



## Conference

**The NZASIA 23rd Biennial International 2019 Conference will be hosted by the Victoria University of Wellington from Sunday, Nov. 24, to Wednesday, Nov. 27, 2019**

### [Follow us on Facebook](#)

In line with NZASIA's key objectives, our biennial conference is multidisciplinary and aims to bring together scholars working in the broader, open, and contested site of Asian Studies. Our [keynote speakers](#) this year will be Professor Timothy Oakes, Professor Anthony Reid, and Professor Mrinalini Sinha.

The conference will be held at [Rutherford House](#) on the Pipitea Campus of Victoria University of Wellington

### Call for Papers (now closed)

Participants are invited to submit panel or paper proposals presenting original research on any Asian-related topic. We can accept only one paper submission per person. Paper presentations will be allocated 30 minutes (typically 20 minutes presentation and 10 minutes discussion; shorter papers with more time for discussion are also welcome). Panels will normally comprise three paper presentations, but alternative structures (e.g, shorter presentations and more panelists or a combination of presenters and discussant) are also welcomed.

#### Submission of Abstracts

Paper abstracts, single spaced and no longer than 200 words, must be submitted electronically as MS Word email attachments before 30 June 2019 to:

[nzasia2019@vuw.ac.nz](mailto:nzasia2019@vuw.ac.nz)

Early abstract acceptance will be sent to those who require it for funding/planning purposes.

Individual paper submissions should include:

- Title of paper
- Abstract of the paper, including three to four keywords
- Author's name (those not based at a NZ institution should also include either a link to their institutional home page or a CV)
- Contact details for the author

Panel submissions should include:

- Title of panel and 100 word description of the panel's topic
- Titles of the papers
- Abstracts of the papers, including three to four keywords
- Authors and/or discussant(s)

We particularly seek contributions from emerging scholars and postgraduate students, and a number of events are specifically targeted to support the new generation of researchers, including a postgraduate workshop to be held on the afternoon of Sunday, November 24th, before the official conference opening. More details on this event are available in the sidebar link. Please note that the NZ Asian Studies Society has no funding to support travel for conference attendance, but that postgraduate registration is at a subsidised rate.

### UPCOMING CONFERENCE

[The NZASIA 23rd Biennial International 2019 Conference will be hosted by the Victoria University of Wellington](#)

### Conference Links

- [Registration](#)
- [Schedule](#)
- [Pre-conference Postgraduate Workshop](#)
- [Keynote Speakers](#)
- [Call for papers](#)
- [Emerging Scholar Panel and Prize](#)
- [NZASIA post-graduate essay prize](#)
- [Accommodation](#)

### PREVIOUS CONFERENCES:

- [The NZASIA 22nd Biennial International Conference](#), University of Otago, 2017
- [The 21st Biennial conference](#), University of Canterbury, 2015.
- [The 20th Biennial International Conference](#), University of Auckland in 2013.
- [The 19th Biennial International Conference](#), Massey University in 2011.
- [The 18th Biennial International Conference](#), Victoria University in Wellington in 2009.
- [The 17th Biennial International Conference](#), University of Otago in 2007.
- The 16th Biennial Conference, University of Waikato in 2005
- The 15th Biennial Conference, University of Auckland in 2003





## Conference

### The 23rd New Zealand Asian Studies Society International Conference 2019

Victoria University of Wellington, 24-27 November, 2019  
Downtown (Pipitea) Campus

#### Conference Fees

**Before 15 September:**  
NZASIA Members NZ\$250.00  
Non-Members NZ\$300.00  
Students NZ\$150.00

**From 15 September:**  
NZASIA Members NZ\$300.00  
Non-Members NZ\$350.00  
Students NZ\$175.00  
One-day rate NZ\$150.

#### Online registration

To become a member of NZASIA, please contact [Naimah Talib](#)

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## Schedule

The NZASIA 23rd Biennial International 2019 Conference will be hosted by the Victoria University of Wellington from Sunday, Nov. 24, to Wednesday, Nov. 27, 2019

[Programme in pdf format \(Final\)](#)  
[Abstracts in pdf format](#)  
[Conference Map 1](#)  
[Conference Map 2](#)

### Day 1, Sunday, November 24, 2019

1:30-4:00 Post-graduate workshop

4:00-5:00 Receipt of Conference Badge and Registration Pack

5:00-6:00: Opening Reception

6:00-7:00 Nicholas Tarling Lecture  
Anthony Reid, Emeritus Professor of History, Australian National University  
Title: "New Zealand and Southeast Asia: A semi-autobiographical academic half-century, 1950-2000"

### Day 2, Monday, November 25, 2019

8:30-9:00 Receipt of Conference Badge and Registration Pack

9:00-9:30 Official Conference Launch

Welcome by Co-Chairs, Conference Organising Committee, Associate Professor Stephen Epstein and Associate Professor Rick Weiss  
Powhiri  
Welcome by Vice-Chancellor of Victoria University of Wellington, Professor Grant Guilford;  
Vote of Thanks, President, NZ Asian Studies Society, Associate Professor James Beattie

9:30-10:30 New Zealand Contemporary China Research Centre Keynote  
Timothy Oakes, Professor of Geography, University of Colorado, Boulder

10:30-11:00 Coffee (provided)

11:00-12:30 – Paper Session 1

12:30-1:30 Lunch (provided)

1:30-3:30 - Paper Session 2

3:30-4:00 Coffee (provided)

4:00-5:30 - Paper Session 3

### Day 3, Tuesday, November 26, 2019

9:00-10:00 New Zealand India Research Institute Keynote  
Mrinalini Sinha, Alice Freeman Palmer Professor of History University of Michigan

10:30-12:30 – Paper Session 4

12:30-1:30 Lunch (provided)

1:30-3:00 - Paper Session 5

3:00-3:30 Coffee (provided)

3:30-5:00 - Paper Session 6

7:00-9:00 Conference Dinner, New Zealand Parliament (by separate prior payment only)  
Hosted by Minister of Education, Hon Chris Hipkins

### Day 4, Wednesday, November 27, 2019

9:00-10:30 - Paper Session 7

10:30-11:00 Coffee (provided)

11:00-12:30 – Paper Session 8

Conference Closes

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[Accommodation](#)

**23rd Biennial New Zealand Asian Studies Society International Conference, November 24-27, 2019**

**Rutherford House, 23 Lambton Quay, Pipitea Campus  
Victoria University of Wellington, Wellington, New Zealand**

**Sunday, November 24, 2019**

**1:30-4:00 Post-graduate workshop:** Rutherford House, RHMZ03

**4:00-5:00 Receipt of Conference Badge and Registration Pack**

**5:00-6:00: Opening Reception:** Rutherford House (RH) Mezzanine

**Welcome, Co-Chair, Conference Organising Committee, Associate Professor Stephen Epstein**

**6:00-7:00 Nicholas Tarling Lecture:** RH Lecture Theatre 1

**Anthony Reid, Emeritus Professor of History, Australian National University**

Title: New Zealand and Southeast Asia: A Semi-autobiographical Academic Half-century, 1950-2000

Moderator: Naimah Talib

**Monday, November 25, 2019**

**8:30-9:00 Receipt of Conference Badge and Registration Pack**

**9:00-9:30 Official Conference Launch:** RH Lecture Theatre 1

**Welcome, Co-Chair, Conference Organising Committee, Associate Professor Rick Weiss**

**Pōwhiri, Paul Meredith, Office of the Deputy Vice-Chancellor (Māori)**

**Welcome, Professor Grant Guilford, Vice-Chancellor of Victoria University of Wellington**

**Inauguration of the Conference, Meng Foon, Race Relations Commissioner**

**Address, John McKinnon, QSO, Former NZ Ambassador to China and Executive Director, Asia New Zealand Foundation**

**Vote of Thanks, Associate Professor James Beattie, President, New Zealand Asian Studies Society**

**9:30-10:30 New Zealand Contemporary China Research Centre Keynote:** RH Lecture Theatre 1

**Timothy Oakes, Professor of Geography, University of Colorado, Boulder**

Title: Infrastructure Maniac (基建狂魔): The Techno-politics of the 'China Model' of Development

Moderator: Jason Young

**10:30-11:00 Coffee (provided)**

**11:00-12:30 – Paper Session 1 (Monday)**

**1.1. Panel: War and Peace in Northeast Asia and Beyond**

Chair: Rumi Sakamoto; Location: RHMZ05

**Identity, Nationalism and Threats to Northeast Asia Peace**

Ria Shibata (University of Otago)

**Making Sense of the Modern World: War, Nationalism and the “History Perception Problem” in East Asia**

Horng-luen Wang (Academia Sinica)

**Super Power Dynamics in South Asia and Northeast Asia: The Xi-Trump Effect**

Vyjayanti Raghavan (Jawaharlal Nehru University)

**1.2. Panel: Japanese Language and Linguistics**

Chair: Edwina Palmer; Location: RHG24

**Working Together: Collaboration Between a Japanese Language Course and a Self-Access Language Learning Centre at a Tertiary Institution**

Yoshie Nishikawa (Victoria University of Wellington)

**The Perceptions and Attitudes of Teachers and Parents Toward Japanese-English Bilingual Children’s Language Development in New Zealand**

Mitsue Tabata-Sandom (Massey University)

**Language and Social Reality: A Study of Address Terms in Japanese**

Yoko Yonezawa (Victoria University of Wellington)

**1.3. Panel: Writing History with Texts in India**

Chair: Rick Weiss; Location: RHMZ06

**Caste, Rank and Territoriality in Middle Bengal: Selective Appropriations and Representations of Jatibyabastha in Late Medieval Bengali Texts**

Sudarshana Bhaumik (University of Calcutta)

**Identity, Conflict and Cooperation in Pre-Colonial India: Debated Representations of the Socio-geographic ‘Self’ and the ‘Other’ in Selected Marathi Texts of the 18th Century”**

Anirudh Deshpande (Delhi University)

**Locating Desire in a Matrilineal Society – A Critical Analysis of Kamala Das’ Autobiography from 20th Century South India**

Nisha Ghatak (University of Auckland)

**1.4. Panel: Understanding Asian Immigration to New Zealand**

Chair: Malcolm McKinnon Location: RHMZ01

**'What is Good for Administration May Not be Good for Explanation': Moving Beyond the Census to Understand New Zealand's Asian Populations**

Andrew Butcher (Bethlehem Tertiary Institute)

**What do Chinese Immigrants Bring to New Zealand?**

Wei Zhang (University of Otago)

**"Bà nội Will Arrive Tonight": Exploring Vietnamese Children's Lingual and Cultural Identities in Vietnam and New Zealand Through Their Small Stories**

Hoa Pham (University of Auckland)

**1.5. Panel: Media and Society in Contemporary China**

Chair: Paola Voci; Location: RHMZ02

**Constant Renegotiation: Understanding the Ecology of Independent Chinese Animation**

Aaron Zhou (University of Waikato)

**Revisiting the Social Media Censorship in Xi Jinping's Era: Evidence from China's Popular We-Media Platforms**

Chin-fu Hung (National Cheng Kung University)

**Strategies of Communicating the Behavioral Health Risks of Smoking: A Corpus-driven Multimodal Analysis of Smoking-control Video Advertisements in Australia and China**

Mengdan Zhao (University of Sydney)

**1.6. Panel: Thinking about Food in Contemporary Indonesia**

Chair: Eva Nisa; Location: RH205

**Padi and Pupuk: The Culture and Political-Economy of the Indonesian Food System**

Graeme MacRae (Massey University)

**The Nation and the Noodle: What Indomie Can Tell us about Contemporary Indonesia**

Joe Clifford (Australian National University)

**Spices Travel the World: Translation, Culinary Cosmopolitanism and Intan Paramaditha's *The Wandering***

Stephen Epstein (Victoria University of Wellington)

**12:30-1:30 Lunch (provided)**

**1:30-3:30 - Paper Session 2 (Monday)**

**2.1. Panel: From Ink Painting to Ink Art**

Chair: Sophia Suk-mun Law; Location: RHG24

**Contemporary Ink Painting and Global Modernism**

Kimberly Allen-Kattus (Northern Kentucky University)

**Literati Ink Painting: The Origin and the Classic**

Sophia Suk-mun Law (Lingnan University)

**Struggling between Modern and Tradition: Exploring New Forms of Chinese Ink Art**

Camellia Ni Na Ng (Sun Yat-Sen University)

**Ink Painting Movement in Hong Kong**

Hung Sheng (Lingnan University)

**2.2. Panel: Drivers of Innovation and Disruption in Asia, Asia New Zealand Foundation Panel for Emerging Scholars**

Chair: James To; Location: RHMZ05

**Problem-solved or Problematic? New Zealand Aid and Dairy Development in Sri Lanka**

Jasmine Edwards (Victoria University of Wellington)

**The Confucius Institutes and the Transformation of New Zealand's Chinese Education Landscape**

Thomas Nicholls (Fudan University)

**The Republic of Korea's Competing Political Visions of Unification**

Dylan Stent (Victoria University of Wellington)

**Disrupting the 'Rule of Law': Public Integrity Mechanisms in Cambodia**

Lucy West (Griffith University)

**2.3. Panel: Critical Currents Across the Seas: Transnational Social Movements in the Asia-Pacific**

Chair: Shin Takahashi; Location: RHMZ02

**Lest We Forget: Remembering (The Other) War-Dead in Post-Occupational Okinawa**

Shin Takahashi (Victoria University of Wellington)

**Transnational Solidarity Networks: A View from Gangjeong Village, Jeju Island**

Lina Koleilat (Australian National University)

**Farming Beyond the National: Transnational Networks in the Organic Farming Movements in South Korea and Japan**

Yon Jae Paik (Australian National University)

**Transnational Biographies of Anti-nuclear Protest Between Australia and Japan**

Alexander Brown (Japan Women's University and University of Technology, Sydney)

**2.4. Panel: Religious Freedom in Asia**

Chair: Philip Fountain; Location: RHMZ06

**NGOs, Religion and Regulation in Asia**

Philip Fountain (Victoria University of Wellington)

**Beyond the Discourse of Religious Freedom: Revisiting Chapters of “Religious” Persecution in Thailand**

Christopher M. Joll (Victoria University of Wellington; Chulalongkorn University)

**Youth, the Mediascape, and Celebrating Freedom of Expression**

Eva Nisa (Australian National University)

**From Making Merit to Civil Society: Communities of Dāna, Socially Engaged Buddhism, and Freedom Through Religion in Contemporary Myanmar**

Keziah Wallis (Victoria University of Wellington)

**The Yasukuni Shrine and the Question of Religious Freedom**

Zhong Yijiang (University of Tokyo)

**2.5. Panel: Knowledge Production and Colonial Legacies Across India and Europe**

Chair: Rick Weiss; Location: RH205

**Hortus Malabaricus: Production of Natural History Knowledge across the Dutch East India Company (1670-1750)**

Meera Muralidaran (Victoria University of Wellington)

**The Influence of Race and Gender on the Organisation of the Lock Hospitals of Britain and India in the 19th Century**

John Richardson (University of Canterbury)

**The Polemics of a Tamil Library**

Rick Weiss (Victoria University of Wellington)

**Tintin and Asia: Mapping and Deconstructing the Colonial Gaze**

Pratiti (Ashoka University)

**2.6. Special Session: Asian Aotearoa Literature Today**

Location: RHMZ01

**Chair:** Alison Wong (novelist, poet, creative nonfiction writer, co-editor of anthology of new Asian NZ voices)

**Presenters:** Gregory Kan (poet: *This Paper Boat*, *Under Glass*, arts writer, coder)

Lynda Chanwai-Earle (2019 Victoria University writer-in-residence, playwright/scriptwriter, poet, producer/broadcaster, actor)

Rupa Maitra (short story writer: *Prophecies*, violinist, pathologist)

**3:30-4:00 Coffee (provided)**

**4:00-5:30 - Paper Session 3 (Monday)**

**3.1. Panel: Censorship and Subject in Modern Korean Literature**

Chair: Theodore Hughes; Location: RHMZ05



**“Liberation” as “Journey South”: Memorying North Korea in mid-1950s South Korea**

Theodore Hughes (Columbia University)

**Textualizing Experience and the Dilemma of Gendered Racial Socialism: Paek Sin-ae’s Stories in Russia**

Jiseung Roh (Incheon National University)

**The Authority of Inodorateness and Preemptive Sensory Censorship**

Sung Yeun Kim (Yonsei University)

**3.2. Panel: Rights and Freedoms in South-East Asia**

Chair: Naimah Talib; Location: RHMZ06

**Discourses Between ‘Resistance’ and ‘False Obedience’; Using Empirical Data from 2018 Cambodian General Election**

Yoshifumi Azuma (Ritsumeikan University)

**The Statelessness and Uncertainties of the Rohingyas: A Rising Multidimensional Challenges to Human Rights**

Shamima Ahmed (University of Portsmouth)

**Measuring Religious freedom and Human Dignity in Indonesia**

Manotar Tampubolon (Universitas Kristen Indonesia)

**3.3. Panel: Asia and the West: Exchanges in Art, Poetry, and Sport**

Chair: James Beattie; Location: RHMZ02

**Transnational Identity of Rikidōzan**

Gay Satsuma (University of Hawai’i at Mānoa)

**How Does 'A Lived Experience' in Copying and Adapting Traditional Chinese Landscape Painting Practices Transfer into a Contemporary Western Art Practice?**

Adrienne Ranson (University of Auckland)

**Subjectivity in Haizi’s Poetry of Substance Before 1986**

Mengjun Yu (University of Canterbury)

**3.4. Panel: University Trends in South-East Asia**

Chair: Graeme Macrae; Location: RHG24

**Tension Between Policy Intents and Individual Demands in Faculty Evaluation in Higher Education: A Case Study in Vietnam**

Lan Anh Thi Nguyen (University of Auckland)

**Moving in Space(s), Pausing in Place(s): A Narrative Inquiry into the Transnational Experiences and Identity (Re)formation of Vietnamese Doctoral Degree Holders During and After Their Academic Sojourns**

Anh Phan (University of Auckland)

**Students' Exposure to Gender Sensitive Educational Communication Materials and Gender Equality Practices of Polytechnic University of the Philippines**

Krupskaya T. Valila (Polytechnic University of the Philippines)

**3.5. Panel: Individual Biographies in Chinese Art and Literature**

Chair: Duncan Campbell; Location: RHMZ01

**"Friendships that endure": Huang Zongxi as Biographer**

Duncan M. Campbell (Victoria University of Wellington)

**Xu Zhimo's Surprising Journey: How China Rediscovered This Iconoclastic Poet**

Tony S. Hsu (Yale University)

**The Other Lu Xun: Graphic Designer, Book Collector and Art Reformer**

Yiyan Wang (Victoria University of Wellington)

**5:30-6:30 NZ Asian Studies Society AGM**

**6:00-7:00 Book Launch: *Chinese Millennial Poetry* - bilingual readings by Dai Weina, Liang Yujing and Luo Hui, VicBooks (Kelburn campus)**

**Tuesday, November 26, 2019**

**9:00-10:00 New Zealand India Research Institute Keynote**

RH Lecture Theatre 1

**Mrinalini Sinha, Alice Freeman Palmer Professor of History, University of Michigan**

Title: Anatomy of a Protest: The Abolition of Indian Indentured Labor in the British Empire

Moderator: Sekhar Bandyopadhyay

**10:00-10:30: Coffee (provided)**

**10:30-12:30 – Paper Session 4 (Tuesday)**

**4.1. Panel: Media as Cultural Practice in Asia**

Chair: Stephen Epstein; Location: RHMZ06

**From Text to Kabuki: Transformation and Adaptation of Sakaguchi Ango's "Sakura no mori no mankai no shita" (In the Forest, Under Cherries in Full Bloom)**

Jennifer Scott (Shujitsu University)

**Deviating from the Standard: The Choice of English Loanwords in Chinese Korean Media**

Xiaoliang Zhao (University of Sydney)

**Vietnamese Audiences' Readings of Wrist-grabbing Scenes in Korean TV Dramas and Their Gendered Meanings**

Thi Luong (Victoria University of Wellington)

**Item Song as a Commercialised Publicity Practice in Hindi Film Industry**

Kooshna Gupta (University of Auckland)

**4.2. Panel: Governance and Policy**

Chair: Malcolm McKinnon; Location: RH205

**What a Waste! Japan's Problem with Increasing Disposable Container and Packaging Waste**

Brian Harrison (Chuo University)

**Local governance in Japan - A Case of Oumi-Hachiman city**

Kazuhisa Shimada (University of Shiga Prefecture)

**China's Hard-line Approach and Ethnic Unrest in Xinjiang: A Theoretical Understanding**

Sadia Rahman (National Chung Hsing University)

**Peacebuilding and Human Security: The Case of the International Monitoring Team in Mindanao**

Dennis Quilala (University of Canterbury)

**4.3. Panel: Democracy and the Nation in South Asia**

Chair: Sekhar Bandyopadhyay; Location: RHMZ05

**Everyday Violence and Post-Partition Dalit Peasant Migration in Bengal, 1950-57**

Sekhar Bandyopadhyay (Victoria University of Wellington)

**Revisiting Inevitability and Misperceptions in the Context of the 1962 India-China War**

Akshaya Jose Devasia (Ashoka University)

**Sociological Paradigms on Indian Experience of Nation-state and Citizenship: The Interplay of Metaphors of Nation, Culture, Community and Identity**

Ankita Mookherjee (Jawaharlal Nehru University)

**The EU as a Parliamentary Democracy Promoter in Pakistan: An Analysis of the YPA Programme**

Somia Tasneem (University of Canterbury)

**4.4. Panel: Culture and National Identity in China**

Chair: Brian Moloughney; Location: RHMZ02

**"May Fourth Newspaper Supplements": A Fertile Source for Research on Modern China**

Nuan Gao (Beijing Normal University)

**The Myth of Hard Work in the Chinese Education System: A Dual Process of Meritocratic Beliefs?**

Francisco Olivos (Chinese University of Hong Kong)

**Chineseness and Face – National Discourse and Call for International Recognition**

Paweł Zygałło (Xi'an Jiaotong-Liverpool University)

**Who Owns the Past? Guoxue and Cultural Nationalism**

Brian Moloughney (University of Otago)

**4.5. Panel: Spatial and Industrial Planning in Asia**

Chair: Pauline Keating; Location: RHG24

**Exploring Social Partnership in Transport Planning: Case of Shenzhen, China**

Xinning Wang (Massey University)

**Transformation of Urban Space in Contemporary Chinese Cinema**

Haiyan Zhang (University of Canterbury)

**Confucian Communitarianism, Rural Reconstruction and the Indusco Movement in Republican China**

Pauline Keating (Victoria University of Wellington)

**Building Urban Resilience in India: The Promise and Failings of the Smart Cities Mission in Guwahati**

Doug Hill (University of Otago)

**4.6. Panel: Asia in New Zealand: Cultural Transformations**

Chair: Henry Johnson; Location: RHMZ01

**Reporting Sound: Chinese Music, Inter-Community Relations, and Public Education in 19th- and Early 20th-century Otago, Aotearoa New Zealand**

Henry Johnson (University of Otago)

**India on Auckland Stages: Performing Change, Performing Tradition**

Alison Booth (Independent Researcher)

**Panjabi Language Heritage Maintenance in the Auckland Family Domain**

Gurpreet Kaur (Auckland University of Technology)

**The Colonial Subtext of Multiculturalism in Sima Urale's *Apron Strings* (2008)**

Ian Fookes (University of Auckland)

**12:30-1:30 Lunch (provided)**

**1:30-3:00 - Paper Session 5 (Tuesday)**

**5.1. Panel: Literary Studies: Imagination and Comparison**

Chair: Rosemary Haddon; Location: RHMZ05

**Rethinking the Ecologies of Taiwan: A Case Study of Wu Ming-yi's Novels**

Chia-rong Wu (University of Canterbury)



**Hong Kong's Sincere Department Stores and Literary Imagination in the Early 1900s**

Hiu Hung Dorothy Tse (Hong Kong Baptist University)

**Passages by the Light of the Moon: Bai Juyi's Poem and Japanese Heian Fictional Narratives**

Jindan Ni (RMIT University)

**5.2. Panel: Politics and Governance in Asia**

Chair: Patrick Flamm; Location: RHMZ06

**Clientelistic Cluster Networks in Northeast Thailand: The Transformation of Local Forces and Their Power Relations**

Suthikarn Meechan (University of Canterbury)

**How Did Protests Look in Thailand? Evidence From 'Thai Rath' Newspaper from 1997 – 2016**

Jitraporn Somyanontanakul (Mahasarakham University)

**When Culture Eats ICT for Lunch: The "Smart Work" Myth and Organisational Inertia**

Wonhyuk Cho (Victoria University of Wellington)

**5.3. Panel: Gender and Sexuality in Chinese Theatre and Literature**

Chair: Megan Evans; Location: RHMZ01

**Reconstructing Masculinity: The Self-Refashioning of Cross-Dressing Performers of Classical Chinese Theatre in the Globalized Twentieth Century**

Chao Guo (Sun Yat-sen University)

**Female Sexuality, Subjectivity and Feminist Consciousness in Post-Mao Women's Writing**

Ruttapond Swanpitak (University of Sydney)

**"Better Than Love"? Strategies for Staging a 350-year-old Lesbian Romantic Comedy in 'New Era' China**

Megan Evans (Victoria University of Wellington)

**5.4. Panel: Reexamining the "Post-" in North East Asian Literatures**

Chair: Samuel Perry; Location: RHMZ02

**A Case Study: Sata Ineko, Japanese Literature, and the Korean War**

Samuel Perry (Brown University)

**Gendered (Post)Modernism - Revisiting the Postmodernism Debate in 1990s South Korea**

You Kyung Son (Seoul National University)

**Translating North Korean Literature**

Ruth Barraclough (Australian National University)

**5.5. Panel: The Art and Ideology of Translation of Asian Literature**

Chair: Yiyan Wang; Location: RH24

**Translation as Language Service in a Socialist Market Economy: The Case of China**

Leo Tak-hung Chan (Lingnan University)

**The Translation's Invisibility: On Classical Chinese Poetry and James Wright's "Lying in a Hammock at William Duffy's Farm in Pine Island, Minnesota"**

James Shea (Hong Kong Baptist University)

**From Chinaman to Clinamen: The ABC of Misreading (and Miswriting) Sijo**

Loren Goodman (Yonsei University)

**3:00-3:30 Coffee (provided)**

**3:30-5:00 - Paper Session 6 (Tuesday)**

**6.1. Roundtable Discussion: East Asia and Nationalism: Past, Present and Future**

Location: RHMZ01

**Coordinators:** Shin Takahashi (Victoria University of Wellington); Luo Hui (Victoria University of Wellington)

**Panelists:** Rumi Sakamoto (Auckland University); Pauline Keating (Victoria University of Wellington); Patrick Flamm (Victoria University of Wellington); Brian Moloughney (Otago University); Jason Young (Victoria University of Wellington)

**6.2. Panel: Gender and Modernity in 20<sup>th</sup>-Century China**

Chair: Yiyang Wang; Location: RHMZ02

**White Saviour and Virtuous Prostitutes – Zhang Yimou's Reconfiguration of Gender Roles and Gender Relations in *The Flowers of War***

Lita Lyu (Victoria University of Wellington)

**Gendered Narrative and Feminine Modernity: Free Indirect Discourse in Lin Huiyin's "In Ninety-nine Degree Heat"**

Yixin Liu (University of Edinburgh)

**The Last Emperor's Divorce and the Afterlife of the Chinese Monarchy**

Xia Shi (New College of Florida)

**6.3. Panel: Transforming Japanese Culture in the Age of Globalization**

Chair: Emerald King; Location: RHMZ05

**'Making Manga Work': Adaptation of Translated Shōnen Manga in Thailand**

Kwannie Krairit (University of Wollongong)

**A Study of Kyara in Japanese Religious Landscape: Shūkyō Asobi at Kanda Myōjin and Ryōhōji Temple**

Alisha Saikia (University of Tsukuba)

**Islam and Tourism: Japanese Way to Accept Muslims**

Rana Kasuya (Japan Women University)

**6.4. Panel: Eastern Thought and Sociocultural Change**

Chair: Elizabeth Guthrie; Location: RHG24

**Conflicts between Boran and Samay Buddhism in Cambodia in 1937 Indochina**

Elizabeth Guthrie (University of Otago)

**Comparison of the Enlightenment Chapters in Paramanuchit's and Pussadeva's  
Paṭṭhamasambodhi: The Shift from Cosmological Life of Buddha to Semi-Pure Canonical  
Buddhist Narrative During the 19th-20th Century Thailand**

Akbordin Rattana (University of Otago)

**The Eastern Ideas in Dansaekhwa**

Sun-Min Elle Park (University of Auckland)

**6.5. Panel: Cultural Histories in Asia**

Chair: Ellen Nakamura; Location: RHMZ06

**The Cultural Signification of Headhunting in Li Qiao's *Wintry Night Trilogy***

Yu-Wen Chih (University of Auckland)

**Cultural Life during the Cultural Revolution: A Sichuan Case Study**

Sanjiao Tang (University of Auckland)

**Riding Modern Waves? Sea Bathing for Health in Meiji Japan**

Ellen Nakamura (University of Auckland)

**5:00-6:00 Book Launch - *China in Australasia: Cultural Diplomacy and Chinese Arts Since the Cold War*, edited by James Beattie, Richard Bullen and Maria Galikowski**

Rutherford House, Lecture Theatre 2

**7:00-9:00 Conference Dinner, New Zealand Parliament (by separate prior payment only)**

Hosted by Minister of Education, Hon Chris Hipkins

**Wednesday, November 27, 2019**

**9:00-10:30 – Paper Session 7 (Wednesday)**

**7.1. Panel: Trajectories of Cultural Diplomacy**

Chair: Dennitza Gabrakova; Location: RHMZ02

**Cultural Diplomacy and the Formation of Japanese Image in the West in the Second Half of the 19th Century**

Anna Gubinskaya (Victoria University of Wellington)

**The World of Kanjiro Kawai (1890-1966) Viewed by James (Jim) Greig (1936-1986)**

Kumiko Jacolin (Victoria University of Wellington)

**The “Partial Orientalist”: Rewriting and Reception in Lin Yutang’s Famous Chinese Short Stories and Its Back-Translations**

Min Liu (Victoria University of Wellington)

Discussant: LUO Hui

**7.2. Panel: Women and Goddesses in Chinese History**

Chair: Duncan Campbell; Location: RH24

**Poetry and the Literacy of Imperial Women in the Ming Dynasty: 1368-1644**

Ellen Soullière (Massey University)

**Female Associations in Medieval China**

Ping Yao (California State University, Los Angeles)

**Praying Buddhas or Snakes for Fortune and Prosperity? The Transformation of the Cults of Water God and Goddess**

Yuxi Chen (University of Hong Kong)

**7. 3. Panel: Korean Cultural Texts and “The Other”**

Chair: Ruth Barraclough; Location: RHMZ06

**I and They and We: Defining and Defending Personal, National, and Imperial Sovereignty in the Essays of Yi Sang**

John Frankl (Yonsei University)

**Problematizing the Unitary Korean Identity: The Split-Consciousness in Im Cheolwoo’s *The Red Room***

Steven Capener (Seoul Women’s University)

**Transcultural Data, Transcultural Methods: Analyzing the Chinese and Korean Songs of the Northeast Anti-Japanese United Army (1935-1949)**

Lehyla Heward (Victoria University of Wellington)

**7.4. Panel: Foreign Policy**

Chair: Malcolm McKinnon; Location: RHMZ05

**Loyal Assent: New Zealand's Asia-Pacific Foreign Policy, 1975-2020**

Malcolm McKinnon (Victoria University of Wellington)

**The British Government's Changing Attitude Towards Kang Youwei in Exile, with Some Comments on the Decline of the Baohuanghui**

Phoebe H. Li (Independent Researcher)



**Foreign Investment Regulations in Indonesia: Building a Framework of Effective Laws to Regulate Foreign Investment in Publicly Listed Companies**

Dewi Widyastuti (Macquarie University)

**7.5. Panel: Migrant Trajectories: Opportunity, Exploitation, and Activism**

Chair: Paola Voci; Location: RHMZ01

**The Bearers of Cultura Secular e “Hariran” are in Paraná! A Brief Account of Korean Catholic Agricultural Migration to Brazil**

Hea-Jin Park (Independent Researcher)

**Co-Ethnic Exploitation Among Chinese Within an Ethnic Economy**

Minhui Liu (Lingnan University)

**China’s Postdigital Documentaries - De Certeau 2.0**

Paola Voci (University of Otago)

**10:30-11:00 Coffee (provided)**

**11:00-12:30 – Paper Session 8 (Wednesday)**

**8.1. Panel: Inventing Chinese Millennial Poetry**

Chair: LUO Hui; Location: RHMZ05

**What They Do in the Shadows: Chinese Millennial Poets and Their Cultural Habitats**

LUO Hui (Victoria University of Wellington)

**Towards a New Poetic Tradition: Jieju and the Millennial Poets**

DAI Weina (Chinese Academy of Social Sciences)

**Millennial Minjian Poetry and the World: A Case Study of “Fictionalising Her”**

LIANG Yujing (Victoria University of Wellington)

**8.2. Panel: Entangled Histories: Asia, New Zealand, and Australia**

Chair: James Beattie; Location: RHMZ02

**Reporting China: The Chinese Australian Newspapers in the 1930s**

Bolin Hu (University of Auckland)

**Mt Fuji and the Long White Cloud: The Art of the Japanese PoWs in Featherston**

Richard Bullen (University of Canterbury)

**Chinese Farming, Rural Enterprise and Environmental Change in Aotearoa New Zealand, 1870s-1950s**

James Beattie (Victoria University of Wellington)

**8.3. Panel: Tribal Rights, Land, and Identity in India**

Chair: Sekhar Bandyopadhyay; Location: RHG24

**Tribal Rights and Land Alienation: A Study of Ongoing Tribal Struggle in Jharkhand, India**  
Praveen Kachhap (Tata Institute of Social Sciences)

**Beating Around the Bush: Land for the Paniya, Indigenous People of Wayanad District of Kerala, South India**  
Soumya Prakash (Tata Institute of Social Sciences)

**Tracing the Changes in the Identity of Descendants of Tribal Migrants Born in the Non-Native Land**  
Pallavi V. Xalxo (College of Social Work, Mumbai)

**8.4. Panel: Language Education and Language Ideology in Asia**  
Chair: Yoko Yonezawa; Location: RHMZ06

**Perception and Opinions of Malaysian English Teachers Towards Curriculum Change in Malaysian ESL Classrooms: A Critical Event Narrative Analysis**  
D. B. Teh (University of Auckland)

**Communities of Practice of English Language Teachers in Vietnam: A Grounded Theory Study of the Cultural Factors**  
Duy Thuy Trang Nguyen (University of Auckland)

**Language Ideologies of the Transcription System Zhuyin Fuhao in Taiwan**  
Karen Huang (University of Auckland)

**8.5. Panel: Japanese Cultural Texts and Society**  
Chair: Rumi Sakamoto; Location: RHMZ01

**Shojo on Screen – Girliness and the Goddess of Mercy**  
Emerald L. King (La Trobe University)

**Inserting Nikkei Memory into Japan's War Narrative: National Identities, Divided Loyalty and Revisionism in "Two Homelands"**  
Rumi Sakamoto (University of Auckland)

**12:35-12:50**

**Conference Closing: Farewells and Thank Yous**  
RH Lecture Theatre 1

## **Abstracts, NZASIA Conference, 2019**

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### **KEYNOTE ABSTRACTS**

#### **Keynote 1: Nicholas Tarling Lecture, Tarling Trust**

**Anthony Reid, Emeritus Professor of History, Australian National University**

**Title: New Zealand and Southeast Asia: A Semi-Autobiographical Academic Half-Century, 1950-2000**

The relatively bleak current outlook for the study of Southeast Asian Humanities (especially language, literature, history, religion, culture) in New Zealand and Australia can give rise to rage or gloom among those of us who remember better times. I have tried instead to calm myself through the path of understanding. What was it in the 1950s and '60s that convinced an earlier generation that this was the way to go; that devoting our lives to such study would not only help right the colonial wrongs of the past and redirect New Zealand on a saner path, but might lead to a job? The answer appears to lie in a mixture of altruism and cold war strategic calculations, with perhaps a touch of hubris evident by hindsight. Were we misguided, or prophets before our time, or have the times simply changed in profound ways?

#### **Keynote 2: New Zealand Contemporary China Research Centre Keynote**

**Timothy Oakes, Professor of Geography, University of Colorado, Boulder**

**Title: Infrastructure Maniac (基建狂魔): The Techno-Politics of the 'China Model' of Development**

Conventional approaches to the so-called 'China model' of infrastructure-driven development focus largely on the ubiquitous catch-all Belt & Road Initiative (BRI) while emphasizing the geopolitical and strategic implications of the BRI as a centrally controlled development and foreign policy initiative. This talk will propose a different approach to the 'China model', one which brings insights from the infrastructural and material turns in the social sciences. Beginning with the premise that infrastructures are both things and relations among things, the talk assumes an infrastructural analytic to explore China's infrastructure development in a techno-political register. Three key arguments are suggested. First, much of the academic focus on geopolitical strategies and international-relations aspects of the 'China model' detracts from an analysis of

the infrastructures themselves, and, more specifically, their materialities and techno-political dimensions. Second, when infrastructures have been considered, they are typically large-scale projects that convey state power in highly visible ways. But the China model should also be understood as producing everyday infrastructures that, although much less visible, are still deployed in ways meant to enhance state control and social governability. Third, rather than viewing initiatives like the BRI as products of China's engagement with global capitalism, it is important to understand the infrastructural emphasis of the China model as emerging from a legacy of socialist state-making and distinct institutional formations that continue to shape development in China today. These arguments will be discussed, followed by a brief illustration of the techno-politics of new zone development in the case of Gui'An New Area in Southwest China's Guizhou Province.

### **Keynote 3: New Zealand India Research Institute Keynote**

**Mrinalini Sinha, Alice Freeman Palmer Professor of History University of Michigan**

#### **Title: Anatomy of a Protest: The Abolition of Indian Indentured Labor in the British Empire**

Kunti, a dalit ("untouchable" caste) woman, became the poster child for the nation-wide movement in India against the abolition of the system of indentured labor in 1917. The system, managed by the colonial government in India, had supplied approximately 1.3 million workers from India to plantations overseas in the aftermath of the abolition of Atlantic slavery in the 1830s. This paper explores how a woman at the very bottom of the caste hierarchy in India became the face for an empire-wide change. It will argue that Kunti's role in the movement illustrates an important dimension of the abolitionist movement: the construction of the "people" (or the demos) as the subject of a new kind of politics in late colonial India. The question that animates the presentation is precisely this: what is a people? The question has acquired particular urgency in our times with the resurgence, both globally and in India, of a politics in the name of the people (often referred to pejoratively as "populism"). What might the politics of the people in Indian abolitionism have to offer to our times?



## PAPER SESSION ABSTRACTS

**Ahmed, Shamima (University of Portsmouth)**

### **The Statelessness and Uncertainties of the Rohingyas: A Rising Multidimensional Challenges to Human Rights**

The Rohingya Refugee Crisis is one of the most significant humanitarian crises of forced ethnic displacement of the most persecuted people in the world. Due to decades-long non-acknowledgement of the Rohingyas by the government of Myanmar turned them to be the largest stateless community in the world who have been forced to take refuge in neighbouring Bangladesh and few other countries. The proposed talk will focus on the threats and challenges for the refugees (The Rohingya people) and the host (Bangladesh) of the Global South bifurcating between the 'Global North' and the 'Global South' in terms of refugee settlement.

This crisis is one of the most significant contributors to unstable conditions to human security around 1.3 million Rohingya refugees and their host citizens in Bangladesh. International communities are losing concentrations regarding a prospective settlement of this crisis. In such a complicated situation, what are upcoming consequences for the Rohingyas and the government of Bangladesh as a struggle to human security and state security? What type of internal and external tensions will this situation generate for both, the Rohingyas and Bangladesh in the recent future?

This research talk will significantly share knowledge and experiences on the large-scale implications of the Statelessness of the Rohingyas along with deeper insights into the lacks in the decision-making processes of refugee settlement.

Key Words: statelessness, refugees, human rights, refugee hosts

**Allen-Kattus, Kimberly (Northern Kentucky University)**

### **Contemporary Ink Painting and Global Modernism (Panel: From Ink Painting to Ink Art)**

Wu Hung, in his essay for the catalogue for the Metropolitan Museum of Art 2013 exhibition, Ink Art Past and Present, described what might be characterized as a rift between traditional Chinese ink painting (Guohua) and “New Wave” and Experimental ink in Chinese art. The latter represented a tendency to privilege Western traditions and the former, a concerted attempt to “revitalize an indigenous tradition.” (23) This paper will explore the status of Chinese ink painting today considering this perception. Have artists turned away from the tradition of Guohua to be recognized as internationally or globally contemporary? Can an artist work in traditional brush and ink and still be regarded as international or does this reflect only a national phenomenon? I suggest that ink painting continues to be relevant on a global scale and that while many artists, like Gu Wenda, Xu Bing, Bingyi, Yang Jiechang, and others explore installation, technology and conceptual ideas, their works continue to explore and exploit the

significant elements of traditional ink painting and in fact these traditions, reflected in the work of other significant contemporary ink painters as well, do not conflict with contemporary trends but instead enrich them.

Key Words: Guohua, Experimental Ink, “New Wave”, Contemporary Art

**Azuma, Yoshifumi (Ritsumeikan University)**

**Discourses Between ‘Resistance’ and ‘False Obedience’; Using Empirical Data from the 2018 Cambodian General Election**

Considering the development of the democratic election system in Southeast Asia, the Cambodian election in July 2018 is an interesting topic in its peculiarities. The origin goes back to the July 2013 general election. Sam Rainsy Party (SRP), which was the largest opposition party at the time, merged with the Human Rights Party (HRP), and it became a Cambodian National Rescue Party (CNRP). CNRP made a big leap with 56 out of 123 seats. However, in September 2017, Kem Sokha, the leader of the CNRP, was arrested by State overturn crime. In November, CNRP became a dismemberment, and the CNRP congressmen were banned for five years on political activities. The general election, held on July 29, 2018, raised the issue of the legitimacy of election without the largest opposition party and no successor opposition party was formed. Sam Rainsy, called for a boycott of elections, which implied "resistance" by abstention. In response, the ruling CPP used intimidation, threat and vote buying as usual. To secure the victory of ruling party as well as showing legitimacy to the international community, high voting rate and low invalid vote became the essential for CPP. In this paper, statistical will be analysed in order to articulate the discourse between "resistance" and "false obedience" in the 2018 general election.

Key Words; Cambodia, Democratization, Election, Developmentalist regime

**Bandyopadhyay, Sekhar (Victoria University of Wellington)**

**Everyday Violence and Post-Partition Dalit Peasant Migration in Bengal, 1950-57**

In Bengal the Dalit (or former untouchables) still remain almost completely invisible in the narratives of pre-Partition violence that broke out in 1946 and post-Partition migration and rehabilitation that took place in 1947-48. This happened because Dalit organisations in East Bengal remained in alliance with the Muslim League and they did not immediately migrate in 1947. But this Dalit-Muslim alliance broke down in December 1949 when violent riots broke out again, and this time the Dalit peasants were deliberately targeted. This was followed by what this paper characterises as ‘everyday violence’ that resulted in the migration of about 2.1 million refugees between 1950 and 1957. About 70% of these new refugees were Dalit peasants. This paper will look critically at the structure of violence that pushed these Dalit

peasants out of their habitat, their arduous journey across the border and their less than friendly welcome in India. This experience, the paper would argue, created among these Dalit refugees a new historical consciousness of being people without a homeland. This was in sharp contrast to the experience of the Sabarna (upper caste) educated middle class refugees who came earlier in 1947-48.

**Barracclough, Ruth (Australian National University)**

**Translating North Korean Literature (Panel: Re-examining the "Post-" in North East Asian Literatures)**

The founding of the Democratic People's Republic of Korea in 1948 produced a new category of 'North Korean literature' that would be translated and published around the Communist Bloc. One of the most translated texts from the Korean canon was the factory girl novel by Kang Kyong-ae (1906-1944) *In'gan Munjae* [The Human Predicament]. Tracing the history of the translation of this 1934 novel about the journey three youths make from village to factory in colonial Korea reveals important connections between the politics of the 1930s and Cold War communist internationalism. In the Soviet Union, where Oriental Studies had been decimated during the purges of the 1930s, the Soviet occupation of northern Korea provided an opportunity to rebuild Korean Studies in the academy starting with literary translation. In China, Kang's factory girl novel was translated, but the bulk of her oeuvre set in Manchuria was passed over as it raised difficult questions about the Korean communist partisans in the CCP of the 1930s. In East Germany Kang's translated novel emerged in a field dominated by a Eurocentric socialist canon slow to appreciate the literature of decolonizing Asia and Africa. Across the Cold War communist world, we see translation as a process of retrenchment and consolidation as well as recovery.

Keywords: translation, factory girl literature, Cold War, North Korea

**Beattie, James (Victoria University of Wellington)**

**Chinese Farming, Rural Enterprise and Environmental Change in Aotearoa New Zealand, 1870s-1950s**

Scholarship on nineteenth-century Cantonese migrants to Aotearoa New Zealand has overwhelmingly focused on their activities as gold miners, and traced their movement, once mining finished, into other professions, such as market gardening, laundry work, and fruit-shop ownership. Scholars also note an urban and northwards drift of Chinese, once they moved out of goldmining. Such a perspective has meant that academics have ignored the role of Chinese in the rural industry, especially once goldmining diminished in importance.

In response, this talk provides a fresh look at the history of Cantonese in New Zealand, by examining their hitherto overlooked role in nineteenth- and early twentieth-century farming in Aotearoa New Zealand. I attempt to write the Chinese back into New Zealand's rural history by highlighting Cantonese rural enterprise in such industries as dairying and seed-growing, both vital motors of change which helped establish new pastoral frontiers. I also consider the role of Chinese labourers on European farms and explore the extent to which Chinese views and rural customs changed in New Zealand. Finally, the talk reveals the manner in which Chinese rural workers and entrepreneurs fashioned 'eco-cultural networks', yoking capital, labour, and business connections in China with those in Aotearoa.

Keywords: environmental history, rural history, Chinese merchants, environmental change, farming, rural enterprise

**Bhaumik, Sudarshana (University of Calcutta)**

**Caste, Rank and Territoriality in Middle Bengal: Selective Appropriations and Representations of *Jatibyabastha* in Late Medieval Bengali Texts**

In India, the caste system was not only a structure of cultural values, but it also represented a pattern of inequitable distribution of power and wealth along the lines of hierarchy. Marginalised histories / subaltern studies had a very important point to discuss in the context of indigeneity as a criterion of a civilization different from those imposed by powerful 'Others'. In recent times social anthropologists and ethnographers seemed to be very interested by the hierarchical system in the Hindu society. Based on this theme this paper would like to discuss the pattern of *jatibyabastha* and how could the *jati dharma* determine the rank of each group. While looking into this perspective the paper would focus on the medieval Bengali texts known as the Mangalkavyas. This is because there had been lack of historical sources to study the social history of pre-colonial Bengal.

Key words: Janapadas, Hinduisation, indigenous, jati, dharma, Mangalkavyas

**Booth, Alison (Independent Scholar)**

**India on Auckland Stages: Performing Change, Performing Tradition**

New Zealand hosts a rapidly growing population and unique cultural makeup of residents with South Asian Indian cultural heritage. The historically cultural Gujarati and Punjabi residents have more recently been joined by Indo-Fijians (since the 1990 coupes) and more recently the changes in the skilled migration category (since 2003). The changes have resulted in attracting a growing number of international students and skilled migrants arriving from India as well as other global locations with large South Asian populations. The global Indian music industry has grown with the diaspora; influencing classical Indian music concerts, Bollywood shows and

government supported cultural festivals. These live performance events play unique roles in supporting Indian culture and local stakeholders within Auckland's small diasporic community.

Major event production companies promote Bollywood super stars (entrepreneurship), festivals are supported by ICCR (government soft power) and Incredible India (tourism), and local cultural schools (cultural heritage maintenance) From an event management focus, such events with quite different management focuses effect how the music Industry is represented. Who arrives to perform and organised by who and why, provides insights into the far-reaching scope of cultural production located in India and cultural representation of South Asian expressed in a unique diaspora location.

Key Words: Indian diaspora, Auckland, global music industry, cultural representation

**Brown, Alexander (Japan Women's University and University of Technology, Sydney)**

**Transnational Biographies of Anti-nuclear Protest Between Australia and Japan (Panel: Critical Currents Across the Seas: Transnational Social Movements in the Asia-Pacific)**

Up until the Fukushima disaster, the nuclear power industry in Japan and the uranium mining industry in Australia were in a mutually dependent relationship, with Australia providing one-third of Japan's uranium needs. This transnational trading relationship catalysed a parallel development at the level of civil society, as anti-nuclear activists in the two countries came into contact with one another. The connections which have emerged from these encounters are often ephemeral, yet they have grown over time as activist experiences coalesce in institutions, activist media and informal networks. How do we make sense of transnational social movements such as this, which are limited to small groups of individuals? Activists clearly value such relationships, even though their immediate impact is not always obvious. In this paper, I trace some of the connections that have developed between anti-nuclear activists in Australia and Japan since the late 1970s and read them in the context of the interaction between the transnational currents of environmental and anti-nuclear activism and the specific dynamics of the Australia-Japan relationship. In doing so, I ponder their potential contribution to the forging of a truly transnational civil society in the western Pacific.

Keywords: nuclear, uranium, transnational social movements, civil society

**Bullen, Richard (University of Canterbury)**

**Mt Fuji and the Long White Cloud: The Art of the Japanese PoWs in Featherston**

This paper introduces the artworks made by the 850 Japanese prisoners of war held in the Featherston camp during the Pacific War (1941-1945). If the camp is remembered by New

Zealanders, inevitably it is for the massacre which took place on 25 February 1943, but the artworks made at the camp suggest alternative ways of understanding camp life.

Items, including coloured relief sculptures showing 'traditional' Japanese scenes of figures and landscapes, and ornately carved walking sticks, were commonly exchanged with guards for cigarettes, or camp currency. Many artworks were gifted to those who showed kindness, such as a nurse who cared for wounded men, and a local farmer on whose land the prisoners worked. Items were also made to be used within the camp, including mahjong sets, *hanafuda* cards, and geta sandals.

While the art made by the 120,000 Japanese Americans interned during the Pacific War has received considerable scholarly attention, that made by Japanese people in Australasian POW and internment camps, including at Featherston, has not. Japanese war art, and the art of the unfree, have become important subjects of research in recent years, and this paper seeks to contribute to these areas.

Keywords: War Art, prisoner art, Japanese PoWs, Featherston PoW camp

**Butcher, Andrew (Bethlehem Tertiary Institute)**

**'What is Good for Administration May Not be Good for Explanation': Moving Beyond the Census to Understand New Zealand's Asian Populations**

New Zealand's 2018 Census revealed that its indigenous Maori population and its ethnically Asian population were almost on par with each other as a proportion of the overall national population. This follows a direction of travel well signalled by earlier censuses and potentially provokes significant challenges to matters of national identity. However, censuses, as a count of a population, are a generally problematic (and blunt) gauge of social and demographic change, none more so than the 2018 census which had multiple and well-documented flaws. Nonetheless, numbers are often the most compelling form of evidence: they are assumed to be easier to understand, simpler, and more exact than other forms of analysis. This paper, borrowing a phrase from Vertovec as its title, will argue that relying on administrative data has limited explanatory power for understanding the significant growth and shifts in New Zealand's Asian populations. Rather, consideration of multiple other sources - of food, festivals, ethnoscaping, religious practice, media, commerce - offer more helpful ways of analysing New Zealand's demographic shifts and suggest a reality and complexity of a super diverse Aotearoa New Zealand too often obscured by data.

**Campbell, Duncan M. (Victoria University of Wellington)**

**'Friendships that Endure': Huang Zongxi as Biographer**

Towards the very end of his long and prolific life, the influential (and loyalist) late-Ming/early-Qing thinker and historian Huang Zongxi 黃宗羲 (1610-1695) turned his mind to the experiences of his own life and the people that he had encountered over the years. His account of these acquaintances, some 117 of them, all dead by the time Huang memorialised them, entitled *Recollecting Friends of Old: A Record* (*Sijiu lu* 思舊錄), proved to be the last sustained piece of writing that he was to produce. It is a remarkable text that weaves a collective portrait of the scholarly world of the late imperial period in China during a time of cataclysmic dynastic collapse. My paper, the preliminary draft of an introduction to a complete translation of this work, will discuss aspects of Huang's practice as a biographer and the nature of the friendships that he formed over the course of his life.

Keywords: Huang Zongxi, friendships in times of need, biographical writing

**Capener, Steven D. (Seoul Women's University)**

**Problematizing the Unitary Korean Identity: The Split-Consciousness in Im Cheolwoo's *The Red Room***

The notion of Koreans being united by a blood-based ethnicity (Korean-ness) began to form around the time of Joseon's decoupling from China after the Sino-Japanese War (1895) and began to solidify in 1920's in response to Japanese colonial encroachment. Korea, however, had never been a unified nation in any other sense than ethnically and even Japanese imperialism was not enough to bring about social unity. Therefore, as the social imperative to identify with a unified Korean-ness became stronger, the fault lines that existed in Korean society based on region, religion, ideology, and class began to exert their own centrifugal forces that exacerbated fragmentation, the two most powerful being class and ideology. In this article, I examine how ideology, class, and other naturally occurring fault lines operate mostly in Im Cheolwoo's novella *The Red Room* (*Bulgeun bang*, 1988) but also in his novel *I Want to Go to That Island* (*Geu seome gagoshipda*, 2003), as determinants of "authentic" or "pure" Korean-ness thus continuing to subvert, reconfigure, and manipulate the notion of a unitary Korean identity.

The imperative to identify with both the undifferentiated Korean ethnic body and the above-mentioned forces of fragmentation create the need for a consciousness capable of accommodating two (or more) incompatible realities, what I call the split-consciousness. This article investigates how the split-consciousness functions in *Red Room* to justify violence and exclusion.

Key Words: Split-Consciousness, Korean-ness, Ideology, Unitary Identity, Violence

**Chan, Leo Tak-hung (Lingnan University)**



## **Translation as Language Service in a Socialist Market Economy: The Case of China**

What do people think of translation in China today on a non-official level? Rather than as a means of diplomatic communication or international dialogue, translation has been re-conceptualized in contemporary China: it is language service provided for ordinary people as they carry on with their routine affairs in the community on a day-to-day basis. The idea of translation as “language service” has risen to prominence along with China’s rise as a major economic power, and concomitant with the accelerated commercialization of translation activities. With the advent of globalization forces, translation is now viewed as an “industry” governed by the operational logic of a “socialist market economy”—a new notion with which few Chinese were familiar not too long ago. Although translation has not shed its ontological identity as inter-linguistic transfer, it is no longer regarded as simply a linguistic activity that aims at faithful or accurate rendering of a prior text. Perhaps the importance with which this service industry is regarded can be readily grasped if one takes into consideration the fact that China takes a fair share of the global annual value generated in the translation field. With reference to some contemporary examples, the present paper analyses the new perceptions of the role that translation is expected to play against the context of “the Rise of China.”

Keywords: translation, China, market economy, service industry

**Chen, Yuexi (University of Hong Kong)**

## **Praying Buddhas or Snakes for Fortune and Prosperity? The Transformation of the Cults of Water God and Goddess**

Madam White Snake is now often regarded as “Madam White” (白娘子), signifying that she is a wife and mother rather than a she-demon. She was, and still is, a household deity who was famous for her beauty and her power to fight the Buddhist Monk Fa Hai by flooding the Gold Mountain Monastery, a local praying centre in Zhenjiang. Why was a female water god being warmly welcomed as a member of the Chinese pantheon that was dominated by males? Where was the traditional Chinese water god, “Dragon King”, doing when Madam White Snake took the liberty to stir up waves and thunderstorms? What was the social impetus that gave rise to the change of deities’ images?

This paper aims to answer these questions by investigating the social and historical changes during the 9th and 10th centuries in the Gold Mountain Monastery and the city of Zhenjiang. It proves that both Sogdian’s Goddess Nana and the local Chinese water god of dragons gave rise to Madam White Snake. The formation of the legend of Madam White Snake resulted from the interaction and negotiation between Sogdians and the local Chinese residents, the confrontation and reconciliation of the Sogdian’s water god cult and Sinicized Buddhism that was proposed and supported by government officials.

The paper concludes that the coexistence of the Chinese water god Dragon King and Sogdian Goddess Nana eventually transformed into Madam White Snake. The emergence and popularity of the female deity of the cultural amalgamation took place in the Yangzi River Delta in the late Tang Dynasty. The newly established social-economic system that relied on the Grand Canal transportation between North and South China was the impetus to incorporate the Sogdian merchants and local water god cult of Southerners into the “official” pantheon of China. This gave rise to an epochal social transformation of Tang and Song Dynasties. Moreover, the coincidence and similarity of the Madam White and Bodhisattva Guanyin in White Robe deserve further investigation.

Keywords: Water god cult, Buddhism, Madam White Snake, Sogdians in China,

**Chih, Yu-Wen (The University of Auckland)**

### **The Cultural Signification of Headhunting in Li Qiao’s *Wintry Night Trilogy***

As a result of the first Sino-Japanese War (1895), Taiwan was ceded to Japan. In 1942, Japan began to enlist Taiwanese youth as so-called “Special Army Volunteers” and the military unit composed of “volunteer” aborigine youth was called “Takasago Volunteers” (高砂義勇隊). However, in post-war Taiwan, the historical account regarding “Takasago Volunteers” was excluded by the dominant discourse, as were many aspects of Taiwan aboriginal history.

In this paper, I discuss the themes of “headhunting” and “Takasago Volunteers” in the trilogy and explore the role they played in the colonial sign system. I argue that Li Qiao’s representation of the history of “Takasago Volunteers” in his trilogy is suggestive as it involves narrating the suppressed history of Taiwan.

Through their headhunting and headhunting-like practices, the Takasago Volunteers carried out the spiritual journey of Gaya (祖訓). At the same time, their actions bring them into the centre of colonial identity but produce ambivalent or hybrid subjectivity. The ambivalent space where their cultural and colonial identities were juxtaposed and previous “prohibited” knowledge was made available as part of imperial war challenged the later dominant discourse which was part of Nationalist rule and, as such, was involved in the reconstruction of a Taiwan’s history.

Keywords: signifier; signified; ambivalence, hybridity

**Cho, Wonhyuk (Victoria University of Wellington)**

### **When Culture Eats ICT for Lunch: The ‘Smart Work’ Myth and Organisational Inertia**

In the wake of a long period of political controversy, the government of South Korea has implemented a full-scale relocation of central government bureaucracies, moving them from

the overpopulated capital city of Seoul, to the city of Sejong, a new administrative-capital city. One of the largest controversies of the split relocation, however, was the problem of bureaucratic inefficiency caused by the relocation, and particularly its split nature. ICT-enabled solutions, coined “Smart Work” initiatives, were adopted to deal with this challenge. But the smart work paradigm has not been functioning well in the context of the capital city split-relocation in Korea. Drawing on previous literature on organisational inertia and change management, we analyse how the technophilic strategy of ‘Smart Work’ has (and has not) addressed the organizational change and discuss what the consequences have been. We investigate five dimensions of organisational inertia that are present in this case study: psychological (anxiety around learning a new technologies), cognitive (culture/norms in face-to-face work routines), technological (stickiness of pre-existing IT system), political (continued influence from elected officials), and resource allocation (success bias from previous e-government projects). These five types of inertia combine to influence bureaucrats working in government organizations in a way that provides resistance to switching from traditional work routines to ‘Smart Work’-based equivalents.

Keywords: organisational inertia, ICT-enabled transformation, Sejong City, South Korea

**Clifford, Joe (The Australian National University)**

#### **The Nation and the Noodle: What Indomie Can Tell Us About Contemporary Indonesia**

Indomie instant noodles are one of the world’s largest instant noodle producers with massive commercial success in both international and domestic markets. Indomie’s commercial success outside of Indonesia speaks to the brands global appeal and the company’s ability to appeal to multiple markets from university students in Australia and New Zealand to its huge popularity in West Africa and strong appeal to consumers of halal products. This paper, drawing from the Implosion Project outlined by Dumit (2014) and Keane’s (2014) work on affordances, aims to map how the world is contained within Indomie noodles and how these noodles are positioned in the world. Taking this method of analysis I show how this brand of instant noodles is caught up in an idea of ‘Indonesianess’ and can be read as an unconventional symbol of Indonesian nationhood afforded new political and national significance in ways which are not immediately obvious given its global popularity and presence.

Keywords: Indonesia, affordances, nationhood

**Deshpande, Anirudh (Delhi University)**

#### **Identity, Conflict and Cooperation in Pre-colonial India: Debated Representations of the Socio-geographic ‘Self’ and the ‘Other’ in Selected Marathi Texts of the 18th Century**

The conclusion of this paper is based on reported conversations between some imagined selves and others present in selected pre-colonial 18th Century Marathi sources which, noticeably, were situated outside the reference to Europe and colonialist history. The Marathi speaking scribes and warrior-administrators discoursed on the comparative attributes of the self and other in an age which does not yield easily to the political vocabulary spawned by modern historicized thinking in India. The paper offers a critical reading of some *bakhar*, *thaili*, letters, and the odd *atmasharitra* written by the roving Marathas in mid-eighteenth century – an ideologically contested century in modern Indian historiography. It asserts that by revisiting the primary sources of pre-colonial local histories the historian can write another history different from the popular colonialist and nationalist historical tropes. The modern European self, traced to the Renaissance, developed in binary opposition to an imagined racial and ideological other under the influence of colonialism and nationalism. These ideas, developed in the colonial educational institutions during the 19th Century, promoted religious and ethnic nationalism in the colonies with drastic consequences. In contrast it is asserted here that the pre-colonial past was a place inhabited by different people who thought and did things differently.

Key words: Nationalism, Colonialism Identity, Marathi-sources, 'self', 'other' and binary

**Edwards, Jasmine (Victoria University of Wellington)**

**Problem-solved or Problematic? New Zealand Aid and Dairy Development in Sri Lanka (Panel: Drivers of Innovation and Disruption in Asia, Asia New Zealand Foundation Panel for Emerging Scholars)**

Dairy development in Asia is seen, on the one hand, as a means to improve economic, health and food security issues. Further, New Zealand's aid investment in dairy development in Asia is linked to trade interests and supports market growth. On the other hand, it is argued that dairy consumption and production should be reduced to respond to global climate change and potential negative health impacts in countries with traditionally low dairy consumption. This paper explores the perceptions and implications of a New Zealand-funded aid project in Sri Lanka, which is increasing dairy production to improve rural livelihoods. Data was collected during five weeks of qualitative, case study research with female, conflict-affected farmers in Sri Lanka. I argue that better understandings of the impacts of dairy development should be informed by local perspectives, and, I draw attention to the potentially problematic implications of increasing reliance on dairy production for livelihoods, such as environmental degradation and gender inequalities. I highlight a dissonance between local understandings of the impacts of dairy development and global discourse on sustainable development. This research, therefore, contributes to robust information upon which development policy-makers and practitioners – government and development organisations – can base effective, sustainable development in Asia.

Keywords: dairy; aid; sustainable development; local

**Epstein, Stephen (Victoria University of Wellington)**

**Spices Travel the World: Translation, Culinary Cosmopolitanism and Intan Paramaditha's *The Wandering***

In recent years, Indonesian literature has become increasingly implicated in global consciousness: a growing international awareness of the nation's literary riches led to Indonesia becoming the Guest of Honour at the 2015 Frankfurt Book Fair and the Market Focus country at the 2019 London Book Fair. Simultaneously, local productions draw on settings that move beyond the nation's borders to enhance a global imagination among Indonesian readers; Intan Paramaditha's sophisticated choose-your-own-adventure novel *The Wandering: A red shoes adventure* (*Gentayangan: Pilih sendiri petualangan sepatu merahmu*), the winner of Tempo's 2017 award for best piece of prose fiction, uses international settings to explore themes of cosmopolitanism, displacement, nomadism, and transgression. In this paper I discuss the novel's concerted play with food as a device that marks both the fluidity and barriers to international movements in a world governed by hierarchical power structures and the issues that arose in my attempts to convey these issues in the novel's forthcoming English translation.

**Evans, Megan (Victoria University of Wellington)**

**'Better Than Love'? Strategies for Staging a 350-year-old Lesbian Romantic Comedy in 'New Era' China**

At the end of 2015, censorship guidelines for Mainland China broadcast media were issued banning content that 'exaggerates the dark side of society'. The guidelines expressly included portrayals of homosexuality in the same category as sexual violence. Meanwhile, several adaptations of *Lianxiang ban* (Two Belles in Love), a 350-year-old lesbian-themed romantic comedy by Li Yu, continued to be staged through April 2018. The varied treatment is explained in part by the fact that live stage performances are governed in a much less systematic way than broadcast media. Nonetheless, the standards for what theatre artists can legally do, and what they should be doing if they hope to continue working publicly in China are obviously different and the 2015 regulations have added complexity to pressures contributing to self-censorship. This paper analyses media reports, critical reception, and online discussion of 20th century *Lianxiang ban* adaptations, showing how elements of sexual diversity that might establish allegiance to a pro-queer political agenda were excised, emphasised, or downplayed in favour of attention to traditional aesthetics and themes of transcendent 'true' or 'universal' or 'better than' love.

Keywords: China, homosexuality, Li Yu, censorship

**Fookes, Ian (University of Auckland)**

### **The Colonial Subtext of Multiculturalism in Sima Urale's *Apron Strings* (2008)**

Sima Urale's first feature, *Apron Strings* (2008), was a well-received vision of multiculturalism in Auckland. The film uses interwoven plots to explore the personal and interpersonal conflicts reflective of wider tensions within multicultural society. Urale adeptly uses colour and visual texture to identify the various characters with their discursive positions in Ōtāhuhu in the early 2000's. The film's cinematography focuses on the intimate scale of the interpersonal, enabling the viewer to reflect on the characters' internal tensions, which are neatly framed within recognisable family histories. Award-winning performances by Scott Wills and Jennifer Ludlam enhance Shuchi Kothari and Dianne Taylor's screenplay, staging the interpersonal drama of identity construction within a multicultural society.

This paper provides a close reading of the film, arguing that in her presentation of multiculturalism, Urale obscures the colonial history of Ōtāhuhu by focusing on the interpersonal. Although understandable, this narrow focus is symptomatic of the way that neo-liberal understandings of multiculturalism elide the colonial past. Although Urale underscores the importance of confronting one's own family history, *Apron Strings* can be read as allowing audiences to consume a multicultural drama while forgetting New Zealand's history.

### **Fountain, Philip (Victoria University of Wellington)**

#### **NGOs, Religion and Regulation in Asia (Panel: Religious Freedom in Asia)**

In many parts of Asia, NGOs influenced by diverse religious traditions play significant roles in service delivery, community organization, advocacy, and mediating flows of information and resources. The work of religious NGOs is informed by diverse and competing policy frameworks, including relating to countries of origin and the countries in which they operate, internal policies within NGOs themselves, and also more general frameworks relevant to development and humanitarian actors. This paper seeks to critically examine some the ways in which religious NGOs traverse this complicated policy and regulatory terrain in Asia. I argue that while policy frameworks are important these rarely dictate practice. It therefore remains essential to combine analysis of policy frameworks with attention to how religious NGOs navigate these frameworks in their every-day activities.

### **Frankl, John M. (Underwood International College, Yonsei University)**

#### **I and They and We: Defining and Defending Personal, National, and Imperial Sovereignty in the Essays of Yi Sang**

The enigmatic Yi Sang (1910-1937), despite his brief life and career, is widely regarded as Korea's premier modernist. Though best known for his experimental poetry and fiction, Yi was both a complete artist and trained architect. Near the end of his career, Yi turned to the essay

as a vehicle for expressing his musings on various aspects of 1930s Korea and Japan in a manner much more explicit and clearer than in his other works.

This paper will focus on Yi's multiple identities as government architect and idiosyncratic artist, colonial subaltern and loyal subject. Although many critics, most often trying to confine Yi within a postcolonial nationalist paradigm, find these identities mutually contradictory, Yi himself appears to have moved rather seamlessly among them. Examining certain of his representative essays reveals a situational identity based upon and changing according to geographical and emotional locations, as well as real and imagined interlocutors. Yi surefootedly negotiates a rugged terrain of competing identities as a modernist writer, an ethnic Korean, and a subject of Imperial Japan. Interrogating his various stances provides glimpses into the sensibilities of a colonized artist who worked under the disquieting condition of artistic freedom coupled with political repression.

Keywords: identities; modernism; colonialism; essay

**Gao, Nuan (Beijing Normal University)**

**'May Fourth Newspaper Supplements': A Fertile Source for Research on Modern China**

This paper aims to elucidate the significance of four influential newspaper supplements during the May Fourth Era, which has not been fully noticed in English academic world, and provides an overall commentary on recent related research in this regard. It is well known that May Fourth Movement was a critical juncture in China's modernization process, and during the movement, the "Four Big Newspaper Supplements" played a crucial role in introducing Western learning, sorting traditional Chinese heritage as well as served as a typical Habermasian public sphere for Chinese people across social stratum and political spectrum to freely and extensively express opinions regarding social, political and cultural issues. The recent scholarship on "Four Big Newspaper Supplements" not only contributes to the ongoing discussion in Western academy on the relevance of public sphere in Chinese context, but also deepens and broadens the existing understanding of the variety of Chinese modernity, since the newspaper supplements comprise mass-scale samples of voices concerning "recreating Chinese civilization", coherent with or contradictory to those of central figures such as Hu Shi and Chen Duxiu. Prospective research could promisingly address, but not limited to, the categories of Sino-Foreign relations in the early Twentieth century, transformative society after the 1911 Revolution and the "locality" of the May Fourth Movement.

Keywords : May Fourth Movement, Modernity, Public Sphere, Transformative society

**Ghatak, Nisha (University of Auckland)**



## **Locating Desire in a Matrilineal Society – A Critical Analysis of Kamala Das’ Autobiography from 20th Century South India**

Patriarchy is a term synonymous with an extensive understanding of the Indian societies. As a country that has grappled with three centuries of Islamic invasion, followed by over two hundred years of British colonisation, major parts of the country have a literary history that is yet to be discovered. As part of this paper, I choose to study the autobiography of a female Indian author, Kamala Das from the 20th century, with an emphasis on her position as a privileged, English educated woman from a matrilineal society. Das’ autobiography provides a postcolonial account of her life, as lived and experienced through a colonial past and a post-colonial present. In India, matrilineal societies were rare and could only be found in two Indian states till date. Women from these matrilineal societies inherited property and the future generations would often take on their maiden names. Kamala Das’ narrative delves deep into the hypocrisy of such a society, the patriarchal forces that were work and the powerlessness of a woman in such a matrilineal society. The paper attempts to unearth these nuances that function as patriarchal forces in Das’ autobiography, *My Story* (1988), which she chose to publish and self-translate into English, after much familial opposition.

Keywords: 20th century literature, Women’s autobiography, Indian Writing in English, Matriliney in South Asia

## **Goodman, Loren (Yonsei University/Underwood International College)**

### **From Chinaman to Clinamen: The ABC of Misreading (and Miswriting) Sijo**

As haiku proponents currently advocate for the inclusion of their poetic art form as a part of UNESCO Intangible Cultural Heritage, there is no question that haiku enjoys immense (and well-deserved) popularity worldwide, having transcended any “Japanese monopoly,” capturing and pervasively influencing the Western literary imagination through figures such as R.H. Blyth, Ezra Pound, and the Beat Poets. Conversely, the sijo—a similar poetic form with an even longer history—remains largely unrecognized outside Korea.

Reflecting on Ezra Pound’s implied assertion that “poetry speaks Chinese,” this paper opens with an exploration of the imagistic and narrative possibilities of unleashing lines of verse from the radical atomic content of Chinese ideographs. The paper then attempts to trace the swerves of such ideographic particles through classical Korean sijo, also composed in Chinese. After a brief introduction to the historical, cultural and structural features of sijo, we then examine a variety of strategies (e.g., fission, fusion, misprision, etc.) for composing sijo in English, along with (1) consideration of their successes and shortcomings; and (2) reconsideration (de-centering/de-ranging) of the concept of poetic form itself.

Keywords: Poetry, Chinese Characters, Sijo, Misprision

**Gubinskaya, Anna (Victoria University of Wellington)**

**Cultural Diplomacy and the Formation of Japanese Image in the West in the Second Half of the 19th Century (Panel: Trajectories of Cultural Diplomacy)**

Japan's impressive resistance toward the post-Westphalian international political order affected its discovery by Western audience mythologized as "opening". Among the diverse media offering a glimpse of this distant exotic country with mystically "feudal" legacy, we find travel diaries, news articles, illustrated editions and engravings albums, and certain proto-ethnographic works claiming a comprehensive depiction of the customs and traditions, history, policy and religion of Japan. In light of the geopolitical background of this cultural encounter, the role played by English language scholars from Britain and the U.S. requires careful investigation in relation to the history of Japanese Studies in the 20th and 21st century.

Key figures having contributed to the initial moulding of Western perceptions of Meiji Japan are Algernon Freeman-Mitford (Old Tales of Japan, 1870), Basil Hall Chamberlain (Things Japanese, 1890) and Lafcadio Hearn (Glimpses of Unfamiliar Japan, 1894). Their works share similarities in theme and form, but differ in tone, reflecting the diversity of the social background of authors and their respective political and psychological subjectivities.

In this presentation I will examine the role of such key players through the self-conscious rhetoric of cultural diplomacy and the politics of translation underlying the conception and reception of their work.

Keywords: Cultural diplomacy, Meiji Japan, Algernon Mitford, Basil Hall Chamberlain, Lafcadio Hearn

**Guo, Chao (Sun Yat-sen University)**

**Reconstructing Masculinity: The Self-Refashioning of Cross-Dressing Performers of Classical Chinese Theatre in the Globalized Twentieth Century**

Jingju, or Peking Opera, is officially recognized as a "conventionalized" (*chengshi hua*) art form. Commonly employed to describe jingju performance at the artistic level, this term refers to the defamiliarized artistry utilized by its performers in order to recreate categorized roles that fall in any of the four role-types, rather than to portray a particular person in daily life in a realistic way. However, in historical context, the definition of theatrical convention had more connotations in terms of the Chinese politics of gender and sexuality.

Despite their prosperity in the Qing dynasty, male dan (male actor who performs female roles) were alienated as a cultural "other" as a result of the translation of psychoanalytical theories by late Qing scholars. After the 1930s, theatrical convention became a way for male dan to justify their legitimacy. Declaring that their performance of femininity was simply a set of made-to-order vaudevillian skills, they thus created a safe place for their performance by denying the

influence of their onstage performance on their offstage identity. Revisiting the discursive construction of theatrical conventions shows male dan's conscious efforts to negotiate the predicament of gender identity in the drastically transforming social zeitgeist of modern China.

**Gupta, Kooshna (University of Auckland)**

### **Item Song as a Commercialised Publicity Practice in Hindi Film Industry**

In the early 1990s, the effects of economic liberalisation brought a change in the traditional way of marketing Hindi films. The introduction of subscription-based television services, Star TV and Zee Entertainment Enterprise in 1991, significantly expanded the platform from which song scenes, which had always been especially important in terms of film publicity, could be used in ways that were similar to western music videos to publicise upcoming films. It led to the westernisation of Indian song scenes music videos, offering filmmakers increased opportunities to publicise their upcoming releases via song scenes broadcast on the new channels. One of the most important category of song scenes that came to be used for publicity were those called item songs, which focused on the erotic display of women in Hindi cinema. In these sexualised song scenes filmmakers used female bodies as commercialised commodities for entertainment and marketing. In the ways in which they were used on Indian television, item songs became a highly successful promotional tool for the film industry. This paper explores the emergence and industrial development of the item song as a key element in publicity practice in Indian cinema from the pre-MTV song scenes of the 1980s through the 2000s ones, by means of archival research and textual analysis.

Keywords: Hindi Cinema, Item Song, Advertisement, Television

**Guthrie, Elizabeth (University of Otago)**

### **Conflicts Between Boran and Samay Buddhism in Cambodia in 1937 Indochina**

On 31 August 1937, the Cambodian monarch Sisowath Monivong (1875 – 1941) promulgated a Royal Edict. This edict was an attempt by the monarch to resolve tensions between different factions of Buddhist monks who belonged to Cambodia's Mahānikāyā "sect" over the interpretation of the Vinaya with regards to monastic dress and behaviour. According to the edict, conflicts had broken out between the Mahānikāyā monks who followed boran or "ancient" Buddhism and a faction of monks who considered themselves to be samay or "modern". The samay monks were attempting to promote Buddhist reforms based on a recently published Cambodian edition of the Pāli Tripiṭaka.

The edict referred to two earlier decrees (1918 and 1929), listed seven rules for Mahānikāyā monks of both factions to obey, and stated that any monk who refused to submit to the edict would be defrocked and sent to the civil courts for judgement.

In this paper I will discuss some of the conflicts that took place between boran and samay monks in the 1930s that led to this third Royal Edict in 1937. I will consider the role of the Buddhist Institute in promoting the reforms that led to these conflicts, and the attempts by the French colonial authorities to suppress the Buddhist reformers.

Keywords: Cambodia, Mahānikāyā, boran, samay, Buddhist Institute

**Harrison, Brian (Chuo University)**

### **What a Waste! Japan's Problem with Increasing Disposable Container and Packaging Waste**

In the last 2 or 3 years, there has been a great increase in awareness around the globe about the perils of plastic pollution, and many countries have taken actions such as attempting to reduce the number of single-use plastic products. In comparison, awareness of this issue among the general public in Japan has tended to be lacking, and even as late as 2018 the Japanese government ignored the problem, even refusing to sign a declaration at the G7 summit in which the various national leaders pledged to address plastic pollution.

This paper examines the situation in Japan, the measures that have been adopted (and why some have failed), and particularly focuses on how reuse and waste reduction can be achieved in Japan by adopting better extended producer responsibility schemes to mitigate the inadequacies of the Container and Packaging Waste Law; and by introducing bans or fees on the use of plastic shopping bags etc. The specific roles that the national and local governments, companies and individual people can play are discussed in detail, and a comparison is made with some of the methods that have been adopted in other countries and which may be applicable to Japan.

Keywords: Japanese studies, Japanese environment, plastic pollution in Japan

**Heward, Lehyla G. (Victoria University of Wellington)**

### **Transcultural Data, Transcultural Methods: Analyzing the Chinese and Korean Songs of the Northeast Anti-Japanese United Army (1935-1949)**

As big data garners increasing focus across academic disciplines, and the digital humanities change the way historical texts are accessed and read, it is important to incorporate new methods for large-corpus textual analysis. In this presentation, I demonstrate how I built a database of 221 Chinese and Korean songs from the Northeast Anti-Japanese United Army (NAUA). The NAUA was a coalition of Chinese and Korean troops that operated in Manchuria (northeast China) during and after the Japanese occupation. Hundreds of songs and several compilations remain the primary treasure-trove of NAUA cultural production. These materials

present scholars with rich multicultural descriptions of the experiences and political aims of the army.

In the qualitative analysis program, NVivo, I defined thirty-one codes based on titles, imagery, metaphor, subject matter, specific words, and/or relevant themes. From a methodological standpoint, coding in NVivo allows for a flexible, transcultural approach where language, rhetoric, and ideas captured in the lyrics can come to the forefront. I argue that developing new tools and methods for approaching large sets of textual data can facilitate transcultural historical studies.

**Hill, Doug (University of Otago)**

**Building Urban Resilience in India: The Promise and Failings of the Smart Cities Mission in Guwahati**

India faces many significant challenges regarding the planning and management of its cities, including issues around inadequate infrastructure for waste disposal, sanitation and other basic amenities such as reliable electricity and housing for low-income groups. At the same time, many of its cities are highly vulnerable to climate change and currently lack sufficient adaptive capacity to respond to these challenges at a variety of scales. In recognition of these challenges, the Government of India has initiated the Smart Cities Mission (SCM), which emphasizes ‘smart’ technologies, new knowledge platforms and public-private partnerships. To understand the promise and failings of the SCM, our research analyses a medium sized city called Guwahati, which faces extreme vulnerability to a changing climate, as well as significant water quality issues, seasonal flooding and on-going encroachments on to waterways and wetlands. In critiquing the SCM, the paper argues that urban policies and practices, including those related to climate change mitigation and resilience, must move beyond a focus upon techno-managerial solutions through the adoption of more participatory and transparent processes

Key words: Urban, water, India, Planning

**Hsu, Tony S. (Yale University)**

**Xu Zhimo’s Surprising Journey: How China Rediscovered This Iconoclastic Poet**

At the height of his literary prowess, Xu Zhimo was the most famous living poet in all of China, redefining Chinese poetry and leading literature into the modern era. Born in 1897, Xu came of age during the early twentieth century, when China was struggling to find its own identity—an era of nation building, violent political revolutions, and passionate cultural exchange with the West. It was at King’s College, Cambridge University, under the tutelage of Goldsworthy Lowes Dickinson, that Xu became a true polymath, a man of many dimensions, and discovered his brilliance for poetry. As he composed his first poems in Chinese vernacular—a radical departure

from the tradition of writing poetry in classical Chinese—he also immersed himself in literary social circles such as the Bloomsbury Group, exchanging ideas with the likes of Bertrand Russell, Katherine Mansfield, Thomas Hardy and Roger Fry. He returned to China newly committed to the ideals of art, love, and freedom. He pursued the first divorce in Chinese history, founded the Crescent Moon Society, a hub for literature and artistic scholarship, and famously led Nobel Laureate poet Rabindranath Tagore on his historic tour of China.

This paper, written by Xu Zhimo's only grandson, explores Xu Zhimo's legacy in China from his premature death in a fiery plane crash in 1931, to the turbulent political period in China with limited access of his literature during the 1960s and 1970s, through the popular resurgence and celebration of his memory today. Based on original research, archival documents, and interviews, the paper not only provides deep insights into Xu Zhimo's iconoclastic views on love, art, and science, but also examines the influence Zhang Youyi, Xu's ex-wife, had on the poet's legacy, offering a more expansive understanding of the celebrated poet.

Keywords: Xu Zhimo, Chinese poetry, pop culture

**Hu, Bolin (University of Auckland)**

### **Reporting China: The Chinese Australian Newspapers in the 1930s**

This paper explores how Chinese language newspapers in Australia, particularly the Tung Wah Times and Chinese Republic News, reported China in the 1930s when the Sino-Japanese War broke out unofficially in the region. They made efforts to build support for the war and influence Chinese residents in Australia. Both informed their readership of Japanese brutality in China, vilified Manchukuo, and appealed to Nanjing to take military actions. Brave anti-Japanese generals, soldiers and martyrs were portrayed as symbols of Chinese patriotism and nationalism through stories, poems, and Cantonese songs. However, although the two Chinese language newspapers appealed to patriotism, they offered contrasting views of the Chinese government. Tung Wah Times continued its anti-Jiang Jie-shi propaganda, arguing for political reform and strong anti-Japanese policy. It criticized the non-resistance policy and dictatorship of Nanjing while warmly welcoming the visit of the patriotic general, Cai Ting-kai, an opponent to Jiang's regime. Chinese Republic News, however, demonstrated more support and understanding of the government's dilemma. Despite differences between them, by shaping their readerships' patriotism and nationalism, these Chinese language papers forged the connection between Chinese residents in Australia and their home country, practised their cultural identity, and consolidated their allegiances with China.

Keywords: Sino-Japanese War, Chinese Australian Newspapers, patriotism

**Huang, Karen (The University of Auckland)**

## **Language Ideologies of the Transcription System Zhuyin Fuhao in Taiwan**

In early 2018, a legislator proposed to abolish Taiwan's transcription system Zhuyin fuhao. The proposal sparked a heated public debate with many strongly against it. While writing systems are often associated with ideological views, it was surprising to see a transcription system that has a similar manifestation. This study investigates the language ideologies of Zhuyin fuhao. Drawing on the 'five levels of organization' that characterize language ideologies (Kroskrity 2004), this study examines the discourse of the public debate on Zhuyin fuhao. The results show that although Zhuyin fuhao was indexed as a sign of Sinicisation by some, many recognise its uniqueness in representing Taiwanese-ness. Zhuyin fuhao is believed to be a better transcription tool that carries the Chinese cultural tradition. In addition, the awareness of the ideologies on the transcription system was likely strengthened through daily use in the digital age. Moreover, the language ideologies of Zhuyin fuhao are used in representing the complex Taiwanese national identity.

Keywords:

Language ideologies, identity, Taiwan, transcription system

## **Hughes, Theodore (Columbia University)**

### **"Liberation" as "Journey South": Memorying North Korea in mid-1950s South Korea (Panel: Censorship and Subject in Modern Korean Literature)**

Winner of the Asian Free Literature Prize, Im Og-in's "Before and After the Journey South" (Wöllamjŏnhu; 1956) invokes the authenticity of an experience that is at once gendered and religious. How does the intersection between the invocation of Protestant Christianity and a woman's experience in late 1940s North Korea speak to the formation of the nonideological, anti-communist subject in mid-1950s South Korea? On the one hand, gender/religion produce the stability of experiential reference in Im's text. At the same time, Im's work, both in its title and in the work itself, alludes to a desire to rewrite Yi T'ae-jun's 1946 "Before and After Liberation" (Haebangchŏnhu; 1946). An appeal to the referential combines with an engagement with the intertextual. What is the relationship between the securing of a memory-referent and this intertextuality (in the particular form of a banned text)? The multiple claims (including gendered, religious) to the referential in 1950s South Korea create a version of the nonideological that hinges upon what can be invoked but cannot be read or seen: North Korean texts and North Korea itself. It is in this way that "Liberation" becomes the "Journey South."

Key words: literature, gender, religion

## **Hui, Luo (Victoria University of Wellington)**



### **What They Do in the Shadows: Chinese Millennial Poets and Their Cultural Habitats**

This paper maps out the still-emerging world of Chinese millennial poets with reference to three recent English translations: *Zero Distance: New Poetry from China* (Tinfish Press, 2017), *Loving you at the speed of a snail travelling around the world* (Cold Hub Press, 2018) and *30 Under 30: Chinese Millennial Poetry* (Wai-te-ata Press, forthcoming 2019). Long overshadowed by the poets of the Tian'anmen generation, the younger poets featured in these three collections grapple with the issues of influence, invisibility and irrelevance while finding their own voices away from the literary establishment, in diverse and discreet habitats both online and offline, at home and abroad. If unseasoned and limited in worldly experience, much of this poetry is surprisingly sophisticated in language and textuality. Classical Chinese poetry, with its embodiment in landscape and gardens, remains a robust source of inspiration and nourishment, whereas Shanghai and Paris stake out the two nodes of this youthful and fertile cultural imagination.

Keywords: Chinese millennial poetry, cultural habitat, influence, translation

**Hung, Chin-fu (National Cheng Kung University)**

### **Revisiting the Social Media Censorship in Xi Jinping's Era: Evidence from China's Popular We-Media Platforms**

We-Media is usually the name of all media platforms that one can use for digital marketing in China. It is seen as the delivery of the information by the general public based on their experiences. Since 2009 when the launch of Weibo innovating We-Media, the media platforms in China have begun to create, deliver, and share information with the unique style of presentation, be it written, video or pictures. Compared with the traditional media, the Chinese public finds the convenience and acceptability of the WeMedia easier and efficient to deliver information to the public by the public. The emerging mode of horizontal communication among the Chinese public may have seen the bold arguments that We-Media is now fostering a greater degree of freedom of speech and expression in Chinese cyberspace. Yet, this paper has instead suggested that We-Media outlets have maintained a higher degree of self-censorship than the traditional media; the more popular the We-Media platforms are, the higher degree the self-censorship they may have maintained. This argument is evidenced in our empirical study conducted between 2018 and 2019 selecting from the most popular nine Chinese We-Media platforms. The findings bear important implications for China's social media and democracy.

Keywords: Social Media Censorship, WeMedia, China, Xi Jinping

**Jacolin, Kumiko (Victoria University of Wellington)**

### **The World of Kanjiro Kawai (1890-1966) Viewed by James (Jim) Greig (1936-1986) (Panel: Trajectories of Cultural Diplomacy)**

In 1982, James Greig (1936-1986), a New Zealand potter sponsored by a fellowship in Japan, went to study the work of Kanjiro Kawai, a Mingei movement (folk-craft) potter and a colleague to Shoji Hamada and Bernard Leach. The latter two exerted vigorous influence on New Zealand's studio pottery development in the 1960s. This paper aims to shed light on Greig's footpath by proposing a comprehensive analysis of his notes and photos while in Japan in close connection to Kanjiro's philosophy and his Mingei concept. Kanjiro's work is unconventional, departing from the aesthetic canon established by the Raku family under Senno Rikyu of tea ceremony rituals 450 years ago. What Greig saw was not a traditional 'Japonisme' but Kanjiro's humble, down-to-earth philosophy. I explore these themes in three aspects. First, I examine Greig's efforts to intellectualise ceramic art through his art practice, within the special emphasis he attributed to Japan. Secondly, I address his philosophy of life underpinned by a work ethic with clay inspired by Kanjiro. Finally, I look at the importance of the individual creative bonds which contributed to the flow of soft diplomatic power between the two countries.

Key words: James Greig, Kanjiro Kawai, Mingei Japan, New Zealand, Cultural diplomacy, Ceramics

### **Johnson, Henry (University of Otago)**

#### **Reporting Sound: Chinese Music, Inter-community Relations, and Public Education in 19th- and Early 20th-century Otago, Aotearoa New Zealand**

The migration of Chinese to Aotearoa New Zealand from the 1860s had a significant impact on the socio-cultural milieu of the time. Such was the impact of this inward migration, which contributed much to cultural diversity of the time, that the nation subsequently moved through contrasting responses that have reflected broader political thought of different times. An initial invitation to Otago to mine for gold in the early years gave way to discrimination with a poll tax and a discriminatory immigration policy. In the 19th-century setting, Chinese music was a distinctive sonic part of the cultural flows that transformed Aotearoa, and while music was performed within various Chinese settlements, there are some reported instances where music and cultural performance more broadly was a focal point for inter-community relations and public education. This paper focuses on such cultural connections as a way of uncovering inter-community relations that contributed to public education about Chinese music and culture more broadly. The study is historical in its approach, and pieces together fragmented and diverse references from secondary sources (especially newspapers) with the aim of illustrating distinct instances where education about Chinese music performance was such that it received media coverage by and to primarily a non-Chinese readership.

Keywords: China; New Zealand; music; community

**Joll, Christopher M. (Victoria University of Wellington, Chulalongkorn University)**

**Beyond the Discourse of Religious Freedom: Revisiting Chapters of 'Religious' Persecution in Thailand (Panel: Religious Freedom in Asia)**

The utility of the discourse of "religious freedom" has recently been called into question by scholars of religion seeking to make sense of "religious" persecution of minorities. The primary objective of this paper is to point out the shortcomings of analyzing religious agency at the expense of other equally important (political, economic, and ethnolinguistic) variables. I do this by considering chapters of religious chauvinism and "religious persecution" of both Christian and Muslim minorities in 17th century Ayutthaya, and throughout Thailand during the Second World War. I point out that although both Siam and modern-day Thailand deserves the reputation for permitting "religious" minorities to worship, and proselytize, these communities suffered when Siamese cosmopolitanism experienced relatively short chapters of ethnoreligious, and ethnolinguistic chauvinism. The sizeable secondary historiographical literature on 17th century Ayutthaya provides details about some Muslim and Christian communities having been unaffected by the campaigns that targeted mosques, churches, and seminaries. I also point out that these were led by Siamese monarchs during periods of political instability. During the Second World War when Thailand was ruled by a military government, both Muslim and Christian (especially Catholic) communities were impacted by Thai nationalists seeking to decrease the ethnoreligious and ethnolinguistic diversity of subjects.

**Jose Devasia, Akshaya (Ashoka University)**

**Revisiting Inevitability and Misperceptions in the Context of the 1962 India-China War**

The idea that nation states are able to accurately 'interpret' the world is a presupposition that underlies many scholarly explanations about why states behave the way they do. Using Robert Jervis' work on perception and misperception as a theoretical framework, I content this proposition in the context of the 1962 India-China war. In the paper I explore how certain misperceptions on both sides of the border intensified the security dilemma spiral making the war inevitable. I do this by examining three factors that are central to understanding the conflict: the dispute over Tibet, the clash in the NEFA region and the compounding influence of nationalism. While misperceptions will always exist, it is important to be cognizant of the problem at hand and design policies that seek to address these discrepancies. This is especially relevant in an age of nuclear weapons where there must be careful thought and deliberation to avert potentially disastrous consequences. There is a need for nation states to strategize in a manner so as to mitigate and not catalyse the spiral. To this end states would be required to use a combination of threats and firmness with credible willingness to negotiate and compromise, it could point to ways outside the gridlock of historical inevitability.

**Kachhap, Praveen (Tata Institute of Social Sciences)**

### **Tribal Rights and Land Alienation: A Study of Ongoing Tribal Struggle in Jharkhand, India**

Justice is a fundamental value of political science. In India, continued land alienation of tribes and ongoing violation of their rights are failure of a state. Indian state is not able to prevent the land alienation of tribes and violation of tribal rights, in spite of having Constitutional Provisions. The word alienation has become a polite term for grabbing tribal land in India by both non-tribal and state. In pre and post-independence India, the resources were always in the hand of influential and powerful people. In both the era, power was used to alienate the tribes from their land and resources, and there was a systematic and institutionalised land alienation and violation tribal rights.

This study will bring out the reasons why condition of the tribes has not improved despite of having various welfare policies and Constitutional Provisions in Constitution of India. The study will capture all the necessary issues related to rights, justice, land alienation and welfare of tribes. It will focus on the context of socio-cultural, economic, resource, decision making processes, and legislation and policies for welfare and development of tribes. Further it will give the understanding that what is the meaning of justice for a tribe.

Key Words: Justice, Land Alienation, Welfare and Development

**Kasuya, Rana (Japan Women University)**

### **Islam and Tourism ---- Japanese Way to Accept Muslims**

Japanese society has different attitudes toward Muslims than most Western countries do. Historically, since Japan has never experienced relationship of antagonism against Islam, Muslims are not cultural “Other” for Japan, but simply one of long-distance “aliens”. In Japan, however, there has recently emerged new tendency in “tourism”. So-called “halal” business is one of them. Many Muslim migrants are living in Japan, but the issue hotly discussed now is not for them but for Muslim tourists who are to come to Japan at the time of the Olympics held in 2020. In Japan, the Olympics is considered as great national event attracting worldwide attention, and “halal” business is expected to show Japanese “hospitality” for Muslims. Another example is the mosque as site of tourism. In travel magazines, it happens Islamic mosques are presented as a place where Japanese can enjoy exotic atmosphere without going abroad. In this case, Mosques are dealt with as curiosities that could easily satisfy touristic desire. Tourism needs cultural “distance” that would divide between “us” and “them”. Certainly, “islamophobia” may not be born from here, but these distance-preserving attitudes would disturb true understandings of Muslims, which would lead to their exclusion below the surface of tolerance. (199 words)

Keywords: Islam, Japanese Society, Tourism, Halal business

**Kaur, Gurpreet (Auckland University of Technology)**

### **Panjabi Language Heritage Maintenance in the Auckland Family Domain**

This study explores the heritage language and cultural identity maintenance of young Panjabi language speakers within Auckland's rapidly growing Sikh community. Fishman (1991) identified the family domain as the major heritage language maintenance (HLM) influencer and community domains (religious/cultural institutions) are inter-dependent for the preservation of cultural heritage.

This case study, based on ethnographic research (observation, surveys and interviews), was conducted with families and children attending religious and cultural programmes in Auckland's Sikh gurdwaras (places of worship). Children in new migrant communities may require maintaining their cultural heritage languages, to adapt and to stay connected with their family and cultural community (Grosjean, 2016). The central question asks: What role does the home domain play in the acquisition and maintenance of Panjabi heritage language and Sikh cultural identity among children in a diasporic context?

The findings indicate that language and cultural acquisition differ from samples within the gurdwara setting and the home domain. It is concluded that families cannot rely solely on the community domain for their children's heritage language maintenance. Joint efforts from the home and community domain may serve to preserve Panjabi language and Sikh cultural heritage before children make a permanent language shift/attrition to NZ's dominant language, English.

**Keating, Pauline (Victoria University of Wellington)**

### **Confucian Communitarianism, Rural Reconstruction and the Indusco Movement in Republican China**

In Wm. Theodore de Bary's argument, China's rural localities remained a realm of Confucian communitarianism throughout the imperial period. Communitarianism was visible in the form of a rich associational life and consensual rituals, it was characterised by voluntary cooperation, and it was premised on a degree of local autonomy. This paper argues that a reawakened and rejuvenated communitarianism can be found in a number of Republican-era Rural

Reconstruction 乡村建设 experiments. This communitarianism is most evident, first, in revivals of China's ancient local self-government tradition by rural reformers; secondly, it can also be found in the rural cooperative movements that many reformers put at the centre of their

reform programmes. This applies most particularly to the Chinese Industrial Cooperative (Indusco or 'Gungho') movement with which New Zealander Rewi Alley is famously associated.

The Indusco movement was a swift and spectacular failure, and some attribute the failure to its founders' woolly idealism. This paper argues that, despite the significant involvement of foreign activists, the Indusco Movement was much more 'Chinese' than 'foreign', and that a 'flawed vision' should not be counted as a cause of its failure. The vision was never properly tested.

**Kim, Sung Yeun (Yonsei University)**

**The Authority of Inodorateness and Pre-emptive Sensory Censorship (Panel: Censorship and Subject in Modern Korean Literature)**

Social control over olfactory perception in modern society is fundamentally an extension of visual control to an invisible and internal dimension. Inodorateness was used to detect and prohibit unrealized future potential through olfaction and in that sense can be seen as an expanded form of censorship that anticipates time. Particularly in the era of scientism, the modern nation and intellectual became agents leading the movement for inodorateness based on concepts of cultivation and sanitation. When specific odors are designated as 'evil or ill' and eliminated, power comes into play on an ethical and pragmatic level. In novels from the 1910s to the 1930s, writers depicted colonial intellectuals as they failed to manage or control malodors, or as they made various attempts to separate malodors from themselves. In works like Lee Gwang-su's *Mujong* (Heartless), *Sarang* (Love), and *Mumyeong* (Nameless) and Kim Dong-in's *K baksai yeongu* (Dr. K's Research) and *Taehyeong* (Flogging), one common thread is the question of whether 'emotion-body-ethics-action' could be perceived as organically connected or divided. Another thread is the concern over whether literary narrative had any utility in the age of technological narratives. However, based on the dynamics of the male writer's ideology and the character's gender, class, and age, the manifestation of olfactory perceptions in these works differ, creating a gap which requires close reading.

Keywords: Colonial Korean novel, olfactory perception, inodorateness, pre-emptive sensory censorship

**King, Emerald L. (La Trobe University)**

***Shojō* on Screen – Girlishness and the Goddess of Mercy**

Set in darkly lit rooms of upper-crust Osaka in the 1960s, Masumura's 1964 screen adaptation of Tanizaki's 1928-30 novel *Manji* (The Goddess of Mercy), is a broken love story between two women and one of their husbands (both the film and the novel are often depicted as a polyamorous love square, but I do not agree with this). Many of Tanizaki's narratives, such as *Shisei* (The Tattooer 1910) and *Chijin no ai* (Naomi 1924), revolve around the creation and

education of a 'fatal' woman; often ending when the male protagonist falls victim to his protégé. *Manji* differs in some respects as the narrative takes the form of a confession from a woman's perspective, albeit with annotations from an elder man known only as 'sensei.' With its heaving reliance on contracts, *Manji* is the quintessential masochistic text. This notwithstanding, the emphasis on women's clothing and spaces, as well as the choice of dialect for the film adaptation, impart unexpected *shojō* (girl) elements. This paper will examine *Manji* in terms of girl culture in Japan in both the original 1920s novel and the 1960s film adaptation.

Keywords: Tanizaki, Masumura, Japanese literature, Japanese film, *Manji*, Goddess of Mercy, *shojō*, girl culture

**Koleilat, Lina (Australian National University)**

**Transnational Solidarity Networks: A View from Gangjeong Village, Jeju Island (Panel: Critical Currents Across the Seas: Transnational Social Movements in the Asia-Pacific)**

This paper explores how transnational solidarity networks are built and maintained between anti-base movement activists in South Korea, the United States and Okinawa. Based on in-depth interviews and ethnographic research I conducted in Gangjeong village, Jeju Island between 2013 and 2015, and focusing on a specific Catholic community resisting the Jeju Naval Base, I provide a fine-grained analysis of how these transnational solidarity networks develop and unfold on the ground. The literature on transnational solidarity networks is extensive. However, there is a lack of focus in the literature on the role of religion, or prophetic activism in building and maintaining these solidarity networks. Transnational solidarity networks not only help the movements spread and make allies, they also help them sustain themselves, reinvent their identity and reinstitute their legitimacy. A central contribution provided by these networks is the setting of a transnational agenda linking the issues at hand with global concerns and giving activists and the movement a reach beyond the boundaries of their nation states. This paper seeks to highlight what happens when these transnational solidarity networks fundamentally share a religious worldview that connects them, a religious worldview that is entrenched in the political identity of the activists involved.

Keywords: military bases, religious movements, transnational solidarity

**Krairit, Kwannie (University of Wollongong)**

**'Making Manga Work': Adaptation of Translated Shōnen Manga in Thailand**

Japanese manga (comics) have been a staple of Japanese popular culture for at least half a century. Manga has been a prevalent topic for academic investigation in Japanese popular cultural studies for some time. Among the most frequently asked questions is how manga has become popular outside Japan. A big part of the answer lies in the adaptation process which



includes translation, scanning, dubbing, and local adaptation. In Thailand, translated manga has become a pillar of the local comic industry since the early 1980s. The process of manga adaptation in Thailand has received little academic attention. While translation is arguably the most complicated and time-consuming step among the three, I highlight dubbing and scanning as important part of adapting manga. Using two of the most popular shōnen series in the history of manga, Dragon Ball and One Piece, I analyse how manga as a transnational and globalised product is embraced in Thailand. By analysing these two steps of adaptation, I also consider two other reciprocally connected topics: the practice of consuming manga, and the audience for manga in Thailand.

Keywords: Manga, Thailand, adaptation, dubbing and scanlation

**Law, Sophia Suk-mun (Lingnan University)**

### **Literati Ink Painting: The Origin and the Classic (Panel: From Ink Painting to Ink Art)**

Ink painting as a category is used to be characterized by its medium or its affiliation with the traditional artistic pursuits unique to Chinese culture. The former refers to Chinese brush, ink and paper, and the latter is firmly grounded by Chinese heritage of the ancient literati. Literati painting tradition emerged in the Song Dynasty and has developed into a representational canon of classical Chinese art. This paper elucidates the origin of ink painting and the highest achievement of literati ink painting. It serves as a groundwork to better understand why ink painting continued to thrive in the early twentieth century and how it has been pathing its way with no return under the impact of modern globalization.

Key Words: ancient literati, ink painting, Chinese heritage

**Li, Phoebe H. Li (Independent Historian)**

### **The British Government's Changing Attitude towards Kang Youwei in Exile, with Some Comments on the Decline of the Baohuanghui**

Subsequent to the Wuxu Coup of 1898, Kang Youwei went into exile and continued his political endeavour to modernise China. The attitude of the British towards him changed from sympathy, to banishment, and eventually to restriction against his landing in British colonies. Kang's personal experiences were closely associated with the British government modifying its strategies to solve the “China Question” at different times. This article is primarily based on an original analysis of records of the British Colonial Office and Foreign Office held at the British National Archives and the National Archive of Australia. The author aims to integrate Kang Youwei's political activities during his exile spanning ten years or so within the complex international politics in the Far East, in which Britain varied its stance towards China. The paper argues that the Hundred Days of Reform continued through the pro-monarchic Baohuanghui

Movement, which was led by Kang Youwei and his famed disciple Liang Qichao, which impacted the Chinese Diaspora throughout the world. This is a new angle on a British factor in late Ching politics.

Key words: Kang Youwei; exile; Baohuanghui; British government

**Liu, Min (Victoria University of Wellington)**

**The “Partial Orientalist”: Rewriting and Reception in Lin Yutang’s Famous Chinese Short Stories and Its Back-translations (Panel: Trajectories of Cultural Diplomacy)**

The reputation of Lin Yutang 林语堂 (1895-1976) as “a Chinese scholar in the West” and “an interpreter of the East” (NYT, 1976) informs the reception of his rewritings of Chinese classical texts. However, the publication of Famous Chinese Short Stories (FCSS) in USA in 1952, and of back-translations spawned thereby in Greater China in the next half century, suggests a more complex cultural stance. Although Qian Suoqiao has written dismissively of Lin’s lack of efficacy as a cultural ambassador (Qian, 2011), I propose to reconsider Lin’s rewritings as the work of a “partial Orientalist” caught between universalist aspirations and colonial complicity. By contextualising the (revived) interests in different editions of FCSS, I will detect the linkage between publishing motivations, authorial roles, and (in)visibility of the translator, against the background of cultural appeal, marketability, soft power and canon-formation in completely different circumstances. FCSS-related texts will be used to reopen questions about Lin’s cultural diplomacy, whose legacy remains dynamic yet problematic to this day.

Keywords: Lin Yutang; Famous Chinese Short Stories; Cultural Diplomacy; Reception

**Liu, Minhui (Lingnan University)**

**Co-ethnic Exploitation among Chinese Within an Ethnic Economy**

By using the situation of Chinese migrants in Santiago, Chile, as a case, this paper shows that labor relationships between Chinese employers and Chinese employees could be exploitative. Thus, we aim to discuss the conditions under which co-ethnic exploitation among Chinese takes place in this developing country. In addition, we ask why Chinese employees allow themselves to be exploited by their Chinese employers, and how employers explain the exploitation. We argue that such exploitation starts from the migration route, through which both employers and employees reached a mutual agreement to sheer around the local regulation. Through social ties (guanxi), Chinese employers hired co-ethnic employees and generate the conditions for keeping labor force under their control. In these conditions, this situation prevents any potential feedback effect or attempt to modify the migrant labor regime.

Key words: guanxi, labor exploitation, migration

**Liu, Yixin (University of Edinburgh)**

**Gendered Narrative and Feminine Modernity: Free Indirect Discourse in Lin Huiyin's "In Ninety-nine Degree Heat"**

In modern Chinese literary scene, Lin Huiyin 林徽因 (1904-1955) can be regarded as a prominent woman writer to apply free indirect discourse (FID), this sort of "new" narrative device into creative writing. In some of her works, FID not only is a new way in which somehow she realises the modernity but also can be represented as a hidden tool to voice for herself. Due to the fact of the slippage between the narrator and the character-focaliser, the reader is deliberately destabilised, somehow swaying between the narrator's authoritative and slightly amused or reproving voice and characters' initial characteristics. In this way, this narrative mode helps Lin to establish a kind of private space for herself, within which to query authority and uncertain speaking, thereby escaping from the material world dominated by male writers at that time.

In her well-known short story, "In Ninety-nine Degree Heat" (Jiushijiu duzhong 九十九度中), for instance, Lin Huiyin employed this typical narrative mode, not only illustrating the modernity of her creative writing but also revealing some meanings of social and gendered narratives.

Keywords: Lin Huiyin, "In Ninety-nine Degree Heat", Free Indirect Discourse, Feminine Modernity

**Luong, Thi (Victoria University of Wellington)**

**Vietnamese Audiences' Readings of Wrist-grabbing Scenes in Korean TV Dramas and Their Gendered Meanings**

One common scene in Korean TV dramas is the image of wrist-grabbing, in which a man takes hold of the wrist of a woman, usually his object of affection, to get her attention and possibly to resolve a conflict. Such scenes, when viewed through a modern Western feminist lens, may be viewed as a picture of patriarchy, where a man seeks to assert his domination. Considering the recent #metoo movement, wrist-grabbing may be seen as physical abuse. The prevalence of such scenes in Korean dramas raises a question: how do Asian audiences interpret such action? I therefore conducted a new study using photo elicitation with Vietnamese audiences to find out their readings of such common scene. My presentation will reveal how Vietnamese viewers' interpretations of wrist-grabbing show their various, sometimes conflicting gendered views. While some viewers' approval of such scenes shows that Confucian ideal of masculinity has a strong hold on their gendered views, others' disapproval demonstrates a feminist perspective. There are also others who show conflicting feelings, since both Confucian ideal and

feminist perspectives play a role in the way they interpret such an act. I will then discuss my findings in light of Vietnam's adoption of Confucian ideals of masculinity and its recent gender politics.

Keywords: masculinity, Vietnam, Korean dramas, wrist-grabbing

**Lyu, Lita (Victoria University of Wellington)**

### **White Saviour and Virtuous Prostitutes – Zhang Yimou's Reconfiguration of Gender Roles and Gender Relations in *The Flowers of War***

Zhang Yimou's *The Flowers of War* is film adapted from Yan Geling's novella *13 Flowers of Nanking*. Set in 1937 during the Nanking Massacre, the film tells the story how American mortician John Miller saves a dozen Chinese schoolgirls together with some prostitutes who willingly sacrifice themselves. This paper will examine the director's adaptation practice with a focus on his reconfiguration of gender roles and gender relations. I will interpret his representation of femininity and masculinity from perspectives offered by recent development in gender studies. Zhang simplifies all of Yan's characters, revises most of them, and also invents additional characters to suit his narrative goals. In particular, I argue that Zhang's creation of a white male protagonist as a hero totally changes the gender dynamics, for all other characters and plot developments have thus been subordinated to glorifying him. My discussion will also illustrate the film celebrates feminized nationalism – prostitutes care about and sacrifice for the falling nation, but at the same time, it restores patriarchy by constructing gender roles and gender relationships around a male hero. I will conclude that Zhang's adaptation produces an empty grand narrative of national salvation and a conventional package of entertainment and spectacle.

**MacRae, Graeme (Massey University)**

### **Padi and Pupuk: The Culture and Political-economy of the Indonesian Food System**

Indonesians eat a lot of rice, but they also eat other staple foods, especially in the outer islands of their vast archipelago. But since the 1970s, rice has been prioritised in government policy and public culture. Rice is seen as the solution to the challenge of national food security, but it is also part of the problem. The government struggles to manage the delicate balancing act between prices that maintain the livelihoods of farmers and affordability for urban consumers. But in fact, the rice market is controlled less by government than by a small cartel of major rice traders. The relationship between cartel and government is both an "open secret" and utterly obscure. The production of rice depends on three key inputs: seeds, fertiliser (pupuk) and pesticides and these too are controlled by a combination of state and corporate interests. The most important is fertiliser, and there is widespread recognition of the need to move away

from petrochemical ones to more sustainable organic ones. But the structure of the national fertiliser industry creates conflicts of interest that obstruct government policy and practice. This paper sketches and outline of the political-economy of this system and the cultural ideas embedded in it.

Keywords: agriculture, food, state, business

**McKinnon, Malcolm (Victoria University of Wellington)**

### **Loyal Assent: New Zealand's Asia-Pacific Foreign Policy, 1975-2020**

New Zealand foreign policy has a history of constructive or loyal dissent, in which the country's politicians, diplomats and public have lobbied for unorthodox or unpopular policies with the country's allies, while never questioning the alliances as such. Notable examples are support for the League of Nations 1936-37, and for decolonization in 1945-46; and opposition to atmospheric environmental nuclear testing (1958-94), to relations with the white-ruled South Africa (1959-94), to the US-led war in Vietnam (1965-75); to hosting nuclear weapons (1972-87) and to the US-led invasion of Iraq (2003). These have all been intra-alliance disputes: New Zealand's positions have departed from those taken by its main allies - the United Kingdom, the United States and Australia.

The contrast with New Zealand's relations with the Asia-Pacific community of nations is marked. New Zealand has been an active participant in Asia-Pacific organizations since the 1960s and especially since 1989. These organizations have embraced economic, defence and people-to-people relations. Collectively the organizations have alliance attributes, but dissent from 'alliance orthodoxy' on New Zealand's part has been rare to non-existent. This paper explains why there has been this departure from New Zealand's practice of 'loyal dissent', and whether the forbearance will persist.

Key words: Asia-Pacific; alliance; dissent; New Zealand

**Meechan, Suthikarn (University of Canterbury)**

### **Clientelistic Cluster Network in Northeast Thailand: The Transformation of Local Forces and Their Power Relations**

This article proposes a model of the 'local Thai clientelistic cluster network', as advanced by Julio Teehankee (2013), to clarify how political networks operate at the local level in addition to how they have replaced traditional dyadic relationships. We theorize a complex local network which is controlled by three main sectors, namely political operators, clans, and machines. Each sector consists of various actors who can be both dependent and independent from other sectors. To achieve their purposes under the context of political instability, local networks need

to integrate their resources and strengthen their collaboration, such as through voter loyalties and political patronage. Equally important, an unstable network's function can be adjusted by altering its competition and cooperation to maintain and reinforce its power. In the context of the military coups in 2006 and 2014, diverse responses and negotiation strategies from local networks have encouraged this shift to clientelistic cluster networks. As the primary focus, we ask how, during a decade of political turbulence, local powers have formulated, maintained and strengthened their forces. We also introduce questions concerning what forms of clientelism are entrenched in local Thai politics today. Further, we raise the issue of what glues and divides these clusters.

Keywords: Clientelism, Political Network, Local politics

**Moloughney, Brian (University of Otago)**

### **Who Owns the Past? Guoxue and Cultural Nationalism**

An examination of two cases in the 1920s when members of the Sinological Research Institute (Yanjiu suo guoxuemen) at Peking University sought to exert ownership of objects they believed to be the property of the new Chinese nation. The first case relates to the dispersion of artefacts from the Imperial Palace, the second to the control of archaeological activity in Mongolia and Xinjiang. In both cases, the actions of the guoxue scholars generated considerable antagonism. I will explore these two cases in order to reflect on the tension between the commitment to a cosmopolitan sinology that was an explicit goal of the guoxue movement and the cultural nationalism inherent to it.

Keywords: cosmopolitan sinology, cultural nationalism, guoxue

**Mookherjee, Ankita (Jawaharlal Nehru University)**

### **Sociological Paradigms on Indian Experience of Nation-state and Citizenship: The Interplay of Metaphors of Nation, Culture, Community and Identity**

Writings on nation-state in India particularly in the three decades between 1970s and 2000s have revolved around nation-state as a manner of organising various forms of cultural diversity. Discourses on Nation-state in India, particularly from within the discipline of sociology have therefore been primarily organised around the idea of communities, cultures and identities. Nationalism then, as it appears in such discussions, is a sentiment which pivots itself on an imagination of a shared space and a narrative, which overshadows and organises all other identities within the larger metaphor of the nation-state. Invariably then, the idea of culture and management of cultures becomes crucial to the health and well-being of a nation-state. In the recent global context of two contradictory trends, where on one hand a rise in interest in discussions on multicultural citizenship and more recently on post-colonial citizenship and

globalisation is palpable and on the other hand, a significant rise in the populist endorsement of nationalism and the sacrosanct status of the nation-state is noticeable, India provides a useful case for understanding how the two could be possibly reconciled. Sociological writings in the decades under review provide distinctive and nuanced insights, both conceptual and theoretical into the larger discussions on community identities and culture in relation to citizenship and nation-state. Through a discussion on three distinctive paradigms that emerge from within this discourse in the decades under study, this paper seeks to map how sociology in India as a discipline brings to fore critical insights that signals South Asian realities, particularly those from India, have much to contribute to this discussion.

Keywords: Indian nation-state, citizenship, culture, community, identity

**Muralidaran, Meera (Victoria University of Wellington)**

**Hortus Malabaricus: Production of Natural History Knowledge Across the Dutch East India Company (1670-1750)**

The south-western coast of India, known as the Malabar Coast, already familiar to Europeans, was subject to the process of intense botanical transfers under successive European trading companies from the sixteenth century. The Dutch East India Company (VOC) established itself as a major trading company in the Indian Ocean after capturing the city of Cochin in Malabar from the Portuguese in 1663. Of the many Dutch Governors who served for VOC in Malabar, Adriaan van Rheede is best known for the legacy of *Hortus Malabaricus*, a botanical treatise he compiled on the flora of Malabar. The work was published in Amsterdam as a 12-volume series from 1678 to 1693 over fifteen years. It contained information on 725 plants and has 791 illustrations of the flora. Rheede was assisted by a team of physicians, scholars, botanists and engravers in the compiling this multi volume project. Indigenous physicians helped with collecting specimens, identifying the plants and properties based on their knowledge of native materia medica manuscripts.

The intricate relationship between European expansionism in Asia and botanical knowledge transfers in the early modern period has been garnering attention since the last two decades. Building on this impressive body of knowledge, this paper is an attempt to locate *Hortus Malabaricus* in the growing literature of botanical knowledge networks of early modern period to analyse how indigenous knowledge was collected, documented and transferred into European botanical and scientific networks under the Dutch East India Company.

Keywords: Dutch East India Company, Malabar, *Hortus Malabaricus*, Adriaan van Rheede, botanical knowledge networks

**Nakamura, Ellen (The University of Auckland)**

### **Riding Modern Waves? Sea Bathing for Health in Meiji Japan**

During the Meiji period, Japanese doctors helped to redefine what it meant to go to the seaside and bathe in the sea; they became part of a transnational movement that saw the seaside transformed into a site for healthful leisurely pursuits. This paper considers the social history of sea bathing culture in the Meiji period, with an emphasis on medical discourse, health prevention, and the activities of doctors. As a practice that encompassed ideas about health, body, and hygiene, as well as a growing interest in leisure, relaxation, and sport, sea bathing provides an interesting example of how medical ideas intermingled with both elite and popular culture.

Keywords: History; Sea-Bathing; Nineteenth-century; Japan

**Ng, Camellia Ni Na (Sun Yat-Sen University)**

### **Struggling Between Modern and Tradition: Exploring New Forms of Chinese Ink Art (Panel: From Ink Painting to Ink Art)**

Contemporary Chinese artists concern about the living state of traditional Chinese ink painting in the context of today's urban culture and how to reinterpret Chinese painting tradition in the era of science and technology. They launch a new approach to interpret the relationship between urban culture and traditional Chinese ink art and expand the expressive power of Chinese ink art through digital, installation and new media. This paper will discuss about the meaning of "tradition" to Chinese artists through illustrating the art of Dong Xiaoming and Qiu Anxiong. Dong Xiaoming's Half-acre Fangtang uses new materials, tools and methods including metal plate engraving, integrated media, sound image synthesis and metal devices to express the modern form of ink painting. Qiu Anxiong's series of animation of ink painting New Classic of Mountains and Seas is based on the narrative method of Chinese classical mythology. It expresses doubts about the status quo of modern civilization while studying the mutual influence of Eastern and Western cultures.

Keywords: Contemporary Chinese painting, Digital Art, Ink painting, Installation art

**Nguyen, Duy Thuy Trang (The University of Auckland)**

### **Communities of Practice of Tertiary EFL Teachers in Vietnam and the Cultural Influences on the Teachers' Participation in the Communities**

The research was conducted within the context of Vietnam in its process of implementing the National Foreign Language 2025 project. In the project, communities of practice (CoPs) of and for teachers are considered by the Vietnamese Ministry of Education and Training as an approach to improve the competences of Vietnamese teachers of English and to facilitate their



professional development. The research aimed to bring deeper understanding and insights into the CoPs of tertiary teachers of English in the unique cultural context of Vietnam. The study also examined their perceptions of CoPs, participation in CoPs and the cultural factors influencing their participation in the communities. The grounded theory was adopted as the methodology behind the research. In-depth interviews were employed as a method of collecting data from the tertiary staff who taught English language in Vietnam. A theory was grounded to explain the phenomenon of communities of practice of tertiary teachers of English in Vietnam in terms of its formulation, contexts, factors influencing its operations and its members' participation with a focus on cultural factors, interactional strategies for the influences, and the consequences of their participation in the communities. This research is the first grounded theory study of CoPs among academics in Vietnam with a Vietnamese cultural perspective. The findings could contribute to the process of strengthening the current communities and promoting their practice in Vietnam, and could add to the contemporary literature the role of CoPs and the role of culture in CoPs in a Vietnamese educational setting.

**Nguyen, Lan Anh Thi (University of Auckland)**

#### **Tension Between Policy Intents and Individual Demands in Faculty Evaluation in Higher Education: A Case Study in Vietnam**

The purposes of evaluating faculty members should always be identified clearly because the evaluation purposes determine subsequent aspects of evaluation programs such as which sources of data are collected and how evaluation results will be disseminated (Seldin, 2006). Primary purposes of faculty evaluation models could be categorized as formative or summative, judgemental or developmental, institutional or individual (Arreola, 2007; Centra, 1993; Hyle, 1999). In reality, however, there is not always a happy marriage between the use of faculty evaluation for both institutional and individual purposes. This paper will present the preliminary findings of a case study research that explores different stakeholders' theories-of-action during the faculty evaluation process in a university in Vietnam. Specifically, it reveals the theories-of-action of three teaching faculty members in which the university's policy intents were found to contradict with these teachers' individual demands. The findings of this research are expected to contribute to more effective faculty evaluation policies are motivational to teaching faculty members in higher education.

Key words: faculty evaluation, university teacher evaluation, theory of action, Vietnam higher education

**Ni, Jindan (RMIT University)**

#### **Passages by the Light of the Moon: Bai Juyi's Poem and Japanese Heian Fictional Narratives**

In his excellent study of world literature, David Damrosch argues that writers “mobilize elements derived from foreign works in order to create an alternative discourse within their own tradition”. How exactly do these “foreign works” influence the indigenous literature? What are the consequences of such an influence? In the light of Damrosch’s remarks, this paper seeks to answer these questions by analysing the interrelations between the Chinese Tang poet Bai Juyi’s poem and the fictional narratives written in the Japanese Heian Period. The author uses the image of the “moon” in Heian narratives as a trope to investigate how Bai Juyi, who was the most admired Chinese poet in the Japanese court, has provided a complex, vital and far-reaching source of nourishment to the literati of the Heian court. The author argues that it is Bai Juyi’s poetic conceptions which have led the way in popularizing the previously unexplored indigenous moon-watching taboo in Heian literary works. The moon-watching caution from Bai Juyi’s verses not only intensifies the antithesis between the moon and the earth, between immortals and mortals, but also reveals the central theme of these fictional narratives, that it is the real world one must appreciate as well as all the human beings in it.

Keywords: Moon, Bai Juyi, Literary Influence, Heian Fictional Narratives, World Literature

**Nicholls, Thomas (Fudan University)**

**The Confucius Institutes and the Transformation of New Zealand’s Chinese Education Landscape (Panel: Drivers of Innovation and Disruption in Asia, Asia New Zealand Foundation Panel for Emerging Scholars)**

In 2004, China launched a public diplomacy initiative that would grow to become one of the most significant symbols of Chinese language and culture in modern history. With more than 530 institutes globally, the Confucius Institutes (CIs) have become more than just a platform for academic exchange between China and the outside world – they have driven the formation of diverse networks that bring together both local and international organizations to work together to promote a stronger awareness and understanding of China. Through their innovative joint partnership model, CIs have transformed the way in which other countries engage with and learn about China.

Using a network communication model of public diplomacy, this paper conceptualizes the CIs as part of a Confucius Institute Network whose structure, synergy and strategy facilitate the promotion of Chinese language and culture and the strengthening of bilateral relations. While the impact of this initiative on New Zealand’s Chinese education landscape has been undeniably significant, a number of issues have arisen regarding effectiveness, sustainability and political interests. This paper seeks to elaborate on these issues in order to contribute to a more informed discussion regarding their impact in Aotearoa and abroad.

**Nisa, Eva (Australian National University)**

## **Youth, the Mediascape, and Celebrating Freedom of Expression (Panel: Religious Freedom in Asia)**

Advanced technology has challenged modernisation theorists who argue that the modern world signifies the shrinking of religiosity. The presence of the internet, social media platforms and the “network society” have fuelled an effervescence of online religious markets which cannot be easily regulated or regimented. This paper will focus on the practices and dynamics of online religious freedom. Young Muslims and Christians in Indonesia and Malaysia are active Internet users who share their religious faith online. Diverse online platforms have complicated the long-standing debates of religious freedom. Online platforms have not only facilitated believers, especially young, tech-savvy, born-again believers, to express their diverse ways of religiousness but have also fostered a fertile ground for the growth of a translocal and transnational religious market.

**Nishikawa, Yoshie (Victoria University of Wellington)**

### **Working Together: Collaboration Between a Japanese Language Course and a Self-access Language Learning Centre at a Tertiary Institution**

We are all aware of the importance of independent language learning, and promoting autonomy is one of the key ingredients to enriching students’ language learning experience. This presentation reports on some of the successful practical attempts initiated by the Language Learning Centre (LLC) and a 100 level Japanese language course at Victoria University of Wellington, explaining how the collaboration work was managed by the language learning advisers and the language instructors. The presentation will also give an overview of engagement activities including in-class promotion, hands-on workshop, introduction of LLC resources and how these were expected to encourage students’ initiative to access resources for independent learning.

We will also show how the LLC functioned as a hub, as exemplified by our culturally inspired event. By inviting other language courses across the institution, the organisers aimed to promote cultural awareness, intercultural communication competence, and connections beyond the classroom. Many benefits of collaboration work were recognized from different parties. For example, feedback retrieved from students about the engagement activities showed an overwhelmingly positive reception and very high rates of perceived usefulness. Suggestions for further development will also be discussed.

Key words: Collaboration; Autonomy; Enrichment of learning; Intercultural communication

**Olivos, Francisco (The Chinese University of Hong Kong)**

## **The Myth of Hard Work in the Chinese Education System: A Dual Process of Meritocratic Beliefs?**

This study aims to answer How do parents' meritocratic beliefs and educational performance are affected by each other? The unprecedented educational expansion and cultural meritocratic heritage make China an exemplary case to study the role of meritocratic beliefs in the educational system. Its exam-oriented educational system, rooted in a Confucian philosophy which bonds educational institutions and examination to qualifications for highly valued civil service jobs, has a longstanding impact on meritocratic beliefs. I draw two hypotheses from the dual-process cultural theory. Culture, as a publicly available vehicle of meaning, could be related to human action in two ways: motivating or justifying action. Moreover, meritocratic beliefs are part of the culture in the sense that they are narratives about how rewards are allocated in society. Henceforth, reciprocal effects of performance and meritocratic beliefs are hypothesized. By using data from the first and second wave of the China Educational Panel Survey (CEPS), the findings indicate that parents' meritocratic beliefs do not have a significant effect on children educational performance. However, educational performance has significant effects on both beliefs about hard work and talent. Therefore, parents' meritocratic beliefs justify educational performance rather than motivate students to obtain better grades.

Key words: beliefs, meritocracy, educational performance, China

**Paik, Yon Jae (Australian National University)**

## **Farming Beyond the National: Transnational Networks in the Organic Farming Movements in South Korea and Japan (Panel: Critical Currents Across the Seas: Transnational Social Movements in the Asia-Pacific)**

The organic farming movement in South Korea was started in the 1970s by a group of Protestant farmers as a response to the state-led Green Revolution. The military government promoted the New Village Movement to expand its political and economic control over rural areas and promoted chemical farming to establish a centralised production system and inculcate state-oriented nationalism. This nation-wide campaign led to the excessive use of agrochemicals, causing severe health and environmental problems. A group of Protestant farmers started organic farming communes and local education. Their deviation from the national campaign resulted in political persecution as well as social marginalisation within the village community. Under such circumstances, Protestant networks in South Korea and Japan, which originated in the colonial period, played a critical role in helping organic farmers to overcome their isolation. Through the exchanges between Korean and Japanese organic farmers, they expanded the scope of the movement beyond the national level. This provided the moral basis for the farmers independence from the government's campaign. The history of

the organic farming movement shows the significance of transnational networks for small-scale and community-based movements in creating an autonomous space from the nation-state.

Keywords: organic farming, religious movements, rural development

**Park, Hea-Jin (Independent Researcher)**

**“The Bearers of Cultura Secular e “Hariran” are in Paraná!”: A Brief Account of Korean Catholic Agricultural Migration to Brazil**

It often comes as a surprise that since the start of Korean migration to South America in 1962 Brazil was a host to numerous Korean agricultural migration projects. Most of the cases, whether privately organised or state run, failed to settle in the first instance; whereas the reasons behind unsuccessful settlements were multiple and varied, there is little doubt that early Korean agricultural migration projects to South America were a replica of preceding cases where agriculture was often a pretext to allow the exit of capable potential migrants abroad. Amidst the “exit” agricultural migration cases, the experience of Colônia Santa Maria in the state of Paraná (Brazil) stands out from the rest that it was borne as a result of the negotiation between the Korean and Brazilian Catholic churches, with no aid or assistance from the Korean state. The Colônia Santa Maria was a peculiar case where national problems, transnational social responsibility and faith all came into play in the creation of a project that, in a way, served the purpose of all parties involved. This work will illustrate the birth, development and closure of the Colônia that is still fondly remembered by the local Korean community in Brazil.

Keywords: Korea, Brazil, Agricultural Migration, Catholic

**Park, Sun-Min Elle (University of Auckland)**

**The Eastern Ideas in Dansaekhwa**

Dansaekhwa, Korean minimalism movement of the 1970s has experienced resurgence in the recent past in the 2010s. This paper looks at the interesting aspects of Dansaekhwa’s reappearance as a popular form of art to appreciate after a few decades since its first appearance and received international attention in the midst of the European interests in the Eastern ideas.

My research interests began with the frequent encounters of Zen Buddhism readings on Asian and Korean contemporary art. The Orientalism by E. Said is one of the primary texts of my theoretical analysis. The main focus would be on Korean minimalism movement of the 1970s’ Dansaekhwa (단색화) and Lee Ufan’s works.

Zen Buddhism-related readings of Lee Ufan's works by European scholars contrasts with that of Korean scholars. Zen Buddhism readings of Lee Ufan's art works entirely neglect the socio-political and cultural background of Korea and exotify Zen Buddhism as the new fascinating Eastern idea that is over-glorified in reading the Asian art and culture. Growing European interests in the Eastern ideas sometimes have misled their readings on Asian art and culture.

**Perry, Samuel (Brown University)**

**A Case Study: Sata Ineko, Japanese Literature, and the Korean War (Panel: Re-examining the "Post-" in North East Asian Literatures)**

In September 1950, three months after the outbreak of the Korean War, the journal *Ningen* (Human) published a work called "White and Purple," written by Sata Ineko (1904–98), former proletarian author and one-time war collaborator, now a member of Japan's communist party, and founding editor of the *Women's Democratic News*. Sata's story tells the tale of a Japanese "returnee" (*hikiagesha*), whose experience living in Seoul during the Japanese empire is relayed by way of a rambling confession of the narrator's complicity in a system that offered her success as a Japanese woman only at the expense of her Korean colleague. While scholars have long sought to emphasize the "post-war" period of US Occupation as one of radical rupture, stories like "White and Purple," however, remind us of the far more complex state of affairs in this trans-war, trans-colonial moment of overlapping empires and emerging Cold War alliances. Sata's communist works from the 1950s--in particular those which reflect on Japan's asymmetrical relationship to Korea--shed light on a dynamic field of literary production, and on the contradictory ways in which early efforts to construct cultural forms free of colonial hierarchies were not necessarily free from those hierarchies themselves.

Keywords: Sata Ineko, Japanese Literature, transwar period

**Pham, Hoa (University of Auckland)**

**"Bà nội Will Arrive Tonight": Exploring Vietnamese Children's Lingual and Cultural Identities in Vietnam and New Zealand Through Their Small Stories**

In the early childhood, children use multimodal language to participate in social contexts, to interpret cultural values and to become conscious of themselves as a member of ethnic groups to which they belong (Kress, 1997). The small stories young children tell in daily life play a key role in the meaning-making process (Puroila, 2013). With the aim to explore the construction of Vietnamese children's identities, I captured small stories of six Vietnamese children aged 4-5 years at home and in day-care settings in Vietnam and New Zealand via video-recorded observations and field-notes, supplemented with parent and teacher interviews. Goffman's dramaturgical perspective and Riessman's narrative analysis were adopted to conceptualize the

notion of children's identities. Dylan and An in Aotearoa New Zealand, and Duong in Vietnam, are three of the focal children. The presentation will illustrate vivid examples from the treasure of their small stories in which they express their sense making of culture and language. The findings highlight children's diverse paths to form their lingual and cultural identities and the role of sociocultural contexts across two countries, early childhood centres and homes, as resources and challenges in their identity construction.

Note: "Bà nội" is a Vietnamese script meaning the grandmother on one's father's side

Keywords: Vietnamese children, small stories, cultural identity, lingual identity

**Phan, Anh (University of Auckland)**

**Moving in Space(s), Pausing in Place(s): A Narrative Inquiry into the Transnational Experiences and Identity (Re)formation of Vietnamese Doctoral Degree Holders During and After Their Academic Sojourns**

This project aims to investigate how the transnational experiences during and after the Doctoral programme influence the Vietnamese PhD degree holders' identity (re)formation. It is also an attempt to unravel the complexity, hybridity and in-betweenness in the participants' identity, sense of space and place, sense of belonging, and their notion of home. It also involves post-colonial concepts such as diaspora in the discussion of migration, identity, and space and place theories in order to shed light on the spatial trajectories, personal and professional development, and social production of the participants. The project is a narrative inquiry, and the researcher will invite six Vietnamese Doctoral degree holders to share their stories through in-depth semi-structured interviews, poems written by the participants, and other stories they share on social network platforms. In that sense, the researcher will employ writing as a method of inquiry as a creative way to analyse and present the results and findings.

Keyword: transnationalism, identity (re)formation, (post-)doctoral education, Vietnam

**Prakash, Soumya (Tata Institute of Social Sciences)**

**Beating Around the Bush: Land for the Paniya, Indigenous People of Wayanad District of Kerala, South India**

The political landscape of the state of Kerala in South India was smeared by a struggle launched by the indigenous people in the beginning of 2003. Paniya, one of the indigenous people belonging to Wayanad participated extensively in the Muthanga struggle.

19th February 2003 marked one of the darkest days in the history of Kerala state. This was the day when Paniyas and other indigenous groups of Kerala were subjected to exceptional

violence by the state. Forceful evacuation accompanied with brutal police action was used against the unarmed people, who had occupied the Muthanga forests in protest against the state's failure to deliver on the promise to distribute land to the Paniyas, the largest landless indigenous people of Kerala.

This question of land has been deliberately evaded by the state in various forms since 2003. Fifteen years is a long journey and still the wait for their promised land continues even to this day. State doesn't show the same enthusiasm, when it comes to distribution of land the way in which they had when they unleashed terror on the unarmed Paniyas without any warning for forcefully evacuating them from the forest.

This paper will try to understand the politics of the state in terms of the various strategies employed by the state to co-opt the immediate concerns like starvation faced by these indigenous people, and also addressing only the peripheral issues without resolving the main concern and demand for land. Drawing from ethnographical field research, this paper will also attempt to understand how marginalized communities draw upon various strategies to interact, negotiate and bargain with social and political forces of exclusion.

Keywords: Paniya, Muthanga Struggle, State, Land, Identity

**Pratiti (Ashoka University)**

### **Tintin and Asia: Mapping and Deconstructing the Colonial Gaze**

The Adventures of Tintin are a set of 24 comic books written by Georges Remi (pseudonym Herge), originally published in French, that have since become a global cultural icon as harmless children's comics, due to the absence of sexual tension in them. They are immensely popular in India, especially in Bengal. However, a discourse that has been often ignored about the comics, is the colonial gaze and colonial framework within which the comics are conceived and written. One-third of the comics are set outside the Western world, with a considerable amount of them set in Asia, in areas like West Asia, India, China, and Tibet. This discourse is also crucial, as the comic book is a unique form coming from a Western literary tradition, which combines both the textual and the visual mode simultaneously to build a narrative. Hence, to historicize Tintin, and subsequently, the origins of post-colonial comic writing, understanding the gaze becomes extremely crucial. My paper, therefore, explores the question, "How is Asia represented in The Adventures of Tintin, and in what manner does the colonial gaze manifest itself?" The paper is a largely comparative spatial analysis of the comics, which also draws upon the representation of Africa and Europe in Tintin. This paper will also try to find the fault lines within the inward colonial gaze and see if it is somehow returned by the colonised through an analysis of Tintin's translation in Bengali.



**Quilala, Dennis (University of Canterbury)**

**Peacebuilding and Human Security: The Case of the International Monitoring Team in Mindanao**

Philippines society has been plagued by internal armed conflicts. The Philippine government is engaging the various Moro groups to build peace in Mindanao. Although there is a recognition that peace is not only the appeasement of the different armed groups, the different administrations have been too focused on peacemaking. They forget to address what the National Unification Commission calls as the root causes of the armed conflict. The Philippine framework to peace seeks to address various human insecurities. This paper argues that it is important in internationalized domestic conflicts that the local peace framework be complemented by the international actors. The International Monitoring Team (IMT) created by the peace panels of the Philippine government and the Moro Islamic Liberation Front is an example of this international peace mechanism that addresses human insecurities. It not only monitors the ceasefire agreement but also the development activities in Mindanao. It is also the interest of this paper to know the implications of the IMT to national sovereignty, how it coordinates various groups and activities, and how it promotes bottom-up empowerment.

Key words: human security; international monitoring team; peacebuilding

**Raghavan, Vyjayanti (Jawaharlal Nehru University)**

**Superpower Dynamics in South Asia and Northeast Asia: The Xi-Trump Effect**

What could be common between Northeast Asia and South Asia? Their geo-political and geo-strategic particularities inform their policies, which are not difficult to delineate. Both regions are distinguished by possessing adversarial dyads--North Korea-South Korea, Pakistan-India. The United States has actively promoted a peace process between the two Koreas for some years and, more recently, between India and Pakistan. China's economic and nuclear involvement in the two regions is also quite significant. Could a comparative study of the dynamics of an established superpower and an assertive rising power in the two regions yield insights to guide these two regions? A study of the two regions would involve the new reality that a new paradigm of both internal governance and external relations has emerged comprising what has come to be known in popular parlance as 'the strongman effect'. The emergence of Donald Trump in the western hemisphere and Xi Jinping in the eastern hemisphere and their policies are affecting these regions. The paper aims to study their policies and their terms of conflict to study its impact on South Asia and Northeast Asia.

Keywords: South Asia, Northeast Asia, strongman-effect, Donald Trump, Xi-Jinping

**Rahman, Sadia (National Chung Hsing University)**

## **China's Hard-line Approach and Ethnic Unrest in Xinjiang: A Theoretical Understanding**

China as a nation exhibits a unique form it has 'multiple origins and one body, ethnic unrest issue has long worried the authorities and the leaders claim that it is one-unified Chinese nation do not support this fact that China is a multi-national state with 56 ethnic minorities. Territorial integrity is of utmost importance to the Chinese leaders and humiliating territorial concessions and opium war has left a scar on them. Xinjiang, the North-western region in China, and the Uyghurs residing there have their own ethno-religious identity. The ethnic uprisings in Xinjiang are posing a challenge to the authoritarian state and the leaders have become ultra-nationalist to tackle this unrest and have adopted a hard-line approach to wipe out an entire ethnic community the Uyghurs. Post 9/11 using securitization discourse the Chinese state has framed the Uyghurs dissenters as a terrorist, has securitized Xinjiang region and adopted the de-extremization approach. The CCP has carried out its assimilation approach in a very structured way. It requires vigorous theoretical understanding to understand the ethnic unrest and framing, and though the authorities framed the Uyghurs, as terrorist research needs to be done that whether the Uyghur terrorism fits into the waves of terrorism or not.

Keywords: Ethnic Unrest, authoritarian state, nationalism, securitization

## **Ranson Adrienne (University of Auckland)**

### **How Does 'A Lived Experience' in Copying and Adapting Traditional Chinese Landscape Painting Practices Transfer into a Contemporary Western Art Practice?**

According to post-colonial theorist Homi Bhabha (2006), culture as a lived experience is an unstable zone of liminal bordering and continual slippage. Bhabha claims the doubling between the categories of me and you, self and other, between categories of cultural difference construct culture which is less a product of linear development of event then idea, but is a more fluid, ambivalent and belated narrative.

In this context this paper presents a lived experience that explores the discourses of traditional Chinese shānshuǐ painting practices, then copies and adapts my readings of these into a contemporary art-practice. Being led and informed by philosopher and cultural theorist Byung-Chul Han's (2017) reading of Chinese deconstruction, I analyse what happens when meanings from one cultural art-practice is transferred into a different spatio-temporal domain of culture and of what relevance this may be for contemporary transcultural discourses in Western art-practice.

Research methods employ autoethnographic and embodied performances of copy and adaptation in brushstrokes styles and methods derived from the modular components itemised in the Mustard Seed Garden Manual of Painting (Mai Sze, 1963) where these component art-parts are used to write a landscape together with selected imagery from Chinese master shānshuǐ painters.

Keywords: shānshuǐ, culture, Chinese deconstruction, art-practice

**Rattana, Akbordin (University of Otago)**

**Comparison of the Enlightenment Chapters in Paramanuchit's and Pussadeva's Paṭhamasambodhi: The Shift from Cosmological Life of Buddha to Semi-Pure Canonical Buddhist Narrative During the 19th-20th Century Thailand**

The Siamese encounter with the West during the nineteenth century brings about a disruptive change of Siamese ways of life. Besides, Western science and Western intellect brought to Siam by traders and missionaries influence the Siamese elites to reassess the plausibility of their traditional Buddhist belief. For example, the occurrence of rain was conventionally believed as the works of rain gods or mystical beings called nāgas. However, Western science can prove that rain is a natural phenomenon caused by winds and clouds. As a result, the traditionally-long-held belief on Buddhist cosmology was subject under scrutiny and disbelief. Also, the Siamese elites tended to leave out the cosmological elements of the Buddhist religious texts they newly composed. Thai sermonic text about Life of Buddha named Paṭhamasambodhi is case in point. In Siam, or nowadays Thailand, the two famous versions of the Paṭhamasambodhi are the 30-Chapter edition composed by Venerable HRH Prince Paramanuchit in 1845 and the 10-Chapter edition composed by Venerable Pussadeva during the second half of the nineteenth century. While Paramanuchit's Paṭhamasambodhi preserves full details of traditional Buddhist cosmology, Pussadeva's version removes almost all of them. This research in progress aims to provide the first English translation of the Abhisambodhikathā (the Enlightenment) Chapter of the 10-Chapter edition of Pussadeva's Paṭhamasambodhi and compare it to the Abhisambodhi (the Enlightenment) Chapter of Paramanuchit's Paṭhamasambodhi.

Keywords: Paṭhamasambodhi; Enlightenment; Pussadeva; Paramanuchit

**Richardson, John (University of Canterbury)**

**The Influence of Race and Gender on the Organisation of the Lock Hospitals of Britain and India in the 19th Century**

Lock Hospitals were those hospitals which existed to both treat and to remove those with venereal diseases from society until they were cured. In India, discussion of lock hospitals focused on maintaining the health of the British army and were a point of contention insofar as it was questioned whether such hospitals served this purpose and if they "promoted vice". This dialogue differs from the opposition to lock hospitals in Britain where the emphasis was on the inappropriate nature of compulsory and intrusive examination of sex workers. The difference in the manner in which European and Indian lock hospitals were discussed will be the focus of this presentation as this dialogue reveals the disparity between these institutions. The impact of

race over gender here reveals the impact of colonial thought, particularly with relation to perceived responsibilities surrounding public health and the rights of women.

Keywords: Lock hospitals, Colonial health, Gender, Race

**Roh, Jiseung (Incheon National University)**

**Textualizing Experience and the Dilemma of Gendered Racial Socialism: Paek Sin-ae's Stories in Russia (Panel: Censorship and Subject in Modern Korean Literature)**

Paek Sinae (1908-1939), a writer in colonial Korea famous for her short stories "Kkeoraei" (1934) and "Abject Poverty" (1934), left behind three different texts about her journey to Russia: the first version of "Kkeoraei" published in *New Woman*, the rewritten version of 1937 and the last version written in Japanese and titled "Wanderings in Siberia" in 1939. In addition to these renderings, the Japanese writer Tatsuzou Ishikawa's wrote the short story "Houseika" in 1938, whose main character and plot was modelled on Paek and her experiences in Russia. Despite the renown of "Kkeoraei" these four texts have not been closely compared to each other from the perspective of Paek Sinae's socialist beliefs as they relate to gender and race. While concepts of class and "the masses" had been regarded as core to socialism in the 1920s, 1930s and later, gender and race have not been so central when building socialist ideology in the colony. A comparison across the four texts that focuses on the narrator's voice, the story's plot, and narrative denouement provides insight into Paek's achievements and limitations as a woman writer and female socialist, of the importance of gender and race to colonial-era socialism; and the contradictions driving the male dominant socialism present in colonial Korea.

Keywords: Paek Sin-ae, socialism, gender, race

**Saikia, Alisha (University of Tsukuba)**

**A Study of Kyara in Japanese Religious Landscape: Shūkyō Asobi at Kanda Myōjin and Ryōhōji Temple**

Kyara (or kyarakuta) is a ubiquitous category of mascots in Japan. Although an element of Japanese popular culture, kyara is also infused in some religious spaces. This study investigates the reasons behind the infusion of kyara in certain religious spaces in Japan, and examines the impact it has on the practice of religion in those spaces. The literature on kyara's amalgamation in religious spaces includes theories on consumption, globalization and secularization only.

With the help of textual analysis and ethnographic research, this study tries to investigate other possible explanations for this incorporation. This could be the long existing tradition of Japanese religion that combines secular elements of entertainment with that of the sacred elements of religion, and diminishes the sharp contrast between the two. Further the study

investigates the impact in the practice of religion in those religious spaces where kyara is introduced. Shūkyō asobi (playful religion) as a theoretical framework is applied in the case study of Kanda Myōjin and Ryōhōji temple in Tokyo. The result is the determination of religion being re-created in these spaces. Religion here is practiced in a renewed way, thus opposing the secularization theory that suggests a diminishing role of religion in contemporary society.

Keywords: Kyara, shūkyō asobi (playful religion), secularization theory, re-creation of religion

**Sakamoto, Rumi (University of Auckland)**

**Inserting Nikkei Memory into Japan's War Narrative: National Identities, Divided Loyalty and Revisionism in "Two Homelands"**

As De Cesari and Rigney (2014) points out, study of collective memory has often taken "methodological nationalism" for granted, assuming the nation to be natural unit of collective memory. Through a case study of a recent Japanese television drama that thematises Nikkei Japanese Americans before, during and after the Pacific War (Futatsu no sokoku [Two Homelands], TV Tokyo 2019), this paper examines how national and transnational memories intersect in cultural memory-making of contemporary Japan. I will locate this drama in the context of popular representations of Nikkei, as well as contemporary Japan's historical revisionist discourse. Produced by Japanese TV channel for Japanese audience in Japan, this drama exemplifies post-war Japan's efforts at incorporating transnational and traumatic nikkei memories (racism, internment, Nisei battalion) as part of Japanese national collective memory. How does it blur the boundaries between "our" memory and "their" memory, constructing the image of Japan and the Japanese as a victim? In what way does it use Nikkei voice to reinterpret Japan's role in the Pacific War?

Keyword: Japan, Nikkei, TV drama, war memory

**Satsuma, Gay (University of Hawai'i at Mānoa)**

**Transnational Identity of Rikidōzan**

This paper focuses on the transnational identity of Rikidōzan, the "father of puroresu". In 1950s Japan he attained national hero status by beating up Western wrestlers in front of huge crowds, rehabilitating the nation's pride after the humiliation of WWII. While he was portrayed as a "Son of Nippon", he was actually born in South Hamgyong Province (latter North Korea) as Kim Sin-rak who moved to Japan as a sumo apprentice in 1939. Shortly after leaving sumo, he debuted as a wrestler against Bobby Bruns in an exhibition match in 1951. Rikidōzan performed well in this new field; encouraged, he left Japan to train and compete in Hawaii and the U.S. mainland, wrestling in over 200 matches before returning to Japan after more than a year. Upon his return, he thrilled audiences nationwide with his signature karate choppu against

hapless Westerners. Much has already been written on Rikidōzan and his Zainichi identity. However, we have not yet investigated how his overseas training and matches may have impacted him. With this paper, I contextualize Rikidōzan in the performative game of professional wrestling and in American media to demonstrate the complexities of his multi-layered transnational identity.

Keywords: Rikidōzan, identity, puroresu

**Scott, Jennifer (Shujitsu University)**

**From Text to Kabuki: Transformation and Adaptation of Sakaguchi Ango's "Sakura no mori no mankai no shita" (*In the Forest, Under Cherries in Full Bloom*)**

The adaptation of texts between media necessitates the adapter interpreting, re-imagining and re-working the source text to produce a meaningful adaptation which suits the new medium, by, for example, re-thinking or adding characters, incorporating new material and restructuring plot elements. Since its original 1947 publication, Sakaguchi Ango's short story "Sakura no mori no mankai no shita" has been transposed into various performance genres. The first was Shinoda Masahiro's 1975 film. The contemporary playwright Noda Hideki's 1989 stage adaptation added elements from another Sakaguchi story, "Yonaga hime to Mimio" (Princess Yonaga and Mimio). The popular kabuki actor Nakamura Kanzaburo XVIII often collaborated with Noda and asked him to adapt the script for kabuki. However, although preparatory workshops initially took place, the actual premiere of Noda-ban Sakura no mori no mankai no shita (Noda Version - In the Forest, Under Cherries in Full Bloom) was not finally realised until August 2017, five years after Kanzaburo's death. This production was filmed and released in the Cinema Kabuki series in April 2019. This paper will investigate the adaptation process by tracing the transformation of this text through its various genres, with particular focus on its most recent kabuki stage and film versions.

Keywords: kabuki, adaptation, Sakaguchi Ango, Noda Hideki

**Shea, James (Hong Kong Baptist University)**

**The Translation's Invisibility: On Classical Chinese Poetry and James Wright's "Lying in a Hammock at William Duffy's Farm in Pine Island, Minnesota"**

Adapting its title from Lawrence Venuti's seminal book *The Translator's Invisibility: A History of Translation* (1995; 2008), this paper argues that the influence of classical Chinese poetry in English translation on the development of James Wright's poetry has been largely overlooked by critics and biographers. Wright's well-known poem "Lying in a Hammock at William Duffy's Farm in Pine Island, Minnesota," for instance, while frequently anthologized and analyzed, rarely occasions a reference to classical Chinese poetry in translation, despite being an explicit

influence on the poem, as stated by Wright in an interview from 1980. This lacuna in Wright studies invites a consideration of the reasons why there remains a relative absence of Chinese poetics in discussions about Wright's poetry. This paper offers socio-historical explanations to account for this gap in scholarship, and it posits which classical Chinese poems and English translations may have served as the source material for Wright's attempt to write in the style of classical Chinese poets. Given Wright's outsized influence on American poetry, both in terms of subsequent poets inspired by Wright's aesthetics and by creative writing pedagogy for students, this paper reckons with the largely absent discourse of Chinese poetics in relation to his work.

Key words: James Wright, classical Chinese poetry, translation, poetics

**Sheng, Hung (Lingnan University)**

### **Ink Painting Movement in Hong Kong (Panel: From Ink Painting to Ink Art)**

With its specific geopolitical environment, there was an "Ink Painting Movement" in Hong Kong between the 1960s and 1980s. It provided an alternative in terms of the development of Chinese painting compared to mainland China. Ink as a medium has been widely used in the development of Chinese art from ancient to contemporary times. However, it was only in the 1960s that the painter and educator Lui Shou Kwan (1919 – 1975) initiated the use of the term "ink painting" (shuimohua) to categorize painting according to the medium. This approach differed from classical Chinese painting which categorized painting according to elements such as subject matter and the role of the painter.

Throughout his extensive teaching, Lui inspired his students and they formed the In Tao Art Association and the One Art Group. The popularization of the term "ink painting" in Hong Kong demonstrated one of the many voices of modernization of Chinese painting in the twentieth century. This paper attempts to illustrate some key ideas of "ink painting" as well as the significance of the Movement with works of Lui and other ink painters.

Keywords: Ink Painting, Ink Painting Movement, In Tao Art Association, Lui Shou Kwan

**Shi, Xia (New College of Florida)**

### **The Last Emperor's Divorce and the Afterlife of the Chinese Monarchy**

In August 1931, print media broke the shocking news that Puyi's concubine, Wenxiu, demanded a "divorce" from the ex-emperor of China due to his alleged cruelty. Her supporters publicly praised Wenxiu for bravely carrying out a "revolution" against imperial power and oppressive traditions in a new age of gender equality. Others, including her relatives, criticized her for lacking gratitude for her position as a favored imperial subject. This paper traces the debates

about this incident through newspaper reports and related (auto) biographies. Puyi's divorce was unprecedented in bringing the domestic private life of the imperial family into the limelight for mass consumption. By invoking public memory about Republican China's imperial past, the incident became a talking point for social progressives and conservative loyalists to assert their positions on traditional institutions such as absolute monarchy and concubinage as well as modern notions of individual freedom and gender equality. The paper thus brings to light through the lens of gender the often-forgotten afterlife of the Chinese monarchy and shows how the monarchy navigated the culture and politics of the Republic and a new age of modern print media, a topic that is under researched if not overlooked all together.

Key words: monarchy, divorce, concubine, China

**Shibata, Ria (University of Otago)**

### **Identity, Nationalism and Threats to Northeast Asia Peace**

The public debate over amendment of the Japanese Constitution centers on the war-renouncing principles of Article 9—the symbol of Japan's pacifist identity. Since elected to power, Prime Minister Shinzo Abe and his supporters have been steadfastly pushing to revise the Constitution to remove pacifist constraints on the nation's Self-Defense Forces. In the face of growing insecurities generated by long economic stagnation, regional threats posed by North Korean missiles and rising Chinese hegemony, Japanese conservative politicians feel it is time to overhaul Japan's humiliating post-war regime represented by the pacifist constitution and restore Japan's pride and independence. The paper examines the resurgence of nationalist discourse in Japan as a response to Japan's threatened identity and esteem. As the Japanese people become increasingly exposed to nationalist narratives and realistic threats, how have these affected their desire to maintain a pacifist identity? The paper further examines the pacifist attitudes of today's Japanese youth and to what extent they are in favor of changing the constitution to adopt a stronger military defense.

Key words: Nationalism, Identity, Japanese constitution

**Shimada, Kazuhisa (The University of Shiga Prefecture)**

### **Local Governance in Japan - A Case of Oumi-Hachiman city**

Japan is facing multiple community issues both in cities and in countryside because of the downsizing of public administrations and a lack of connection among the community members. The community members had worked with the public administration through a volunteer-based community association (Jichikai). However, less communication among the locals degraded its role of self-governance these days. While scholarly discussions on governance has



widely been done in the state level, it is needed to have more academic contributions in the local community level (Ishida et al., 2016).

This paper examines the partnership among the locals through a case study, a two-week community homestay project for the international students in Oumi-Hachiman city, Shiga, Japan. Multiple actors (the locals, the local business sector and the university) have worked together from the beginning of the project. The following findings are discussed: local governance network, a non-traditional connection among the locals (the project-based network) and the local initiative of community building. Among those, in particular, the project-based network will be able to give some idea to address the multiple issues in the Japanese communities.

Key words: local governance, Japanese community, multiple actors, community building

**Somyanontanakul, Jitraporn (Mahasarakham University)**

#### **How did Protests Look Like in Thailand? Evidence from 'Thai Rath' Newspaper from 1997 – 2016**

The increasing number of protests is recently evident in many new democracies. My research will use Thailand as an example to investigate how protests look like and is there waves of protests occurred in Thailand? In my research, I examine protest events from 1997 to 2016 by collecting data from 7,665 news articles between 1997 – 2016 from 'Thai Rath,' the most popular newspapers in Thailand. The Protest Event Analysis (PEA), a type of content analysis, is applied to analyze the data. The findings reveal the different searching results from two different words, Protest (535) and Demonstration (4051). The searching results of Demonstration are 5 or 7 times greater than those of Protest. The next conclusion drawing from Thai Rath is that it mostly reported about United Front of Democracy Against Dictatorship or UDD and the first day of August was the most likely time the protest events would reach its peak in terms of frequency. The final conclusion comes from investigating phases frequently used by the campaigners in the protest events. The main target of the protesters was the government and their words contained a diagnosed frame and a motivational frame. The comprehensive investigation then contributes greatly to researchers in many fields, especially for democratization scholars to test, for instance, the relation of the middle class and democratic waves in Thailand.

Keywords: protest event analysis, protests in Thailand, protest frames

**Son, You Kyung (Seoul National University)**

#### **Gendered (post)Modernism - Revisiting the Postmodernism Debate in 1990s South Korea (Panel: Re-examining the "Post-" in North East Asian Literatures)**

This paper re-examines the postmodernism debate in 1990s South Korea. In the early 1990s intellectuals in Korea witnessed the catastrophic collapse of real socialism, leading to a new common sense that the 1990s were a period disconnected from the ideological preoccupations and dreams of the 1980s. This became most evident in the literary field as postmodern discourse was introduced and rapidly replaced Marxism and nationalism. The literary field of the 1990s also experienced an epoch-making rise of female poets, writers, and critics. Postmodernism and feminism thus emerged as a theory and practice that represented the 1990s literary and cultural phenomenon. Although postmodernism and feminism shared a crucial concern for deconstructing the premises of modernism, their respective directions and goals could not easily be combined. Some literary critics taking part in the postmodernism debate in 1990s, however, failed to fully theorize the two, so that they merely (re)established the banal opposition of 'male modernism versus female postmodernism.' By interrogating this cultural atmosphere, this paper offers a new way to appreciate the richness of the 1990s Korean literary achievement both in postmodern discourse and feminist practice.

Key Words: postmodernism debate in 1990s South Korea, Feminism, postmodernism

**Soullière, Ellen (Massey University)**

#### **Poetry and the Literacy of Imperial Women in the Ming Dynasty: 1368-1644**

The family of the girl who became the first empress of the Ming dynasty was so poor that they had to give her away to be brought up in the household of a local military leader in present-day Anhui Province towards the end of the Yuan dynasty. Married in 1352, she became the empress of a dynasty that would last nearly 300 years. The narrative of her literacy and literary interests became an important part of claims for the legitimacy of the Ming dynasty as a worthy inheritor of Chinese dynastic traditions from Han to Song.

In this paper, I will translate and reflect on the meanings of poems associated with the imperial women of the Ming dynasty. My selection will begin with two poems from the Classic of Poetry, dating from around the 8th century BCE. These poems were repeatedly cited in didactic works used in the education of the women of the Ming imperial household. Four poems from the hands of women officials, two by imperial consorts and one by a dowager empress will then be considered. The poems are noteworthy both for their intrinsic literary merit and as evidence of the literacy of imperial women and the conditions of their lives in the complex and rapidly changing historical contexts in which they wrote.

Keywords: women's literacy, Ming dynasty, poetry and history

**Stent, Dylan (Victoria University of Wellington)**

## **The Republic of Korea's Competing Political Visions of Unification (Panel: Drivers of Innovation and Disruption in Asia, Asia New Zealand Foundation Panel for Emerging Scholars)**

The Republic of Korea's (ROK) political vision of unification is not unitary, multiple versions of unification exist. This research analyses two "politically correct," and one "politically incorrect" vision of unification among elites. The two correct visions are "one nation, one state" and "two nations, one state," with the politically incorrect being "two nations, two states." I look at two major concepts of international relations, the nation and the state, to explain these competing ideas. I first define nation and state, then explore them through qualitative analysis of political party documents, inter-Korean Summit declarations, and speeches by political elites.

This research is important for two reasons. First, it highlights inter-Korean policy remains elite-led, based on the idea of unifying an artificially divided nation. Recent research on ROK nationalism has highlighted the growth of "new" nationalism based on civic, globalised, or cultural nationalisms, creating a new identity not based on ethnicity or race. However, no leader in ROK's democratic history, or any contemporary political party, has proposed anything except unification. Secondly, this research has implications for foreign policymakers and diplomats, as it showcases the foreclosure of ideas among ROK elites, rendering some behaviours "politically incorrect."

Keywords: Inter-Korean policy, nationalism, identity, international relations

## **Swanpitak, Ruttapond (University of Sydney)**

### **Female Sexuality, Subjectivity and Feminist Consciousness in Post-Mao Women's Writing**

This paper looks at representations of female sexuality and subjectivity in post-Mao fiction by three prominent women writers, Wang Anyi, Tie Ning and Chi Li. Their works demonstrate the writers' different treatment of feminist themes in relation to social, political and economic changes, revealing the multiplicity of women's experiences in the PRC. The three writers adopt a subversive discourse which manifests itself in two ways: in its attempt to break away from entrenched gender conventions and dominant narratives of sexuality and subjectivity, including misogynistic fiction; it also attempts to create new discursive spaces for women, challenging traditional, socialist and capitalist patriarchal cultures as well as state control. The subversive elements of such literary works since the mid-1980s have been much commented upon by Chinese and Western scholars, as have its implications in terms of resistance and feminism. Drawing out both similarities and differences, this paper discusses how the three writers negotiate female identities within the post-Mao landscape, including expressions of feminist consciousness in the three writers' major works related to gender, female sexuality and subjectivity. This paper will offer insights into the development of Chinese feminist writing and contemporary Chinese culture in the socio-political transitions of 1970s–1990s China.

Keywords: female sexuality, subjectivity, feminist consciousness, post-Mao women writers

**Tabata-Sandom, Mitsue (Massey University)**

**The Perceptions and Attitudes of Teachers and parents Toward Japanese-English Bilingual Children's Language Development in New Zealand**

This paper reports the perceptions and attitudes of teachers and parents regarding how Japanese-English bilingual children develop Japanese language abilities in New Zealand, and how they can be supported during such learning processes. Four data collection methods were employed: classroom observations, interviews, metaphor elicitation tasks, and a questionnaire survey. First, the researcher observed ten hours of two teachers' lessons and conducted numerous interviews. The interviewees included a principal and a principal-instructor of Japanese supplementary schools, and ten mothers of Japanese-English bilingual children. Then questionnaire responses from 28 Japanese-English bilingual families were collected. The questionnaire contained a metaphor elicitation task: a methodological device to enable participants' beliefs to surface vividly. The findings revealed that 88% of the participants believed that developing children's abilities of Japanese as a heritage language in New Zealand is demanding. However, the teachers strive to ease such difficulty by flexibly taking a one-language-in-classroom policy or creating mixed-age interactions where older students give younger students scaffolding. Similarly, the parents' attitudes to enhance children's motivation is depicted by their metaphors about how they want their children to view learning Japanese as enjoyable and something to be passionate about. For example, as if Japanese was an ice-cream, games, or sports.

Key words: metaphor elicitation, teacher belief, parental belief, Japanese-English bilingualism in New Zealand

**Takahashi, Shin (Victoria University of Wellington)**

**Lest We Forget: Remembering (The Other) War-Dead in Post-Occupational Okinawa (Panel: Critical Currents Across the Seas: Transnational Social Movements in the Asia-Pacific)**

"Lest we forget" is the phrase often employed, when mourning the deceased, whether silently in mind or publicly at a commemoration ceremony, in the aftermath of devastating events such as war. The phrase also operates as a discourse by which to frame a sense of belonging and an ethical relationship among the living in time and space. In this presentation, I discuss the contribution made by the memory of Korean labourers to reflective historical consciousness in Okinawa and eventually to transnational civic movements between Okinawa and South Korea. The history and memory of Korean labourers during the Battle of Okinawa were received as unsettling by the local Okinawans in their historical narrative of the war. However, the confronting stories also unravelled a common historical ground between two places. In this context, "Lest we forget" was enunciated to remember the tragedy of Okinawan war-dead, and

of Koreans whose deaths were kept silent or simply forgotten. This presentation highlights the process of making transcultural memory as a key moment in which transnational solidarity between Okinawa and South Korea began to challenge their post-colonial and post-occupation settings.

Keywords: memory, Okinawa, South Korea, social movement

### **Tampubolon, Manotar (Universitas Kristen Indonesia)**

#### **Measuring Religious Freedom and Human Dignity in Indonesia**

As Hans Joan argues that the history of human rights is the history of sacralization. Every single person has been viewed as sacred. This sacredness also related to human freedom especially freedom of religion as a pillar of human rights. My preliminary research shows that the government of Indonesia interprets the concept of human dignity differently than both concepts. The author examines how the concept of human dignity has been changed in Indonesia and how this fits in the Joas' argument on sacralization of the person. The author uses historical approach and choose violation of religious freedom by the state actor in Indonesia. It focuses particularly on violation the rights to adopt a religion as negative freedom that quarantess by the Indonesian constitution.

Keywords: dignity, freedom, human rights, negative freedom

### **Tang, Sanjiao (University of Auckland)**

#### **Cultural Life During the Cultural Revolution: A Sichuan Case Study**

We know that the Cultural Revolution was a very politicized era in China. The cultural activities and products people could enjoy were also strictly limited. The model operas and their derivatives once gained an exclusive status. In the meantime, many different kinds of traditional operas and folk arts were banned. All Chinese were required to study and defend the model operas. But in the process when they were popularized across the whole country, there had to be many changes which were not consistent with the original "model". Sichuan residents, with a long tradition of folk culture and entertainment at the grassroots, actually found their own ways to enjoy themselves in the transplanting and localizing process of model operas. My research is mainly based on Hechuan, previously a county of Sichuan province. Through what I found on people's cultural activities and entertainments in the Cultural Revolution, we may access parts of the realities in Chinese cultural experiences and leisure life during that era.

Key words: cultural life, entertainments, Sichuan, model operas

**Tasneem, Somia (University of Canterbury)**

**The EU as a Parliamentary Democracy promoter in Pakistan: An Analysis of the YPA Programme**

This study aims at understanding the role of the European Union (EU) as a parliamentary democracy promoter in Pakistan. For this, the Young Parliamentary Associates (YPA) programme under the EU supported project “Improving Parliamentary Performance in Pakistan (IP3)” has been chosen as a case study. The questions guiding the research are: (1) What purpose does the IP3 project serve in Pakistan Parliament? (2) What is the importance of having young professionals in Pakistan Parliament under the YPA programme (3) How the YPA programme was useful in raising awareness about parliamentary democracy strengthening in Pakistan and (4) What is the potential future role that the EU can play to promote parliamentary democracy in Pakistan?

By making a comparative analysis of the YPAs who were selected under three phases i.e. Badge I, 2013, Badge II, 2014, and Badge III, 2015, this study contributes to the understanding of the EU’s parliamentary democracy promotion policy and strategies in Pakistan. Primary data, in the form of online survey from the YPAs is used for empirical analysis. The findings of this paper have significant implications for both academics and policy makers. First, this study will be useful for the policy makers, political actors and donors interested in parliamentary democracy promotion in countries in democratic transition. Second, the findings of this paper will be helpful for a vast range of scholars from various disciplines such Political Science, International Relations, Contemporary World History, European Union studies and Asian studies.

**Teh, D. B. (University of Auckland)**

**Perception and Opinions of Malaysian English Teachers Towards Curriculum Change in Malaysian ESL Classrooms: A Critical Event Narrative Analysis**

Recent literature indicate that Malaysian English teachers are receptive towards the use of other languages in an English language classroom. The adoption of the Common European Framework of Reference (CEFR) into the English language syllabus in Malaysian government schools encourages this, further moving away from a monolingual biasness in the language classroom. Some teachers responded positively towards a multilingual approach to English Language teaching (ELT), but little is known how they personally react to this shift, and how this may impact upon their practice. A narrative study explored their reactions to this change in the curriculum. Four Malaysian English teachers were interviewed, with the audio recordings of those sessions transcribed and coded. The principles of Critical Event Narrative Analysis (CENA) is used to identify and analyse emerging themes from the transcription. Disruptive or transformative changes induced by the new syllabus were categorised into five different

responses: Adoption, Adaptation, Assimilation, Faux-acceptance and Rejection. The findings provided a more in-depth understanding of how teachers react to latest development in the curriculum planning, suggesting that their concerns and opinions should be taken into consideration when framing and implementing new language curriculum.

Keywords: Common European Framework of Reference (CEFR), Malaysian English Language Teachers, Multilingual Approach, Critical Event Narrative Analysis (CENA), Curriculum Planning.

**Tse, Hiu Hung Dorothy (Hong Kong Baptist University)**

### **Hong Kong's Sincere Department Stores and Literary Imagination in the Early 1900s**

Current research on the history of department stores in China focuses largely on Shanghai. It is true that early Chinese department stores had their largest scale development in Shanghai, however, three of the four major department store chains in Shanghai, including Sincere, Wing On and Sun, were first established in Hong Kong before expanding to places like Guangzhou and Shanghai. The significance of Hong Kong in the history of the development of Chinese department stores should not be ignored.

As a pioneer in China's department store industry, the Sincere Department Store was first established in Hong Kong in 1900 and opened branches in Guangzhou and Shanghai after 1910. Sincere then installed lifts to the rooftops and rooftop playgrounds in the department stores in all three cities. These department stores became each city's respective modern landmark, and they were also special spaces for local residents to be in contact with imported goods, new experiences and imagined modern life. Using literary works published in an overlooked company publication in Hong Kong from 1924 entitled 25th Sincere Company Commemorative Book (《先施公司二十五週紀念冊》) this paper explores the literary imagination of modern spaces and experience in Hong Kong.

Keywords: Hong Kong, department stores, literary studies, spatial imagination

**Valila, Krupskaya T. (Polytechnic University of the Philippines)**

### **Students' Exposure to Gender Sensitive Educational Communication Materials and Gender Equality Practices of Polytechnic University of the Philippines**

Three hundred ninety-nine students from the Polytechnic University of the Philippines, Mabini Campus were surveyed to determine their perception to the gender sensitivity of teachers' educational communication materials and the students' practices towards gender equality. Banking on the Exposure-Practice Framework, hybrid of Elaboration Likelihood Model and Mere Exposure Theory, the study determined the relationship between the independent variable (exposure of students to gender-sensitive educational communication materials) and the

dependent variable (practices of students towards gender equality), and between students' practices towards gender equality using the Pearson's correlation test.

Relationships were tested at 0.05 level of significance. The exposure of the students towards gender-biased educational communication materials was negatively correlated with the students' practice towards gender equality. This means that as exposure to gender-biased educational communication materials increases, practices of students towards gender equality decreases.

Keywords: Gender and Development, Feminism, CHED, HEI, gender equality, gender sensitivity

**Voci, Paola (University of Otago)**

### **China's Postdigital Documentaries - De Certeau 2.0**

"Every story is a travel story – a spatial practice." De Certeau 1984, 115

In my presentation, I examine postdigital ("a term that sucks but is useful" Cramer 2015, p. 13), embodied (Hansen 2004) documentaries, which seek to develop a civic-oriented and personally-engaged activist production and dissemination of knowledge about Subaltern China.

In particular, I focus online documentaries that give visibility, agency and creative power to Chinese migrant workers. The protagonists of these documentaries are better understood as Sinophone, as their diverse backgrounds and life experiences powerfully challenge the homogenizing rhetoric of the One China and its centripetal claims that demand loyal belonging based on a unifying common language (putonghua), the glorious past of its civilization (wenming) and the global ambitions – the China dream (Zhongguo meng) - of its nation-state, the PRC. They often speak an accented Chinese or different Sinitic languages, or in fact Italian, and they are situated at the ideological and geopolitical periphery of the One China.

Openly concerned (Lanza 2017) about growing inequality and human/labour rights abuse, the producers of these documentaries come from a variety of backgrounds; they are writers, photographers, filmmakers, journalists and academics. Rather than on the basis of geopolitical citizenship (e.g., Chinese, American, British) or cultural/linguistic belonging (e.g., Sinophone, Anglophone), they are better understood as accented (Naficy 2001) producers, often working both online and offline, alongside – rather than within – institutions, in a transnational and personal engagement with the subjects whose stories they wish to document. Rather than approaching China as a place and an idea, these documentaries explore localised and declaredly individualised (Yu 2018) stories, in the broader context of the economic rise of global China and associated migration flows. Subaltern China has no centralized, official, authoritative entry point, but requires us to wander in the unofficial, undocumented, unprotected, and even illicit lives of the marginalised, to watch and listen (De Certeau 1984). Collectively, albeit



inorganically, they contribute to fragment China into multiple, localised, diversified, and dissonant stories.

Key words: China, subaltern, documentary, digital, activism, concern

**Wallis, Keziah (Victoria University of Wellington)**

**From Making Merit to Civil Society: Communities of Dāna, Socially Engaged Buddhism, and Freedom Through Religion in Contemporary Myanmar (Panel: Religious Freedom in Asia)**

Women's organisations in Myanmar frequently operate within a Buddhist religious framework while providing secular forms of civil society. The Yangon-based Win-Win organisation is one such organisation which provides health care and health education services to poor rural Burmese. The women of the organisation are, with very few exceptions, Bamar, Buddhist, and reasonably wealthy. This paper explores how the Buddhist motivations of members towards such civil society projects locate their practices within a framework of Buddhist merit-making rituals. Equally important to consider here is the relationship between these organisations, the Buddhist sangha and the Myanmar state. This paper argues that because of their Buddhist framing in terms of merit-making and their frequent association with charismatic monks, these social welfare organisations are able to subvert some of the government's control of civil society and provide care and support to marginalised religious and ethnic minority groups.

**Wang, Horng-luen (Academia Sinica)**

**Making Sense of the Modern World: War, Nationalism and the "History Perception Problem" in East Asia**

This paper intends to shed new light to our understanding of nationalisms in East Asia by developing a re-elaborated concept of modernity. I first examine Eisenstadt's influential concept of "multiple modernities" and point out its flaws by drawing on recent nationalist politics in East Asia as an illustrative case. In particular, I investigate the so-called "history perception problem," which has been created by war and shaped by the legacies of war, to demonstrate the peculiar features of modernity in East Asia. Furthermore, I examine nationalist discourses in contemporary China and Japan by characterizing them as a "mundane version" of the critique of modernity which tries to make sense of the modern world. And finally, I use the works by three scholars as examples to show how intellectuals in China, South Korea and Taiwan respond to the tensions between universalism and particularism, which, in the whole, reflects what can be called "East Asian modernity." In so doing, I shall also try to respond to the controversial but fashionable question that can be said peculiar to East Asia: can modernity be overcome?

Keywords: modernity, China, Japan, Taiwan, South Korea

**Wang, Xinning (Massey University)**

**Exploring Social Partnership in Transport Planning: Case of Shenzhen, China**

This paper uses public value management and partnership theories to explore social partnership among multiple actors in transport projects in Shenzhen, China. This paper explores a mechanism which has improved communication and trust among government organisations and local communities to plan and implement the transport development project. The research used internal and publicly available data and conducted 23 semi-structured interviews in early 2019 to investigate the development of Qian Hai Depot station in Shenzhen metro system. The paper finds that Shenzhen government requires legally involving public in the planning process but most importantly the local people actively provides feedback through various communication channels such as questionnaire, social media, and government mailbox. The paper illustrates that open and professional communication, government capacity and planners' professionalism, and expectation of adopting Hong Kong style collaboration help in trust-building between government and local communities in transport planning in Shenzhen. Moreover, goal alignment and equity between government and the public are important factors influencing interaction and collaborative action in transport planning, which affect trust-building in the government-community relationship in Shenzhen.

Key words: social partnership, Shenzhen, transport planning

**Wang, Yiyang (Victoria University of Wellington)**

**The Other Lu Xun: Graphic Designer, Book Collector and Art Reformer**

Lu Xun loved visual art from a young age and collected art books and art works throughout his life. Like many Chinese intellectuals active in the early decades of the twentieth century, Lu Xun advocated for the modernisation of art in China in addition to literature and language. Not only did he produce a considerable body of writings and translations related to art and aesthetics, he was also deeply involved with art practice and art-related administration. While many scholars have examined aspects of Lu Xun's life and work, his activities and ideas concerning art have not been systematically studied except where they relate to modern prints. The Lu Xun as a graphic designer, a book collector and an art reformer has not been widely known. This paper will trace Lu Xun's interest in art and appraise his involvement from three angles, namely, Lu Xun as an individual, as a government official and as a public intellectual. This chapter demonstrates that Lu Xun played a significant role in modern Chinese art history.

Key words: Lu Xun, China, modern Chinese art

**Weina, Dai (Chinese Academy of Social Sciences)**

**Towards a New Poetic Tradition: Jieju and the Millennial Poets (Panel: Inventing Chinese Millennial Poetry)**

Jieju 截句, a concept proposed by Jiang Yitan 蒋一谈 in 2015, is an untitled poetic form of four lines or less that stresses the momentary occurrence of poetry. Jieju shi cong 截句诗丛, a series of jieju collections by nineteen poets published in June 2016, included four millennials: Yang Qingxiang 杨庆祥, Yan Bin 严彬, Li Zhuang 李壮 and Dai Weina 戴潍娜. The series exerted great influence over the intelligentsia and gave rise to a movement of writing jieju both in the poetry circles and in society at large. This paper explores the jieju of the four millennial poets and discusses how this poetic form gained its popularity among the millennials in the age of the Internet. By embracing the new poetic form, the millennial poets rebelled against the poetic tradition since the Misty Poetry to invent their own tradition. Jieju, as a poetry movement, breathed new life into the contemporary Chinese poetry scene and made poetry, a marginalized literary form, return to the everyday life of the common people.

Keywords: jieju, poetic form, poetic tradition, Chinese millennial poets

**Weiss, Rick (Victoria University of Wellington)**

**The Polemics of a Tamil Library**

The German missionary Karl Graul, on his journey to South India from 1849 to 1852, collected a Tamil library of 150 texts, most of which were printed books. He brought the library back to Germany as a tool to train missionaries, prior to their departure to the field, in the Tamil language and in Hindu religious culture. The 1840s saw the early expansion of print in Tamil language books, so Graul's library, while not comprehensive, provides a representation of early Tamil printed books. This is especially true for Hindu works, which Graul was particularly interested in collecting for missionary training. This paper will focus on the Hindu works in his collection. It will ask: what Hindu works were among the first to find their way from manuscript to print? What do these publication choices tell us about the motivations of publishers in this period? My argument will be that early Tamil publishing advanced a variety of ideological positions around caste, ritual, and religious hierarchy.

**West, Lucy (Griffith University)**

**Disrupting the 'Rule of Law': Public Integrity Mechanisms in Cambodia (Panel: Drivers of Innovation and Disruption in Asia, Asia New Zealand Foundation Panel for Emerging Scholars)**

Throughout Southeast Asia the silencing of political opposition, suppression of civil society and the legislating of draconian laws have been justified with reference to upholding 'the rule of law'. Rising authoritarian trends in the region are seeing governments disrupt Western liberal norms about what the rule of law means. While there have been some new institutional safeguards, such as constitutional courts and human rights commissions, many of these accountability initiatives remain cosmetic and in fact operate to undermine good governance norms. This paper explores the case of Cambodia and how the Cambodian People's Party (CPP) government is disrupting liberal rule of law discourses and subverting donor demands for public integrity mechanisms to further consolidate power. This is through the manipulation of ostensibly 'liberal' institutions like the Anti-Corruption Unit (ACU) established in 2010. It draws on interviews with Cambodian officials to discuss how the government draws on the legal-philosophical foundations of the civil law tradition—in which the rule of law is conceived as a tool to regulate citizens, rather than the common law presumption that it protects individual liberty—to suppress the political opposition and social activists.

**Widyastuti, Dewi (Macquarie University)**

#### **Foreign Investment Regulations in Indonesia: Building a Framework of Effective Laws to Regulate Foreign Investment in Publicly Listed Companies**

Indonesia has established entry requirements for foreign investment which centre on a Presidential Regulation stipulating the maximum amount of foreign ownership allowed in certain business sectors. The law, however, has not been consistently enforced on publicly listed companies, which leads to questions as to its efficacy. The Presidential Regulation 9/2014 was deeply flawed and its implementation had been compromised by companies through their use of capital market mechanisms. The latest revision, the Presidential Regulation 44/2016 paradoxically provides more way for companies to circumvent the law, as it excludes public companies entirely from the application of the law. This study argues that this step was taken as a political decision by the President Joko Widodo which reflects his open foreign investment policy approach and regulatory capture, rather than as a bureaucratic policy made by government institutions.

This study combines political and public policy analysis to examine the adequacy of Indonesia's foreign investment policy framework in confronting practice in the real world. This study will help to provide policy insights about the Indonesian foreign investment restriction law with respect to public companies.

Keywords: foreign investment, public companies, negative investment list and regulatory capture

**Wu, Chia-rong (University of Canterbury)**

## **Rethinking the Ecologies of Taiwan: A Case Study of Wu Ming-yi's Novels**

This paper investigates the unique ecological trope of contemporary Taiwan with a focus on Wu Ming-yi, whose writing has propelled readers to rethink the human-and-nature duality and to promote the artistic vision in which the human subject works in accord with the environment while still recognizing the real-life limitation of such tasks. For deeper elaboration, this paper first engages with the theoretical foundation of ecocriticism, which is crucial to the development of the collective environmental consciousness of the island. Then this paper surveys the socio-political trend of nativism with respect to the tangled mix of nature and ecocritical writings. Taiwanese writers wed nature with the carefully crafted human construct in the hope of negotiating the contested contact zone in-between. The last section of the paper focuses on prominent writer Wu Ming-yi, whose works extend the boundary of organic aesthetics. Unlike his predecessors, Wu not only straddles between natural writing and nativist writing, but he also organically blends such topical issues as memory, reality, and fantasy. In the light of post-nativism, Wu offers a unique take on the natural and socio-political ecologies to reorient the cross-cultural and multi-ethnic history of Taiwan and beyond.

**Xalxo, Pallavi V. (College of Social Work, Mumbai)**

## **Tracing the Changes in the Identity of the Descendants of Tribal Migrants Born in the Non-Native Land**

The Indigenous people are identified as the First people of a specific region area. The identities of indigenous people have been constantly at the risk at the hands of the one who considered themselves superior and defines terms to them. History states, many descendants of Indigenous people were forced to hide their identities for their own safety due to colonization forces and social discriminations. This however, does not make them non-Indigenous but rather makes them survivors of forced acculturation.

The Chotanagpur region comprising of Odisha, Jharkhand and Chattisgarh is a home for many indigenous communities. Their identity is associated with this land. Historically they were forced to move away from their land as labourers by Colonial rulers and presently by the Indian Nation State who along with the industrial investors is taking away the land of the indigenous people thus forcing them to migrate to different States as unskilled labourer. Thus resulting in permanent settlement of them along with their descendants born in non-native land never to go back again to their native land. There is a damage created to the indigenous identity of the group.

This paper by studying the Oraon migrant community intends to explore the question of how the indigenous descendant born and raised in a non-indigenous social environment perceives and defines themselves now.

**Yao, Ping (California State University, Los Angeles)**

**Female Associations in Medieval China**

**Abstract:** This paper is a preliminary study of four female association bylaws (nürenshe shetiao 女人社社條). One was excavated in Turpan and dated to the 7th century. The other three were discovered among the Dunhuang manuscripts and dated to the 10th century. These four texts show that during the medieval period, Turpan and Dunhuang women enjoyed a great level of freedom in public: they formed their own organizations to coordinate the maintenance of Buddhist temples and to provide emotional and financial support for their members in times of need. In contextualizing female associations in Medieval China, this paper argues that female associations seemed modelled after male only or male dominated associations at the time, and that they played a limited role in Turpan and Dunhuang societies. Nevertheless, the similarities and differences among these medieval association bylaws provide modern historians with a great opportunity to explore the perceptions and practices of gender dichotomy and gender hierarchy in Medieval China.

**Keywords:** Dunhuang, female association, gender analysis

**Yonezawa, Yoko (Victoria University of Wellington)**

**Title: Language and Social Reality: A Study of Address Terms in Japanese**

This paper investigates address terms in Japanese. As with many other Asian languages, Japanese has a complex system of personal reference terms, the use of which is primarily determined by social characteristics of the interlocutors such as their age, gender, social status and kin relations, as well as the social distance between them. Traditionally, address term research has focused on the normative perspective which is fundamentally based on a vertically oriented social system.

However, what do the Japanese speakers do when normative language usage does not allow for sufficient expression? What do they do when they need or want not to be located in a certain social place?

This paper explores aspects of address behaviour in Japanese which are more dynamic and fluid than prescriptive norms indicate, including how speaker identity and collective ideology emerge in their address practices. Interestingly, similar aspects have been reported in studies of other Asian languages which also generally have hierarchy-oriented address systems. By discussing dynamic aspects of Japanese address practices and drawing on insights from research on some other Asian languages, this paper shows that in-depth understanding of local communities and their social reality plays a crucial role in analysing language.

**Key words:** address terms, non-normative use, social reality

**Yu, Mengjun (University of Canterbury)**

**Subjectivity in Haizi's Poetry of Substance Before 1986**

Haizi's oeuvre is normally divided into two phases, with a notable watershed around 1986. His early poetry is called "poetry of the substance" and his poetics can, hence, be called substance poetics, though he made a clean break with it after 1986.

The term substance is an important conception in Haizi's early poetics. He draws this idea from Western philosophy but endows this term with his personal definitions. His early poetics is centred around this conception while showing distinct affinity to Romanticism and Pantheism. He inherits Friedrich Hölderlin's philosophical influences and identifies the immaterial Substance with the Absolute Being and the primordial unity, which the poet is endowed with a vocation to express and extol. This view also reveals the dominant position of the Substance in the poetic creation process. Yet, this by no means suggests that the poet's subjectivity is completely consumed by the Substance. In this paper, I will approach Haizi's substance-centred poetics, analyse his perceptions of the subject-substance identity and reveal the subjectivity in his poetry before 1986.

Key words: Haizi, Substance, Primordial unity, subjectivity

**Yujing, Liang (Victoria University of Wellington)**

**Millennial Minjian Poetry and the World: A Case Study of 'Fictionalising Her' (Panel: Inventing Chinese Millennial Poetry)**

To date, English translators of contemporary Chinese poetry mainly focus on the poets born in the 1950s and 1960s, while the works of the younger generation, especially the millennial poets, were seldom available in English. Since the Panfeng Polemic in 1999, minjian has become a seminal notion on the Chinese poetry scene with its two major elements—colloquial poetics and unofficial stance—that has exerted great influence over a proportion of the millennial poets. In 2017, *Zero Distance* became the first English anthology of Chinese poetry primarily composed of the millennial minjian poets. This paper discusses the position of the millennial minjian poetry in the context of world literature through the case study of 'Fictionalising Her' from *Zero Distance*. The poem, almost obscure in China, was translated into English and published in the UK; its English translation further gave rise to an 'imitative' poem in South Africa. The journey of the poem entering into world literature, along with the interactions among the Chinese original, its English translation and its English 'imitation', showcases a translingual, transnational, transtextual and 'transgender' process which challenges the Local/Global dichotomy and deepens our understanding of world literature as a mode of circulation.

Keywords: minjian, translation, Chinese millennial poetry, world literature

**Zhang, Wei (University of Otago)**

### **What do Chinese immigrants bring to New Zealand?**

According to the New Zealand (NZ) Census, Chinese and migrant populations have been growing rapidly. The settlement of the ever-increasing Chinese immigrant population is worthy of further research. Migrants from China were interviewed about their housing journeys in NZ and asked to share photos reflecting their stories of migration. A Quasi-PhotoVoice method was adopted because some participants either shared their photo albums or took photos themselves, and some asked the researcher to take photos.

The items they brought from China and have kept until today offer an insight. Some items are important or valuable, e.g. China Identity Card and bank card, crafted horse sculpture. Some could be small but significant to them: e.g. a handbag from dear grandmother, a wedding gift from a priest. Some are to maintain Chinese culture and memories, e.g. photo albums, toys from children's childhood, books and CDs. Some are handy items: cardboard storage cabinet with special glue, a rolling pin and steamer. Some provide the "home" feeling: e.g. duvet, bedding coversheet, pyjamas. All these meaningful items provide different angles into understanding Chinese immigrants. In conclusion, Chinese immigrants bring along all kinds of items when they migrate. Quasi-PhotoVoice is a useful method to understand participants.

Keywords: Chinese, immigrants, cross-culture

**Zhao, Mengdan (University of Sydney)**

### **Strategies of Communicating the Behavioral Health Risks of Smoking: A Corpus-driven Multimodal Analysis of Smoking-control Video Advertisements in Australia and China**

Smoking control has become an important public health issue globally, while High-income Countries (HICs) and Low and Middle-income Countries (LMICs) are experiencing distinct situations concerning tobacco prevalence and control. Australia and China, as representatives of HICs and LMICs in Asian Pacific region, are undergoing different circumstances. This present study compares the strategies of smoking control video advertisements, which is a vital means of health risk communication, through corpus-driven multimodal discourse analysis. This article aims to address the following research questions.

How do public health advertisements use distinct strategies to communicate behavioral health risks of smoking in Australia and China? What are the differences from multimodal perspectives between the smoking-control advertisements in Australia and China? What are the implications



concerning the effectiveness of smoking-control advertisements, and further, the public health dissemination and promotion?

Through semantic integrated with multimodal analysis, the advertisements in Australian and Chinese contexts are argued to be extremely different in the aspects of content themes, textual styles and multimodality. China's smoking-control advertisements emphasize more on subjective emotions with implicit and abstract expressions, while the Australian counterparts are objective with direct and clear expressions, economical and socio-cultural factors are drawn for explanation.

Keywords: Health risk communication, Smoking control, Multimodal discourse analysis

**Zhao, Xiaoliang (University of Sydney)**

### **Deviating from the Standard: The Choice of English Loanwords in Chinese Korean Media**

Korean, as one of the officially described minority languages of China, has engaged in a tangled lexical borrowing, as a result of its contact with Chinese and both Pyongyang and Seoul Korean. After 1945, in addition to the intense communication with Chinese, learning from Pyongyang Korean was one of the few choices, whereas contacting with South Korea and the West was the case after China's opening-up. One lexical phenomenon shaped by these swings of language contact is the borrowing of English loanwords which have been restrained in both China and North Korea, yet re-activated in Chinese Korean society as late as the 1980s. This paper aims to explore the socio-cultural significance of English loanwords used in the print media in Yanbian, China between 1979 and 2019. About 500 English loanwords are analysed, extracted from over 400 news articles in the Yanbian Daily, one of the oldest and most popular Korean newspapers in China. By studying the loanwords based on the types of relation between higher-ranking and lower-ranking codes (Johanson 2013), a qualitative analysis discloses that the role Chinese has played in the lexical repertoire for ethnic Koreans since 1945 has been undermined by newly-accepted English loanwords from fields as diverse as sci-tech, entertainment and day to day expressions. Notwithstanding, English has scarcely entered the political lexicon. Deviating from the Chinese mainstream in ethnic Korean language is a showcase for the social and political relations connecting China, North Korea, South Korea and the West.

Keywords: Chinese ethnic Korean society; English loanwords; language contact; Sociolinguistics

**Yijiang, Zhong (The University of Tokyo)**

### **The Yasukuni Shrine and the Question of Religious Freedom (Panel: Religious Freedom in Asia)**

This paper looks into the legal cases about the unconstitutionality of Japanese Prime Minister Koizumi Junichiro's visits to the Yasukuni Shrine during 2001-2006 and explore why and how the courts were able to dismiss plaintiffs' claim of PM's violation of their religious freedom and withhold a ruling of unconstitutionality. I argue that these cases are not about violation and protection of citizens' religious freedom but are about very definitions of religion and religious freedom. These lawsuits were essentially a means by citizens to fight for their access to determine their way of life through defining their relationship with family members enshrined at Yasukuni. They did not want to share official definitions of their family members' death as heroic which is aligned with dominant narratives of national history and national identity represented by the Yasukuni Shrine and reinforced by the Prime Minister's visit. Ultimately, these cases raise the question to what extent the legal status of liberty-bearing citizenship can enable citizens to define their individual ways of life, by way of defending their religious freedom, when that definition calls into question the bounded nature of the nation-state which, while obligated to protect the freedom and rights of citizens, also requires them to share the dominant conception and image of the nation. One way to think about this question is to realize the insufficiency of the conventional, belief-centered, privatized definition of religion and religious freedom, a definition that is based on its historical origin in the particular experience of European societies. It is necessary to expand and reconfigure the legal categories of religion and religious freedom, to be relational and contextual ones for example, so as to enable a way to talk about citizen's freedom disassociated from the nation.

**Zhang, Haiyan (University of Canterbury)**

### **Transformation of Urban Space in Contemporary Chinese Cinema**

The research into urban space becomes more and more significant because of the rise of postmodernist theory and the deepening of globalization, especially the political aspect and social significance of urban space are becoming increasingly apparent. Now China is rapidly moving towards modernisation and urbanisation, embracing globalisation with an eager attitude. Chinese people are witnessing the dramatic changes of the city over the past four decades, where urban space is not only a place for people live traditionally, but also the carrier of the growth, combination, and evolution of various forces in the city. As an influential mass medium, film continuously represents different spaces, environments, events, and symbols, playing a part in the recording, transmitting, and influencing characteristics of urban life. The way that cinema can represent urban space is a useful tool for filmmakers to capture the social and political issues. Many directors have recorded the transformation in their films. This paper is to discover, through the comparative analysis of different representations of urban space, how cinema documents and responds to the 'Chinese economic miracle.'

Key words: urban space, transformation, contemporary Chinese cinema

**Zhou, Aaron (University of Waikato)**

**Constant Renegotiation: Understanding the Ecology of Independent Chinese Animation.**

While China continues to enjoy its economic success, contemporary Chinese independent animation remains embedded in a multi-layered 'mediascape'. The kaleidoscopic array of this art awaits to be addressed with an ecological approach, that reassembles variously dispersed articulations from art/cultural and socio-political dimensions. Despite the 'evident' constraints, several artists have been pursuing a vigorous line of self-expression to transform current configuration into a sustainable ecology. This article aims to contextualise the distinctive traits of Chinese independent animation, from acknowledging the problematic term of 'independence' to highlighting the necessity of media ecology in contemporary China. In detail, there are three case studies anchored with different strategies for negotiation that further clarify the understanding of 'Chinese' towards 'independent' animation. The first case will discuss Ai Weiwei (though not an animator) as an active artist in his earlier stratagem of confrontation. The next, by contrast, Pi San as an exponent of constantly cautious engagement and renegotiation – ultimately succeeding in maintaining a palpable degree of independence. Finally, Lei Lei as an exemplar of a relatively particular mode of engagement based on international connections with animation festivals – thus enabling him to insulate his work from domestic scrutiny.

Keywords: Chinese Independent animation; independent ecology; post-socialist reality; ideology; social media; Chinese modernity

**Zygadło, Paweł (Xi'an Jiaotong-Liverpool University, XJTLU)**

**Chineseness and Face – National Discourse and Call for International Recognition**

After the introduction of so-called Reforms and Opening Up policy for many China was on the way towards the western-styled socio-political system. However, despite predictions of many, so far, Chinese authorities do not feel ready to follow the path prescribed by the western liberals. Quite to the contrary, especially in recent years, an increasing emphasis on 'Chinese characteristics', 'Chinese character' and 'Chineseness' in socio-political and cultural discourse can be observed. This paper then attempts to understand the meaning of and the motivation behind increasing 'self-sinisation' of public discourse in China. For these reasons, notions of 'Chinese characteristics', 'Chinese character' and 'Chineseness' as expounded in official documents and press will be analysed. In the following, an attempt will be made to identify the socio-cultural values that underpin this reappraisal and call for recognition and appreciation. As a conclusion, this paper will argue, that in the case of China, despite the socio-political transformation and modernisation, culturally specific values and practices have remained a significant factor determining not only individual choices and behaviours but also international

politics. As such, they should not underestimate if actual political and socio-cultural exchange with China is to be established.

Key words: Face; Intercultural communication; Chinese culture; Values and communication; Cultural particularism

## PRE-ARRANGED PANEL ABSTRACTS

### **Asian Aotearoa Literature Today (Roundtable discussion) (session 2.6, RHMZ01)**

Chair: Alison Wong (novelist, poet, creative nonfiction writer, co-editor of anthology of new Asian NZ voices)

Presenters: Gregory Kan (poet: *This Paper Boat*, *Under Glass*, arts writer, coder)

Lynda Chanwai-Earle (2019 Victoria University writer-in-residence, playwright/scriptwriter, poet, producer/broadcaster, actor)

Rupa Maitra (short story writer: *Prophecies*, violinist, pathologist)

### **Censorship and Subject in Modern Korean Literature (session 3.1, RHMZ05)**

Paying particular attention to the deployment of the corporeal/sensory, gender, and race, the three papers that make up this panel examine the formation of subject positions in relation to differing forms of implicit and explicit censorship at key moments in modern Korean literary history. Sung Yeun Kim analyzes the role of olfactory perception as a disciplinary mechanism framing the emergence of a modern, cultivated agent in works by Lee Gwang-su and Kim Dong-in from the 1910s-1930s. Jiseung Roh traces the ways in which Paek Sinae's 1930s proletarian texts exceed the imposition of class-based readings by way of a sustained engagement with gender and race. Theodore Hughes compares two post-1945 texts by Im Og-in and Yi T'ae-jun in order to consider how the creation of a gendered anticommunist subject in South Korea attempts to rewrite North Korean literature.

### **Critical Currents Across the Seas: Transnational Social Movements in the Asia-Pacific (session 2.3, RHMZ02)**

The papers in this panel explore the role of social movements in the Asia-Pacific in forging transnational relationships built on solidarity and collective action. They trace connections between activists in Japan, South Korea, Okinawa and Australia who are struggling with issues of nationalism, militarism and nuclear power. The movements considered in this panel typically involve small numbers of individuals. Nevertheless, they point to the emergence of transpacific solidarities that resist rising militarisms in a region still divided along Cold War lines and hint at the potential for peaceful coexistence in the western Pacific.

### **Drivers of Innovation and Disruption in Asia (Emerging Scholars Panel, Asia New Zealand Foundation) (session 2.2, RHMZ05)**

This panel addresses trends and developments that represent points of innovation and/or disruption, interpreted broadly, in the region, and their potential global impact: including on

international relations, technology, politics, defense/security, trade, norms, connectivity, economics, etc.

### **East Asia and Nationalism: Past, Present and Future (Roundtable Discussion) (session 6.1, RHMZ01)**

This year marks a centenary since the surge of anti-imperialist campaigns in Korea and China, and in this historic year, five Asianists from all corners of New Zealand gather to reflect on the history of these popular movements and their implications in today's regional politics. These campaigns, known as March 1 and May 4 movements, respectively, were started by Korean and Chinese nationalist intellectuals and political leaders in the wake of WWI in Europe. The principle of self-determination, despite its Euro-centric traits, inspired these leaders to mobilise their people to begin counteraction against the imperial expansionism, particularly by the Japanese Empire. Reflecting on this watershed moment in East Asian history, the panellists exchange their views on the difference and similarity over the meaning of nation and nationalism in China, Korea and Japan today. To this end, the panellists delve into nationalism and regional political relations by focusing on the issues of territorial sovereignty and autonomy. Also, the panellists intend to engage with the future of civil societies in East Asia, including grassroots-level trans-nationalism, which has been emerging over the last two decades.

### **From Ink Painting to Ink Art (session 2.1, RHG24)**

Ink painting has a long history and is considered a classic in Chinese culture. While the literati ink painting tradition displays a distinctive doctrine unique to Chinese heritage, modern ink painting has evolved into a new category called ink art which exhibits the cause and effect of globalization. The latter exceeds the boundary of both the medium (ink, Chinese brush and paper) and classical Chinese values, and yet demonstrates its strong affiliation with ink. This panel examines the evolution from ink painting to ink art and the impact of global modernism.

### **Inventing Chinese Millennial Poetry (session 8.1, RHMZ05)**

Academic discussion and popular perception of contemporary Chinese poetry worldwide are still dominated by Misty Poetry (Menglongshi), represented by the key figures of Bei Dao, Yang Liang and Gu Cheng, and New Generation Poets (Xinshengdai), a cohort of poets born in the 1960s whose claim of the term 'new generation' at once promises and denies change and renewal in Chinese poetry. Who are the post-New Generation poets? What are the young poets doing under the shadow of their predecessors? Is there a thing called Chinese millennial poetry, and what are its most salient forms, aesthetics, orientations and aspirations? With both

collective surveys and individual case studies, this panel pioneers the conception of Chinese millennial poetry with the aim to break through a critical inertia in the study of contemporary Chinese poetry.

#### **Reexamining the "Post-" in North East Asian Literatures (session 5.4, RHMZ02)**

The markers "postcolonial," "postwar" and "postmodern" loom large in the way we come to terms with literature, offering a seemingly straight-forward sense of historical context. The three papers assembled here examine literary texts, criticism and debates in ways that complicate this familiar lexicon of periodisation. Barraclough emphasizes connections between 1930s Korean radicalism and Cold War communist internationalism across the "postcolonial" divide; Perry suggests purported ruptures of the "postwar" period in fact bely continuities with respect to questions of representing otherness in Japan; Son examines the work of Korean feminists in the 1990s to complicate our understanding of the "postmodern."

#### **Religious Freedom in Asia (session 2.4. RHMZ06)**

Concepts of 'religious freedom' have recently received significant attention from leading scholars of religion. These studies have sought to problematize religious freedom as a political discourse and examine how it operates in practice. While religious freedom has gained prominence within international initiatives, as these ideas become enshrined within new regulations they have complex and varied implications for diverse communities. In this panel, we interrogate some of these issues within Asian contexts, where religious freedom has long been a deeply contested concern, celebrated by some but disavowed by others. Drawing on different disciplinary and methodological approaches, the papers in this panel present research capable of providing fresh insights into the rhetoric, implementation, and experience of religious freedom in Asia. Issues addressed include state regulation, conflict, persecution, international law, development and humanitarian projects, and transnational activism.

#### **Trajectories of Cultural Diplomacy (session 7.1., RHMZ02)**

This panel examines case studies from the history of cultural exchange with China and Japan, involving cultural diplomacy, ethnography and diverse modes of translation. The common ground that underpins the cultural flows inherent in geopolitical, economic, academic and creative networks invite a reinvestigation of the multiple ways in which actors of cultural exchange navigate within historical and cognitive dynamics. From the foundational stages of Western Japanology, through the partial Orientalism of a "Chinese scholar in the West," to the Japanese imprint on ceramics in New Zealand, these case studies all involve a consideration of ideas of selection, form, collection, compilation and remoulding of cultural resources.



# NZASIA Pre-conference Asian Studies Postgraduate Workshop

at Victoria University of Wellington  
on 24th November 2019, 1.30 to 4 p.m

In conjunction with the 23rd NZASIA Conference, we will offer postgraduate students who are working on Asia-related topics the opportunity to participate in a pre-conference postgraduate workshop.

This workshop will provide a forum for students from different universities to meet each other and to make contact with scholars who have published on Asia-related subjects. The workshop will also be an opportunity for postgraduates to discuss their research, exchange ideas, and explore career pathways both in academia and in the broader national/international communities. The workshop is free and open only to postgraduate students who have registered and paid for the main conference.

## Schedule

### Session 1: Pathways for Asia Specialists, 1.30 to 1.50 p.m.

The Asia New Zealand Foundation will lead this session, which highlights opportunities in its #ThinkAsia pathway to support/grow interest about Asia, Asian peoples and cultures. These includes programmes such as: Track II diplomacy, internships, entrepreneurship, leadership development, and the role of the Foundation's Asia Media Centre. This introduction will be followed with a discussion of areas outside academia and government in which a postgraduate degree and expertise in Asia is needed in New Zealand.

### Session 2: Academic Pathways, 1.50 to 3.10 p.m.

In six separate panels, postgraduate participants will make **seven to ten-minute presentations** in which they introduce and outline their thesis projects. Experienced scholars in each panel will lead a discussion on the ‘art of thesis writing’, and give advice about how postgraduates might get their thesis work published. Click on [Postgraduate Workshop Programme](#) to see the membership of the six panels and the topics on which participants will make short presentations in Session 2.

### 3.10 to 3.20 PM: Afternoon Tea

### Session 3: Roundtable Discussion on Academic Publication, 3.20 to 4 pm

Publishers and academic authors will discuss with workshop participants how to get research on Asian subjects published.

#### UPCOMING CONFERENCE

[The NZASIA 23rd Biennial International 2019 Conference will be hosted by the Victoria University of Wellington](#)

#### Conference Links

- [Registration](#)
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- [NZASIA post-graduate essay prize](#)
- [Accommodation](#)



## Keynote Speakers

The NZASIA 23rd Biennial International 2019 Conference will be hosted by the Victoria University of Wellington from Sunday, Nov. 24, to Wednesday, Nov. 27, 2019

### Timothy Oakes

Timothy Oakes is Professor of Geography and Director of the Center for Asian Studies at the University of Colorado, Boulder. He received his PhD in geography from the University of Washington in 1995, and BA in East Asian Studies from Colby College in 1987. He has held visiting faculty appointments at the University of Iowa, the University of Technology Sydney, Guizhou Minzu University, Wageningen University, the National University of Singapore, and the University of Hong Kong. He is also research affiliate with the Cornell University Contemporary China Initiative, as well as with the Media Studies Department at the College of Media, Communication, and Information at CU Boulder.

His work focuses on social and cultural transformation in contemporary China and, in particular, the uses and reinventions of local culture as a resource for economic development and governance objectives. He has explored this theme in the contexts of ethnic tourism and craft commodity production, cultural heritage development, and urban redevelopment and planning. His most recent research explores the development and use of leisure and consumption spaces in China's urban areas, as well as in urbanizing areas of rural China. He is currently working on urban planning and infrastructural urbanism in China's 'New Area' urban zones as the project director for "China Made: Asian Infrastructures and the 'China Model' of Development", funded by the Henry Luce Foundation.

### Anthony Reid

Anthony Reid, a New Zealander and a graduate of Victoria University of Wellington (and Cambridge University), is the world's pre-eminent historian of Southeast Asia. A prolific scholar, his work has focused on the political, social, intellectual, and cultural aspects of the Southeast Asian region, and has involved him in extensive fieldwork in, especially, Sumatra, Sulawesi, Sabah, and Aceh. Professor Reid has taught at the University of Malaya (1965-1970), the Australian National University (1970-1999), the University of California, Los Angeles (1999-2002), and the National University of Singapore (2002-2009), and he is presently Professor Emeritus with the Australian National University. His significant and recent books include Southeast Asia in the Age of Commerce (2 vols., 1988-93), Imperial Alchemy: Nationalism and Political Identity in Southeast Asia (2009) and A History of Southeast Asia: Critical Crossroads (2015). Many of his writings have been translated into Indonesian, Chinese, Japanese, and Korean. Professor Reid's scholarly work is characterized by close engagement with the peoples, languages, and cultures of Southeast Asia, and an extraordinary commitment to the fostering of new generations of scholars, training in both the disciplines needed, and the language required

### Mrinalini Sinha

Mrinalini Sinha is a historian of Modern South Asia and of the British Empire. She has written on various aspects of the political history of colonial India, with a focus on anti-colonialism, gender, and transnational approaches. She has recently become interested in the different forms of political imaginings, beyond the nation-state, that animated anti-colonial thought in India at least until the interwar period.

Her first book Colonial Masculinity: The Manly Englishman and the Effeminate Bengali sought to combine British and Indian history, and brought gender analysis to bear on questions of "high politics," to understand a critical moment in the relationship between colonialism and nationalism in India. Her subsequent book, Specters of Mother India: The Global Restructuring of an Empire, explores the post-First-World-War changes in the British Empire, especially their implications in India. The book received the Albion Book Prize, awarded annually by the North American Conference on British Studies and the Joan Kelly Memorial Prize (2007) awarded annually by the American Historical Association. She has also published widely in journals and in edited collections. She has been a recipient of several fellowships, including from the John Simon Guggenheim Memorial Foundation, the Rockefeller Foundation, the National Endowment for the Humanities and the American Institute of Indian Studies, and the American Philosophical Society. She has served as president of the Association for Asian Studies (2014-15); on the Council of the American Historical Association (2005- 2007); and on the executive board founding the Society for Advancing the History of South Asia (2008-2012).

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## Conference

**The NZASIA 23rd Biennial International 2019 Conference will be hosted by the Victoria University of Wellington from Sunday, Nov. 24, to Wednesday, Nov. 27, 2019**

### [Follow us on Facebook](#)

In line with NZASIA's key objectives, our biennial conference is multidisciplinary and aims to bring together scholars working in the broader, open, and contested site of Asian Studies. Our [keynote speakers](#) this year will be Professor Timothy Oakes, Professor Anthony Reid, and Professor Mrinalini Sinha.

The conference will be held at [Rutherford House](#) on the Pipitea Campus of Victoria University of Wellington

### Call for Papers (now closed)

Participants are invited to submit panel or paper proposals presenting original research on any Asian-related topic. We can accept only one paper submission per person. Paper presentations will be allocated 30 minutes (typically 20 minutes presentation and 10 minutes discussion; shorter papers with more time for discussion are also welcome). Panels will normally comprise three paper presentations, but alternative structures (e.g, shorter presentations and more panelists or a combination of presenters and discussant) are also welcomed.

#### Submission of Abstracts

Paper abstracts, single spaced and no longer than 200 words, must be submitted electronically as MS Word email attachments before 30 June 2019 to:

[nzasia2019@vuw.ac.nz](mailto:nzasia2019@vuw.ac.nz)

Early abstract acceptance will be sent to those who require it for funding/planning purposes.

Individual paper submissions should include:

- Title of paper
- Abstract of the paper, including three to four keywords
- Author's name (those not based at a NZ institution should also include either a link to their institutional home page or a CV)
- Contact details for the author

Panel submissions should include:

- Title of panel and 100 word description of the panel's topic
- Titles of the papers
- Abstracts of the papers, including three to four keywords
- Authors and/or discussant(s)

We particularly seek contributions from emerging scholars and postgraduate students, and a number of events are specifically targeted to support the new generation of researchers, including a postgraduate workshop to be held on the afternoon of Sunday, November 24th, before the official conference opening. More details on this event are available in the sidebar link. Please note that the NZ Asian Studies Society has no funding to support travel for conference attendance, but that postgraduate registration is at a subsidised rate.

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### PREVIOUS CONFERENCES:

- [The NZASIA 22nd Biennial International Conference](#), University of Otago, 2017
- [The 21st Biennial conference](#), University of Canterbury, 2015.
- [The 20th Biennial International Conference](#), University of Auckland in 2013.
- [The 19th Biennial International Conference](#), Massey University in 2011.
- [The 18th Biennial International Conference](#), Victoria University in Wellington in 2009.
- [The 17th Biennial International Conference](#), University of Otago in 2007.
- The 16th Biennial Conference, University of Waikato in 2005
- The 15th Biennial Conference, University of Auckland in 2003





## Conference

### The Asia New Zealand Foundation Panel and Best paper Prize for Emerging Scholars

The New Zealand Asian Studies Society is pleased to announce a panel and best paper prize for emerging scholars, to be funded by the Asia New Zealand Foundation, at the upcoming NZASIA biennial conference from November 24-27 at Victoria University of Wellington.

Aim: To provide a forum for early-stage researchers (including postgraduate students and staff) to present on their research from a diversity of fields unified around a timely theme, “Drivers of Innovation and Disruption in Asia” (see below).

**PLEASE NOTE: because of Foundation funding criteria, eligibility for financial support and the prize is limited to New Zealand citizens or permanent residents.** Eligible participants for the general NZASIA conference will automatically be considered for the Emerging Scholars panel.

Format: Participants will present as part of a panel session within the regular conference programme themed “**Drivers of Innovation and Disruption in Asia.**” Speakers will address trends or developments in their area of research that represent points of innovation and/or disruption, interpreted broadly, in the region, and their potential global impact: including on international relations, technology, politics, defense/security, trade, norms, connectivity, economics, etc.

Participants: A panel of three postgraduate students/early career researcher (up to five years after their final degree) and a discussant. We encourage participants from a wide variety of disciplines.

The Asia New Zealand Foundation will provide conference travel/registration/accommodation support for panellists/discussant. Funding will be capped at two grants of \$1000 for eligible scholars coming from outside of New Zealand, and two grants of \$500 for those coming from within New Zealand. The Asia New Zealand Foundation will organise and chair the panel and also offer a “Best Paper” prize of \$1000.

**Please note that in order to be considered for financial support and the prize, an abstract must be submitted by August 15 2019, and a full paper by October 31 2019 – both to be sent directly to Dr James To, Senior Adviser (Research and Engagement) Asia New Zealand Foundation\_**[jto@asianz.org.nz](mailto:jto@asianz.org.nz)

#### UPCOMING CONFERENCE

[The NZASIA 23rd Biennial International 2019 Conference will be hosted by the Victoria University of Wellington](#)

#### Conference Links

- [Registration](#)
- [Schedule](#)
- [Pre-conference Postgraduate Workshop](#)
- [Keynote Speakers](#)
- [Call for Papers](#)
- [Emerging Scholar Panel and Prize](#)
- [NZASIA post-graduate essay prize](#)
- [Accommodation](#)

#### PREVIOUS CONFERENCES:

- [The NZASIA 22nd Biennial International Conference](#), University of Otago, 2017
- [The 21st Biennial conference](#) University of Canterbury, 2015.
- [The 20th Biennial International Conference](#), University of Auckland in 2013.
- [The 19th Biennial International Conference](#) , Massey University in 2011.
- [The 18th Biennial International Conference](#) , Victoria University in Wellington in 2009.
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# Conference Accommodation

## University Residences

We have special rates for two university residences, Katherine Jermyn Hall and Te Puni Village. Information can be found here:

<https://www.mystudentvillage.com/nz/short-stays-newzealand/>

To receive your discount, use the following codes when you book:

**Katherine Jermyn Hall:** NZASIA2019-KJ

**Te Puni Village:** NZASIA2019

## Hotels

We have also received a discount of 20% for bookings at **AccorHotels (Novotel Wellington and Ibis Wellington)**, when booked through the following website:

<https://accorconferences.co.nz/custom-offers/nzasia-23rd-biennial-international-2019-conference>

To make a booking at **Rydges Wellington** delegates can call the hotel on +64 4 499 8686 or email [reservations\\_rydgeswellington@evt.com](mailto:reservations_rydgeswellington@evt.com) and use the code X-NZA241119.

Rates offered at Rydges Wellington are for Superior Rooms - Bed and Breakfast for 1 adult - \$239.00 incl GST or Bed and Breakfast for 2 adults - \$269.00 incl GST

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