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Studies Society Inc

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1. REPORT FROM THE NZASIA PRESIDENT

Let me begin by thanking the outgoing President, Pauline Keating, who achieved a considerable amount for the Society during her term. The *Knowing Asia* report provided a valuable insight into the state of Asian Studies in the tertiary sector and raised a number of issues that we will need to work on over the coming years. Associated with this, the Electronic Directories of Asian Specialists and Postgraduate Studies of Asia provide a useful resource which many people outside of the Society have already started to use (<http://www.nzasia.org.nz/Directories/index.html>). And everybody who attended last year's NZASIA conference commented on the success of the Fieldwork Forum, which provided an opportunity for past recipients of the Asia New Zealand Foundation and NZASIA postgraduate research awards to discuss their work. These are only some of the things Pauline supported during her term as President, and I am sure you will all join me in thanking her for the time and energy she brought to the position.

The 16th International Conference, held at the University of Waikato, in November last year, was a great success. A great deal of hard work went into organising the conference and we thank those involved, especially Ken McNeil, Maria Galikowski and Athena Chambers. On top of the normal challenges of mounting a conference, staff at Waikato had to endure restructuring and staffing cuts during the period leading up to the conference, so we are particularly grateful for the time they devoted to ensuring the conference was a success. These are challenges now facing staff at Canterbury. Three of the eight positions to go in the College of Arts are Asia-related. I thank all of you who have made submissions in support of the retention of these positions. At this stage we still do not know the outcome of this process. But we know that Canterbury has already lost Professor Paul Harrison, who left the University earlier this year in response to these cuts. As an item in this Newsletter shows, Paul was one of the world's leading Buddhist scholars and he played a major role in developing studies of Buddhism in New Zealand. Paul has moved to California, and we wish him well there.

This year also saw the 75th birthday of Professor Nicholas Tarling, and the Newsletter carries a report on a conference held at the University of Auckland to mark the occasion. On behalf of the Society, I would like to extend our congratulations to Nicholas and to thank him for the time he has devoted to developing the study of Asia in New Zealand.

Brian Moloughney

May 2006

2. FIELDWORK REPORTS

FROM RECIPIENTS OF ASIA:NZ/NZASIA POST-GRADUATE RESEARCH SCHOLARSHIPS

2.1 Francis Collins in Korea

The month long visit to South Korea that was generously funded by the ASIA:NZ/NZASIA awards scheme gave me the opportunity to interview South Korean international students who had returned after a period of study in Auckland. I was able to discuss with these returnees the experience of re-entry into South Korean society, and their changing perceptions of life both in Auckland and their hometowns. This provided a unique insight into the challenges involved in travelling overseas to study and the possibilities for ongoing relationships between international students and individuals and organisations in Auckland.

During my time in South Korea I was primarily occupied with meeting and interviewing students. I was based in Seoul where most of my interviews took place. However, I also travelled to Gwangju, Busan, and Daegu to conduct interviews with other students. Some students who lived in different cities chose to travel to meet me in Seoul.

While I was in South Korea I also attended two international education fairs in Seoul and Busan and a function held by the University of Auckland alumni association at the New Zealand Embassy. Additionally, through the alumni function I was able to secure an interview with the alumni organiser in Seoul as well as several valuable informal discussions with the New Zealand ambassador and representatives of the University of Auckland.

The interviews with students were on the whole very productive. All of the participants in this research spoke openly and freely about their experiences, reflecting the relationships I had built with these same students in Auckland. The interviews provided me with valuable insight into the experience of 're-entry' into South Korean society. Participants spoke about the challenges of coming home, their changing feelings about Auckland and New Zealand and the way that they felt that they had personally changed through their experience studying overseas. The interviews also revealed more of the transnational networks that students engage in even after they return to South Korea - with friends and organisations in Auckland. Finally, the interviews highlighted the important role that personal experience and word of mouth has and will continue to play in the practice of international education in Auckland and New Zealand.



In contrast to my success during interviews, my attendance at the two international education fairs was relatively unproductive. Primarily this was because there was very little New Zealand presence at the fairs. I discovered two weeks before my departure for the field trip that New Zealand and Australia were in fact holding a joint fair in late October and as such neither country was putting much effort into the general education fair. I was still able to observe some aspects of how people attend the fairs (i.e. potential students attending individually or with families or school groups) but on the whole not much was gained through my attendance. The fairs were only ever a peripheral part of the research trip so I don't consider this disappointment a major setback.

Overall, I felt that my fieldwork in South Korea was successful and contributed significantly to my doctoral research project. The fieldwork allowed me to shift a single site research project into a multi-site project that embraces the transnational characteristics of the participants. The project now more appropriately embraces the fluid experience of international students. The trip has allowed me document the important before and after experience that is often absent from research with international students.

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2.2 Donna Hendry *Political Buddhism and Ethnic Relations in Myanmar.*

My doctoral thesis analyses the Myanmar government's (State Peace and Development Council - SPDC) support and political use of Buddhism since the democracy uprising of 1988 and the impact of this on religious minorities and ethnic relations.

My fieldwork research, carried out over five and a half weeks from December 2005 to February 2006, was based firstly in Myanmar and secondly in Mae Sot, Thailand. The purpose of my research was two-fold. In Myanmar, my goal was to speak with members of religious minority groups about restrictions placed on their religious practices and to gather newspapers and popular literature (particularly Burmese language material) to broaden my understanding of the public representation of Buddhism and its links with the military government. In Mae Sot, my aim was to interview Burmese refugees, predominantly ethnic Karen Christian and Muslim community members, to ascertain how the SPDC support of Buddhism has affected these communities and their relations with other ethnic groups.

In Myanmar, I spent my time in Yangon, Bagan, Mandalay and Myitkyina in the Kachin state. After arriving in Yangon, I quickly set about arranging my four week itinerary there, hiring a guide and a driver to help negotiate the difficult circumstances of working in Myanmar. From the outset, as I expected, difficulties overshadowed my time there. In the first few days it became very clear that to interview people about politically sensitive issues was unwise for my own safety and particularly for theirs. I was questioned frequently by government officials about my activities and was aware of being followed at times and of conversations being monitored. So very early on, I made the decision not to ask questions relating to my research when first meeting with the people and only discussed these issues when they had initiated such topics. Recording information safely was also problematic as some hotels that I stayed at had explicit policies of searching all bags on the premise. Aside from these difficulties, I was able to talk informally with a number of people from non-Buddhist and Buddhist communities and invited to participate in and observe their ceremonies and festivals, and was able to discuss extensively their religious practices with them. The highlight of which was being present at the *manao pwe* in Myitkyina, an annual festival held to celebrate Kachin culture and to propitiate the animist *nat* spirits. From these experiences, I gained a very clear understanding of the integration of religion in the daily lives of the people and how closely religious and cultural identity are linked, both of which are important issues I have to consider in my thesis. In terms of restrictions placed upon religious minority communities, some people were willing to talk about their



experiences. For the most part I was told that non-Buddhists were allowed to congregate and follow their religious practices unhindered, however, one Roman Catholic man I spoke with said that his Buddhist employer did not allow him to attend mass on Christmas day and that life would be much easier if he was a Buddhist. Another informant said that he had Muslim friends who were not given national identity cards because they were Muslim. Apart from these instances my general impression was that people were very nervous to speak negatively about the government, particularly with foreigners, in case word 'got out' about what they had said, and which could result in them being imprisoned (unfortunately this is a very real possibility). Therefore, I did have serious doubts about the accuracy of information given to me about restrictions placed on religious minorities and the impact state supported Buddhism on them (this was verified by the opposing information I gathered from the interviews carried out in Mae Sot).

Fortunately, I did not have any difficulties collecting Burmese language material and popular literature. Newspapers and magazines were readily available and there were many other areas in public life where SPDC links with Buddhism were clearly displayed that helped to deepen my understanding of how the SPDC publicly represents its connection with Buddhism. In pagodas throughout the country, photographs of the military personnel participating in ceremonies at the particular pagoda were exhibited. In some of the larger pagodas, such as the Shwedagon in Yangon and the Mahamuni pagoda in Mandalay, elaborate murals depicted government leaders standing alongside vast Buddha statues or relics, retelling the stories of how the government had been responsible for the construction of the statues or for bringing the relics to the pagoda and such like. There was also a large military presence at the festivals I attended, particularly at the *manao* festival and the full moon festival in Bagan and government officials were prominent in the festival ceremonies. The state owned Myanmar TV, was also a useful resource in terms of assessing the SPDC desire to be publicly linked with Buddhism. It frequently showed military officials participating in Buddhist ceremonies, making donations to monasteries and for pagoda restoration or showed golden Buddhist stupas glittering the skyline and gilded Buddha images presiding over the people whilst promoting Myanmar as the Golden Land.

Despite the difficulties of carrying out conventional research in Myanmar, I was able to learn a lot from the experience and feel that my time there has helped to clarify and reinforce earlier perceptions I had had of the religio-political situation. Aside from this, I gained a sobering awareness of the restrictions and abuses that many people suffer under the current government regardless of their religious or ethnic backgrounds and experienced albeit briefly, the blanket of fear that covers the nation, an experience I won't forget quickly.

The second part of my fieldwork based in Mae Sot, Thailand, on the Thai-Burmese border, was much more productive and easier than my time in Burma regarding interviews. On arrival, I made contact with a member of the Assistance Association for Political Prisoners (AAPP) who guided me around the AAPP museum outlining the conditions and experiences of Burmese political prisoners and provided numerous reports of human rights abuses carried out by the SPDC, including documentation of government abuses against religious groups. An interpreter was arranged for me and interviews organised all within a few hours of arriving there. During my time there, I carried out eight formal interviews and had several informal discussions with predominantly Christian Burmese refugees. I interviewed three Buddhist monks who had been long term political prisoners, the general secretary of the Karen National Union (KNU), the general secretary of the All Burma Muslim Union (ABMU), a Christian Chin refugee, a Christian Karen refugee, and a Buddhist ex-soldier

with the SPDC. This variety of interviewees allowed me to examine the impact of state supported Buddhism on religious minority communities and ethnic relations at an organisational level and at ground level.

All of the interviewees were extremely open about their experiences and views, and many of them gave detailed accounts of government abuses against religious minority communities and how the political manipulation of Buddhism by the SPDC has contributed to discrimination and acculturation of the non-Buddhist communities. A crucial point raised by some of the interviewees was that non-Buddhist communities as well as Buddhist communities have had extensive restrictions placed on them since the democracy uprising of 1988. However, for non-Buddhists, restrictions were understood as conscious tactics for oppressing minority culture and creating tensions within ethnic groups, whereas the restrictions placed upon Buddhist communities were viewed as a means of controlling and extending Buddhism into a form that is consistent with the government's ideology. This distinction between oppression and control is very important in terms of my analysis on the political use of Buddhism.

The highlight of my time in Mae Sot was having the opportunity to interview Pado Mahn Shar, the general secretary of the KNU. As the head of one of the largest and most politically active ethnic organizations in conflict with the SPDC, I was very surprised that he agreed to meet with me. During our interview, however, he told me that he was very keen to speak about this and that for his organization, the political use of religion by the SPDC was a crucial issue that needed examination, citing it as one of the primary reasons for the 1994 KNU split between its Christian and Buddhist members and the KNU's subsequent defeats. He was very pleased that I was trying to explore this issue in my research. It was very exciting to have such a validation of my work and to have the opportunity to speak with him about this.

On the whole, my time in the field has contributed extensively to my understanding of the Burmese situation in terms of religious and political life, enabled me to acquire crucial evidence to support my thesis and has highlighted some important issues that I had not considered prior to my trip that will be significant to my ongoing analysis. I am very grateful to the Asia New Zealand Foundation and the New Zealand Asian Studies Society for support in this endeavour, which would have been very difficult to carry out without it.

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2.3 Stephen McDowall

An Investigation into the Sources of Qian Qianyi's (1582-1664) Yellow Mountain Image (fieldwork in Shanghai & Huangshan, PRC, Nov - Dec 2005).

Yellow Mountain (*Huangshan*) is one of the most recognisable of Chinese landscapes, and a major stop along the ever-expanding domestic tourist trail. The Mountain we know today owes much to the written and painted records of seventeenth-century scholars, one of whom, the noted poet and literary historian Qian Qianyi (*zi* Shouzhi, *hao* Muzhai; 1582-1664), made the arduous climb in 1641. To map the tracks and sights of Qian's journey was one of the primary goals of my trip.

The first great development in the history of Yellow Mountain had been the construction of paths, steps and monasteries initiated by the monk Pumen (1546-1625) in 1606, a project that had finally afforded travellers at least partial access to the spectacular views they sought. Now, hauling myself up the steep eastern steps, I found myself wondering why I had not taken advantage of the Mountain's second great development, the twentieth-century cable car. The air was unexpectedly cold - the upper slopes were already layered with snow and ice, making the climb somewhat

more difficult than I had imagined. Finally reaching the area known as the Northern Sea (*Beihai*), I was able to start to chart a few of the views Qian Qianyi had described centuries earlier. The Ming monasteries here have been transformed into hotels, and I was astounded to find a Bank of China ATM! Surprising also was the absence of historical information at the various sites, an absence that must make Yellow Mountain a very different experience for present-day travellers than for those of the late Ming.

After a restless and freezing night I was pleased to rise early and begin my slow descent by way of the western steps, a route that would take me past the most important peaks, and the former site of the Mañjuśrī (*Wenshu*) Cloister. Along the way I was able to stop and map out the views from various points; I probably made a rather unusual sight as I scrambled around bypaths and along ridges, scribbling annotations into well-thumbed copies of Classical Chinese essays! The gruelling ascents of the peaks Lotus Blossom (*Lianhua*) and the unnervingly steep Heavenly Capital (*Tiandu*) were real highlights, and like Qian, for a few moments I felt as if I were beyond the cares of the mortal world.



Off the Mountain I spent several days in Tunxi, whence I returned to Shanghai to begin writing up my notes. Here I also spent some valuable time at the Shanghai Library and at the Shanghai Museum, examining some of the works that helped to establish the archetypal Yellow Mountain image. Overall, the trip was enormously valuable, and the information I collected while in the Mountain area has been essential to my understanding of the way late-Ming scholars prepared written records marking their travels.

The period of time spent on Yellow Mountain itself has been vital in my preparation of an annotated translation of Qian Qianyi's travel account, but also deepened my understanding of the relationship between text and image in the late Ming, the central theme of my thesis as a whole. The days spent at the Shanghai Library and the Shanghai Museum were useful adjuncts to this. More generally, it would be fair to say that the trip has had a motivational benefit, and I am pleased to report that since my return to Wellington I have enjoyed a period of increased productivity at my desk. I am extremely grateful to the Asia New Zealand Foundation and to the New Zealand Asian Studies Society for making possible this period of research.

2.4 Imogen Neale *Singaporean Performance*

When the curtain fell on *Istana 2000*, a collection of very overtly political plays performed at the Substation for two nights in December 2004, I knew I had my thesis topic. What I had just seen had blown my experience and understanding of the why's, the how's, the when's, the where's and the who's of how Singapore functioned. Things about the subordinate status of Malay's were not supposed to make it past the censor board. Critiques of Singapore's controversial Internal Security Act (ISA) were supposed to remain the material of rogue internet chat sites and the authors who signed simply - 'anon'. Chinese were not supposed to be held up for direct criticism and Malay women were not supposed to talk openly about the repression they felt bound them up into tight knots of learned helplessness. None of this was supposed to exist, and if it did then it certainly wasn't meant to exist for public consumption. But 'supposed to' are

two words that have an accident built into them because when you say 'supposed to' you are also saying 'but it did' or 'but it didn't'. On this occasion it meant 'but it did'. As I had walked out of the theatre I had been consumed by a need to know; had the evening been an epiphany or a glimpse into a gap; a fissure that the international media had failed to mention when they berated Singapore's authoritarian meritocracy? An opening that the people never talked about, a little room to move and talk and question that I had failed to detect even a hint of when I had been a pre-teen walking around looking for something about Singapore that said 'it's okay to question us, to suggest an alternative view point'. Had there been that space? Was it there now? Will it always be there? I had to know.

My first question was how do I find out. I decided to start with the Substation, both because it was my seminal point of contact with my line of enquiry but also because it was the original independent arts center in Singapore, it had a history of nurturing 'alternative' talent, had an involvement with all of the arts facets; funding, production, directing, staging, administration and the monsters that are the Ministerial arms of the Peoples Action Party government.

In June I left for Singapore, having established a friendly relationship with the Substation's Director; Malissa Gough. I had eight or nine months of extensive reading and amazon.com purchases behind me, the theatre practitioners, artists, poets and administrators I felt were fundamental to the research's central questions had all been tentatively contacted, a desk at the Substation was arranged and my methodology was set. This was to be a four week period of participant observation at the Substation; watching, working, interviewing and recording. I intended to attend any plays, films, performances or lectures that coincided with my stay, taking them as opportunities to see if that collection of plays I had seen six months prior had meant everything or nothing.

Being based at the Substation was fantastic; people were coming in and going out all the time. Often they would stop and chat, dropping little pearls of information, insights and threads for me to pick up on into my lap. Sometimes they would extend an invitation to me to go and see something or to go and talk to someone; they seemed to be pleased that someone who was outside - from New Zealand - but inside - had grown up in Singapore - was asking questions that they also believed needed some attention. My desk wasn't assured however; I had to perch on one of three peoples desks, there just wasn't the space that Malissa had thought there would be. Her embarrassment made me feel embarrassed; I knew that in an under-funded arts organization that ran on people giving more time than they had for little more than personal satisfaction and a warm feeling that people 'out there' were benefiting; the space, time and assistance I would get was always going to be limited. Luckily I had another space to work and when I felt too much like a beach ball, jumping from seat to seat with my laptop, recording devices, cords and bags I would quietly pack up wave a smiley goodbye and toddle off. No harm done.

The interviews went smoothly; almost too smoothly. I had been expecting people who were artistic not academic; my questions were straight forward with little sociological jargon. I soon discovered however that the people I was interviewing were often packing a PhD under their theatrical outfit; their knowledge of cultural studies, cultural policies and the commodification of the arts was impressive. Although I stopped myself, I often wanted to ask them to explain what it was that they were talking about because I was a little lost. Most of the interviews lasted an hour, a time frame that they all seemed very comfortable with. Sometimes when I hit the stop button the interviewee would look at me and say quizzically, 'is that all, I haven't really said that much'.

Since I have returned home I have written it all up, a mammoth task that was printed, bound and submitted in late November 2005. It is a 14 point thesis that marks the completion of my Sociology MA but hopefully just the beginning of my academic engagement with Singapore's political gaps and social inconsistencies.

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2.5 Selver Buldanlioglu Sahin

Post-conflict Re/construction of East Timor: Institutional and Cultural Processes, 30 January - 17 February 2006

Having finished the theoretical chapters of my PhD thesis and starting to write on the construction of the state institutions based on liberal democratic principles of statehood, and the transfer of capacities, skills and knowledge needed to ensure the efficient functioning of the institutions, and the ongoing process of national integration around political, economic, social and cultural bonds in East Timor, I carried out a 19-day fieldwork in Dili, capital of East Timor. The purpose of my field research was to collect 'first hand' information about the ongoing state and nation building processes and empirical evidence in the field, conduct interviews with people from various sectors and with different backgrounds and include the perception of the Timorese people on state institutions and national identity in my research.



During my stay in Dili, I was able to organise interviews with a number of people from various sectors; public institutions, civil society organizations, international agencies, political parties and academia. These included Dr. Joao M. Saldanha and Mr. Marcelino Magno (Timor Institute of Development Studies), Dr. Joao Cancio Fretias (Dili Institute of Technology) Dr. Aurelio Sergio Guterres (National University of East Timor), Mr. Alex Grainger (Lao Hamutuk), Mr. Rosentino Amado Hei (Yayasan Hak), Dr. Dionisio Babo Soares (Commission for Reception, Truth and Reconciliation in East Timor), Mr. Joao Mendes Goncalves (MP), Mr. Fernando de Araujo (Leader of the Democratic Party), Mr. Aderito de Jesus Soares (former MP), Mr. Domingos de Sousa (Director-General, Ministry of Education and Culture), Dr. Christopher Henry Samson (LABEH, Anti-Corruption NGO), Mr. Hernani Silva (Ambassador to Australia), Mr. Scott Cunliffe (UNOTIL), Mr. Endre Vigeland (UNDP), Mr. John Chandler and Nigel Thompson (AusAid). In addition to these interviews, I met many Timorese and international people and talked with them, made observations and was able to get different perspectives and perceptions. I visited some schools, took pictures, talked to students and teachers. I can definitely say that making appointments, getting information and communicating with people - despite the language barrier - was not a problem for me.

I must thank Dr. Helder da Costa and Dr. Douglas Kammen for suggesting the names and providing the contacts details of many of these people before my departure from New Zealand. I was also fortunate in Dili because each interviewee suggested the names of other people and I was therefore able to meet and hold interviews with several people.

This fieldwork, funded by NZASIA Society, turned out to be an interesting cultural experience for me and a unique opportunity to collect valuable inside information and get different perceptions, observe the political, economic and social life in Dili, meet academics whose works I was familiar with from my studies as well as establish contacts. This field trip also provided me with the opportunity to learn

survival Tetun, one of the two official languages spoken by 90 per cent of the people of East Timor. All in all, it was a very positive atmosphere under which I conducted my fieldwork and I hope to have a follow up visit in the future!

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2.6 Lorena Gibson

Governance, Empowerment And Hope: A Comparative Analysis Of Non-Governmental Organisations (Ngos) And Grassroots Development Initiatives among the Urban Poor in Kolkata (India) and Lae (Papua New Guinea)

I am studying the ways in which grassroots organisations and NGOs are working to alleviate poverty and improve women's wellbeing in urban slum areas of Kolkata (formerly Calcutta, India) and Lae (Papua New Guinea). In Kolkata, I am working with two very small grassroots organisations, the Howrah Pilot Project and Rehnuma-e-Niswaan, which have emerged in some of the poorest parts of the city. Led by young, Muslim women, these initiatives aim to ameliorate some of the conditions of poverty as well as seek alternatives that could provide additional employment and income generation options to the communities where they operate. In December 2005 I travelled to Kolkata to undertake the first of two fieldwork research trips.

My time in Kolkata was extremely busy as I sought to do as much research as possible during my seven-week stay. I spent the majority of my time in the different slum areas where the Howrah Pilot Project (HPP) and Rehnuma-e-Niswaan are located to participate in and observe their activities and to build relationships with the women involved in these organisations. I also conducted informal interviews and discussion groups to learn about social norms governing gender-based behaviours (why girls are less likely to be educated than boys, for example) and how Muslim women negotiate them. One of my research objectives is to understand the conditions that facilitate women's empowerment, and the information I obtained will help me construct a framework for assessing women's empowerment in this context.



Participant-observation is my primary research technique, and when Amina, co-ordinator of the HPP, realised I was serious about wanting to participate in their activities she lost no time in putting me to work documenting events with my digital camera, helping package the masalas that the women make and sell, and supervising children who attend the free school the HPP runs during a visit to the Indian Museum. An objective of this fieldwork trip was to increase my understanding of how these organisations operate and what kinds of impacts the initiatives have on the women involved, and my hands-on experience was invaluable in achieving this. It also enabled me to build relationships based on trust with the women which will be essential in achieving my objective of understanding the role that hope plays in their lives.

Another objective of this year's fieldwork trip was to understand more about the social and political situation of slums in Kolkata. For this purpose, I met with and interviewed several scholars, activists and volunteers involved with NGOs and grassroots organisations and participated in meetings held by researchers to plan and discuss ongoing survey work in Kolkata's slum areas. I also made use of the libraries at the Centre for Studies in Social Sciences and the Institute of Objective studies. This gave me a good overview of the problems faced by slum-dwellers in Kolkata and showed me that each slum has a different physical, social and psychological makeup, issues I intend to develop further in my thesis.

December and January are known as ‘conference season’ in Kolkata and I attended two conferences at the Centre for Studies in Social Sciences as well as public seminars given by distinguished scholars Akeel Bilgrami, Professor of Philosophy at Columbia University, and Michael Taussig, Professor of Anthropology at Columbia University. I was invited to present a paper on my work at a conference entitled “The Changing Face of South Asia” hosted by the Centre for Built Environment and I also gave a talk at the Institute of Objective Studies, which is co-ordinated by renowned Muslim scholar and anthropologist Professor M.K.A. Siddique. Attending these conferences and gaining feedback on my work from Indian and Muslim audiences in Kolkata has been incredibly beneficial in shaping the overall direction of my PhD thesis and in developing research questions to focus on in my next fieldwork trip.

This trip has enabled me to establish a baseline position from which I can assess changes during subsequent visits. Without going to Kolkata I could not have conducted the interviews I did, nor could I have participated in the activities of these organisations. I also would have found it difficult to lay such solid foundations for the shape of my thesis and future fieldwork trips. This fieldwork trip was an extremely worthwhile experience that would not have been possible without the support of Asia:NZ - NZASIA.

3. REPORTS FROM REGIONS

3.1 AUT

Centre for Asian and Migrant Health Research www.aut-camhr.ac.nz

This AUT centre advances public health issues and good health among New Zealand’s Asian and migrant populations through research. Key staff are Professor Max Abbott and Ruth DeSouza.

Recent activities include:

- A study on factors influenced international students’ adjustment. This will help AUT develop student wellbeing programmes.
- A report for the ACC about Chinese access to social service agencies.
- Co-hosting a workshop to discuss the term “Asian” in health research, policy development and community engagement.
- Starting a study on the experiences of migrant new mothers to be released in September.

New Zealand Tourism Research Institute (NZTRI) www.nztri.org

Scholars associated with AUT’s NZTRI, Yixin Luo (Jim) and Tinh Bui Duc, recently achieved their first major milestones in their PhDs. Jim is looking at human resource management’s role in small and medium enterprise performance, focusing on New Zealand’s accommodation sector, while Tinh is evaluating sustainable tourism development in Hue City, Vietnam.

NZTRI is developing strong relationships with Asian universities:

- Huang Yun Ma from China’s Qinghai University will join NZTRI for a year to learn about research and NZTRI.
- Ms Kamontorn from Prince Songkhla University, Thailand will spend two weeks at NZTRI in May focusing on the initial development of her PhD proposal.
- NZTRI recently entered into a formal partnership with Thailand’s Rajabhat Institute Surat Thani for collaborative research efforts and exchanges.

- Vietnam's Hanoi University of Foreign Studies and NZTRI (in conjunction with La Trobe University) are exploring a similar alliance.

School of Social Sciences

School of Social Sciences' Senior Lecturer Dr Sharyn Graham Davies has ongoing collaborations with Indonesia's Muhammadiyah University looking at women's political participation and Airlangga University regarding gender representations in the media.

Asian Staff Network (ASN)

The ASN launched in 2004 aims to support, inform and connect all Asian staff at AUT through the facilitation of relevant activities and events. To date, there are 108 current members.

(Ruth DeSousa)

3.2 Dunedin College of Education

Much of the recent Asia-related activity at the Dunedin College of Education has involved contact with Japan and, specifically, contact with Miyazaki, Gifu Shotoku Gakuen and Ehime Universities.

Each year, for some eighteen years now, Miyazaki University and the Dunedin College of Education have operated a student exchange whereby up to three students from each university spend periods varying from six months to one year, studying at the partner institution. The Japanese students coming to Dunedin bring with them a good level of facility in written English. Their goal in New Zealand is to develop their aural/oral skill and, also, to access an insider's view of New Zealand's culture, especially New Zealand's educational culture. Accordingly, they enrol in their choice of the Dunedin College of Education's Year 1 courses. The grades they gain in these courses are credited towards their Miyazaki University degrees. The Dunedin College of Education students going to Miyazaki usually go with little or no prior knowledge of Japanese. During their first semester at Miyazaki, they are offered a programme of intensive language study. During the second semester, they enrol often in practically based courses, including music and art, wherein activity can act as a vehicle for further language acquisition. The *Pacific Bridges* research study, which tracks the subsequent careers of students, both Japanese and New Zealanders, who have been involved in these exchanges has demonstrated how hugely beneficial, and even life-changing, the exchange experiences have been.

The contacts between Ehime University and the Dunedin College of Education and Gifu Shotoku University and the Dunedin College of Education are more recent. The Dunedin-Ehime link was established two years ago and the Dunedin-Gifu link five years ago. Ehime students visiting Dunedin come for a relatively short period, typically of seven to ten days. Each Ehime student chooses an aspect of New Zealand life or culture that she or he wishes to research. Then, while they are in Dunedin, the Ehime students work on their research in partnership with Dunedin College of Education student buddies. At the end of their short stay, the Ehime students present the findings of their research in poster form. On their return to Japan, they take their posters with them for further development and for formal assessment by Ehime University staff.

Gifu Shotoku University student groups come to Dunedin usually for about three weeks. The Gifu students all are studying for majors in their home university's education or English faculties. While they are in Dunedin, they homestay, valuing this experience both for the aural/oral practice in English which it provides and for the insight into New Zealand life which it affords. They visit a range of local primary, intermediate and secondary schools, where they observe, interact with children, students and teachers and, to the extent that time constraints allow, try their hand at teaching in a New Zealand educational environment. Also, they join in with selected Dunedin College of Education classes, and form buddy partnerships with Dunedin College of Education students, especially with ESOL students. The three-week programme, of course, includes some sightseeing and tourist-style visiting; bungy jumping and jet boating are perennial favourites with the Gifu visitors. As the Gifu connection continues to strengthen, the first year-long student contacts have taken place, one last year and another scheduled to start in July this year.

The Gifu link, also, has provided opportunity for New Zealand-Japan staff exchanges. Three years ago, Professor Ishihara, from Gifu, spent a year as a visiting lecturer at the Dunedin College of Education. Professor Ishihara's fields are physics and computing. During his year in Dunedin, he established an educational video conference connection between Gifu and Dunedin which still is used actively both at the primary school and tertiary level. In a reciprocal visit, Dr David Keen was sufficiently fortunate last year to spend four months lecturing in the Gifu Shotoku University English Department. He found the experience worthwhile beyond his fondest hopes. It opened doors to treasures of cultural experience, insight and friendship. He will return to Gifu for a further four months in October this year.

May the *Pacific Bridges* continue to be built. May many people cross them.

(David Keen)

3.3 Massey University

Massey East Asian Studies Programme News

A significant publication to emerge from East Asian Studies is Prof. Philip Williams (HOS) and Prof. Yenna Wu, *The Great Wall of confinement: the Chinese prison camp through contemporary fiction and reportage* (Berkeley: Univ of California Press, 2004). The Great Wall of confinement was favourably reviewed by the Times Literary Supplement, which reviews only a relative handful of especially noteworthy titles in Asian studies.

Philip Williams secured two grants that have enabled the introduction of a Wimba voice tools server and related equipment to improve the oral and aural skills of the programme's distance learners.

In other programme news, Dr. Rosemary Haddon co-authored the software Chinese Names eSISSTANT that assists the user to pronounce the names of international students from the People's Republic of China. Rosemary is a member of an international collaborative project that has published the first collection of essays to deal with Taiwan's *bentuhua* (localism or indigenisation) movement. *Cultural, Ethnic, and Political Nationalism in Contemporary Taiwan: Bentuhua* was published by New York: Palgrave Macmillan in 2005.

Li Dong has published two Chinese-English dictionaries with Tuttle in 2004 and 2005. He is currently working on a third dictionary that is similarly under contract with Tuttle.

Penny Shino has completed her doctorate at the University of Auckland. Under Dr. Shino's capable hands, Massey's Japanese undergraduate curriculum has been restructured in the direction of streamlining and now resembles the Chinese undergraduate curriculum. Dr. Rie Karatsu has developed a successful new paper in Japanese cinema and has published articles in this field. New papers in Business Chinese (Dr. Ellen Soulliere at Wellington), Chinese film (Prof. Williams) and Japanese Language and Culture (Dr. Shie Sato) are being introduced for 2007.

Dept of Applied and International Economics

Professor Srikanta Chatterjee attended and presented a paper entitled "The Two Asian Giants: The Political Economy of Development in China and India in Recent Decades" at the biennial conference of the International Institute of Development Studies held at the University of the South Pacific, Suva in December 2005.

Dr Sujit Roy, Reader, Goenka College, University of Calcutta is visiting the Department of Applied and International Economics, Massey University for two months until mid April 2006. While here, Dr Roy will be working in collaboration with Srikanta Chatterjee in a research project comparing the environmental standards disclosure regimes in India and New Zealand.

School of Global Studies, Resources & the Environment

The Anthropology programme in the School has recently made a new appointment at the level of lecturer. Dr. Robyn Andrews is a specialist in South Asia and presented a talk on her area of research at the 2006 NZASIA conference at Waikato University.

(Rosemary Haddon)

3.4 Unitec

The Bachelor of Arts programme at Unitec New Zealand went through a major validity review undertaken by Unitec's Senior Executive Committee which resulted in the closure of three out of five BA majors. BA in Chinese, BA in Spanish and BA in German were closed and the BA in Japanese and the BA in English as an Additional Language (EAL) remained. A further decision was made to develop two year Diplomas in Chinese and Spanish as well as exit certificates in Chinese and Spanish. The staffing review which followed from the programme review resulted in one voluntary resignation of a Spanish tutor and one redundancy of a Chinese lecturer. Not surprisingly, at least for the academic staff involved in the review, this exercise has not stimulated a great deal of research activity. The research outcome of the academic staff involved with Asian languages and Asian studies is included below.

The Asian studies minor was introduced in 2003 first of all for BA Japanese and BA Chinese students as well as elective courses for all Unitec degree level students. These courses proved to be quite popular not only among the BA students but also among all Unitec students who recognized the need to learn more about East Asia and the importance of this region for New Zealand.

The twelfth Unitec/Auckland City Consul Japanese Speech Contest for high school students in Auckland region will be held at Unitec at August 11.

2005 Outputs

Conference Proceedings (Refereed)

Koda-Dallow, T., & Hobbs, M. (2005). Personal goal-setting and autonomy in language learning. In H. Anderson, M. Hobbs, J. Jones-Barry, S. Logan, & S. Lotovale (Eds.), 2nd Independent Learning Association Oceania conference proceedings (CD Rom ed.). Manukau: Independent Learning Association Oceania. Paper presented at the 2nd Independent Learning Association Oceania Conference, 9-12 September, Manukau. www.independentlearning.org

Journal Papers (Refereed)

Gong, H. (2005). Wang Guangqi yu Deguo hanxuejie (A Confucian in a foreign land: Wang Guangqi and German sinologists of the 1920's and 1930's). *Zhongguo yinyuexue (Musicology in China)*, (2), 75-86.

Kolesova, E. (2005). Struggle from the margins: Hokkaido popular education movement in the towering shadow of the Japanese examination system (1950-1969). *Graduate Journal of Asia-Pacific Studies*, 3 (2), 27-44.

http://www.arts.auckland.ac.nz/sites/index.cfm?s=M_GJAPS

Lee, H., & Gong, H. (2005). Musical paintings in a fourth century Korean tomb. Part II. Huangzhong (Yellow Bell: Journal of Wuhan Conservatory of Music), (1), 111-114.

Theses

Koda-Dallow, T. (2005). *Personal goal-setting and autonomy in language learning*. Unpublished Master of Arts thesis, The University of Auckland, Auckland.

Presentations

Kolesova, E. (2005). "Suterareta ko - thrown away kids: reflections on contemporary Japanese education in the New Zealand environment". Presented at the 16th NZASIA Conference, 21-23 November, Hamilton.

General Media

Kolesova, E. (2005). Education and resistance in Japan. *Advance, Spring*, 4.

Reviews

Gong, H. (2005). [Review of the book *Dai cuilun*], *Yinyue yanjiu (Music Research)*, (3), 121-123.

(Elena Kolesova)

3.5 University of Auckland

The Confucius Institute in Auckland

Will be set up on the UoA campus soon with the support from the University of Auckland and the Chinese government. The Chinese partner of Confucius Institute in

Auckland is Fudan University, and Nora Yao of School of Asian Studies is appointed as the Director of the Institute.

The Institute will be one of the 100 Confucius Institutes the Chinese government aims to set up worldwide. Aimed at promoting China-related studies in New Zealand, the Institute seeks to become a national centre for coordinating, facilitating and enhancing China-related activities for individuals, enterprises, communities, schools and institutions. General and tailor made courses will be offered to cater for different needs. A resource centre will soon be open for researchers, teachers and students of Chinese.

The Centre will be offering a Business Chinese course and a Chinese Painting class in May. Other classes are also planned to be offered this year. These include: school trial pack course for 10 weeks; teachers' training course; general business course; tailor-made business course; one-to-one business language program; Chinese language class for tourists; Chinese Hanyu Pinyin course; one-to-one language program for various needs.

The departmental review

Planned for 25-27 October, chaired by Professor Bryce Hool (Economics).

New staff

Dr. Lawrence Marceau, a specialist in early modern Japanese literature, arrived in June 2005 from the University of Delaware, via one year as a visiting professor at the University of Hawaii. He holds a Ph.D. in East Asian Languages & Civilizations from Harvard University, and has recently published a book on 18th-century Japanese bohemians (*bunjin*). He is currently researching the depiction of the fantastic in 18th-century Japanese illustrated books, and the reception of Aesop's Fables in early modern Japan.

Dr. Megumi Inoue, a specialist in language teaching and early modern Japanese performance art, arrived from SUNY at Albany, where she was a postdoctoral fellow. Dr. Inoue holds a Ph.D. from University of Washington, Seattle.

Dr. Ed McDonald, as specialist in Chinese linguistics, arrived in early 2006 from Beijing. He holds a Ph.D. from ANU, and has taught linguistics, semiotics and Chinese at universities in China, Singapore and Australia. His current research project is on Chinese metrosexuals.

Departures

Dr. Tsukasa Takamine has completed his 3-year appointment as a postdoctoral fellow in Asian Studies.

Ass. Pro. Yongjin Zhang has resigned from Asian Studies to take up a directorship at the New Zealand Asia Institute, The University of Auckland.

Teaching

The new General Education course, Asia and New Zealand, is to start in the second semester this year.

Two new core courses for BA (Hons) in Asian Studies (a new degree course) Asian 700 and 701 courses have started early this year.

Publications

Paul Clark, *Reinventing China*, The Chinese University Press, 2005.

Ellen Nakamura, *Practical Pursuits*, Harvard University Asia Center, 2005.

Yongjin Zhang, *China Goes Global*, Foreign Policy Centre, 2005.

Tsukasa Takamine, *Japan's Development Aid to China*, Routledge 2006.

Jacob Edmond and Hilary Chung (eds) *Unreal City*, University of Auckland Press, 2006.

Yongjin Zhang, *Globalisation and Regionalisation in East Asia--The China Factor*, Asia:New Zealand Foundation, 2006.

New Zealand Asia Institute

The New Zealand Asia Institute hosted an international conference, *Southeast Asia: Past, Present and Future*, on 1 - 3 February 2006 to celebrate the 75th birthday of Emeritus Professor Nicholas Tarling, a founder and long-time Fellow of the Institute. The conference honoured his very much appreciated contributions over fifty years to the study of that dynamic region. Attended by 45 prominent scholars invited from 31 universities and research institutions in 14 countries throughout Asia, Europe, the Americas and Oceania, the forum not only marked New Zealand's continued academic and public interest in Southeast Asia, but also was a rare occasion for these historians to meet together to share research findings and discuss ways in which the discipline should develop in the future.

Professor Barry Gustafson, Acting Director of the New Zealand Asia Institute, announced that the conference also marked the inauguration of a Southeast Asia Studies Centre in NZAI, which already included China, Japan and Korean Studies Centres and the Confucius Institute. The Ministry of Foreign Affairs and Trade has also created at the University of Auckland an annual Southeast Asian Fellowship, which would be held by an established scholar from the region.

Dr. Lee, director of the Korea Studies Centre, was involved in organising two cultural exhibitions from Korea and edited catalogues for them.

Wrapped (Waikato Museum, Oct-Nov 2005)

The Breath of Nature (Feb 2006, Aotea Centre)

The second International Asian Health and Wellbeing Conference ("Prevention, Protection and Promotion")

This conference will be held at The University of Auckland's School of Population Health on 11, 13 and 14 November 2006. It is co-ordinated by the Centre for Asian Health and Research Evaluation (CAHRE), and follows the Inaugural Asian Health Conference in 2004.

Contact: Vishal Rishi (09-3737599 Extn:89203 or Email: v.rishi@auckland.ac.nz)

(Rumi Sakamoto)

3.6 University of Canterbury

Departures

Jim Ockey (Political Science/Thailand) and his wife Naimah Talib (History/China) have left to go back to the US.

Paul Harrison (Religious Studies/Buddhism) has taken early retirement and moved to California.

Bill Willmott is retiring from the Macmillan Brown Centre, where he has resided since he retired from Sociology in 1998. He will be working on a biography of his parents, who were educational missionaries in China for 30 years, 1921-1952.

(Edwina Palmer)

3.7 University of Otago

Highlights of recent Asia-related activity at Otago

Dr Zhao's book *Morphology of Classical Chinese Supernatural Fiction* was the 2005 winner of the Adele Mellen Prize for Distinguished Contribution to Scholarship.

Robin Gauld's edited book *Comparative Health Policy in the Asia Pacific* was shortlisted for the Baxter award of the European Health Management Association in 2005.

Dr Jing-Bao Nie's study *Behind the Silence: Chinese Voices on Abortion* has equally been well received as a major study in an otherwise neglected field

Otago now hosts the Editorship of three journals, namely *The New Zealand Journal of Asian Studies*, *Historiography: East and West*, and *The Journal of Punjab Studies*

Publication

Unreal City: A Chinese Poet in Auckland

Poet and essayist Yang Lian has been widely recognized as one of the leading Chinese writers of his generation, but what is less often noted is that Yang has a long and important association with Auckland. *Unreal City: A Chinese Poet in Auckland* (Auckland UP, 2006), edited by Dr Jacob Edmond (University of Otago) and Dr Hilary Chung (University of Auckland), presents the most important of Yang's poems and prose relating to the city, in new translations by Dr Chung and Dr Edmond with Brian Holton (Hong Kong Polytechnic University). Written over the three-year period between 1989 and 1992, when he was based in the city and unable to return to China, or written later in reflection on this period, Yang's Auckland poems and prose occupy a critical place within his entire oeuvre. They map out the development of his 'poetics of exile', bringing together his first experiences of the radical dislocation of exile with his developing insistence on dislocation as the distinctive quality of writing itself.

As a scholarly study, *Unreal City* fills several gaps in current research on Yang. Firstly, it demonstrates the centrality of his Auckland work to his evolving poetics and his transformation from modernist Chinese writer to international postmodernist poet. Despite being subject to considerable scholarly attention, this crucial place of Yang's Auckland work in his oeuvre has remained almost entirely unrecognized. Secondly, the book is the first study of Yang to highlight the close symbiotic relationship between Yang's poetry and prose. Up until now, Yang's reputation has largely rested on his

poetic works, but Edmond and Chung's introduction, selection and translation demonstrate how thoroughly prose and poetry inform one another. Finally, in their introduction Edmond and Chung analyze the importance of Auckland landscapes and locations to Yang's works and so make the case for considering these works in relation to not only Chinese but also New Zealand literature.

(Malcolm Cone)

3.8 Victoria University of Wellington

New staff

William Hipwell, who holds a PhD in Geography from Carleton University in Canada joined the Institute of Geography at VUW in 2005. His Asia-related research interests include Environmental policy and issues in China and Indigenous Ecological Management and Local-Traditional Ecological Knowledge in Taiwan.

Michael Radich, a specialist in Buddhism, arrived in the Religious Studies Programme from Harvard University, where he is completing his dissertation. In April he presented a research seminar on his doctoral work focusing on Paramartha's 'Treatise on Eighteen Modes of Emptiness'. The work is conceived of as part of a larger project to study Paramartha's thought, as a whole, in its Chinese, Indian, Buddhist and non-Buddhist intellectual- and religious-historical contexts.

Departures

Wang Shuhong, on secondment to the Chinese Programme at VUW from the People's University of China under an arrangement with the Chinese Ministry of Education, returned to China in January after her term of two years. During her time at VUW she was responsible, among other things, for the successful introduction of a 300-level summer trimester course in translation into Chinese and advanced Chinese composition designed for native speakers of the language. She has been replaced by Ms Li Changying from the Beijing Language and Culture University, who just arrived on April 4.

Gerald Chan will leave Victoria University of Wellington in mid-2006 to join Durham University in the U.K. as the Chair in East Asian Politics.

Ralph Pettman, professor of international relations, left VUW at the beginning of the school year to take up a position at Melbourne University

Publications

Gerald Chan, *China's compliance in global affairs: trade, arms control, environmental protection, human rights* (Singapore: World Scientific, 2006).

Two members of the Chinese Programme have recently published significant books: Bai Limin, *Shaping the Ideal Child: Children and Their Primers* (Hong Kong: The Chinese University Press, 2005); and Sun Mei, *Zhongguo xiqu kuawenhua yanjiu* [Trans-Cultural Research on Chinese Opera] (Beijing: Zhonghua shuju, 2006).

Contradictions by Yang Gui-ja, the best-selling novel in Korea in 1998, has been co-translated by Stephen Epstein and Kim Mi Young. It appeared in the Cornell East Asia Series, and Stephen Epstein also wrote a critical introduction to the volume.

In early March, The Asian Studies Institute launched Tim Beal's book *North Korea : The Struggle Against American Power* (Pluto Press, 2005) in conjunction with the School of Marketing and International Business, where Tim holds a position as a senior lecture. The book is available from <http://www.footprint.com.au/>

The ASI has also recently published *Understanding Indonesia* (ed. Stephen J. Epstein) the proceedings of a seminar it co-hosted in September 2005 with the Embassy of the Republic of Indonesia. A follow-up seminar will be held in May 2006, entitled *Indonesia: Foreign Policy, Islam and Democracy*.

The ASI Research Seminar series has gotten underway for 2006 with talks from Mona Schrepf (Humboldt University) on "Family Planning and Modernity in Tibet"; "McNationalism in Singapore" from Lee Weng Choy, an art critic and artistic co-director of The Substation arts centre, and fellow Singaporean Professor Lily Kong of NUS on "Cultural icons and urban development in Asia: economic imperative, national identity and global city status."

In January the Institute hosted a delegation from Korea University for a joint postgraduate student seminar. The ASI also welcomed a delegation from China for a Forum on "The Legacy of Rewi Alley in China Today." The delegation included two of Alley's past secretaries, two of Alley's adopted sons, and two other close associates.

At the moment the university's Adams Art Gallery is presenting an exhibition entitled *Islanded: Contemporary Art from New Zealand, Singapore and Taiwan* (24 February - 14 May 2006). Held in conjunction with the NZ International Festival of the Arts, *Islanded* brings together a range of works by 12 established and emerging contemporary artists from three islands in the Asia-Pacific region: New Zealand, Singapore and Taiwan. These artists critically reflect on the histories and the geo-cultural anxieties of these postcolonial societies. The exhibition explores how "island-ness" and being "on the edge" plays a role in these countries' imaginings and (re)inventions of themselves. The Asian Studies Institute has concurrently been running a film series in conjunction with the Gallery highlighting cinema from Taiwan and Singapore.

(Stephen Epstein)

4. NEWS AND ANNOUNCEMENTS

4.1 *Environment and Nature in Asia*

This special one-day symposium on Saturday 2 September 2006 will explore aspects of Asia's dynamic environmental history as well as Asia's relationship with Australasia. The conference brings together scholars of environmental history, garden history, aesthetics, literature, visual culture and the history of science.

This symposium is **FREE TO THE PUBLIC**; members of the public are welcomed. A Special Edition of the *New Zealand Journal of Asian Studies* in June 2007 will be devoted to selected papers from the symposium, as well as those by invited contributors.

Draft Conference Timetable

9.40-11.00: First Session: *Great Gamers and Great Game*

1. Geoff Watson, *Shifting Sands and Sweeping Steppes: Representations of Central Asian Environments in British Literature during the "Great Game" Era c. 1830-1914*
2. Claire Brennan, *Nineteenth Century Animal Networks: Asia and Australasia*

11.30-12.50: *Second Session:*

1. Susan Heydon, Does Location Matter? Providing Health Services in a High Altitude Environment
2. Jacob Edmond, Yang Lian's Auckland: A Psychogeographic Poetics

12.50-14.10: LUNCH

14.10-15.30: *Third Session: Exploring Japan's Nature*

1. Catherine Knight, "King of the Forest", or "Fugitive of the Forest"? The Japanese relationship with the bear: past, present and future.
2. Nanyan Guo, Nature and Culture of the Ogasawara Islands

15.30-16.00: REFRESHMENTS

16.00-17.20: *Fourth Session: Gardens from Japan and China*

1. James Beattie, Growing Chinese influences in New Zealand: Chinese gardens, identity and meaning in Dunedin, New Plymouth and Wellington
2. James Beattie, Jasper Heinzen, John Adam, Japanese Gardens in New Zealand, 1890-1950

When: Saturday, 2 September, 2006 (all day)

Where: St. Margaret's College, 333 Leith St., Dunedin.

For further information, contact: Dr. James Beattie
(james.beattie@stonebow.otago.ac.nz)

This Conference is kindly supported by the Asia New Zealand Foundation and 'Asia in New Zealand' Research Cluster, University of Otago.

4.2 The 17th New Zealand Asian Studies Society International Conference

The next NZASIA conference will be held at the University of Otago from the 22nd - 25th November, 2007. Within a few weeks we will launch the conference webpages on the NZASIA website (www.nzasia.org.nz).

At this stage we have two possible keynote speakers (more will be added soon):

José Ramos-Horta: Foreign Minister of East Timor since independence in 2002 and the 1996 Nobel Peace Prize Laureate.

Sheldon Pollock: William B. Ransford Professor of Sanskrit and South Asian Studies at Columbia University.

Contact: Brian Moloughney, Department of History, University of Otago, PO Box 56, Dunedin, New Zealand (brian.moloughney@stonebow.otago.ac.nz).

4.3 Obituary

Bryce Harland (1931-2006)

First Ambassador to Beijing and supporter of NZ's engagement with Asia

Bryce Harland died in Auckland on 1 February 2006 after a long illness. Despite a distinguished diplomatic career which featured uniquely the top postings in London, New York (the UN) and Beijing, Bryce thought of his pioneering in China (1973-1975) as the most significant moment in his professional life. As one of the first three New Zealand official exchange students arriving in Beijing in October 1974, I recall the support that Bryce and his then wife Roseanne gave to my classmates and I, thrust into a somewhat unfamiliar world. Bryce was an effective envoy in the Chinese capital, making use of advice and connections that Rewi Alley (the then best known New

Zealander in China: now it's Peter Jackson) could provide. It is salutary to remember that when Bryce arrived in Beijing NZ-China trade was around one million dollars in value and Beijing had a kind of reputation that perhaps only Pyongyang enjoys today.

The sound relationship between New Zealand and China owes much to Bryce's efforts in Beijing and subsequently in MFAT, where he served as Permanent Representative to the UN in New York (1982-1985) and as the first professional diplomat to be High Commissioner in London (1985-1991). After retirement, Bryce was director of the NZ Institute of International Affairs, based at VUW. From this position he continued to encourage vigorously the study of Asia in New Zealand. In 1997 he chaired the New Zealand Asia Institute's NZChina25 conference in Beijing and Shanghai marking 25 years of diplomatic relations.

As a strategic thinker, Bryce had few peers in New Zealand. His writings, including *Collision Course: America and East Asia in the Past and the Future* (Singapore: Institute of Southeast Asian Studies, 1996) and *China and America: The Worst of Friends* (with Peter Harris, Wellington: NZIIA, 1999) reflect an outstanding grasp of international dynamics in the Asia-Pacific region. In his later years he looked forward with keen anticipation to the ways in which the rest of the world would respond to the re-rise of China. His insights and understanding made conversations with him a challenge and a joy. Bryce is survived by his wife Anne Blackburn and three sons.

(Paul Clark, The University of Auckland)

4.4 New Zealand Journal of Asian Studies

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4.5 Paul Harrison

New Zealand's leading Buddhist scholar has taken early retirement from the University of Canterbury where he has taught since 1983. Professor Paul Harrison will leave a huge gap in the nation's research and teaching in Buddhist Studies. Paul was one of that generation of exceptional graduates of Auckland University's Chinese programme, where he taught for a number of years after completing his PhD at the Australian National University under Buddhist Studies doyen, Professor de Jong. Paul's international reputation is evident from his presence on the editorial boards of leading series, his inclusion in a number of the most significant Buddhist research projects and that he has been a visiting scholar at Oxford, Otani, London and Washington and held research positions at Tokyo, Hamburg, Leiden, Oslo and Stanford.

Buddhologists are required to have wide expertise in the many languages of Buddhist texts and scholarship and Paul lists Italian, German, French, and Japanese alongside his main research languages, Sanskrit, Tibetan, Pali and Chinese. His research has been focused on Buddhist textual history with particular reference to the Tibetan Buddhist canon and Tibetan, Chinese, and Sanskrit textual manuscripts. He has published a critical version of the Tibetan text, *Pratyutpann-Buddha-Sammukhavasthita-Samadhi-Sutra* (1978), an enterprise which involved comparing the different Chinese and Tibetan versions. He later published an English translation of this text, *The Samadhi of Direct Encounter with the Buddhas of the Present* (1990), including a definitive history of the text. He has produced critical editions of a number of other Chinese and Tibetan texts and translations. Cumulatively, this work is part of a significant reconsideration of the origins and early development of Mahayana Buddhism as reflected in the Chinese translations of Sanskrit texts and their Tibetan versions.

Paul is not just a linguist and translator and his more than thirty scholarly articles in leading journals and collections attest to the fact that he is a keen philosophical interpreter of his chosen texts and a historian of Buddhist ideas. His range is most impressive and includes studies of the textual origins of Mahayana Buddhism, women in Buddhism, authority in Buddhism, and the philosophy and methodology of translation. A number of these articles have been reprinted in collections of seminal papers in modern Buddhist Studies. His current research on revelation in Buddhism promises to revise how scholars have understood this (see his progress report in *The Eastern Buddhist* (35 [2003] 115-151) and make a contribution to the comparative study of religion.

Paul's legacy includes the wonderful De Jong Buddhist research collection at the University of Canterbury library and his graduate students, such as Toni Huber (PhD, 1993), now Professor of Tibetan Studies at Humboldt University, Berlin.

We all wish Paul good wishes for the future and lament his loss to Religious and Asian Studies in New Zealand.

(Paul Morris, Victoria University of Wellington)

5. PEOPLE: NZ BUDDHIST SCHOLARS

The following notes provide details about scholars of Buddhism at PhD level and above who are either active in New Zealand, New Zealanders, or both. Most of the information about the people listed here is given in their own words, though I have

lightly edited here and there for consistency of style. The list is presented in alphabetical order, which conveniently places me a modest last!

Michael Radich, Victoria University.

Gordon Aston is a New Zealander, born New Plymouth 1953. He grew up on a sheep farm on the West Coast near Port Waikato. He traveled around Europe and Asia from 1973 to 1976, and while in Asia, developed an interest in Buddhism. He lived in India from 1976 to 1985, and spent the last seven of those years as the translator at Tibet House, Cultural Center of the Dalai Lama, New Delhi. In 1986 went to Canterbury University, attracted by the reputation of Paul Harrison, and did a BA with a double major (Philosophy and Religious Studies). He then went on to an MA in Philosophy, with a dissertation entitled "Buddhist Logic: On Inference in Medieval Indian Philosophy", and during this time was classmates with Toni Huber. He returned to Canterbury University in 1999 to do a PhD, and his dissertation was "Early Indian Logic and the Question of Greek Influence". Gordon now works in the New York office of the Asian Classics Input Project managing proofreading and quality control for new releases of texts. He designs systems for the display of digital facsimiles of original manuscripts coupled with Romanised transcriptions of these same texts. The focus of his work with ACIP is the Tibetan Tangyur (*bstan 'gyur*).

Shayne Clarke works primarily on Indian Buddhist monasticism, with particular reference to Buddhist monastic law codes (*vinaya*) preserved in Sanskrit, Pāli, Tibetan, and Chinese. Having completed a MA in Religious Studies at Canterbury in 1999 under the supervision of Professor Paul Harrison, he went to Japan to further his studies of Indian Buddhism on a Monbushō scholarship. In 2002 he entered a Ph.D. programme at UCLA (Asian Languages & Cultures), where he has continued his studies of Indian monasticism with a minor field of specialization in Japanese Buddhism. His dissertation (2006) is titled *Family Matters in Indian Buddhist Monasticism*, and uses epigraphical and literary sources (Sanskrit drama, etc.) in addition to canonical Buddhist law codes to reconsider the role of the family in monastic Buddhism: issues of monks and nuns, their families, marriages, and children. He joins the Department of Religious Studies at McMaster University (Canada) in July of 2006 as an Assistant Professor in Asian Religions. Some recent publications include "Vinaya Mātrkā—Mother of the Monastic Codes, or Just Another Set of Lists? A Response to Frauwallner's Handling of the Mahāsāṃghika Vinaya" (*Indo-Iranian Journal*, vol. 47, no. 2, 2004, pp. 77-120); "Right Section, Wrong Collection: An Identification of a Canonical Vinaya Text in the Tibetan *bstan 'gyur—bya ba'i phung po zhes bya ba (Kriyāskandha-nāma)*" (*Journal of the American Oriental Society*, vol. 124, no. 2, 2004, pp. 335-340); "Miscellaneous Musings on Mūlasarvāstivāda Monks: The Mūlasarvāstivāda Vinaya Revival in Tokugawa Japan" (In press in the *Japanese Journal of Religious Studies*, vol. 33, no. 1, 2006).

Rolf Giebel received his university education in Japan, at the Tokyo University of Foreign Studies and the University of Tokyo, and he now works as a professional translator. Rolf's main scholarly interest over the years has been in the comparative study of Indo-Tibetan Tantric Buddhism and Sino-Japanese Esoteric Buddhism, especially their respective canons, with a focus on finding hitherto unreported textual parallels between Sanskrit and Tibetan works on the one hand and works in the Chinese canon on the other. This has also led to an interest in the reconstruction of transliterated mantras, etc., found in Chinese works, which can in turn be useful for determining textual parallels. Over the years he has been gathering material for what could eventually form part of a concordance of all the transliterated material in

volumes 18-21 of the Taisho Tripitaka, but he says, “Whether it will ever see the light of day is another question.” In addition to *Two Esoteric Sutras* in the BDK English Tripitaka, his translation of *The Vairocanabhisambodhi Sutra* in the same series appeared at the end of last year, and he also cotranslated the volume *Shingon Texts*. He has also published a number of articles in English and Japanese.

In addition to lecturing and tutoring on Buddhism and Southeast Asian Religion at Otago, **Elizabeth Guthrie** has taught English as a Second Language in New Zealand and Thailand, worked for NGOs in Cambodia, and done research in Cambodia, Thailand, Laos, Burma, Arakan and Southwestern China. She holds an MA (Hons) from Otago and a PhD from Canterbury. Publications include a book on New Religious Movements in Cambodia, and articles on the relationship between Buddhism and politics, and the religious iconography of Mainland Southeast Asia. She is currently working on a project documenting contemporary mural paintings in Buddhist temples in Cambodia, and trying to learn Chinese.

After completing a BA and Dip Arts in Religious Studies at Otago University, **Donna Hendry** embarked upon a Masters degree in Religious Studies examining the influence of Buddhism in Burmese political history, completing this in 2002. Since 2003, she has been working on her doctoral thesis through Victoria University. Donna’s doctoral research examines the effect of state-supported Buddhism on religious minority groups and ethnic relations in contemporary Myanmar. An important part of her analysis looks at the links between religious and ethnic identity. She recently carried out fieldwork research in Myanmar and in Mae Sot on the Thai-Burmese border.

Toni Huber (Ph.D. Canterbury 1993) is Professor of Tibetan and Himalayan Anthropology at the Humboldt University in Berlin, Germany. The study of religion and ritual, especially among Tibetan Buddhists, has been one focus of his research, teaching and publishing. His monographs in this field include *The Cult of Pure Crystal Mountain* (Oxford University Press, 1999), which offers the first analysis of the centrality of embodied morality in Tibetan Buddhist ritual discourse and practice. *The Guide to India* (Library of Tibetan works and Archives, 2000) presented a bilingual (Tibetan-English) edition and study of the first work of modern Tibetan literature, which served as a guidebook for Tibetan travellers, pilgrims and refugees to interpret the foreign world of India as a Buddhist landscape. His most recent monograph, *The Holy Land Reborn* (The University of Chicago Press, forthcoming), entails a critique of the simple acceptance in the modern scholarship on Buddhism of a fixed set of sites associated with the life of the Buddha in India. Drawing upon a range of detailed case studies of Tibetan Buddhist practice and the history of Buddhist Studies itself, the work argues for a “shifting terrain” of the Buddha as a better theoretical perspective for understanding the construction of notions of place in Buddhism. Toni Huber’s current research is among Tibeto-Burman speaking highland populations in the far eastern Himalaya, one aspect of which investigates how Tibetan Buddhist myth and ritual are combined with local shamanic cultures, and how they compete with nativistic revival movements and missionary Christianity in highly dynamic social environments.

Hugh Kemp is doing a PhD at VUW looking at the adaptation of Buddhism to New Zealand, particularly conversion amongst non-immigrant New Zealanders. Coming at this from a sociological methodology, Hugh is both surveying what expressions of Buddhism are in New Zealand, but also zeroing in on how New Zealanders find meaning and significance within those traditions.

Sally McAra is in her final year of a social anthropology PhD at The University of Auckland. Broadly speaking, she studies the cross-cultural translation of Buddhism. An international Tibetan Buddhist organisation, known as the Foundation for the Preservation of the Mahayana Tradition (FPMT), plans an ambitious project to build what they say will be “the largest stupa in the western world”, in Bendigo, Victoria (Australia), modelled on the Gyantse Kumbum in Tibet, about 45 m high (see www.stupa.org.au). She is interested in how the FPMT emphases on merit-making and “the power of the object” in spiritual practice are interpreted by its members with culturally Western backgrounds, and this study is the focus of her current PhD work. Sally is also in the process of preparing a book from her Masters Thesis, which she says “explores the ways that members of a very different international Buddhist network, known as the Friends of the Western Buddhist Order (FWBO), came to reconsider their relationship with the land when they began developing a property in the Coromandel Peninsula for a retreat centre. She demonstrates in this book that the prevailing characterization of Western Buddhism as pragmatic and rationalist is inadequate to describe FWBO activities in New Zealand. Further, my case demonstrates the importance of studying the interweaving of both Buddhist and non-Buddhist influences (in this case, the diverse neo-pagan, environmentalist and settler identity discourses).” Sally has also published two articles on Māori artefacts.

Richard Mahoney is another former student of Paul Harrison, who has a background in classics, and completed an MA on the *bodhisattvamārga* in the *Śikṣāsamuccaya* of Śāntideva. He had been due to spend time at Marburg with Michael Hahn, but circumstances have prevented him from accepting this offer. He is proceeding privately with the work he intended to do at Marburg, namely, a critical edition of the Sanskrit texts and Tibetan translations of the *Bodhi(sattva)caryāvatāra* of Śāntideva. Further details here are available at <http://repositorium.indica-et-buddhica.org/?q=node/1>. He has also built and maintained a significant Buddhological web resource, leB Philologica <<http://philologica.indica-et-buddhica.org/>>, which aims to build a corpus of Text Encoding Initiative (TEI) conformant Sanskrit texts representative of Indian Buddhism. In conjunction with software developed in Chicago, this should provide a relatively easy to use yet sophisticated web interface for this corpus of texts. A prototype version should be generally available later on this year. Richard is also known in the international Buddhological community for his role as an administrator of the H-Net scholarly list “H-Buddhism”.

Douglas Osto, who has been teaching Buddhism at Massey since mid-2005, grew up in the small town of Redding, Connecticut, USA. In 1991, He graduated from Grinnell College in Grinnell, Iowa, with a BA in Religious Studies. In 1995, he received his first Master’s degree in Theological Studies from Harvard Divinity School. In 1999, he completed a second Master’s degree in Asian Languages and Literature from the University of Washington in Seattle. In 2004, he was awarded a PhD from the School of Oriental and African Studies (SOAS), University of London. During the 2004-05 academic year, he was a Teaching Fellow in the Department of the Study of Religions at SOAS. His research and teaching interests include Mahāyāna Buddhism, South Asian religions, religious philosophies of Asia, narrative theory and gender studies.

Ronan Alves Pereira is Assistant Professor and former Chair of the Center for Asian Studies of the University of Brasília. Presently, he is an affiliated researcher at Victoria University of Wellington, Programmes of Religious Studies and Asian Studies. Dr.

Pereira has previously been a visiting scholar or lecturer at several institutions in Japan, Brazil and the United States. He has done extensive research on Japanese religions and wrote a PhD dissertation on the diffusion of the new Buddhist movement Soka Gakkai in Brazil. He has edited one book (with Hideaki Matsuoka, *Japanese Religions in and Beyond Japanese Diaspora*, forthcoming 2006) and authored another (*Spirit Possession and Cultural Innovation: the Religious Experience of Miki Nakayama and Nao Deguchi*, 1992, in Portuguese). He has also written numerous articles on Japanese religions, Japanese anthropology, Japanese studies in Brazil, and so on.

Michael Radich was born in Dargaville, spent the last two years of high school in Auckland, and holds a Bachelor of Music from Auckland University. At Auckland he also studied Mandarin with Duncan Campbell, Nora Yao and Pang Bingjun, and he spent 1990-1992 in the PRC on a ChEP exchange scholarship. From 1993-1995 he took a Masters under Paul Clark at Auckland, with a thesis on the *Zhuangzi*. From 1996-2000 Michael worked in a local government office in Matsumoto, Nagano, Japan on the JET Programme. In 2000 he moved to Cambridge, MA to take up a position in the doctoral programme at Harvard (in East Asian Languages and Civilizations), where he studied early Chinese thought under Michael Puett, and Chinese Buddhism under Robert Gimello. In 2005 Michael took up a Lecturer position in Religious Studies at Victoria University of Wellington. He will graduate from his PhD in mid-2007, with a dissertation comprising a full annotated translation and study of the “Treatise on Eighteen [Modes of] Emptiness” by Paramārtha 真諦 (499-569). This work is intended as the first step in a long-term project to study Paramārtha’s work in its various Indian and Chinese contexts, and its place in East Asian Buddhist doctrinal history. Michael has published a book-length translation, *Being Irrational*, of Shingū Kazushige’s influential study of Lacanian psychoanalytic thought entitled *Rakan no seishinbunseki*, and he has a co-authored translation of Dōgen’s *Kaiin zanmai* 海印三昧 chapter from the *Shōbōgenzō* with Carl Bielefeldt of Stanford University. He and his wife Amanda Jack have two daughters, Kelsey (11) and Lauren (5).

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New Zealand

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duncan.campbell@vuw.ac.nz

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New Zealand Asian Studies Society
www.nzasia.org.nz

Rumi Sakamoto, NZASIA Newsletter
School of Asian Studies, The University of Auckland, Private Bag 92019, Auckland, New Zealand
r.sakamoto@auckland.ac.nz
Tel +64 (9) 3737599
Fax +64 (9) 3737411

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