Welcome

Haere mai! A warm welcome both to the twentieth biennial conference of the New Zealand Asian Studies Society and to the University of Auckland. As Head of the School of Asian Studies I am delighted to be your host in our beautiful City of Sails. This will be the fifth time the University has hosted a NZASIA conference since the inaugural event in 1974. This year also marks the fiftieth anniversary of the establishment of modern Asian Studies in New Zealand. I hope all delegates will enjoy what promises to be a rich and exciting programme of presentations as well as sampling the delights of our city. Have a wonderful conference!

Dr. Hilary Chung

Organising Committee

Conference Conveners

Dr. Hilary Chung
University of Auckland

Prof. Paul Clark,
University of Auckland

Conference Coordinators

Kate McLennan and Sue Maloney,
University of Auckland

The organising committee would like to acknowledge the Abstract Review Panel from the University of Auckland:

Prof. Andrew Barrie
Assoc. Prof. Greg Booth
Dr. Francis Collins
Prof. Manying Ip
Dr. Wayne Lawrence
Prof. Mark Mullins
Dr. Ellen Nakamura
Dr. Robert Sanders
About NZASIA

The New Zealand Asian Studies Society (NZASIA) is a wholly independent body that since its establishment in 1974 has sought to encourage the spread of knowledge about Asia, its history, its culture and its role in international affairs.

The objectives of the Society are as follows:

- To contribute to the knowledge and understanding of Asian politics, societies and civilisations by fostering research by its members or others, through the holding of conferences and scientific meetings, through publications, periodicals and the like, through subsidising research and travel, and in any other ways howsoever.

- To disseminate knowledge of Asian politics, societies and civilisations in New Zealand by holding meetings and/or conferences, sponsoring publications, and establishing links amongst specialists in these fields and other educational, cultural and governmental institutions and their members, and amongst such specialists and news media.

- To establish and maintain contacts with Societies of similar or related interests in Asia, Australia, America, Europe and elsewhere, by affiliation or otherwise.

NZASIA Activities

- Holding of seminars and conferences
- Issuing of a Newsletter and occasional publications
- Offering of advice on curricula matters
- Updating of the New Zealand Asian Studies Directory

Members of NZASIA

- Receive a subscription to the New Zealand Journal of Asian Studies, which is published twice yearly;
- Regularly receive the NZASIA Newsletter, which will keep you in touch with what’s happening in the Asian Studies field in other parts of New Zealand.
- Belong to the electronic NZASIA members’ listserver, on which they can post notices and receive messages relevant to the interest and concerns of people in the Asia field; Are eligible for the discounted registration fee at NZASIA Conferences
- Are members of a community of Asia scholars who are working constructively to advance knowledge of Asia and to expand it among New Zealanders

Journal

The New Zealand Journal of Asian Studies is the NZASIA Society’s journal, published twice yearly. The Journal pages list the contents of current and back issues, and include abstracts of articles in the last two issues.

NZASIA Executive Committee

President: Stephen Epstein, Victoria University of Wellington
Secretary: Vanessa Ward, University of Otago
Treasurer: Naimah Talib, University of Canterbury
Publications Officer: Rosemary Haddon, Massey University
NZJAS Editor: Paul Clark, University of Auckland

www.nzasia.org.nz

Conference Information

The following information is provided as a guide to the conference. If you have any queries, please visit the registration desk.

Registration desk hours

For any questions, please visit the registration desk located on the lower level (Level 0) of the Owen Glenn Building building during the following hours:

- Friday 22 November 8am – 5pm
- Saturday 23 November 8.30am – 5pm
- Sunday 24 November 8.30am – 1pm

Keeping to time

As a courtesy to our presenters, please ensure you arrive at each session venue prior to the start of presentations.

Time allotted for individual presentations is 20min followed, at the end of the session, by a Q & A.

Cameras and electronic recording

No electronic recording of presentations is permitted in any form without the express permission of conference organisers and speakers.
Welcome Reception

The Welcome Reception will be held on Friday 22 November 2012 from 5:30pm on the entrance level (Level1) to the conference venue, Owen Glenn Building. Drinks and light refreshments will be served.

The Welcome Reception is available to those who have previously registered their attendance, and is inclusive in a Full Standard, Member or Student Registration. There are limited additional tickets available at NZ$55 each, which may be purchased at the registration desk until 11am on Friday 22 November, unless sold out prior.

Cocktail Function

The Cocktail Function will be held on Saturday 23 November 2012 from 6.00 to 7.30pm at the University’s Fale Pasifika complex, 20 Wynyard Street.

The Cocktail Function includes canapes with wine, beer and non-alcoholic beverages and live musical entertainment.

The cocktail function is available to those who have previously registered their attendance, and is inclusive in a Full Standard, Member or Student Registration. There are limited additional tickets available at NZ$70 each, which may be purchased at the registration desk until 11am on Saturday 23 November, unless sold out prior.

Conference delegates are welcome to make their own dinner arrangements after the cocktail function to take the chance to experience Auckland’s vibrant dining scene.
About Auckland

The following information is provided as a guide to Auckland. If you have any queries, please visit the registration desk.

Emergencies, medical needs and illnesses

If you have an emergency you can contact the police, paramedics and fire department by calling 111 from any landline or mobile phone.

If you require non-emergency medical attention during the conference, please inform the registration desk.

Banks and ATM machines

The nearest bank (ASB Bank) and ATM machine is situated on Level 1 of the Owen G Glenn Business School, Grafton Road. Additional bank branches are available in the Kate Edger Information Commons across from the Engineering School on Symonds Street.

Getting around

The LINK Bus

The city LINK bus is an easy way to get around town. Check www.maxx.co.nz/link or get the AT Auckland Transport app for more information.

Taxis and shuttles

There is a host of taxi companies to choose from. Some recommended companies are:

<table>
<thead>
<tr>
<th>Company</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auckland Co-op Taxi</td>
<td>09 300 3000 or 09 300 3100</td>
</tr>
<tr>
<td>Discount Taxi</td>
<td>09 529 1000</td>
</tr>
<tr>
<td>Green Cabs</td>
<td>0508 447 336</td>
</tr>
<tr>
<td>Corporate Cabs</td>
<td>09 377 07730</td>
</tr>
<tr>
<td>Airbus Shuttle</td>
<td>09 366 6400</td>
</tr>
</tbody>
</table>

Shopping

As a guide, shopping hours in central Auckland are 9.00am – 5.30pm each day, with most shops open until later in the evening on Fridays.

Shopping malls located in suburban areas may stay open until 9.00pm on Thursdays and Fridays. Visit www.westfield.co.nz for information.

Night on the town

Want to go out for a night on the town but unsure where to start? Here are a few options:

Britomart

Britomart is a vibrant shopping, entertainment and business precinct in the heart of downtown Auckland, just minutes from The University of Auckland’s city campus. Surrounded by beautiful heritage buildings, it’s a neighbourhood of buzzing restaurants and cool bars, designer boutiques and quirky art space.

www.britomart.org

Viaduct Harbour

Hobson Wharf, Corner of Quay and Hobson Street.

With over 20 bars and restaurants to choose from in one waterfront destination, Viaduct Harbour is a superb place to dine or relax and watch the world go by.

www.viaduct.co.nz

SkyCity

Corner of Victoria and Federal Streets

Restaurants, bars, clubs, casinos; and no trip to Auckland is complete without a visit to Sky Tower!

www.skycityauckland.co.nz

Ponsonby Road

Ponsonby road, Auckland’s hippest strip, is easily accessible by the Inner Link bus and home to over 100 of Auckland’s top cafes, bars and restaurants. Take a stroll down the strip to check out the boutique shops, local fashion scene and some of the best coffee in Auckland.

www.iloveponsonby.co.nz

Euro Restaurant and Bar

147 Quay Street, Princes Wharf

Euro offer superb contemporary New Zealand cuisine and exceptional service.

Grand Harbour Chinese Restaurant

Cnr Pakenham St and Custom St West

Spacious and bustling, with delicious Cantonese-style dishes. The best yum char in town.

Kermadec Bar and Bistro

Level 1, Viaduct Harbour

Surrounded by the upbeat theme of contemporary Pacific art, enjoy the casual atmosphere and excellent seafood-based menu.

Soul Bar and Bistro

Viaduct Basin, Viaduct Harbour Avenue.

Soul Bar & Bistro prides itself on its use of the finest and freshest local ingredients, with seafood taking centre stage.

For a greater selection of restaurants, including pubs, bars and clubs, get the Metro Eats app or visit www.dineout.co.nz

Restaurant guide

Central Auckland has many excellent restaurants; the following are just a few recommendations:

The Sugar Club by Peter Gordon

Level 53 of the Sky Tower, SKYCITY Auckland, Corner of Victoria and Federal St. The Sugar Club by Peter Gordon is a chic, elegant and award-winning restaurant with a unique blend of Asian, Pacific and traditional European cuisine.

Ebisu

116 - 118 Quay Street, Britomart.

A sophisticated twist on the traditional Japanese izakaya style of informal drinking and dining.

Wynyard Quarter

Auckland’s newest waterfront area, Wynyard Quarter, reflects Auckland’s maritime heritage in a new, revitalised public environment, with cafes, bars and restaurants.

www.wynyard-quarter.co.nz
Keynote Speakers

Prof. David L. Howell
Harvard University, Cambridge, MA, USA

Foreign Encounters and the Pacific Worlds of Early Modern Japan

The apparent inevitability of Tokugawa Japan’s opening to the West in 1854 has naturalized the story of how a series of overtures from the late eighteenth century onward culminated in Commodore Matthew Perry’s successful mission. In this presentation, I will endeavor to disrupt that teleology through an examination of the differing responses of officials and commoners to two minor incidents in 1824, which brought English whalers into contact with ordinary Japanese. The analysis places the incidents both within domestic foreign policy debates and in a Pacific World that existed beyond the reach of any state.

Biography

David L. Howell is Professor of Japanese History at Harvard University. He received his B.A. from the University of Hawai‘i at Hilo and Ph.D. in History from Princeton University. He taught at the University of Texas at Austin and Princeton before joining the Harvard faculty in 2010.


Prof. Howell’s research focuses on the social history of Japan in the Tokugawa (1603-1868) and Meiji (1868-1912) periods. He is particularly interested in the ways changing political and economic institutions affected the lives and livelihoods of ordinary people over the course of the nineteenth century. His current projects include a short survey of the Meiji Restoration period, a monograph tentatively entitled The Economy of Fear in Nineteenth-Century Japan, and a history of human waste and garbage in the cities of Tokugawa and Meiji Japan.

Assoc. Prof. Amita Baviskar
Institute of Economic Growth, Delhi, India

From the Forest to the City: Violence and Volition in Narratives of Place

In academic and activist circles, migration and displacement are treated as discrete phenomena, distinguished by the degree of choice and voluntarism involved in each. This lecture argues that, when examined more closely, these processes are revealed to be part of the same political and economic continuum, and equally shaped by a discourse of development that assigns and authorizes place-based cultural identities. These identities have been at the centre of struggles against displacement in the forested parts of India, and they underlie the efforts of rural migrants to claim rights and resources in Indian cities. By linking our understanding of rural and urban practices that defend and claim cultural spaces, we can move towards a more nuanced appreciation of the politics of recognition at work in new laws and policies that aim to empower migrant and displaced populations. The lecture draws upon research among adivasis (Scheduled Tribe) groups in the Narmada valley who have been part of a 30-year-old campaign against a large dam, and among migrants living in squatter-settlements and resettlement colonies in Delhi.

Biography

Amita Baviskar is an Associate Professor of Sociology at the Institute of Economic Growth, Delhi. Her research focuses on the cultural politics of environment and development. Her first book In the Belly of the River: Tribal Conflicts over Development in the Narmada Valley (Oxford University Press) discussed the struggle for survival by adivasis in central India against a large dam. Her subsequent work further explores the themes of resource rights, subaltern resistance and cultural identity. More recently, she has focused on urban environmental politics, especially bourgeois environmentalism and spatial restructuring in the context of economic liberalization in Delhi. Her latest research examines changing food practices in western India in relation to the transformation of agrarian environments.

Amita Baviskar has edited Waterlines: The Penguin Book of River Writings (Penguin India); Waterscapes: The Cultural Politics of a Natural Resource (Permanent Black); Contested Grounds: Essays on Nature, Culture and Power (Oxford University Press); and Elite and Everyman: The Cultural Politics of the Indian Middle Classes (with Raka Ray, Routledge). She has taught at the University of Delhi, and has been a visiting scholar at Stanford, Cornell, Yale and the University of California at Berkeley. She was awarded the 2005 Malcolm Adiseshiah Award for Distinguished Contributions to Development Studies, the 2008 VKRV Rao Prize for Social Science Research, and the 2010 Infosys Prize for Social Sciences.

Amita Baviskar is brought to New Zealand by the New Zealand India Research Institute. The NZASIA conference would like to thank NZIRI for their contribution.
New Zealand India Research Institute

Te Pūtahi Rangahau o Inia ki Aotearoa

Administratively located at Victoria University of Wellington, the New Zealand India Research Institute is a consortium of seven universities of New Zealand, i.e., Victoria University of Wellington, the University of Auckland, Auckland University of Technology, Massey University, Canterbury University and Otago University. More than forty academics engaged in research on India in these universities are its Fellows.

The Institute seeks to promote and facilitate research on India and NZ-India relations. It promotes postgraduate studies on India in NZ universities, facilitates academic exchanges between Indian and NZ tertiary educational institutions and research centres, contributes to academic capacity building in NZ and India, and engages with NZ government, business and community organizations on India related policy research.

Research activities of the Institute focus on five thematic areas:

- Society and culture
- Migration and diaspora
- Economics and business
- Environment and sustainability
- Politics and security

The NZIRI proudly sponsors the visit of the noted Indian Sociologist Associate Professor Amita Baviskar of the Institute of Economic Growth, Delhi, as a keynote speaker for the 20th NZASIA International Conference. She is “widely recognized as the premier sociologist of social movements involving environment and development in contemporary India.”

Contact Us:

Email: india-research@vuw.ac.nz

Phone: +64 04 4635434

Address: 16 Kelburn Parade, Victoria University, Wellington
# NZASIA 2013 Conference Programme

Please note: Time allotted for individual presentations is 20min followed, at the end of the session, by a Q & A.

## FRIDAY 22 NOVEMBER 2013

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:00</td>
<td>Registration Opens</td>
</tr>
</tbody>
</table>
| 9:30   | Opening Conclave  
Venue: OGGB 4                                                                 |
| 10:00  | Morning Tea                                                                                      |
| Session 1 | Stream A  
Venue: OGGB 4  
Stream B Stream C Stream D Stream E  
Venue: OGGB 5 Case Room 2 Case Room 3 Case Room 4  
10:30 | Migrants and identity  
Multiculturalism in/and/as ‘The Asian Century’  
The personal is national: New Zealand-based Filipinos’ reconstruction of the nation in new media  
Space of Contention in Cheju Island  
The Geometry of psychosocio-cultural dislocation.  
Religion  
Wang, Bing-yu  
Ghosh, Gautam  
Aguirre, Alwin  
Hwang, Su-kyoung  
Downing, Theodore E  |
| 12:00  | Lunch                                                                                           |
| Session 2 | Stream A  
Venue: OGGB 4  
Stream B Stream C Stream D Stream E  
Venue: OGGB 5 Case Room 2 Case Room 3 Case Room 4  
12:00 | Environment in Japan and beyond  
Renegotiating environment and culture in tailoring a course conceived in Japan for a Vietnamese context  
Environment - China  
Development issues  
Rias and happiness  
Talukdar, Dayal  
Talib, Naimah  |
| 1:00   | Partition, dislocation and the Dalit in Bengal, 1945-52  
Partition, dislocation and the Dalit in Bengal, 1945-52  
Bandyopadhyay, Sekhar  
Renegotiating environment and culture in tailoring a course conceived in Japan for a Vietnamese context  
Singer, Jane  
What is the Obligation of ‘Allegiance’ for Citizenship? Differences between Japanese ‘Nationality’ and New Zealand ‘Citizenship’  
Yamamoto, Eiji  
Tanaka, Yuki  |

---

**NZASIA 2013 - New Zealand | 22 - 24 November 2013**
<table>
<thead>
<tr>
<th>Session 3</th>
<th>Health and migrants</th>
<th>Environmental issues</th>
<th>Film – China (A)</th>
<th>Creating Cultural Spaces in Tokugawa Japan:</th>
<th>Literature – China, pre-modern</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:30</td>
<td>Building Healthy Com-</td>
<td>Rethinking Southeast</td>
<td>A Liminal Space without</td>
<td>From a Fishing Village to the Shogun’s Centre for the</td>
<td>Rivalry in Taste: Literati</td>
</tr>
<tr>
<td></td>
<td>munities: Senior Asian</td>
<td>Asian long-term History in the</td>
<td>Past or Future: The Defa-</td>
<td>Western Studies: Shibata Shiho (1820-59) and his</td>
<td>Food Writing in Late</td>
</tr>
<tr>
<td></td>
<td>immigrants at work in New</td>
<td>light of tectonic disasters</td>
<td>miliarization of Ruins in Jia</td>
<td>Edo Experience</td>
<td>Imperial China</td>
</tr>
<tr>
<td></td>
<td>Zealand</td>
<td>Reid, Anthony</td>
<td>Zhangke’s Still Life (2006)</td>
<td>Moriyama, Takeshi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nayar, Shoba</td>
<td></td>
<td>Luo, Ting</td>
<td></td>
<td>Luo, Hui</td>
</tr>
<tr>
<td>3:00</td>
<td>Medicalization and Chinese</td>
<td>Environmental representa-</td>
<td>On Desolation and the</td>
<td>The Creation of Cultural</td>
<td>Class origins of the Hsuan-</td>
</tr>
<tr>
<td></td>
<td>TV Advertisements for Male</td>
<td>tions in Japanese corporate</td>
<td>Chinese Landscape</td>
<td>Space: A List</td>
<td>hsuh philosophers</td>
</tr>
<tr>
<td></td>
<td>Kidney Disorder drugs</td>
<td>communication</td>
<td>Brynes, Corey</td>
<td>Gramlich-Oka, Bettina</td>
<td>Cooke, David</td>
</tr>
<tr>
<td>Zhou, Yunyu</td>
<td>Amzah, Normalis</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Friday 22 November 2013 (Continued)**

- **Indonesia-Malaysia relations in the post-Reformasi era**
  - Schottmann, Sven

- **Disruption in the ‘Science of Thought’ (Shisō no kagaku) and postwar Japanese-US intellectual ties**
  - Ward, Vanessa

- **Whose history? Representations of Xinjiang’s history in selected Chinese museums**
  - Hayes, Anna

- **Performing to Standard: The Challenges of a Government-managed Resettlement in Vietnam**
  - Vo, Mai

- **Transporting Farmers Within and Inter-Island: The Influence of Short Field Training Environment to Their Absorption of Knowledge in Indonesian Rural Household**
  - Pratiwi, Ayu

- **Gangnam Style versus ‘Eye of the Tiger’: People, Police, and Procedural Justice in Indonesia**
  - Davies, Sharyn

- The role of emotions on people’s behaviour in emergencies
  - Mizutani, Satomi

- **Relations between Bhutanese Refugees and Gross National Happiness (GNH) - Unhappy Bhutanese Nationals inside Bhutan and worldwide**
  - Ringhofer, Manfred

<table>
<thead>
<tr>
<th>Session 3</th>
<th>Health and migrants</th>
<th>Environmental issues</th>
<th>Film – China (A)</th>
<th>Creating Cultural Spaces in Tokugawa Japan:</th>
<th>Literature – China, pre-modern</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:30</td>
<td>Building Healthy Com-</td>
<td>Rethinking Southeast</td>
<td>A Liminal Space without</td>
<td>From a Fishing Village to the Shogun’s Centre for the</td>
<td>Rivalry in Taste: Literati</td>
</tr>
<tr>
<td></td>
<td>munities: Senior Asian</td>
<td>Asian long-term History in the</td>
<td>Past or Future: The Defa-</td>
<td>Western Studies: Shibata Shiho (1820-59) and his</td>
<td>Food Writing in Late</td>
</tr>
<tr>
<td></td>
<td>immigrants at work in New</td>
<td>light of tectonic disasters</td>
<td>miliarization of Ruins in Jia</td>
<td>Edo Experience</td>
<td>Imperial China</td>
</tr>
<tr>
<td></td>
<td>Zealand</td>
<td>Reid, Anthony</td>
<td>Zhangke’s Still Life (2006)</td>
<td>Moriyama, Takeshi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nayar, Shoba</td>
<td></td>
<td>Luo, Ting</td>
<td></td>
<td>Luo, Hui</td>
</tr>
<tr>
<td>3:00</td>
<td>Medicalization and Chinese</td>
<td>Environmental representa-</td>
<td>On Desolation and the</td>
<td>The Creation of Cultural</td>
<td>Class origins of the Hsuan-</td>
</tr>
<tr>
<td></td>
<td>TV Advertisements for Male</td>
<td>tions in Japanese corporate</td>
<td>Chinese Landscape</td>
<td>Space: A List</td>
<td>hsuh philosophers</td>
</tr>
<tr>
<td></td>
<td>Kidney Disorder drugs</td>
<td>communication</td>
<td>Brynes, Corey</td>
<td>Gramlich-Oka, Bettina</td>
<td>Cooke, David</td>
</tr>
<tr>
<td>Zhou, Yunyu</td>
<td>Amzah, Normalis</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Elderly Chinese migrants and their families in New Zealand: From a policy perspective**
- Liu, Liangni Sally

- A ‘strong, prosperous and bio-diverse’ nation, conservation, legitimacy and resilience in a contemporary DPRK
  - Winstanley-Chesters, Robert

- Let the Bullets Fly: The Death of The Author in Contemporary Chinese Film
  - Cai, Tonghong

  - Vo, Mai

- The role of emotions on people’s behaviour in emergencies
  - Mizutani, Satomi

- Relations between Bhutanese Refugees and Gross National Happiness (GNH) - Unhappy Bhutanese Nationals inside Bhutan and worldwide
  - Ringhofer, Manfred

**Performing to Standard: The Challenges of a Government-managed Resettlement in Vietnam**
- Vo, Mai

**New Zealand: Performing to Standard: The Challenges of a Government-managed Resettlement in Vietnam**
- Vo, Mai

**Transporting Farmers Within and Inter-Island: The Influence of Short Field Training Environment to Their Absorption of Knowledge in Indonesian Rural Household**
- Pratiwi, Ayu

**Gangnam Style versus ‘Eye of the Tiger’: People, Police, and Procedural Justice in Indonesia**
- Davies, Sharyn

- The role of emotions on people’s behaviour in emergencies
  - Mizutani, Satomi

**Relations between Bhutanese Refugees and Gross National Happiness (GNH) - Unhappy Bhutanese Nationals inside Bhutan and worldwide**
- Ringhofer, Manfred

**A Liminal Space without Past or Future: The Defamiliarization of Ruins in Jia Zhangke’s Still Life (2006)**
- Luo, Ting

**From a Fishing Village to the Shogun’s Centre for Western Studies: Shibata Shūzō (1820-59) and his Edo Experience**
- Moriyama, Takeshi
SATURDAY 23 NOVEMBER 2013 (Continued)

Session 6 Migrants in Auckland

Taiwan and Japan in film and literature

Aid, water and activism Education Asia in New Zealand Lives: A book project

2:30 1.5 Generation Chinese Migrants in Auckland: Internet Use and Social Network
Liu, Xiaoting

The Transitional Cultural and Historical Space in Taiwan: From The Sandwich Man (1983) to Nie Yin Niang (Forthcoming)
Hung, Christine

Japan’s Official Development Assistance in Cambodia: Market-driven and Anti-Market-driven Approaches
Horita, Akiko

Decentralization of Education in the Reform Era of Indonesia: A Case from Cirebon, West Java
Rahmatunnisa, Mudiyati

Anand Satyanand: A Prominent Son of the Indian Diaspora
Leckie, Jacqueline

Not So ‘Leisurely Life in Paradise’: Self-Employment Practices of Korean restaurateurs in New Zealand
Song, Changzoo

Belated Arrival in Political Transition: 1950’s Films on Hiroshima and Nagasaki
Shibata, Yuko

Sustainable Development and Environmental Justice in Asian Metropolis. The case of Water Pollution and Vulnerability in Manila.
Rehner, Johannes

Real and imaginary boundaries: the Japanese kindergarten as disciplinary space
Burke, Rachel

Enhancing well-being through everyday activities: Understanding Korean immigrant settlement in New Zealand
Son, B. Changsoo

The Romantic Teenage Patriot: Polyvocality and Elsewhereness in Zhu Tianxin’s The Ploughman’s Song
Chen, Jung-hsuan

The virtual public space and communication culture of activists
Ray, Paula

Post-study abroad re/dislocation and the role of communication technologies for Japanese language learners
Campbell, Rikki

Regionalism in Universalism: the League of Nations’ Perception of the Institute of Pacific Relations
Saikawa, Takashi

Forced eviction for urban property development: Boeung Kak Lake, Cambodia
MacBeth, Adam

The 12th IPR Kyoto Conference and Japan in the mid-1950s
Iimori, Akiko

Extreme climate events, adaptation and climate change migration
Yu, Qingnian (Presented by Shi, Guoqing)

The Quest for Asia-Pacific Order of the United States and post-League Internationalists
George H. Blakeslee, Stanley K. Hornbeck and Edward C. Carter

The Lost Girls: Liminal Women Protagonists in Recent Japanese Fiction.
King, Emerald

The 12th IPR Kyoto Conference and Japan in the mid-1950s
Takamitsu, Yoshie

Second person narrative voice in the poetic prose of poet Yang Lian
Chung, Hilary

The 12th IPR Kyoto Conference and Japan in the mid-1950s
Takamitsu, Yoshie

The 12th IPR Kyoto Conference and Japan in the mid-1950s
Haddan, Rosemary

Transitions and transformations: Spatial constructions in China’s post-1980 fiction
Takahashi, Akiko

12:00 Closing conclave Venue: OGGB 4

14:00 NZASIA Cocktail Function Venue: Fale Pasifika

19:00 Closing cocktail function Venue: OGGB 4

SUNDAY 24 NOVEMBER 2013

9:00 Keynote Speaker: Geremie Barmé  Venue: OGGB 4

10:00 NZASIA AGM (all conference participants welcome to attend) Venue: OGGB 4

12:00 NZASIA Closing Lunch (all conference participants welcome to attend) Venue: Fale Pasifika

12:00 NZASIA Closing Lunch (all conference participants welcome to attend) Venue: Fale Pasifika

NZASIA 2013 - New Zealand | 22 - 24 November 2013
Abstracts

Please note: Abstracts are ordered by family name.

The personal is national: New Zealand-based Filipinos’ reconstruction of the nation in new media

Alwin Aguirre
Institute of Culture, Discourse and Communication, AUT

Jameson (1985) argues that third world literature is a ‘national allegory’ for even when the story [is] of the private individual destiny [it] is always an allegory of the embattled situation of the public third-world culture and society (p. 69). The basic premise resonates with my study of New Zealand-based Filipinos’ discourses of identity in new media. Further, it gains new meaning when third world narratives are seen in light of the diaspora experience. The texts that I read are not necessarily ‘literary’ but that is not to say they are completely bereft of creative and fictionalising liberties. I look at cases of content creation on Internet-based platforms (i.e. a blog, a Facebook account, and a website) and the ways Filipinos grapple with the question of selfhood outside the homeland. Teasing out their identity reveals that they carry the weight of their nation on their backs as they invoke discourses that defy transnational assumptions of weakening geographical and ideological relevance of national boundaries. Guided by multimodal discourse analysis, the concepts of ‘binary nationalism’ (Camroux, 2008) and ‘banal nationalism’ (Billig, 1995), I show how Filipinos reconstruct their nation and national belonging in semiotic landscapes afforded by new media.

Session 1: Stream A

Environmental representations in Japanese corporate communication

Normalis Amzah
National University of Singapore

Literatures of Japanese companies encounter with environmental issues suggest that green business was not merely about protecting the environment but about strategically responding to Japanese public’s growing environmental consciousness. Chronologically, the encounter can be divided into four periods of developments based on the events that occurred and companies’ reactions that the events triggered. This development indicates that environmental communication by business organization in Japan is another business strategy where companies are trying to lead and intervene with public’s environmental awareness through environmental communication in the mass media. Consequently, the proliferation of companies’ environmental communication are overwhelming and require an investigation that may reveal a new paradigm of understanding to deconstruct the messages and arguments underlying those exquisite and glossy representations of corporate greenness. Responding to this need, this research will analyze the content of Japanese corporate environmental communication in the mass media to reveal how corporate entities incorporate green values into their communications. The discussion of the findings is based on the spectrum of ecological concern framework which range from the ‘green’ to ‘Green’, a framework established with a different human and political agenda. The implication of the findings falls in two main domains, the marketing and the ecological.

Session 3: Stream B


Limin Bai
Victoria University of Wellington

Wang Hengtong王亨統, a native Yuyao in Zhejiang Province, was a graduate of Presbyterian College of Hangchow (Hangzhou Yuying yishu) in 1888. This paper intends to deconstruct his life as a native Christian teacher and textbook writer in Shanghai by exploring a variety of sources, such as his own account of his education at Hangchow College, the forewords to his textbooks written by missionary members and his Chinese counterparts, and missionary records. Information revealed in such sources is used to trace his activities and association with the Christian community in Shanghai, illustrating how educated Chinese Christians and foreign missionary members formed a community where they transcended the cultural borders and different nationalities in Shanghai during late Qing and early republic era. It aims to demonstrate the relevance of Christian missions to China’s move to modernization, whether intended or accidental; and how the missionaries in China and the Chinese education system were mutually re-shaped against the socio-political, ideological, and intellectual contexts of the time.

Session 4: Stream A

Partition, dislocation and the Dalit in Bengal, 1946-52

Prof. Sekhar Bandyopadhyay
Victoria University of Wellington

Urvasi Butalia and Ramnarayan Rawat have claimed that Partition of India did not concern the Dalit in Punjab and Uttar Pradesh because they did not actively identify with Hindu nationalism or Congress politics and asserted instead their distinctive social and political identity in the late colonial period. However, as far as Bengal is concerned, the works of Ishtiaq Ahmed and Ravinder Kaur have recently suggested more complexities in that situation. For Bengal too, this paper will contest the Butalia-Rawat position. It will argue that here the Dalit did not represent a homogeneous community and there were more than one story of Dalit response to Partition. While one group of Dalit leaders were opposed to Partition and believed that a Dalit-Muslim alliance was in the interest of the Dalit, others got closer to Hindu nationalism and demanded partition of Bengal. And many Dalit peasants in Bengal were caught in this politics and became both victims and perpetrators of violence. This story continually unfolded itself from 1946 until the mid-1950s, when hundreds of thousands of Dalit peasants migrated to West Bengal. This experience of violence and physical dislocation had long ranging effects on their identity and politics in post-Partition West Bengal.

Session 2: Stream A
Global India and Cultural Space in Auckland’s Performance Scene
Alison Booth
Auckland University of Technology

This paper presents recent ethnographic research focusing on new Indian migrants who are young, educated and creating new cultural spaces through live performance events. Their venue choices relocate India in Auckland, creating new transnational or transcultural spaces that encompass Indians from a wide range of background as well as non-Indians, establishing new cultural performance environments and new notions of “Indian” identity in Auckland. Their events offer alternative understandings of culture reflected in the content of events produced by Indians for whom hip hop and rock are as much a part of Indian identity as sitar, bharatanatyam or Bollywood.

The research demonstrates the shifting patterns of cultural flows (Hannerz, 1997) of “global” Indian popular youth culture identity. This growing voice actively seeks a place in Auckland’s cultural production market. Data was collected by interviewing producers and performers who participate in Auckland’s growing transnational Indian performance events. The case studies demonstrate various cultural perspectives based on individual understandings of India as a place they have lived, visited or vicariously experienced through family and the virtual world. They offer cultural perceptions of Auckland’s new “global India” performers and producers who are transforming the content, practice, and place of Auckland’s Indian cultural performance scene.

Session 4: Stream B

Japan’s Territorial Dispute with South Korea over Takeshima/Dokdo and Shimane Prefecture
Alexander Bukh
Victoria University of Wellington

In 2005, the passage of “Takeshima Day” ordinance by Shimane prefecture has propelled the territorial dispute over the Takeshima/Dokdo islets to the fore of Japan’s domestic discourse on bilateral relations with South Korea. So far, Shimane Prefecture’s Takeshima related activism has been largely ignored by scholars devoted to the dispute. Occasional references to the 2005 ordinance suggest that it was driven by a combination of nationalism and fisheries related interests.

Based on extensive archival research this paper examines the fifty years of Shimane Prefecture’s activities related to Takeshima and offers a different interpretation of prefecture’s activism. It argues that in the early 1950s the prefectural authorities’ interest in the uninhabited rocks was instigated by the collapse of the colonial economic sub-zone that encompassed Shimane, Takeshima and Korea’s Ulleung Island. Over the years however, the paper argues, Takeshima gained symbolic significance in the prefecture’s confrontational relations with Tokyo.

The paper suggests that the 2005 Takeshima Day ordinance was a logical continuation of previous policies and actions taken by the prefecture.

The paper concludes by analyzing the domestic political processes that enabled the passage of the ordinance.

Session 1: Stream B

Real and imagined boundaries: the Japanese kindergarten as disciplinary space
Dr. Rachael Burke
Massey University

Foucault’s (1995) notion of disciplinary spaces has implications for the ways in which institutions are constructed to en-close, regulate and produce docile bodies. This interpretation of space is particularly visible in the Japanese early childhood context, where internalised cultural values serve to control the ordering of bod-ies. Drawn from ethnographic research conducted at a Hokkaido centre, this paper focuses on the Japanese kindergarten as an example of disciplinary space. At Oka Kindergarten, each day is divided into ritualised periods such as organised class sessions, lunch time, assembly and greeting routines. Japanese children learn to change their behaviour according to the changing context in preparation for adulthood where it is essential to under-stand the appropriate conduct for various social situations. Yet, physical boundaries such as fences and gates do not feature as strongly. With low teacher/child ratios, relaxed supervision, and most of the playground uncontained, there appears to be little preventing children wandering off the kindergarten grounds. Teachers instead rely on children’s internalised sense of boundaries and on peer control to preclude any problems. The way that the individual, physical body is bounded and contained reflects the structural and politi-cial discourses shaping the contemporary Japanese early childhood context.

Session 6: Stream D

On Desolation and the Chinese Landscape
Corey Byrnes
University of California

The Chinese landscape of desolation shares much with its peers in the post-industrial West -- not just images of luridly neon rivers and poisoned villages, but also rusted and shuttered factories, victims of shifting production rationales. But, like Deng Xiaoping’s famous description of China’s special brand of socialism, these are most definitely landscapes of desola-tion with Chinese characteristics. Marked by a fascination with scale -- especially the gigantic -- the Chinese landscape of desola-tion often center on subjects that dwarf and alienate human figures. This type of composition is both well suited to political
critique and also vulnerable to the projection of political, or “dissonant,” content where none is intended. My paper, “On Desolation and the Chinese Landscape,” explores how the aesthetic of the gigantic and its attendant modes of visuality—panoramic scanning and scrolling—intersect with the political, in terms of both the continued Western fascination with Chinese alterity and hegemony and also the Chinese search for representational forms that do justice to the complexity of experience in postsocialist China. I will look primarily at two artists, the Canadian documentary photographer Edward Burtynsky, and the Chinese documentary filmmaker Wang Bing.

Session 3: Stream C

Let the Bullets Fly: The Death of The Author in Contemporary Chinese Film

Cai Tonghong
University of Auckland

The commercial success of Let the Bullets Fly in 2010 and its repercussions on contemporary Chinese society thereafter, signify a changing discourse on authorship. Jiang Wen’s low profile as a game player in making the film is a compromise between artistic ideals and market needs, which boosted publicity for the film among mass audience. When authorial intent dissolved into mass consumption, the film became comparable and applicable to real life issues, allowing audiences to interpret and recreate in different contexts. As Roland Barthes proclaimed, the author is dead, long live the viewer!

This paper elaborates on Barthes’ concept, the death of the author, and its impact and applicability to contemporary Chinese film, in particular the case of Jiang Wen’s Let the Bullets Fly. It analyzes the reception of the film and its “bullets effect” which has become a cultural phenomenon in contemporary China. It argues that a discourse on the importance of audience response and participation is underway.

Session 3: Stream C

Book Rituals: Book Collecting During an Age of Great Prosperity

Duncan M. Campbell
Australian National University

The half-century of the late years of the reign of the Qianlong emperor (1736-1795) and of the Jiaqing emperor (1796-1820), an Age of Great Prosperity (Shengshi 盛世), is regarded as the golden age of private book collecting in China; the Suzhou bibliophile Huang Peli (黄丕烈 1765-1825) is commonly accepted as the greatest collector of the age. Library owner, editor, bibliographer, publisher, and, in his final year, bookseller, the Master Besotted with Imprints of the Song dynasty (Ning Song zhuren 佞宋主人), as he was styled, owner of the famous Hundred Song Imprints in a Single Shed (Bai Song yichan 百宋一廛), devoted thirty years of his life to the acquisition, copying, cataloguing, and collating of ancient editions.

My paper, part of a larger project to do with book collecting and private libraries in the late imperial period in China, will discuss aspects of Huang Peli’s life as book collector with reference to the 800 or so colophons he wrote for books either in his own collection or in those of his acquaintances, with a particular focus upon his sad late years during which circumstances required him to dispossess himself of much of the book collection he had so painstakingly assembled.

Session 4: Stream A

Post-study abroad re/location and the role of communication technologies for Japanese language learners

Rikki Campbell
Monash University

The proliferation of new communication technologies witnessed in the last few years has drastically modified the ways in which people can maintain interpersonal communication despite being geographically distant. In an era of increasing global migration this is of crucial importance, as family and friends are often displaced for significant periods of time. This is no different for language students who opt to study abroad as part of their university degree, and then return to their home countries at the completion of their program.

Although there has been an increasing amount of research conducted concerning the development of Japanese language learners’ social networks whilst studying abroad in Japan, research that examines the maintenance of these networks once they return to their home countries remains scarce. As part of a larger doctoral project, this presentation therefore aims to examine the affordances modern communication technologies provide when Japanese language learners are re/dislocated from Japan and their newly established Japanese speaking networks. Such affordances include maintenance of friendship, and associated opportunities for continued Japanese language use and learning.

Session 6: Stream D

The Romantic Teenage Patriot: Polyvocality and Elsewhereness in Zhu Tianxin’s The Ploughman’s Song

Assistant Professor Jung-hsuan Chen
Takming University of Science and Technology

This paper examines the early work, The Ploughman’s Song (擊壤歌), of Zhu Tianxin, a second-generation Chinese émigré writer in Taiwan. Existing studies of Zhu’s early works show a tendency to either consider them as young-adult popular reading or to interpret them as political writings in support of the GMD agenda. My study finds that presented in a female first-person narrative (in the form of diary entries and daily reflections), The Ploughman’s Song (1977) shows what Bakhtin calls a “stratified and heteroglot” dialogical structure through the “expressive system” of a teenage girl. Love and politics are equally romanticised and entwined in the imagination of the female protagonist, Xiaoxia, whose longing for a romantic relationship is infused with the GMD political discourse. On the other hand, Xiaoxia does not seem to live in the here and now (in the 1970s in Taiwan). She imagines herself being in another country, another culture, another historical time, or somewhere that does not even exist, such as the China portrayed in the GMD agenda.

Session 6: Stream B

The Romantic Teenage Patriot: Polyvocality and Elsewhereness in Zhu Tianxin’s The Ploughman’s Song

Assistant Professor Jung-hsuan Chen
Takming University of Science and Technology

This paper examines the early work, The Ploughman’s Song (擊壤歌), of Zhu Tianxin, a second-generation Chinese émigré writer in Taiwan. Existing studies of Zhu’s early works show a tendency to either consider them as young-adult popular reading or to interpret them as political writings in support of the GMD agenda. My study finds that presented in a female first-person narrative (in the form of diary entries and daily reflections), The Ploughman’s Song (1977) shows what Bakhtin calls a “stratified and heteroglot” dialogical structure through the “expressive system” of a teenage girl. Love and politics are equally romanticised and entwined in the imagination of the female protagonist, Xiaoxia, whose longing for a romantic relationship is infused with the GMD political discourse. On the other hand, Xiaoxia does not seem to live in the here and now (in the 1970s in Taiwan). She imagines herself being in another country, another culture, another historical time, or somewhere that does not even exist, such as the China portrayed in the GMD agenda.

Session 6: Stream B
Second person narrative voice in the poetic prose of poet Yang Lian

Dr. Hilary Chung
University of Auckland

This paper explores the use of the second person narrative voice in the poetic prose of the poet Yang Lian who was exiled in New Zealand in the 1990s. In a series of prose pieces written in Chinese which contemplate the local environment Yang Lian used the second person narrative mode to develop a poetics of exile. The seemingly autodiegetic prose ranges across the homo- and heterocommunicative spectrum seeking readership at a time when the author's work was banned in China and without potential readership in Chinese at the time of writing. The interdeterminacy of the addressee function is key to the poetics of the text, whereby the reader finds him/herself addressed but cannot delimit the reference to a specific narrative level.

Session 7: Stream B

Glamour, family and nation: Thirty years of Love on Lushan

Prof. Paul Clark
University of Auckland

In 1980 Love on Lushan (Lushan lian) was a huge hit among Chinese film audiences, in part because its story and style reflect the new possibilities opening up in the age of reform. Thirty years later, Love on Lushan 2010 was directed by Zhang Yu, the actress star of the 1980 film. This paper will examine the similarities and differences between the two works to explore changes in the film industry and in audience expectations. In both films, a fascination with glamorous lifestyles and an obsession with family are central.

Session 5: Stream A

The Shifting Currents of Uyghur Nationalism: From Anti-Colonial to Neo-Liberal Visions of ‘East Turkestan’?

Dr. Michael Clarke
Griffith Asia Institute

This paper explores the evolution of Uyghur separatist nationalism from the late 19th century to the present. It argues that as the geopolitical centre of gravity of Uyghur separatism has shifted from Xinjiang and Central Asia to the West, so too has the content of the nationalist narratives deployed by advocates of Uyghur separatism. I argue that this content has gradually moved from what could be defined as a broadly anti-colonial agenda to a neo-liberal agenda for mobilising the Uyghur ‘nation’ and that this shift has a number of important implications for both the Chinese government and the advocates of Uyghur separatism.

Session 2: Stream C

A Dramatic Life? Imagined and corporeal mobilities amongst Asian international students and migrant workers in Seoul

Dr. Francis Collins
University of Auckland

Spatial imaginaries play an important but often under-studied role in the generation of transnational mobilities. Indeed, while the practice of mobility is intensively corporeal, it is also shaped and mediated by representations of place generated in literature, film, television, the internet and inter-personal networks. At the same time imagined mobilities are also reconfigured through embodied experience of place as individuals encounter the sensory world of everyday experience. This paper explores these intersections between the imagined and the corporeal through the intra-regional mobility of Asian international students and migrant workers to Seoul, South Korea. The findings highlight the importance of imaginations of South Korea idealized as a site of development, modernity, technologoical advancement, and cultural sophistication that have been generated at least in part by the circulation of Korean popular culture in the Asian region. These imaginations, however, are always found wanting as students and migrants encounter and come to inhabit the spaces of home, work and study and interact with both Korean and non-Korean populations in their everyday lives. The paper reflects on the need to re-suture these corporeal and imagined mobilities and its implications for circulation of images of South Korea in Asia.

Session 1: Stream A

Mobility as an adaptation strategy after displacement in Cambodia

Jessie Connell
University of Sydney

This presentation explores human mobility as an adaptation strategy to the effects of development-induced displacement. Recently, the concept of ‘empowered mobility’ has been explored in terms of its capacity to assist people adapting to the effects of environmental and climate change related movement. This study draws on this emerging concept from the field of environmental migration and considers how an understanding of ‘mobility as adaptation’ has potential to improve resettlement planning for people displaced by development projects. Drawing on a study of people displaced by the Cambodian Railway Project, the research explores the strategies employed by people to adapt to the complex and uneven impacts of resettlement, including returning intermittently to previous locations and transient migration internal and external to Cambodia to maintain livelihoods. Currently, many ‘mobile’ resettlers face a number of regulatory limitations affecting their mobility. Residency in relocation sites is a requirement for receiving land title, a much sought after asset in Cambodia which enables access to credit and other forms of financial security. The presentation explores the multiple objectives of resettlement planning and considers ways that it can facilitate, rather than limit, mobility as an adaptive response without undermining other important aspects of urban planning.

Session 4: Stream C

Class origins of the Hsuan-hsuëh philosophers

Dr. David Cooke

The paper discusses the class origins of the philosophical movement in the Wei and Ch’in dynasties known as ‘hsuan-hsuëh’, or the occluded school. Their official position, family background, wealth, place of origin, and relation to the ruling house are all considered in evaluating the philosophers’ class. The political beliefs and aims of the group are explored. Were they those of a set of free-thinking degenerates? In the economic configuration, definition of the Oriental Mode of Production is related to the socioeconomic flux and crisis that defined much of the period’s distinctive economic markers.
The philosophers’ commentary and analysis on the Taoist school is considered in relation to historical phenomena, such as the Huang Ch'in uprising, the Taoist religion and the Suo Ma clan coup which cost many of them their lives. Finally, later Confucian orthodoxy’s finding of the Wei as a Greek tragedy and the West’s picture of a few hippy images are questioned in view of their class origins and political aims.

Session 3: Stream E

‘Gangnam Style’ versus ‘Eye of the Tiger’: People, Police, and Procedural Justice in Indonesia

Sharyn Davies, Adrianus Meliala, John Buttle
Auckland University of Technology

This talk explores whether people in Indonesia would be receptive to a procedural justice model of policing. In its simplest form, procedural justice involves the politeness, fairness and transparency of decision-making, and moral similitude of police officers when engaging with the public. While a large volume of work has been published on procedural justice since Tyler’s model was developed in 1990, this work has been predominantly quantitative (and largely grounded in psychology), and almost exclusively based in the US, the UK, and Australia. In exploring the applicability of procedural justice to policing in Indonesia, this talk thus both extends the geographic scope of the procedural justice model, and provides a richly contextualised and nuanced account of people’s everyday experiences with police. The talk draws on data from nine months of ethnographic fieldwork conducted by the first author on policing in Indonesia between 2011 and 2013. What this data suggests is that people in Indonesia would be receptive to a procedural justice model of policing.

Session 2: Stream A

The Geometry of psycho-socio-cultural dislocation.

Prof. Theodore E. Downing,
Dr. Carmen Garcia Downing
University of Arizona

We offer our overview of a theory of the psycho-socio-cultural dislocation. Social geometry theory is crafted from the knowledge of over a half-century of research on development and natural disasters-induced forced displacements. Forced displacements disrupt the way communities and individuals organize their spatial and temporal organizations - their ‘routine culture.’ We review our findings on patterned responses to such dislocation and suggest legal, policy and practical actions to mitigate them.

Session 1: Stream C

From South Korea to the Southern Hemisphere: K-Pop Below the Equator

Stephen Epstein
Victoria University of Wellington

Among the most salient global cultural phenomena of recent years has been the remarkable spread of Korean popular music, as exemplified not only by the viral success of PSY’s “Gangnam Style” but in flash mob performances, social media networks, YouTube dance cover bands, and increased enrolments in Korean language classes spurred by interest in K-pop. As of yet, however, little work has been done to examine differences in the reception of K-pop at the local level, though fan groups often explicitly make shared geography a basis for connection.

In this paper I examine the flow of South Korean popular music to multiple nations in the Southern Hemisphere in order to interrogate the factors that have led to the uptake (or indeed, if we consider sub-Saharan Africa, the lack thereof) of K-pop fandom in specific contexts. By comparing sites from, e.g., New Zealand, South Africa, and Argentina where we can observe variations in local discourses surrounding K-pop (e.g. television and newspaper stories, Facebook pages devoted to the genre, user-generated content uploaded on YouTube, etc.) I hope to aid in deepening scholarly understanding of this phenomenon.

Session 4: Stream B

Fake Whisky and Real Cornflakes: Relocating Home among Shanghai’s Western Expatriates

David Foote
Waikato University

Considering their significance to the globalised economy, communities of Western expatriates in the non-West have attracted relatively little scholarly scrutiny. Much has been written about migration from the developing world to the developed, but there has been little attention paid to population transfer in the opposite direction. This paper uses ethnographic methods to examine how Shanghai’s Western expatriate population employ spatial meanings in the construction of “Western bubbles” - cultural and often physical spaces for the performance of new transnational identities. It explores how Western and cosmopolitan spatial meanings are relocated in the construction of these bubbles and how Western expatriates use the social and geographic dislocation of Shanghai’s urban poor to normalise their own emplacement in China.

Session 5: Stream B

Relocating Tibet in the Present: Postsocialist Realism in Tibetan filmmaker Pema Tseden’s work

Dr Vanessa Frangville
Victoria University of Wellington

A new subject of inspiration and interest among the Chinese artists and intellectuals after the 1980s, Tibet is often pictured as untouched by modernity, culturally unchanged for centuries. Parallel to the growth of literature on a mystified Tibet, an increasing number of filmmakers turned to Tibet as a site of cultural exceptionality. Moving away from representations featuring an “authentic” and “spiritual” Tibet, Tibetan director Pema Tseden (Wanma Caidan in Chinese) captures ordinary Tibetans’ everyday life in a socially, economically and culturally changing environment. This paper will show how Pema Tseden’s films point to the dislocation of Tibetan culture and society while attempting to relocate it in the fully modernised and highly globalised present. Although located in remote nomadic areas of Amdo, his stories give much space to reflect upon all the changes that Tibetan culture has gone through in the past few decades. Essential to his work is the choice of realism as the most suitable genre for apprehending contemporary Tibet and show the tension
between the individual and the society. Therefore this paper also endeavours to resituate Pema Tseden’s films in the larger context of contemporary independent Chinese cinema.

Session 5: Stream A

**Multiculturalism in/and/as “The Asian Century”**

**Dr. Gautam Ghosh**  
*University of Otago*

Multiculturalism - as ideology, policy or practice - has often, and unwittingly, vacillated between two distinct justifications for itself. One justification situates multiculturalism within discourses of the Social Contract whereas the other seeks its edifice in discourses of Social Solidarity. However a pivotal aspect of either approach has been overlooked, namely, the notion of sacrifice. In the classic social contract, individuals sacrifice some of their own “natural right” in the interest of personal security, not for the sake of anything called “society.” In discourses of social solidarity, by contrast, individuals “use” sacrifice to commit to a common good beyond themselves. Multiculturalism implicitly poses the conundrum of how such questions of sacrifice and solidarity are to be adjudicated at the level of community. Is the relation between one community and another within the same society a contractual one? Or is it one that calls for a more robust and expansive notion of sacrifice and, in turn, solidarity? Can multiculturalism invoke both and do so without contradiction? In this paper I will examine these questions in the context of discourses about “the Asian Century.”

Session 1: Stream A

**Plastic mats, Leotards and Women on the dohyō Space in International Amateur Sumo**

**Dr. Howard Gilbert**

Traditionally a ring marked by small straw bales set into a clay surface, the dohyō is the iconic stage on which sumo takes place. The aim of the sumo bout is to throw or push an opponent out of the ring or force them touch the surface of the dohyō with anything other than the soles of their feet.

In professional sumo, women are prohibited from stepping on the dohyō because they are considered impure for this sacred site. Thus, women have been marginalised in the sumo world. However, amateur sumo now provides an outlet for women to compete in sumo. Their introduction in the mid-1990s forced a rethink of the stigmas attached to women’s participation in sumo. Japan’s amateur sumo ruling body made modifications to the sport in the hope of welcoming more women. Notably, they softened the overtly masculine elements, such as the clay dohyō and the canvas mawashi (wrestling belt).

This paper will discuss how the dohyō, in particular, helped construct a masculine, Japanese cultural space within and around sumo. The internationalisation of amateur sumo, including the introduction of women, has challenged this masculinity and also begun the dislocation of sumo from a solely Japanese culture setting.

Session 5: Stream D

**The Creation of Cultural Space: A List**

**Dr. Bettina Gramlich-Oka**  
*Sophia University*

The mentioning of social networks and cultural enclaves has high currency in recent scholarship dealing with the Edo period. The quantitative analysis of a cultural network however is rarely undertaken, mainly due to the lack of available data. The paper attempts a brief quantitative analysis based on a rare manuscript that describes and prescribes the cultural space of Edo in the late Tokugawa period. *Shoka jinmei edo hōgaku wake* (1818), is a “who is who” list with more than 1,000 names. It was formerly in the possession of the famous kyōka (comic verse) poet Ōta Nanpo, and the kabuki actor Segawa Tomisaburō III may have been its compiler. The list includes the name, address in Edo and what s/he is known for in the eyes of the author. Therefore, the list is not one of the many hyōbanki, in which the people are ranked and qualified in an obvious way. The questions I will raise are twofold: For one, I will examine the purpose and audience at the time of compilation, and, for another, I will discuss how historians can use the manuscript for our understanding of the cultural space of Edo.

Session 3: Stream D

**Chinese ‘Leftover’ Girls and Travel: Gender Norms through Self Re-Presentations in Yunnan Province**

**Yulei Guo**  
*University of Otago*

In the past few decades, sheng nu (剩女), also known as “leftover women” in China, have steadily increased in their number despite the nation’s severe gender imbalance. Because of sheng nu’s “untraditional” behaviour to remain single after 27, the major concern is their late marriage and dating selections. However, a closer inspection of sheng nu’s current social states presents a research niche to discuss Chinese women’s gender norms and identity construction. This paper takes the advantages of travel experience, which has been historically employed by women to challenge societal constrains, to understand how sheng nu use travel narratives/forms to represent their gender norms and redefine gender identity. Furthermore, the use of tourism context offers an empirical ground for data collection. Starting with a review of existing gender studies in tourism, the paper draws upon the variables sheng nu engaged with to resist or perpetuate traditional Chinese gender norms and aims to display the dynamics and tensions in the re-construction process of their gender identity. The discussion will finally contribute to an understanding of travel experiences from female perspectives and a further discussion of women’s role in contemporary China.

Session 5: Stream D
Transitions and transformations: Spatial constructions in China’s post-1980 fiction

Dr. Rosemary Haddon
Massey University

China’s post-reform fiction is often labelled modernist or postmodernist. The terms are used, perhaps inappropriately, to refer to the innovative techniques for which the fiction is known. China’s heavy cultural change took place alongside the influx of cultural capital from the west™ European and Latin American literature, the social theories of the Frankfurt School and others. The resulting experimentation produced some of the most interesting fiction since May Fourth (1919). In brief, China’s post-1980 narrative forms subverted the foundations of literary practice and cast off the century-long shackles of politics and reform.

This paper examines the techniques of reflexivity, metanarrative, narrative multiplicity, mise en abyme and the scrambling of time and space in works since 1980. In particular, it examines the spatial turn in fiction by Su Tong, Ge Fei, Can Xue, Zhai Xi Dawa, Mo Yan, Ma Jian and others. The mapping of spaces that are cultural and historical unveils alternative histories and relationships of power and control. Like the other innovative techniques, the framing device is thus a tool for re-evaluating the vast problems of Chinese culture and the events of the recent past.

Session 7: Stream B

Whose history? Representations of Xinjiang’s history in selected Chinese museums

Dr. Anna Hayes
University of Southern Queensland

This paper critically examines the representations of Xinjiang’s history in three Chinese museums: the Xinjiang Autonomous Region Museum; Turpan Museum; and the Cultural Palace of Nationalities. Based on the findings of observational field-research undertaken in Xinjiang and Beijing, it examines how these museums have represented Xinjiang’s history within their exhibits. In doing so it analyses just whose history is represented within the exhibits and the importance of memory, monuments and museums in nationalised mythologies. In examining how regional history is presented in the museums, the paper also intersects with other works that have explored the contested histories of the region. However, rather than presenting an historical overview of the region, this paper analyses what constitutes the official history of the region and if/how this representation has taken the form of a re-imagining of Xinjiang’s history. Finally, it considers to what extremes representations of minority histories also include a dislocation of self and place in contemporary imaginings of the Chinese state and nationalism.

Session 2: Stream C

Establishing Location in Dislocation: Imprisonment and Buddhist Practice in the Political Life of Aung San Suu Kyi

Dr. Donna Hendry
University of Otago

Between 1990 and 2011, Aung San Suu Kyi, Myanmar’s heroine of the democracy movement, spent nearly 15 years under house arrest, forcibly removed from political life and public view by Myanmar’s military junta. During imprisonment, she employed Buddhist meditative practice and philosophy as a means of managing confinement and creating ‘location’ through the experience of ‘dislocation’. In many respects, this allowed her to remain politically engaged and continue to develop, what she termed as, a ‘Revolution of the Spirit’ in the quest for democracy. In this paper, I explore Aung San Suu Kyi’s experience of imprisonment and of maintaining ‘location’ in ‘dislocation’ through Buddhist practice. I also examine her release from imprisonment, how she has adapted to ‘relocation’ into public life, and the difficulties of maintaining a ‘spiritual revolution’ through Buddhist practice in the midst of resurgent religious tensions.

Session 6: Stream E

Sir Edmund Hillary
(1919-2008): A ‘Southasian’

Susan Heydon
University of Otago

In a tribute to Sir Edmund Hillary, one of Nepal’s most senior and respected journalists, and editor of the magazine Himal Southasian, referred to Hillary as a “Southasian” (Kanak Mani Dixit, February 2008). In 2003 Hillary was made an honorary citizen of Nepal, but Dixit was referring to Hillary’s “seeking to understand the Himalaya and its people, due to his coming forth to help without fanfare and without seeking applause”. Such a compliment reflected a very different situation from that of Hillary’s early encounters with the sub-continent. While Hillary has been written about extensively, this presentation explores the deepening and changing nature of his long involvement with the Asian region and how he incorporated these activities into a way of life centred on his being proud to be a New Zealander. When he died in January 2008, people in India and Nepal remembered the mountaineer but mourned and honoured him because of the close bonds he had subsequently established with each.

Session 1: Stream D

Japan’s Official Development Assistance in Cambodia: Market-driven and Anti-Market-driven Approaches

Akiko Horita
University of Auckland

This paper contrasts Japan’s Official Development Assistance (ODA) approaches to Cambodia’s agricultural sector in particular with the country’s market economy as a whole. Japan’s overall ODA provision to Cambodia’s market economy is strongly linked to the development of an export industry and the promotion of Japanese private investments. While this accords with the framework of international free market and the emphasis on neoliberal policies, on the other hand, Japan has established an ODA approach in the agriculture area which is against market-driven development policy. In its ODA provision to
Cameroon, this approach is also reflected by its first priority put on agricultural productivity enhancement and self-sufficiency in food rather than the increase of food export for the country’s economic growth. In the examination of this contrast, this paper argues that a belief in the simultaneous realisation of market-driven economic growth and poverty reduction through ODA is misleading given the current political situation in Cambodia.

Session 6: Stream C

Propaganda and Signaling

Dr. Haifeng Huang
University of California

Why do authoritarian governments engage in propaganda when citizens often know that their governments are propagandizing and therefore discount the government messages? While propaganda is traditionall understood as a means to cultivate the masses with pro-regime values and attitudes, i.e., “brainwashes” people, I propose a theory that propaganda is often not intended to indoctrinate its recipients with pro-government opinions, but rather to signal the government’s strength, i.e., “admonishes” citizens. In the paper I first build a game-theoretic model to explicate the logic of the signaling theory, and then use unique survey data from China to test the theory.

Consistent with the prediction of the theory, I find that Chinese college students who score higher in standard ideological test questions do not have a more positive view of the government than those who score lower, but they are significantly more likely to believe that the government has strong capacity to maintain political order and significantly less willing to participate in protests.

Session 5: Stream B

The Transitional Cultural and Historical Space in Taiwan: From The Sandwich Man (1983) to Nie Yin Niang (Forthcoming)

Dr. Christine Hung
Sydney Institute Film Academy, University of Western Sydney

Hou Hsiao-hsien is by far one of the most famous Taiwanese directors in the Chinese film circle. Although he is not as famous as Ang Lee internationally, he has played an important role in Taiwanese film industry in the past three decades. This paper will first of all give an overview of Hou’s autobiographical film, A Time to Live and A Time to Die (1985) to understand more about Hou’s family background. Later, I will address his career shift from Taiwan to Japan, France and then returning to his motherland, China. To understand the journey of Hou’s films is also to understand the majority of Taiwanese people’s life in the so-called transitional cultural and historical space.

Session 6: Stream B

Space of Contention in Cheju Island

Dr. Su-kyoung Hwang
University of Sydney

This paper examines the formation of contentious space in Cheju Island during the April 3rd massacre in 1948. What began as a counterinsurgency operation targeted at 350 local rebels resulted in the deaths of 30,000-80,000 innocent civilians. Within a year, the island lost nearly 10 percent of its population. This paper inquires into the mechanism of the violence underlying the disproportionately heavy civilian casualty as well as the role of the island space during the terror. It begins with a story of the infamous Pukchon massacre, in which the entire village was annihilated. In addition to looking at the massacre’s traumatic effects on human psyche, the paper offers both temporal and structural explanations. It traces the historical origins of political terror in Cheju. It discusses the ways in which emergency laws, counterinsurgency strategies, and the island’s peculiar geo-spatial conditions could exacerbate the creation of terror space, leading to the loss of civilian lives. The chapter concludes with the narrative accounts of Cheju islanders and their memories of the terror.

Session 1: Stream B

The 12th IPR Kyoto Conference and Japan in the mid 1950s

Dr. Akiko limori
Tokwa University

In the autumn of 1954 the twelfth Institute of Pacific Relations (IPR) Kyoto Conference was held in Japan in the middle of a changing domestic and foreign situation. Taking place in the early Cold War period, it was the first international conference after the Japanese re-independence, and Japan IPR immediately faced difficulties after the decision of the conference schedule; namely, the US IPR, suffering from McCarthyism, had to refrain from assistance, resulting in the Kyoto conference being postponed for one year.

Based mainly on Japanese documents, this report aims to show firstly how Japan IPR held the conference, and secondly what political meaning for Japan can be found in reflecting on the conference.

Although Japan IPR had solidarity as one during the prewar period, reactions within Japan IPR to the situation in the early 1950s resulted in that the business-men conference delegates participated more actively than the scholars who had been concerned with US-Japan mutual understanding, because the businessmen sought to develop economically through Japan-Asia trading. These business-men, especially those in the Kansai Area, who had traded textiles and had locally produced the spinning industry in the mainland of China since the interim war period, were realistically interested in an Asia-Japan relationship according to the main theme of the conference. As the chairman of Japan IPR, Keizo Shibusawa, the former Minister of Finance and former Governor of the Bank of Japan as well as a businessman and ethnologist, played a role to connect the various groups involved with the conference. Preceding the Bandung Conference in 1955, the Kyoto Conference signifies a turning point for international exchange in Japan, especially related to South-East Asia.

Session 7: Stream C

Enhancing wellbeing through everyday activities: Understanding Korean immigrants’ settlement process

Hagyun Kim, Shoba Nayar, Prof. Clare Hocking
Auckland University of Technology

Introduction: For Korean immigrants, settling in New Zealand involves significant disruption in work and family activities. Such disruption potentially undermines their sense of self; a situation compounded by their ethnic minority status. This study explores Korean immigrants’ engagement in daily activities while settling in New Zealand.
Methods: This study used a grounded theory methodology. Semi-structured interviews were conducted in Korean, with 25 Korean immigrants living in the North Island. Interviews were audio-recorded and transcribed, then analysed using methods of constant comparison and a conditional matrix. AUT University granted ethics approval.

Results: For Koreans, fitting into New Zealand is accompanied by a loss of autonomy in performing daily activities, leading to devaluing of self. In response, participants sought a culturally familiar environment - a Korean enclave - wherein they engaged in ethnic specific activities; for example, preparing traditional food and watching Korean TV programmes. Next, participants began a process of re-valuing themselves through engaging in activities with other cultural groups within New Zealand society.

Conclusion: Engaging in culturally familiar activities provides a pathway to integration into society. This is a prerequisite to Korean immigrants’ wellbeing in New Zealand.

Session 6: Stream A

K-pop Fans: The Evolution and Transformation of K-pop Audience

Prof. Andrew Kim
Korea University

Who enjoys K-pop? Who are the audiences? Is it popular among particular age groups and gender? Has the class, age, educational and ethnic backgrounds of those avid fans of K-pop changed over the years? What are the cultural and social reasons for their enjoyment of the music of foreign culture? These are some of the questions that are addressed by the paper in order to examine the demographic characteristics of K-pop fans and the reasons for the K-pop appeal and popularity. The paper will also examine various audience theories to assess their applicability to the K-pop phenomenon, analyzing, among others, what uses and gratifications the audience have from listening to K-pop, how they perceive and interpret K-pop, how they are involved in disseminating K-pop, how they take an active role in interpreting and integrating K-pop into their own lives, and whether the audience is actively involved in influencing K-pop. The paper will rely on the existing demographic and survey data to make its case.

Session 4: Stream B

The Lost Girls: Liminal Women Protagonists in Recent Japanese Fiction

Emerald King
Victoria University of Wellington

In “The Genealogy of Hirahira” Honda Masuko describes entering girlhood as stepping into a ‘small space’ sacred to the shojo. In Honda’s description, these spaces take the form of ‘small be-ribboned rooms’ ‘redolent with the imagined fragrance of hot-house freesias.’ A prominent feature of Taisho era shojo stories, such as the attic space featured in the works of Yo-shiya Nobuko, in the work of recent authors the small space has been transformed into cramped apartments and tiny backrooms in hostess bars located on the fringes of Tokyo. This paper will examine the young women protagonists who inhabit these liminal spaces in the work of authors such as Kanehara Hitomi and Aoyama Nanae in addition to the manga of Watanabe Peko.

Session 7: Stream B

East Asian Popular Culture in People’s Life Experiences: New Zealand context

Dr. Elena Kolesova
Unitec Institute of Technology

Using a series of case studies, this paper explores the consumption or the “use” of East Asian popular culture in a local New Zealand context. Michel de Certeau, in his book The Practice of Everyday Life (1984), argues that popular practices are full of importance for understanding our lives. He proposes to analyse not only the symbolic dimension of cultural products or merchandise but the mechanisms of consumption of these products by consumers or “users” of this culture. The “user” of popular culture produces certain meanings that tell more about the actual “user” than the original producer. That is to say, the consumption of imported popular culture by local people does not happen passively, but it influences their identity construction by incorporating the foreign forms in their local cultural context often producing a new hybridised cultural identity. The local people’s life experiences, although influenced by the global culture, remain in a local cultural context. The question is how global, or in the context of this research, East Asian popular culture, contributes towards local articulations of New Zealand cultural identity? And what can we learn about everyday performance and consumption of East Asian popular culture in the New Zealand context?

Session 4: Stream B

A Revolutionary Utopia of ‘Rivers and Lakes’: Jianghu Ambience in Shajiabang

Ruicai Kong
University of Auckland

This paper examines the concept of Jianghu in Shajiabang (1971), a modernized Peking opera of the Cultural Revolution (1966-1976). Jianghu (江湖, literally rivers and lakes) was the environmental setting of traditional martial-arts genre, which was banned during the 1950s-70s in mainland China. This study shows how the traces of Jianghu, the returning specers beyond the CCP censorship, configured a revolutionary utopia that contradicted the Party ideology. In the opera, the generic power of Jianghu emphatically reshaped the history into a space of simulacrum, which was at odds with the doctrine of Socialist Realism in terms of the correct representation of history. Specifically, the Jianghu ambience was embodied in four ways in Shajiabang: the gangland environment of Shajia village, the battle scene and battle style, the landscape backdrop, and the yin-yang cosmology. In discussing the relationship among environment, utopia and reality, this paper aims to explore the spatial heterogeneousness in Chinese Socialist Realism.
“Loyalty” in Honchō Suikoden (本朝水滸伝, 1773)

Takeshi Kurebayashi
National Institute of Japanese Literature (Tokyo)

When Water Margin (水滸伝 Ch., Shuihu zhuani) was first published in Japan, it appeared under the title Chūgi Suikoden (忠義水滸伝, Eng., Water Margin of Loyalty). As suggested by including “loyalty” in the title, early modern Japanese readers of Water Margin regarded the 108 outlaws/heroes as loyal subjects. However, these 108 characters also conducted banditry. Japanese intellectuals of the time would never have regarded bandits as loyal subjects. In fact, when novelists adapted (翻案, Jp. hon’an) Water Margin, they removed the acts of banditry. Kyokutei Bakin (曲亭馬琴)'s critique of Water Margin likewise engaged in a heated discourse on whether the 108 heroes are loyal or not.

Honcho Suikoden (本朝水滸伝, Eng., Water Margin for This Realm) is Takebe Ayatari’s 1773 adaptation of Water Margin. While other adaptations generally replace outlaw/heroes with loyal subjects of high integrity, Ayatari’s does not. How then does Ayatari try to resolve the problem of conflict between “loyalty” and “banditry”? Comparing this with other Water Margin adaptations, I shall consider how Ayatari expressed “loyalty” in his Honcho Suikoden. From this perspective, we can compare Water Margin and Honcho Suikoden themselves.

Session 5: Stream C

Asia in New Zealand Lives: Anand Satyanand: A Prominent Son of the Indian Diaspora

Jacqueline Leckie
University of Auckland

Sir Anand Satyanand was Governor General of New Zealand from 2006 -2011. In 2010 heated public controversy over his identity and heritage raised questions concerning New Zealand’s multiculturalism and relationship with India. Satyanand was born in New Zealand but his parents migrated to New Zealand from Fiji before World War II. His grandparents had emigrated as indentured labourers and independent migrants from India to Fiji. Thus Satyanand’s heritage reflects the complex weaving of the Indian diaspora within the South Pacific. Satyanand was the first New Zealander of Indian heritage to become Governor General of New Zealand. This placed a huge responsibility upon him to ‘speak’ for Asians, especially Indians. The Governor General cannot advocate for any one community and Satyanand has remained very firmly a Kiwi. But he has quietly acknowledged his Indian heritage and also interrogated his own identity with India.

This presentation explores the life of this remarkable New Zealander. I will also reflect upon the challenges I faced in writing this short biography. I also consider the ambivalent attitudes of non Asian New Zealanders towards the nation’s Indian heritage and the realities of diversity in contemporary New Zealand.

Session 6: Stream E

An exotic other? Racialized sexuality of diasporic Chinese youth in New Zealand

Alex Li
University of Auckland

In this paper, I critically engage with a selection of literature pertinent to my doctoral research topic: Chinese youth’s sexuality in New Zealand. Existing literature predominantly portrays diasporic Chinese youth as a sexual other: they are frequently represented as sexually conservative and simultaneously reckless; the two seemingly self-contradictory representations work together to exotify and problematize their sexuality in relation to their white counterpart in a host country. This polarised and homogenizing profile echoes the already documented exoticification of Chinese femaleness by the “West”, and reveals how race, migration and sexuality intersect. With research evidence, I challenge this profile and the underlying assumptions, including a euro-centric framework of scholarship and an over-simplified understanding of Chinese sexual culture. Informed by Butler’s theorisation of self-subjectification, I argue for the importance of exploring diasporic Chinese youth’s lived experience in relation to their cultural, institutional, interpersonal contexts, and seek to highlight their agency as border-crossing subjects. In doing so, I hope to address nuances in their formation of sexual subjectivities as intersected by diasporic identities and acculturation, and to open up critical ways of representing their sexuality as a racial minority that may better capture the complexity and heterogeneity within.

Session 3: Stream A

Social capital and integration of Chinese and Indian Migrants in Auckland: 1.5 Generation Chinese Migrants in Auckland: Internet Use and Social Network

Xiaoting Liu
University of Auckland

This paper investigates the impact of various internet platforms on the social network building of 1.5 generation Chinese migrants in Auckland. Previous studies suggest that as ‘digital natives’, young migrants heavily use various online platforms to develop their social networks after migration. Empirical data are mostly collected by interviewing 30 young 1.5 generation living in Auckland. Also, textual data are derived from the online platforms which interviewees frequent. Analysis of these texts indicates that the use of homeland online platforms helps to maintain young migrants’ existing social networks in China and also fosters strong ties with their individual ethnic networks in the host society. As for the ethnic online forum, it mainly serves as a venue for the 1.5 generation to build interest-oriented and geographically localised social networks within the ethnic community. In addition, the global platform (e.g. Facebook) is perceived to be a ‘safe ground’ for migrant youth to generate and cultivate weak ties, enlarging their cross-ethnic social networks in New Zealand. In all, the 1.5 generation Chinese migrants actively use the internet to build up and/or maintain social networks, which significantly contribute to their social capital building.

Session 6: Stream A
A Liminal Space without Past or Future: The Defamiliarization of Ruins in Jia Zhangke’s Still Life (2006)

Ting Luo
University of Auckland

Ruins are one of the most significant spatial forms in post-socialist China as the country has been experiencing dramatic transformation since the mid-1990s. In Jia Zhangke’s 2006 feature Still Life, the extreme of Chinese ruins is demonstrated with a 2000-year-old Yangtze River town becoming a wasteland within only two years due to the construction of the Three Gorges Dam. This paper focuses on the ruin aesthetics of Still Life in which ruins are represented in a quite defamiliarizing way as Jia weaves several surreal elements and effects into the realist narrative. I argue that ruins in Still Life are devoid of the idea of the progress suggested in some other contemporary Chinese films. They are neither an embodiment of decay nor a sign of development and progress, but an entity that only exists in an infinite present. In this sense, ruins become a metaphor for the contemporary Chinese cultural landscape of neither-here-nor-there.

Session 3: Stream E

Forced eviction for urban property development: Boeung Kak Lake, Cambodia

Adam MacBeth
Monash University

From 2008, Cambodian authorities and property developer Shukaku began filling in Boeung Kak Lake in Phnom Penh and forcibly evicting families who lived on and around the lake to make way for a speculative development on valuable urban land. Affected community members have pursued wide-ranging strategies in seeking accountability and security in their forced resettlement. These include good faith acceptance of compensation, petitioning the government, protest and civil disobedience, and pursuit of formal complaint mechanisms, both locally and internationally through the World Bank. The response from authorities has similarly varied, with violence, intimidation and property destruction, and for several affected people, criminal charges and imprisonment for remaining on their land. Others have accepted compensation packages to relocate, with the compensation varying significantly over time, contributing to tension among the community. More recently, an area of 11.44 hectares was set aside to grant title to some of the affected families, though many others are still excluded. A multi-disciplinary team from Monash University and Oxfam Australia is examining this case study, which paper will compare the outcomes.

Session 7: Stream D

Basmati Dis(locations): from cultural ecology to global commodity

Graeme MacRae
Massey University

The rice known as basmati is based on traditional varieties which formed part of a complex and sustainable cultural ecology in the foothills of the Himalayas. Over the past half-century these varieties have been dislocated out of this (ecological and cultural) space into one of large-scale commercial production, cultural reevaluation and global commodity markets. This paper, based on recent field research in India, maps the historical and geographic trajectory of these dislocations, focuses on the ongoing interface between commercial export production and the older cultural ecology from which they emerged and reflects on the challenges ahead for the culture and political-economy of basmati production.

Session 2: Stream E

Women at the (Water) Margin - Gender Reversal in Bakin’s Keisei Suikoden (1825-35)

Dr. Lawrence Marceau
University of Auckland

The Chinese vernacular epic tale of 108 outlaw-heroes, Shuihu zhuan (水滸伝, Water Margin), contributed greatly to the world of Japanese narrative fiction in the last century of the early modern period. Beginning with the partial publication with reading aids for Japanese by Okajama Karzan in 1728, and then a translation into classical Japanese beginning in 1757, the work inspired a number of offshoots and adaptations by Japanese writers, who were impressed by the variety of characters, scale of action, and complexity of plot. Takebe Ayatarı wrote an adaptation, published as Honchō Suikoden (本朝水滸伝, A Water Margin for This Realm, 1773), which set the narrative in the eighth century, and featured such characters as the Imperial Consort Yang Guifei, depicted as escaping the An Lushan Rebellion and taking up a new life in Japan. Santō Kyōden adapts Shuuh, placing it in the fictional world of the 47 Ronin vendetta play, and calling his work Chūshin Suikoden (中興水滸伝, Water Margin of Loyal Retainers, 1799-1801), which is today considered the first example of the Edo yomihon (読本) genre of extended didactic historical fiction. This paper examines another work by the prominent late-Edo writer Kyokutei Bakin (曲亭馬琴), who produced an extended
Fat Bird, an independent theatre company in Shenzhen founded by Yang Glian, Chinese playwright, and Mary O’Donnell, American China-based anthropologist, is an atypical albeit not uncommon example of multilingual and transcultural agency. Their work combines theatrical activities in urban spaces and cultural interventions, through the digital medium, to reflect upon urban and social changes.

This paper investigates Fatbird guerrilla performances - illegal (with no official permission) site-specific performances and O’Donnell’s blog, Shenzhen Noted. The latter functions as an archive and commentary of architectural and urban changes in Shenzhen yet also creates alternative urban imaginaries.

I will use an ethnographic approach, “one that highlights the experiential quality of performance from ‘the inside’ as labour”. I employ the term ‘performance’ in its wider sense where the act of writing, especially writing on the internet, becomes an act of performance.

Session 5: Stream C

Global Liminal and Meta-urban Spaces in Asian Cities: Transcultural ‘Performat’ive Experiences of Architectural and Urban Spaces through the Analysis of Guerrilla Performances and Digital Literature from Shenzhen.

Dr. Mary Mazzilli
Nanyang Tech. University

The first special economic zone in China and the first to experiment with extensive urban planning, Shenzhen still stands as an important example of Chinese modernity, of China opening to the West, China taking center-stage in the global economy.

parody of the Shuihu in the fully-illustrated gōkan (合巻, “combined volumes”) format. His Keisei Suikoden (傾城水滸伝, Courtesans of the Water Margin, 1825-35) reverses the genders of the characters in Shuihu, making the outlaws women, and the women around them men. In 1783 Itami Chin’en had done something similar in his Onna Suikoden (女水滸伝, Women of the Water Margin), but Chin’en’s work did not succeed commercially, in stark contrast to Bakin’s. In this paper I argue that gender reversal provides Japanese readers of Bakin’s. In this paper I argue that gender reversal provides Japanese readers of Bakin’s Courtesans of the Water Margin with a completely “naturalised” work, allowing them to appropriate it as “Japanese”. Contemporary gender reversal works, such as the recently popular Ooku series in which women dominate Edo Castle, led by a female Shogun, and in which the “Inner Quarters” are populated by men, also appear as less radical than first assumed, given their early modern predecessors.

Session 5: Stream B

Performance Taiko Drumming: Divergence within Convergence

Ken McNeil

Ensemble performance taiko was born in Japan shortly after the Second World War. The public performances of taiko groups also brought a new focus on traditional local rhythms, and together these raised awareness of the potential in traditional percussion instruments hitherto often regarded as being of secondary importance. The interest in taiko performance culminated in a boom by the 1990s, with thousands of performing groups in Japan, including some professional groups which have also attained success on international stages.

The drive for international success led to a convergence of ideas, both musical and staging, and this has also been seen in domestic performance. However, the increased exposure of taiko both domestically and internationally is now driving differentiation amongst groups as they search for defining character. This presentation looks at how popular professional and semi-professional groups have attempted to differentiate themselves, and how, intriguingly, differentiation strategies for domestic and international audiences need not be that different.

Session 5: Stream E

The role of emotions on people’s behaviour in emergencies

Dr. Satomi Mizutani,
Tomoko Koda-Dallow
Unitec Institute of Technology

It is argued that positive emotions are likely to broaden people’s sense of options and to encourage them to consider various solutions while negative emotions are likely to narrow people’s focus and to restrict their sense of options (e.g., Fredrickson, 2001). However, little attention has been paid to the role of such emotions on people’s behaviour when they face an emergency situation.

In March 2011, Japan suffered triple disasters: the Great East Japan Earthquake, a massive tsunami and the Fukushima nuclear accident. The people who directly experienced the disasters needed to decide whether they should evacuate the area. This work-in-progress research will investigate factors, especially the role of emotions which determined their decisions.

The research will measure the extent of the positive/negative emotions held by them after the Earthquake and will investigate how their emotions determined their sense of options and their behaviour.

Session 2: Stream B

From a Fishing Village to the Shogun’s Centre for Western Studies: Shibata Shuzō (1820-59) and his Edo Experience

Dr. Takeshi Moriya
Murdoch University

Shibata Shūzō was born in a fishing village on Sado island in the Japan Sea in 1820. When he died at the age of forty, he was a map maker working for the shogun’s centre for Western Studies. His accomplishments included his own publication of a world map (1852) and a guidebook to world geography (1853), as well as a major contribution to the second edition of the shogunate’s world map (1855). Shūzō was one of many provincial people who transformed their status and occupation through education and involvement in intellectual communities in cities such as Edo, Osaka, Kyoto and Nagasaki. By analysing Shūzō’s diaries, this paper discusses his intellectual journey across two cultural spaces, one small and one large, in his native Sado and in the shogun’s capital, Edo. I examine the course of his advancement in the academic world from the viewpoint of his interaction with other intellectuals as well as his access to books and maps. The paper describes the elaborate realm of interests and networks of this scholar, whose life
The Scholar from Nowhere: Claiming a Space for Mise Shūzō (1839-1877)

Dr. Ellen Nakamura
University of Auckland

This paper explores the career of Mise Shūzō (1839-1877), born the son of a salt merchant in Ozu domain on the island of Shikoku, and his venture into the study of Dutch language and Western learning during the turbulent late Tokugawa era. As the nephew of a scholar of Dutch-style medicine and a talented linguist, Shūzō was employed as personal assistant and translator to Phillip Franz von Siebold during his second visit to Japan from 1859-62. However, his close relationship to Siebold brought him under the suspicion of the Shogunal authorities. When it was discovered that he was using his uncle’s surname and posing as a samurai from Uwajima domain, Shūzō was arrested and spent four years in the Tsukudajima prison while he waited for one of the two domains to claim him. Here, I will consider both the opportunities and the dislocation experienced by Shūzō as he pursued a scholarly life across geographical, political, and social boundaries.

Session 3: Stream D

“Mr. Right” May Never Come: Single Women in Hong Kong

Prof. Lynne Nakano
The Chinese University of Hong Kong

Although the ages of first marriage and rates of singlehood for women are rising across Asia, the trend is most pronounced in Hong Kong. The average age of first marriage for women in Hong Kong has risen to age 28, and nearly 35% of women in their thirties in Hong Kong have never been married. These are astonishing figures given that in previous generations, women in Hong Kong nearly universally married. Based on interviews with 35 single women in Hong Kong, this paper argues that women in Hong Kong prefer to marry but reject partners who they deem to be unsuitable. The Hong Kong women interviewed dismissed romantic images of marriage and pointed to the problems that they saw in their sisters’, mothers’, and friends’ marriages. Yet they remained committed to conservative family values of filial piety and chastity, and promoted neoliberal values of hard work and independence. The paper argues that changing family forms in Hong Kong and Asia as a whole do not necessarily represent a departure from conservative social values. Rather, women are reformulating social values in the context of opportunities and limitations of their changing societies.

Session 3: Stream D

Building Healthy Communities: Senior Asian immigrants at work in New Zealand

Dr. Shoba Nayar,
Assoc Prof. Valerie Wright-St.Clair
Auckland University of Technology

Introduction: Changing demographic and immigration patterns mean an increase in many nations’ age and ethnic group profiles; yet little is known about how older migrants in New Zealand contribute to communities and the implications for their wellbeing.

Method: This grounded theory study included Indian, Chinese and Korean men and women, aged 60 or over. In total 74 participants were recruited through purposive sampling across the three communities. Focus groups and individual interviews in language of choice were audio recorded, transcribed verbatim, and translated where relevant to English for analysis. Data were analysed using grounded theory methods. Ethics approval was obtained from Auckland University of Technology Ethics Committee.

Results: Senior Asian immigrants seek to engage in activities that both serve community and contribute to personal healthiness. They do this through a process of fulfilling one’s duty. Participants expressed a moral obligation to repay society through undertaking activities such as educating their own and others’ grandchildren, doing voluntary work at libraries and a homeless shelter and providing cultural education to New Zealanders.

Conclusion: Senior Asian immigrants participate in activities within their families, ethnic communities and wider society. Ultimately the outcome of their actions is a desire to build healthy communities.

Session 3: Stream A

“Kill Fewer, Kill Carefully”: State Pragmatism and Death Penalty Reforms in China

Dr Stephen Noakes
University of Auckland

Why did China reform its death penalty practices in the mid-2000s? While many states have altered or abandoned their use of capital punishment as a response to international pressure or during the course of regime transition, China has retained the practice while enacting specific measures designed to rationalize judicial decision-making, strengthen appellate review, and
reduce the number of executions held each year. Focusing on the 2007 “Kill Fewer, Kill Carefully” laws, this article attributes the recent shift in China’s death penalty practices to “state pragmatism.” From this standpoint, the changes do not necessarily signal China’s abolitionist intentions, but rather a deference to its pro-death penalty public and a growing recognition of how accountability specifically in relation to death penalty practice might serve as a way of bolstering the legitimacy of the current regime and promoting its longevity.

Session 5: Stream B

India’s activist movements for preventing ecocide and cultural genocide in an era of large-scale investment-induced displacement.

Felix Padel
Indian Institute of Health Management Research

The scale of land grabs of cultivated and forest land in India has escalated dramatically during the last ten years. These takeovers are by multinational mining and construction companies, for various ‘development projects’. More dislocation is caused by the Maoist-‘Operation Greenhunt’ civil war on tribal lands in central India, by the drying up of rivers and groundwater caused by dams and ‘water-mining’ as well as climate change, and invasions by seed companies associated with numerous farmers’ suicides. Increasingly, communities of Adivasi as well as non-tribal cultivators are questioning the rhetoric of “development” that serves as an ideological justification for these takeovers, which are motivated by India’s rapidly rising demands for electricity plus profits from big corporations. Nuclear and coal-fired power plants, iron-ore and other mines, steel and aluminium factories and many new mega-dams are all fuelled above all by large financial investments and inducements, much of this orchestrated from outside the country. “Investment-Induced Displacement” puts the spotlight on the financial entities that set in motion the dislocation of cultures and communities far from the scene of suffering - entities that also prey on climate change anxiety to compound the problem through carbon trading / CDM funding and creeping privatisation of water.

Session 1: Stream C

Eighth Century Fudoki: Japan’s First Geographies

Edwina Palmer
Victoria University of Wellington

It is well accepted that the compilation of the documents now known as Fudoki were ordered and compiled in the early 8th century for the overt practical purposes of cadastral survey and taxation of local resources by the government of the newly centralized nation state. As such they may be regarded as Japan’s earliest ‘geographies.’ This paper argues that they also fulfilled a more subtle purpose: in order for the ‘Yamato’ hegemony to fulfil its colonising ambitions over the four main islands through appropriation of local places, their names, and their stories. Indeed, it is argued that this appropriation was actually regarded as essential to the successful unification of the inhabitants of Japan into one nation-state.

Session 2: Stream B

Cultural space and urban marginalization in Surat, Western India

Arjun Patel
Vir Narmad South Gujarat University

Surat, a historical city in Western India, is one of the fastest growing cities of Asia. Selected as a ‘model city’ under a climate adaptation strategy it receives millions of dollars as loans and subsidies from international agencies. Project proposals sanctioned under this title include slum up-grading or making the pucca (permanent) residential units. Under this scheme, lakhs (hundreds of thousands) of slum dwellers are being dislocated from their original habitat and resettled in distant places under the Jawaharlal Nehru Urban Renewal Mission (JNNURM) Project. By displacing the slum dwellers in order to develop the vacant sites to beautify the city through Public-Private Partnerships for commercial development, the Surat Municipal Corporation (SMC) violates many human rights and policy norms. Repercussions and disturbances in the socio-economic and cultural life of the displaced indicate that these relocations miss out in considering the ‘cultural space’ of the marginalized population. By undertaking selected case studies of the affected people having diversified socio-economic backgrounds, the paper explores the kinds of problems encountered by the affected people during the process of dislocation and rehabilitation. The paper formulates some suggestions for future research and for developing policy-programs in urban governance that address important psycho-social-cultural dimensions.

Session 4: Stream C

“The Manners and Customs of the Japanese” - early Meiji performers introduce their culture to the West

Dr. Rachel Payne
University of Canterbury

From 1867 to 1868 a troupe of Japanese acrobats and jugglers performed in Australia and New Zealand on the first stage of the overseas tour that, for some, would last their entire life. Part way through their act, the manager, Tannaker Buhicrosan, an intriguing character believed to be of mixed Japanese and Dutch descent, would introduce his audiences in (initially) halting English to aspects of Japanese daily life. These explanations were later built on by his Japanese wife, Otakesan, in the remarkable English book that she wrote to accompany the opening in 1885 of London’s Japanese Village, which was the highpoint of their cultural endeavours. Through their bold decision to create a cultural space on stage, these self-appointed cultural emissaries not only displayed Japanese performance skills, but also offered arguably the first authentic public demonstrations of its “manners and customs” outside Japan. This paper examines these early articulations by Japanese people of their awareness, gained from their dislocation from their homeland, of Japan’s distinct social and cultural norms. Exploration of their choice of topics, manner of exposition, and reception by Western audiences highlights several of the major issues concerning the representation of Japan in Victorian society.

Session 5: Stream E
Transporting Farmers Within and Inter-Island: The Influence of Short Field Training Environment to Their Absorption of Knowledge in Indonesian Rural Household

Ayu Pratiwi, Shota Yamaguchi, Yasuyuki Todo  
The University of Tokyo

Internal labour mobility has been a longstanding feature of Indonesia, and is greatest between rural or agricultural regions and the urban informal labour market. Internal labour mobility has a potential knowledge spillover effect to the sending household, as mobile family member may transmit tacit knowledge or new information into their sending household. However, much ex-ante study regarding labour mobility has largely been in self-selection problem, conducted in macro-level and aggregate-level analysis and lacking of experiment-based evidence.

In this research we sponsor 150 randomly selected coffee and cocoa growers in Tanggamus, Lampung, Indonesia to undertake a 3 days study trip regarding crop technology and optimum agro-diversity practice within island (Tanggamus district, same district where the inhabitants live and in Kalianda, another district in Lampung province in Sumatra island) and inter-island (in Garut, West Java, another island just across Sumatra). The t-test result shows that there is a significant difference of test scores during the short training within island and inter-island. Controlling for ethnicity, language, education and migration experiences, we found that though there is no difference in the performance test between the native household head and the second generation migrant household head, household which have current migrants in the household tend to elicit better information absorption during the training program.

Session 2: Stream E


Susanna Price  
Australian National University

Resettlement planning has, from its origins in the policy statements of international financial institutions, focused primarily on restoration of incomes, livelihoods, and living standards, with less attention to psycho-social-cultural dimensions of loss that often underpin economic performance. Rights-based operational guidelines emphasize the need for culturally appropriate communications and resettlement strategies. This case study explores the negotiated settlement of a private sector extractive project in the Indonesian Province of Papua Barat that articulated a case for ‘Resettlement with Development.’

Whilst planning provisions encompassed measures to address social and cultural loss, there were also unintended resultant disjunctures in spatial and temporal patterns. Drawing upon the Downing’s (2009) reframing of the psycho-social-cultural dimensions into a theory of routine and dissonant culture, the paper explores the impacts of altered place and time on identities in the reconstructed villages. It explores the expressions of new hopes and new fears as people displaced negotiated new spaces, and draws out some ideas for the future.

Session 1: Stream C

Jin Zhi - a Jiangnan scholar in Shandong

Tony Quinn  
Victoria University of Wellington

In his youth the Qing scholar Jin Zhi 金植 (1663-1740) paid a visit to his father Jin Yu 金舆, who was serving as the country magistrate of Tan County 郯縣 in Shandong. As it happened, Jin ended up spending most of his adult life in Shandong. Coming from Shaoxing, located in the prosperous Jiangnan area, the cultural and intellectual centre of China, to the relatively isolated and impoverished Shandong province was not an unpleasant experience for Jin Zhi. This paper aims to show how the rich cultural history of Shandong acted as a stimulus to his scholarly research, as evinced in his Pocket-sized Discussions [巾箱說].

Session 4: Stream A

Decentralization of Education in the Reform Era of Indonesia: A Case from Cirebon, West Java

Mudiyati Rahmatunnisa, Dede Mariana  
Padjadjaran University

Based on the latest regulation in today’s Indonesia’s reform era, education has become one of the jurisdictions and basic public services that should be performed by local governments. Specifically, it is firmly stated that the primary aim of transferring the education power to the local governments is to provide the best teaching and learning process and the most effective and efficient education for the locals. Nevertheless, after more than a decade, the performance of local governments has shown mix results. District Cirebon as well as Cirebon City, two district level of governments in West Java Province, are not exception in this matter. Needless to say, there have been many factors disturbing the ideal construction of decentralization of education policy. This study is aimed at investigating the dynamic of decentralization of education and various salient factors that have influenced and circumscribed the efforts of achieving the stated goals as well as various strategies adopted by both local governments to overcome problems.

Session 6: Stream D

Post-disaster resettlement in the Philippines: Implications for mobility patterns

Hedda Ransan Cooper  
Australian National University

Since typhoon Reming in 2006, international NGOs and local governments have established resettlement sites for villagers living in hazardous areas across Albay province, Philippines. While the resettlement sites have provided a safe living place, a lack of suitable livelihood options has severely impacted households who retain farming activity as an important element of their household survival. This paper explores some common issues raised by villagers living in the resettlement sites and involved NGO workers. In particular it will explore the differential impacts of resettlement and how these relate to broader social and environmental change processes. Increased mobility and dispersed households are some of the unintended effects of the resettlements sites; as is the trend for families to return to their original homes in hazardous areas. These problems tend to be neglected by policy-makers who on paper believe the
resettlement sites have ‘solved’ the problem of settlement in hazard areas. After the initial buzz of activity after typhoon Reming, international NGOs and higher levels of government have moved on to the next disasters elsewhere. It remains for villagers, local NGOs and local government to find workable alternatives to whole households living and working in the areas of resettlement.

Session 7: Stream D

The virtual public space and communication culture of activists

Paula Ray
University of Auckland

This paper will explore the digitally-mediated virtual space provided by SNS, particularly Facebook, that is changing the communication culture among activists in India. Given the socio-economic diversity of the country, SNS is used not only for information dissemination in the semi-urban and rural areas but also to inspire citizens to act on issues of concern in the more affluent urban areas. Activists are resorting to posting controversial pictures and status updates on Facebook, which is the most popular SNS, as well as commenting on others posts, liking and even sharing them. This does not mean they are giving up on traditional tools of activism, for instance road blockades or street processions, as encountered during the Anna Hazare-led India Against Corruption movement of 2011 or the more recent Delhi gang rape case in December 2012. Both of these incidents have redefined the spatial and cultural constraints of activism in this multilingual nation, by mobilizing masses out on the streets along the length and breadth of the country, which provoked activists world-wide to take note of their proceedings. But how do we account for the changes initiated by this digitally-mediated virtual space?

Session 6: Stream C

Sustainable Development and Environmental Justice in Asian Metropolis. The case of Water Pollution and Vulnerability in Manila.

Johannes Rehner, Sebastian Baeza
Pontificia Universidad Católica de Chile

Water pollution is one of the world’s main concerns, not only for the affected citizens but also for policy makers and it is highly relevant for the discussion of environmental challenges in an urban context. In the City of Manila, this challenge is deepened by extreme water pollution, flood risk and housing conditions with insufficient access to safe water sources. This paper asks for the relation between the need to face existing water pollution and coverage issues on the one hand and the aspect of sustainability in metropolitan development planning on the other. It is emphasizing on the aspect of social vulnerability and its connection with the concept of environmental justice. The spatial distribution of a composed index representing household conditions on the scale of Barangays is presented and the policy of Metro Manila Development Authority related to water and housing issues is discussed. The paper is closing with a broader reflection on the range of concepts of sustainable urban development in different Asian and Latin American Societies emphasizing the relevance of the idea of environmental justice in the sustainability discourses.

Session 6: Stream C

Rethinking Southeast Asian long-term History in the light of tectonic disasters

Prof. Anthony Reid
Australian National University

Historians and demographers have long puzzled over the low populations of Indonesia and the Philippines before 1800, but only recently has the tectonic role of these islands on the ‘Ring of Fire’ seemed relevant to the explanation. Geophysical research in these areas is in its infancy, and it is elsewhere, in crop failures in the northern hemisphere and ice cores from the coldest regions, that the global cooling of 1816, ‘the year without summer’, has been gradually made clear since the 1980s. This event is now firmly linked to the Mt Tambora eruption in Sumbawa (E. Indonesia) in April 1815. As the first modern eruption to have been shown to cause global cooling and havoc, this prompted the search for the causes of other sudden global coolings and famines, notably in 535-40, 1258, 1590s, and 1640. The record of Indonesian and Philippine volcanoes makes clear that these are the likeliest culprits, but research in the region lags well behind that elsewhere. The lecture will consider what the volcanoes and tsunamis may have meant for Southeast Asia itself.

Session 3: Stream B

Relations between Bhutanese Refugees and Gross National Happiness (GNH) - Unhappy Bhutanese Nationals inside Bhutan and worldwide

Dr. Manfred Ringhofer
Osaka Sangyo University

The presentation will show first the historical background for the policy of Bhutan’s government to expell nearly 20% of its population at the beginning of the 1990’s. The paper analyzes the original idea of GNH, first introduced by the former king of Bhutan in 1972. It further clarifies the relation between the Bhutanese refugee issue and the worldwide promotion of GNH, which started only in 1998. Questioning Bhutan’s credibility in promoting and implementing GNH in Bhutan by analyzing the policy from the 1970’s on. Therefore the paper analyzes the lack of human rights and the strengthening of an assimilation policy even after the expulsion of a large part of its population. It also gives a survey about the present situation of Bhutanese nationals (refugees) living in Nepal and third countries. Finally the paper proposes ideas for a solution of the refugee issue and the implementing of the GNH philosophy comprising all members of Bhutan’s society.

Session 2: Stream E
Regionalism in Universalism: the League of Nations’ Perception of the Institute of Pacific Relations

Takashi Saikawa
Waseda University

The main purpose of this paper is to examine the regionalization in the Asia Pacific in the interwar period from a universalist point of view, focusing on the League of Nations’ view of the Institute of Pacific Relations (IPR). As a universal international organization, the League of Nations gave considerable attention to the process of regionalization in Asia Pacific, continuously sending its delegation to the Pacific Conference held by the IPR throughout the interwar years. At the same time, confronted with the growing influence of regionalist movements in the 1930s like Pan-Europeanism and Pan-Asianism, the League deepened its consideration of a close interaction between the universal and regional frameworks. However, very little research has been done on the interrelationship between the League of Nations and the IPR. Scrutinizing the perception of the League of Nations regarding the IPR, this paper will place the regionalization process in the Asia Pacific in the global context and reveal the fundamental interdependence between universalism and regionalism in the interwar period.

Session 7: Stream C

Elderly Chinese migrants and their families in New Zealand: From a policy perspective

Liangni Sally Liu, Richard Bedford
National University of Singapore

Migrants from China have contributed greatly in New Zealand’s skilled/business migrant intake since the major change in immigration policy in 1987. Their arrival in New Zealand also results in migrant flows of non-economically active elderly dependents whose entry to New Zealand has been restricted progressively by the changes to family sponsorship policies.

In this paper we firstly review the major changes in New Zealand’s residence policy as this relates to the entry of parents and grandparents. Drawing data from New Zealand Immigration Services, we examine the impact of these changes on immigration of migrant parents from China and on other migrants. The focus is to discuss some of the opportunities and challenges facing the multigenerational Chinese family in a society where immigration resulting in greater cultural, linguistic, social and economic diversity.

Session 3: Stream A

Indonesia-Malaysia relations in the post-reformasi era

Sven Alexander Schottmann
La Trobe University

After the activist foreign policy of the Sukarno years, Indonesia turned inwards and became pre-occupied with development and questions of national survival. The Suharto regime turned Indonesia into a trusted ally of Western powers, and guarantor of regional stability. But in the course of its decade-long democratic consolidation process since 1998, Indonesia has seemingly re-awoken to the real potential for regional pre-eminence, and has begun playing a leadership role more reflective of its size. But this has come at the price of diminishing the role of neighbouring Malaysia as a regional interlocutor, a part the country had assumed under the long years of Prime Minister Mahathir’s rule. The relationship between Indonesia and Malaysia, countries that share significant cultural, linguistic and religious links, has never been an easy one. But despite obvious disparities in size, Jakarta and Kuala Lumpur seemed balanced in terms of their regional political influence for much of the late 20th century. Over the past decade or so, however, the relationship appears to have entered a new phase; one that is marked by the sheer inexorable rise of Indonesia. This paper explores the complex dynamics of witnessing a culturally similar and yet very different regional hegemon emerge.

Session 2: Stream A

Policies, planning and implementation - What we can learn from development caused resettlement in China?

Guoqing Shi, Weiqun Fu
Hohai University

China has had more than 70 million population displaced and relocated caused by different types of development in the last 60 years. Many experiences and lessons in policies, planning and implementation in involuntary resettlement have been found and could be used in climate change caused migration. The paper presents these findings in polices, law and regulations, institution and responsibilities, planning and standards, implementation management, key challenges in living standards and sustainable livelihood recovery. The possibilities to use the experiences in climate change caused migration are analysed.

Session 1: Stream C
Extreme climate events, adaptation and climate change migration

Guoqing Shi, Qing-nian Yu
Hohai University

Since the September of 2009 the south-west region of China suffered from the worst drought for a century, which affected local rural residents greatly. Whether and how local rural residents took migration as an adaptation way to respond to the extreme climate event? Based on the survey of rural migration in the five villages in the seriously drought-affected Xundian County of Kunming Municipality, this article described the rural migration activity and its characteristics. The survey results showed that the severe drought did not cause large scale rural migration as anticipated. Referring to the conceptual model of migration in response to climate change, this article looked at the integrated role of public and private adaption on migration. Reviewing and evaluating the adaption activities of local governments, village collectives, and rural households, this article found the reasons of no anticipated large-scale migration.

Session 7: Stream D

Belated Arrival in Political Transition: 1950’s Films on Hiroshima and Nagasaki

Dr. Yuko Shibata
University of Otago

Not many Japanese films have taken up Hiroshima and Nagasaki as their main themes. Nor have they included criticism of the US, with a handful of exceptions. This scarcity informs a marked contrast to other visual culture genres such as movies, TV dramas, manga and anime, in which ruined sites in a nuclear apocalypse compose the vivid imagery of their battle scenes. But the deluge of nuclear catastrophic images in these genres also constitute the reverse side of the coin, as discernible in their reliance on abstract and unspecified nuclear wars in which Hiroshima and Nagasaki are only remotely evoked. In the midst of the Cold War, Derrida contended that nuclear war was a fable, and that Hiroshima and Nagasaki were merely the end of the spectrum of conventional warfare. A large part of Japanese visual culture shares this rhetorical separation between unlocalizable nuclear wars and the American atomic bombings. To consider how this trend has been engendered and in what contexts, this paper traces the genealogy of the Japanese cinema on Hiroshima and Nagasaki with a focus on Japanese fictional and documentary films created in the 1950’s, at the time of freedom from censorship under the US Occupation.

Session 6: Stream B

History, Memory and Identity in Sino-Japanese Conflict

Ria Shibata
University of Otago

At a time of crisis, when there is a threat to a group’s identity, historical memory is used to valorize the group and restore its collective esteem. The rise of neo-nationalist discourse in the 1990s can be viewed through the lens of Japan’s identity crisis, a reaction of a nation struggling amidst feelings of insecurity and frustration. Such national crises as the Great Hanshin earthquake, the Aum Shinrikyo’s sarin gas attack in the Tokyo subway further revealed weaknesses of the Japanese system and led to a serious crisis in Japanese national identity. The 1990s was also a time of reconstruction of historical narratives in China as the country faced an ideological crisis following the outbreak of the Tiananmen pro-democracy movement which weakened the legitimacy of the Communist leadership. Unresolved trauma, historical memory and identity anxieties generate deep contextual elements for negative dynamics of enmification. This paper focuses on the role of historical memory and identity formation in Sino-Japanese relations. Popular nationalism deeply rooted in historical trauma and identity needs can exacerbate mutual threat perception, shape foreign policy decisions and become a catalyst for a protracted conflict.

Session 1: Stream B

Renegotiating environment and culture in tailoring a course conceived in Japan for a Vietnamese context

Assoc. Prof. Jane Singer,
Assoc. Prof. Tracey Gannon
Kyoto University

A multidisciplinary team of researchers from Kyoto University piloted an undergraduate course on sustainability in 2012 as part of an initiative to develop an internationally replicable approach to tertiary-level sustainability education. The course’s modular approach combined interactive and interdisciplinary learning in the classroom with fieldwork and feedback in campus, city, rural and coastal communities. It aimed to: 1) introduce sustainability issues to undergraduates from all disciplines; 2) foster essential competencies for embracing sustainability concepts, such as critical thinking, problem solving and collaborative decision-making skills; and 3) encourage students to not only think but to act sustainably. During several collaborative workshops between Japan-based and faculty at a Vietnamese university the course was adapted to local exigencies, and it was taught to Vietnamese students for five weeks from February to March 2013. In this presentation we will discuss the issues that arise from adopting a course on local sustainability developed in the North to the needs, concerns and priorities of university students and faculty in developing countries. Particular attention is paid to the need for an education for sustainability (EfS) approach to incorporate local issues and faculty collaboration when adapting course curricula, teaching materials and learning methods.

Session 2: Stream B
Koreans in New Zealand, like other Asian immigrants in NZ, are often perceived as ‘wealthy Asians’ by ordinary New Zealanders. In Korea these Korean New Zealanders are typically depicted as those who lead ‘leisurely’ life in ‘paradise.’ In reality, however, Korean immigrants in NZ are suffering from high level of unemployment, which is higher than those of other migrants. This explains why the self-employment rate is high among Korean immigrants, again higher than other migrants. This high rate of high self-employment among Koreans in NZ indicates that they face problems in getting jobs, mostly due to their insufficient English and also due to the discrimination against them in mainstream job market. In Auckland there are about 2,000 small businesses run by Koreans while the total number of Koreans is only about 30,000, making Koreans the most entrepreneurial groups among all migrant groups. Addressing the gap between the perceived image of Korean migrants in NZ and Korea and the harsh realities of their difficulties, this paper will investigate how ethnic Korean self-employers are coping with such challenges. In particular, this paper will focus on Korean-owned restaurant businesses in Auckland region. Restaurant business is one of the most popular self-employment practices among the Korean migrants in NZ, and there are more than 200 restaurants owned by Koreans, representing 10% of all Korean-owned businesses in the region. To understand the unique challenges that these Korean restaurateurs face in NZ, this paper will compare them with Korean restaurateurs in Australia.

Session 6: Stream A

---

Not So ‘Leisurely Life in Paradise’: Self-Employment Practices of Korean restaurateurs in New Zealand

Changzoo Song
University of Auckland

---

Filling the Explanatory Void to go Beyond Indonesia - Hizbut Tahrir and its ideological struggle with Indonesian ideological-political features

Mark Philip Stadler
University of Copenhagen

Hizbut Tahrir Indonesia (HTI) intends to replace Indonesian (state-) ideology with “An-Nabhanism”, an Islamic political ideology of the ummah according to the works of global HT founder Sheikh an-Nabhani. In the past, HTI had to struggle with facing an explanatory gap between its claims that the West is the source for all evil and that the solution for all grievances is Islamic supremacy resulting in the re-establishment of the global caliphate. However, today, HTI is capable of narrowing down this void. An-Nabhanism makes HTI members aware of nuisances in society in a cognitively pre-designed religious-political framework, and by practicing An-Nabhanistic values and virtues, they become religious-political entrepreneurs who have the capability of shaping peoples’ minds and hearts in favor of their ideology. HTI circles already live according to a social reality shaped by An-Nabhanism and thus go against Indonesian ideological features, such as the Pancasila. Their concrete behavior and actions fill the explanatory gap and give them advantages in advancing their claims without necessarily having to refer to them verbally. HTI members create a social reality conducive to a future ideological change in Indonesia. Concrete recent successful influence on policy-making gives HTI motivation to continue its ideological struggle.

Session 1: Stream D

---

The Relocation or Dislocation: Xiqu Reforms Promoted by Modern/Westernized Chinese Intellectuals

Prof. Mei Sun¹, Assoc. Prof. Ann-Marie Hsiung²
¹ National Central University, Taiwan
² I-Shou University, Taiwan

Xiqu or indigenous Chinese theatre was an integral part of Chinese culture, and the main entertainment in China for around eight hundred years. Last century, a number of modern/Westernized Chinese intellectuals employed Western concepts to reform the indigenous theatre. First of all, after the Constitutional Reform and Modernization, Chinese elites such as Liang Qichao and Chen Duxiu intended to improve xiqu, and then used it as an efficient vehicle to educate the illiterate majority of the population; they hoped eventually to rebuild a new and modern China. Secondly, during the New Culture Movement, Westernized Chinese Intellectuals like Hu Shi and Fu Sinian fiercely criticized xiqu, and desired to establish a new form of modern Chinese theatre, a kind of “Western style” theatre, radically different from Chinese xiqu. Thirdly, after the founding of the People’s Republic of China, the Chinese Communist Party initiated a movement to reform xiqu. Following the Party’s order, a number of new intellectuals participated in the xiqu circle, and utilized Western theories and methods to reform Chinese xiqu. This paper will compare the three xiqu reforms, and analyze how the Western theories and methods impact Chinese xiqu with regard to issue of dislocation and relocation.

Session 5: Stream E

---

Shared Literary Space: Reader and Writer Interactivity on Qidian Chinese Literature Website

Ruili Sun
University of Sydney

Literary space is no longer merely metaphorical; built on a web 2.0 platform, equipped with interactive features and user participation facilities, readers and writers can now actually share a space. In the mass print age, the reader and writer are separated in literary production and consumption, whereas the new interactive media can provide possibilities of connecting the two. This research investigates interactive features of literary websites, interactions between readers and writers through these features, and the implications of these interactions. The research is conducted on the oldest and biggest literary website, Qidian, in China where qualitative content analysis, direct observation and interviews are employed in obtaining primary data. Interactivity concepts and theories are applied in structuring and analyzing this case study. The findings show that interactive features in Qidian websites facilitate interaction between readers and writers, and that this interactivity has impacted the ways of literary production and consumption, making them a shared and transparent process. Consequently, the literary products generated in this shared space increasingly reflect social and entertainment qualities compared to Chinese literature in last century.

Session 7: Stream B
Pursuing a Durable Peace in the Southern Philippines: The 2012 Framework Agreement between the Philippines Government and the Moro Islamic Liberation Front

Naimah Talib
University of Canterbury

The framework peace agreement signed in October 2012 between the Philippines government and the Moro Islamic Liberation Front (MILF) heralds a significant step towards achieving stable peace in the Southern Philippines. Previous attempts at negotiations between the minority Muslim community in the Philippines and the government have not resulted in durable peace. Although an autonomous Muslim region was created in 1987 and a peace agreement signed in 1996 with another Muslim group, the Moro National Liberation Front (MNLF), government initiatives in the last few decades have not been able to accommodate deep-seated Muslim grievances such as territory, economic and political marginalisation. The 2012 framework agreement engages the MILF, and political marginalisation. The 2012 Framework Agreement is important in the context of the Mindanao peace process.

The purpose of this paper is to investigate the impact of technological innovation on rice productivity in the post-liberalisation era. The study employed an ex-post analysis and used secondary data for both pre-liberalisation and post-liberalisation periods with a view to present a comparative analysis between pre-liberalised and post-liberalised scenarios of productivity growth. It applied DEA-based Malmquist index and estimated the Cobb-Douglas production function to determine productivity growth. The study found that the economy experienced an increase in productivity and total output was driven by technological change. The improvement in productivity of rice contributed to a higher volume of rice output. The increase in productivity and total output was driven by cropping shifts from local varieties to HYV seeds - in the post liberalisation era. Technological innovation positively influenced the productivity of rice. The economy experienced an increase in total factor productivity growth (TFP) driven by technological change. The improvement in productivity of rice contributed to a higher volume of rice output. The increase in productivity and total output was driven by cropping shifts from local varieties to HYV rice and reallocation of resources in favour of HYV-dominated Boro rice in the post-liberalisation era. However, the TFP gradually slowed after the first decade of high productivity growth in rice production. The study suggests that the government should formulate policy for higher investment on research and development to enhance technological innovation for improving technological change in rice production to sustain higher productivity growth in future.

Mai Vo
University of Queensland

In 2012 the International Finance Corporation (IFC) published a revised set of Performance Standards. Under the section responding to land acquisition and resettlement (PS5), the IFC included a set of requirements outlining the responsibilities of developers where governments had formal carriage of the relocation process. According to the revised standard, project developers are to support governments to “the extent permitted” to ensure that planning and implementation of the resettlement does not contravene the substance of the performance standard. The revised 2012 standard, while recognising that developers will be limited in their ability to influence government planning outcomes, continues to emphasise the responsibility of the developer in accounting for resource needs, planning requirements, and the potential risks of the project on displaced people.

Development of the resource sector in Vietnam raises these very challenges. Recent research undertaken at the Thach Khe Iron Ore Project reveals significant process and knowledge gaps between the various private and public sector stakeholders. These gaps reinforce the importance of building capacity among stakeholder groups and the complexity of distinguishing stakeholder jurisdiction in contemporary Vietnam.

On the one hand, the professional and commercial institutions that mostly inhabit the larger screens of the movie theaters or TV broadcast have now occupied the smaller screens of mobile devices. In 2005, an Internet search for "æ¬¥æ¬¥ç»µå¹¿ä¸š shouji dianying mostly led to sites hosting amateur-made cellphone videos. Today, in the top ten results for the same search, eight are commercial sites for downloading and converting feature-length films to mobile-friendly formats.

On the other hand, amateur creative practices are regulated and channelled back into more legitimate venues, lured into institutionalized (and profit-oriented) events that promise expert-branded validation and professional marketing. The Mobile SIFF (a mobile movies category that Shanghai International Film Festival has launched since 2011) provides evidence of a main turning point in the very short history of amateur microcinema.

Session 2: Stream A

Chinese cinema: from the professional to the amateur, ... and back.

Dr. Paola Voci
University of Otago

Since the 1990s Chinese cinema has been deeply transformed by the rise of the amateur. While amateur practices are by no means in decline, a counter-trend is also taking place. To the rise of the amateur (a democratization of culture) now corresponds the return of the professional (a restoration of the elites). In this counter-trend, the amateur is neither repressed nor discouraged, but rather overpowered and domesticated.

On the one hand, the professional and commercial institutions that mostly inhabit the larger screens of the movie theaters or TV broadcast have now occupied the smaller screens of mobile devices. In 2005, an Internet search for "æ¬¥æ¬¥ç»µå¹¿ä¸š shouji dianying mostly led to sites hosting amateur-made cellphone videos. Today, in the top ten results for the same search, eight are commercial sites for downloading and converting feature-length films to mobile-friendly formats.

On the other hand, amateur creative practices are regulated and channelled back into more legitimate venues, lured into institutionalized (and profit-oriented) events that promise expert-branded validation and professional marketing. The Mobile SIFF (a mobile movies category that Shanghai International Film Festival has launched since 2011) provides evidence of a main turning point in the very short history of amateur microcinema.

Session 2: Stream A

Novelologists of the World Unite - Kyokutei Bakin’s Critiques of The Water Margin

Dr. Glynne Walley
University of Otago

Kyokutei Bakin (1767-1848) is best known as a writer of popular fiction, notably as author of Nansō Satomi hakkenden (Eight Dogs) among many other works. However, scholars of gesaku (late Edo popular fiction) eventually encounter Bakin in another capacity: that of critic and historian of popular fiction. This paper will explore Bakin’s critical activities and demonstrate how they affected his fiction.

Bakin’s determination to take popular fiction seriously and subject it to rigorous criticism and historicization arose largely from his encounter with Chinese vernacular fiction and the tradition of criticism thereof embodied by Jin Shengtan (d. 1661), influential editor and critic of The Water Margin (Shuihu zhuan). Bakin responded to Jin’s arguments numerous times in varied ways over a period of decades. This paper will examine key moments in the evolution of Bakin’s thinking on The Water Margin and Jin’s critical praxis. Using Hakkenden, a loose adaptation of The Water Margin, I will argue that Bakin’s fiction also constituted a critical reaction to his reading of other writers and critics. Hakkenden is as much literary interpretation as it is creation.

Session 5: Stream C

Researching Cosmopolitan Attitudes and Practices among the new Chinese migrants in New Zealand

Bing-yu Wang
University of Oregon

Cosmopolitanism has recently been revitalized as a means of addressing new forms of experience and sociability in an increasingly mobile and interconnected world, providing a new framework for discerning the evolving living paradigms of the new Chinese migrants who are living beyond national contexts. With the post-1987 Chinese migrants in New Zealand as the case study, this paper aims to explore how different types of transnational migrant mobilities relate to cosmopolitanism, exploring whether transnational mobility has given modern Chinese migrants a more cosmopolitan identity, while also investigating how their potential cosmopolitan outlooks interact with their diaspora strategies and migration patterns.

Combined with an analysis of “rooted cosmopolitanism” and “ordinary (everyday) cosmopolitanism”, this paper moves beyond labelling people merely as cosmopolitans or non-cosmopolitans but instead examining how cosmopolitanism interacts or competes with nationalistic views and how socio-demographic characteristics facilitate or act as a barrier to the formation of quotidian cosmopolitanism among migrants. Particularly, a set of empirical indicators on cosmopolitan attitudes and practices will be provided to evaluate and ground cosmopolitanism while a measuring continuum model is also to be established to further identify different degrees or forms of cosmopolitan engagements.

Session 1: Stream A
Disruption in the ‘Science of Thought’ (Shisō no kagaku) and postwar Japanese-US intellectual ties

Dr. Vanessa Ward
University of Otago

Focuses on Takeda Kyoko’s involvement, this paper examines the early history of the journal ‘Science of Thought’ (Shisō no kagaku), as a forum through which a group of young American-educated intellectuals sought to re-invigorate discussion of American philosophy after a decade of disruption, and maintain links with American thought throughout the Occupation of Japan, when communication with foreign countries was strictly limited. In exploring the journal’s origins, I highlight the encounter between three of its co-founders: Takeda Kyoko and the Tsurumi siblings, Kazuko and Tsurumi. They were among a small handful of Japanese students in the US to escape the mass detention of Japanese that followed the outbreak of war between the US and Japan, and who returned to Japan in June 1942, on the last international Red Cross exchange ship. Also on board was a fourth member of the core group that launched the journal in February 1946, Tsuru Shigeto, a member of the core group that launched the journal in February 1946, Tsuru Shigeto, a member of the core group that launched the journal in February 1946, Tsuru Shigeto, a member of the core group that launched the journal in February 1946, Tsuru Shigeto, a member of the core group that launched the journal in February 1946, Tsuru Shigeto.

Session 3: Stream B

A ‘strong, prosperous and bio-diverse’ nation, conservation, legitimacy and resilience in a contemporary DPRK

Dr. Robert Winstanley-Chesters
University of Leeds

Environmental development has long been an important part of North Korea’s (DPRK) “revolutionary” approach to economic strategy. The DPRK’s history shows the adoption of environmental approach derived from paradigms of developmental imposition or transformation, sourced from recognisably conventional application of central economic/industrial planning shared with other “socialist” economies. Since the crisis/famine period of the early 1990’s the DPRK has reconfigured its previous environmental strategy, influenced by the foreign actors it engaged with during that difficult period. Kim Jong Il’s reign saw the DPRK’s environmental strategies apparently incorporate paradigms of conservation thus becoming more acceptable to a developing international environmental consensus, in order perhaps to better extract support, finance and develop institutional capacity and resilience. Positive environmental development was seen and nature even began to play a role within the legitimating presentational narratives of the DPRK, further connecting institutional resilience with the natural realm.

Following these developments, this paper will explore their impact within the DPRK’s narrative’s and practice, particularly examining the role of conservation projects undertaken/theorised during contemporary times. It will investigate practical examples, revealed by academic analysis and review the influence of projects with a regional/ trans-national focus on forests and river systems upon the DPRK’s narrative’s of legitimacy.

Session 2: Stream D

What is the Obligation of ‘Allegiance’ for Citizenship? - Difference between Japanese ‘Nationality’ and New Zealand ‘Citizenship’

Eiji Yamamoto
Waseda University

There exists no coherent, accepted definition of ‘nationality’ under international law, and only conflicting descriptions under the laws of respective states. New Zealand and Japan, for example, each have three categories of citizenship: Nationality/Citizen, Permanent Resident, and Transient. While it is easier to become a citizen of New Zealand, Japan has strict citizenship rules that are difficult to comply with.

Of note, New Zealand gives great significance to the taking of an oath of allegiance to gain citizenship, requiring that a person make a full commitment of respect and loyalty to New Zealand (New Zealand Bill of Rights Act 1990 (BORA)).

In comparison, Japan’s Law on Nationality of 1950, amended in 1984 and 2008, sets out the requirements for naturalization as follows. A prospective citizen must demonstrate ‘good behaviour and character’, that he or she is able to provide for himself or herself, has no current nationality, and has never plotted or advocated the overthrow of the Japanese Constitution of Government (Art. 5, para. 1).

Despite these difficulties, students at Choson schools remain optimistic. And parents who want their children to grow up “Korean” continue to support Choson schools. Based on my own participant observation at the Aichi Choson School since 2011, I explore what is behind students’ and parents’ motivations in
supporting Choson schools, and what the Korean “homeland” means to them in light of widespread aversion of the DPRK in Japanese society.

Session 6: Stream D

History of the New Zealand Institute of Pacific Relations: Formation and Disbandment

Prof. Michio Yamaoka
Waseda University

The main purpose of this presentation is to analyze the history of New Zealand Institute of Pacific Relations with special focus on amalgamation into the New Zealand Institute of International Affairs. The New Zealand Institute of Pacific Relations was founded on August 1926 at Wellington after the First Pacific Conference which was held on July 1925 in Hawaii on auspices of Hawaii Young Men’s Christian Association. On the other hand, New Zealand Institute of International Affairs was established on July 1934 in Wellington. This presentation traces this amalgamation process in pre-war period in New Zealand with reference to formation and activities of New Zealand Institute of International Affairs.

Session 7: Stream C

Migration decision-making process in response to climate change: A case study in Shangnan county of China

Lei Yinru, Max Finlayson, Rik Thwaites
Hohai University

Emerging empirical research indicates that environmental changes, including climate changes, currently play a role in human migration. Although previous debates on climate change and migration have tended to focus on migration as a problem or threat, mention has been made of how human migration has been used as a proactive adaptation strategy to climate change. This research seeks to explore how climate change factors interact with other migration determinants that influence the decision-making process people use to determine if they will migrate or not. A case study is being conducted in Shangnan County in Shaanxi Province of China given its frequent climate change related disasters and an ongoing government-initiated resettlement project. Initial results show that people in the case study area underwent five stages in their migration decision process, as outlined in Haberkom’s model, namely: appraising the challenge, surveying alternatives, weighing of alternatives, deliberating about commitment, and adhering despite negative feedback. Climate change related factors acted as “stress”, “stimulation” or “trigger” in the decision-making process, based on different influences and risk perceptions. Objective place-related factors, such as institutional, policy and cultural factors can either constrain or facilitate migration in accordance with people’s perceptions about these factors.

Session 4: Stream C

Janus of Nuclear Power: How the ‘Peaceful Use of Nuclear Power’ was promoted in Japan

Prof. Tanaka Yuki
Hiroshima City University

The ongoing grave situation at the Fukushima No. 1 Nuclear Power Plant, which continues to contaminate vast areas of surrounding land and sea with high levels of radiation, forces us to reconsider the devastating impact of the so-called “peaceful use of nuclear power” upon all forms of life, including human beings and nature.

My paper will discuss why and how the U.S. government initiated the “Atoms for Peace” policy from the early 1950s, and how Japan, i.e., the nation that had been the victim of the world’s first atomic bombing, became one of the most important target nations for the promotion of this policy. In particular I will discuss how the U.S. successfully made A-bomb survivors strong supporters of the peaceful use of nuclear power, and in due course how the Americans also exploited the medical research conducted at the ABCG (Atomic Bomb Casualty Commission) based in Hiroshima to downgrade the effects of radiation on human bodies.

Session 2: Stream D

Cultural spaces and modes of engagement: Diasporic audiences of Asian New Zealand film

Dr. Arezou Zalipour, Carolyn Michelle, Ann Hardy
University of Waikato

One way that the presence, formation and appearance of a diasporic community is understood or sensed in the host society is through their participation in the creative industry and cultural production of the adapted land. More importantly, the ways diasporic audiences engage with such cultural products can provide us with social and cultural trajectories of their understanding of themselves in their new environment. As part of an ethnographic media research project on the Asian diaspora in New Zealand film, this article examines these trajectories and focuses on the ways New Zealand audiences of Asian descent engage with Asian diasporic films. This article employs the Composite Model of Reception (Michelle, 2007, 2009; Michelle, Davis and Vladić, 2012) in a qualitative research investigation examining the various modes of engagement amongst Asian diasporic film audiences. It focuses on three key questions: How do audiences’ referential reflections on diasporic films intersect with and contribute to their diasporic journeys and perceptions of themselves in new cultural spaces? What kinds of values and beliefs do local audiences feel are important to affirm, both within representations of diasporic communities and in their New Zealand-based lives? What cultural spaces do they think they have navigated and occupied in New Zealand society, and what roles do diasporic films play in this ongoing negotiation process?

Session 5: Stream E
Medicallization and Chinese TV Advertisements for Male Kidney Disorder drugs

Yunyu Zhou
University of Technology, Sydney

Employing the framework of Peter Conrad’s social medicalization theory and the methodology of critical discourse analysis, the present research analyzed major advertisements of male kidney disorder on Chinese TV channels. It demonstrates that, by converting prescription drugs into nonprescription drugs, pharmaceutical companies make their products accessible to lay people without professional intervention. The thesis argues that this process of social medicalization, unlike the one described by Conrad which is dominated by medical professions, is initiated and influenced by pharmaceutical companies and potentially more detrimental to lay people.

Session 3: Stream A
Liability Disclaimer

The organisers of NZASIA Conference 2013 have made every effort to ensure that the delegates remain comfortable and enjoy the experience of the conference.

However, the organising committee (all members collectively known as “the organisers”) of NZASIA cannot accept any liability for any damage, loss or inconvenience delegates may incur or experience in connection with the conference. In addition, the organisers cannot be held responsible for the correctness or appropriateness of the talks, papers, panels, tutorials and demonstrations included in the conference. In particular, changes to the published programme or cancellation of parts thereof do not entitle delegates to a full or partial refund of the registration fee.

Moreover, in the event of industrial disruption or other unforeseen circumstances, the organisers accept no responsibility for loss of monies incurred by delegates. The organisers accept no liability for death, injury, any loss, cost or expense suffered of whatever nature incurred by participants and/or accompanying persons, partner, or attendant caregivers, nor for loss or damage to their luggage and/or personal belongings. In particular, the organisers cannot accept liability for losses arising from the provision or non-provision of services provided by hotel companies or transport operators. Nor can the organisers accept liability for losses suffered by reason of war including threat of war, riots, civil strife, terrorist activities, natural disasters, weather, fire, flood, drowning, disease pandemic, technical, mechanical or electrical breakdown within any premises visited by delegates and/or partners in connection with the conference. The organisers are not able to guarantee that any particular person will appear as a speaker or panellist. Delegates are expected to make their own arrangements with respect to personal insurance.

Any personal/business information supplied to the conference will be used by the conference organisation for the purposes of conference registration and administration. Names and addresses of delegates will be processed electronically and included in a list of delegates that may be posted and distributed during and in connection with the conference, unless the delegate has previously opted via the online registration system to not have their information shared.