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Conference

The 17th New Zealand Asian Studies Society International Conference 2007

University of Otago, 22nd - 25th November 2007

The New Zealand Asian Studies Society (NZASIA), established in 1974, seeks to encourage the spread of knowledge about Asia, its history, its culture and its role in international affairs. The Society's biennial conferences help achieve this aim through the dissemination of original research in all fields concerning Asia.

The organising committee has put out a call for papers, and also confirmed keynote speakers.

Chair of Organising Committee:
Henry Johnson
Email henry.johnson@stonebow.otago.ac.nz

Further information will be posted on this page as soon as it becomes available.

Hosted by the Asia-New Zealand Research Cluster, Division of Humanities, University of Otago.

Kindly supported by Division of Humanities (Otago University) and Asia New Zealand Foundation.

Conference Links

On-line Registration (submit online or print out and post/fax)

Schedule really (!) final version, 16 Nov. 2007

Abstracts (final version)

Keynote Speakers

Call for Papers

Accommodation

Maps

Child care

Conference Contacts

Schedule of Papers

Thursday 22 November

10.30- Registration

12.00-1.00 Lunch (provided)

1.00-1.30 G01: Mihi Whakatau/Opening Welcome, Khyla Russell, Kai Tahu; Professor Geoff White, Deputy Vice-Chancellor (Research), University of Otago

1.30-3.00

Panel 1–G02: Missionaries in China
Chair: Brian MOLOUGHNEY
Hong-yu GONG, "Missionary Pragmatism and Chinese Music: The Case of William Edward Soothill"
Andrew BUTCHER, "In Pleasant Places: A Biographical Narrative of being Missionaries in Republican China"

Panel 1–G02a: International Education
Chair: Rumi SAKAMOTO
Vivienne ANDERSON, "Who's Educating Whom? Insights for New Zealand Educators from Asian International and New Zealand Women Students"
Marilyn J. INNES, "Speaking with their Feet"
Elena KOLESOVA, "Paradise Garden or Prison in a Quiet Suburb? An Examination of One Japanese Educational Institution in New Zealand"

Panel 1–G03: Culture and Identity
Chair: Nicholas TARLING
Samad ZARE, "Online Communities in the Iranian Diaspora: A Report on PhD Research in Progress"
Jiren FENG, "Scholars, Craftsmen, and Architectural Knowledge in Pre-Modern China"
SAIDATUL Nornis Mahali, "Kalang Sama as a Symbolic Guide to Bajau Culture"

Panel 1–G04: Kimin: Japan's Forgotten Diasporas
Chair: Masa YAMAGUCHI
Roman ROSENBAUM, "From Diasporic Communities to 'Abandoned People' (Kimin)"
Rowena WARD, "Japanese Women in the Gulag"
Leith MORTON, "Japan's Literary Diaspora: Poetry in Ruins"

3.00-3.30 Break (refreshments provided)

3.30-5.30

Panel 2–G02: Identity and Adaptation
Chair: Jing-Bao NIE
Anthony SHOME, "Hiding behind Ambiguity: Identifying an Ethnicity"
Jaimee STUART, "Interpersonal and Intrapersonal Predictors of Ethno-Cultural Identity Conflict: The Development and Acculturation of South Asian Youths in New Zealand"
Riris SUNDRIJO, "Understanding Asians' Idea of Multiculturalism"
HALINA Sendera Mohd. Yakin and Andreas TOTU, "Intercultural Experience among the International Students in Universiti Malaysia Sabah: A Preliminary Study from a Theoretical Perspective"

Panel 2-G02a: Identity in Northeast Asian Mediascapes
Chair: Matt ALLEN
Paola VOCI, "Animating China"
Stephen EPSTEIN, "Yellow Dust Blows East: Images of China in Contemporary South Korea"
Roald MALIANGKAY, "China's Involvement in the Korean Wave: Regulations and Market Opportunities"
Rumi SAKAMOTO, "Hate-Korea Comic Books and Japanese Internet Nationalism"

Panel 2–G03: Environmental Issues
Chair: Susan HEYDON
James BEATTIE, "'An Incongruous Combination of Unnatural Associations': A Partial History of Chinese Plants and Gardens in Europe and New Zealand, C.1800-1910"
Brian HARRISON, "The Breath-Taking Effects of Air Pollution on Japan's Aging Society: Prompting a New Approach to Policy-Making?"
Amalendu CHAKMA, "Human Rights Violations, Environmental Insecurity, and Indigenous Minorities: The Jumma People of the Chittagong Hill Tracts in Bangladesh"
ABDUL Hakim Mohammed and ISMAIL Ibrahim, "Murut's Cosmology and its Contribution on Environmental Issues"

Panel 2-102: Chinese Perceptions of Academic Assessment: Chinese Education and Chinese Students in New Zealand
Chair: Brian MOLOUGHNEY
WU Weimin, "Reform China's University Entrance Examination System: The Case of Shanghai"
Limin BAI, "Chinese Students' Views of New Zealand Academic Assessment: A Comparative Perspective"
Carolyn TAIT, "Assessment, Motivation, and Study Habits of Chinese Students in a New Zealand University Setting"
Melinda HALL, "Preparing Chinese Students for the New Zealand Academic Environment: The Foundation Studies Programme"

Friday 23 November

9.00-10.30

Panel 3-GO2: Asian Television and Film
Chair: Malcolm CONE
WU Jing, "Film Co-Production between Hong Kong and Mainland China: A Perspective on China's Policy"
Zhen WANG, "The Myth of East Asia on Popular Narratives: The Case of Idol Dramas in Japan, South Korea, Taiwan, and Mainland China"
Xuelin ZHOU, "From Revolutionary Romanticism to (Counter-) Revolutionary Realism: The Interfacing of Popular Music with Youth Films in the People's Republic of China (1970s-90s)"

Panel 3-GO3: The Indian Diaspora in New Zealand and Australia
Chair: Susan HEYDON
Jacqueline LECKIE, "A Different Kind of War: Experiences of New Zealand Indians"
Todd NACHOWITZ, "The Indian Diaspora in New Zealand: Recent Census Figures and Implications for Religious Diversity"
Sushila RAO, "Making Sense of It All: Exploring and (Hopefully) Elucidating the Asian-Indian Diaspora's Experience in Multicultural Australia"

Panel 3-GO4: Political Engagement: Indonesia and the Pacific
Chair: Paola VOCI
Duncan WILSON, 'Asian' Engagement with Pacific Island Countries: Toward a New Dynamic in International Relations?
Dirk TOMSA, "The Impact of Democratisation and Decentralisation on Post-Conflict Reconstruction in Eastern Indonesia"
Mudiyati RAHMATUNNISA, "Decentralisation and Democratisation in the post-Suharto Era: Towards a New Direction? (Lessons from *Kabupaten* Bandung, West Java, Indonesia)"

10.30-11.00 Break (refreshments provided)

11.00-12.30

G01 Keynote Address (Nicholas Tarling Lecture): Barbara Watson ANDAYA (sponsored by Asia:NZ and NZASIA), "Nicholas Tarling, Asian Piracy, and the Twenty-First Century"
Chair: Brian MOLOUGHNEY

12.30-1.30 Lunch (provided)

1.30-3.00

Panel 4-GO2: Japanese Film
Chair: Paola VOCI
Zilia PAPP, "Monsters at War: Monsters Reappearing in Great Yôkai Wars 1968-2005"
Sean REDMOND, "*This is the Sea* in the Films of Takeshi Kitano"
Alexis FRANKS, "What a Drag: Retrogression in Japan's 'Gay Boom'"

Panel 4-GO2a: Chinese Liberalism, Nationalism, and Identity
Chair: Malcolm CONE
Edmund FUNG, "Liberalism in Modern China Revisited: Misunderstanding with a Purpose?"
Richard T PHILLIPS, "Well Imagined but Poorly Executed: Nationalism in the Nanjing Decade 1927-37"
Chang-Yau HOON, "Reconceptualising Ethnic Chinese Identity in Post-Suharto Indonesia"

Panel 4-GO3: Asian Migration
Chair: Hilary CHUNG
Eiko HASEGAWA, "The City as Zones of Contact: Shanghai as a Crossroad between China and Japan"
Akiko NANAMI, "The Path that is Long and Hard but Full of Smiles: Supporting the Settlement of Foreigners in Japan"
Julia MARTINEZ, "Indonesian Diaspora: Australian and New Caledonian Labour Migration Policy in the 1950s"

Panel 4-GO4: Chinese Business and Economics
Chair: Masa YAMAGUCHI
Ellen SOULLIERE, "New Approaches to Business Chinese"
Srikanta CHATTERJEE, "The Resurgent Asian Economic Giants: A Regional and a Global Perspective"
William TAI Yuen, "The Rise of Chinese Businesses in Colonial Malaya: Structure, Agency and Culture"

Panel 4-102: Decolonising Women, Feminism
Chair: Robin GAULD
Jing-Bao NIE, "China's Birth Control Programme through a Feminist Lens: Toward a Women-Centred Population Policy"
SIM Chee Cheang, "Freeing the Colonised Woman: The Pre-War (1903-42) *Tionghoa Peranakan* Women of the East Indies"
SINITH Sittirak, "The Politics of Knowledge in the Thai Women's Movement: A Postcolonial Critique and Feminist Reclamation through a Grass-Roots Archive"

3.00-3.30 Break (refreshments provided)

3.30-5.30

Panel 5-GO2: Asian Politics and Law
Chair: Chris RUDD
Keisuke ABE, "The Changing Constitutional Landscape of Japan and Its Implications for the Asia Pacific Region: Rhetoric, Reality, and Prospects for the Future"
Yoshiaki SATO, "Towards a Cosmopolitan Law in East Asia: The Role of the 'Track Two' Process in the Construction of the East Asian Community"
Selver B. SAHIN, "A Brief Assessment of Timor-Leste's Presidential and Parliamentary Elections: Will They Help the Country to Move on from Last Year's Crisis?"
Arskal SALIM, "Adat Revivalism in Aceh: Local Norms, Dispute Settlement, and Control of Territory"

Panel 5-GO2a: Okinawan History, Identity and Japan
Chair: Lawrence MARCEAU
Yushi ITO, "Common Ground between Ryukyuan/Okinawan History and Japanese History: A Controversy over the Legend of Minamoto no Tametomo"
Matt ALLEN, "Whose Side Are You On? Hawaiian-Okinawans, Okinawans, and the 1972 Reversion of Okinawa to Japanese Rule"
MOTOHAMA Hidehiko, "The Chinese Body or Japanese Body? Body Image, the Modern City, and the Sino-Japanese War in Okinawan Literature"
Peter PETRUCCI and Katsuyuki MIYAHIRA, "'Reaching out with *Chimugukuru*': Positioning Okinawan Identity at the 4th Worldwide *Uchinanchu* Festival and Beyond"

Panel 5-GO3: Asian Literature
Chair: Richard PHILLIPS
Mohammad A. QUAYUM, "Vindication for a Spirit of Religious Dialogue: Rabindranath Tagore's Literary Representation of Muslims"
Catherine WONG, "Creating an Imaginary Empire in Hong Kong: Symbolic Diaspora in Southeast Asian-Hong Kong Anglophone Writing"
AMPUAN Dr Haji Brahim, "Assigning a Space to Brunei's Traditional Literature: with a Special Reference to *Diangdangan*"
Jaroslav KUŠNÍR, "Cultural Hybridity, Asian and Australian Identities in Brian Castro's Novel *The Garden Book* (2005)"

Panel 5-102: Asia:NZ-NZASIA Postgraduate Research Awardees
Chair: Brian MOLOUGHNEY
Sammyh KHAN, "Hindutva: A Social Psychological Perspective of Communal Tensions in India"
Deborah RHODE, "Naadam and National Identity in Mongolia"
Bryce WAKEFIELD, "Nationalist or Normal? Looking into Claims of Nationalism in Japan."
Karishma KRIPALANI, "Liminal Space and Hybrid Bodies: Performing Transnational Call Centres in India"

7.00-9.00

G01 Film Screening: Living Chinese Philosophy – Confucianism and Daoism in 21st Century China. Produced and Co-Directed by Malcolm Cone, Asia Institute, University of Otago. Featuring Roger Ames, Professor of Chinese Philosophy University of Hawaii; Directed by Tiffany Cone, Metis Films. Nominated for the Buchanan Prize, Asia Studies, USA.
Chair: Paola VOCI

Saturday 24 November

9.00-10.30

Panel 6-GO2: Religious Literature, Ritual, and Movements
Chair: William FARRIMOND
Malcolm MCLEAN, "From the Caryapadas to the Bauls: The Role of Ramprasad in the Transmission of a Bengali Religious Tradition"
Elizabeth GUTHRIE, "Buddhist Consecration Rituals Performed in Cambodian Wats in New Zealand"
Erica BAFFELLI, "Religion, Media, and Public Image: The Example of New Religious Movements in Japan"

Panel 6–G02a: Chinese Literature and the Chinese in Literature
Chair: Richard PHILLIPS
Jacob EDMOND, "Bei Dao and World Poetry"
Hilary CHUNG, "Canon-Shifting Autobiographical Enactments of Diasporic Hybridity: The Ground-Breaking First Plays of Lynda Chanwai Earle (NZ) and Frank Chin (USA)"
Kathy OOI, "Insidious Intentions: The Discourse of Chinese as Sexual Predators in New Zealand Literature"

Panel 6-GO3: Medical Services and Practice
Chair: Jing-Bao NIE
Robin GAULD, "Developed Asia's Health Systems in Comparison"
Susan HEYDON, "What Happened When Western Medicine Encountered Sherpa Beliefs and Practices? Practising Medicine at Khunde Hospital, Nepal"
Jin-shiu Jessie SUNG, "Temperament, Morality, and Disorders: Illnesses in the Han Taiwanese Practice of 'Yao qian'"

Panel 6-102: Asia:NZ-NZASIA Malay Studies Awardees
Chair: Dato' Dr OTHMAN Yatim
SURIANI Binti Abdul Hamid, "Consumer Socialization of Over-the-Counter Medicines: A comparative study of New Zealand and Malaysia adolescents"
Wan MUNIRA Wan Jaafar, "Online Networks, Social Capital and Social Integration: A Case Study of Online Communities in Malaysia"
Ruth LUM, "Conducting Research in Malaysia: Investigating the Well-Being of Single and Dual-Ethnic Children and Adolescents"

10.30-11.00 Break (refreshments provided)

11.00-12.30

G01 Keynote Address: Tessa MORRIS-SUZUKI (sponsored by NZASIA), "In Interesting Times: Northeast Asia's Turning Point and its International Implications"
Chair: Henry JOHNSON

12.30-1.30 Lunch (provided)

1.30-3.00

Panel 7-GO2: Performing and Creating Identity
Chair: Henry JOHNSON
Megan COLLINS, "Minangkabau kaba: Sung Stories of Migration"
William FARRIMOND, "Pathways to Identity: Performing Oral Histories"
Rachel PAYNE, "Sakata Tôjûrô: Recreating a Kabuki Legend"

Panel 7-GO3: Asian History and Public Discourse
Chair: James BEATTIE
Abhilash MALAYIL, "Contested Claims and Mediated Genealogies: Rājahs, Households, and European Trading Companies in Late Pre-Colonial Malabār; South-Western Coast, Indian Subcontinent"
Cath KNIGHT, "The Bear as 'Endangered Pest': Symbolism and Paradox in Media and Public Discourse on the Bear Problem in Japan"
Nicholas TARLING, "Britain, Malaya, and West New Guinea"

Panel 7-GO4: Literature in Japan
Chair: Erica BAFFELLI
Elise FOXWORTH, "A Magical Realist Analysis of Kim Sok Pom's *Mandogi yūrei kitan* [The Extraordinary Ghost Story of Mandogi]"
Phillip MUSGRAVE, "Modern Japanese Literature from Tokyo from Before and After the Bubble"
Jonathan DIL, "The Chinese 'Other' and the Struggle for Commitment in Murakami Haruki's *After Dark*"

Panel 7-102: Asia:NZ-NZASIA Postgraduate Research Awardees
Chair: Brian MOLOUGHNEY
DO Huyen, "When the Global Water Governance Policy Goes Local: Mainstream Policy and Everyday Practice in Water Governance in Vietnam – My journey to Research."
Jason YOUNG, "Contemporary Chinese Movers"
Sinith SITTIRAK, "(In and) Out of the Field of Archives of a Thai Grassroots Woman"

3.00-3.30 Break (refreshments provided)

3.30-5.30

Panel 8-GO2: Cultural Studies
Chair: Hilary CHUNG
Penelope SHINO, "Shining Prince Meets Samurai: A First-Hand Account of Warrior Uptake of Aristocratic Culture in 15th-Century Japan"
Kathryn HARDY BERNAL, "The Gothic Lolita: A Living Doll"
Karishma KRIPALANI, "The Performance of Transnational Call Centres in India"
ISMAIL Ibrahim and ABDUL Hakim Mohammed, "Umbrella (Tungkul): Iranun Sign of Social Hierarchy in Wedding and Funeral Ceremony"

Panel 8-G03: Occult, Folklore and Tradition
Chair: Masa YAMAGUCHI
Lawrence E. MARCEAU, "Viewing the Unseen in Early Modern Japan: Toriyama Sekien and His Illustrated Books of Creatures, 1776-84"
Yutaka OKURA, "A Preliminary Analysis of Japanese *Yokai* (Folklore Monsters) Related to Freshwater Fish, Using Nichibunken's Kaii/Yokai Data Base"
Ellen VAN GOETHEM, "The Origin and Application of the '*shijin sōō*'-Concept in Japan"
Mina ELFIRA, "Minangkabau Daughters: Mediators of Past and Future Minangkabau *Adat*"

Panel 8-G04: Australia, Indonesia, and East Timor: A Pebble in our Shoe?
Chair: Margaret HANLON
Margaret HANLON, "East Timor: 'A Running Sore'"
Joakim EIDENFALK, "Australian Foreign Policy Change towards Indonesia Regarding East Timor 1998-99"
Nichole GEORGEOU, "Doing Development in East Timor: AusAid Policy, Australian Volunteers, and the Meaning of Development"

Panel 8-102: Chinese Popular Artists in a Global Age: From Filmmakers and Paperback Writers to Folk Performing Artists
Chair: Paola VOCI
Ginger Shen JIANG, "How Do Recent Chinese Films Reflect a Consumer Society in China?"
Kelly Yunxiang CHEN, "*Twins*, the Vampire Slayers: A Glimpse of the Globalisation of Hong Kong Cinema through Representations of Women Warriors"
Wenjun SUN, "Hong Ying: A New Chinese Woman Migrant Writer Meets the Western Paperback Market Demand"
Adam LAM and Musique Yin HUANG, "A Live Performance of a Dead Art (or, Indulging in Artistic and Sexual Fantasies)"

5.30-6.30

G01 NZASIA Annual General Meeting

7.00-

Conference Dinner (at University Staff Club) (pre-booked/paid only)

Sunday 25 November

9.00-10.30

Panel 9-GO2: Localisation: Tourism, Development and Feminism
Chair: James BEATTIE
MANSUR Tola, Romzi Bin Ationg, and Ahmad Shukri Epat, "The Importance of Implementing a Contract Farming System in Sabah"
Ali KHAKSARI, "The Effects of Religious Perceptions on Tourism Development: The Case of the Islamic Republic of Iran"
Adelyn LIM, "Globally Circulating Feminist Discourses and Their Localisation in Hong Kong"

Panel 9-GO4: Art Works, Collections, and Exhibitions
Chair: Paola VOCI
Maria GALIKOWSKI, "The Art of Negotiation: Shanghai Artists in an Era of Transformation and Commercialisation"
Jennifer HARRIS, "The Formation of the Japanese Collection at the Art Gallery of South Australia"

Panel 9-102: Sounds like Nostalgia: Singing the Past in the Present
Chair: Ya-Ning KAO
Ya-Ning KAO, "Singing a Past Kingdom in a Current Zhuang Ritual-Embedded Folksong"
Catherine INGRAM, "Big Song and Big Change: Young People Singing Kam "Big Song" in 21st-Century China"
Henry JOHNSON, "*Tsugaru Shamisen* and Film: Music on the Margins of Tradition, Popular Music and Culture"

10.30 Refreshments provided

17ᵀᴴ New Zealand Asian Studies Society International Conference, University of Otago, 2007

Abstracts

[DRAFT OF 28 OCTOBER 2007]

**The Changing Constitutional Landscape of Japan and Its Implications
for the Asia Pacific Region:
Rhetoric, Reality, and Prospects for the Future**

Keisuke Abe
Seikei University

The Constitution of Japan has entered an important phase of major change. After the national referendum bill setting the procedures for constitutional revision was enacted, Prime Minister Shinzo Abe made it clear that he would like to put constitutional revision on the political schedule by 2009. Emphasising that Japan's pacifist constitution was drafted under occupation, Abe reiterated his view that the Japanese should write a constitution for themselves that would "suit the times," assuming a greater military role, including participation in collective defence.

Opinion polls showing people's favourable attitude towards the idea of a new constitution, however, need to be carefully scrutinised, especially when most respondents rank "more extensive protection of rights," instead of elimination of the "No War" clause, as top priority. The timing of the administration's move is unfortunate as well, considering that Abe's own comments on "comfort women" caused an outcry just this spring.

Following the analysis of the uniqueness and non-uniqueness of Japan's constitution, this paper examines the nationalist rhetoric to replace it and the reality about how the Japanese people view it. The debate on constitutional revision, which seems to be gaining momentum, has many implications for the Asia Pacific region's peace, security, and stability.

**Whose Side Are You On?
Hawaiian-Okinawans, Okinawans, and the 1972 Reversion of Okinawa
to Japanese Rule**

Matt Allen
University of Auckland

In 1972, Okinawa reverted to its former status as a prefecture of Japan after 27 years of United States control. It was a controversial decision for the people of Okinawa. Political expediency, located at the national level, drove this process. That is, the United States military and the State Department wanted to reduce their overseas financial exposure while retaining their bases in Okinawa, and the Japanese state wanted the protection of the US nuclear umbrella.

Before the reversion was signed into law, on Hawaii, many Hawaiian-

Okinawans took an active interest in the reversion process. Some lobbied for the continuation of US military and political control, with the genuine motivation that they were doing this in their relatives' best interests. This was despite the fact that more than half the Okinawan population wanted to revert to Japanese rule, as they were disillusioned with US military government.

This paper assesses why there were such conflicts in perception about the United States, its military, and its involvement in Okinawa, and why some Hawaiian-Okinawans were so adamant that Okinawa should remain a US territory.

Human Rights Violations, Environmental Insecurity, and Indigenous Minorities:
The Jumma People of the Chittagong Hill Tracts in Bangladesh

Amalendu Chakma
Independent Scholar

The indigenous peoples of the Chittagong Hill Tracts (CHT) once lived in peace, practising their traditional way of life. They developed a civilisation with unique customs, belief systems, art forms, and social institutions, living in harmony with their natural environment. British colonialism disrupted this existence in the mid-18th century; however, the real challenge to the life of the people and biodiversity came from the Pakistani regime in the early 1960s, when the Kaptai Hydro-electric Dam was built on the Karnaphuli River at Kaptai. The dam inundated 40 per cent of the total agricultural land and a large forest-cover, resulting in the displacement of 100,000 indigenous people from their homes and irreparable damage to the region's economy and ecosystem. Displaced people migrated into neighbouring Indian states, where they live as stateless citizens to this day.

East Pakistan became an independent state and was renamed Bangladesh in 1971. The Bangladeshi government commenced violating CHT Regulations that had recognised limited autonomy for the indigenous peoples and restricted other groups from settling in the region. From the 1970s to early 1980s, the government encouraged Bengali settlers to colonise the CHT, resulting in conflicts between the indigenous people and settlers. Thousands of indigenous people were victimised by government forces, and hundreds of thousands again were forcibly displaced from their ancestral lands.

The building of the Dam and population pressures have not only violated the human rights of the indigenous peoples, but caused immense damage to the environment. The green hills are now barren. Some species of

wildlife have become extinct, and many are on the way to extinction. Now the biodiversity of the region is at stake.

This paper aims to raise awareness and hopes to inspire a discussion that will seek ways to bring security to the CHT to allow the Jumma people to maintain their traditions and prevent further environmental degradation.

Who's Educating Whom?
Insights for New Zealand Educators from Asian International and New Zealand Women Students

Vivienne Anderson
University of Otago

Internationalisation discourses are an increasingly central feature of higher education provision in New Zealand. In part, these emphasise the value of international education as an opportunity for New Zealand students to become more "outward looking" and skilled at functioning in an "interconnected world" (Ministry of Education, 2007). In practice though, interaction between New Zealand and international students is often limited. Media representation, public sentiment, and academic writing in New Zealand often position (especially Asian) international students in deficit terms and "Asian-ness" as incommensurably different from "New Zealand-ness."

This paper uses María Lugones' (1987) notion of "world"-travelling to re-position Asian international students as *necessarily* skilled and creative people, whose experience holds significant insights for educational institutions and staff. I begin by outlining Lugones' ideas and then relate them to my doctoral research involving international and New Zealand women students and women partners of international students. I discuss six Asian international women students' perspectives on learning, teaching, and surviving across contexts, and some parallel perspectives from Asian New Zealanders interviewed. I conclude that for internationalisation rhetoric to become reality, we must re-think assumptions about "New Zealand-ness" and "Asian-ness," and be open to what students themselves can teach us.

Religion, Media, and Public Image:
The Example of New Religious Movements in Japan

Erica Baffelli
University of Otago

This paper introduces an analysis of the relationship between the media and new religious movements in Japan. As an example, it will focus on Agonshū and Kōfuku no kagaku, two new religious movements, and their media strategies between the late eighties and the present. The sarin gas attack on the Tokyo metropolitan subway by members of the Aum Shinrikyō group in 1995 was a turning point in the relationship between the media and religions in Japan. In order to avoid harsh criticism, groups stopped holding big events and running massive advertising campaigns; television broadcasts on new religions were stopped; and between 1996 and 1999, news concerning these groups was very limited. Recently, twelve years after the attacks and after the Aum's leader had been sentenced to death, we are witnessing a new upsurge in the broadcasting of religious matters and of religious advertising.

I am arguing that new religious movements in Japan are considering new ways to use the media because past strategies, based on advertising and mass events, are no longer possible. The re-definition of the media-religion relationship, in fact, involves re-constructing the religious groups' identity.

Chinese Students' Views of New Zealand Academic Assessment: A Comparative Perspective

Limin Bai
Victoria University of Wellington

This paper, based on the results of a survey in November 2004 and January 2005, and interviews with 100 Chinese students in New Zealand between November 2004 and May 2005, analyses Chinese perceptions of academic assessment. According to these Chinese students, New Zealand education promotes the development of the students' ability to think independently and creatively, and teaches students how to learn, while under the Chinese system students are pushed to pursue high marks and develop their rote learning ability. This seems to be a stereotypical conclusion, yet it reveals that many Chinese students appreciated the modern features of New Zealand education, with a reference to Chinese "examination-oriented education." However, there is a huge gap between education for quality and the value of education by Chinese standards. The value of education links directly with employment, income, and social status. The contradictory attitudes of Chinese students to New Zealand education — they enjoyed New Zealand methods of teaching and assessment, but were disappointed at the value of New Zealand degrees — are a reflection of this gap.

"This is not a Filipino":

Diaspora and the Uncanny Museum Security Guards

Pearlie Rose S. Baluyut
California State University, San Bernardino

The Los Angeles County Museum of Art mounted the first major exhibition on René Magritte's influence on post-war American and European artists. The museum attempted to capture the spirit of the Belgian surrealist and recreate his uncanny world of images and texts, "invigorating clichés and stereotypes" through photographs of the LA freeway reproduced on the ceiling, a carpet of clouds, and the theatrical wearing of bowler hats by Filipino museum security guards. In this topsy-turvy world, costumed guards, functioning as Magritte's multiple un-bohemian doubles, were spatially deployed to prohibit and perform for the public. The bowler-hatted Filipinos, however, transformed from being an abstract sign of middle-class identity into an aesthetic forgery — they were not Magritte but a coloured facsimile of him. If in their class assimilation racial difference remained unresolved, in their authoritative bodies, they were at once objectified and guarded. But could a post-colonial reading of this staging of the Other reveal not oppression but liberation, making it possible to glimpse not the enigmatic René Magritte, but a familiar Jose Rizal? Through an examination of Philippine diaspora and the ideology of exhibition displays, this paper deconstructs the museum's choreographed surrealist provocations as magic realist imaginings of nationalism.

**Climate Change, Conservation, and Forestry:
South Asia and New Zealand, 1800s-1920s**

James Beattie
University of Waikato

Exploration and colonisation opened up a kaleidoscope of new worlds, connecting disparate places and people in often complex, new, and unexpected ways. This talk highlights a significant but neglected aspect of imperial cultural and intellectual exchange between nineteenth-century Asia and New Zealand in the areas of climate change debates and forest conservation.

**The Gothic Lolita:
A Living Doll**

Kathryn Hardy Bernal
Auckland University of Technology

The Gothic Lolita, or Loli-Goth, style pertains to the Japanese subcultural movement generally known as Gothic & Lolita, and is designated by fashions inspired by the Rococo, Romantic, and Victorian periods. It is based on a particular notion of Gothic, represented by historical mourning garb, maidservants' wear, children's dresses, and clothing depicted in nineteenth-century illustrations of little girls, such as *Alice*. The Loli-Goth thus demonstrates a predilection for bloomers, petticoats, pinafores, ribbons, ruffles, bonnets, lace headdresses, and Mary Jane shoes. The appearance therefore evokes that of a Victorian doll.

The Loli-Goth not only looks like a doll but collects dolls, dresses and plays with dolls, and parades with smaller versions of herself on the street. This attachment is often seen as superficial and disregarded as another example of cute behaviour, related to Japan's long-held fascination with the miniature and all things *kawaii*. This attitude, however, overlooks more complex relationships that the Japanese people have traditionally possessed and retain with the doll. This paper aims to demonstrate these connections. It also attempts to analyse some of the psychological inferences that this motivation towards the cute, and the desire to dress as a doll, is said to reflect.

The Pakistani Army:
The Challenges and the Future of the Nation in Crisis

Dhrubajyoti Bhattacharjee
Siliguri College

Pakistan, a country with diverse political elements, plays a strategic, economic, and political role in the South Asian region. The Pakistani Army remains to be the only political structure in the country that has survived the last five and a half decades of political turbulence and chaos.

After the end of the Cold War, the global democratisation process has been less tolerant of such military regimes, coercing them to fall back on the tried and tested liberal democratic set-up. But Pakistan remains to be an exception, as Western leadership has been more responsive to the Pakistani Army than to the democratic forces of the country, as they have provided more transparency and stability in the nation than any other democratic interludes that the nation has witnessed till date.

The paper will try to focus on the changing role of the Pakistani Army in the international, regional, and domestic context and the problems that it faces today; its position in the "war on terror" and the manner in which it has tried to curb religious extremist elements present in the country; the Kashmir problem and the nuclear dimension, which includes the proliferation issue. The effort will be to analyse the present political

challenges that the Pakistani Army leadership faces and to explore strategic and political dimensions that are unique to Pakistan, trying to make a glimpse into the future that lies ahead.

Assigning a Space to Brunei's Traditional Literature: with a Special Reference to *Diangdangan*

Haji Brahim
University of Brunei Darussalam

As part of the Malay world, Brunei, which is one of the oldest countries on Borneo, has its own cultural and literary heritage. This paper aims to delineate Brunei's contributions to the development of Malay traditional literature. This is despite, or rather because of, the fact that Bruneian traditional literature has never won recognition in any history book of Malay traditional literature. The absence of Brunei's traditional literature in such books may be caused less by its insignificant literary materials than by the difficulties of accessing them and also by Brunei's less strategic position before its independence in 1984. Moreover, the Bruneians themselves consider Malay traditional literature as part and parcel of their literature. After Brunei's independence, the Bruneians have increasingly and confidently shown their own identity and heritage, especially their traditional literature, such as *Diangdangan, Silsilah Raja-Raja Berunai, Syair Awang Semaun, Syair Rajang, Syair Rakis*, and *Hikayat Dang Rukam*. This paper will examine one of these works, namely, *Diangdangan,* which is traditionally categorised as Bruneian popular oral literature. The discussion will focus on its form and content, offering a comparison between the features of the Malay *Lipur Lara* and those of the Brunei *Diangdangan.* The discussion is expected to show that *Diandangan* has its own unique features, which are different from those of the Malay *Lipur Lara.* These differences, in fact, show that Bruneian traditional literature can and does enrich the development of traditional Malay literature as a whole.

In Pleasant Places: A Biographical Narrative of being Missionaries in Republican China

Andrew Butcher
Asia New Zealand Foundation

China in the 1940s was in a period of remarkable change and challenge, marked by war, poverty, famine, and significant political instability. This paper tells a biographical narrative of the author's grandparents, Frank and Marjory Duncan, as missionaries with the China Inland Mission from

1941-51. Using the Duncan's written diaries, this paper will place their story within the historical context, using the vignettes from these diary entries to illuminate a China that was grappling with both its past and its future and with the role that foreigners played in those things. This paper will offer a narrative "from below," from those who lived through those turbulent days, at times imprisoned, at other times seeing their friends killed, and finally leaving under the cover of darkness when it became clear that staying in China would be impossible.

The paper will build upon research about New Zealanders in Republican China and complement other personal and academic writing about this time in China's history. Comment will also be made about Western views of China at this time (as represented at least in New Zealand and by an international missionary organisation), in terms of both the missionary endeavour and of seeing China as a largely unknown country that was still closed off to the world.

The Confucian Cartel:
Reckonings and Posturings

Ray W. Chandrasekara and John M. Polimeni
Albany College of Pharmacy

For decades after World War II, China was seen as an exporter of communism among Southeast Asian countries. Diplomatic relations were strained as Southeast Asian governments suppressed communist insurgents, many of whom were ethnic Chinese. Formal economic relations between China and Southeast Asian countries were almost non-existent. Since the global communist revolution subsided and China started economic reforms, the situation has undergone a staggering change. Chinese businessmen and tourists have flooded Southeast Asian countries such as Malaysia, Singapore, and Thailand. This flourishing trade relationship is best exemplified by Foreign Direct Investment (FDI) by China. The figures are staggering, and China has replaced Japan as the largest foreign direct investor in ASEAN. Indeed, the Japanese, who still have a substantial presence in Southeast Asia, have been more content to trade with the United States and the European Union than maintain the sort of FDI needed to keep ASEAN economies afloat. While the Japanese have extended much needed aid after the financial crisis of 1997, it is China that has presented itself as the go to guy for trade and investment. With the burgeoning Chinese economy and its need for raw materials, Southeast Asia in particular has become the most strategic region in the world as China designates the entire East Asian area as the one-stop-mall of choice for investment, trade, and resources for its own consumption. What does a rapidly rising China hold for the Asia-Pacific countries, and how might this rise challenge Japan in general and the United States in

particular?

The Resurgent Asian Economic Giants:
A Regional and a Global Perspective

Srikanta Chatterjee
Massey University

The rapid growth of the Chinese and the Indian economies over the last quarter-century has transformed them into dominant growth engines for the global economy. The two economies have different institutional structures, and they have been following different growth strategies. Their relative performance in many areas has also been different. This study examines the factors and forces behind the two countries' economic transformation over recent years with a view to identifying their strengths and weaknesses, and assessing how they are likely to fare in the years ahead. An additional question this study addresses is how the rest of the world is likely to be affected by the changes in these two large developing economies. The paper uses a political-economic approach to make its findings accessible to a wider public.

Twins, the Vampire Slayers:
A Glimpse of the Globalisation of Hong Kong Cinema through Representations of Women Warriors

Kelly Yunxiang Chen
University of Canterbury

Third wave feminism gained strength from the late 1990s and a new phenomenon of girl power feminism received increasing attention in popular culture globally. A number of women warrior characters in Western media — such as Hollywood blockbuster *Charlie's Angels*, popular television drama *Buffy the Vampire Slayer*, and the animated film *Shrek* — became new icons. In Hong Kong cinema, the 2003 film *The Twins Effect* (Qian ji bian, dir. Dante Lam and Donnie Yen) presents female vampire slayers played by two girl idols who have formed a pop music band, Twins. The film presents Hong Kong as a global metropolis, and the characterisation of the heroines resembles worldwide girl power icons. This paper attempts to identify two sides of the globalisation of Hong Kong cinema by examining the depiction of the two heroines: it attempts to move towards a "Hollywoodisation" while still maintaining its Hong Kong uniqueness.

Politics-Driven or Economics-Driven?
Defence Industrialisation under Third Front Construction in the North-Western Region in Mao's China

Zhiming Cheng
Macquarie University

As China is implementing the Western Development Programme, it is timely to consider whether this state-led project can really benefit backward areas. During the period of Third Front Construction (1964-71), in order to narrow economic disparity between eastern and western regions, and construct reliable industry for potential wars with Asian neighbours in response to the volatile international situation, China's western interior was allocated massive state investment. The north-western region then experienced greater development as a beneficiary of Mao's unbalanced regional strategy and military thought. But there are controversies when evaluating this strategy. Was it a largely political decision that violated economic principles? Was it economically rational to some extent though politics was the main cause? If yes, how did it contribute to regional economic balance?

The question really is this: Was the development of the north-western region under the scheme of Third Front Construction mainly driven by politics or economics, or, ultimately, a mixture of both? Through the case of Shannxi Province, I examine how political and economic factors acted on the process of regional defence industrialisation from policy-making to policy-implementation in the context of political economy. I argue that policy-making of this military strategy has been mainly driven by political considerations, but its implementation was economically rational to some extent. Since inadequate emphasis has been given to this historical economic issue, further study is needed to inform current economic transition in the north-western region, especially regarding the state-owned enterprise problem, the legacy of the old socialist industrial system.

Canon-Shifting Autobiographical Enactments of Diasporic Hybridity: The Ground-Breaking First Plays of Lynda Chanwai Earle (NZ) and Frank Chin (USA)

Hilary Chung
University of Auckland

This paper explores the ways in which Earle's *Ka Shue/Letters home* and Chin's *Chickencoop Chinaman* challenged the cultural exclusivity of their respective canons. Both plays were the first dramatic works in either culture to enact Chineseness as a part of the "home" culture, and both are

deeply embedded in this home culture while at the same time negotiating a difficult path between two cultural worlds. This paper will compare the strategic deployment of history, myth, and language in this negotiation in each play, and their contrasting configurations of home. Particular attention will be given to the power of autobiographical enactment and the specific challenges this presents to envisaged audiences in each case.

Minangkabau kaba:
Sung Stories of Migration

Megan Collins
New Zealand School of Music

Merantau is the central theme of epic stories (kaba) sung by Minangkabau musicians from West Sumatra, Indonesia. Well documented by scholars, merantau is a form of voluntary migration. While kaba may be known to Malay scholars as written texts, in Minangkabau kaba are performed, sung to the accompaniment of the rabab Pasisa (bowed lute). These stories are sung at all night parties for weddings and other family celebrations. Many in the audience will have been "on merantau" and returned home with more knowledge, more riches, or both. The contemporary stories draw on classic kaba of the past and include themes that hold currency with rural Minangkabau today.

This paper will introduce the rabab Pasisia on which kaba are performed, compare a group of stories played by performers from the southern region of the province, and discuss issues of Minangkabau identity as portrayed in the live performances of kaba.

Indo-Japanese Affairs in Pre-World War II India

Azharudin Mohamed Dali
University of Malaya

Prior to WWII, Japan had already shown great interest towards countries in the East Asia, Central and South Asia, Southeast Asia and Pacific Regions. However, compared to other regions, until recently, the history of Japanese activities in India has been attracting almost no interest. This paper examines Indo-Japanese relations with particular attention to Japanese intelligence activities in India before WWII. It is hoped that this work will open a new perspective on our understanding of Indo-Japanese collaboration during WWII. More importantly, it will observe whether the seed of Indo-Japanese collaboration during the war was actually planted long before the war in India. Thus, this paper will examine various

Japanese intelligence activities under several headings, namely, the activities of the Japanese Consulate, the Japanese commercial companies, and individual spying cases.

The Chinese "Other" and the Struggle for Commitment in Murakami Haruki's *After Dark*

Jonathan Dil
University of Canterbury

Murakami Haruki, one of Japan's most popular and prolific authors, has talked about the thematic development in his writing from detachment to commitment. What remains open to debate, however, is how effective and complete this shift has been. This paper aims to contribute to this larger debate through a close reading of Murakami's most recent novel, *Afutādāku* (After Dark, 2004). This novel, I will suggest, offers an interesting critique of conditions in late-capitalist Japan and the consequences of consumerism for subjectivity. What the novel offers as a solution to this situation is a return to more authentic human relationships. What it fails to deal with, however, is the larger question of political engagement. This is most apparent in the failure of the narrative to fully confront the predicament of a young Chinese prostitute who appears briefly in the work. A focus on this failed encounter, I will argue, is useful for demonstrating both the limits and hidden potential of Murakami's so-called turn to commitment.

Bei Dao and World Poetry

Jacob Edmond
University of Otago

In this paper, I investigate the problems of translation, cross-cultural criticism, and cultural positioning in contemporary poetry through an examination of Chinese poet Bei Dao 北岛. In 1990, Stephen Owen used a review of Bei Dao's book *August Sleepwalker* to describe a new phenomenon that he called "world poetry," poetry written for an international audience in which nothing is lost in translation. The review provoked strong reactions from scholars, who criticised Owen for ignoring, on the one hand, the cultural context of Bei Dao's work (Rey Chow, Michelle Yeh) and, on the other, the linguistic specificities of the Chinese originals (Yunte Huang). I read Bei Dao's poetry in Chinese and English translation in relation to these various attempts to delineate the borders of contemporary poetry, contemporary Chinese poetry, poetic value and

meaning after 1989, a year that is itself a critically disputed boundary of particular import both to the study of modern China and to international political, social, and cultural theories at large.

Australian Foreign Policy Change towards Indonesia Regarding East Timor 1998-99

Joakim Eidenfalk
University of Wollongong

Why did the Australian government change its long-standing policy towards Indonesia on East Timor? What were the factors and who were the actors influencing the government to change its policy? A theoretical model on foreign policy change will be applied in order to investigate domestic and international factors contributing to the shift in policy, as well as investigating key decision-makers in the Australian government. The main factors and actors behind the shift in policy will be presented, in order to fully understand this policy change.

Minangkabau Daughters: Mediators of Past and Future Minangkabau *Adat*

Mina Elfira
Independent Scholar

Using my findings obtained from fieldwork that I undertook from 2002 to 2005 in West Sumatran Minangkabau of Indonesia, I wish to contribute to the discussion of how significant the contribution is of Minangkabau daughters, as the bearers and holders of *Adat* (a collective term for Minangkabau laws and customs), to the development of "matriliny" values. Minangkabau is well known not only as the world's largest matrilineal society but also as one that coexists amongst the mostly Islamic societies within Indonesia. The pluralism of the legal system in West Sumatran Minangkabau society displays this convergence of influences, consisting of *Adat* law, Islamic law and Indonesian national law. In Minangkabau daily life, the implementation of these legal systems quite often contradicts one another, especially in relation to property and inheritance, and marriage affairs. Through the experiences of some Minangkabau daughters (as case studies), it can be seen how far these daughters implemented the *adat* in their daily life and transferred it to the next generation of Minangkabau. Moreover, an analysis of these voices reveals how active they are in the process of negotiation to fit the matriliny A*dat* into their daily life in contemporary Minangkabau society.

Yellow Dust Blows East:
Images of China in Contemporary South Korea

Stephen Epstein
Victoria University of Wellington

2007 marks the fifteenth anniversary of diplomatic ties between China and South Korea. The speed with which the two countries have developed a web of ties in multiple spheres has surprised some, while others interpret the depth of connections as a return to a "natural" compatibility that experienced rupture as a result of Japan's occupation of Korea and the Cold War years that followed. And yet, centripetal and centrifugal forces coexist: despite multiple affinities and a popular discourse of mutual interest (Korean media reports on, e.g., China's bewitchment by "The Korean Wave," and Korea's preoccupation with and predominance in the study of Chinese), significant potential for intercultural conflict and competition remains. In this paper, I analyse images of China in contemporary South Korea, drawing on television news, cyberspace commentary, advertisements, and books aimed at the popular market. I will argue that reports on the springtime meteorological phenomenon of the *hwangsa*, the sands that blow over Korea from the Gobi desert, have come to function as an implicit but pervasive metaphor for Korean understanding of China: an unstoppable juggernaut on its doorstep that brings pollution and poses a crucial challenge to the livelihood and well-being of the nation.

Pathways to Identity:
Performing Oral Histories

William Farrimond
University of Waikato

Drawing on photographic records and interviews from field research, including James Baxter's tangihanga and the temple performances of contemporary *topeng* masters, this paper considers ways in which two neighbouring cultures use similar forms of performative behaviour to reinforce individual and cultural identity. The *Topeng Pajegan* performer is a living receptacle, custodian and protector of the migration and settlement history of the Balinese people. Through their mono performances, and drawing on an intimate knowledge of the established collection of genealogical stories in oral and written forms (the *babad*), the local identity of a group is defined in the overall context of Balinese history. The formal recollection and restatement of *whakapapa* by speakers on the marae of Aotearoa/New Zealand observes similar protocol-

defined conventions in serving the same function.

Presentation conventions of vocal and physical expression, use of facial mask/moko, and the nature of the formalised space for performer and "spectator"/participant are identified and compared in a socio-cultural context, and examples of presentations from both cultures are used to illustrate these parallels. In the context of theatre anthropology, commonalities of vocal and physical techniques are discussed, in seeking to identify examples of transcultural assimilation.

Scholars, Craftsmen, and Architectural Knowledge in Pre-Modern China

Feng Jiren
Max Planck Institute for the History of Science

This paper investigates the cultural connotations reflected in the technical contents of historical Chinese building manuals, such as *Yingzao fashi* (Building Standards, 1103), and addresses the socio-cultural factors involved in the construction of architectural knowledge. Approaching the cultural value of such manuals, my particular attention is paid to their technical nomenclature because I believe the terminology is a faithful carrier of architectural culture. This research studies several cases of the making of architectural terms in *Yingzao fashi* and discusses the interplay between literati and craftsmen in the domain of building knowledge. In this manual, architectural terms present a mixture of literary and popular language, and some present a systematic architectural metaphor that is associated with a distinctive architectural conceptualization shared by craftsmen and scholars. These phenomena suggest a possible interaction between scholars and craftsmen. In the interaction of these groups, I argue that Song (960-1279) craftsmen were more or less literate and capable of naming particular elements by literary language. With the aid of other historical texts, I explore if there was shared architectural vocabulary and knowledge between learned society and craftsmen in pre-modern China.

Creating Identity: Asian Arts and Acculturation in New Zealand

Stephen Fox
Victoria University of Wellington

Arts, especially music, have been observed to support ethnic identity, alleviate anxiety, increase social bonds, transmit cultural values, etc. In

this research, "ethnic" artists, primarily Asian, have been interviewed regarding their acculturation experiences in New Zealand and the ways in which their arts practice supports or informs their identity. Not surprisingly, common themes include the use of arts to establish or reconnect with a sense of home and to explore or resolve issues of identity. Surprising themes include a sense of the marketability of the artist as "Asian," and a frequent lack of concern about ethnicity or ethnic identity. This is most evident among long-time New Zealand residents, with a definite shift among younger artists toward valuing ethnicity. The current phase of research examines the role of cultural groups in affecting identity and the behaviour of youths and young adults.

A Magical Realist Analysis of Kim Sok Pom's
Mandogi yūrei kitan [The Extraordinary Ghost Story of Mandogi]

Elise Foxworth
Monash University

Though generally associated with the analysis of Latin American fiction, magical realism, as a literary theory, increasingly refers to transcultural writing. This paper presents a magical realist analysis of the 1971 Japanese novel *Mandogi yūrei kitan*, by Japan-based second-generation Korean writer, Kim Sok Pom. Set in 1949 after the little known Cheju Massacre in Korea, Kim's ghost story is the sentimental tale of a delightful, unassuming temple boy of hybrid identity. In keeping with the literary model of magical realism, Kim explores the interface between realms usually regarded as antagonistic, including sanity and madness, good and evil, and life and death, attempting through prose to facilitate the fusion of irreconcilable worlds. In the face of the trauma that besieges Cheju Islanders, Kim, in true magical realist fashion, bestows a compensatory vision that allows for the redemption of both perpetrators and victims. Additionally, by inviting his reader to conceptualise the hybrid identity of his hero through the trope of a ghost, Kim successfully inspires a more sophisticated understanding of Japan's Korean *diaspora* as well as early post-war Korean history, which led to the displacement of thousands of Cheju Koreans to Japan.

What a Drag:
Retrogression in Japan's "Gay Boom"

Alexis Franks
Independent Scholar, Hiroshima

During the period from 1990 to 1995, international audiences witnessed a

commodification and marketing of male homosexuality in Japanese popular culture. Social critics received this "gay boom" very positively: they lauded homosexual-themed films and television programmes from Japan for providing the male homosexual character with a yearned-for visibility and for subverting Japan's heterocentric norm. However, close readings of the 1992 film *Okoge* (Fag Hag, dir. Takehiro Nakajima) and the 1993 television serial *Dosokai* (Reunion, dir. Hidenobu Hosono) yield the following conclusion: Japan's gay boom products do render the male homosexual character visible, but only by exoticising him, marginalising him, and subordinating him to normative, heterosexual characters. This essay examines the ways in which the gay boom's retrogressive presentation of male homosexuality undermines its subversive potential and reverberates in the current marketing of male homosexuality in Japanese popular culture.

Liberalism in Modern China Revisited: Misunderstanding with a Purpose?

Edmund Fung
University of Western Sydney

It is often thought that the intellectuals of modern China misunderstood liberalism and even distorted it because they failed to recognise the link between liberalism and economic freedom. As a consequence, so the argument goes, great harm had been done to the cause of liberalism, and even in China today intellectuals on the left are hostile to laissez-faire economics. This article discusses this contemporary view by taking a different approach to the subject, proceeding from the premise that a vital key to understanding Chinese liberalism, or to understanding how Chinese intellectuals have understood liberalism, is an acknowledgment of different strands of liberalism and a historicist approach that takes account of the historical contingencies and conjunctures of twentieth-century China. The article argues instead that Chinese understanding of liberalism in the pre-Communist period was selective and purposive, underscoring the historical contingencies of that era. It further argues that it is egregious to confuse liberalism and liberty with laissez-faire economics and that the tensions inherent in Chinese liberal thought reflected different priorities and competing values that are reconcilable and intimately intertwined.

The Art of Negotiation: Shanghai Artists in an Era of Transformation and Commercialisation

Maria Galikowski
University of Waikato

For more than a century, Shanghai has been one of the world's most fascinating cities, an eclectic mix of the modern and traditional, the western and the indigenous, displaying an impressive capacity to adapt to and integrate new social and cultural influences, and, in the process, to constantly re-invent itself. Following Deng Xiaoping's tour of southern China in 1992, Shanghai avidly embraced the new commercial and materialist ethos, achieving some of the highest growth rates in the world, in excess of 10% per year. In this new economic atmosphere, coupled with a more liberalised approach on the part of the authorities, avant-garde art could no longer easily define itself so readily in terms of resistance to the official establishment, and it became no longer viable to view such art simply in terms of the old ideological paradigm of the clash between "official" and "dissident" art. Instead, it is more appropriate to explore how art production in an economically dynamic city like Shanghai reflects and adds further impetus to the modernisation process, in particular, the processes of commodification and commercialisation that have gripped much of China over recent years. How do artists respond creatively to living in a space where "everything is in a state of permanent transformation"?

Developed Asia's Health Systems in Comparison

Robin Gauld
University of Otago

There is growing interest in comparing patterns of social and health service development in developed Asian economies. Most publications concentrate broadly on a range of core social services, such as education, housing, social security, and health care. In terms of those solely focused on health, most discuss arrangements in specific countries and territories. Some take a comparative approach, but are focused on the presentation and discussion of expenditure, resourcing, and service utilisation data. This article extends the comparative analysis of developed Asia's health systems, considering the cases of Japan, South Korea, Taiwan, Hong Kong, and Singapore. The article provides basic background information and delves into common concerns among the world's health systems today including primary care organisation, rationing and cost containment, service quality, and system integration. Conclusions include that problems exist in "classifying" the five diverse systems; that the systems face common pressures; and that there are considerable opportunities to enhance primary care, service quality, and system integration.

Doing Development in East Timor:

AusAid Policy, Australian Volunteers, and the Meaning of Development

Nichole Georgeou
University of Wollongong

This paper locates the growing trend of Australians undertaking cross-national volunteering within Australia's aid policy with East Timor over the last ten years and current development discourse. The paper focuses on the way in which Australia's aid policy impacts on volunteer sending models used in Australia and how Australian cross-national volunteers in East Timor construct the notion of development. A case study of cross-national volunteers from Palms Australia (a volunteer sending agency) placed in East Timor for two or more years forms the basis of a case study to explore the idealised surroundings of building a "globalised civil society" and the practicalities of achieving it.

Missionary Pragmatism and Chinese Music: The Case of William Edward Soothill

Hong-yu Gong
Unitec New Zealand

The subject of cross-cultural interactions has been much talked about in recent years. But historians of East Asia are mostly concerned with discerning the influence of the West on indigenous cultures. One of the themes I explore in this paper is how some Christian missionaries, conditioned by their pragmatism, chose to respond to the needs of their converts by either appropriating indigenous cultural traditions or working toward a Sinification of Western knowledge in their mission work. Through the case of the British missionary and later Professor of Chinese at Oxford William E. Soothill (1861-1935), I want to demonstrate that cultural exchange had never been a one-way traffic and Sino-Western cultural cross-fertilisation took place even in a predominantly Euro-centric environment. More specifically, I want to illustrate how the discovery of China's indigenous musical traditions led Soothill, the agent of a "superior" culture, to rethink his own tradition and how this rethinking impacted on his missionary work.

Buddhist Consecration Rituals Performed in Cambodian Wats in New Zealand

Elizabeth Guthrie
Independent Scholar, Dunedin

A Cambodian Buddhist temple, or wat, is not considered a sacred space until the ritual of *sima* consecration has taken place. *Sima* rituals involve placing and consecrating eight *sima*, or boundary stones, at the cardinal and intercardinal points on the perimeter of the *vihara*, and one *sima* stone, the *intha kila*, directly in front of the main Buddha image. *Sima* consecration rituals are complex and expensive to perform. In Cambodia, it often takes years of preparation and fund-raising before a wat can be consecrated.

New Zealand's Cambodian communities have many Buddhist associations and meeting places, but there are only four temples that have undergone *sima* consecration: Wat Aranhya Rangsey in Hamilton, Wat Buddha Jaya Mohaneath in Island Bay, Wat Khemara Phirataram in Manukau, and Wat Sovann Muni Sagor in Mangere.

In this paper, I will discuss the *sima* consecration rituals performed in the New Zealand wats and compare them to the rituals practised in Cambodia. One of the most striking differences between *sima* consecration in Cambodia and in New Zealand is the participation of monks of various backgrounds, who often come from overseas diaspora communities. I argue that this reflects the increasingly transnational nature of diasporic Khmer Buddhism.

Murut's Cosmology and its Contribution on Environmental Issues

Abd Hakim Mohad and Ismail Ibrahim
Universiti Malaysia Sabah

The term Murut means hill people (D. J. Prentice, 1965: 1). As headhunters of Borneo, they live a traditional way of life. Traditionally, they believe in animism, which incorporates belief in a wide variety of supernatural beings. Through observation, we can see that one of the beauties of their culture is the way they protect their environment. This culture is actually very closely related to their belief system. This paper will discuss the background of traditional Murut and their understanding of cosmology. Then it will explore the influence of this cosmology on their behaviour towards the environment. Perhaps this paper could help us to better understand their culture, and we may learn something from them that can educate our generation to protect our environment for our own benefit.

Intercultural Experience among the International Students in Universiti Malaysia Sabah:

A Preliminary Study from a Theoretical Perspective

Halina Sendera Mohd. Yakin and Andreas Totu
Universiti Malaysia Sabah

Intercultural relation is a phenomenon that often occurs throughout the world, and Sabah (which is situated in Malaysia) is not an exceptional state in facing an influx of migrants from all over the world. Thus, the study aims to portray intercultural experience among the international students, particularly from China, who are studying in Universiti Malaysia Sabah by utilising the *Cross Cultural Adaptation Theory*. Normally, migration to a new cultural milieu where the cultural gap is deep can lead to a scenario called culture shock. Findings reveal that expatriates also experience culture shock, especially in the middle phase (culture shock phase of the U-shaped curve) of their migration. In order to make their life more comfortable in this country, they have to adapt to the local or the dominant culture. During the adaptation process, some cultural changes evolve. Thus, the study will also examine the types of culture shock experienced by the expatriates and explore the problem resolution mechanisms. Besides cultural changes experienced by the students, factors which assist cultural adaptation and obstacles that often hinder smooth intercultural relation will also be elucidated. On the theoretical perspectives, the findings strongly support that adaptation and communication behaviour work in tandem to facilitate the intercultural experience among the international students.

Preparing Chinese Students for the New Zealand Academic Environment:
The Foundation Studies Programme

Melinda Hall
Victoria University of Wellington

This presentation discusses current research being undertaken on the academic success of and the perceptions of Chinese students who have been through the Foundation Studies Programme of Victoria University of Wellington — a bridging programme designed to prepare International students for degree study. The study compares Chinese students who have successfully completed the Foundation Studies Programme before beginning their degrees with those entering directly into degree study, looking for correlations between completing Foundation Studies and achieving academic success in degree courses. Furthermore, this study will look at Chinese students' perceptions of the Foundation Studies course as a useful (or not) preparation for degree study, and aim to identify factors (whether academic, societal, personal, etc.) that contribute to successful degree study for Chinese students in New Zealand.

East Timor:
"A Running Sore"

Margaret Hanlon
University of Wollongong

The East Timor issue has dominated Australia's foreign and security policy debates in terms of its relationship with Indonesia for over 25 years and became a major irritant within the relationship for much of this time. This paper will briefly outline the policy decisions made by the Whitlam government in 1974/75, suggest why the policy position taken by the Whitlam government was inherently flawed, and discuss why the policy position taken at this time constrained subsequent governments in terms of the East Timor issue. It will discuss in particular two key issues in the period from 1991-96 that had an impact on the relationship between Australia and Indonesia in relation to Australia's East Timor policy.

The Formation of the Japanese Collection
at the Art Gallery of South Australia

Jennifer Harris
University of Adelaide

In the early decades of the twentieth century, the Art Gallery of South Australia actively sought to acquire Japanese objects through purchases in London in 1904 and by the acceptance of gifts and bequests such as that of the Chief Justice of South Australia, Sir Samuel Way, in 1916. Major collections of Japanese art were being formed throughout Europe, the United States, and Britain from the late nineteenth century. The nature of the objects entering Australian and New Zealand collections reflected British colonial taste and interest in Japan.

The Japanese government, keen to establish itself internationally, supported the Industrial Arts and actively participated in World Fairs and Expositions, such as those in Sydney in 1879 and in Melbourne in 1880 and 1888. Many of these objects were donated or sold to Australian museums and formed the beginnings of their Japanese collections. Some objects arrived through another phenomenon of the period, the o*yatoi gaikokujin* or foreign workers engaged to modernise Japan; others were exotic souvenirs of Japan as a new travel destination.

This paper will examine the origins of the collection and the significance of several acquisitions from this period held by the Art Gallery of South

Australia.

The Breath-Taking Effects of Air Pollution on Japan's Aging Society: Prompting a New Approach to Policy-Making?

Brian Harrison
Chuo University

Japan has the fastest aging society in the world, with over 20% of the population already aged 65 or more, and this percentage expected to rise to over 30%. This naturally has grave implications for the healthcare and pensions systems, as the demands on them will increase at the same time that tax revenues will drop due to the diminishing workforce. However, many Japanese have indicated a desire to continue working beyond retirement. It is thus clearly desirable to support policies that will maximise the number of elderly who can continue working after the official retirement age.

Perhaps the greatest barrier to maximising the number of elderly workers is health problems. The greatest avoidable health problems are due to air pollution, and especially emissions of small particulate matter from diesel engines, to which the elderly are particularly vulnerable. The belated drive earlier this decade to quickly and strictly regulate such emissions led to a major confrontation between the Tokyo Metropolitan Government and the national government.

This presentation will describe and discuss the events at that time, and speculate that this episode may mark the start of a new approach to policy-making in Japan, particularly in the environmental field.

The City as Zones of Contact: Shanghai as a Crossroad between China and Japan

Eiko Hasegawa
Australian National University

This paper explores China-Japan ties through migratory processes of Japanese expatriates in Shanghai. In particular, it contextualises the city with the shifting Sino-Japanese ties. I suggest that Shanghai, as the economic centre of China since 1978, has played a central role in facilitating interactions and exchanges between the Chinese and the Japanese. The prominence of Shanghai as an emerging global city in the Asia-Pacific region has brought about a major shift in the perceptions of China among the Japanese. This has affected the population movements

between the two countries. In recent years, aided by a growing volume of trade and economic ties between the two countries, the number of Japanese in Shanghai has been on the rise. In particular, women have been central to this process, in reconfiguring the migratory processes between China and Japan, which were previously characterised by one-sided direction: Chinese economic migrants going to Japan for better opportunities. But the recent migratory processes of the Japanese to China suggest that population mobility between the two countries is increasingly marked by the interdependent relationship of China and Japan in economic and social terms.

This shift in migratory patterns points to a significant direction in Sino-Japanese ties: the interdependency of these relations has the potential for impacting upon the soured political relationship between the countries. In this context, I stress the centrality of Shanghai as a place of crossroads for transcending and overcoming identity politics of the two nations: it provides a site of interactions and contacts between the Chinese and the Japanese without the misunderstanding and prejudices that arise from the media in both countries. I argue, therefore, that we need to consider Shanghai as a site of transnational connections between China and Japan and look beyond the official Beijing-Tokyo ties for more multifaceted analyses of Sino-Japanese ties.

What Happened When Western Medicine Encountered Sherpa Beliefs and Practices? Practising Medicine at Khunde Hospital, Nepal

Susan Heydon
University of Otago

In 1966, Sir Edmund Hillary built a small hospital at Khunde to provide biomedical services for the three thousand mainly Sherpas who lived in the Mt Everest area of Nepal. From 1966 to 2002, overseas medical volunteers staffed Khunde Hospital. While considerable scholarly attention has been given to how different groups of people have used or not used biomedicine, little focus has been placed on the other side of the encounter. Using hospital records, correspondence, and oral sources, I argue that medical staff at the hospital responded not only to health problems that reflected the region's high-altitude environment and Nepal's low socio-economic status, but also to how people in the area used the hospital. This affected the way staff practised medicine, and occurred not just when the hospital opened but was an ongoing dialogue that remained significant throughout the period.

The Chinese Body or Japanese Body?
Body Image, the Modern City, and the Sino-Japanese War
in Okinawan Literature

Hidehiko Motohama
Okinawa Christian University

My paper will examine the representation of the body in "Okinawan literature" to explore issues relating to the meaning of modernity for Okinawa and its people. From Yamashiro Seichū's "Kunenbo" ("Mandarin Orange," 1911), known as the first significant work of fiction by an Okinawan writer, to Medoruma Shun's latest fiction *Niji no tori* (*The Rainbow Bird*, 2006), a story that centres on the neocolonial situation in contemporary Okinawa, the body has been variously depicted in Okinawan fiction. Although having made a quite different approach to the body, many Okinawan writers have represented the Okinawan body as a medium to rethink the history of Okinawa.

After Okinawa was annexed by Japan in 1879, the Japanese government promoted a campaign of assimilation to strengthen its hold over the islands. Okinawans were forced to change various facets of their culture, including their language and dress. In this process, the Okinawan body became the site of resistance and subjection.

Using critical perspectives such as gender, race, and identity, I will focus on the relationship between the body and the nation in Yamashiro's "Kunenbo," which is set in the time when the Sino-Japanese War (1894-95) shook the fundamental structure of Chinese-influenced Okinawan society.

Reconceptualising Ethnic Chinese Identity
in Post-Suharto Indonesia

Chang-Yau Hoon
University of Western Australia

During Suharto's New Order (1966–98), the ethnic Chinese expanded the nation's economy (and their own wealth), but, paradoxically, were marginalised and discriminated against in all social spheres: culture, language, politics, entrance to state-owned universities, and public service and public employment. Following the fall of Suharto, and the anti-Chinese riots in May 1998, Indonesia underwent a process of "Reformasi" and democratisation, whereby for the first time in several decades Chinese culture became more visible. Many ethnic Chinese took advantage of the new democratic space to establish political parties, non-governmental organisations (NGOs), and action groups to fight for the abolition of

discriminatory laws, defend their rights, and promote solidarity between ethnic groups in Indonesia. They utilised the Reformasi atmosphere to promote pluralism and multiculturalism, and to liberate their long-suppressed identity and cultural heritage.

This paper sets out to unpack the complex meanings of "Chineseness" in post-1998 Indonesia, including the ways in which the policy of multiculturalism enabled such a "resurgence," the forces that shaped it, and the possibilities for "resinicisation." The paper examines how ethnic Chinese self-identify, and investigates how the pribumi "Other" has contributed to identifying the ethnic boundary in terms of "race" and class.

Big Song and Big Change:
Young People Singing Kam "big song" in 21st-Century China

Catherine Ingram
University of Melbourne

This paper examines the contemporary face of the centuries-old Kam musical genre known as "big song," and investigates how young people are currently practising this important musical style. "Big song" is crucial for the transmission of Kam history and culture, and has recently been the focus of intensified regional promotion and an application for UNESCO protection. Yet mass migration, greater opportunities for education, and the appearance of television in Kam minority villages of southwestern China have radically altered Kam village lifestyle within the last decade, and now the main responsibility for the ongoing transmission of "big song" within the village domain is no longer held by the youth. However, many young people do continue to sing, and the new ways that young people are learning and singing "big song" are having a profound influence upon the village tradition, local economics, and modern Kam identity.

Speaking with their Feet

Marilyn J. Innes
Massey University

An analysis was undertaken of why Korean families have increasingly been sending their school-age children overseas for education, and how New Zealand as a host country has understood, or misunderstood, the Korean market. This study found that there are two major factors that drive Korean families overseas to seek solutions to what they see are insurmountable problems within Korea. The first is a societal factor and relates to frustration and disillusionment with living in Korea, combined

with a fear that children will not be able to secure a good education or the English skills required for employment and future careers in Korea. The second is an educational factor and relates to the background of the Korean education system. Despite more than a decade of proposed reforms, an egalitarian state education system continues to exist symbiotically alongside an expensive private tutoring market, with parents seeing little likelihood of change.

This study concludes that for Koreans, New Zealand has, for the most part, been simply a convenient provider of particular educational services that have fitted a specific need and/or price range. Promotion or marketing from New Zealand to Korea has made few inroads into changing this situation. This study concluded that Korean students and their families have generally arrived in New Zealand as unresearched and misunderstood "Asian ghosts," without their own unique market needs being known. As "ghosts," they generally remain unidentified as anything other than part of a stereotypically "Asian" grouping within the New Zealand educational system.

Umbrella (Tungkul):
Iranun Sign of Social Hierarchy in Wedding and Funeral Ceremony

Ismail Ibrahim and Abd Hakim Mohad
Universiti Malaysia Sabah

Both Iranun and Bajau communities have inhabited Kota Belud since a hundred years ago. Cultural transmission causes some complexities of understanding about both community identities which are easily misunderstood by outsiders. Mixed marriages, which have been practised between them for a long time, created a new culture which dominates Kota Belud society nowadays. This paper will explore Iranun adat (custom), focusing on the use of a *tungkul* (umbrella) in wedding and funeral ceremony. The social hierarchy of the Iranun people can be traced from the type of *tungkul* (umbrella) used in both ceremonies besides the use of their first names, like Datu or Syarif. At the present moment, the Iranun wedding and funeral adat still continue, although some of it seems to contradict their religious practice, that is to say Islam. Obviously, the group emphasises the importance of social hierarchy especially in wedding and funeral ceremony until today. According to their tradition, one should give full respect to those who are in a higher position in the society.

Common Ground between
Ryukyuan/Okinawan History and Japanese History:
A Controversy over the Legend of Minamoto no Tametomo

Yushi Ito
Victoria University of Wellington

In his book, Kinjô Seitoku defined *Ryukyu Shobun* as "a political process in which Okinawa was forcibly annexed with Japan." In Kinjô's view, the Meiji government abolished the "bigoted" Ryukyu kingdom and eventually created conditions under which people could liberate themselves from feudal restrictions. As a result of this political process, the Ryukyu kingdom, which had been under the rule of two countries — namely, China and Japan — became extinct and integrated into Japan. The enforcement of *Ryukyu Shobun* by the Meiji government indicates that Okinawa was a geographically important region for Japan. Under these circumstances, the legend that a descendant of the Minamoto clan was the King of Ryukyu could be seen as evidence that there were close cultural and political links between Ryukyu and Japan. On the other hand, the credibility of the legend of Minamoto no Tametomo was debated by intellectuals of Okinawa and mainland Japan. In this paper, I will suggest that the controversy over the legend of Tametomo made intellectuals of the Meiji and Taisho periods in both Okinawa and mainland Japan realise common ground between Ryukyuan/Okinawan history and Japanese history.

Barriers to Entry and Involvement in Western-Based Social Network Tools by Southeast Asian (ASEAN) Communities

Louis Ringah Kanyan
Universiti Malaysia Sarawak

This paper investigates the barriers to entry and involvement in western-based social networking tools by Southeast Asian (ASEAN) communities. The primary research findings indicate that the use of Western-based social network tools by people from this region is lower as compared to their Western counterparts. For a number of reasons, people from the region were found to be facing various obstacles that prevented them from using the tools.

Before reaching this conclusion, cross-cultural issues such as language differences, cultural backgrounds, and trust were examined. A set questionnaire was sent to three sample groups: corporate communication personnel, corporate executives and government officers, and social networking researchers from Singapore, Malaysia, and Thailand respectively.

The findings from this research may be applied to ensure that ASEAN social network requirements are taken into account when considering the

use of social networking tools to facilitate knowledge networks, including Virtual Professional Companies.

Singing a Past Kingdom
in a Current Zhuang Ritual-Embedded Folksong

Ya-Ning Kao
University of Melbourne

The aim of this paper is to illustrate how oral ritual practitioners sing a historical story in Napo folksong when they conduct rituals. Zhuang people, like other ethnic groups in south and southwest China, have been traditionally recognised as peoples who were good at singing. Even though Zhuang folksong has been promoted as a traditional practice in the context of post-1980s cultural revival amongst Chinese ethnic groups, singing folksongs at present is widely considered as "entertainment" for the older people. Apart from the role of folksong in everyday cultural practices, it also functions to give shape to an oral practitioner's spiritual journey. Besides singing prescribed ritual songs, ritual specialists also sing folksongs when they encounter situations where singing folksongs is a way of negotiating with evil spirits who take human beings' spirits and are possessed by those spirits who are good at singing. I use as my example a ritual conducted by a female oral ritual practitioner, in a Sino-Vietnamese frontier market town in 2005, which demonstrated how the Napo folksong is undergoing revival in terms of featuring in ritual performance.

The Effects of Religious Perceptions on Tourism Development:
The Case of the Islamic Republic of Iran

Ali Khaksari
Allameh Tabatabaii University

This paper highlights tourism development constraints with regard to religious perceptions in a religion-dominated country in which the socio-political environment is much concerned about the possible negative consequences of this type of development. The literature review suggests that while the development of tourism is largely valued throughout the world, the emphasis and priority of tourism development are influenced by socio-political systems.

The main focus of the paper is on this issue that countries with stronger politico-religious backgrounds are even more sensitive to the possible negative socio-cultural impacts of tourism development and therefore less attention is paid to its positive economic impacts.

When it comes to tourism promotion, susceptibilities of Muslim countries are aroused. In particular, post-revolutionary Iran considers more religiously-based tourism promotion strategies. In this respect, high emphasis is laid upon detailed translation and description of Islamic texts and exegeses.

The constraints are not considered major obstacles to tourism promotion if they are properly understood. In this regard, religious-related constraints to tourism development in Islamic countries, particularly in fundamentalist regimes, are too influential to be ignored. Tourism planners in such countries, therefore, should not ignore or underestimate them.

'Another' Link between East Asia and New Zealand: Transboundary Impact on Biodiversity and Conservation Efforts Beyond 10,000 Kilometres

Rakhyun Kim
University of Auckland

In recent years, New Zealand (or Australasia in general) has been increasingly concerned about East Asia's adverse impact on its biodiversity. The continuing reclamation of coastal wetlands in the Yellow Sea, which function as crucial stopover sites for migratory shorebirds flying back and forth between Australasia and Siberia/Alaska (the East Asian-Australasian Flyway), puts hundreds of thousands of those birds at risk and potentially jeopardises conservation efforts of other countries along the Flyway. In particular, the recently completed construction of a 33 kilometre-long dyke at what used to be the most important staging site along the Flyway — Saemangeum in South Korea — marked the beginning of a series of organised conservation activities across borders.

This paper explores such transnational activities of non-state actors and their networks by focusing on three cases: (1) a protest visit by a group of Maori people to South Korea in 2003; (2) a sister site programme between the Miranda Ramsar site in New Zealand and the Yalu Jiang Nature Reserve in China initiated in 2004; and (3) the Saemangeum Shorebird Monitoring Programme 2006-2008 co-managed by Birds Korea and the Australasian Wader Studies Group. The discussion sits within an interdisciplinary context crossing different research fields, namely, geography, international relations, and international environmental law.

The Bear as "Endangered Pest":

Symbolism and Paradox in Media and Public Discourse on the Bear Problem in Japan

Cath Knight
University of Canterbury

During 2004, human-bear conflict involving the Asiatic black bear reached crisis point in Japan, attracting an unprecedented level of coverage in the media. Over the summer and autumn months, the normally elusive forest-dweller entered villages and towns, causing countless human injuries and damage to crops, homes, and other property. At the peak of the incidents, newspaper headlines announced bear attacks, bear sightings, and warnings to beware of bears on a daily basis, reflecting the high level of concern and interest these incidents generated.

This paper presents an analysis of media and public discourse concerning the so-called "bear problem" (*kuma mondai*) during 2004 and examines the symbolism evident in this discourse. This examination not only provides insight into how the Japanese conceptualise the bear and the "bear problem," but also provides insight into the Japanese geomentality, and in particular the environmental conceptualisation of the uplands of Japan, the natural habitat of the bear. It will demonstrate how, within this traditional lowland geomentality, the bear has become a "boundary crosser" from the realm of "wild nature" into the realm of "human habitation," thereby representing an "abnormal phenomenon" causing public discomfort and unease. Relatively little of the discourse recognises that in fact it is the human being who, through habitat destruction and an increased presence in bear habitat, is the real "boundary crosser." Nevertheless, recognition of the human causes of human-bear conflict appears to be growing, and may eventually lead to its long-term resolution. Certainly, an alternative to the current approach of bear-culling will be imperative if Japan's "King of the Forest" is not to follow the same path to extinction as the enigmatic wolf before it.

Paradise Garden or Prison in a Quiet Suburb? An Examination of One Japanese Educational Institution in New Zealand

Elena Kolesova
Unitec New Zealand

In 2003, the New Zealand politician Winston Peters commented that New Zealand was being used as a "dumping ground for Japan's troubled youth." His comment followed the murder of a Japanese student who was brutally beaten to death by his classmates in a private academy in a quiet Auckland suburb. Mr. Peters' metaphor, based on an analogy between

education and commodity fetishism, is a notion which in recent decades has become very relevant to education, and especially to private education which often involves international students. In fact, not only do New Zealand educational institutions attract Japanese students, but New Zealand as a destination attracts Japanese business people who wish to establish educational institutions catering primarily for Japanese students in New Zealand.

In my presentation, I examine a Japanese tertiary institution established in New Zealand. A focus of my analysis is the institution's history, its location and raison d'être. The enclave character of this institution deserves special attention, as it helps to locate this institution within the national discourse on Japanese education as well as to examine the meaning of internationalisation in the context of Japanese education. In conclusion, I try to establish how successful such an institution can be and what success actually means.

The Performance of Transnational Call Centres in India

Karishma Kripalani
Auckland

This paper examines the implications of performing scripted roles in the Indian transnational call centre, based on qualitative interviews with call centre workers in Mumbai. It presents research from a spatial study of transnational performances and associated lifestyle to engage with a dialectical relationship between the social production of space and performances of identity. Fictions of Anglicised pseudonyms and the cultivation of "neutral" accents that speak Global English make up identity performances that are tailored to the needs of US customers, shaping the dress, lifestyle as well as accent of Indian workers. Participant accounts suggest that the transnational call centre, where global and local processes meet, is performed as liminal space by employees who negotiate discourses of culture and performance imperatives. This analysis draws on Homi Bhabha's writings to consider the slippages suggested by passing and to expose ambivalence in the mimicry of global practices.

Cultural Hybridity, Asian and Australian Identities in Brian Castro's Novel *The Garden Book* (2005)

Jaroslav Kušnír
University of Prešov

In his most recent novel, *The Garden Book,* Brian Castro depicts the life of

Swan Hay, born Shuang He, and her Australian husband, Darcy Damon. Swan later becomes a famous writer, and her life story is not narrated directly but reconstructed by a librarian through her writings the librarian had found. The librarian's story is not only a reconstruction of the married couple's story, but it also becomes a symbolic story of a Chinese migrant experience in Australia as well as the story of oppression, racism, and suffering stemming from prejudice and a dominant culture's fear of "the other" (skin, race, and culture). Swan Hay also becomes a symbol of cultural hybridity in the Australian setting she has to struggle with. In my paper, I will analyse Castro's depiction of cultural hybridity as represented especially by Swan Hay as well as the author's depiction of displacement as a symbolic representation of the problematic status of people with mixed cultural background in a new country represented by Australia in this novel. At the same time, I will analyse the symbolic meaning of the librarian's reconstruction of Swan's story that represents the whole process of the formation of cultural identity in the context of Asian-Australian relations. I will also argue that Castro's novel does not give a simplistic social critique, but, in my view, it shows a complicated process during which cultural identity is not stable, but rather is being formed in the process of inter-cultural communication between Asian and Australian cultures.

A Live Performance of a Dead Art
(or, Indulging in Artistic and Sexual Fantasies)

Adam Lam and Musique Yin Huang
University of Canterbury

When this paper was originally drafted in Chinese, the authors adopted a title that played on two homophonic words 艺吟 (artistic singing) and 意淫 (indulging in sexual fantasies) to highlight the paper's focus as a study of the correlation between staged performance art and sexual fantasies. The paper begins by relating the authors' experience in Tianjin, a modern city in Northern China, in 2006, when they entered a teahouse hosting regular folk performances. The enthusiasm of the large, predominately middle-aged and older, male audience drew the authors' attention immediately. It made a significant contrast to the traditional folk songs and storytelling on stage which normally contain romantic and only modest erotic content and are performed by female singers in their late thirties and forties.

In this paper, the authors attempt to study the sexual desires and fantasies associated with the observation of performing art which possibly have a history as old as performing art itself. They set out to demystify the assumption that art is *pure,* by arguing that in order to survive, especially in today's harsh environment — the result of cultural globalisation — the sexual attractiveness of traditional performing art and artists is as

important as other features of the performance.

Indian Settlers beyond Aotearoa:
Nationalism and War

Jacqueline Leckie
University of Otago

India's independence from British colonial rule has been a defining moment in the subcontinent's and in global history. This embraced Indians in the diaspora but in differing ways that would unite and divide them. Those in New Zealand predominantly supported India's independence movement. Later generations did not always share this experience and failed to understand why their elders' eyes might become teary when they shouted "Jai Hind" or spoke with reverence of the Mahatma. Some also wondered where their identity as Kiwis stood in a nation where the two World Wars of the twentieth century are considered by many to be pivotal to national identity.

A few Indian settlers in New Zealand served with imperial troops during World War I. But during World War II, the Indian National Congress, supported by many New Zealand Indians, boycotted the war effort. There were links between Indians in New Zealand and these global wars, but these are absent from the glory and sacrifice so prominent in conventional national war narratives. Instead, wartime experiences of New Zealand Indians are predominantly located in India, where a different kind of war, that against colonialism, was being waged, especially during World War II. This presentation attempts to answer some of the questions New Zealand Indians might ask of their forebears' experiences during the war and nationalist struggles of the twentieth century. The engagement of these sweeping changes with Indians in New Zealand is also discussed.

Globally Circulating Feminist Discourses and
Their Localisation in Hong Kong

Adelyn Lim
Australian National University

In the twentieth century, when women began to mobilise themselves into groups, a global movement emerged that came to be known as "second-wave feminism." Theory, activism, and politics converged to influence much of the developed and developing world while being culturally specific in addressing issues relevant to a particular society. In this paper, I

discuss the ways activists in Hong Kong understand and negotiate "feminism" in their participation in women's NGOs, and in so doing, I emphasise the conflicts between various women's NGOs with respect to activists' perspectives on "class." My interest is in examining the way activists engage in the debate on "feminism" and "class" and their relevance to the practices and initiatives of women's NGOs. By examining the discourses which inform and shape "feminism," we are able to situate the engagement of individual activists and NGOs with feminism within a specific historical and cultural context. Such an analysis is invaluable in understanding the form that localised women's movements take within Asia.

China's Involvement in the Korean Wave: Regulations and Market Opportunities

Roald Maliangkay
Australian National University

Since the late 1990s, when Korean pop stars began to perform to large sold-out stadiums in China, Korean media executives have had to negotiate with the Chinese government. Although at first the negotiations were primarily concerned with a given artist's permission to perform, the large-scale breach of the Copyright Act in China increasingly forced the Korean government to appeal to its neighbour for better countermeasures. Meanwhile, however, the Korean film and TV drama industry has explored China both in terms of its cultural history, its acting talents, and film locations. As a result, Chinese actors and local government officials have become more and more involved in the production process. In this paper, I will attempt to chart the developments that have led the Korean Wave away from being a single, foreign force into a new fertile soil for joint projects under joint protection.

Contested Claims and Mediated Genealogies: Rājahs, Households, and European Trading Companies in Late pre-Colonial Malabār; South-Western Coast, Indian Subcontinent

Abhilash Malayil
Jawaharlal Nehru University

This paper deals with a wide spectrum of "claims on authority" in late pre-colonial Malabār, stretching from the *Rājahs* controlling noticeably big territories to the petty-chieftains revolving around various households.

The palace records of major royal families of the region with a non-*Kshatria* lineage emphatically represent these claims but in an unusual way, marking serious departures from erstwhile conceptual models attributed to the Hindu Kingship. Whereas the family documents kept at different households hail genealogies of a *Sūdra* lordship, reigning over prosperous spice gardens and sacred-groves, a much more figurative signification of these claims is available in different genres of remembered verse of bardic origin, which were supposedly composed in the present form particularly after the 17th century. These narrative realms were not mutually insulated, rather the authority claims frequently encroached on conventionally imagined reserves of kings, chieftains, and communities. European documentation from the British "Factory" of Tellicherry and the French "Settlement" of Mahe provides valuable clues about the complex and competing politico-cultural configurations on the ground. This paper attempts to consider the cultural sites of these late pre-colonial contestations as an important avenue for possibly etching-out the vestiges of an extra-European modernity.

The Importance of Implementing a Contract Farming System in Sabah

Mansur Tola, Romzi Bin Ationg, and Ahmad Shukri Epat
Universiti Malaysia Sabah

Population growth, rural-urban migration, improved educational standards, and changes towards a commercial lifestyle have led to an increasing demand for food and an improvement in the income level. These are also influenced by the need to eradicate poverty in rural areas in Sabah. However, local production cannot fully accommodate such increases. Thus, correct strategies are needed to accelerate the growth of the sector to meet the need of the growing population, urbanisation, and rising incomes. This paper is about the importance of implementing a contract farming system in Sabah in general. Basically, this paper attempts to discuss the function of a contract farming system in eradicating poverty. It also reviews the role of the government in making contract farming a success and the latter's use in improving the living standards of rural areas.

Viewing the Unseen in Early Modern Japan: Toriyama Sekien and His Illustrated Books of Creatures, 1776-84

Lawrence E. Marceau
University of Auckland

Japanese literary and visual cultures are rich in depictions of what we today often refer to as the bizarre, the fantastic, or the supernatural. Modern writers, such as Lafcadio Hearn (Koizumi Yakumo), or contemporary animators, such as Mizuki Shigeru, have made these creatures as familiar as household pets. Animals, such as foxes and badgers, seem capable of transforming into human (or other) form, and the spirits of humans themselves can appear before us in the depths of night, when we find them least welcome.

This presentation focuses on a crucial point in the history of these creatures and their depictions. Toriyama Sekien (1712-88), a Kano School woodblock print designer, took images that until then had only appeared in scrolls or paintings, and collected them into a set of small volumes for publication. This act of visualising and naming these creatures serves to appropriate them for human consumption, rather than allow their mystery to control the emotions of viewers, as had been the case in previous versions. By identifying the creatures graphically, and providing them with names and even biographies, Sekien robs them of their power to frighten in a way that had not been done in the past.

This presentation will explore several images from the text and provide earlier examples of their depiction together with commentary.

Indonesian Diaspora:
Australian and New Caledonian Labour Migration Policy in the 1950s

Julia Martinez
University of Wollongong

During the twentieth century, the Netherlands East Indies organised for Indonesian workers to be sent as indentured labourers to a range of countries, including Australia, Indochina, and New Caledonia. The terms of the contracts stipulated that this was to be temporary labour migration, and the expectation was that the Indonesian workers would return to the Netherlands East Indies. In the 1950s, after Indonesia was declared an independent republic, questions were raised as to the possibility that Indonesians might be entitled to settle permanently. This paper examines the shift towards permanent settlement and the formation of an Indonesian diaspora in Australia and New Caledonia.

From the Caryapadas to the Bauls:
The Role of Ramprasad in the Transmission of
a Bengali Religious Tradition

M. D. McLean
Independent Scholar, Dunedin

While the place of the early Buddhist verses known as the caryapadas (eighth to twelfth centuries) in the development of the songs of the Bauls, wandering religious singers who came to prominence in Bengal in the nineteenth century, is acknowledged, there is thought to be little evidence for the transmission in the intermediate period.

I will argue that in fact considerable evidence exists in a significant number of songs attributed to Ramprasad (eighteenth century) which show similarities to both the Baul songs and the caryapadas. This is not to claim that Ramprasad is an early Baul, because dissimilarities may also be found. But if the Tantric tradition in Bengal is likened to a braided stream which flows in many channels, sometimes parting, occasionally rejoining, often flowing alongside one another, these Ramprasad songs form a very significant braid.

Among the issues to be discussed in the paper will be the role of the Goddess, the nature and interpretation of the Goddess, and the importance of self-realisation in the caryapadas, the Baul songs, and the Ramprasad songs.

Architecture as Empowerment:
The Female Borrower of the Grameen Bank Housing Loan

Adnan Morshed
The Catholic University of America

While architectural academia debates the shifting epistemologies of tradition often from the historicist perspective of formal continuum, new forms of banking increasingly enable the poor third-world rural population to produce what appears to be, if oxymoronic, a brand-new tradition: rudimentary dwelling units that draw on the spatial knowledge of the rural vernacular, yet are mass-produced through the technical efficiency and regularity of the conveyor belt. My paper proposes this type of rural housing as an example of "hyper-tradition," which is quite distinct from what Eric Hobsbawm would call the "invented tradition" that masquerades as an authentic legacy sustained over a long period of time even though its genealogy often proves elusive. The hyper-tradition is articulated as an ultra-expedited, super-sanitised, and feminised extension of tradition, propelled by new practices of financial management.

This paper investigates the empowering effects of Grameen Bank micro-credit in the transformation of domestic environments in rural Bangladesh. The Grameen Bank Programme was initiated in 1976 in

Bangladesh by economics professor Dr. Muhammad Yunus to provide collateral-free credit to the landless rural poor for income-generating activities. As the programme had morphed into an independent bank in 1983, the Grameen Housing Loan Programme was developed soon after, when it had become abundantly clear that the improvement in income-generating capacity resulted in the demand for better housing. While it follows the archetypal morphology of a rural house consisting of a rectangular plan with pitched roof and gable ends, the Grameen housing unit substitutes corner wooden posts (susceptible to termites and unreliable during the floods) with pre-fabricated reinforced columns mass-produced by the Bank itself. Provided with a basic Grameen house plan, the borrowers enmesh traditional spatial knowledge with specific familial needs and the demands of home-based entrepreneurial activities. Because almost ninety per cent of the recipients of the Grameen Bank micro-credit are women who play crucial decision-making roles in the production of space, Grameen housing offers an understanding of the newly empowered, feminised perspective on hyper-traditional rural environments.

Japan's Literary Diaspora: Poetry in Ruins

Leith Morton
Tokyo Institute of Technology

This paper analyses the situation of verse written during and immediately after World War II by an examination of selected Japanese poets and poems. The ruins that postwar Tokyo had been reduced to were welcomed by some and lamented by others. In this paper, I will explore a range of responses to the war and its aftermath. The focus will be on poetry that does not fit easily into the hitherto established categories of "wartime" and "postwar" verse, and thus will attempt to question these categories as part of an ongoing project to rewrite Japanese literary history. In a sense, these postwar poets formed a Diaspora within Japan of the alienated, and this aspect of their verse will receive special attention. However, I will also look at the debates among intellectuals attempting to redefine what the postwar means to Japanese.

Modern Japanese Literature from Tokyo from Before and After the Bubble

Phillip Musgrave
Macquarie University

This paper focuses on two writers and their works from different sides of

the Japanese economic bubble of the mid-1980s — Tanaka Yasuo and his *Nantonaku, Kurisutaru* (1981) and Yoshida Shuichi and his *Saigo no Musuko* (1999), *Paaku Raifu* (2002), and *Haru, Baaniizu de* (2004) — with regard to theories of otherness, alienation, and the use of intertextuality. Tanaka's *Nantonaku, Kurisutaru* is peculiar in that every alternate page is devoted solely to notes (442 in all) and explanations of proper nouns, mainly brand names and place names in Tokyo, and statements the characters make. Set in an affluent Tokyo, detailing a life from which most readers would have felt remote, it satirises the lifestyles and tastes of several young characters. Yoshida's novels are often set in Tokyo, too. He employs place names but uses brand names sparingly. His depictions of Tokyo are away from the hip and fashionable quarters of Tanaka, focusing more on the narrative settings and relationships between the young characters. By comparing Yoshida's novels with Tanaka's *Nantonaku, Kurisutaru,* this paper will ask if theories of otherness, alienation, and the examination of intertextuality can be utilised to discuss novels set before and after the bursting of the Japanese economic bubble.

The Indian Diaspora in New Zealand:
Recent Census Figures and Implications for Religious Diversity

Todd Nachowitz
University of Waikato

Since the relaxing of New Zealand's immigration laws in 1987, migration from Asia has had a major impact on both the cultural and religious diversity of New Zealand. According to recently released figures from New Zealand's 2006 census, ethnic Indians are now the fastest growing immigrant population, surpassing ethnic Chinese. As a result, new migrant communities from India have had a significant impact on the religious landscape. Outcomes from recent migration have resulted in the creation of new faith-based communities, the construction of new temples, mosques, and gurudwaras, and the re-invigoration of existing congregations. This paper takes a brief look at the recent census data, broadly outlines the growth of new faith-based communities of Indian origin, and discusses implications for religious diversity in New Zealand.

Women in Official and Civil Institutions in Jordan:
Building a Civil Democratic Society

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Recent decades have seen increasing interest in both women's issues and

the nature and form of female participation in society. This interest has been reflected clearly on both the local and international levels. Locally, Arabs have seen important achievements relating to women's rights and empowerment and raising women's status in society. This has been in keeping with developments in women's lives and their increasing entry into the workplace, education, and politics. Women have recently obtained a number of rights, represented in amendments to a number of laws, such as the Parliamentary Election Law.

These recent achievements have crowned a decades-long struggle waged by Arab women through the women's movement, but the credit for them is due to several factors which have come to have an impact on women's lives and work for their betterment. One of the most important of these factors is the international efforts to guarantee more rights for women and combat discrimination against them, in all forms.

This study will analyse the motivation which moves women in Jordanian society to participate and contribute to social change and build a civil democratic society in this part of the World. Also, it is in the light of the above that this paper seeks to present the evolution of the democratic process in Jordanian Society through the analysis of its challenges, achievements, and prospects which emanated from its major events. The second part of this paper will concentrate on the contribution of women in civil and official institutions in Jordan.

The Path that is Long and Hard but Full of Smiles: Supporting the Settlement of Foreigners in Japan

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This paper examines the effectiveness of interactions undertaken by Japanese voluntary organisations supporting the settlement of *Teijyu Gaikokujin* or residential foreigners. Particular attention is paid to how they interact in Japanese society, commonly known for its exclusion of outsiders.

While still having a traditional strict immigration policy, Japan recently started seeing a fast growth in the population of residential foreigners, who stay long-term in Japan under various circumstances as a supplementary labour force for Japan's fast-aging society. However, they are often seen as a main cause of the rising crime rate and social instability, and treated unfairly by authorities and local communities. Therefore, they are finding settlement very difficult.

In order to support their settlement, many volunteer organisations have

taken action both at national and local levels since the mid-1990s. As relative newcomers compared to similar organisations in some other states, Japanese organisations have learnt their operational strategies externally and developed their own methods adjusted to the Japanese political culture. This paper studies their various interactions to examine whether they are effective in the closed Japanese society. The direction of Japan's future immigration will also be discussed.

China's Birth Control Programme through a Feminist Lens: Toward a Women-Centred Population Policy

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Jihua shengyu (officially translated as "family planning") has been carried out in China since the late 1970s, in the very period of the rapid expansion of laissez-faire market economy and relaxed state control over society in general. Aimed to control the quantity and improve the quality of the population, the Chinese programme is doubtlessly the most ambitious and intrusive demographic initiative ever undertaken in human history. Among its enormous consequences are the prevention of an estimated 200 million births (the official claim is over 300 million) and a deficit of 40 million female babies (not merely due to the policy). In spite of enormous media coverage and academic efforts from a variety of disciplines on the giant project of modern social engineering, however, in-depth and systematic ethical studies sensitive to the Chinese context are yet to be conducted. To explore the Chinese practice of family planning through a feminist perspective, this paper will discuss the benefits and costs of a demographic miracle for women, the complexity of women's lived experiences, the *raison d'état* of population control, and the role of native cultural traditions. I argue for not only the necessity but the possibility of a women-central population policy in China.

A Preliminary Analysis of Japanese *Yokai* (Folklore Monsters) Related to Freshwater Fish, Using Nichibunken's Kaii/Yokai Data Base

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This research is the first step towards identifying the kind of characteristics which play a significant role when Japanese regard some

beings as *yokai* or *hen'i* (monster). This paper attempts to identify the basic rules by which specific animate things acquire *yokai* status among Japanese people through the analysis of specific *yokai* that are connected with freshwater fish in Japan. To this end, this paper employs The Kaii/Yokai Data Base edited and provided by Nichibunken (International Research Center for Japanese Studies, Kyoto).

There are more than 380 species of freshwater fish in Japan. However, only sixteen of them are recorded in this data base; and not all of these sixteen freshwater species have acquired *yokai* status. Focusing on fish that inhabit mountain streams, this paper tries to identify what kind of characteristics contribute to the "*yokaisation*" of particular freshwater fish species.

"Leering Satyrs": The Discourse of Chinese as Sexual Predators in New Zealand Literary Texts

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From the late 1800s through to the early 1930s, the notion that Chinese men were sexual predators of white and Maori women firmly gripped the New Zealand popular imaginary. This paper traces how this particular discourse of Chinese has been portrayed and played with in various New Zealand literary texts. It discusses some of the social functions the trope of Chinese sexual predation serves, and it reads each text's employment and negotiation of this discourse for what it may reveal about the needs and sentiments circulating in New Zealand at that moment in time. The texts to be examined range from 1934 to 2003, providing an overall sense of the shifts this discourse has undergone in the course of New Zealand history. In addition to analysing literary texts, this paper considers non-literary material and historical incidents pertaining to this discourse. Ultimately, this discussion suggests that the trope of Chinese sexual predation encompasses more than just a fear of interracial sex, and that deeper anxieties, desires, and fantasies about New Zealand are entangled within this seemingly simple and racist discourse of Chinese.

Landscape and Perspective in the Tang-Song Period: The Quality of Space in Traditional Chinese Painting

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The representation of space is a well-known problem in Western painting. While in 15th-century Italy Alberti, with his "prospettiva lineare" (linear perspective), introduced a new, "scientific" method of representing depth in a quantitative space, China adopted a different hermeneutic approach to reproducing objects in space.

This contribution will be focused on the Tang-Song period. Through some examples (from Dunhuang mural paintings to Five Dynasties and Song literati paintings), the author will try to define the peculiarities of this vision of space, so near to the "perspective of the Ancients" described by Erwin Panofsky. The conception of space revealed by these masterpieces will reveal itself as a fundamental point also for the study of some related cultural expressions of traditional China, *fengshui* and the art of garden.

Monsters at War:
Monsters Reappearing in Great Yôkai Wars 1968-2005

Zilia Papp
University of New South Wales

Miike Takashi, the Japanese director infamous for films such as Koroshiya Ichi (Ichi the Killer) or Zebraman, surprised his audiences by taking up the task of directing the 2005 remake of the 1968 horror/fantasy film, Yôkai Daisensô (Great Yôkai Wars). It is the first time that Miike, who is known for his affiliation with excessive violence, gangster stories, and blood spilt on screen, produced a children friendly movie, with cute folklore monsters as its main characters. Not surprisingly, Miike delivered something that was unexpected from the remake of the 1968 classic.

This paper aims to focus on and point out the changes between the two films separated by forty years, and how the ancient folklore entities of yôkai are positioned in the two films to communicate two distinctively different messages to the audience. By analysing and comparing the character design, plot, and storyline of the original film and the 2005 remake, this research aims to shed light on the characteristics of yôkai representation in the two eras, with a special emphasis on the differing political roles these inherently apolitical creatures are assigned in both films.

Sakata Tôjûrô:
Recreating a Kabuki Legend

Rachel Payne

As part of the recent celebration of the popular Kansai Kabuki actor Ganjirô III's shûmei (name-taking) of the illustrious title Sakata Tôjûrô IV, Tokyo's Kabuki-za has revived the Shin-kabuki play "Tôjûrô no Koi" (Tôjûrô's Love). The Taishô novelist Kikuchi Kan based this play on a contemporaneous anecdote in the Kengai-shû which illustrates the dedication of the Genroku Kabuki star Sakata Tôjûrô I to the art of wagoto. This was the acting style that he pioneered in roles created for him by Chikamatsu Monzaemon.

My paper examines how Kikuchi's selection and interpretation of the primary sources focus on the protagonist's inner turmoil and the tragic consequences of his cruelty, turning the fictional Tôjûrô I into an insecure and tortured artist. This stands in sharp contrast to the fine actor confidently dedicated to the pursuit of excellence, as described in both the Kengai-shû original and the present Tôjûrô IV's rhetoric as he takes on this great name.

My discussion focuses on the efforts of today's Tôjûrô to align himself with more positive and progressive elements of the Tôjûrô I legacy so as to boost both his own personal career and his wider aim of reviving Kamigata Kabuki. This paper concludes with an analysis of the interplay between historical and fictional personae in today's Tôjûrô's appropriation of the Genroku star's artistic heritage.

"Reaching out with *Chimugukuru*": Positioning Okinawan Identity at the 4th Worldwide *Uchinanchu* Festival and Beyond

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Massey University   University of the Ryukyus

In October 2006, Okinawa Prefecture held the 4th Worldwide *Uchinanchu* Festival (WUF), a multilingual gathering attended by more than 4000 *Uchinanchu* ("of Okinawan ancestry") from around the world. Prior to and throughout the four-day event, *chimugukuru,* or "sincere Okinawan spirit," was mentioned and emphasised in promotional materials, formal discourse, performances, and the WUF slogan and song. Examining these texts, this paper argues that festival organisers viewed *chimugukuru* as a vital identity concept that allowed overseas *Uchinanchu* to connect and maintain ties with their ancestral Okinawa. A local Okinawan term, *chimugukuru* is also indicative of the symbolic role *Uchinaguchi* ("Okinawan language") plays in issues of language and identity in Okinawa (Shinzato 2003). In fact, when mentioned in the WUF song and performances, *chimugukuru* is accompanied by or occurs within *Uchinaguchi* dialogues,

suggesting that Okinawan identity is most effectively expressed in the local language. This however was not necessarily the view of WUF participants. As interview data reveal, although the specific term may have been new to them, for many overseas participants *chimugukuru* was neither language-specific nor limited to Okinawa. Rather, its use at the festival validated a sentiment they had already known and experienced in *Uchinanchu* communities throughout the Okinawan diaspora.

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Well Imagined but Poorly Executed:
Nationalism in the Nanjing Decade 1927-37

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There has been much debate among theorists of nationalism about how China fits within the paradigms proposed, particularly with respect to the origins of nationalism, but there has been less discussion of the problems of implementing effective nationalistic policies. By the Nanjing Decade, the Chinese nation had, in Ben Anderson's terms, been "well imagined" through the print media driven by the intellectual elite, and politicians had embraced *minzu zhuyi* (regularly translated into English by them and their English-fluent staff as "nationalism") as a core value in the political arena. Nevertheless, as the various crises of the Decade revealed, when faced with choices between defending the nation and furthering other more personal goals, most political leaders ignored their previous rhetoric of nationalism. This paper seeks to explore some of these crises, particularly that over Rehe (Jehol) in 1933, and to elucidate reasons for the weakness of nationalism as a guiding factor for political action, despite the widely voiced desire to strengthen the Chinese nation.

Vindication for a Spirit of Religious Dialogue:
Rabindranath Tagore's Literary Representation of Muslims

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This paper provides a response to the charges of religious communalism against Rabindranath Tagore made by several dogmatic Muslim critics. It

argues that Tagore was never against any religious group as such but was critical of religious bigotry and extremism in all religions. Although his critique of religious orthodoxy in his writings is mainly directed against the Hindu culture of his time, it is indirectly meant for all Indian religious cultures. One of the reasons why Tagore never directly criticised the Muslims and even went to the extent of avoiding depiction of Muslim characters in his works was the volatile relationship between the two largest religious groups in the country throughout his adult life, often exploding into riots and violent blood baths. Nevertheless, we see many examples, both from his life and works, which indicate that instead of being a Hindu chauvinist, Tagore advocated a recurrent dialogue between all racial and religious groups in the country in order to create a united and peaceful India. This dialogic vision is in keeping with the writer's international and global outlook, in which he champions fellowship and camaraderie of all mankind, regardless of race, caste, colour, or religion.

Cracking Japan's Birth Rate Conundrum: Women Workers' Conditions

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Public discussion of the problem of declining birth rates in Japan as caused by the changing lifestyle of women involves a misrecognition of the inequalities experienced by Japanese women in the workplace. As a consequence, measures designed to address the problem are focused on individual women to exert individual effort (*gambaru*) to give birth as opposed to addressing the social and economic conditions that are generating the problem in the first place. While women bear the brunt of economic hardships, social expectations for them to bear children remain.

Due to Japan's long-standing economic stagnation and the imperatives of globalisation, companies are resorting to greater labour flexibility schemes that are working to recruit women into a secondary part-time employment track which has features unique to Japan among advanced capitalist countries. As Kaye Broadbent has argued, part-time employment is gendered. The resulting uneven distribution of job insecurities across genders confirms that the traditional ideologies of *ryosai kenbo* (good wife, wise mother) and *otoko wa shigoto, onna wa katei* (men have jobs, women have households) persist in Japan's post-industrial society.

For Japan to effectively address its declining birth rate problem, it should be ready to undertake thoroughgoing social reforms that undermine the gendered division of labour, discarding the "male breadwinner" model and moving towards the "dual-earner, dual caregiver" model.

Decentralisation and Democratisation in the post-Suharto Era: Towards a New Direction? (Lessons from *Kabupaten* Bandung, West Java, Indonesia)

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Decentralisation policy — or regional autonomy — has been a central theme in Indonesia's profound transformation since the fall of Suharto in the late 1990s. To a great extent, the policy is aimed at promoting democratisation in the regions. How far has this aim been achieved? This paper attempts to portray the dynamic of decentralisation and democratisation through a discussion of three essential mechanisms in local governance, namely, the election of the head of district (Bupati) and Vice-Bupati, the accountability report of Bupati, and the nature of the policy-making process employed in *Kabupaten* Bandung, a district government in West Java Province, Indonesia. The paper's major conclusion is that popular participation remains a weak component in local governance reforms. The findings confirm the claim that decentralisation does not necessarily deepen democratisation.

Kashmir, Crafts, and the Path to Reconstruction

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This paper looks at post-conflict economic development in the State of Kashmir, India. It is based on primary research conducted in this area over a period of five years. This work is about the crafts of the region and how they contribute to identity and culture, but more so to the economy of the state. It also looks at the role crafts could play in the economic development of the state. The interest of the local stakeholders, which in this post-conflict situation are mainly women, has been considered. The approach to work, the identity of the fieldworker, and the limitations of working in a conflict-torn zone, with a majority female Muslim population, are some of the focus areas within this paper.

To Kashmiris, crafts are a way of living and a vital part of their distinct cultural identity, which crosses over the religious divide that has split the community for over 20 years. Crafts have been the only hope that this society clung to during years of conflict and are one of the main areas of employment in the state. This essential element of the society and its potential to help rebuild the economy and the society is the main thrust of this paper.

Making Sense of It All:
Exploring and (Hopefully) Elucidating the Asian-Indian Diaspora's Experience in Multicultural Australia

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Australia has evolved as a country of immigrant settlers drawn from all across the world. Exposure to "other" cultures, especially those with Asian antecedents, in recent decades has led Australia to devise and direct a policy of multiculturalism. This paper attempts to assess the "space" that Australian multicultural policy offers to ethnic minorities, and focuses on the experiences of the Asian-Indian diaspora in Australia.

Asian-Indians represent a unique and particularly absorbing immigrant community in Australia for more than one reason. Though relatively small in number, their numerical strength is in ascendance. Because of their predominantly professional class background, they constitute an economically privileged ethnic group, as contrasted with other immigrant communities. Furthermore, Asian-Indians are understood to include not only those drawn from India directly, but also "geographically indirect" immigrants from other Asian countries.

Being mostly "first-generation" immigrants, Asian-Indians are in the initial stages of drawing and maintaining their ethnic boundaries and identities. Thus, two central questions the proposed study purports to address are

> ➤ In what identifiable and distinct ways do Asian-Indian immigrant communities articulate, negotiate, and construct their individual and collective identities in Australia?
> ➤ Is the officially assigned "space" adequate for them to exercise their identities in the plurality of cultures?

This is the Sea in the Films of Takeshi Kitano

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I would like to explore the way that Takeshi Kitano uses the sea to explore questions of loss and belonging. In a literal and metaphoric sense, when his (male) characters go to the beach or end up at the water's edge, they die and are re-born again; the mythic qualities of the sea heralding their

transformation and guiding their fate.

In his films, Kitano creates a world composed of conflicting and contrasting environments: one finds claustrophobic, urban interiors juxtaposed with expansive scenes of light, colour, and opulent texture. These spaces mirror the way characters are emotively placed, but reverse the usual or expected codes for spatial well-being. In the closed, tightly framed interiors of bars, offices, yakuza joints, and restaurants, the central characters are often most at "home" and in control. By contrast, "outside," by the water's edge, in a field of flowers, they are out-of-place and vulnerable to an "inevitable attack" by foes. Yet, in the city, they yearn for less spatial constraints, for the vulnerability and ethereality of the natural world; while down by the sea, the freedoms they experience become too much for them to bear. Kitano's characters cannot settle or truly belong, moving through his films as if on a restless journey to nowhere.

The sea (and the beach) is the most significant site here. It is the place of play and of contemplation; a retreat; the last "exit" and point-of-no-return. It is "feminine" and enigmatic; a timeless place, in which time has stopped and yet where time is running out for those who have gone there to escape and rejuvenate. Kitano uses the beach and the sea to play out the impossibility of time, holding it down, checking its onward march. Key films, such as *A Scene at the Sea*, *Sonatine*, *Hana-bi*, and *Kikujiro*, will be explored.

Who Says You Can't Rock in Iran?
Neo-Nostalgic Symbolism in Tehrani Underground Rock Music

Bronwen Robertson
University of Melbourne

This paper examines underground rock bands in Tehran, Iran. Using data gathered from interviews and observations during two visits to Iran, coupled with research based in global communications technologies, I explore bands such as O-Hum (who fuse ghazals by the great Persian poets Rumi and Hafez with classical Persian instruments over a lush bed of gritty rock), Up (a band which borrows their melodies and modalities from Iranian folk music traditions, whilst singing thinly veiled social and political messages), 127 (a band who blends jazz, folk, and Bob Dylanesque lyrics with distinctly Iranian symbolism), and Hypernova (an indie rock band that has positioned itself as an ambassador on a recent and very successful tour of the USA). The members of these groups are young and Iranian, like over 70% of the population. Their country is ruled by a theocracy that does not permit them to perform, record, or distribute their music in the public domain. So, in the basements and underground

studios of Tehran, Iranian rock bands are subverting the regime and creating sounds that, in many ways, musically refigure their history in a distinctly modern way, in order to take part in a global youth culture, whilst still remaining inherently Iranian.

From Diasporic Communities to "Abandoned People" (kimin)

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This panel investigates the usage of the term *kimin* (棄民) as a metaphor for disenfranchised Japanese Diasporas in the world. The term *kimin* loosely applies to any group of Japanese ancestry that has allegedly been "abandoned" by the Japanese state for predominantly economic or political reasons. Interestingly, the term is not included in the Kōjien, the Japanese almanac of traditional words. Most of the literature surrounding the existence of *kimin* relates to the Greater East Asian Conflict and usually includes Japanese diasporic communities sent to Manchuria (Mitomi Tadao, The Abandoned People of Manchuria: The postwar of the orphans has not yet finished) and Sakhalin (Oonuma Yasuaki, The Abandoned People of Sakhalin), which were abandoned by the Japanese state after the war defeat. There are also a significant number of diasporic groups who were resettled by the Japanese state in Hawaii, California, and South America in order to combat domestic food and economic crises. Finally, there are some more contemporary precedents of *kimin* used in literature to refer to disenfranchised groups within Japan. This paper will look specifically at these occurrences in Japanese literature; for example, Oda Makoto and Ōe Kenzaburō.

A Brief Assessment of Timor-Leste's Presidential and Parliamentary Elections: Will They Help the Country to Move on from Last Year's Crisis?

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The recently held presidential elections and the parliamentary elections scheduled for 30 June 2007 are viewed by the international community as a "test case" for Timor-Leste's fragile democratic institutions as well as the country's ruling Fretilin Party which played a role of vanguard during the national struggle for independence between 1975 and 1999. This paper will examine the implications of the presidential and parliamentary elections for the prospects of liberal democratic state institutions in Timor-Leste introduced by the international community.

Kalang Sama as a Symbolic Guide to Bajau Culture

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Language often expresses and reflects the actions that happen to things. From this perspective, language is one of the semiotic systems that constitute a distinctive culture. It also serves as a system of code. It helps to interpret language within a sociocultural context in which the culture itself is interpreted in semiotic terms. The context plays a part in determining what we say, and what we say plays a part in determining the context. As we learn how to produce meaning, we also learn to assume the connotations behind the words. By their everyday acts of meaning, people act out the social structures that affirm their own status and roles. It also establishes and transmits the shared systems of value and of knowledge. This paper will use the folksong named *Kalang*, sung by the Bajau ethnic group on the west coast of Sabah in Malaysia, to uncover the creative ways utilised by the singer to create special relations with their listener with a special emphasis on the aesthetic features. It is the objective of this paper to explore the hidden elements, including time elements, which contribute to the building of strong ties between the singer and the listeners.

Hate-Korea Comic Books and Japanese Internet Nationalism

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With the bursting of the Bubble Economy in the early 1990s and the subsequent economic recession, Japan has seen the rise of new-generation nationalists. Unlike older generation nationalists, they put forward their ideas via glossy magazines, Internet sites, and nationalistic manga comics targeted at the younger generations. As an example of subcultural nationalism embedded within commercial and entertainment products, this paper examines Yamano Sharin's Kenkanryu (Hating Korean Wave), an anti-Korean comic book that became a bestseller in 2005. While it certainly exemplifies the "jumping to the right" of Japanese youths on one level, Kenkanryu's success also reveals a far more complex story of netizens' mobilisation of nationalistic vocabularies and sentiments for things other than nationalism per se. Their support of Kankanryu was about a critique of mainstream Japanese media, the creation of otaku-like in-group identity, as well as fascination with conspiracy theories. Kankanryu supporters' apparently nationalistic discourse, woven around Korea as a symbol, oddly lacks any coherent sense of "we the Japanese" as

a collective subject of their nationalism.

Adat Revivalism in Aceh:
Local Norms, Dispute Settlement, and Control of Territory

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Most recent discussions on new developments in Aceh centre on particular issues, such as political changes in the aftermath of the Helsinki Agreement and the growing implementation of sharia in Aceh, while the resurgence of adat in Aceh has received less attention. This paper will fill the gap, arguing that, as a result of legal and political reform in Aceh through a series of special autonomy laws, there has been a salient feature of adat revivalism in Aceh. It includes struggles for more local authority control of territory and resources, more emphasis on local norms for dispute settlements and land management, and more attention to the triumph of past sovereignty.

In order to substantiate this argument, I will explore current attempts by the Acehnese Customary Council (the Majelis Adat Aceh) at the codification of local norms and the formal re-establishment of the customary judicature (*peradilan adat*) or traditional mediation at the village levels. Furthermore, I will investigate the efforts of the Acehnese Adat Community Network (the Jaringan Komunitas Masyarakat Adat Aceh or JKMA), a civil society organisation that seeks to empower the traditional structure of local governance, *mukim* in particular, vis-à-vis the nationally homogeneous government system.

Towards a Cosmopolitan Law in East Asia:
The Role of the "Track Two" Process in the
Construction of the East Asian Community

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Hiroshima City University

In contrast with most regions in the world, which know only domestic law and international law, the European Union has been seen as Kant's paradise ruled by cosmopolitan law. "Cosmopolitan law" is distinct from other forms of law in that it is created not by governmental officials but by members of international non-governmental organisations; that is, international officers and private persons engaged in transnational activities.

Is it possible to imagine a legal order in East Asia comparable to that in Europe? This paper argues it is, albeit in a limited sense. It is true that the "East Asian Community" will probably not be conferred with the power to legislate over member states. It can, however, still be an order of *de facto* cosmopolitan law if the "Track Two" non-governmental process functions effectively side by side with the inter-governmental process.

This paper describes how the "Track Two" process has contributed to inter-governmental negotiations by promoting public interests across the border. It, then, examines the constructive function of "Cosmopolitan law" for building a regional community. It concludes that a clue for the "East Asian Community" to be a real community of people is the nurture of Cosmopolitan law through the "Track Two" process.

How Do Recent Chinese Films Reflect a Consumer Society in China?

Ginger Shen Jiang
University of Canterbury

Contemporary Chinese cinema, to a great extent, has reflected China's social realities in recent years. Although not all the films are realistic, we cannot deny that they all relate to the country's contemporary culture in one way or another. This is why we can use film analysis as an important reference in a study of contemporary Chinese culture. Meanwhile, a consumer lifestyle has gradually spread throughout China, accompanying its (post)modernisation. Citing some recent Chinese films, this paper discusses relations between contemporary film and consumer culture in China. In doing this, my intention is to discover how films reflecting contemporary China have become consumable commodities in the following areas:

- the superficiality and anxiety of a materialised world (through diverse individual appearances, city illusions, media, and ads in *Cell Phone, Big Shot's Funeral, Shanghai Night, Aunt's Postmodern Life, The World*)
- the citation of previous script excerpts (cliché and dialect in *Crazy Stone*)
- nostalgia (historical images in *Qing Hong, Love's Teeth*)
- International film awards (as selling points in *Good People in Three Gorges, Wedding of Tu Ya*)

Shining Prince Meets Samurai:
A First-Hand Account of Warrior Uptake of Aristocratic Culture
in 15th-Century Japan

Penelope Shino
Massey University

Most scholars of medieval Japan tracing the soaring trajectory of the military during the Kamakura (1185-1333) and Muromachi (1336-1573) eras refer to the conscious warrior uptake of the trappings of aristocratic culture in their drive for self-legitimisation. In addition, attention is normally drawn to the special mediating role of Buddhist, especially Zen, monks in this process, which saw rough-hewn warriors absorb the genteel arts of calligraphy, painting, poetry, garden design, tea-drinking, and flower arrangement to become themselves in time the arbiters of high culture.

Rare, however, are studies of actual documents revealing the process by which this extraordinary transference took place. This paper attempts to address this deficit. It singles out a valuable record of the Muromachi era, a travel diary (*Nagusamegusa,* 1418) which provides a lively and specific account of how one key player, the Zen poet-monk Shōtetsu, came to lecture on *Genji Monogatari,* the alpha and omega of aristocratic culture, deep in warrior territory at Kiyosu Castle for three months.

Hiding behind Ambiguity: Identifying an Ethnicity

Anthony Shome
Massey University

Anglo-Indians (or Eurasians) have, at various times in their history, gone through periods of hesitancy on how best to assert their ethnicity. Hesitancy because there have been periods of highs and lows, between acceptance and ostracism. Today, while children of mixed parentage may be less bothered by such uncertainties, either because there is a clearer identification of community, tolerance, or a greater recognition of nationality over stereotypical separateness, the baggage of confused identity, however, has not entirely left them.

This paper looks at some of the issues of identity, and I offer a paradigm of ambiguity: that there are people who long to escape from an identity of ambiguity; equally, there are also those who would prefer to hide behind the very ambiguity. I hypothesise that societal perception ultimately offers the identity, not just to the individual, but to the entire community, mistaking and stereotyping it for something it either does not want to be or happily accepts on balance of social worth.

I base my argument on anecdotal evidence of Anglo-Indian and Eurasian experiences in Malaysia and Singapore, where the syndrome of identity has had its phases of ambiguity.

The questions I would ask are: Would the cultural benefit of ambiguity outweigh assimilation and is Anglo-Indianism an anachronism?

Freeing the Colonised Woman:
The Pre-War (1903-42) *Tionghoa Peranakan*
Women of the East Indies

Sim Chee Cheang
University Malaysia Sabah

The *Tionghoa peranakans* were the result of an intermingling of cultures between the Chinese diaspor(ics) to the East Indies and the *pribumis* through interracial marriages, naturalisation, or assimilation. As expected, they inhabited a hybrid cultural platform where cultural traditions, language, and even their daily practices were infused with a mixture of both their Chinese and *pribumi* cultural background. In the pre-war era, the *Tionghoa peranakan* women were subalterns twice removed. They bore the brunt of an inherited patriarchy from their Chinese past which was part of the legacy of the first Chinese diaspora to the East Indies. Since the *Tionghoa peranakans* were also subjected to the Dutch imperialist who colonised the East Indies, these *Tionghoa peranakan* women experienced another push to the margins of existence. However, the *Tionghoa peranakan* women were not content to remain on the margins as their written works attested to. Their novels testify to their attempts at freedom through the act of writing. Mostly of the romance genre that has been classified as entertainment fare, the semiotics of the novels lead to suggestions of attempts at emancipation both from the patriarchy and the Dutch colonial. This paper will focus on these semiotics in the novels written by a few *Tionghoa peranakan* women writers.

"Who Shall Be *Radja*?"
Competition and Networks of Local Elites within
the State-Decentralisation Process in North Sumatra, Indonesia

Deasy Simandjuntak
Universiteit van Amsterdam

Following the financial crisis in 1997, Indonesia was forced to accommodate demands of governance-reform. Indonesia's authoritarian-centralised state was seen as the cause of ineffectiveness in redistributive policies as well as a hindrance to democracy. International agencies, such as the World Bank, promote state-decentralisation as a remedy that will

empower civil society vis-à-vis the central-state, thus ensuring democratisation.

This paper shall question the argument that decentralisation necessarily empowers the civil society and ensures democratisation. Under centralisation, local governments served as mere executors of Jakarta's policies, while civil-societies lacked organisational strength to assume a role in local policy-making. This situation has opened the door for local ethnic/religious elites vying to fill the vacuum created by the incapacity of local governments and civil society. Under the "civil-society" banner and capable of mobilising followers using ethnicity and religion, these elites compete for local leadership. In Indonesia's new local-politics, local-elite networks undermine the formal-centralised power hierarchy. As ethno-religious cleavages increasingly determine political loyalties, so the congruence between central-local elites intensifies. Central elites then designate local elites to extend political control over the resources in the regions, while local elites pursue their central compatriots to acquire access to State resources.

The paper focuses on North Sumatra province, which hosts Batak and Muslim-Malay ethnic groups, while governmental elites are Muslim. Batak comprises several sub-ethnic groups, the majority being Toba and Karo. The competition between them manifests in the issue of District-Head Elections and the establishment of new provinces. The groups are affiliated with different churches: HKBP (German-Lutheran Toba) and GBKP (Dutch-Reformed Karo). Thus, the competition began in the colonial era, when missionaries influenced the shaping of Batak ethnicity.

The Politics of Knowledge in the Thai Women's Movement: A Postcolonial Critique and Feminist Reclamation through a Grass-Roots Archive

Sinith Sittirak
Victoria University of Wellington

This research aims to critique the politics of knowledge in the Thai women's movement through the study of archival materials from Pornpet Meuansri, a farmer woman who had fought with the government for her land rights and justice for almost four decades. Recently, she was brutally killed on the way back home from her farm. Her "left out" story prompted me to question 1) how has knowledge about women in Thai society been produced, by whom, using what method(s), and what have been the results? and 2) why has invaluable knowledge written by subaltern women's flesh and blood (in particular that of Pornpet) been ignored in this process?

My study will not only be the process of "talking back" (Hooks, 1989) but also "tracing back" the development of knowledge production on, about (and by) Thai women in the postcolonial context. Tracing "how" such dominant knowledge has been constructed will help us to learn about the origin of the suppression and to have a tool to deconstruct and to decolonize ourselves and open a new space for building up our own body of knowledge about women in the Thai context which includes marginal voices.

Unorganised Sector of Artisans in India: Trends, Patterns, and Socio-Economic Status

S. S. Solanki
National Institute of Science Technology and Development Studies (CSIR), New Delhi

The artisans sector makes up a huge part of the Indian economy, as it employs the second largest workforce after agriculture. It comprises blacksmiths (*luhars*), carpenters (*badais*), potters (*kumhars*), weavers (*bunkers, julahas*), cobblers (*mochies*), engravers (*nakkash*), etc. These artisans manufacture tools and articles of different metals, wood, clay, marble, leather, cotton, wool, etc. and provide several types of services to the people, particularly in rural India.

Historically, artisans constituted a strong base of industrial activity in ancient India. The Harappan excavations and the Indian holy scriptures, *Vedas*, provide a strong testimony to the skills of artisans who commanded high respect and socio-economic status in the society at that time. Later, the fragmentation of artisans families leading to the evolution of household production units and craft-based clusters (*basties*), exploitation of their craftsmanship by the British, and introduction of mechanisation created a situation which made them economically poor, socially backward, and incapable of utilising the benefits of science and technology.

The present paper describes the study on several clusters of artisans in nine states of India in terms of their profile, products, economic status, felt-needs, and social security coverage. The study through questionnaire mode has identified means for capacity development of these artisans so that their socio-economic status could be improved. The suggested measures, which include technical training, access to market and information, linkage development with financial and S&T institutions, etc., would stop rural-urban migration, generate employment in rural areas, and would restore their lost prestige in Indian society, making them contributors to national development.

New Approaches to Business Chinese

Ellen Soulliere
Massey University

Recent research has identified differing views among employers on the one hand and university language departments on the other, on how much linguistic and cultural knowledge is enough for students whose work requires them to cross cultural boundaries. In attempting to address this question, models relevant to the definition of language proficiency levels which have been developed in China, the US, Europe, and most recently New Zealand have been consulted. When interpreting available models in evaluating existing materials and developing new ones for a course in business Chinese, the problem arises of how students can be enabled to perform at higher levels in the shortest possible time. This paper explores and evaluates new approaches to the teaching of business Chinese at tertiary level in New Zealand. It examines questions such as the number of characters to teach and the principles for selecting them, and what the integration of the teaching of language and culture can mean in the context of business Chinese. It proposes a focused, goal-oriented approach, starting with the articulation of what we can realistically expect the students to do at the end of the course and working back from these goals to select the topics, vocabulary, sentence structures, communication strategies, and cultural knowledge they need to use Chinese effectively in the workplace.

Interpersonal and Intrapersonal Predictors of Ethno-Cultural Identity Conflict: The Development and Acculturation of South Asian Youths in New Zealand

Jaimee Stuart
Victoria University of Wellington

My research explores Ethnocultural Identity Conflict, the subjective feeling of being torn between incompatible identity components, as an outcome of the acculturation process in adolescent migrants. Recent research has suggested that adolescent migrants face a complex set of issues as a result of both the processes of acculturation and development, thus making predictive models of adult acculturation unable to capture all aspects of the adolescent experience. The research is novel in that it concerns the construction of a model based around both acculturative and developmental predictors of Ethnocultural Identity Conflict. The model is grounded in research on refugee and migrant settlement, acculturation, intergenerational conflict, ethnic identity, and identity development, and

can be used in order to investigate the factors that lead to positive adaptation (identity development and maintenance) in adolescent migrants. Using a survey method, the relationship between intrapersonal variables (ethnic identity and national identity), interpersonal variables (attachment, intergenerational conflict, and interfamily congruence), and Ethnocultural Identity Conflict is examined. In order to get a broad and relevant picture of this phenomenon in the New Zealand context, a sample of 250 first-generation adolescent, self-identified South Asian migrants has been studied.

Hong Ying:
A New Chinese Woman Migrant Writer Meets the
Western Paperback Market Demand

Wenjun Sun
University of Canterbury

Because of linguistic and cultural differences, up to the early 1980s only a few Chinese women migrant writers entered the Western mainstream literature market and received recognition. But the situation has since changed. Several books by Chinese women migrants have become best-selling paperbacks in Britain, the U.S.A., Canada, Australia, and New Zealand in the last twenty-odd years. Why are more works by Chinese women migrants receiving acceptance by Western culture and achieving commercial success? Is reading works by recent Chinese women migrants a favourite pastime in the West? Do Western readers read the works to understand Chinese culture and history? It would seem that the works of migrants are consumed as commodities as well as second-hand encounters with an exotic culture. Western readers are attracted by the cross-cultural elements in these works. Taking an ethnical-Orientalist perspective, this paper will focus on a new Chinese women migrant writer, Hong Ying, and one of her works, *Daughter of the River*, to investigate the issues of conflict and the adaptation of exotic culture in a globalised, yet still dominantly Western paperback market.

Understanding Asians' Idea of Multiculturalism

Riris Sundrijo
Independent Scholar

This paper will explore the Asian way of dealing with issues of religious, ethnic, and cultural diversity. As Samuel Huntington argued in his essay "The Clash of Civilizations," globalisation is causing increasing interactions between peoples who previously did not have any interaction with each

other.   These interactions result in and intensify identity consciousness and awareness of difference. In Asia, as in other parts of the world, this has contributed to the rise of indigenous rights, majority-minority power-sharing, and the need to reconceptualise the idea of diversity and citizenship.

This paper will examine how Asian people approach these issues using their own traditional cultural and religious tools. These tools are often referred to and are widely accepted as Asian Values, and include concepts such as tolerance, unity in diversity, and commonality. The paper will also examine how Asian responses to diversity differ from the Western liberal democratic model of multiculturalism, and suggest that the western model of multiculturalism may not fit or be appropriate to the concepts and models of Asian culture.

Temperament, Morality, and Disorders:
Illnesses in the Han Taiwanese Practice of "Yao qian"

Jin-shiu Jessie Sung
Academia Sinica, Taipei

In this paper, I aim to discuss the influence of *yao-qian* (藥籤) on both the perception and experience of "illness," commonly known as *bing* (病), among followers in the peasant society of Taiwan; in this research, I take the rural Da-jia community as my fieldwork site. My data derive from ethnographic fieldwork and laboriously collected material on prescription divination on bamboo slips "yao qian," with a focus on the best representative collection, *Efficacious Prescription Divination from Lyidi* (*Lyidi xianfang* 呂帝仙方). The key issues I raise include: What kinds of knowledge on illness have been categorised into an authoritative source for curing? How has such medical knowledge been transmitted into local practice in the context of *yao-qian*?

After exploring the cultural mechanism of soliciting *yao-qian* and also the informants' experiences described in illness narratives (see Kleinman 1988, Good 1994, Mattingly 1998, Mattingly and Garro eds. 2000), I come to conclude that there is a "suggestive" function of *yao-qian*, which resembles "the placebo effect" (see Moerman 2002). Various types of illnesses revealed in the contents of *yao-qian* help shed light on the perception of illness in peasant society. This finding renders further support to the discourse of cultural constructionism in the definition of health/illness.   Apart from the conventional physical perspective, I specify other viewpoints regarding aetiology and conclude that human temperament, morality, and supernatural

forces may act on Taiwanese illnesses.

The Rise of Chinese Businesses in Colonial Malaya:
Structure or Culture?

William Tai Yuen
University of Auckland

This paper attempts to present a case study of the political and socio-economic framework for the rise of Chinese businesses in colonial Malaya, in the context of the debate on the role of culture. The writer suggests that British colonial rule, the impact of the world market, an integrated domestic market, the growth of the Chinese population and a large labour force, British colonial policies, and the absence of competition from other ethnic groups provided the framework for the rise of Chinese businesses. Some elements of Chinese culture — such as family, work ethics, trust, or institutions — contributed to the survival or growth of Chinese businesses only within this overall framework.

Assessment, Motivation, and Study Habits of Chinese Students in a New Zealand University Setting

Carolyn Tait
Victoria University of Wellington

This presentation looks at how the motivation and study habits of Chinese students at tertiary level in New Zealand are influenced by perceptions of selected methods of assessment. The congruence of western theories of motivation with Chinese students as they develop their identity in a New Zealand university is examined. The validity of applying these theories of motivation to develop instruments to measure Chinese students' perceptions of assessment in New Zealand universities is considered.

The Writing Centre Approach:
Is it Relevant to ESL Students in Asia?

Tan Bee Hoon
Universiti Putra Malaysia

The impetus to this study is the belief that writing is an essential skill for

academic, vocational, and professional purposes in the Knowledge economy. The ability to write well in English has become an imperative in the increasingly globalised world, especially in the contexts of English-as-a-Second-Language (ESL). Yet writing has often been labelled as the neglected "R." In the quest for an intervening mechanism, Writing Centres and Online Writing Labs (collectively known as the writing centre approach) originating in North America have been generating favourable results. The strength of Writing Centres is in the pedagogical approach of "improving the writer, not the writing" and the practice of non-directive and non-judgemental individualised student-centred one-on-one tutoring. This, then, motivated the present research to focus on the application of WCs and OWLs in ESL tertiary education. The main research question examined is: In what ways are the theory and praxis of WC and OWL applicable to ESL tertiary contexts in Malaysia? The aim of this presentation is to report the findings to this core question of a doctoral research project partially funded by the Chair of Malay Studies through the NZ-Asia Foundation.

Britain, Malaya, and West New Guinea

Nicholas Tarling
University of Auckland

The Netherlands did not transfer West New Guinea (West Papua) when it recognised Indonesia's independence in 1949, and Indonesia campaigned to secure it. When it armed itself in order to deal with domestic opposition, it shifted the military balance in its favour. Britain was apprehensive that war would result, which would threaten its interests in Southeast Asia. Malaya, which became independent in 1957, was also anxious over its future security, given Indonesia's geographical position and growing power. The Prime Minister, Tunku Abdul Rahman, sought to mediate between the Netherlands and Indonesia. The crisis also prompted him to advance the concept of Malaysia.

The Impact of Democratisation and Decentralisation on post-Conflict Reconstruction in Eastern Indonesia

Dirk Tomsa
University of Tasmania

Democratisation, decentralisation, and reconstruction in post-conflict areas are three of the most critical issues in contemporary Indonesia. Arguably, all these processes are multi-faceted and can be approached from different angles, so it is hardly surprising that the discourses about

these three themes have already produced a multitude of outstanding academic studies. So far, however, there has been no systematic attempt to investigate the nexus between the three phenomena. This paper provides such an attempt as it looks at the interplay between the emergence of free and fair elections, regional autonomy, and post-conflict reconstruction efforts in selected areas in eastern Indonesia. Particular attention will be paid to the dynamics of local elections and to the question of whether the introduction of electoral reforms, especially the direct elections of governors and bupatis (*pilkada*), has induced local politicians to be more proactive in their efforts to contribute to the political, social, and economic reconstruction of their home regions.

The Origin and Application of the "*shijin sōō*"-Concept in Japan

Ellen Van Goethem
Ritsumeikan University

This paper explores the process of building site selection and adaptation in ancient and medieval Japan. This course of action is often referred to as the practice of "feng shui" or "geomancy." In short, the physical environment of an auspicious construction site had to fulfill certain requirements. In Japan, geomancy is usually interpreted as the requirement of a site's topographical features to correspond to or to befit the "four gods" (*shijin sōō*). In this paper, the origin and application of this concept of the "four gods" is discussed. It is often asserted that *shijin sōō* is a uniquely Japanese geomantic system that was already in practice in the 7th century. However, textual study indicates that both of these claims are questionable.

Animating China

Paola Voci
University of Otago

The introduction of DV making in combination with the development of cyberspace and mobile telephones has not only affected social behaviours, but also re-defined the way that civil society in China reveals its "secrets." While one should not overrate new media's impact and their overall democratising power, they have opened up new public spaces for an increasingly transnational albeit very much localised Chinese popular culture. Among the most recently developed popular media, one finds flash animations. Short flash animations are no longer used just as an embellishment for a service (i.e., to make Internet websites or cellphone

screens look "cute"). Not only have they become a familiar urbanite visual pleasure for all cellphone holders and Internet browsers, but they are commenting on and reinterpreting Chinese post-socialist modernities with piercing humour and intense sadness. This paper analyses short animations as an expression of an individual, provocative, and perhaps unmarketable creativity. I focus on a variety of short animated movies, e.g., Cui Jian's video for his release of Mr. Red, the Xiaoxiao animations, a number of sites privately run by animators in China, and the first three collections of animated movies presented at the Beijing Film Academy's Animation Academy Award.

The Myth of East Asia on Popular Narratives: The Case of Idol Dramas in Japan, South Korea, Taiwan, and Mainland China

Zhen Wang
Hong Kong Baptist University

Idol drama, so-named because of its cast of super idols with beautiful faces and its storyline of romance among young urban professionals as potential social exemplars, is a special genre of television drama in Asia. Led by Japanese trendy dramas, South Korean mini series, and Taiwanese idol dramas, this "non-typical" genre has gained immense popularity in mainland China, Hong Kong, and other Asian countries. Several remarkable indications give rise to a sense of the presence of "East Asian pop culture" in the Asian and even the global entertainment market, such as *Hari* (Japanese fanatic) and *Hallyu* (Korean Wave), enabling the construction of "pan-East Asian identity" as an object of analysis. This study attempts to provide some preliminary materials and analytic notes on this object, delineated by latent narrative structures and cultural representations. Through the Proppian function sequence and Levi-Straussian binary opposition analysis of 100 typical dramas (Japan: 30, South Korea: 30, Taiwan: 20, and mainland China: 20), the essay aims to decode the myth of "East Asia" and to interpret how these dramas construct and represent separate national identities and Confucian cultural traditions by choosing and organising the structural elements of text based on three dimensions, including narrative functions, characters, and binary oppositions.

Japanese Women in the Gulag

Rowena Ward
University of Technology Sydney

In the aftermath of the Soviet invasion of the former Manchukuo on 9 August 1945, almost 600,000 Japanese citizens were transported to Soviet territory from Sakhalin, the Korean peninsula, and Manchukuo. Among them were around 40,000 civilians, which included approximately 250 women. Most of the women were nurses, with the remainder a mix of teachers and wives of government officials. The last woman was not repatriated until 1955 — more than ten years after Japan's surrender. The women's detention by the Soviet Union was the result of the Japanese state's abandonment of the people whom it had encouraged to emigrate as part of its development plans for Manchukuo.

This paper looks at how the women came to be detained as well as their experiences of detention.

Creating an Imaginary Empire in Hong Kong:
Symbolic Diaspora in Southeast Asian-Hong Kong Anglophone Writing

Catherine Wong
University of Liverpool

At first sight, Anglophone Hong Kong writings reflect Hong Kong's multicultural and transnational identity, but an emblematical reading of imperfect linguistic assimilation reveals that these works are symbolically diasporic. The blemish of British colonialism is accentuated by use of English in the exposition of law. The enforcement of bilingualism can never negate the pre-eminence of this language. Given the prevalent use of Cantonese by Hongkongers, the tension between their two linguistic selves is intensified. Hong Kong becomes seriously divided between its English practical public self and its private, Cantonese existential self. This atypical political experience results in the emergence of cultural otherness in Hong Kong although Hongkongers may not be physically uprooted like *wah-kiu* (overseas Chinese). This paper focuses on postcolonial history, landscape, and language vis-à-vis literature as emanating from Hong Kong; it explores, with an eye of a needle, the impact historic events have on Hong Kong writers who expound a new dimension Diaspora for Hong Kong in relation to its new identity.

Through analysing the presentation of nostalgia, semi-imaginary colonial landscape as well as the use of the English "foreign language" in Southeast Asian-Hong Kong writers Xu Xi's and Agnes Lam's works, this paper reveals the bleak sense of self-exile and rootlessness as experienced by Hongkongers.

Film Co-Production between Hong Kong and Mainland China:

A Perspective on China's Policy

Wu Jing
Hong Kong Baptist University

With a view of the 27-year film co-production course between Hong Kong and the mainland, it is evident that the ups and downs of film co-production cannot be separated from the expansion and contraction of public policies, especially the film policies issued by the State Administration of Radio, Film and Television in the Chinese mainland. On the basis of this premise, this paper will, in the sense of public policies, analyse the conditions of Hong Kong-mainland film co-production, in particular, the tighter cooperation after CEPA (Closer Economic Partnership Arrangement between Hong Kong and the Mainland). It, furthermore, will review the history of Hong Kong-mainland film co-production from 1979 onwards, with emphasis on investigating the public policies' influence on Hong Kong-mainland film co-production and, in turn, summarising the characteristics and problems of Hong Kong-mainland film co-production in the context of public policy. Eventually, aiming at solving those problems, it will, constructively, attempt to advance some measurements and properly forecast the cooperation of Hong Kong and the mainland motion-picture industry.

Reform China's University Entrance Examination System: The Case of Shanghai

Wu Weimin
Institute of Education Research, Shanghai

This presentation looks at the shortcomings of the current Chinese University Entrance Examination system, and proposes a reform plan called "Fu di choux in" (Taking away the firewood from under the cauldron) to combat the phenomenon of "education for examination." The "cauldron" here is a metaphor for the university entrance examination and the "firewood," for the situation where the university entrance examination determines students' fates. This reform plan contends that multi-component assessment, instead of one final examination, should be introduced to measure students' academic performance over the entire period of schooling. Then whether a student is qualified to enter university depends on accumulated results rather than one entrance examination. This reform proposal is designed for Shanghai, as education reform in this region has progressed well and is able to tackle this big issue.

Consolidation of a Country:

Pakistan and the Accession of Kalat 1947-48

Yaqoob K. Bangash
University of Oxford

The Indian Independence Act of 1947 gave free reign to the six-hundred-odd princely states of India to accede to either of the two future dominions. While a lot has been written on the integration of the Indian states, not much historical research has been conducted on how eventually eight princely states acceded to Pakistan during 1947-48.

The aim of this paper is to chart the beginning of relations between the State of Kalat (the largest, most important State of the lot) and Pakistan during 1947-48. As the Khan of Kalat and Jinnah were close friends, it was believed that Kalat would accede to Pakistan without a hitch. However, the refusal of the Kalat legislature to accept accession to Pakistan, the threatening of the Khan by Jinnah, and the military action in Kalat in the aftermath of the accession tell a different story.

This paper will exhibit that the state of Kalat, while supporting the creation of Pakistan, had no intention of fully amalgamating itself in it. Kalat intended to form a confederal arrangement with Pakistan, but was not keen on outright accession and integration. The use of military force against the Baluch and the dictatorial powers utilised by the Pakistani state to bring Kalat "in line" established resentments against the Pakistani government which are still evident in the form of an insurgency movement in the region. Also, being the first region where the military was used to quell "internal" dissension, Kalat serves as a critical case in understanding the ascendancy of the military in internal as well as external policy-making. This paper will also tie together Kalat-Pakistan relations within the larger context of the role of the military, the consolidation of Pakistan as a country, and the emergence of separatist movements in Pakistan.

Indonesian Economic Development after 1965: Developmental State, Radical Politics, and Regional Cooperation

Mohd. Noor Yazid
Universiti Malaysia Sabah

This paper discusses Indonesian economic development after the Indonesian Coup 1965 under the "New Order" administration led by President Suharto. After the collapse of radical groups under President Sukarno in 1965, developmental group politicians controlled Indonesian politics. The cooperation among the democratic-capitalist countries in Southeast Asia (Malaysia, Indonesia, Singapore, Thailand, and the Philippines) and American hegemonic power began under Suharto's

administration. The Indonesian economy improved rapidly after 1965. Domestic Indonesian politics, regional cooperation, and the role played by the American hegemonic power play a significant role and contributed to Indonesian economic development after 1965.

Online Communities in the Iranian Diaspora: A Report on PhD Research in Progress

Samad Zare
Massey University

Following the Iranian revolution and Iran-Iraq war, the Iranian diaspora has increased throughout the world, including in the United States (especially Los Angeles), Europe, and Australasia. Diasporas need communication, and like other diasporas, Iranians feel a need to communicate with their families, relatives, and friends in Iran and other parts of the world. With the emergence of the internet, Iranians started to use it for their daily communication with each other around the world.

This paper is a report on PhD research in progress following Iranian online communities in Australasia. There are a number of objectives to this study. First, this research is investigating what kinds of groups are interacting with each other online. Are there groups with the same interest and their own online community, or people with different interests using the same online community? Second, this research is concerned with language choice in online communities. This aspect is really important because Iranians living in the diaspora know Farsi, English, German, French, and sometimes an ethnic group language like Turkish or Arabic. Do people use Farsi, or do they try to use English or other languages in order to build a different profile? And finally, this study is trying to find out how Iranians view their own culture and identity when they interact online from their new location in the diaspora.

Textualising Cultural Consumption in Advertising Language

Vincent Daoxun Zhang
National Chengchi University

This paper aims to explore the dialogic relations between form and function in advertising discourse by looking into contemporary Chinese advertisements. The rhetorical strategies of syntactic parallelism and repetition of name and metaphor are creatively manipulated through literary styles within the ads to attract the audience's attention, to initiate cognitive poetic effects and advertising literariness, and to perform diverse

communicative functions. They convey too the dominant ideologies, viz. intellectualism, elitism, social critique of taste, nostalgia, friends' rapport, feminine awakening, humanistic concern, and those current lifestyles of petits bourgeoisie in urban contexts.

The chosen data vastly adopt elegant wordings and stylistic patterns from names of people (artists/writers/poets/celebrities), places, literature, fashion and brand names to produce aesthetic value. They invite/encourage an active/imaginative audience to consume the texts and spell out a variety of weak implicatures involving feelings, attitudes, emotions, and impressions along these lines (Sperber and Wilson 1986/1995, Pilkington 1992, Noveck and Sperber 2006, Forceville 2005). Positioning the readers as social elite and shaping the corporate image/brand as a cultural polysemy and landmark of cultural empowerment, they also trigger an emergent text genre with communicative innovation in cultural industry and academic disciplines.

This functional linguistic study unveils aesthetic/cultural consumption of celebrities, artistic commodification, identity politics, cultural imperialism, and linguistic hegemony reified within the symbolic domain of popular cultural encounters. It reveals the social cohesion/interaction and cognitive dynamics of communicator and audience, thus shaping social cognition and maintaining the dialectical relationship between sociocultural structures and social practice/campaigning discourse (Fairclough 1995).

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From Revolutionary Romanticism to (Counter-)Revolutionary Realism:
The Interfacing of Popular Music with Youth Films in the

People's Republic of China (1970s-90s)

Xuelin Zhou
University of Auckland

Film song constitutes a major part of popular music in China. For decades, popular music has evolved in close connection with its use in cinema. A socialist slogan coated with a sweet-sounding melody, easy-to-remember rhythm, and via the big silver screen can reach wider audiences, striking a chord in the hearts of millions.

This paper traces the trajectory of the employment of popular music in Chinese youth films in post-Cultural Revolution decades. The paper particularly looks at how popular music was used as a means to romanticise the protagonist's life and emotion in Chinese youth films of the late 1970s/early 1980s, and how this function was changed to depict a down-to-earth picture of the "mood of living" of angry and alienated (urban) youth in some "young rebel" films of the 1990s. The paper argues that the interaction between popular music and Chinese youth films from the 1970s to 1990s provides a touchstone to the rapid changes occurring to young generations of Chinese in terms of their lifestyle, attitude, and belief. The paper concludes by claiming that trends of popular music and how they interface with cinema remain on "the cutting edge" of China's social transformations.

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Keynote Speakers

17th New Zealand Asian Studies Society International Conference 2007

Barbara Watson Andaya

Professor Andaya will deliver the NZASIA Nicholas Tarling Lecture, sponsored by Asia:NZ and NZASIA.

Professor Andaya's lecture, "Nicholas Tarling, Asian Piracy, and the Twenty-First Century", will take place Friday, 23 November, 11.00-12.30, in St David's Lecture Theatre, G01.

Barbara Andaya is Professor of Asian Studies and a member of the Centre for Southeast Asian Studies at the University of Hawai'i. Her publications include The Flaming Womb: Repositioning Women in Early Modern Southeast Asia (University of Hawai'i Press, 2006) and Other Pasts: Women, Gender and History in Early Modern Southeast Asia (Center for Southeast Asian Studies, University of Hawai'i, 2000).

Tessa Morris-Suzuki

Professor Morris-Suzuki's keynote address (sponsored by NZASIA), "In Interesting Times: Northeast Asia's Turning Point and its International Implications", will take place Saturday 24 November, 11.00-12.30, in St David's Lecture Theatre,G01.

Tessa Morris-Suzuki is Deputy Convenor and Professor of Japanese History in Research School of Pacific and Asian Studies at the Australian National University. Her publications include The Past Within Us: Media, Memory, History (Verso, 2005) and Re-Inventing Japan: Time Space, Nation (M.E. Sharpe, 1998). Professor Morris-Suzuki is currently engaged in a joint ARC project on border controls and the migration of people in the Asia Pacific region.

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Call for Papers

17th New Zealand Asian Studies Society International Conference 2007

The organising committee has put out a call for papers, due **1 August 2007**.

This will be an open, multidisciplinary conference. Participants are invited to submit panel or paper proposals presenting original research on any Asian-related topic. Proposals for panels are welcome. We can accept only one paper submission per person. Emerging scholars and postgraduate students are particularly welcome.

Paper presentations will be allocated 30 minutes (20 minutes presentation and 10 minutes discussion). Shorter papers with more time for discussion are welcome. Panels will normally comprise three paper presentations.

Submission of Abstracts

Paper abstracts, single spaced and no longer than 200 words, must be submitted electronically as Microsoft Word email attachments before 1 August 2007 to:
nzasia.conference@stonebow.otago.ac.nz

On your abstract please indicate the following:

- Title of paper or panel
- Author(s) and/or panelists
- Contact details for the author(s) and panelists
- Three to four keywords

The conference will be held in the St David theatre complex. A list of equipment is available from this link.

While the conference is open and multidisciplinary, papers on either of these following themes are encouraged and will be considered for publication: Asian Diasporas or Regional Pasts and Futures. The conference will not have published proceedings per se, but delegates are encouraged to submit extended versions of their papers for consideration in refereed essay collections on either of these themes. Essays of 5000 to 7000 words long should be emailed to Henry Johnson (henry.johnson@stonebow.otago.ac.nz) for consideration by 1 March 2008.

Papers on an Asian theme can also be submitted for consideration to the New Zealand Journal of Asian Studies. Essays on a New Zealand theme will be considered for a special issue of *Sites: A Journal of Social Anthropology and Cultural Studies*.

Conference Links

On-line Registration (submit online or print out and post/fax)

Schedule really (!) final version, 16 Nov. 2007

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Keynote Speakers

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Accommodation

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Conference Contacts

**17th New Zealand Asian Studies Society International
Conference 2007
Registration Contact**

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*Note: Refunds will not normally be considered for non-attendance at the conference, or the conference
dinner.*

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