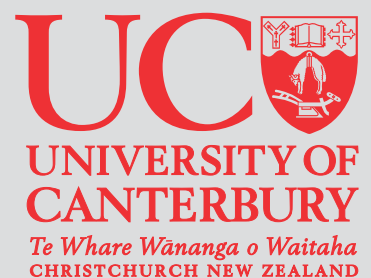




# Asian Intersections: Identities and Linkages

21<sup>st</sup> New Zealand Asian Studies Society (NZASIA)  
Conference – 29 November to 1 December 2015  
Programme

Hosted by the School of Language, Social and Political Sciences  
College of Arts  
University of Canterbury



# Welcome

Tena koe! Welcome to the 21st biennial conference of the New Zealand Asian Studies Society (NZASIA). This conference provides an opportunity for Asia specialists based in New Zealand to network with each other and with like-minded scholars from overseas. As New Zealand continues to strengthen its political, economic and cultural links with Asia, it is only fitting that the theme of this year's conference is 'Asian Intersections: Identities and Linkages.'

The various conference panels explore the plural and diverse networks that have crossed countries and regions, intersecting histories and cultures. This richness in knowledge about Asia is reflected in the wide-ranging papers presented at this

conference. We thank NZASIA for encouraging learning and research on Asia through maintaining the tradition of holding these biennial conferences.

As this year's hosts, the University of Canterbury would like to thank all delegates for their support and for coming in big numbers to Christchurch. We are very impressed by the quality of papers covering a broad range of disciplines across the diverse regions of Asia. We are also gratified by the keen interest shown by postgraduate students in presenting their research.

In conjunction with the conference, the Discovering De Jong exhibition is being held in the Central Library from 27 November to 13 December. This exhibition showcases manuscripts, papers and rare books on Central and Southeast Asian

religions held at the University of Canterbury library. We encourage you to visit the exhibition.

We hope you will have a stimulating time at the conference and an enjoyable stay in Christchurch.

## Chair

Naimah Talib

## Convenors

James Ockey and Rachel Payne

## Organising Committee

Arindam Basu, Susan Bouterey, Jane Buckingham, Richard Bullen, Adam Lam, Piers Locke, Patrick McAllister, Clemency Montelle, Akiko Nanami, Masayoshi Ogino, Zhifang Song, Xiaoming Wu.

## The organisers would like to thank the following sponsors



# Keynote speakers

## Professor Craig J Reynolds

Australian National University



Professor Craig J Reynolds, a historian based at the Australian National University who is suspected of

anthropological tendencies, is a Fellow of the Australian Academy of the Humanities. He first encountered Asia in Thailand where he taught English as a Peace Corps volunteer in the southern town of Krabi. His current research on a legendary policeman has taken him back to southern Thailand to collect oral testimony. His PhD and MA students have published dissertations on Burma, Japan, Laos, Thailand and Vietnam; many have returned to their countries in Southeast Asia to continue their careers.

Craig Reynolds studies social, cultural, religious and intellectual history, historiography, biography, and the relationship between power and knowledge in elite and local settings. *Tycoons, Warlords, Feudalists, Intellectuals, and Common People*, a collection of his essays translated into Thai, was reprinted in 2013. His infrequent ventures into political studies have resulted in "The Social Bases of Autocratic Rule in Thailand" (2012) and *Time's Arrow and the Burden of the Past: A Primer on the Thai Un-State* in collaboration with seven colleagues and published online at *Sensate: A Journal for Experiments in Critical Media Practice* (2012). These and other publications such as "Homosociality in Modern Thai Political Culture" (2014) and "Applied Sciences for Anticipating Outcomes and Hedging Risk in Police Work" (2015) may be found at [anu-au.academia.edu/CraigReynolds](http://anu-au.academia.edu/CraigReynolds)

His book reviews have appeared in many academic journals as well as online at *New Mandala* and *Prachatai English*.

## Professor Tanika Sarkar

Jawaharlal Nehru University



Professor Tanika Sarkar is an acclaimed historian of modern India whose work focuses on

gender and religion. Recently retired from Jawaharlal Nehru University, she has also taught at St. Stephens College, Delhi, University of Chicago, Yale University, University of Witwatersrand, South Africa, and University of Gottingen, Germany.

Tanika's publications include:

- *Bengal 1928-1934: The Politics of Protest* (OUP, Delhi, 1987);
- *Words to Win: A Modern Autobiography, Kali For Women* (Delhi, 1995);
- *Hindu Wife, Hindu Nation: Community, Gender and Cultural Nationalism* (Permanent Black, Delhi, and Indiana University Press, 2001);
- *Rebels, Wives and Saints: Designing Selves and Nations in Colonial Times* (Permanent Black, Ranikhet and Seagull, New York, 2009);

She has also co-edited with Sumit Sarkar two volumes on *Women and Social Reform in Modern India: A Reader* (Permanent Black and Indiana University Press, 2008) and *Caste in Modern India: A Reader* (Permanent Black, 2013) and co-edited with Sekhar Bandyopadhyay, *Calcutta: The Stormy Decades* (Social Science Press, Delhi, 2015).

## Professor Xianglong Zhang

Peking University



Professor Xianglong Zhang is an eminent Confucian scholar and philosopher based at Peking

University. He is concurrently a distinguished professor of philosophy at Shandong University. He was previously director of the Phenomenology Research Center, Peking University, and former president of the International Society for Comparative Studies of Chinese and Western Philosophy (ISCWP). He also taught philosophy as a visiting professor at the University of Tuebingen and Wuerzburg in Germany.

In his research, Zhang approaches Chinese ancient thought through a dynamic phenomenological perspective rather than employing conceptual frameworks borrowed from traditional western philosophy that dominated philosophical studies of twentieth century China. He has published widely in Chinese, English and German, focusing on Confucian philosophy, comparative philosophy and phenomenology, especially Heidegger's thought.

His recent publications include *Heidegger's Thought and Chinese Tao of Heaven* (revised new edition, 2010), *Nine Lectures on Confucius from Phenomenological Perspective* (2009), *Nine Lectures on Pre-Qin Confucian Philosophy: From the Spring & Autumn Annals to Xun Zi* (2010); *The Confucian Philosophy of Opposing Qin, Prospering-Han and Responding Buddhist Challenge—From Zhongshu Dong to Xiangshan Lu* (2012), *German Philosophy, German Culture and Chinese Philosophical Thinking* (2012), and *Showing the Heart of Heaven and Earth by Restoration: The Implications and the Ways of Confucian Recurrence* (2014).

## Mr Simon J Draper

Asia New Zealand Foundation



Simon J Draper is Executive Director of the Asia New Zealand Foundation.

An experienced diplomat with an extensive international background in negotiation and relationship management, he joined the Foundation from the Ministry of Foreign Affairs and Trade where he worked in various roles since 1991. Most recently, he held the role of director, United Nations, Human Rights and Commonwealth Division.

In this role, he managed New Zealand's engagement and policy with the United Nations in New York, the Human Rights Council in Geneva, and the Commonwealth in London. A key part of the role was to drive New Zealand's successful campaign for a United Nation's Security Council seat. Simon has held several other leadership positions within the Ministry of Foreign Affairs and Trade (MFAT), including New Zealand's Consul-General to French Pacific Territories (2008-2011), director of the chief executive's office (2005-2008) and foreign policy adviser to Rt Hon Simon Upton.

Before joining MFAT, he worked in the banking and consultancy sectors. He speaks working level Korean, French and Italian.



# Keynote Address Abstracts

## A Southern Thai Policeman and his World

**Professor Craig J Reynolds**  
**Australian National University**

I've been studying a legendary Thai policeman (1898-2006) famous for his excessive use of force and for presiding at the creation of an amulet believed to make people unbelievably rich. The policeman came from Thailand's mid-south on the Malay Peninsula, a transition zone between the Buddhist north and the Malay-Muslim world of the archipelago. In ancient times the mid-south formed a link in the international trade connecting China with the Indian subcontinent and the civilisations of the Middle East and the Western Orient. Chinese and Indian pilgrims, envoys and merchants passed through, leaving Indic religion, trade goods and historical and mythological memories.

Early in his career at a cave temple tended by monks knowledgeable in the dark arts, the legendary policeman underwent a ritual that required magical potions and immersion in an herbal bath. This initiation gave him a belief in his own invulnerability and empowered him to outwit his adversaries and subdue them, if necessary by using lethal force. He exercised his authority as an official of the central government with a fierce and ruthless dedication. One of his most effective weapons was trickery. Was he a shaman or did he just pretend to be one? My talk will draw on main themes in the project: the geography, environment and religious history of the Malay Peninsula; and policing that goes beyond the law in the name of enforcing the law.

## Between Faith and State: Colonial Personal Laws in Nineteenth Century India

**Professor Tanika Sarkar**  
**Jawaharlal Nehru University**

Shortly after the English East India Company attained administrative powers in Bengal in the mid 18<sup>th</sup> century, and began its career as de facto political authority over Bengal, Bombay and Madras Presidencies in the eastern, western and southern parts of the subcontinent, it formulated a clearly bounded legal domain of Personal Laws: the first legal space that colonial rule cleared in India, far ahead of its civil and criminal laws. Governor General Warren Hastings, presiding over the Company's realm in India, proclaimed in a Judicial Plan of 1772 that the domain of marriage, divorce, caste, custom, inheritance, succession,

dower and adoption would be governed by Hindu and Muslim scripture and custom for the two communities. Courts would be guided by Pandits and Maulvis and no new law could be made that went beyond the remit of established scripture and custom.

The sway of scripture and custom – what a Royal Edict of 1797 would call “laws of their fathers” – remained in place for the rest of colonial governance in India. Even after the Company state was replaced with direct rule under the British monarch after the great rebellion of 1857, the founding principle never wavered. It was, indeed, confirmed by Queen Victoria's imperial edict by in 1858.

In the first section of my paper, I look at the implications of this virtual sovereignty that the “laws of their fathers” enjoyed despite colonial domination over all other spheres of Indian lives. Even though the reliance on ancient scripture and time honoured custom promised to preserve cultural traditions intact, in fact, the very process of interpreting scripture and compiling custom led to massive changes in their meaning and usage. A number of new laws in the domain were introduced in the name of recovering more authentic tradition. Lawmaking and law enforcement under modern judicial procedure were reviewed, discussed and debated stormily by modern Indians in the new public sphere of print, newspapers and vernacular prose. Personal laws introduced, I argue, the first public debates in our history. I briefly explore how the state actually administered this realm and how different groups of Indians interpreted this relative freedom that allowed them self fashioning of their lives on their own terms.

In the second half of the paper, I look at the inaugural enactment in colonial Personal laws: the legislation that abolished the immolation of Hindu widows on the funeral pyre of their husbands. Going against the received historiographical wisdom on the matter, I argue that here, as in all subsequent legislation in the domain, it was actually Indian liberals who prodded a reluctant government into lawmaking. Their arguments with the modern orthodoxy shaped new understandings of Hindu gender and led to a radical revisioning of the relationship between justice and social prescriptions: camouflaged, however, as authentic scriptural norm in order to persuade lawmakers. In this light, I trace the fluctuating fortunes and changing meanings of immolations in the first six decades of colonial rule before the ritual was abolished in 1829–30.

## A Philosophical Explanation of the Confucian Position in Inter-Cultural Dialogue – Finding Ultimate Truth in Non-Universalism

**Professor Xianglong Zhang**  
**Peking University**

Matteo Ricci, a Christian missionary in China during the late Ming Dynasty, once made a comment in his *Journals* on the difference between Confucian Ming and European culture in their attitudes toward their neighbors. The former was remarkably uninterested in waging conquering wars on those much weaker countries nearby. This speech will try to find reasons, primarily the philosophical ones, for this unusual phenomenon in the eyes of westerners.

From the perspective of philosophy, Confucianism is a typical non-universalism which regards all truths to be dependent on living experiences that make it possible. It therefore denies the legitimacy of any self-claimed absolute standard to shape others' lives although it does believe that its own doctrines are indeed (on the way to) the ultimate truth. But truth must *become* true for others by exemplification rather than by force in any sense, whether hard or soft. This feature has created the fundamental characteristics of Chinese culture and the cultural strategies it adopted when facing challenges from external cultures. Therefore, in the interaction between contemporary cultures, Confucianism will advocate an approach based on pragmatic discourse: it rejects any to-the-death cultural conflict, refuses to engage in universalist competition and hostility, does not pursue unbounded high-tech and global benefits, and maintains a mutually-beneficial interaction with other cultures. It also adheres to a “free-to-terminate-relations” principle, which implies that any side is free to terminate, at any time, all potential and actual interactions, whenever it feels that they threaten its original cultural vitality. In other words, cultural interaction must only occur when the cultural uniqueness and independence of all participating sides is guaranteed.

# 21<sup>st</sup> New Zealand Asian Studies Society Conference – Programme

Sunday, 29 Nov	
11:45 am – 3:30 pm	<b>Postgraduate Workshop</b> South Arts
3:00 pm	<b>Registration</b> Foyer, C Lecture Theatre
3:15 pm – 3:45 pm	<b>Afternoon Tea</b> Foyer, C Lecture Theatre  <b>Book launch</b> – <i>A Princely Affair: The Accession and Integration of the Princely States of Pakistan, 1947–1955</i> (OUP, 2015), with author, Yaqoob Bangash Room C2
3:45 pm – 4:15 pm	<b>Welcome/Mihi Whakatau</b> Christchurch Mayor Lianne Dalziel Takumi Drum Performance Room C1
4:15 pm – 5:10 pm	<b>Keynote (CIUC Lecture)</b> Xianglong Zhang (Peking University) A Philosophical Explanation of the Confucian Position in Inter-Cultural Dialogue: Finding Ultimate Truth in Non-Universalism Room C1
5:15 pm – 6:45 pm	<b>Documentary: Crossing the Line</b> Introduced by the director, Anita Barar Room C2

## Monday, 30 Nov

8:15 am	<b>Registration</b> , Foyer, C Lecture Theatre				
<b>Session 1</b>	<b>Panel 1A – Room C2</b>	<b>Panel 1B – Room A4</b>	<b>Panel 1C – Room C1</b>	<b>Panel 1D – Room C3</b>	<b>Panel 1E – Room A5</b>
9:00 am – 10:30 am	<b>Understanding Poetry and its Influence</b>	<b>Managing and Protecting the Environment</b>	<b>Multispecies Perspectives on Humans and Elephants in Asia – I</b>	<b>Cultural Interactions and the Generation of Creativity</b>	<b>Identity and Education</b>
	<b>Chair: Paola Voci</b>	<b>Chair: Kelly Dombroski</b>	<b>Chair: Piers Locke</b>	<b>Chair: Catherine Churchman</b>	<b>Chair: Ellen Soulliere</b>
	<b>Yiyan Wang</b> Victoria University of Wellington Constructing Knowledge as Public Intellectual: the Case of Xu Zhimo	<b>Brian Harrison</b> Chuo University Cross-border pollution issues affecting China and Japan	<b>Piers Locke</b> University of Canterbury Multispecies Perspectives on Human-Elephant Conflict and Coexistence in Sri Lanka	<b>Xiongbo Shi</b> University of Canterbury A Discourse of Creativity in Northern Song Chinese Calligraphy Criticism	<b>Paula Ray</b> University of Auckland Facebook as a platform for an imagined diasporic community
	<b>Mark Stevenson</b> Victoria University, Melbourne Reassessing the Poetic Language of Xi Murong	<b>Han Lin</b> Flinders University China's Environmental Protection and Economic Development: Conflicts between the Ministry of Environmental Protection (MEP) and the National Development and Reform Commission (NDRC)	<b>Thomas Trautmann</b> University of Michigan King, elephant, forest, forest people: Environmental history of India in the optic of China	<b>Youzhuang Geng</b> Renmin University of China Sinological Studies and Literary Imagination	<b>Tracy Rogers</b> University of Otago Multiple discourses of girlhood and schooling in contemporary Cambodia
	<b>Ningjie Dan</b> University of Canterbury Non-flowering Branch and Beauty in Dynamics: The 'New Beauty' in the Poetry of Chen Jingrong	<b>Robert Winstanley-Chesters</b> University of Cambridge (Beyond the Korean War) Connecting and Co-Producing Nature and Nation in North Korea and the Tumen Triangle	<b>Jane Buckingham</b> University of Canterbury Symbolism and Power: Elephants and Gendered Authority in the Mughal World	<b>Cathy Monro</b> University of Sydney The Relentlessness of Cultures: Impact of Cultural Differences in the Interconnected World	<b>Masataka Murakami</b> University of California Los Angeles The myth of homogeneity in Japan: What is the role of Brazilian ethnic schools today?
	<b>Lin Wei</b> Renmin University of China 'Eight Views of Xiaoxiang' and Its Inter-cultural Journey	<b>Eiji Yamamoto</b> Tokyo University of Foreign Language Studies The Whaling Controversy and Decision of the International Court of Justice	<b>Rachel Dwyer</b> SOAS, University of London Imagining the inner life of the Asian elephant in India		<b>Pradit Chinudomsob</b> University of Canterbury Grading Classiness: Thai Students' Lifestyle and Social Class
10:30 am – 10:45 am	<b>Morning Tea</b>				

Session 2	Panel 2A – Room C2	Panel 2B – Room A4	Panel 2C – Room C1	Panel 2D – Room C3	Panel 2E – Room A5
10:45 am – 12:15 pm	<b>Asias: Past, Present and Future</b>	<b>Developmental States and Policy Formation</b>	<b>Multispecies Perspectives on Humans and Elephants in Asia – II</b>	<b>Literature, Ritual and the Self</b>	<b>Individual Papers</b>
	<b>Chair:</b> <b>Benjamin Zachariah</b>	<b>Chair:</b> Shang-su Wu	<b>Chair:</b> Piers Locke	<b>Chair:</b> Xiaoming Wu	<b>Chair:</b> <b>Patrick McAllister</b>
	<b>Benjamin Zachariah</b> University of Trier The Telos of Bandung	<b>Tian He</b> University of Canterbury The Resilient Developmental State in Singapore	<b>Percival Griffin</b> Center for Khmer Studies & University of Hawaii Elephant Husbandry in Cambodia: A Focus on the Bunong of Mondul Kiri Province	<b>Hongbo Zhang</b> Beijing Foreign Studies University An Exhaustively 'Nowhere-to-be' Self: The aporetic making of the 'narrative subject' of the Story of the Stone	<b>Emerald King</b> Victoria University of Wellington Stitching History; Sewing Literature – Anatomy of a Cosplay Costume
	<b>Jolita Zabarskaite</b> University of Heidelberg 'Greater India' in Scholarship and in the Public Domain in India and Indonesia	<b>Eswaranathan Ehambaranathan</b> IPU New Zealand The Determinants of Income towards Economic Development in Vietnam's Post Do Moi Period	<b>Paul Keil</b> Macquarie University Feeding a Living God: Human-elephant entanglements in the Hindu lifeworld	<b>Xu Ma</b> University of California, Irvine Ritual and Theater in Rulin waishi and Qilu deng	<b>Longtao He</b> University of Canterbury A discourse analysis of filial piety in relation to end-of-life care among Chinese migrant peasant workers
	<b>Kama Maclean</b> University of New South Wales Chasing Comrade Ryan: On (not) being Communist in 1929	<b>Farid Idris</b> University of Canterbury The Three Lenses of GAF: Another Perspective of Framing Policy Process in Southeast Asia	<b>Samantha Eason</b> University of Canterbury Story-telling and Animal Biographies in Alternative Tourism: Creating engagement at an elephant sanctuary in Thailand	<b>Chongxin Wei</b> Beijing Foreign Studies University A Research on the Narration of the Records of Mythical Figures and the Life Consciousness in Shan Hai Jing	<b>Chen Guo</b> Yanshan University Interpretations of Butcher Ding's Cutting up the Ox in the English-speaking World, Focusing on the Concept of Knowing 知 and Dao 道
	<b>Oyndrila Sarkar</b> University of Heidelberg The Brothers Schlagintweit in 'India and High Asia', 1854–1857	<b>K C Jung</b> University of Canterbury Regionalised Party System and Public Health: The Case of South Korea		<b>Susan Bouterey</b> University of Canterbury War and Memory in the Novels of Medoruma Shun	<b>John Richardson</b> University of Canterbury A comparative study of Sanitation in 19 <sup>th</sup> Century warfare: Sanitation reforms during the Crimean war and the subsequent commission into the sanitary state of the army
12:15 pm – 1:00 pm	<b>Lunch</b>				
1:00 pm – 2:00pm	<b>Keynote (NZIRI Lecture): Tanika Sarkar</b> (Jawaharlal Nehru University) Between Faith and State: Colonial Personal Laws in Nineteenth Century India Room C2				
2:00 pm – 2:15 pm	<b>Break</b>				

Session 3	Panel 3A – Room C2	Panel 3B – Room A4	Panel 3C – Room C1	Panel 3D – Room C3	Panel 3E – Room A5
2:15 pm – 3:45 pm	<b>From Annexation to Partition</b>	<b>Teaching Asian Languages</b>	<b>Literature and Contentious Politics</b>	<b>Arts, Sciences and Gender</b>	<b>Economic Development: Policy Choices and Decisions</b>
	<b>Chair: Jane Buckingham</b>	<b>Chair: Masayoshi Ogino</b>	<b>Chair: Susan Bouterey</b>	<b>Chair: Adam Lam</b>	<b>Chair: Arindam Basu</b>
	<b>Esha Verma</b> Victoria University of Wellington Sindh from Talpur Rule to British Annexation	<b>Jeffrey Gil</b> Flinders University The Macroacquisition of Chinese and the Future of Chinese as a Global Language	<b>Lorraine C M Wong</b> University of Otago Space and Language in Wartime China	<b>Cuncun Wu</b> University of Hong Kong An Early-Qing Adult Magazine	<b>Satya Bhan Yadav &amp; Renu Mittal</b> BSR Arts College Economic Transformation in Rural India: Empirical Evidence and Analysis
	<b>Yaqoob Bangash</b> Information Technology University, Lahore God or Allah? Religion, the State and the Constitution, 1947–56	<b>Harumi Minagawa</b> University of Auckland The learner as a teacher: a case of collaborative learning in a Stage II Japanese language course at the University of Auckland	<b>Wenwen Liu</b> Victoria University of Wellington Free-speaking in the 1980s: Rhetoric and Practice in Chinese Artists' Pursuit of Free Expression	<b>Habiba Sultana</b> Queensland University of Technology Is sex work 'work' to the sex workers of Bangladesh?	<b>Shang-su Wu</b> S Rajaratnam School of International Studies Thailand's International High Speed Railway Network: A Sophisticated Project in Southeast Asia and Beyond
	<b>Sekhar Bandyopadhyay</b> Victoria University of Wellington Partition and Dalit Peasant Refugees in Eastern India, 1946–64	<b>Fumiko Nishimura &amp; Keiko Umeda</b> University of Waikato Visitor sessions in university's language class	<b>Yujing Liang</b> Victoria University of Wellington A Secret Road to the World: English Translation of Yi Sha's Poems	<b>Ambalika Guha</b> Victoria University of Wellington The Art and Science of Midwifery: The Male Doctors and the Constitution of a Medical Discourse in Colonial Bengal, c.1840–1940	<b>Jun (Alan) Wen</b> University of Waikato Implementation of Employee Empowerment in Chinese State-owned Hotels: A Comparative Study of Service Employees from China's Developed and Developing Cities
	<b>Abraham Murad</b> Information Technology University, Lahore Within and Without: The American Presbyterian Missionary Impressions of Pakistan, 1947–60			<b>Kelly Dombroski</b> University of Canterbury Unhomogenising Milk: Breastfeeding, bodies and place in Northwest China	<b>Man Fu</b> Shanghai Jiatong University Cultural Industries as a Strategy beyond Economic Considerations – A Comparative Study of Policies relating to Cultural Industries in China and Korea
3:45 pm – 4:00 pm	<b>Afternoon Tea</b>				



Session 4	Panel 4A - Room C2	Panel 4B - Room A4	Panel 4C - Room C1	Panel 4D - Room C3	Panel 4E - Room A5
4:00 pm – 5:30 pm	<b>Anglo-Indians: Identity, Family and Migration to New Zealand</b>	<b>Renewal in Japanese Language Education: Strategies for Growth</b>	<b>Individual Papers: Contemporary International Relations</b>	<b>Environmental Disasters: From Causes to Consequences</b>	<b>Conflict Initiation, Conflict Resolution</b>
	<b>Chair: Robyn Andrews</b>	<b>Chair: Penny Shino</b>	<b>Chair: Natalia Chaban</b>	<b>Chair: Akiko Nanami</b>	<b>Chair: tba</b>
	<b>Dorothy McMenamin</b> University of Otago Legacies that shaped and re-shaped Anglo-Indian identity	<b>Penny Shino</b> Massey University A case study of first-year Japanese papers at Massey University: an analysis of attrition and continuation factors	<b>Andrea Colombo</b> University of Canterbury AFoPS: How Asian countries could shape Antarctica	<b>Ben Kingsbury</b> Victoria University of Wellington Disastrous Development: Profit, Risk, and the 'Improvement' of Sagor Island	<b>Monica Carrer</b> University of Otago Marginalised groups and the Maoist conflict in rural West Bengal, India
	<b>Jane McCabe</b> University of Otago Hidden Branches: Reinscribing Anglo-Indians into 'Empire Families'	<b>Dallas Nesbitt</b> Auckland Institute of Technology Community engagement to halt a decline in Japanese language learning	<b>Emily Rudling</b> University of Tasmania Tasmanian Asian narratives: what place in contemporary Tasmanian society?	<b>Satomi Mizutani &amp; Tomoko Koda-Dallow</b> Unitec Institute of Technology Do positive emotions lead to 'lazy thinking' in an emergency?: A study of the triple disasters in Japan	<b>Nutthathirataa Withitwinyuchon</b> University of Otago Sino-Japanese Rivalry Path to the Full-Blown War in 1937
	<b>Robyn Andrews</b> Massey University Migration stories: Anglo-Indians and their families in New Zealand	<b>Masayoshi Ogino</b> University of Canterbury Strategies of Advocacy for Japanese Language Education	<b>Samuel Ibitoye</b> National Open University, Nigeria China-Nigeria Relations: Prospects and Challenges	<b>Berton Panjaitan</b> University of Canterbury Individual and Household Tsunami Preparedness Measures in Mentawai, West Sumatra, Indonesia	<b>Bruno Marshall Shirley</b> Victoria University of Wellington The Bodu Bala Sena: Identity Politics and Religious Violence in Post-War Sri Lanka
					<b>Jovanie Espesor</b> University of Canterbury & Mindanao State University-General Santos City Righting the Wrongs of the Past: Perspective on Transitional Justice in Southern Philippines
5:30 pm – 6:15 pm	<b>NZASIA AGM</b> Room C2				
6:45 pm	<b>Conference Dinner</b> Bentleys Speech by Simon J Draper, Executive Director, Asia New Zealand Foundation				

## Tuesday, 1 Dec

9:00 am – 10:00 am	<b>Keynote (Tarling Lecture): Craig J Reynolds</b> (Australian National University) A Southern Thai Policeman and his World Room C2				
10:00 am – 10:15 am	<b>Morning Tea</b>				
<b>Session 5</b>	<b>Panel 5A – Room C2</b>	<b>Panel 5B – Room A4</b>	<b>Panel 5C – Room C1</b>	<b>Panel 5D – Room C3</b>	<b>Panel 5E – Room A5</b>
10:15 am – 11:45 am	<b>Japan: Peacebuilding and Collective Defence</b>	<b>Creating Democracy, Enhancing Participation</b>	<b>A singular scholarly legacy: Exploring the De Jong Collection at the University of Canterbury</b>	<b>Film and Cinema: Social and Economic Consequences</b>	<b>Nicholas Tarling Panel</b>
	<b>Chair: Rachel Payne</b>	<b>Chair: James Ockey</b>	<b>Chair: Clemency Montelle</b>	<b>Chair: Lorraine Wong</b>	<b>Chair: Naimah Talib</b>
	<b>Akiko Nanami</b> Hiroshima Shudo University Japan's Aid and Peacebuilding in Africa	<b>Cathy Monro</b> University of Sydney Democracy in the Chinese Context: Defining fundamental differences between Western and Chinese understandings	<b>Elizabeth Guthrie-Higbee</b> University of Otago De Jong, the World Fellowship of Buddhists and the Buddha Jayanti	<b>Adam Lam</b> University of Canterbury Film Tourism (Not) in Taiwan	<b>Caucasian Sketches</b>
	<b>Tadashi Iwami</b> University of Otago Japan's Cultural Peacebuilding	<b>SungYong Lee</b> University of Otago Dual Tracks of Democratization in Post-war Cambodia	<b>Clemency Montelle</b> University of Canterbury Reflections on De Jong's role as editor of the Indo-Iranian Journal	<b>Anita Barar</b> Gendered Infidelity in Hindi Cinema	
	<b>Takao Sebata</b> University of Nagasaki, Siebold Prime Minister Shinzo Abe and the Right to Collective Self-Defense	<b>Jonathan Sutton</b> University of Otago Civil Resistance in East and South-East Asia: The Limitations of People Power Against Authoritarian Regimes	<b>Joanna Condon</b> University of Canterbury Describing De Jong: Why scholars and archivists need each other	<b>Yafei Lyu</b> University of Canterbury Analysis of Hollywood Films released in China from the perspective of consumer culture	
		<b>Thanikun Chantira</b> University of Canterbury Participation, Cyberization and Identity: The Use of the Internet for Political Participation of the Malay-Muslims in southern Thailand	<b>Arindam Basu</b> University of Canterbury Mindfulness meditation and the principles of Nothingness: a summary of resources in the context of personal and population health in the De Jong collection	<b>Shanshan Song</b> University of Canterbury Restructuring the Abnormal: A Representation of the Transformation of Cultural Logic	
11:45 am – 12:45 pm	<b>Lunch</b>				

Session 6	Panel 6A – Room C2	Panel 6B – Room A4	Panel 6C – Room C1	Panel 6D – Room C3	Panel 6E – Room A5
12:45 pm – 2:15 pm	<b>Translating Religious Contexts</b>	<b>Communities in South Asia</b>	<b>Europe from the Perspective of Asia</b>	<b>Linguistic Traditions</b>	<b>Education and Migration in Australasia</b>
	<b>Chair: Kenneth Wells</b>	<b>Chair: Sekhar Bandyopadhyay</b>	<b>Chair: Serena Kelly</b>	<b>Chair: Yiyan Wang</b>	<b>Chair: Hong Hu</b>
	<b>Will Sweetman</b> University of Otago Vedas real and imagined	<b>Sinjini Bhattacharya</b> University of Hyderabad Civil Society Organizations and Community Level Initiatives for Communal Harmony Building in India: An Analysis of Organizations in Hyderabad and Ahmedabad	<b>Serena Kelly</b> University of Canterbury Rule makers or rule takers? Perceptions of the EU as a trading partner in China and Singapore	<b>Jun Nakamura</b> Massey University From Furigana to Rubi: Reconsidering the taxonomy of Japanese written scripts	<b>Ellen Soulliere</b> Massey University Culture and identity: Chinese international students at a New Zealand university
	<b>Xiaoming Wu</b> University of Canterbury Confucius or Kongzi—What 孔子 Kongzi would have to say to Confucianism?	<b>Josephine Varghese</b> University of Canterbury City Life: Exploring life and experiences of young single rural-urban migrant women in the city of Chennai	<b>Natalia Chaban</b> University of Canterbury Resilient Europe and Rising Asia? The 2015 Greek Crisis and EU Images in the Eyes of China and Russia	<b>Huijuan Hua</b> University of Otago The influence of the Pollard Script and notation among the Hua Miao minority	<b>Jay Waters</b> Victoria University of Wellington Korean New Zealanders in Sport: Golf and the 1.5 Generation
	<b>Yuen Ching Lam</b> University of Canterbury Buddhism in the tradition of Thich Nhat Hanh: An adaptation of ancient Eastern teachings in the modern Western context	<b>S M Masum Billah</b> Victoria University of Wellington The Post-colonial Land Law Politics in Bengal: What for the Sharecroppers?	<b>Connor Pokoati</b> University of Canterbury Indonesian media perceptions of the EU: The impact of the Eurozone financial crisis	<b>Catherine Churchman</b> Victoria University of Wellington The Curious Bearded Python and Tai cultural knowledge in ancient China	<b>Lien Trinh</b> University of Otago The provision of sexual health education for Asian international high school students in New Zealand homestay environments
				<b>P David J Cooke</b> The term 'Dongyi' then and now	<b>Yaghoob Foroutan</b> University of Mazandaran & University of Waikato Asian Migrants in Australasia: Demographic Perspective
2:15 pm – 2:30 pm	<b>Afternoon Tea</b>				

Session 7	Panel 7A – Room C2	Panel 7B – Room A4	Panel 7C – Room C1	Panel 7D – Room C3	Panel 7E – Room A5
2:30 pm – 4:00 pm	<b>Between Neighbours: Migration within Asia</b>	<b>Local Politics, Local Communities</b>	<b>Chinese Art, Collecting, and Cultural Diplomacy: the Rewi Alley Collection at Canterbury Museum</b>	<b>Linguistics, Culture and the Self</b>	<b>Religious Movements and Religious Organisations</b>
	<b>Chair: Rachel Dwyer</b>	<b>Chair: SungYong Lee</b>	<b>Chair: Xiongbo Shi</b>	<b>Chair: Heidi Quinn</b>	<b>Chair: Will Sweetman</b>
	<b>Medha Bisht</b> South Asian University The Diasporic Intersections: Examining Spaces without Borders	<b>Mariko Takeda</b> Tohoku University of Community Service and Science Ageing Population, Diminishing Local Communities and Social Welfare in Rural Japan	<b>Richard Bullen</b> University of Canterbury The Rewi Alley Collection: its motivation and assemblage	<b>Keyi Sun</b> University of Canterbury Your future is before you and my future is behind me: a cross-linguistic study of the effect of temporal metaphors on the perception of time	<b>Patrick McAllister &amp; Zhifang Song</b> University of Canterbury Local and international networks among Chinese-Vietnamese in Ho Chi Minh City as manifested in activities linked to temples, temple associations and surname associations
	<b>Jhaver Patel</b> Gujarat University Impact of Migration on the culture of Tribes in South Gujarat	<b>Mark Stadler</b> University of Copenhagen Grass-Roots Urban Poor Civil Society Organizing across Borders	<b>James Beattie</b> University of Waikato Cultivating Friendship through Gift and Exchange: Rewi Alley and the Art of Museum Diplomacy in China and New Zealand	<b>Richard Donovan</b> Kansai University “Please eat if burnt”: What a naive translation reveals about Japanese and English	<b>Kenneth Wells</b> University of Canterbury Who for and wherefore? Protestant campaigns for ‘New Education’ in modern Korea
	<b>Sonika Gupta</b> Indian Institute of Technology Madras Negotiating Liminality: Voting Rights for Tibetan Refugees in India	<b>Mudiyati Rahmatunnisa</b> Padjadjaran University Bureaucratic Politicization: The Dark Side of Indonesia’s Decentralization Era?	<b>Sarah Askey</b> University of Canterbury Reading Intercultural Exchange through ‘Nestorian Christianity iconography’ in the Chinese borderlands	<b>Dan Jiao</b> University of Canterbury Non-canonical first person pronoun use and cultural orientation	<b>Tuhina Ganguly</b> University of Canterbury The self in translation: Narratives of long-term Western spiritual practitioners in Puducherry, India
	<b>Xuan Wang</b> University of Canterbury The role of speaker’s identity and attitudes in new dialect formation in an immigrant city: Hohhot, China	<b>James Ockey</b> University of Canterbury Thaksin’s Grand Bargain: Local and National Politics in Contemporary Thailand		<b>Wakayo Mattingley</b> University of Canterbury The Influence of Preceding Consonant on Production Epenthesis in Japanese	<b>Naimah Talib</b> University of Canterbury Islamizing Politics, Politicizing Islam: The Introduction of Sharia Law in Brunei

# Discovering De Jong



## 27 November to 13 December Central Library, Puaka-James Hight

This exhibition showcases items from the private research library of the late Professor Jan Willem De Jong, a distinguished scholar in Buddhist Studies at the Australian National University in Canberra. The University of Canterbury acquired De Jong's collection in 2000, shortly after his death. The collection contains around 14,000 items: around 10,000 books which are now shelved throughout the university's libraries, and a collection of de Jong's personal papers housed in the Macmillan Brown Library archives as well as rare books, manuscripts, and scholarly correspondence. The collection specialises in

Central Asian and South East Asian religions and history, particularly Hinduism, Buddhist Studies, Indology, Asian history, culture and languages. With the De Jong collection, the University of Canterbury is one of the largest scholarly resources in New Zealand for Asian religious traditions and history.

De Jong was an indefatigable collector of correspondence and in an age before digitisation of journals he amassed an impressive collection of scholarly articles and offprints which were meticulously indexed and stored. In many of these, as with his personal books, there are his own marginal notes, annotations, reflections, critiques, and references to secondary sources scattered throughout the pages. These notes are indeed valuable aid to further research as well as

insight into the workings of his scholarly mind.

Indeed in addition to his native Dutch, De Jong could read English, French, German, Chinese, Japanese, Russian, Danish, Mongolian, Tibetan, Sanskrit and Pali. In 1955 he founded the Indo-Iranian Journal with his colleague F B Kuiper and remained editor in chief for the next 40 years. Of his numerous influential publications, he was well-known for his reviews of books, publishing over 700 of them over the course of his career. The items displayed here reflect the breadth of holdings in various languages for which the collection is renowned.

*Photo: Lotus Sutra Manuscript  
Facsimile reproduced from the original held in the  
National Archives of Nepal, 1999  
De Jong Collection, University of Canterbury Library*



# New Zealand Asian Studies Society (NZASIA)

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

## The objectives of the Society are as follows;

- To contribute to the knowledge and understanding of Asian polities, societies and civilisations by fostering research by its members or others, through the holding of conferences and scientific meetings, through publications, periodicals and the like, through subsidising research and travel, and in any other ways howsoever.
- To disseminate knowledge of Asian polities, societies and civilisations in New Zealand by holding meetings and/or conferences, sponsoring publications, and establishing links amongst specialists in these fields and other educational, cultural and governmental institutions and their members, and amongst such specialists and news media.
- To establish and maintain contacts with Societies of similar or related interests in Asia, Australia, America, Europe and elsewhere, by affiliation or otherwise.

## NZASIA Activities

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

## Members of NZASIA

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

## Journal

The *New Zealand Journal of Asian Studies* (NZJAS) is the NZASIA Society's journal, published twice a year, in June and December. All submitted articles are refereed.

## NZASIA Executive Committee

**President:** Paola Voci, University of Otago

**Secretary:** Vanessa Ward, University of Otago

**Treasurer:** Naimah Talib, University of Canterbury

**Publications Officer:** Emerald King, Victoria University of Wellington

**NZJAS Editor:** Paul Clark, University of Auckland



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# Participants

Participants	Panel
ANDREWS, Robyn	4A
ASKEY, Sarah	7C
BANDYOPADHYAY, Sekhar	3A
BANGASH, Yaqoob	3A
BARAR, Anita	5D
BASU, Arindam	5C
BEATTIE, James	7C
BHATTACHARYA, Sinjini	6B
BILLAH, S M Masum	6B
BISHT, Medha	7A
BOUTEREY, Susan	2D
BUCKINGHAM, Jane	1C
BULLEN, Richard	7C
CARRER, Monica	4E
CHABAN, Natalia	6C
CHANTRA, Thanikun	5B
CHINUDOMSUB, Pradit	1E
CHURCHMAN, Catherine	6D
COLOMBO, Andrea	4C
CONDON, Joanna	5C
COOKE, P David J	6D
DAN, Ningjie	1A
DOMBROSKI, Kelly	3D
EASON, Samantha	2C
EHAMBARANATHAN, Eswaranathan	2B

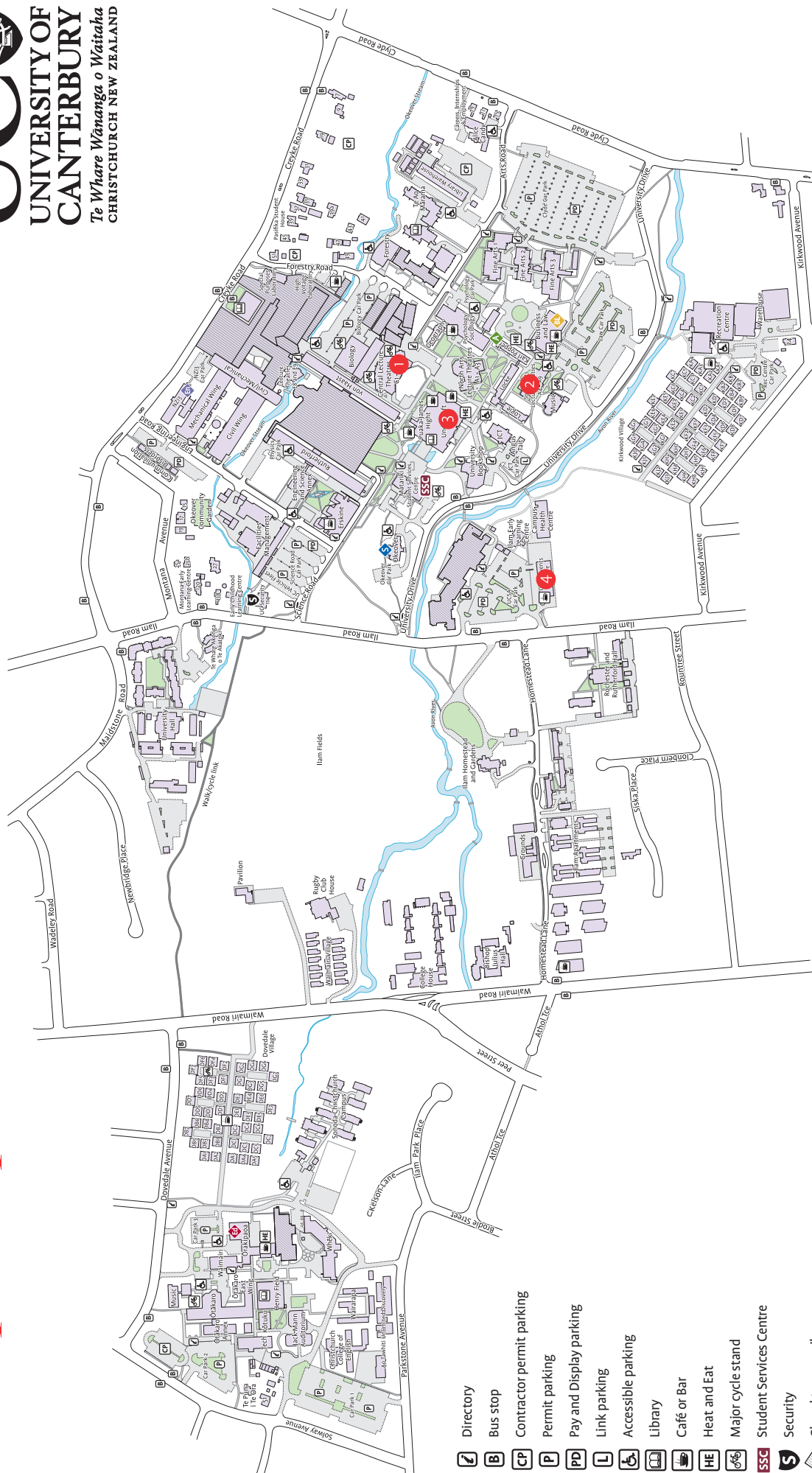
Participants	Panel
ESPESOR, Jovanie	4E
FOROUTAN, Yaghoob	6E
FU, Man	3E
GANGULY, Tuhina	7E
GENG, Youzhuang	1D
GIL, Jeffrey	3B
GRIFFIN, Percival	2C
GUHA, Ambalika	3D
GUO, Chen	2E
GUPTA, Sonika	7A
GUTHRIE-HIGBEE, Elizabeth	5C
HARRISON, Brian	1B
HE, Tian	2B
HE, Longtao	2E
HUA, Huijuan	6D
IBITOYE, Samuel	4C
IDRIS, Farid	2B
IWAMI, Tadashi	5A
JIAO, Dan	7D
JUNG, K C	2B
KEIL, Paul	2C
KELLY, Serena	6C
KING, Emerald	2E
KINGSBURY, Ben	4D
KODA-DALLOW, Tomoko	4D

Participants	Panel
LAM, Adam	5D
LAM, Yuen Ching	6A
LEE, SungYong	5B
LIANG, Yujing	3C
LIN, Han	1B
LIU, Wenwen	3C
LOCKE, Piers	1C
LYU, Yafei	5D
MA, Xu	2D
MACLEAN, Kama	2A
MATTINGLEY, Wakayo	7D
MCALLISTER, Patrick	7E
MCCABE, Jane	4A
MCMENAMIN, Dorothy	4A
MINAGAWA, Harumi	3B
MIZUTANI, Satomi	4D
MONRO, Cathy	1D, 5B
MONTELLE, Clemency	5C
MURAD, Abraham	3A
MURAKAMI, Masataka	1E
NAKAMURA, Jun	6D
NANAMI, Akiko	5A
NESBITT, Dallas	4B
NISHIMURA, Fumiko	3B
OCKEY, James	7B





Participants	Panel
OGINO, Masayoshi	4B
PANJAITAN, Berton	4D
PATEL, Jhaver	7A
PAYNE, Rachel	1C
POKOATI, Connor	6C
RAHMATUNISSA, Mudiya	7B
RAY, Paula	1E
RICHARDSON, John	2E
ROGERS, Tracy	1E
RUDLING, Emily	4C
SARKAR, Oyndrila	2A
SEBATA, Takao	5A
SHI, Xiongbo	1D
SHINO, Penny	4B
SHIRLEY, Bruno Marshall	4E
SONG, Shanshan	5D
SOULLIERE, Ellen	6E
STADLER, Mark	7B
STEVENSON, Mark	1A
SULTANA, Habiba	3D
SUN, Keyi	7D
SUTTON, Jonathan	5B
SWEETMAN, Will	6A
TAKEDA, Mariko.	7B
TALIB, Naimah	7E

Participants	Panel
TARLING, Nicholas	5E
TRAUTMANN, Thomas	1C
TRINH, Lien	6E
UMEDA, Keiko	3B
VARGHESE, Josephine	6B
VERMA, Esha	3A
WANG, Yiyan	1A
WANG, Xuan	7A
WATERS, Jay	6E
WEI, Lin	1A
WEI, Chongxin	2D
WELLS, Kenneth	7E
WEN, Jun (Wen)	3E
WINSTANSLEY-CHESTERS, Robert	1B
WITHITWINYUCHON, Nutthathirataa	4E
WONG, Lorraine C M	3C
WU, Cuncun	3D
WU, Shang-su	3E
WU, Xiaoming	6A
YADAV, Satya Bhan	3E
YAMAMOTO, Eiji	1B
ZABARSKAITE, Jolita	2A
ZACHARIAH, Benjamin	2A
ZHANG, Hongbo	2D

# Campus map



-  Directory
-  Bus stop
-  Contractor permit parking
-  Permit parking
-  Pay and Display parking
-  Link parking
-  Accessible parking
-  Library
-  Café or Bar
-  Heat and Eat
-  Major cycle stand
-  Student Services Centre
-  Security
-  Closed temporarily
-  College of Education office
-  College of Science office
-  College of Business and Law office
-  College of Arts office
-  College of Engineering office

-  1 C-block Lecture Theatres
-  2 South Arts Lecture Theatres
-  3 James Hight Library
-  4 Bentlys







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