewards workers on the basis of human capital. A 2002 nationally representative household survey is used to investigate how far a competitive urban labour market China has been created. We find evidence of both segmentation and competition between urban residents and migrants which is consistent with previous studies. In addition, there is evidence that segmentation exists across sectors for urban residents, with those currently working in government agencies and institutions being the highest-paid tier, followed by state-owned enterprises, private-invested enterprises, those in urban collective enterprises and self-employment are considered as the lowest-paid tier. Although we do not find evidence of segmentation among migrants, our data suggest that migrants are blocked from getting jobs in the ‘upper-tier’ for urban residents, and thus are forced to engage in self-employment. Therefore, the urban labour market is segmented into multi-tier and is still in a transition stage.

**Session 4 - Tuesday July 7, 10:30-12:30**

#### **4.1 Migration in Korea and Japan: Ethnic Returnees and International Marriage**

##### **From Foreigners to Community Members: The Integration of *Nikkei* Brazilians into a Japanese Neighbourhood**

Kaori Yamamoto  
Aichi Prefectural University, Japan

Revisions to the Immigration Control and Refugee Recognition Act in 1990 allowed *Nikkeijin* (descendants of overseas Japanese) up to the third generation, and their spouses and children, to enter Japan on longterm renewable visas with no activity restrictions. As a result, over the past 20 years, numerous *Nikkei* Brazilian communities have developed in Japan, especially in regions where a wide variety of manufacturing jobs have been available. By 2008, Japan’s Brazilian population had reached approximately 310,000, making it the third largest group among registered foreigners in the country.

Based on interviews and fieldwork in Nishio City, Aichi Prefecture, where about 3000 Brazilian migrant workers have settled, this paper analyzes patterns in Japanese residents’ adaptation to this settlement. Initially, Japanese residents had strong negative feelings toward Brazilian residents, but later, they tried to accept Brazilians as community members by reorganizing the local neighbourhood association (*Chounaikai*) and encouraging Brazilians to participate in community activities. I will analyze the process of these changes and their implications for the integration of foreign workers in Japan. I will also address debates regarding integration of immigrants by applying them to the case of Japan, which previously had not been a destination for foreign workers.

## Identity Transformations of *Chosŏnjok* (Korean-Chinese) Migrant Brides in Korea

Yihua HONG  
University of Auckland

*Chosŏnjok* migrant brides, who used to have dual identities in China, tend to reconstruct their identities in Korea. My twenty-two interviewees went through different identity changes in Korea, and their identity can be categorized into six types: 'Korean', 'Chinese', 'Korean Chinese', 'neither Korean nor Chinese', flexible identity, and cosmopolitan identity. The majority of them, however, have reinforced their 'Chinese' identity. Their identity transformations are dependent on their different backgrounds in China, living experiences in Korea, future plans, and their notions of being *Chosŏnjok*. In many cases, their 'Chinese' identity has been reinforced due to their negative experiences in Korea as well as the centripetal force of China. Their 'Chinese' identity is undoubtedly a defensive mechanism to cope with the discriminatory attitude of Koreans towards *Chosŏnjok*. However, no matter how defensive their 'Chinese' identity might be, it cannot mean that these *Chosŏnjok* migrant brides feel they are as 'Chinese' as *Han-Chinese*. It is because *Chosŏnjok* know that they are ethnically, politically, and culturally different from *Han-Chinese*. On the basis of the constructivist theory of identity formation as well as my interviews, I argue that their 'Chinese' identity is a reactionary, dual and situational identity.

### **“The Bride(s) from Hanoi”: South Korean Popular Culture and Vietnam in the New Millennium**

Stephen Epstein  
Victoria University of Wellington

In recent years South Korea has witnessed an efflorescence of cultural productions that highlight the nation's increasing encounters with the foreign generally and Asia more specifically. Growing travel for Koreans within the larger region, a popular discourse that celebrates the success of the Korean Wave across the continent, a dramatic increase in labour migration and, perhaps most significantly, a meteoric rise in international marriages are all reconfiguring Korea's understanding of its relationship with its neighbours. Inevitably, this recalibrated understanding is also being reflected—and refracted—in popular media. This paper is part of a broader project examining the spate of recent Korean television dramas and reality-cum-talk shows that draw attention to Korea's relationship with Asia. In this paper I discuss a series of Korean television productions that draw attention to Korea's encounter with Vietnam with a particular focus on dramas such as *Hanoi sinbu* (The Bride from Hanoi), *Hwanggeumui sinbu* (Golden Bride) and the reality show *Sadon cheoem boepgesseumnida* (Meet the In-laws). In particular, I consider the extent to which these shows are: a) inculcating a hierarchical sense of Korea's relationship with an Asian hinterland; and b) promoting a radical shift in Korea's gendering of the "foreign" from male to female.

### **Learning Democracy? Korean-Chinese Migrant Workers on the Korean Political Culture**

Changzoo SONG  
University of Auckland

This research is about the perceptions of Korean democracy and political culture of Korean-Chinese (*Chosŏnjok*) migrant workers. Coming from China, where one-party rule and socialist ideology are the norms, *Chosŏnjok* migrant workers tend to be shocked at South Korea's political culture, especially during election times. Based on a participation-observation of a group of *Chosŏnjok* migrant workers in Korea and in China during the South Korea's presidential election in November and December 2007, this paper analyses the various political opinions and political learning of *Chosŏnjok* migrant workers in South Korea. My observation shows a few salient points in their discussions of the election: (1) South Korean style democracy is seen as dangerous, and Chinese-style one-party rule as a more efficient form of government; (2) the majority of *Chosŏnjok* workers supported Lee Myung-bak, believing he would improve the South Korean economy, which then would be beneficial for *Chosŏnjok* in general; (3) a smaller number of people supported Chung Dong-young because of their belief that Chung would improve the relationship between the two Koreas, regardless of their knowledge that an improved inter-Korean relationship would cause job loss for *Chosŏnjok* migrant workers. By discussing such issues rather vocally among themselves, the *Chosŏnjok* migrant workers were in fact exerting their 'cultural' citizenship upon a national community of Koreans in which they do not have legal citizenship.

## **4.2 Business and Management Practices in Malaysia**

### **Financing Preferences of Small and Medium-sized Enterprises (SMEs): A Study of SMEs in Klang Valley of Malaysia**

Moha Asri Abdullah and Siti Khadijah Ab.Manan  
International Islamic University of Malaysia

There has been no consensus on the most popular financing mode, either debt financing or equity financing, for small and medium enterprises (SMEs). This applies no less to the financing of SMEs in Malaysia than elsewhere. In addition, sources of finance for start-up and on-going businesses, loan facilities and its terms as well as access to debt finance are rarely discussed. This paper, thus, attempts to address these issues by examining the financing needs and behaviour of small and medium enterprises (SMEs) in Malaysia. Despite the fact that funding facilities are various and numerous, the study shows that the majority of funds for start up and on-going businesses come from internal sources. Meanwhile, in the case of SMEs that did secure loans, the amounts secured tend to be smaller than the amounts that the majority of SMEs require. The findings also reveal that a significant proportion of SMEs (57.4 percent) rely more on short and medium-term debt finance. The study concludes that profit-loss sharing (PLS) equity financing should be made a priority by the relevant bodies and agencies as this form of financing is more beneficial to local SMEs in Malaysia.

### **The Current Disclosure Status of Interim Reporting by Malaysian Companies**

Norhayati Alias, Murray Clark and Jamal Roudaki  
Lincoln University

This study examines the adequacy of mandatory disclosure practices for interim reports issued by listed Malaysian companies. The interim (quarterly) reports issued by sixty companies for the period 2005 to 2007 were analysed to establish the reporting lag and the level of compliance with the disclosures mandated by FRS 134 Interim Reporting and Bursa Malaysia listing requirement Para. 2.22. An unweighted disclosure index model was developed to determine the level of compliance. Findings of the study reveal that (a) no company fully complied with all disclosure requirements; (b) some companies filed reports after the due date or allowable period had passed; (c) the length of time taken to file the report for the fourth quarter was longer than for other quarters; (d) the mean times for the filing of quarterly reports was 51 days for Q1 in all three years, 50 days for Q2 and Q3 in all three years, and 50 days for Q4 in 2005 and 2006 and 56 days for 2007; and (e) the average mean time taken to file reports for each quarter is between 50 to 56 days.

### **Corporate Fraud: An Empirical Analysis of Corporate Governance and Earnings Management in Malaysia**

Raziah Bi Mohamed Sadique, Murray Clark and Jamal Roudaki  
Lincoln University

Recent corporate failures such as Enron, WorldCom and HIH Insurance, to name but a few, have heightened investor awareness regarding the need not only to evaluate company performance but to consider the possibility that the financial statements may not be a true reflection of company results if fraudulent activities have occurred during the reporting period. Since parties who are external to the firm do not have access to detailed information about the firm, they have to rely upon published financial and non-financial data in order to form an opinion regarding performance and/or the risk that fraudulent activities may have occurred. The objective of this study is to determine if published information contains critical factors that could indicate an at-risk company with respect to fraud. Prior literature has found a relationship between weak corporate governance and the occurrence of earnings management and/or fraudulent activities in a company, although most if not all, of this research relates to Western economies. This research will focus on the Malaysian economy, and will examine the relationship between corporate governance, earnings management, and corporate fraud. Data will be collected from a sample of "fraudulent companies" (those that have been charged with fraud by the Malaysian Securities Commission) and "healthy companies" (those that have not been charged with fraud) covering the period 2002 to 2007. The study should identify published information that could indicate that the company is at risk with respect to corporate fraud.

## Determinants Of Earnings Management in Shariah-approved Companies in Malaysia

Wan Razazila Wan Abdullah, Murray Clark and Jamal Roudaki  
Lincoln University

The Malaysian capital market is unique because the Islamic Capital Market (ICM) runs parallel with the conventional capital market. In the Malaysian capital market, the listed companies are classified as Shariah-approved companies and non-Shariah-approved companies, based on a set of Islamic criteria promulgated by the Shariah Advisory Council of the Malaysian Securities Commission. The two main reasons that have been identified to support the emergence of Malaysian ICM are the 1997 Asian Financial Crisis and the liquidity problem resulting from surplus funds from the Islamic finance industry. Following the Asian Financial Crisis, the Malaysian government focused on corporate governance practices of listed companies by enhancing the functions of the board of directors and the audit committee. In 2000, the Malaysian Code of Corporate Governance was introduced, which provided basic principles and best practices of corporate governance for Malaysian listed companies. A series of amendments to the Code have occurred since it was first introduced, with the most recent being in 2007.

There is extensive research and literature on corporate governance and earnings management worldwide. However, little research has been done on the determinants of earnings management, particularly in the Islamic Capital Market. The objective of this study, therefore, is to measure the extent of earnings management in Malaysian Shariah-approved companies, and to examine selected corporate governance practices (such as the characteristics of the board of directors, and the characteristics of audit committee and institutional investors) of Shariah-approved companies. In addition, this study will determine whether specific characteristics of a company (namely size, leverage, growth, profitability and industry), are factors that influence earnings management in Shariah-approved companies in Malaysia.

### 4.3 Panel: Popular Cultural Representations of History in Manga

The nascent discipline of Comics Studies is gaining momentum on a global scale. Combining the narrative elements of writing with the graphic arts, manga as a relatively new 'global' medium has the potential to display history in previously unimagined ways. Boundaries of space and time in manga become as permeable as societies and cultures across the world. This panel will investigate the authorship of history by looking at various different attempts to render premodern/modern history through the popular cultural media of the story-manga. As Carol Gluck, Tessa Morris-Suzuki and others have shown, it has never been easy to encapsulate the complex narrative of emperor-based Japanese historical periods. How do manga rewrite, reinvent and re-imagine the historicity and dialectic of bygone epochs in postwar Japan? Several different graphic artists' attempts to display historical eras are investigated including those of Otsuka Eiji, Mizuki Shigeru, Hiruma Hiroshi, Michiyo Akaishi, and others.

#### Fantahistory and Gender-bending in Michiyo Akaishi's *AMAKUSA 1637*

Rebecca Suter  
University of Sydney

The rewriting of history is a prominent theme in modern manga, and takes a vast range of different functions, from Shirato Sanpei's *Kamuiden* to Ikeda Riyoko's *The Rose of Versailles* to Kobayashi Yoshinori's revisionist comics on the Second World War. A particularly interesting, and as yet not much studied, subgenre of historical manga comprises works set during the so-called Christian century of Japan, the brief period of evangelisation before the ban on foreign religion in the Tokugawa period. Interestingly, the majority of these works focuses on the irrational elements of Christianity, representing it as a form of magic and superstition, in contrast with the dominant image of the West as the harbinger of science, rationalism and Enlightenment.

In this paper, I will analyse Michiyo Akaishi's *Amakusa 1637* (2002), the story of a Japanese teenage girl who is shipwrecked during a school trip and time-travels to early Tokugawa Japan, where she is mistaken for Amakusa Shirō, the leader of the Shimabara rebellion in 1637-8, the last significant Christian revolt before the final repression of the religion. Throughout the twelve-volume series, technology and religion, modernity and tradition intertwine in a fascinating way: Natsuki is able to survive in seventeenth-century Japan thanks to a series of technological gadgets that time-travelled with her (mobile phone, torchlight, pet bottles), which enable her to perform "miracles" and to pass as a "Messenger of God," much in the same way as the missionaries did in the seventeenth century. Through a combination of fantasy, history, and

technology, the manga shows an active appropriation of Christian imagery which undermines common notions of cross cultural influence between East and West.

### **Historical Manga and Anime: Increasing Knowledge or Perpetuating Stereotypes?**

Ellen Van Goethem  
Hosei University

Beginning in the 1980s, there has been a great supply of and demand for *manga* and *anime* based on historical events. By explicitly referring to the guidelines for history education laid down by the Ministry of Education, supplying a list of references, and/or collaborating with renowned academics, the scholarly and educational value of these publications is stressed. But do *manga* and *anime* really contribute to increasing knowledge or do they mostly perpetuate popular understandings of Japan's history?

Based on a number of specific examples, this paper will explore how fact and fiction intertwine in the portrayal of pre-Heian Japan. Attention is focused on the era surrounding three of Japan's political and cultural icons: Prince Umayado (Shōtoku Taishi) (573?-622?), Shōmu tennō (r.724-749), and Kanmu tennō (r.781-806). Furthermore, through a comparison of works issued by different publishers and at different times the paper investigates which episodes from ancient Japanese history receive attention and which are suppressed. This allows for tentative conclusions on whether efforts are being made to expand general knowledge or whether the same information is repeated time and again.

### **The Graphic Art of Hiruma Hiroshi**

Yasuko Claremont  
University of Sydney

Hiruma Hiroshi (b. 1923) was an officer in the Japanese army in the Pacific War. In 1982 he wrote and illustrated *The Story of a Cry Baby Who Had Graduated from a Military Academy to Become an Officer in a War of Hell*. To emphasize one aspect of his work the frontispiece shows a Japanese soldier standing in bewilderment in tropical Burma, but a major theme is the resilience of ordinary soldiers and civilians alike in surviving the war. Hiruma's book is an indictment of war. His art has a serious underlying purpose. Burmese civilians, for example, are depicted as retaining common human values, almost as if they were creating an alternative history of the Pacific War.

Despite the seriousness of his subject, Hiruma's book contains a great deal of humour, with deeper implications. For example, a most intriguing piece shows Australian soldiers at the Burma railway construction site called 'Hellfire Pass'. They are portrayed as a group of half-naked emaciated labourers with shovels on their shoulders, which indeed they were. But one of them is whistling (a musical score is drawn coming from his mouth). The picture is tiny, but it emphasizes the power of 'mateship' that existed among Australian soldiers seen through the eyes of this sensitive artist.

### **Reading Showa History through Manga: Astro Boy as the Avatar of Postwar Japanese Culture**

Roman Rosenbaum  
University of Sydney

In manga several competing versions of the Shōwa period are readily available for readers to choose from. This paper will explore how the manga media has attempted to rewrite, reinvent and re-imagine the historicity and dialectic of the Shōwa period in postwar Japan. Marking the 30<sup>th</sup> anniversary of Tezuka Osamu's passing, this paper examines the legacy of *Astro Boy*, arguably one of Japan's most famous graphic creations, as an iconic postwar archetype. Ōtsuka Eiji, one of Japan's leading manga critics, has argued that 'nothing has yet been said about Tezuka,' even though volumes of work have been produced in Japanese. Only Frederick Schodt's recent *Astro Boy Essays* has considered his work important enough for a monograph. Schodt emphasizes that 'unlike American superheroes that usually fought for justice, he [Astro Boy] also fought for the ultimate goal of postwar defeated Japan – peace.' This paper examines the Japanese critical discourse on *Astro Boy* and his significance to the historical representation of the Shōwa postwar period. Ōtsuka Eiji's discourse on the semiotic nature of Tezuka's drawings and the special status of *Astro Boy* as an avatar for the 'aspirations' of Japan's postwar generation is examined in some detail. What is the legacy of *Astro Boy* in contemporary Japanese society and culture? How is it

that the equivalent of Japan's Walt Disney has arguably escaped detailed examination in the discourse of popular culture, and what do Tezuka and Shōwa history symbolise to the postwar generation of disenfranchised children who grew up with *Astro Boy*?

#### **4. 4 Panel: India: Issues in Citizenship, Social Responsibility and Self-governance**

##### **Iconic Dharavi: Politics of Disjuncture and the Criticality of Publics**

Martin Fuchs  
University of Canterbury

The paper explores the ambivalent and contradictory condition of Dharavi, India's prototypical slum, to interrogate ideas and concepts of modern (political) society. The paper discusses both the significance of informal modes of sociality and (self-)governance and the changing role of NGOs in their relation with the state on the background of recent attempts at redeveloping Dharavi (involving massive outside investment and intervention). Taking Dharavi as an exemplary case, preliminary conclusions concerning conflicting modalities of integration are being used to raise questions about the future of "places of relegation" (Wacquant) like Dharavi, and about the fate of the urban poor. The article emphasizes the criticality of local publics and local governance for the mode of survival of Dharavi residents.

##### **"Creating a New Economics for a New Civilization" – Practicing Global Citizenship and Civic Responsibilities through Environmental Movements: The Case of India**

Antje Linkenbach  
University of Canterbury

Globalization has been the subject of intense scholarly debate. Definitions of globalization draw attention to the global flow of people, things and ideas (Arjun Appadurai), to the "stretching and deepening of social relations and institutions across space and time" (David Held). Globalization means "de-territorialization" in the sense that national and local spaces lose against the overriding transnational connections in the central domains of economics, politics and environment. Globalization brought about a system of *global governance* seeking to regulate transnational activities and created a *global public domain* or a *global civil society* characterized by transnational networks of non-state actors. This is the arena of the *global citizen* (world citizen), the morally sensitive individual concerned about issues of global scale and relevance. The dominant model of global citizenship works on an institutional transnational level and largely ignores citizenship practices in particular cultures and localities, and the differences of needs and interests of actors. That means it ignores culturally and locally rooted forms of global citizenship. By exploring environmental movements in India I want to illustrate that engagement for local issues often translates into a wider framework of global ecological responsibilities and even into the claim for reshaping global economic structures in a more sustainable way.

##### **Leprosy, Compassion and Government Formation in Early Post-colonial India**

Jane Buckingham  
University of Canterbury

Independence in 1947 brought increasing attention to leprosy work in India as part of the assertion of government and social responsibility for India's domestic and international affairs. From 1948 to the 1950s the treatment and care of those with leprosy became implicated in the formation of India's post-colonial identity as a nation proactive in managing medical and public health concerns rather than a recipient of foreign medical aid. Among leprosy workers and those affected by the disease there was concern that the new government's initiatives towards greater intervention in leprosy management would result in the loss of 'compassion' which had characterised the work of predominantly Christian leprosy organisations during the late colonial period. A range of Christian-inspired and Gandhian models alternative to government care were proposed by leprosy workers. The most radical assertion that 'compassion' was essential in leprosy care and that the post-colonial government was inherently without compassion and, by implication, unfit to do leprosy work or to govern at all was presented by Vinobha Bhave. Bhave argued in 1948 that the active engagement of the Indian community in leprosy work would assist in the marginalisation and ultimate dissolution of government in independent India.

**Identity beyond Citizenship?**  
**Historical and Philosophical Reflections on Trans-national and Trans-cultural Identity from South Asia**

Aditya Malik  
University of Canterbury

In this paper I suggest that the notion of ‘citizenship’ by its very definition engenders exclusive constructions of ‘human’ identity. I will argue that citizenship by virtue of being linked to the notion of nation and nationhood becomes a ‘totalizing’ discourse that operates on a platform of exclusiveness both on an ‘inter-national’ and on an ‘intra-national’ level. This exclusive ‘totalizing’ discourse works by proclaiming the ontological a priori ‘reality’ of the construction of South Asian national identities in contestation with other constructed national identities as well as vis-à-vis self-reflexive voices from within South Asian culture that critique the intrinsic value of nation, caste, gender, power and status. These critical voices that both explore and reflect on rigid notions of human identity are marginalized by the pervasiveness of the dominant discourse on national identity as it is enshrined in the notion of citizenship. If, however, to follow on from Homi Bhabha, culture itself is created in the margins or ‘cracks’ of society, then what do these peripheral voices from literature, poetry, religion and myth have to offer to the (de-)construction of human identity? I intend to show that these marginalized voices are predicated on the tenuous, shifting, and fragile ‘reality’ of in-between spaces and that it is only from these inclusive or ‘hybrid’ conversations that trans-national and trans-cultural notions of human identity can be explored and forged. In view of the exclusiveness they engender, citizenship and nationhood in contrast are bankrupt ontological categories that limit and constrain the possibility of a ‘trans-national’ and ‘trans-cultural’ world.

**4.5 Panel: Literary Identities**

**Literary Identities: Native Alienz**

Hilary Chung  
University of Auckland

A major preoccupation of scholarship on diaspora writing centres on paradigms of identity and belonging where identity is negotiated between perceptions of the place of origin and the place of settlement, where the quest for authenticity can flounder betwixt and between, and where the predicament of belonging is further problematised and embodied by the marking of race. A range of creative artists in New Zealand have produced work which explores these paradigms in a New Zealand context in recent years. But in mid-February 2009 something exciting happened: *Asian Tales: Native Alienz* exploded onto the stage of the Herald Theatre, Aotea Centre. A Japanese *rakugo* story teller welcomes the audience with a *mihi* in beautifully articulated *te reo* (*Mount Head*: Hiroshi Nakatsuji); a Chinese girl growing up in New Zealand removes her Chinese mask to reveal a pakeha actor (*Mask*: Renee Liang); a man and a woman meet as a result of a late night car accident but what of their ‘Asianness’? (*Midnight, State Highway 01*: Mukilan Thanamani). This paper will discuss how this series of seven short plays confounds the classic diaspora paradigm. Its deployment of the epithet Asian intentionally blurs simplistic preoccupations with place of origin. At the same time the ‘alien’ is placed firmly within New Zealand.

**Amid the Sound of Firecrackers on New Year’s Eve**

Jocelyn Chambers  
University of Auckland

In modern Chinese literature during the 1920s, the mother maintains an insistent presence. She is embedded in an inchoate mass of literary discourses and either bolsters or undermines a daughter’s sense of self. The difficulties encountered by women writers who desired to create their own stories counter to the patriarchal plot are manifested in the complex nuances of Shi Pingmei’s short story. “Firecrackers” reveals a conflicted mother-daughter relationship charged with ambiguity and ambivalence as the daughter seeks to reclaim then reject the mother’s message. This story encapsulates the seemingly impossible task facing women: How do they symbolize their repressed bond with the mother while they are imprisoned in a masculine conceptual system which deprives them of the tools to do so? This paper suggests a way to break the chain of biological destiny, enabling the narrator to rediscover and valorize her love for the mother, which is outside of the patriarchal order, and to enable the daughter’s acceptance of the mother as an autonomous and desiring subject.

## **Expressing Indigenous Identity in *The Border Town* and *The Whale Rider***

Haifeng ZHANG  
University of Auckland

In modern times, literature is one of the most important tools for indigenous peoples around the world to demonstrate and negotiate their distinctive cultural and political identity. Their traditional literature generally being oral, modern indigenous writers face the challenge of how to best use the (former) colonizer's technology of writing to utter an indigenous voice. New Zealand Maori writer Witi Ihimaera and Chinese indigenous Miao writer Shen Congwen have both excelled in this task, though the latter has not often been studied as an indigenous writer.

This paper offers a comparative reading of *The Border Town*, widely recognized as a tour de force of Shen Congwen, and *The Whale Rider*, one of the best known novels by Ihimaera, highlighting a surprisingly similar storyline in the two novels, namely a persistent "grandparent-grandchild" complex. It is argued that the two writers are in fact expressing a common concern for their tribes, and for the serious crises confronting their people in the colonial and postcolonial eras. Particular attention will be given to the ways in which the third generation is deployed in each novel as a new hope for indigeneity.

### **Rethinking Japanese Adolescent Literature**

Marie Kim  
University of Auckland

What is adolescent literature? "Teenage novels. Drugs and Sex. You'll find them in the drugstore next to complexion remedies." This comment by an anonymous university professor illustrates the lack of academic interest in and prejudice against adolescent literature. Despite its huge popularity among readers, adolescent literature is a neglected field among today's academics especially in Japan. Mitsui Takayuki alludes to this academic chasm by stating that some go so far as to deny the existence of such a genre in Japanese literature. This paper discusses how scholarship on American literature (which can be traced back to the 1930s) can be applied to the Japanese context. The definition of adolescent literature has moved away from essentialist notions based on "age" or "biology" towards poststructuralist ideas of "adolescence" as a socio-cultural construct. Other factors such as "media" or "market" also play a pivotal role in defining this fluid category because it exists in parallel to the ever-changing youth culture. Using the variety of definitions offered by American scholarship, this paper will explore three different types of Japanese adolescent literature: (1) books written **for** them, (2) books written **about** them, and (3) books written **by** them.

## **4.6 Chinese Language and Identity Abroad**

### **A Historical Survey of Language Policies in the Federation of Malaysia with Special Reference to Mandarin**

LOW Hiang Loon  
University of Otago

In this paper, an overview of the historical background will be carried out on the language policies implemented in the Federation of Malaysia before and after independence in 1957. The discussion will draw special reference to Mandarin language with a focus on the development of the status of Mandarin since it was brought by Chinese immigrants from the Chinese mainland. On the other hand, the discussion will also focus on how and why Mandarin language has become more important and popular in Malaysia from the 1990s, beside Malay as the national language and English as the second language for all Malaysians. This remarkable change has been due to, firstly, the establishment of relations between China and Malaysia in 1974. It has been extensively developed especially after the opening of China in 1980s, and "as it came to 1990's, Sino-Malaysian relations began to step into a new developing stage" (Li, 2006, p. 1). Secondly, Mandarin is becoming more popular in Malaysia because of the "Chinese upsurge" (Liao, 2008) that has spread to every corner of the world as China has expanded its diplomatic and trade relationships around the globe.

**Kelantan *Peranakan* Chinese:  
A Minority Assimilated Group in Malaysia with Chinese-Thai-Malaysia Identity**

TEO Kok Seong  
Universiti Kebangsaan Malaysia (National University of Malaysia)

Kelantan *Peranakan* Chinese are a minority group in Malaysia that has become assimilated extensively into the Kelantan rural Malays and the Kelantan Thai community, culturally as well as linguistically. This paper attempts to discuss the ethnic formation of these assimilated Chinese. Marriages between Chinese males and Thai/Siamese women some two hundred years ago in Patani, Southern Thailand and Kelantan in Northeastern Peninsular Malaysia marked the beginning of the *Peranakan* Chinese society of Kelantan. Gradual Malay assimilation later in their ethnic development contributed to their present mixed Chinese-Thai-Malay identity. This paper also addresses their everyday social life and ethnic/traditional language. Their integrated culture as well their mixed mother tongue will be discussed in detail to project the assimilated image/identity.

**China and Cultural Globalisation:  
A Case Study of China's Worldwide Promotion of Chinese Language Learning**

Jeffrey Gil  
Flinders University

Cultural globalisation is characterised by numerous and varied cultural flows, with languages, films, music, food, religions etc. moving around the world. China's embrace of globalisation as a means of facilitating its modernisation and development has indeed exposed it to a range of such cultural flows from the outside world. However, China also sees globalisation as an opportunity to advance its own influence and interests, and has set about promoting and projecting elements of Chinese culture throughout the world. This paper explores this phenomenon through the case study of China's worldwide promotion of Chinese language learning. It discusses how China promotes Chinese language learning, the prospects of this promotion and the obstacles it faces. It argues that China has successfully established a range of institutions and infrastructures to promote Chinese language learning, and these have in turn contributed to creating a positive image of the Chinese language and attracting learners. However, there are several obstacles to the promotion of Chinese language learning and, by extension, China's goal of furthering its interests and influence through such means

**Bridging the Ideological Gulf:  
Native Chinese-speaking Teachers in Western Schools**

Dekun SUN  
Victoria University of Wellington

As Chinese language programmes boom across the world there is an increasing demand for high-quality Chinese language teachers. To meet this need, more and more native Chinese-speaking teachers (from both local communities and recent migrants from the Greater China region) are being recruited to teach at public schools. For these teachers to successfully fulfil their duties, however, they need to be aware of the ideological gulf derived from the different cultures of learning and teaching. Taking two immigrant Chinese language teachers at New Zealand secondary schools as cases, this paper highlights some fundamental differences between Confucian-heritage cultures (CHCs) and Western cultures in assumptions of learning and teaching, and discusses the challenges teachers from CHCs face at Western schools. The purposes of paper are two-fold: (1) to raise teachers' awareness of the cultural differences, and (2) to help administrators better understand these teachers' beliefs and their practices so that they can better support them.

Session 5 – Tuesday, July 7, 1:30-3:00

## 5.1 The 2008 Beijing Olympics

### **Gong Li Isn't Pretty: *Xiqu* (Chinese opera) in the 2008 Olympics Iteration of Brand China**

Megan Evans  
Victoria University of Wellington

While studying Zhang Yimou's film *Raise the Red Lantern* in China in 1995, I was frequently told by Chinese acquaintances confounded by the film's international success that 'Gong Li Isn't Pretty.' Thirteen years later, the Opening Ceremony of the 2008 Beijing Olympics, directed by Zhang, was touted as China's official coming-out party—a glorious opportunity to perform itself to the world. Despite controversies over lip-synching little girls and computer-generated firework footprints, the ceremonies have been heralded as an incomparable spectacle of often stunning success. Meanwhile, in the post-Mao era, *xiqu* (Chinese opera, China's indigenous performance form) struggles to maintain cultural relevance, particularly in urban China. Two prominent *xiqu* forms were included in the Olympics Opening Ceremony: *kunqu* (maturing in the Ming Dynasty and acknowledged by UNESCO as one of the 'Masterpieces of the Oral and Intangible Heritage of Humanity') and *jingju* (also known as Peking opera). Yet the treatment each form received in the ceremony was brief and muddled. Drawing on Joshua Cooper Ramo's call for a new "Brand China", I analyse the Opening Ceremony as well as its international media coverage and post-performance reception to argue that this mishandling of *xiqu*'s aesthetic potential is symptomatic of wider disjunctures between China's self-perception and its international reputation.

### **Behind the Hyperreality Experience: The 2008 Beijing Olympics Opening Ceremony**

King Tong HO  
Auckland University of Technology

Some observers, such as Brooks in *Harmony and the Dream*, have considered collectivism the key contribution to the aesthetics of the Opening Ceremony of the Beijing Olympics. Against such views, this paper takes the position that the core underpinning aesthetics of the Opening is the relocation of classical Chinese philosophical aesthetics in a contemporary context, through the Western experience of hyperreality by means of digital technology. The paper is based on research into the 'behind-the-scenes' documentary produced and broadcast by CCTV, and discourse about the Opening in the context of broader internet discussions.

Current discourses on collectivism in the aesthetics of the Opening have been associated with social and political concerns, rather than the art and design aesthetic paradigm that influences current consumer culture. However, it is not the intention of this paper to discuss the political references involved. The paper investigates classical Chinese philosophical aesthetics as the stimulus of the seemingly collective aesthetic at work. Though the behind-the-scenes documentary of CCTV is generally considered a marketing tool for the event, it provides useful data for investigation of the creative constituent of the hyperreal experience of the audience.

### **The Olympic Effect: New Zealanders' Perceptions of China in 2008**

Andrew Butcher  
Asia New Zealand Foundation

Asia New Zealand Foundation's (Asia:NZ) annual survey of New Zealanders' perceptions of Asia in 2008 found a significant increase in positive perceptions of the People's Republic of China because of the Beijing Olympics of the same year. Building on this quantitative survey, further qualitative research was undertaken with representatives of New Zealand's key industries to ascertain whether they also experienced the positive effects of the Olympics. This paper, based on collaborative work between Asia New Zealand and Colmar Brunton, will demonstrate the scale of the increase vis-à-vis perceptions of other Asian countries, discuss the reasons why the Beijing Olympics played such a significant impact (in particular the role that large-scale events have in raising awareness), and suggest what these results might tell us about New Zealanders' changing attitudes to Asia in general and China in particular.

## 5.2 South Asia: Security and International Relations

### **Singapore-India Relations: A Return to History**

Ming Hwa TING  
University of Adelaide

Michael Leifer once described Singapore-India relations as “diplomatically distant.” However, this observation is no longer applicable. This paper argues that relations between Singapore and India have become increasingly close since the Cold War ended, and their interaction now takes on the form of an international society of states—the dominant theme of the English School theory. It asserts that states form an international society to promote order in a formally anarchical environment. This overriding aim then facilitates the congruence of their interests in other areas. To validate the use of the English School theory to analyse Singapore-India relations, this paper provides a comprehensive overview of their interactions since 1991, which range from low politics such as cultural exchanges, to high politics such as defence agreements. The paper posits that such wide-ranging agreements are possible because of the joint desire to promote a stable regional order. Establishing a stable and durable balance of power in Asia allows for the congruence of interests in other areas, which then promotes closer cooperation. Hence, using the English School theory is applicable in this context as it explains why Singapore-India relations have become closer since the Cold War ended.

### **Rendering Civilization ‘True’: Gandhi’s Cosmopolitics and International Relations**

Priya Chacko  
Victoria University of Wellington

This paper examines the relevance of Gandhi’s political thought for contemporary normative theory in International Relations. In particular, it addresses the debate between cosmopolitanism and communitarianism and recent efforts to bridge the divide between these two positions. A critique of ‘modern civilization’, and the promotion of ‘true civilization’, lay at the heart of Gandhi’s political thought and political praxis. For Gandhi, it was modern civilization that was ruling and oppressing India and the purpose of *swaraj*, or self-rule, was the attainment of true civilization or *sudharo*. I argue that Gandhi’s concept of ‘true civilization’ should be seen as a vernacular cosmopolitan ethic which has important insights for the key concerns of cosmopolitan and communitarian normative theory in IR, namely, cultural diversity, global justice and dialogue.

Rajkishore SINGH, Challenges to South Asian Security (to be confirmed)

## 5.3 Looking at Australia and Asia

### **Subsidies to the Agricultural Sector in India: Are There Lessons from Australia and New Zealand?**

Rashmi Umesh Arora  
University of Auckland

Doha round is dead. Long live Doha! The failure of yet again another round of WTO negotiations in July 2008, the major agenda of which was reduction and streamlining of agricultural subsidies, brings several questions to the fore. Why do countries insist on providing subsidies to the agricultural sector irrespective of their level of development? What are the factors that deter them from reducing these subsidies? As in many countries, in India also subsidies to the agricultural sector including both implicit and explicit subsidies are very high. How do they perform vis-à-vis the pre-reform period (before 1991)? How are these subsidies distributed across the states, regions, and groups? Are the subsidies justified and why do they continue to exist? Is the reduction in subsidies feasible and sustainable in a developing country like India, and will this have any effect on poverty and other well being outcomes, particularly environmental? This study seeks to explore these questions and examines agricultural subsidies in India. In this context, it is also useful and helpful to examine the experiences and strategies of Australia and New Zealand and explore their relevance in the current Indian context. Since the

agricultural sector reforms in the eighties in these two countries, agriculture has been made market based and subsidies to the agricultural sector are very low.

**A Policy Failure?  
East Timor and the Howard Government**

Margaret Hanlon  
University of Wollongong

With the Coalition government led by John Howard gaining power in 1996 the new government maintained the position of previous Australian governments of recognising Indonesian sovereignty over East Timor, although it acknowledged that it did not condone the circumstances by which Indonesia acquired East Timor. This position changes in 1999 when the Howard government promoted itself as the 'liberator' of the East Timorese. There was a de-emphasis on establishing special relationships in the Asian region and a more activist foreign policy agenda with the US. The Howard government's decision to reverse the long-held policy position on East Timor met with unmitigated support within the Australian community, and Howard was able to make further political gains through Australia's leading role in INTERFET.

In this paper I argue that, given the Howard government's rebalancing of Australia foreign policy toward the US, and the events of 1999, there was a considerable change in the relationship with Indonesia from that experienced when Keating was Prime Minister. While Howard was able to claim that his government had taken the moral high ground over the East Timor issue, the actions leading up to the events of 1999 reveal a failure of Australian policy and diplomacy that may very well leave the Indonesian government suspicious as to Australian government actions in the future.

**Public Private Partnerships: China, Australia, and Malaysia in Perspective**

LooSee BEH  
University of Malaya

In the pursuit of development, private investment, in particular of the nature of public-private partnership (PPP), is evidently critical. Many countries have released policy on PPPs. China has been relatively late in developing PPPs, and still has much potential in this area. China has strong internal demand for more and improved public facilities and services; however, it was only in the year 2000 that a series of policies, guidance materials and rules relating to the provision of public facilities and services were established. This compares to similar developments in Malaysia and Australia, which have been underway since the 1980s. The first section of this paper examines the development of PPPs in these countries, demonstrating the limitations and risks. The paper then suggests some directions for reforms to improve effectiveness, and finally offers some concluding comments.

**5. 4 Panel: Directing Contemporary East Asian Cinema**

**Split Identities:  
Miike Takashi's *Ichi the Killer***

James Morris  
Victoria University of Wellington

This paper examines the relationship between 'critical' and 'excessive' presentations of violence in Japanese director Miike Takashi's 2001 feature film *Ichi the Killer*. Shifting between depictions of stylised violence and realistic torture, the film adopts a profoundly destabilising mode of address. Mobilising the writings of Linda Williams, Gilles Deleuze and Félix Guattari, I explore the ways in which the film seems to both engender mimetic affect and critically probe the sadomasochistic reciprocity of the spectatorial pact.

By reading the tactile packaging of Media Blasters' special edition *Ichi the Killer* DVD as a supplementary text, I further explore the ways in which violence is used to position Miike's film in the global market place. Promoted as a transnational 'auteur of affect', appetite for Miike's films can be placed within the context of Hollywood's attempt to reconnect with the body. Finally, I will ask whether this DVD offers Japan for 'asiaphilic' consumption as an orientalist other - ambivalently inflected with both the threat of contamination and the promise of a radical new affective plateau.

## **Sublime Wong Kar-wai**

Sean Redmond  
Victoria University of Wellington

In the films of Wong Kar-wai one finds a double or parallel sensing of the sublime. Numerous characters are seen to experience perceptual moments of unbounded terror, where they are faced with the weight, enormity or formlessness of objects, things, and natural phenomena that they cannot initially or fully comprehend. These ‘textual’ sublime moments are simultaneously rendered receptively, experientially sublime through the way Wong Kar-wai conjures up a series of refracted, defamiliarised images of heightened intensity, such as bejeweled juke boxes, incandescent lampshades, thick waterfalls, and wispy cigarette smoke rising. Such awesome images are of artifice and nature, conjoined, blurred, or delineated, so that the sublime moment *is* of the postmodern moment, irrational and irregular, and ‘monstrous’ because of it. In the films of Wong Kar-wai, character and viewer become aligned in a process of identification in which each recognizes their mortality, and inadequacy, in the face of such dazzling, incomprehensible moments that trace across the retina of the eye. The pleasure and the pain of this is something that I will explore in this paper, using such sublime films as *Fallen Angels*, *Chungking Express*, *Happy Together*, *In the Mood for Love*, *2046*, and *Blueberry Nights*, to illustrate my arguments.

## **This *Hero* has a Thousand Faces: Zhang Yimou's Controversial Representation of China in the New Millennium**

Mark Ellsworth  
Victoria University of Wellington

This paper explores the critical and academic responses to Zhang Yimou’s *Hero* (2002). Initial responses to the film were dominated by the argument that Zhang’s film represents a fascist aesthetic. Implicit, and sometimes explicit, in these reviews is the implication that Zhang has ‘sold out’ – once a renowned arthouse filmmaker who criticized and challenged the Chinese government, they dismiss him now as one who speaks on behalf, and in support, of that same government. In contrast to the fascist aesthetic argument, recent analysis reads *Hero* as a subtle and sophisticated critique of contemporary Chinese politics, culture, and identity. On either side of this critical divide, *Hero* marks a shift in Zhang’s career toward epic productions with significantly larger budgets, distribution strategies more oriented to mainstream ‘blockbuster’ goals, open and enthusiastic endorsement by the Chinese government, and an overall higher profile international status. Essentially Zhang moves from representing a subversive voice of a people to being the popularized voice of a nation. The ambivalence which leads to these divergent readings arise out of *Hero*’s position within local and global audience spheres and the discursive positioning of Zhang as an ambassador for the representation of Chinese culture to the world.

## **5. 5 Cambodia and the Khmer Diaspora: Individual Papers**

### **Martyr-monks of the Mekong Delta**

Elizabeth Guthrie  
University of Otago

Over the past few years, the media has been full of images of Buddhist monks protesting political repression in Tibet and Burma. Similar protests have taken place in the ethnic Khmer regions of the Mekong Delta of Southern Vietnam. On February 7, 2007 in Soc Trang province, 200 ethnic Khmer Buddhist monks gathered to demand greater religious freedom, and access to Khmer-language education. The response of the Vietnamese authorities was harsh: many monks were arrested, forcibly “defrocked” (expelled from the Sangha) and put in jail or returned to their home villages. Shortly after the events of February 2007, the portraits and biographies of these protesting monks began to appear on Khmer websites and in Khmer Buddhist temples in Khmer diaspora communities around the world. Images of monks engaging with police forces are compelling, and the forum of the internet has given recent protests by Buddhist monks an international momentum and currency. However, the monks who participated in the February 2007 Soc Trang protests belong to a lineage of “martyr monks of the Mekong Delta” that dates back at least to the early 19th century. In this paper I will look at the way that

portraits and hagiographies of these martyr monks have been adapted to the internet to evoke ancient and tenacious issues of religious and political legitimacy in the Mekong Delta.

**Preserving *Preah Vihear*:  
Whose Responsibility?**

Colin Lim  
Cornell University

This paper examines the role of the international community's effort to preserve Cambodia's culture so heritage sites and memorial-museums can promote the sharing of cultural memory to future generations of Cambodians and to the global community. I will discuss the following four sites and memorial-museums: the Preah Vihear Temple near/in the Sisaket province of eastern Thailand; Angkor Wat in Siem Reap; the Tuol Sleng Genocide Museum in Phnom Penh, and the Killing Fields at Choeng Ek. As a genesis of French colonial power and American imperial influences, all these heritage sites and memorial-museums seem to remain dependent upon international intervention and assistance to sustain themselves. Plagued with corruption from the ruling elite, extreme socioeconomic stratification, and declining tourism from the global economic crisis, Cambodia and other countries with similar situations seem to have no one to care for their cultural heritages. While scholars and activists agree developing countries need to take responsibility for their own heritage sites, this paper argues some countries lack the capacity, resources, and interests to do so.

**NGO Coordination and the Changing Aid Environment:  
Challenges and Opportunities in Cambodia**

Samnang Chum  
Victoria University of Wellington

In an effort to improve efficiencies and effectiveness, aid delivery mechanisms have become extraordinarily complex and cumbersome. They require all parties to have strong coordination efforts within their individual groups and amongst broader stakeholders. This paper analyses the effectiveness of NGO coordination in the current aid coordination process in Cambodia. It is based on recently completed in-country research involving a series of semi-structured interviews. The paper questions our understanding of NGO coordination and how NGO community collectively work for their own good and engage in the aid coordination process led by the government. This paper also examines the impact of NGO coordination on poverty alleviation in Cambodia. One key finding is that a lack of systematic NGO coordination leads to absence of a single collective voice for the NGO community, creating mistrust and misunderstanding between civil society and the Cambodian government.

**Session 6 – Tuesday, July 7, 3:30-5:00**

**6.1 Health and Society in Asia**

**Anglo-Indian Rest Homes in Kolkata**

Robyn Andrews  
Massey University

Over the last two years as part of a larger project on Anglo-Indian aging, I have carried out anthropological research in three of Kolkata's Homes for elderly Anglo-Indians. In this paper I outline the features of these Homes and discuss how the Homes offer a bastion of sorts for the residents, buffering them from the rapidly changing Kolkata milieu. For other Anglo-Indians in Kolkata and abroad the Homes provide a focus for the gifting and care that typifies many of this community. I also make some comparisons with Melbourne's St Joseph's hostel for elderly Anglo-Indians – the only Home for their community's elderly outside India.

**Travellers to the Mt Everest Area of Nepal:  
The Global–Local Interface of Sickness**

Susan Heydon  
University of Otago

Today the Mt Everest area of Nepal is a major tourist destination. Travellers have been the principal method for the introduction of biomedicine into this part of the Himalaya. The aim of this paper is firstly to examine the role of the traveller and health issues in the region and secondly to consider the impact of local conditions on the traveller. From the journey of Hari Ram for the Survey of India in 1885 through to the present, visitors have observed, given out medicines and provided medical services, either on a short-term basis when a person or expedition moved through the area, or permanently as did Sir Edmund Hillary with the building of a small hospital at Khunde in 1966 as part of his wider aid programme. Travellers, whether local or overseas, could also facilitate the spread of disease as occurred in a major smallpox epidemic in 1963. The Everest region is remote, rugged, cold, high altitude and with generally poor hygiene. Sickness among travellers is common. The experience of sickness, therefore, becomes an interface between global forces such as tourism and biomedicine and local conditions.

**Informal Caregivers of Older People with Mental Health Problems:  
Malaysian Experiences**

Fatimah Zailly Ahmad Ramli, Cheryl Tilse and Jill Wilson  
University of Queensland

Numerous studies in the social sciences literature have demonstrated that family caregivers of people with mental health problems encounter overwhelming experiences. However, most research on caregiving is based in Western countries and in these studies the informal caregivers of older people with a range of mental health problems have not been well represented. In Islam respect for parents and older people is strongly mentioned in Quran, underlying the way Muslim should behave and react within their kin group. Referring to Malaysia, family are responsible for looking after their family members based on norms of reciprocity, obligation and respect, with government supporting family caregiver in defined areas of social and welfare policy. The study seeks to examine their roles in community and the intersection of the obligations of the family, the government and the community in providing care for the older people with mental health problems. This paper will give some experiences and early findings from the qualitative study with the fourteen Malay caregivers of older people with mental health problems in Kelantan, Malaysia.

**6.2 Korea: Individual Papers**

***Kisaeng* as Producers and Consumers of Music and the Arts in the Chosŏn Dynasty**

Insuk Lee  
University of Auckland

A unique, dynastically controlled Korean social group, the *kisaeng* had all but vanished by the beginning of the twentieth century. Although *kisaeng* were involved in all the arts, musically they were privileged creators, performers and audiences. Without the contribution of *kisaeng*, the transmission of female *kagok* (Korean traditional classical song) to the present day would not have been possible. In spite of *kisaeng*'s great contribution to Korean traditional classical music, research into *kisaeng* as *kagok* singers has been ignored, and *kisaeng* have often even been compared to prostitutes. This paper will examine *kisaeng*'s history, their method of education, their *kagok* repertoire and trends in research related to these areas. Particular emphasis will be placed on an examination of how *kagok* conveyed the Chosŏn dynasty's ideology and Confucianism.

**The Politics of Memory:  
Representations and Appropriations of Place and Identity through 'Sites of Memory' in South Korea**

Thomas Vink  
Victoria University of Wellington

In this paper I present the preliminary results of fieldwork, carried out for my thesis, on how the memory of South Korea's democratisation movement is now being represented/(re)appropriated by various individuals, groups and the state. In particular, I focus on two case studies. One, Myeongdong Cathedral in Seoul, is a key symbol of protest and democracy in the 1970s and 1980s. More recently, however, Myeongdong cathedral is trying to promote a new image, distancing itself from its past reputation and promoting its religious and cultural heritage and future. The other, Dochang, the former Provincial Hall of Gwangju, was a major rallying point during the 'Gwangju Uprising' in May 1980, and has come to be an important symbol in remembering this event. Currently, there are conflicts surrounding the construction of a new Asian Cultural Complex in this area, part of Gwangju's attempts to become 'reborn' as a capital city of human rights and democracy in Asia. I discuss the conflicts that have come up, and the groups and individuals that have become involved, as a result of the changing representations of these two sites. I argue that, in South Korea, the emphasis on a new culture-focussed future over the memory of the past, while holding much value in and of itself, also risks suppressing a part of South Korea's history that it has not yet finished learning from.

**Memo to Helen Clark, Administrator, UNDP:  
Consider the Curious Affair of Mr Wallace, the UNDP and the DPRK**

Tim Beal  
Victoria University of Wellington

The UNDP affair was instigated in January 2007 by Ambassador Mark D. Wallace, a John Bolton protégé who, as United States Representative for United Nations Management and Reform, made accusations about UNDP operations in North Korea. His efforts were strongly applauded and well publicised in particular by the *Wall Street Journal* which treated the affair as a cause celebre. The allegations were patently vexatious Wallace charged, for instance, that the UNDP was paying rent and local personnel in hard currency (euros) and that the UNDP office in Pyongyang “operated in blatant violation of UN rules, [and] served as a steady and large source of hard currency” for the Kim Jongil regime. Clearly, the in-country operations of the UNDP, or any other similar foreign entity, inevitably transferred hard currency to the recipient country. Although it essentially rebutted the American charges, the UNDP did conduct an internal audit and introduced new regulations for operations in North Korea. The matter was given an added piquancy because the UN Secretary-General was the former ROK Foreign Minister, Ban Ki-moon. The DPRK reacted, perhaps unwisely, to the new policies and UNDP operations in North were shut down, which was presumably Wallace's direct objective. Both the internal audit and a later external one led by former Hungarian Prime Minister Németh cleared the UNDP of any substantial irregularities. In January 2009 it was reported that UNDP would return to the DPRK ‘later this year’. The withdrawal of the UNDP must have had an impact on the North Korean economy, as well as damaging the credibility of the United Nations. However, it does not seem to have affected the Pyongyang-Washington negotiations which, it might be surmised, were the ultimate objective of the exercise. The UNDP, and the United Nations system as a whole, is under constant pressure from the major powers, and particularly the United States, to conform to, and advance, their foreign policy objectives. Whatever the differences between the Bush and Obama administrations, as Helen Clark takes over as Administrator she will also come under pressure, although probably more subtle, as her predecessors did.

**6.3 Panel: Getting to Know You: Australia's Engagement with Post-war Asia**

**Getting to Know You:  
Knowing Asia/Knowing Australia**

David Walker  
Deakin University

'Asia literacy' was introduced as a desirable goal for Australian society in 1988, against the backdrop of the bicentenary. The clear implication was that Australians were ignorant when it came to Asia and that a wholesale reeducation was required.

This paper will argue that the case for Australia to know Asia better first emerged in the 1930s and gained significant impetus through World War II. By the 1950s, public figures were doing all they could to have the 'yellow peril' reconfigured as 'neighbours'. At the same time the Commonwealth government introduced various initiatives, including a cheap books project and an Asian visitors program, which were designed to explain Australia to Asia. The paper will examine these two dimensions of literacy in the 1950s and 60s: how Australians were encouraged to view Asia and how Asia was meant to see Australia.

**Being There:  
The Role of Travel in Australian Relations with Asia**

Agnieszka Sobocinska  
University of Sydney

The history of Australian relations with Asia is typically written either as a diplomatic narrative of increasing engagement; or as a study in prejudice, tracing perceptions of the Other in cultural productions including literature, art and language. These histories fail to adequately explain the reasons for change; that is, how and why Australians changed their attitudes towards 'Asia' and 'Asians' during the twentieth century. In this paper, I posit that personal travel experiences, and the ways in which these experiences were broadcast and advertised, were central to these changes in the 1950s. Politically, Australian relations with Japan and Indonesia were largely influenced by the personal travel experiences, prejudices and tastes of individual politicians and diplomats. Military, business and leisure travel to Asia also increased significantly during the 1950s. This meant that increasing numbers of Australians had personal experiences of Asian lands and peoples; and, subsequently, travel stories and memories to broadcast, either publicly or within more intimate spheres. As such, I seek to construct a new mode of analysis for cross-cultural histories, which acknowledges that travel experiences were a key factor in changing attitudes towards Asia, as innumerable experiences and memories made a threatening Other appear far more familiar.

**'What's Cooking? Afro-Asian Pow-Wow':  
The Anglosphere's Response to the Bandung Conference, 1955**

Sally Percival Wood  
Deakin University

When the Asian-African Conference was announced and invitations sent out in late 1954 the Anglosphere—Britain, the United States, Canada, Australia and New Zealand—went into a flurry of telegraphic exchanges across their diplomatic network. Their collective response to the proposed Conference at Bandung was cool and the need to form a collaborative diplomatic position critical. Australia and New Zealand, as members of the Asia-Pacific region, found this particularly challenging: should they be offended at being left off the invitation list? Should they feign disinterest or support their newly independent neighbours' assertion of diplomatic self-determination?

This paper examines the diplomatic exchange across the Anglosphere with particular focus upon Australia and New Zealand. It then looks at how their orchestrated diplomatic responses were reported in the Australian and New Zealand print media. Through media representations of Asians exerting their diplomatic independence at 'the first intercontinental conference of coloured peoples in the history of mankind' as Sukarno described it, the paper seeks to understand how the media recycled tropes of Asian 'otherness' in order to trivialise the meeting.

**6.4 Panel: 'Whose' New Media? Image Control and Virtual Identities in East Asia**

**Chinese Independent/Amateur Docs**

Paola Voci  
University of Otago

This paper examines Chinese independent/amateur docs and their appropriation by (1) intellectual dissidents in China and the western academia with which they have become connected and (2) the wider and complex blogger world (both Chinese language and English-language). In particular the focus is on two exemplary case studies: one is Wu Wenguang's Village Video project. Wu—a professional video artist and documentarian—gave rural filmmakers a camera and the chance to

shoot themselves. His Village Self-Governance Film Project was screened in many US academic institutions and film festivals. The other is Hu Jia's *Prisoners in Freedom City*. Hu is a blogger and an AIDS activist and his documentary, shot while under house arrest, appeared on a number of sites before landing on *YouTube* and achieving international popularity.

The paper looks at how many intended and unintended others (e.g., Wu, the western academia, but also increasingly authoritative blogs, as well as popular video-sharing sites) have appropriated the visual works of amateur filmmakers (who, in turn, have different degrees of awareness of such appropriation). I suggest that competing interests are at play in the dissemination of these visual works. On the one hand, in Wu's case, the established cooperation and complicity with the villagers at the level of production does not extend to distribution, which mostly remains beyond the control of the villagers, but quite strongly under Wu's control. On the other hand, Hu Jia never meant to have control over his video, which he conceived and produced so it could be freely circulated beyond his control, within the framework of gifting technologies and social networking.

### **Virtualizing Identities: Hypermedia and Hyperreality**

Paola Scrolavezza  
Università Ca' Foscari di Venezia

Over the last few years the integration in daily life of mobile telephones and notebooks connected to the global network has turned information technologies into essential instruments of communication. Hypermedial technologies do not lead us ahead but inside events, not in front of the screen but into it. Baudrillard (1996) has defined this simulation of reality as an instantaneous short-circuit that drags us from the other side of the information, into something more-than-real, the "hyperreal". The continual stimuli that we undergo, the constant bombardment of events from every part of the globe, induce a sort of speeding up of time and press an overabundance of events and information on our conscience (Augé 1993). And people, to cite McLuhan (1964), never employ a medium in a neutral way: the use defines the behaviour, plasma the *forma mentis* and builds new thought patterns (Rheingold 2003). This is the nucleus around which *Mozaiku* (2001) is built, the conclusive chapter of an ideal trilogy - including *Antena* (2000) and *Konsento* (2000) - relating stories each in various ways suspended between the coarse reality of the world in which we live and a possible other world. Adapting the narrative strategies of the detective story, *Mozaiku* tells of an encounter between Mimi, a born good-listener, and Masaya, a fourteen-year-old saved from death's door, who is growing more and more distant from his parents who yearn for the model child he once was. At the same time, the work investigates the mechanisms by which a generation irreversibly dependent on a myriad of technological devices, enclosed in the resounding vibrations of their incessant reciprocal communications, expands between the walls of the gigantic Shibuya Station in Tokyo, inventing and building new forms of individual, collective and virtual identities.

### **From *Kyōso* to Blogger: Religious Leaders and Post-1995 Japanese New Religions**

Erica Baffelli  
University of Otago

The sarin gas attack on the Tokyo metropolitan subway by members of the Aum Shinrikyō in 1995 is considered an important turning point in the relationship between new religious movements and society (Kisala & Mullins 2001) The Aum affair (*Oumu jiken*) was also an important turning point in the relationship between media and religions in Japan. In particular, the main responsibility for the subway attack was immediately attributed to the charismatic leader Shōkō Asahara's influence upon his victims/followers. Subsequently, religious leaders, particularly those of new religions, were harshly accused of 'brainwashing'. In order to avoid harsh criticism new religion groups discontinued big events and massive advertising campaigns. Television broadcasts on new religions were stopped and, between 1996 and 1999, news concerning these groups was very limited. Some leaders decided to 'disappear' from view or to limit their contacts with members. This paper explores how some new religious movements reshaped and recreated the image of their leaders after 1995. The analysis will focus in particular on the use of Internet by Joyu Fumihiro, ex-spokesperson of *Aum shinrikyō* and founder of a new group called *Hikari no ha*.

## **6.5 China: Mission and Frontier**

### **Sleeping with the Enemy? Teaching Confucian Thought in Christian Mission Schools in 19<sup>th</sup> Century China**

Stuart Vogel  
Independent Scholar

Protestant missionaries in China from the mid-nineteenth to the early twentieth centuries established schools to promote and teach the Christian faith. In many Reformed Church schools, the curricula revolved around the teaching of Christianity, Western science and, surprisingly perhaps, Confucianism and the Chinese classics. The missionaries wanted to create an educated, literate Chinese clergy and church membership, who could debate Chinese literati with knowledge of the cultural and religious basis of their own society. Numerous missionaries admired and translated Confucius and the classics. In their schools, however, they fundamentally changed the ways by which the classics and Confucian thought had been traditionally taught. Their use of Western logic and critical analysis swept away the traditional Chinese teaching style of rote learning. This changed the way that Chinese pupils understood the ancient texts and many began to question their value. By the early 1900s, with the decline of the Qing Dynasty, the teaching of the classics was becoming problematic. Despite having taught and even defended Confucian thought, the missionaries undermined it. Nevertheless, they focused their students' attention on Western science, logic and development and by doing so played a largely unrecognised part in the modernisation of China.

### **Some Old Chinese Pictures: Images of the Cantonese Frontier**

Brian Moloughney  
Victoria University of Wellington

The Presbyterian Church Archives in Dunedin holds a collection of over 80,000 photographic images, several thousand of which come from the Canton Villages Mission (CVM). By the late nineteenth century China had become one of the major fields of Protestant missionary activity, but the CVM was the only mission to China from either Australia or New Zealand. It operated in and around the city of Canton from the late nineteenth century until 1951, when it was forced to disband following the establishment of the People's Republic of China. This mission represented New Zealand's first sustained engagement with China. In this paper I explore how we might use this photographic archive to rematerialise what might be called New Zealand's Cantonese frontier.

### **Chinese Settlement in Eastern Kham in the First Half of the Twentieth Century**

Joe Lawson  
Victoria University of Wellington

Recent scholarship has examined the role of imperial and post-imperial Chinese states in prohibiting, promoting and managing settlement in the polity's frontier regions. This paper examines the changing nature of migrant settlement in eastern Kham (Sichuan's western frontier) through the first half of the twentieth century. Throughout this period, the organizational forms within which settlement occurred varied considerably, with different forms associated with different developmental ideologies. Sources reveal that at any given time there were differences of opinion on key questions such as how settlement ought to be managed, what kinds of economic activities migrants should pursue, and how indigenous leadership and culture should to be dealt with. Officials and researchers gave different evaluations of figures such as Zhao Erfeng, the general whose dethronement of indigenous local leaders beginning in 1904 marked the onset of a vigorous state engagement with the region. This paper traces such differences of opinion, and, by considering the economic and ecological context of migration, evaluates the successes and weaknesses of various policies.

## **Session 7 - Wednesday, July 8, 9:00-10:30**

### **7.1 Panel: A New Zealand Degree through the Eyes of Chinese Students: A House of Gold or a Scrap of Paper?**

This panel addresses the value of NZ degrees from the perspective of Chinese students. University graduates in China are facing a tough time, as there are about 10 million graduates entering the job market in 2009. Among them, about 5.6 million will graduate in 2009, and about 4.8 million are graduates from the past few years, who still have not been employed. The Chinese government, from the central government in Beijing to the local authorities, all regard the graduate employment issue as a priority to be addressed. While the world financial crisis that commenced in 2008 may have aggravated the situation, the graduate unemployment problem has emerged and developed since 2003, the year when students who enrolled in universities in 1999 graduated. The 1999 expansion in the higher education sector created huge pressure on the graduate job market in 2003, and since then the situation has deteriorated as expansion continues. It is against this background that we analyze the Chinese students' perceptions of the value of education, with a focus on the "gold content" of a New Zealand degree.

#### **Graduate Unemployment in China and Its Impact on the Value of NZ Degrees**

Limin BAI  
Victoria University of Wellington

This paper argues that the graduate unemployment crisis in China contributes significantly to Chinese students' perception of the value of New Zealand degrees. China's graduate unemployment issue has become critical. This paper firstly provides a glimpse of the Chinese graduate job market as background information and the context against which the factors used by Chinese students to evaluate the "gold content" of New Zealand degrees are analyzed. The study finds that New Zealand as a small country has been disadvantaged in the Chinese perception of the "gold content" in NZ degrees. Furthermore, the employability of "returned students" from New Zealand in China's job market plays a significant role in judging the "gold content" of New Zealand degrees.

#### **How Do Chinese Students See the Costs and Benefits of Study in a New Zealand University?**

Carolyn Tait  
Victoria University of Wellington

While Chinese students may see the costs of studying courses in New Zealand as an intensely motivating force to achieve academic success, this financial cost can be set against a background of duty and tensions. Though semi-structured interviews, the tensions among dependence, interdependence and independence were revealed by students as they spoke about their academic success and the development of life skills. The role of part-time work, the connections to staff and other students within courses, their contact with families at home and the congruence between their own ambitions and those of their families all play a part in the cost and benefits that Chinese students see in a New Zealand degree.

#### **The Value of a New Zealand Degree in the Eyes of Chinese Students**

Melinda Hall  
Victoria University of Wellington

This paper presents the opinions of some Chinese international students studying at Victoria University. These students express their thoughts on the education they are receiving in New Zealand, often comparing it to other countries. They also comment on the value of the degree they are studying towards and their future employability. Differing opinions are presented as well as common themes, offering insight into what a New Zealand degree is really worth in the eyes of those seeking it.

## **7.2 Panel: Playing Ball with Policy and Culture: Pathways for Future Transnational Film Collaboration in the Asia-Pacific**

This panel explores preliminary findings on the cross-cultural linkages between the South Korean, Australian, New Zealand and Chinese film industries, and considers the cultural benefits and costs of future international collaborations. We document and analyze the different approaches that filmmakers and content creators have taken to the production, distribution and exhibition of films and media products.

### **What the Boomerang Misses: Pursuing International Film Co-production Treaties and Strategies**

Brian Yecies  
University of Wollongong

This paper illustrates some of the dynamic ways that members of the Australian, New Zealand, South Korean and Chinese creative and cultural industries have engaged with international instruments such as co-production treaties. Strategies, benefits returned and lost costs, that is, sacrifices that are made in the process of producing a film or digital media program in more than one country, and/or with an international team are charted and analyzed. As a case study, this investigation will reveal how creators are engaging with the demands of different governments' policies and overcoming the limitations afforded by representative cross-cultural linkages between the respective countries and industries. It is hoped that this paper and the larger research project to which it is attached will assist scholars, creative and cultural industry practitioners and policymakers to understand the dynamics of international linkages and transnational cultural production flows – with a view toward enhancing Korea's future role in the power dynamics of cultural industries across the globe.

### **From the Centre of Different Peripheries: Constructing Cultural Content in a New Age of Diversity**

Ae-Gyung SHIM  
University of New South Wales

This paper analyses some of the convergent and divergent marketing and promotional strategies that the Korea Culture & Contents Agency (KOCCA) has developed and implemented in its Beijing and Los Angeles branch offices. This paper is a timely study because of KOCCA's recent efforts to develop new strategic inroads between the creative and cultural industries in South Korea, China and the US as a type of panacea for rescuing Korean content production, which has suffered from ailing ancillary markets and piracy, among other things. It is hoped that the preliminary findings in this paper will offer new insights into a possible research framework for investigating cross-cultural linkages between the Korean, US and Chinese audio-visual and creative industries with a view toward developing successful future collaborations in the Asia Pacific region.

### **Made in Australia/New Zealand/South Korea/China...: The New Landscape of International Film Production**

Ben Goldsmith  
Australian Film Television and Radio School

Since the early 1990s, collaborations between Australian, New Zealand and Asian filmmakers have grown in number and visibility. A rising number of Korean, Chinese and Indian films have been shot in Australia or New Zealand, while Korean and Chinese filmmakers in particular have made use of Australian and New Zealand postproduction, digital and visual effects firms in recent years. Most recently, John Cox's Creature Workshop, the Oscar-winning *Babe* (1995, Chris Noonan) Gold Coast-based visual effects firm, made the monster for Bong Joon-ho's blockbuster *The Host* (2006), which to date has been the most successful Korean film in Australia (Yecies and Shim 2007). New Zealand and Australian film agencies have sent delegations to recent industry events in Asia including BIFCOM (Busan, South Korea) and Asia-Pacific Producers Network (Tokyo) with the intention of raising awareness in Asia both of Australia and New Zealand as production locations and of the skills and expertise of Australian and New Zealand filmmakers. Collaborations between Australian, New Zealand and Asian filmmakers can be expected to increase following the recent signing of official coproduction treaties between

New Zealand and South Korea, and Australia and China. In this paper I explore some of these collaborations in detail and assess their implications for international partnerships and industrial development in the respective countries.

### 7.3 China: Literary and Cultural Studies I

#### **The Death of Woman Dai: Women, Gender and Historiography in Late Imperial China**

YI Jolan  
National Taiwan University

Women's biographies became the site of a major scholarly battle in late imperial China. A struggle arose over the naming of female subjects – whether to identify them by their maiden names or to use their husband's surnames. This paper looks at one debate between two members of early Qing elite, Mao Qi-Ling and Feng Jin, whose arguments were later reflected on by the high Qing historian Zhang Xue-Cheng. Details of the discussions, which even included how to order the names, reveal that their significance extended far beyond the biographies themselves. Firstly, they show that the Qing elite had a basic theory of writing women's lives in 17<sup>th</sup>-18<sup>th</sup> century China. Secondly, they uncover a much wider debate on the construction of women at this time. The Qing government was trying to promote awards for virtuous female behaviour. Biographies of women were important vehicles in supporting this. However, it was unclear whether writers should emphasize female self-determination or stress the role of women as obedient and faithful wives. In conclusion, this paper will look at other social and cultural factors that might have caused the issue of names to cause such concern at this time.

#### **The Creators of *Nanxi***

SUN Mei  
National Central University, Taiwan (ROC)

*Nanxi* is the earliest example of indigenous Chinese theatre, which rose in the twelfth century and disappeared in the sixteenth. *Nanxi* had a crucial impact on other later forms of indigenous Chinese theatre; however, it was disdained for a long time and not written about in any formal records because of various historical reasons. Despite the difficulty of resurrecting this long-forgotten form, modern scholarship has accomplished much in the effort to understand it. This paper, a continuation of the author's research on the Chinese theatrical form, explores the activities of *nanxi*'s creators.

*Nanxi* was originally popular in the folk tradition, and before the Ming dynasty (1368-1644) its playwrights were primarily non-literati. This paper thus concentrates on the activities of the anonymous playwrights of *nanxi*, such as the "talented men" of writing societies. In addition, generations of unnamed performers created the performing arts of *nanxi*, but most of their activities were not recorded in official histories. Through carefully analyzing the surviving play scripts of *nanxi* and data found in unofficial accounts, this paper obtains and discusses information concerning the performers of *nanxi*, including its female impersonation and troupe size.

#### **The Quality of Space in Traditional Chinese Buddhist Painting: Landscape and Perspective in Tang Period and Beyond**

Maurizio Paolillo  
Universita del Salento

The representation of space is a well-known problem in Western painting. Whereas in Italy Alberti with his "prospettiva lineare" (linear perspective) introduced in the XV<sup>th</sup> century a new, "scientific" method of representing depth in a quantitative space, China adopted a different hermeneutic approach to reproducing objects in space. This contribution will focus on the Tang period, and through some examples chosen from Dunhuang Buddhist mural paintings, the author will try to define the peculiarities of this Chinese vision of space, so near to the "perspective of the Ancients" described by Erwin Panofsky. The conception of space revealed by these masterpieces is revealed also in some Five Dynasties and Song literati paintings, not necessarily related to landscape representation: this aspect seems a fundamental point, also for the study of related cultural expressions of Chinese culture, such as *fengshui* and the art of garden.

## 7.4 Thailand and China: Society and Politics

### **Political Religion in China: A Case Study of the Cultural Revolution**

Li (Lydia) YU  
University of Canterbury

The Cultural Revolution took place in China from 1966 to 1976, and is one of the most thought-provoking events in China's recent history. This paper aims to elucidate this event through an understanding of the concept of "political religion," a controversial and diverse concept in academic analysis whose validity is often not accepted by scholars. In this paper, I will argue that politics, to a certain extent, might be regarded as a religion. Further, the validity of the concept of political religion is derived from an interpretation which holds that "religion", here, refers neither to a specific religious institution; nor to a concrete ideology; nor to a particular sect, such as Christianity, Protestantism or Buddhism. It is, rather, "a ubiquitous human phenomenon" in society (Jonathan Smith 1998), also found in all politics. Academically, political religion is a concept that does not take up any evaluative stance; in practice, however, political religions will have different manifestations, extreme or moderate. The Cultural Revolution in modern China is an instance of the extreme end of the spectrum.

From ancient times, China has had a strong inclination towards sacralization in politics. After the founding of New China, Marxism became the dominant ideology, and adopted a tough anti-religious policy. On the other hand, in its early phase, Communist China also fell into a particular political situation that manifested a clear religious dimension. This can be demonstrated by the fanatic and innocent cults of Mao, by rituals created by the people, and even by the use of violence to maintain this kind of devotion. These phenomena showed that religious elements had penetrated politics, and turned politics into a religion, where it pursued its legitimation.

### **Primary Colors: Civil Society and Democracy in Contemporary Thailand**

Chakrit Tiebtienrat, University of Canterbury and International Pacific College  
James Ockey, University of Canterbury

During the 1990s and into the 2000s, many scholars and NGO activists saw civil society in Thailand as a "third way," as "a repository of hope" in contrast to the corrupt politicians in the parliamentary system. They saw civil society as "above" the compromised political system, as morally superior. Subsequently, in 2005-2006, elements of civil society set out to overthrow the parliament, and ultimately achieved their goal, as they successfully called for a military coup. A later election in 2007 temporarily restored democracy, only to see renewed demands from elements of civil society for a coup and a non-elected prime minister, a seizure of Bangkok's airports, and even of rioting in the streets. In this paper, we argue that the idealization of civil society has placed it in opposition to democracy in contemporary Thailand. The conflict in Thailand today between the PAD "yellow shirts" and the UDD "red shirts" can be largely explained through the tendency to see civil society as morally superior to politics and politicians, justifying its intervention, even its overthrow of parliamentary government.

### **Rainbow NGOs: Developing MSM Sexual Cultures and Communities in Bangkok, Thailand - Reflections from Fieldwork**

James Burford  
Victoria University of Wellington

This paper will reflect on my five-month (February 2009-July 2009) fieldwork visit to Bangkok, Thailand, to undertake research with two Rainbow NGOs that work with "MSM" (men who have sex with men). I will outline the global picture of development's interventions into queer sexuality, asking what has and what continues to motivate development's involvement. I will also pause to examine which interventions development involves itself in. Following this I will track movements in development's engagement with sexuality such as the campaign for sexual rights, and moves toward recognising sexual pleasure as a basis for intervention. This will be followed by an initial analysis of my findings, with a focus on examining the social impacts of development's objectification of sexuality in Bangkok. What areas receive donor support? How do these interventions shape the sexual practices and meanings of development subjects? Do development interventions globalise certain ways of thinking about sex, gender and sexuality? And who benefits from these interventions,

and who is left on the margins? Finally, the paper will end with my personal lessons from this experience, discussing aspects of researcher positionality, my own experiences of queer ‘diaspora’, and the experience of being *aqueer* queer.

**Session 8 - Wednesday, July 8, 11:00-12:30**

### **8.1 China: Literary and Cultural Studies II**

#### **Borges Goes to China: Latin America and China’s Avant-Garde Writers**

Rosemary Haddon  
Massey University

This paper discusses the 1980s post-Cultural Revolution generation of young Chinese writers sometimes referred to as the Avant-Garde. Like many Chinese during that tumultuous period, these writers were rusticated to the countryside. Upon their return to the city, they undertook an examination of the roots of Chinese culture in the wake of the destruction of the Cultural Revolution. The results of the examination became known as the “searching for roots” (*xungen*) movement. The Searching for Roots movement coincided with the introduction into China of the literature of Latin America. Gabriel García Márquez, Jorge Luis Borges and the genre of magic realism exercised a considerable impact as writers fashioned a new literary trend. Fantasy, myth, violence, illusion and distorted temporal sequences come into play in works as writers attempted to come to grips with and give expression to the brutality of Maoism.

The Avant-Garde school includes Gao Xiaosheng, Han Shaogong, Mo Yan, Su Tong, Yu Hua, Zhaxi Dawa, Can Xue and others. This paper discusses the development of the trend in relation to the works of Mo Yan, Zhaxi Dawa and Han Shaogong. In particular, it focuses on Can Xue and her complex relationship with the writing of Jorge Luis Borges.

#### **Action and Emotion: Towards an Analysis of the Dramatic Structure of *Injustices to Dou’e***

Yumin AO  
Otago University and Donghua University

This paper is an attempt to conduct a textual analysis of the narrative structure of *Injustices to Dou’e* as a *zaju* 杂剧 (variety play, a Yuan Dynasty theatrical genre) script composed by Guan Hanqing (关汉卿; 1240–1310). Inspired by George Baker’s *Dramatic Technique*, the model used for the analysis identifies the change rules of actions and emotions of heroes/heroines within a dramatic narrative in the Yuan *zaju* style.

This paper starts with a prologue to outline how aesthetic experiences arouse emotions and how empathy is defined in theatre. The second part of this paper is a study of the plot structure of a dramatic narrative in the Yuan *zaju* style, with a summary of the four-segment structure of a *zaju* narrative. Part three is devoted to structural analysis of the *zaju* text with a focus on the main storyline revolving around the heroine’s actions and emotions. After the textual analysis, a coordinate system with actions being abscissa and emotions ordinate is provided to display how Guan established the narrative structure of *Injustices to Dou’e*. This paper concludes that Guan Hanqing effectively applied the two devices of action and emotion to construct dramatic narrative in *Injustices to Dou’e*.

#### **A Critical Study of Western Scholarship on *Qing***

Jasmine Li-Jiun SHEN  
University of Otago

This study aims at a critical review of discussions and debates among Western sinologists on the traditional Chinese conception of *qing* 情, as compared with that of “love” in the Western tradition. This study begins with an etymological analysis of the character *qing* by Xu Shen 許慎 (ca.58-147) in his *Shuowen jiezi* 說文解字 (Explaining Words and Analyzing Characters). Next, I will focus on Siu-Kit Wong’s (1969) categorization of *qing*, which is the most systematic study of this issue ever made in Western scholarship. References are also made to the interpretations and definitions of *qing* from A.C. Graham (1990), Chad Hanson (1990), Anthony Yu (1997), Maram Epstein (2001), Waŋ Yee Li (1993), Martin

W. Huang (2001), Stephen Owen (1994), Paulo Santangelo (1997), Halvor Eifringe (2004) and Christoph Harbsmeier (2004). It is believed that a comparison and contrast of various interpretations of *qing* will shed new light on this Chinese concept from a cross-cultural perspective.

## 8. 2 It's (Not) Easy Being Green: Asia and New Zealand

### **'[A] Nursery of Strong, Able-bodied Men and Women': Japan and the health and garden ideas of Bella and Frederic Truby King**

James Beattie  
University of Waikato

Frederic Truby King (1858-1938; from 1925, Sir) - autodidact and controversial health reformer - is remembered today as the founder of New Zealand's Plunket Society. Largely forgotten, however, is King's connection to Japan and its impact on his ideas about health, scientific agriculture and gardening in New Zealand. This talk sheds light on these new areas of research as well as detailing King and his wife Bella's (1860-1927) visit to Japan in 1904 and investigating what such connections can reveal about the cultural and intellectual horizons of late Victorian and Edwardian New Zealand. I argue that for some individuals Japonisme extended well beyond an engagement with specific Japanese objects into a sophisticated intellectual engagement with aspects of its culture and ideas as well as living plants.

### **Chinese Gardens: Contemporary Issues of an Ancient Culture**

Martin Bryant, Victoria University of Wellington  
Duncan Campbell, The Australian National University

The proliferation of Chinese gardens throughout the world in recent years is an expression of both, externally, the globalisation of Chinese culture incumbent on China's increasing economic and political power and, internally, something of a rediscovery of the traditions of the past – “To go global”, an editorial in the *People's Daily* declared some years ago, “China must perfect its cultural policy and rebuild the image of Chinese culture”. In this way, the Chinese Garden, if not built in China and reassembled elsewhere then certainly modelled on (usually) the restored late imperial private gardens of Suzhou, has become a key site of Chineseness, rather than leading to “the intermingling of the garden cultures of China and the rest of the world” as was hoped for by the late doyen of contemporary Chinese garden historians, Chen Congzhou (1918-2000). The Design Brief for the Chinese garden proposed as part of the redevelopment of Frank Kitts Park on Wellington's waterfront, by contrast, speaks of “...a unique, contemporary Chinese Garden that will symbolize the history of the Chinese people in Wellington, the Chinese migrant experience and the contribution of the Chinese community in the enrichment of the cultural experience and fabric of the city”. In this paper, Bryant and Campbell, both of whom are involved in the ongoing development of the prize-winning entry into the competition held in this connection, will discuss aspects of the design of the Garden of Beneficence, with specific reference to both its underlying philosophy and its specific features.

### **Making Tokyo a Cool Place to Be: Green Roofs, Green Walls and Green Curtains**

Brian Harrison  
Chuo University

Global warming caused temperatures to rise by an average of 0.6°C worldwide in the 20th century, and by 1°C on average in Japan. However, in Tokyo the temperature increased by 3°C, with the excess increase attributable to the heat island effect. This is when the central areas of a city are substantially warmer than outlying areas. In Tokyo the effects of climate change can be observed in a variety of ways. Summer nights are often unpleasant, with a significant increase in the number of “tropical nights”, where the temperature fails to fall below 25°C. There have also been large increases in the numbers of people suffering from heatstroke. Localized torrential downpours, once comparatively rare, have become fairly common, with storm waters overwhelming drainage systems and even causing deaths. The major cause of the heat island effect has been the covering of natural land by roads and buildings, with a resultant loss of a cooling effect due to evaporation from vegetation. It is therefore perhaps not surprising that one key countermeasure for combating the urban warming is to

increase greenery by constructing green roofs, green walls and green curtains This presentation will explain the reasons for the heat island effect, its severity in Tokyo, and the countermeasures being introduced.

### **8.3 Economic and Development Issues in Pakistan and Bangladesh**

#### **Agricultural Trade Liberalisation and Economic Growth in Bangladesh: Analysis of Technological Transformation and Distributional Consequences**

Dayal Talukder, Auckland University of Technology  
Ershad Ali, Auckland Institute of Studies

This paper analyses the impacts of agricultural trade liberalisation on economic growth through technological transformation as well as on the welfare of the rural livelihoods in Bangladesh. It considers the background and reasons for a policy shift of the Bangladesh economy from agricultural protection to trade liberalisation. It attempts to shed light on technological transformation in agriculture and distributional consequences resulting from trade liberalisation. It analyses how agricultural trade policy reforms impacts poverty and inequality since the majority of the population in Bangladesh are involved with agriculture and they are predominantly rural poor and functionally landless.

#### **A Discursive Path Dependence: Barrier to Sustainable Urban Transport in Lahore, Pakistan**

Muhammad Imran  
Massey University

Urban transport is one of the most important sectors that have a direct bearing throughout the world on greenhouse gas emissions, energy consumption and the deteriorating urban environment. These concerns are managed in Pakistan by relieving congestion by building larger and better roads. Therefore, road construction has consumed the largest part of transport investment in Pakistani cities. By contrast the principles of sustainable urban transport encourage the use of non-motorised and low-cost public transport. These modes of transport are more successful in high-density cities. Although demographic indicators show that Pakistani cities could perform well with sustainable modes of transport, current policy is in the opposite direction: to heavy investment only in roads. The in-depth study of transport institutions in Pakistan indicates that transport solutions are primarily a matter of the export of knowledge from the developed to the developing world, mainly driven by international development institutions and their associated consultants. Pakistani cities, especially Lahore, have welcomed this transfer of urban transport knowledge on the part of international institutions. However, the transfer of concepts from the developed world results in a mismatch of transport policy with local needs for mobility and safety, as well as ecological sustainability. The theoretical framework developed from the concept of path dependence has helped to develop a detailed explanation for this mismatch in urban transport capacity in Pakistan. The aim of the paper is to identify the discourse field in path dependence as a barrier to sustainable urban transport planning in Pakistan. By applying the methodological approach on the basis of the concepts of 'critical juncture' and 'self-reinforcement mechanism', the research has explored how urban transport solutions in Lahore become locked in over time as a result of the mental models of international and local decision makers. The research shows the importance of conventional discourse underpinning existing policy settings. The research concluded that institutional change must encompass more than organizational structures, and should include change in beliefs embedded in systems of governance.

Muhammad NAVEED, Muhammad Naeem HANIF, Waseem MANSOOR, Impact of Mergers & Acquisitions on Job Security and Motivation: A Case Study of Banking Employees in Pakistan(to be confirmed)

## 8. 4 Language and Translation Issues in East Asia

### **Syntactic Characteristics of Korean Academic Journals in the 1930s Focusing on <Han'geul> and <Jeongeum>**

Yelee AN and Seon-yeong KIM  
Yonsei University

This research will discuss the syntactic characteristics of Korean academic journals published in the 1930s, the initial stage of such journals. Discussion will focus on the two major journals on Korean linguistics, <Han'geul (1932~)> and <Jeongeum (1934~1941)>, which represent the first forms of academic journals in Korean language. Compared to today's academic sentences, sentences in early academic texts were more affirmative and the author's opinion was more directly expressed. We assume that as academic sentences have changed to a more objective style this writing style shift was accompanied by syntactic changes. To examine our hypothesis, we analyze several syntactic factors which are thought to be related to changes in academic writing styles:

- a. subject nouns: *na*, *uri*, *pongo*, ellipsis forms etc.
- b. sentence types: declarative, imperative, exclamatory, suggesting, and interrogative sentences
- c. the degree of using passive expressions: *-doeda*, *-ge doeda*
- d. the degree of using presumption expressions: *-eul geusida*

We will use the <Academic journal corpus>, which consists of the introduction and the conclusion of <Han'geul> and <Jeongeum>, to draw more objective conclusion with quantitative analysis. The differences of writing styles in these two journals would also be discussed.

### **Glimpses of Cultural Substitution and Mediation: Translating the Title of *Fusheng Liuji***

Charles Kwong  
Lingnan University

*Fusheng liuji* (Six Records of a Floating Life) has been translated into 14 Asian and European languages. Even without going into details of the rendered versions, it is worth noting how varieties of cross-cultural perception, substitution and mediation are visible in the translated titles and added subtitles. At one end is involuntary, helpless substitution: "float" cannot carry the complex web of philosophical connotations and artistic resonances of "fu" in the source culture. At the other end is conscious choice and verbal mediation, even reductive abstraction of imagistic language (e.g. "fu" becoming "inconstant") based partly on addition, omission and interpretation. This paper will examine 18 translations of the title of *Fusheng liuji*, offering a case study that helps to cast light on the inevitable factor of cross-cultural retuning in the translation process. Some divergences matter more than others, and there may be differences of verbal resources and orientations in different languages worth exploring.

### **Same Board, Different Game: The Quandary of Disambiguation in Japanese-English Literary Translation**

Richard Donovan  
Victoria University of Wellington

Yasunari Kawabata's novella *Izu no odoriko* contains several scenes where the subject of a sentence is unclear in the original Japanese. Lack of an explicit subject is a commonly noted feature of the Japanese language, and just as often its exponents counter, reasonably enough, that context elucidates the subject. This is largely true; but these scenes in Kawabata's work exemplify a problematic case where both the contextual and linguistic clues are self-contradictory, and ultimately one can make no definitive subject determination. The problem for Kawabata's English translators Seidensticker and Holman is that English grammar demands a subject—they are playing on an English 'board', and must put their piece down in an unambiguous way. This becomes most interesting when they choose to *make different moves with the same piece at the same point in the game*, as it were. This paper views their conflicting translation choices through the lens of game theory, along the lines of Jiří Levý in his essay "Translating

as a Decision Process” (in *To Honor Roman Jakobson*, vol. 2, The Hague and Paris: Mouton, 1967), with the aim of learning about the characteristics of Japanese–English literary translation.

## **8. 5 Indonesia: Politics and Society**

### **Oligarchy and Indonesia's Contemporary Political Economy**

Jeffrey Winters  
Northwestern University

In this talk I offer an interpretation of Indonesia's current political economy (but especially the legislative and presidential elections of 2009) through the lens of oligarchic theory. The Indonesian case illuminates several important aspects of oligarchy – including oligarchic transitions, the key role of material power resources as the core basis of oligarchic influence, the problem of “taming” oligarchs, and the manner in which oligarchy and democracy can be blended smoothly.

### **Contemporary Indonesian Religious Biography**

Anna M. Gade  
Victoria University of Wellington

A contemporary trend in religious biography of the Prophet Muhammad in Muslim Indonesia is an emphasis on ideals of pluralism, dialog, and education. Materials in the Indonesian language include works originally in Bahasa Indonesia as well as books translated from English, Arabic, and other languages. The “biographical process” of reception and production of modern forms of *sīra* (religious biography of the Prophet Muhammad) in Indonesian Islam evidences a distinctive focus in modern prophetic piety on the model of the Prophet’s interaction with “others,” Muslim and non-Muslim. This paper is based on a survey of materials available in Indonesia in 2008.

### **A Case Study of 13 Radical Groups: Preliminary Research in Understanding the Evolution of Militancy in Malaysia**

Mohd Mizan Aslam  
Victoria University of Wellington

This paper will present some findings from fieldwork and research conducted with some members of Malaysia Militant Group (*Kumpulan Militan Malaysia*, KMM). It will discuss the 13 militant groups identified by the Malaysia Home Ministry as having planned and or attempted a violent takeover of the country’s administration since 1967. Significant radicalism emerged in Malaysia in 1970s and since this time several radical groups have been formed; they include KMM, *Tentera Sabiullah*, *Koperasi Angkatan Revolusi Islam Malaysia* (KARIM), *Golongan Rohaniah*, *Kumpulan Crypto*, *Kumpulan Mohd Nasir Ismail*, *Kumpulan Jundullah*, *Kumpulan Revolusi Islam Ibrahim Libya*, *Kumpulan Mujahidin Kedah* (KMK), *Kumpulan Perjuangan Islam Perak* (KPIP), *Al-Maunah*, and *Jemaah Islamiyah* (JI). Some of these groups have tried to stir up trouble related to ethnic relationships in Malaysia and some have been involved in terrorist activities. This paper studies the origins and the foundation of these groups and their relationships with contemporary radical ideology.