

# Abstracts

**Ahmed, Zahid Shahab (Deakin University)**

## **Impact of China's 'One Belt, One Road' Initiative on Peace and Stability in South Asia**

China's 'One Belt, One Road' (henceforth OBOR) is a mega project worth over \$100 billion for trade connectivity in Asia and Europe. The initiative has already taken off with projects like the China-Pakistan Economic Corridor (CPEC) that involves over \$50bn Chinese investment in Pakistan. Under this agreement, there are numerous projects of great significance to both countries. Sri Lanka has also become a major beneficiary under OBOR of Chinese investment. India that proclaims the leadership of South Asia is naturally worried from increasing Chinese economic and political influence in its neighbourhood. This paper will consider the impact and implications of China's attempt to exploit its economic influence for political purposes, with the objective of determining how this is transforming the regional environment for peace and security. The study will analyse China's emerging approach to its economic relations with South Asian states, for example Pakistan and Sri Lanka. It is important to study these aspects because they may have implications for regional peace and security, for example India has already been sharing its reservations on China's investments in Pakistan and Sri Lanka. This paper aims to contribute to understanding of China's rise and its effects on regional stability in South Asia.

**Akmal, Adeel; Podgorodnichenko, Natasha; Everett, André M. and Greatbanks, Richard (University of Otago)**

## **Introducing Japanese Management Techniques in Asian Business: A Case Study from Pakistan**

The great variety of cultural and economic conditions across the Asian region implies that research into the transfer of managerial approaches and methods from the context of one Asian country to another is especially challenging. The current study is devoted to analysis of the introduction, dissemination, and institutionalisation of a particular leading Japanese management philosophy—lean thinking—in a Pakistani context. The research is based on a case study of lean implementation in a small manufacturing operation. Using the qualitative case-study method, the authors look into the process of lean thinking implementation to identify the factors that influenced success and the challenges faced by the management of the company while trying to transfer this advanced management philosophy originating in a significantly different culture and economy into the context of Pakistan.

**Balachandran, Lavanya (National University of Singapore)**

## **Strong ties and Academic Underachievement: The Case of Tamil Youths in Singapore**

In Singapore, ethnic minority Tamil youths at the lower end of the academic spectrum in public schools experience social exclusion on account of race, socio-economic and academic location. While the pertinence of social capital in explaining academic mobility has been acknowledged in the wider literature, the individual dimension of the concept has not been explicitly explored in understanding academic underachievement amongst ethnic minorities. This paper explores how underachieving Tamil youths individually mobilize strong ties with kin and co-ethnic peers to cope with their marginalization and negotiate their place in school, at home and in the larger society. The biographical narratives of Singaporean Tamil boys and girls from lower ability tracks in secondary schools suggest that ties with family members and co-ethnic peers provide practical benefits of social support and friendship but also empower them to mount resistance against the dominant culture that excludes them through an articulation of 'racialized' performances. This study argues that investing time and sustaining strong ties by an exhibition of loyalty and commitment to them provides Tamil youths the necessary 'coping' capital to respond to their structural disadvantage but in so doing, presents another layer of blocked opportunities that further detract them away from academic learning reproducing the cycle of underachievement.

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

## **Post-partition Refugee Camps in West Bengal: The Sites of Contestation?**

The partition of the Indian subcontinent killed thousands of people and displaced millions, for whom the experience of displacement defined their subsequent existence on both sides of the international boundary. In case of Bengal, the Hindus displaced from the newly-created East Pakistan came in phases to take shelter in the Indian states of West Bengal, Assam and Tripura. At the peak of the inflow of refugees the relief and transit camps were set up in different parts of West Bengal to provide immediate help to these people. This state relief and rehabilitation programme was restricted to those who registered themselves with the government and took shelter in relief and transit camps. Most of the campmates were lower caste, poor, cultivators lacking any 'social capital'. Therefore, they were rather compelled to take shelter in the makeshift refugee camps after crossing the border. Very often their community networks and support became important tools of sustenance as state assistance was inadequate.

Present paper intends to discuss the lives, experiences, memories, and agencies of the lower caste refugees stationed in various camps in West-Bengal between 1950 and 1964. The paper will explore how the practices of the state had impinged on the production of their identities and their politics to contest the government rehabilitation policies. Keeping in mind the enormity of the subject, the scope of the paper will be confined to the Permanent Liability (PL) camps and the worksite camps in West Bengal.

**Beattie, James (Victoria University of Wellington) and Bullen, Richard (University of Canterbury)**

#### **Rewi Alley, Art Collecting and Material Culture in Republican China**

In the late 1940s, New Zealander Rewi Alley (1897-1987), who had lived in China since 1927, decided on a use for the objects he had been gifting to New Zealand's Canterbury Museum over the last two decades. Art and material culture, he believed, could play a positive role in fostering sympathy for the Chinese people among New Zealanders and help garner support for his educational efforts in China. This aim shifted under the People's Republic of China. Its leadership of the World Peace Movement from 1952 to 1966 supported Alley's presentation of hundreds of Chinese art objects to Canterbury Museum, as he deployed art as a tool of soft diplomacy to promote political sympathy abroad for communist China. This led to the establishment at Canterbury Museum of the Rewi Alley Collection, comprising 1400 objects. From the late 1940s, Alley also focused his collecting on ceramics.

However, until that time, dating from his arrival in Shanghai in the late 1920s, a much broader array of China's cultural heritage had fascinated Alley. His first published writings in the 1930s – largely accounts of his travels around China – describe historic sites and material culture. During this decade, he began his life-long passion for collecting Chinese art and artefacts, and presented over one hundred objects to Canterbury Museum. They form a distinct part of the Museum's Rewi Alley Collection, assembled before Alley articulated any clear focus or purpose for his gifts.

Our paper situates Alley's early acquisitions in the context of contemporary Western collecting habits in China, and his own opportunities to obtain objects in Shanghai and elsewhere. As well, we assess how these artworks were displayed in 1930s New Zealand.

**Buckingham, Jane (University of Canterbury)**

#### **Health, Migration and Labour: Leprosy and Indian indentured labour in Fiji 1900-1950**

The history of leprosy among Indians in Fiji is deeply embedded in histories of labour and labour migration linking the Indian and Pacific Oceans. From 1879 Indian labourers were contracted in India to work on the plantations in Fiji. Those diagnosed with leprosy before embarkation were refused transport. Those who were found to have the disease once in Fiji were reluctantly treated by the plantation hospitals established to keep the labour force 'able bodied'. Doubly disabled by their inability to work and the stigma of leprosy, Indians in Fiji became part of a discarded population. They were forced into a second process of migration, both to leprosy treatment and isolation facilities within Fiji and back to India. This paper offers new research on the experience of Indians affected with leprosy and isolated at leprosy facilities from 1900 on Beqa Island and from 1911 on Makogai Island, Fiji. Drawing on material from the Fiji National Archive and the Central Leper Hospital, Makogai's patient register it explores the ways that Indians affected by leprosy and disconnected from both Indian and indentured social structures, continued to engage with a broader network of migration and relationship linking them to family and home.

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

#### **Liu E and the World of a Late Qing Collector**

Nowadays, the late Qing dynasty writer Liu E 劉鶚 (1857-1909) is perhaps best known for his "autobiographical" *The Travels of Old Derelict* (*Lao can youji* 老殘遊記) (1905). Liu E, however, besides producing the finest novel of his age, was also a scholar of some note with particular interests in mathematics and musicology, a failed businessman, a sometime official and expert in river conservancy, perhaps the last great traditional Chinese poet, and one of the earliest interpreters of the Oracle Bones that had recently been unearthed and which are now understood to represent the earliest extant examples of the Chinese writing system. In 1908 he was accused of profiteering and was banished to Ili in Xinjiang where he died the next year.

Much in keeping with the habits of a man of his status and era, Liu E was an inveterate collector, of paintings and calligraphy, oracle bones, coins, pottery, roof tiles and so on. For much of his life he also maintained a diary, pages from which resurfaced during the 1960s. Through a reading (and translation) of selections from this diary, my paper will seek to reenter the collecting world of a late imperial China on the cusp of its traumatic collapse.

Carrer, Monica (University of Otago)

**Everyday experiences and knowledge of conflict: the Maoist conflict in West Bengal, India**

This paper focuses on the conflict between Maoists and state forces between 2008 and 2012 that followed the Lalgarh movement in West Bengal, seen from the perspective of the local people who experienced it. The aim is to explore how local people's experience and knowledge can enhance our understanding of conflict. The paper is based on the findings of an analysis of sixty in-depth interviews with local individuals and groups through a discourse analysis approach.

The paper looks at different dimensions of people's experiences: starting from the body and how people make sense of violence and coercion, the analysis moves to exploring the emotional dimension, the impact of conflict on people's socio-economic life, and women's experiences. This analysis gives a sense of how everyday life during the conflict was like, but it also highlights important collective and political meanings. In their own narratives, the local people were often not just victims, but actors who questioned both the Maoists and the state and actively sought to influence the dynamics of conflict.

Chang, Ying-Cheng (Australian National University)

**Christianity in Cultural Continuation: Presbyterians' Engagement with Cultural Revitalization in an Indigenous Village of Taiwan**

Christianity, recently, has drawn anthropologists' attention due to its tendency to create a 'rupture' with local culture. Seeing this process as cultural discontinuation, this scholarly conceptualization indicates how Christianity has had a dramatic influence on local communities, especially in non-western societies. This conceptualization, however, says little about the practical circumstances of how Christianity is – or is not – involved in the presentation of local culture. By examining a cultural festival, *Mgay Bari*, from an indigenous Taiwanese village, Truku, this paper argues that, rather than experiencing a discontinuity, Truku Presbyterians underwent a process of cultural continuation through the revitalization of their traditions. Although the presentation of 'culture' is embedded in a specific scheme of Presbyterianism, Truku culture has been reconciled harmoniously with Christianity. This paper suggests the necessity to develop a refined conceptualization when anthropologists explore Christianity. Other than illuminating the norm of 'rupture', Christianity's involvement with local/cultural affairs should be highlighted in its practical implications. This approach, though paradoxical, can enrich scholars' understandings of cultural discontinuation in a practical manner through exploring how Christianity is adopted by local practitioners in the continuation of their day-to-day 'culture'.

Chatterjee, Srikanta (Massey University)

**China's Ongoing Macroeconomic Imbalances: A Chinese Quandary with Global Implications?**

Following the onset of the global financial crisis (GFC) in 2008, global trade and GDP growth rates have slowed down and the fear of a prolonged global recession has gripped policymakers. China's spectacular growth performance over nearly three decades, which had helped create a low-inflation, low-interest global economic environment, has also been declining, and only part of it is policy-induced. China's rapid growth was sustained through running up imbalances on both its current and capital accounts, sterilized by creating large foreign currency reserves, while keeping the nominal exchange rate undervalued over a long period. These imbalances are now threatening to destabilise the Chinese and the global financial systems. In seeking a solution to the problem, three interconnected policy issues facing the Chinese economy need to be resolved. In essence, the resolution requires the reconciliation of the objectives of following an independent monetary policy, free capital flows and a stable exchange rate. This presentation outlines the nature of China's macroeconomic imbalance, going on to examine the movements in the nominal and real exchange rates and finishes by identifying some issues the purchasing power parity exchange rate would need to address to remain useful as a policy tool.

Chen, Jung-Hsuan (Takming University of Science and Technology, Taiwan)

**Encapsulating Contradictions: Autobiographicality and Reader's Reception in Zhu Tianxin's *The Ploughman's Song* and Lin Yihan's *First-Love Paradise of Fang Siqi***

This paper examines the issue of autobiographicality and reader's reception as presented in the works of two Taiwanese writers: *The Ploughman's Song* (擊壤歌, 1977) by Zhu Tianxin (朱天心, c. 1958) and *First-Love Paradise of Fang Siqi* (房思琪的初戀樂園, 2017) by Lin Yihan (林奕含, 1991-2017). Both works depict the personal lives of teenage female protagonists who study in top high schools in Taiwan and fall passionately in love with classic Chinese literature as well as the romanticized patriarchal values created through it. Despite the seeming clichés presented in the writing, both works encapsulate contradictions through narratives. As can be seen in both works, there is a strong link between the female protagonist and the writer whose identity is constructed by readers, including the publishers, author's family, politicians, critics and general readers. Zhu is often considered as a romantic patriot of the Guomindang like her female protagonist Xiaoxia, while Lin is identified to be her character, Fang Siqi, a high-school girl falling in love

with a teacher of Chinese who raped her. Whereas Zhu has been politically pigeonholed and many of her works politically labelled in Taiwan, Lin suffered mental illness and committed suicide soon after her first (and only) novel was published in April 2017. As I will argue, both works are presented as polivocal texts or palimpsests that combine contradictory elements: literary aesthetics vs. sexual desire, collective vs. personal and classical Chinese literature vs. modern reality, all of which suggest the resistance of women to the Chinese patriarchal society in Taiwan.

### Chen, Yanying (Linda), (University of Sydney)

#### Rethink the facilitation of Chinese diaspora in Australia on social media platform

With the increasing trend of networked society, many scholars put forward the concept such as “mediated public sphere by social media”, “global village”. Castells (1996), Wellman (2001), Mahler (2001) and Kissau (2012) have put forward similar discourses related to positive effects of social media or mediated networked society. When social media largely infiltrates into daily, it has been established “communities” for diaspora on social media platform with common interests and long-distance solidarity.

In this article, I will choose ten samples of Chinese diaspora in Australia well-popular on social media platform and focus on in-depth analysis of their influence and communication power of social media. Audience analysis will be used to develop research on ethnic background of loyal followers of every Chinese diaspora. And I plan to have general understanding of the most popular Chinese diaspora for audience with different ethnic groups. Content analysis especially quantitative research method will applied to deal with numbers of positive and negative comments, and different kinds of post. Also text analysis will be used on the studies of Chinese, Australian or hybrid elements included in their post on social media. Based on these analysis, I will make the conclusion of the self-representation of Chinese diaspora on social media and the facilitation of Chinese diaspora in Australia conducted by social media.

### Chen, Xiaomin (University of Otago)

#### Starting from Death: Yang Lian’s vision of Chinese literature in a globalized era

Yang Lian (1955-) is a prominent sinophone poet who made his debut in China in the late 1970s and has been traveling around the world (New Zealand, Australia and then Europe) after the June 4th, 1989 crackdown. Finding himself faced by a wasteland of history, culture and language as a result of the Cultural Revolution and the crackdown, Yang is keen on exploring the subject matter of death and its relevant clusters of imagery of bodily violence, mutilation, and rot. He constantly looks for inspiration from the writing of Chinese arch-poet, Qu Yuan, and the Anglo-American modernist poet, T. S. Eliot, to whom he frequently alludes. This thesis will explore how the writing of Qu Yuan and T. S. Eliot provides inspiration for Yang Lian’s poetics of death, and what role the poetics of death play in the poet’s attempts to renew the Chinese millennia-old literary and cultural tradition and to imagine the position of Chinese literature in a globalized era.

### Chih, Yu-Wen (University of Auckland)

#### Representing the Third Space – A Case Study into Li Qiao’s *Wintry Night Trilogy*

Li Qiao’s (李喬, 1934- ) *Wintry Night Trilogy* (寒夜三部曲) deploys and uncovers a “third space” for cultural identity and heterogeneity, as outlined by Homi Bhabha. The third space created by Li Qiao’s narrative plays a significant role in articulating hybrid identities through the narrative and diegetically in the ways individual characters articulate Taiwanese identity within Japanese dominance.

I explore how Chineseness and Taiwaneseess as constructed and represented in *Wintry Night Trilogy* relate to the notion of “The third space”. I argue that Li Qiao’s historical narrative weakens the inherited Chineseness of the historical nationalist figure, Luo Fuxing, through several indirect means. However, in other situations where Taiwanese nationalist sentiment is evident, the narrative adopts a more restrained approach and thus highlights Chinese national sentiment so as to balance the ideological implication.

The various references in the narrative to “Taiwanese shirt” are metonyms connected to the characters’ and the narrator’s recognition of the positive influence of colonial modernity and of the awakening of feminist consciousness. As a result of this hybridity as represented in the narrative, the clear-cut authority of Japanese domination is disrupted. Moreover, the representation also challenged the dominant discourse of the Nationalist rule in the narrating and reading contexts.

## Chung, Hilary (University of Auckland)

### How close to the bone?

The Auckland Arts Festival this year saw the world premiere season of the opera *The Bone Feeder*, composer: Gareth Farr and Libretto: Renee Liang, being drawn from the script of the original play by Liang of the same title. This paper offers an analysis of reviews of this opera to ask how what kind of audiences they address and assume. Do comments such as those by Justin Gregory, for instance, that the opera engages in too much showing and not enough dramatic telling underrepresent the intensely dramatic narrative of belonging which is enacted by the very act of immigration? To what extent do the reviews acknowledge how the opera (and its antecedent) actively interrogates contemporary discourses of multiculturalism and New Zealand identity which may resonate in alternative audiences not actively addressed by the reviewers?

## Cone, Tiffany (Asian University for Women)

### Intercultural dialogue and contemporary geopolitics: Islamic exchange between Iran and China

Many Sufi orders in China trace their origins to Iran. Today, the Sufi site of Guo Gongbei maintains a particularly strong relationship with the country, and has a well-established system of sending chujiaoren (disciples) and students there to study. At the same time, Iran now provides over thirty per cent of China's energy needs, and is also an important centre for manufacturing in the Middle East, producing with its Chinese partners motor vehicles and machinery for the Middle East and African markets. These long-standing cultural affiliations and exchanges, and the significant geo-political and economic partnerships now built upon them, are contributing to state-level anxieties about the influence of Islamic extremism on Muslim communities within the country. With the recent launch of the One Belt, One Road initiative in May 2017 a hugely significant global economic and diplomatic trade program – these collaborations and connections are bound to increase and strengthen, bringing with them new opportunities and new challenges for China's Muslim community. Based on fieldwork in Northwest China, this paper presents an ethnographic glimpse into the important role of Islam in maintaining and strengthening geo-political ties in this new zone of world economic and diplomatic power.

## David, Mirela Violeta (University of Saskatchewan)

### The eugenic dimensions of the Population Policy in Republican China

Warlordism, Japanese aggression and civil war had derailed a comprehensive population policy that was finally passed on May 5, 1945. For Sun Yat-sen, population was an asset in the international arena. Despite Sun's posthumous influence on the Kuomintang's population policies, not all members agreed. Deng Lizi, Wu Jingchao, Li Jinghan, and Chen Zhangheng backed birth control as a way to alleviate the population pressure. This paper examines the formulation of this policy around eugenic concerns. Famous population specialists such as Chen Da, Sun Benwen, Chen Changheng together with eugenicist Pan Guangdan formulated a population policy that considered not only quantitative assessments, but also how to strengthen the birth of eugenic elements, selective marriage and other rational population improvement measures. The committee was tasked with examining the distribution between urban and rural population, but also drafting guidelines for choosing a partner and concerning the quality of children. During the Second Sino-Japanese war there was need for a quantitative increase in population. The overarching reason was improving the social vigor through a focus on national health and a revolution of the social environment for nation building efforts. The population planners were focused on what they called "suitable birth," an euphemism for eugenic principles. They advocated positive measures such as "encouraging healthy mothers to give birth, provide support for pregnant women," but also negative eugenic measures such as "preventing and controlling VD (xingbing) and eliminating (natural selection) of the stupid, lepers and insane.

## DeFillipo, Cassie (University of Melbourne)

### "Men will get bored": Performing manhood through sex in Northern Thailand

Previous research has shown that approximately 75% of Thai heterosexual men have visited sex workers (Shih 1994). This prominence in the use of sex workers has been linked to homosociality and male bonding activities (VanLandingham et al. 1998, Fordham 1995), but this paper argues that the trend is also based on Thai heterosexual men performing manhood through sexual interactions with women. In Thailand, performances of manhood have led to social attitudes of acceptance about men's "need" for both sexual variety and for release through sex. This research argues that men perform masculinity through sex based on their desire to fulfil hegemonic masculine norms, which has limited women's rights in a localized Thai context—including the right to sexual pleasure. With the theory of multiple

masculinities as its conceptual framework, this research reveals that both men and women perpetuate current forms of hegemonic masculinity through their beliefs that men need sexual variety or release. This research draws on a year of ethnographic fieldwork in Chiang Mai, Thailand, which included qualitative data collection and analysis. This mix of informal interviews, ethnography, and 50 formal interviews allowed for observations of the enacted performances of masculinity at places where sex is purchased and a comparison of whether these behaviors matched interview responses. This research will examine non-hegemonic masculinities in a Thai socio-scape to identify changing patterns in performing masculinity. Through this research, I highlight how gender roles and the sex industry are modernizing in some ways, as are perceptions about some aspects of gender norms and gender equality, but these transformations have yet to disempower the more traditional and socially accepted Thai definitions of a man and his need to perform masculinity through heterosexual sex.

#### Ding, Xiaojun (University of Auckland)

##### Readership & Indigenous knowledge: What Prefaces, Forewords, and Afterwords do

The experience of colonization and marginalization by the indigenous peoples of Taiwan has denied younger generations of indigenous peoples access to an insider's understanding of their cultural values. In attempts to reach non-indigenous as well as indigenous readers, indigenous authors have addressed their readerships differently since 1971 when the first collection of indigenous literature was published. This paper gives an account of the changing circumstances of the acquisition and dissemination of indigenous knowledge through literature in Taiwan by examining the Prefaces, Forewords and Afterwords of works by four Taiwanese indigenous writers: Cheng Ying-Hsiung's *Traces of Dreams in a Remote Land* (《域外梦痕》1971), Topas Tamapima's *The last Hunter* (《最后的猎人》1987), Walis Norgan's *Longing for My Tribe* (《想念族人》1994) and Ino Kanori's *On-the-spot Survey: Recording the Poems of Atayal Tribal Groups* (《伊能再踏查: 記憶部落族群的泰雅詩篇》1999), Sun Ta-Chuan's *The World of Mountain and Sea* (《山海世界——台灣原住民心靈世界的摹寫》2000), and Liglave A-wu's *Children Forgotten by Ancestors* (《祖靈遺忘的孩子》2015). How the authors address their imagined audiences and how an invited reader addresses a book's intended audiences shall help us understand the dissemination of indigenous knowledge in Taiwan from the 1970s onward.

#### Donovan, Richard (Kansai University, Japan)

##### Brought to you by our sponsors: More than cosmetic changes in TBS's Adaptation of Ishiguro's *Never Let Me Go*

For the Japanese drama *Watashi o hanasanaide*, Tokyo Broadcasting System's 2016 adaptation of Kazuo Ishiguro's novel *Never Let Me Go*, it is a particular irony of language that the Japanese word *teikyō* means both 'sponsorship' and 'donation'. In Ishiguro's unsettling if vaguely drawn dystopia, clones donate their organs to ailing humans, having revolutionised medicine by becoming the ultimate consumer items. In this paper I demonstrate how lead actress Ayase Haruka's appearances as various 'clones' of herself in the numerous advertisements that interlard the ten episodes of the Japanese adaptation constitute a breach of the 'fourth wall' that not only undermines the anti-consumerist message of its literary progenitor but also exemplifies the burgeoning commercial intrusion into the fictive space of Japanese audiovisual media.

#### Du, Yijia (Lund University)

##### What is the Problem Represented to be? An problematisation on two-child policy in China

In September 2015, China ended the one child policy and opened the two-child policy. However, the focus on fertility and family in public and government discourse is still links to issues of national survival and economic development. This means that women's social roles have been defined according to the needs and interests of the state, and scripted, first and foremost, as familial. Women have been marginalized in the process of government policy formulation and become the recipients of government discourse and/or policy initiatives which continue to define them as mothers and constrain them into family roles. This paper focuses on the two-child policy in China and uses Bacchi's framework - 'What's the Problem Represented to be?' (WPR) to problematize the two-child policy from a feminist theory perspective.

Edwards, Sophia (Victoria University of Wellington)

### Performing Asian Panethnicity

Panethnicity and ethnicity are understood as methods of political mobilisation, relational in nature and shaped in response to dynamics of power. An already tenuous term, 'Asian', especially when applied to residents of Australia and New Zealand, is often considered an imposed, racialised categorisation. An emergent Pan-Asian ethnicity would be, at least in part, a product of this. What is needed is a deeper understanding of the roles that Asians themselves play in creating Asian identity and the interactive process of maintaining that identity. Drawing from participant observation and interviews with creative artists, writers, administrators and activists addressing the question of what it means to be Asian, this paper will explore how some Asian Australians and Asian New Zealanders assert their 'Asianness' by performing a Pan-Asian identity. It will also consider some of the possible contexts and conventions that give rise to the performative act/s of being Asian.

Epstein, Stephen J. (Victoria University of Wellington)

### Finding a Voice: North Korean Males and the South Korean Mediascape

North Korean migrants who seek input into how they are represented in South Korean popular culture face challenges in providing first-person counterpoints to the top-down portrayals often foisted upon them. In this talk I explore ongoing developments in the South Korean media landscape that have allowed the repertoire of images of North Koreans available to expand, especially for males. I argue that not only does the proliferation of reality shows involving North Korean open possibilities for more nuanced representations of those who have resettled in South Korea, members of the community have increasingly availed themselves of self-broadcast as a means of empowerment.

I explore these themes in three case studies. First, I consider TV Chosun's talk show *Moranbong Club*, which includes North Korean males and emphasises their experience after resettlement. Secondly, I address the supportive portrayals of young North Koreans in "Good Friends, a show sponsored by the Institute of Unification Education, a sub-division of the South Korean Ministry of Unification. Finally, I look at the rise to low-level prominence of YouTube star BJ I-pyeong as an example of how the "broadcast jockey" format fosters a direct channel for North Koreans to a broader South Korean audience.

Flamm, Patrick (University of Auckland)

### Dreaming of autonomy- South Korean global foreign policy and identity

South Korea is usually seen as a 'shrimp amongst whales', a minor player with limited agency in regional and global affairs, but today the country contributes to international peace and security with its peacekeeping troops and successfully promoted its 'green growth' vision of sustainable development. The rising status of Korea, however, begs the question about related changes in the South Korean collective identity, especially as this question has not yet been fully addressed beyond anecdotal evidence and hopes for South Korea to be a future cornerstone of the liberal international order. This paper presents a theoretically rigorous and agency-oriented approach for the inquiry into state identity through the utilization of conceptual tools from symbolic-interactionist role theory. By focusing on South Korean agency and domestic self-identification practices, this paper sheds light on the various identity narratives and role conceptions at play in South Korea's global engagement in the cases of peacekeeping and climate diplomacy. It argues that despite globalist role conceptions underpinning Seoul's foreign policy on a deeper level of self-images South Korea's international engagement has been legitimated by a 'language of autonomy' that prioritizes sovereign autonomy and national advancement.

Fookes, Ian (University of Auckland)

### Exoticism in Japanese-themed Fiction by New Zealand Authors: Carl Shuker's *The Method Actors* and James McNaughton's *New Hokkaido*

Carl Shuker and James McNaughton adopt a Japanese-themed imaginary to structure their debut novels, *The Method Actors* (2005) and *New Hokkaido* (2015). Set in a postmodern vision of Tokyo, Shuker's novel interrogates the project of History itself through the interwoven historiographies surrounding Japanese war crimes and the lives of its protagonist who is preoccupied by them. McNaughton, by contrast, adopts the crime fiction genre and the lens of an alternative history of Japan to examine nationalism and a certain 'Kiwi' culture. Whereas *New Hokkaido* explores Japanese Imperialism from a fictive within, *The Method Actors* examines the absence underpinning History, accessible as a fragmentary and predominantly textual without.

Despite the contrast between *The Method Actors* highbrow aspirations and textual complexity, and the page-turning simplicity and ambition of McNaughton's deliberately middle-brow prose, we suggest that both novels adopt common stylistic approaches and thematic tropes. Rooted in a shared conception of 'Kiwi' culture understood through its relationship to an imagined

Japanese Other, the texts present an example of the relationship between these two imaginaries in their highbrow and middle-brow guises. Together, they illustrate two kinds of exoticism discernible within New Zealand fiction.

### Gabrakova, Dennitza (Victoria University of Wellington)

#### The Double-Exposure of Celebration: Yanobe Kenji's artwork

Contemporary artist Yanobe Kenji has a strong public presence in Japan, particularly due to the close relationship between his artistic inspiration and symbolic sites of postwar and contemporary Japan. From his debut in the early 1990s up to his current film collaboration on a nuclear power station accident theme, Yanobe has been producing highly thought-provoking interactive pieces directly yet ambivalently linked to sensitive issues such as nuclear energy. Different from other artists of his generation, Nara Yoshitomo and Murakami Takashi, who have enjoyed more critical acclaim due to the versatile interpretations they invite through the aesthetic concepts of "cuteness" and "coolness", Yanobe's work has remained largely unknown outside of Japan. This paper aims to shed light on Yanobe's importance by proposing a reading of his oeuvre as closely connected in historical and structural sense with the site of celebration (of economic growth and development) as epitomized in the Osaka World Expo of 1970. Themes of development and festivity celebrating development deeply permeate Yanobe's project introducing the contradictory lines of progress and circularity, construction and destruction as organizing principles of what can be defined as meta-exhibition art, that is art which reproduces the space and time of a festive fair critically engaging and compressing the temporalities of future, present and past.

### Gan, Caixia (Ivy); Conroy, Denise; and Lee, Michael (University of Auckland)

#### Consumer trust in high-involvement food brands: An exploration of infant formula consumption in urban China

Trust is essential in most forms of exchange. In the contemporary society where food product-harm crises and product recalls occurring frequently, the vulnerability of consumer before risk has made the role of trust even more critical in food consumption and wider business practices. In lights of the risk society theory and consumer-brand relationship literature, this research explored the social construction of consumer trust based on in-depth interviews with 28 prospective mothers in urban China regarding their personal experiences with infant formula. Empirical

findings from this study suggest that consumer trust is socially constructed in the interactions between consumers, food brands, interpersonal relationships, and social institutions. Infant formula is perceived as a high-involvement and high-risk category by consumers, and therefore a certain level of initial trust is necessary for an infant formula brand to be considered by the consumer for further purchase. Notably, trust in social institutions has an overarching effect on consumer choices as food regulatory authorities are considered responsible for overseeing the safety of the entire food chain. Word-of-mouth recommendations from experienced and trusted acquaintances also play a crucial role when investigating specific brands for purchase, due to their lack of direct experience with potential brands.

### Guo, Chao (University of Otago)

#### New Era, New Dilemma: *Nandan* in Post-Socialist China

Utilising male actors to impersonate female roles (*nandan*) is a time-honoured tradition on the stage of classical Chinese theatre (or *xiqu*), which derived from the archaic eras and has prevailed ever since in the mid-Ming period (1368-1644). With the downfall of the Qing court signifying the final collapse of China's imperial system (1911), "new" intellectuals re-defined the *nandan* tradition as "feudal residual" and exerted themselves to eradicate it; while *nandan* actors, exemplified by Mei Lanfang (1894-1961) and "the Great Four", still ruled the theatrical market until 1949, when communist China was established. The CCP (Chinese Communist Party) terminated *nandan* with both cultural re-construction and political intervention, as a result of which *nandan* were absent from stage until the end of the Cultural Revolution (1966-76).

Old *nandan* actors survived the Cultural Revolution and the nurture of a new generation has begun. However, in post-socialist China, neoliberal trend largely commodified the theatrical market, where "*nandan*" became more a kind of stunts for the curious modern audience, which, furthermore, is correlated to homoerotic orientation and/or feminization. This paper scrutinises the situation of current *nandan* actors in China through interviews, and therefore deals with their dilemma of self-identification and self-consideration within the neoliberal trend.

## Gao, Yuan (University of Auckland)

### Translation and Adaption: the reception of Lin Yutang's *Moment in Peking in Mainland China*

*Moment in Peking* (1939) is Lin Yutang's most widely read work and was nominated for the Nobel Prize for Literature three times. It tells a Chinese story in English to an American audience. Half a century after its original publication this English novel with its distinct English style appeared in Chinese translation in 1988 and quickly became a Chinese literary classic. This paper examines the translation and TV adaptations of *Moment in Peking*, exploring how this novel, denied by Swedish Academy for the reason that an English novel cannot represent Chinese literature, became a classic of Chinese literature in China through translation and adaption. By analysing the interaction of the literary field with the field of power, and the stratification within the literary field, I argue that translation soothes the conflict between the ideology in which the original was situated and the dominant ideology of contemporary Chinese reading and viewing.

## Guthrie, Elizabeth (University of Otago)

### Okhna Son Kuy: Buddhist martyr of the Mekong Delta, and enduring symbol in contemporary Cambodian politics

On 26 May 2017, four Buddhist monks were arrested at a political rally for the Cambodia National Rescue Party (CNRP) in Uddar Meanchey province, Cambodia. The authorities objected to the fact that the monks were live-streaming the political rally on social media. They seized the monks' smart phones and deleted the contents before letting the monks go. However, it was too late: images of the arrest of the monks had already flashed around the world on social media. Media-savvy Buddhist monks are well-aware of the shock value of images of monks wearing saffron robes scuffling with baton wielding police in khaki uniforms, and skilfully employ such images to capture the attention of Cambodian and international viewers.

In this presentation I will look at the use of images of Okhna Son Kuy, a 19th century culture hero and Buddhist martyr of the Mekong Delta, in Cambodia's contemporary political discourse. I will argue that these images of Okhna Son Kuy, and the narratives of loss and betrayal that lie behind the story of Okhna Son Kuy, are important for understanding Cambodian political discourse in the 21st century. I will briefly summarise the historical evidence for Okhna Son Kuy, give examples of his repeated reincarnation during 20th century, and consider his contemporary reincarnation at this critical time in Khmer political history.

## Hamid, Hamizah Abd. (National University of Malaysia) and Everett, André M. and O'Kane, Conor (University of Otago)

### Co-ethnic Linkages of Ethnic Migrant Entrepreneurs: An Investigation of Three Migrant Communities in Malaysia

According to some views, migrants are considered to be disadvantaged individuals given their restricted opportunities in the labour market and in the business arena. Thus, migrants turn to other alternatives to obtain resources for their survival in the host country and these resources are often obtained through co-ethnic networks and linkages across borders.

To investigate how migrants use co-ethnic networks and linkages to obtain resources, this research uses ethnic migrant entrepreneurship as a context, exploring how co-ethnic networks are utilised to develop and maintain entrepreneurial activities.

Based on the forms-of-capital model employing a qualitative approach, ethnic migrant entrepreneurs from three migrant communities in Malaysia (which are the Indonesian community, Pakistani community and Korean community) are chosen as samples in this study, and their cases are compared. This study's findings indicate a moderating role of cultural similarities, in which the way the studied migrant communities utilise co-ethnic linkages differs depending on the cultural similarities that their home countries have to the host country.

This study provides a theoretical contribution by deepening understanding of co-ethnic resources using the forms-of-capital model. A practical implication of this paper lies in the indication of the usage of alternative routes to access resources through co-ethnic networks for migrants.

## Hatcher, Pascale (University of Canterbury)

### Contesting Transnational Norms in the Mining Sector: Lessons from Mongolia

Building on an exponential expansion of its mining sector, Mongolia became, in 2012, the fastest growing economy in the world. In fact, the country is currently the building sight of what are expected to become two of the largest mines on Earth: Rio Tinto run Oyu Tolgoi (copper and gold) and Tavan Tolgoi (coal). However, amidst the fall of international commodity prices, the country's economy spiralled down and the country is now experiencing its most severe economic crisis in its history. This paper builds on critical political economy insights to assess how multilateral norms which have intrinsically shaped the country's mining governance have influenced the country's national and local political regimes and in turn, how, within the short life span of the country's experience in natural resource extraction,

state-society relations have been altered. Specifically, the analysis follows the growth of local and national civil society organisations and indigenous population groups and their attempts to influence – and at times contest – the country’s mining governance.

**Heath, Helen Rosemarie (University of Otago)**

### **Phimai Black Ceramics from the Iron Age Site of Non Ban Jak, Northeast Thailand**

This paper explores the nature of social organisation surrounding pottery production at Non Ban Jak, Northeast Thailand. This is achieved through an in-depth analysis of “Phimai Black”, a late Iron Age (AD 200-600) ceramic tradition found in moated sites that cluster in the upper Mun Valley. The lustrous black vessels, regularly decorated with streak burnished patterns, are clearly identified relative to the ceramic traditions of other regions in Northeast Thailand. While this ceramic tradition is prominent in the Late Iron Age, little is known of the role it plays as the dominant ceramic tradition of the time.

Burial offerings in terms of the Phimai Black tradition were concluded to be highly standardised at Non Ban Jak. Regardless of status and wealth, it was the social norm to use certain ceramics for burial, this is seen in the sets of vessels reserved for different age groups. Individual grief and status associated with the deceased was not necessarily expressed in ceramic offerings, but mainly in offerings in gold, carnelian, and bronze. Social significance surrounding infant interment was prominent on site, these people would have put much social value on infant death, as the most elaborate vessels were chosen.

This analysis creates an opportunity not only to explore reasons for standardisation and variation in fabric and form within the community and neighbouring sites, but also a glimpse into expressions of grief and loss of the community through the deployment of ceramic vessels of remarkable quality.

**Henderson, Virginia and Webster, Tim (Independent)**

### **Yangon Echoes: *Inside heritage homes***

Yangon Echoes goes behind the facades of heritage buildings in the cosmopolitan city formerly known as Rangoon, Burma. An unprecedented work of oral history, this rich anthology of life stories captures notions and values of heritage and home.

Storytellers speak of joy and tragedy, of life’s simple pleasures and aching issues. They candidly share their thoughts and feelings of living through Yangon’s emergence from decades of stagnation to engagement with a rapidly spinning world.

Told with courage and charm, these informal stories record everyday life through domestic connections to old places. This popular history of buildings charts social space and urban folklore, linking past to present via living memories.

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

### **Locating the Northeast Anti-Japanese United Army Songs in the Literary Landscape of Manchuria**

The Northeast Anti-Japanese United Army is a point of pride in China today. Museums, monuments, and memoirs dedicated to the army’s place in the PRC’s recent history abound, especially in the three northeast provinces, otherwise known as Manchuria. The NAUA, however, has not yet infiltrated Manchuria’s literary history. Literature, predictably, was not the army’s focus. Nor, with the majority of its members illiterate, was literature its forte. Literary works such as songs, poetry, and plays written by famous commanders of the NAUA do exist, however, yet have been overlooked as significant elements of Manchuria’s literary landscape.

This article will employ literary analysis to examine five NAUA songs, including the immensely popular Luying zhi ge [Encampment Song]. Luying zhi ge and Diyi lu jun junge [The Song of the First Route Army] have sheet music as well as recent recordings, so musical analysis will also apply. I argue that these songs contain instances of (un)consciously inhabiting the liminal in order to link symbols across cultural and ideological borders, implicating them in processes of transculturation consistent with Manchuria’s cultural history. Such imaginative and poetic lyrics of the NAUA songs earn them a place in the literary landscape of Manchuria.

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

### **Contesting Security and Development in Himalayan borderlands**

While the Indus, Brahmaputra and Salween-Irrawaddy basins have all been subject to inter-state and intra-state contestation over a sustained period, it is arguable that the pressures to transform the environment has intensified in the recent period. In comparing how the environment is discursively constructed and materially contested at a variety of scales in mountainous borderlands, this paper argues that the dynamics of these transformations varies in different parts of the Himalaya. However, in all cases, the acceleration of large-scale hydropower as a driver of water and energy security has occurred alongside a closing of dissent; a closure often legitimised under the guise of both national security and economic progress. These neo-

liberalised spaces of security marginalise alternative epistemologies and ontologies that focus greater attention on localised economies and more-than-human natures. While there are multi-scalar movements that seek to open up spaces for alternative understandings of Himalayan development, they are operating in tightly constrained circumstances that limit their capacity to affect social change. Nevertheless, the latter part of the paper argues that such movements demonstrate the potential for a shift towards more inclusive and sustainable future.

### Hua, Huijuan (University of Otago)

#### The Transformation of the Christian Music amongst the Miao Minority in China

Da Hua Miao minority, a small branch of Miao (Hmong) ethnic group living around the border of Yunnan and Guizhou provinces in China, were converted to be Christians when a British missionary Samuel Pollard came to their villages in 1904. The Miao people has forceful identity of their culture and religion, they preserve their ancient songs for thousands years when they were migrating from the centre of China to the southwestern China, even to Vietnam, Laos and the United States. Christianity has changed Da Hua Miao people's religion and music especially Samuel Pollard created the Miao script and notation to teach Miao people bibles and hymns. This presentation is going to illustrate some phases that how the Da Hua Miao people accepted Christian hymns instead of their own music, and what the transformation and acculturation happened currently when the Da Hua Miao community has maintained the Christian music for but also being affected by the modern society for more than a century.

### Jatt, Zahida Rehman (Victoria University of Wellington)

#### Buildings and Nation Building Process: Narratives of Pre-Partition Spaces in Pakistan

Pakistan was founded on the basis of two nation theory claiming Muslims are different from Hindus and therefore are entitled to live in 'land of the pure'. However, it also inherited a complex sacred geography including important Sikh and Hindu religious sites, and secular buildings. Therefore, it unfolded that the pre-partition buildings in Pakistan are not only physical realities of an 'un-Islamic' past, rather they also prove to be spatial aberrations in the state's scheme of revamping topography and history to make it consistent with the image of a cohesive, monolithic entity. How the state and common people perceive and came to terms with the pre-partition structures is the subject matter of this paper. It is seen that, various strategies were implied to 'reclaim' structures built by 'others' including renaming, cleansing the 'undesirable' elements, religious iconography and visual symbology

and changing the original use of the place etc. The question of treatment of the pre-partition structures goes far beyond the outwardly physical notions of caring for a building, instead manifests the complex and dynamic questions of constructing a nation's sense of identity rooted in physical space, belonging, indifference and alienation.

### Johnson, Henry (University of Otago)

#### Japanese Island Narratives: The *Kojiki* in Geo-Cultural Context

Shintō, the national religion of Japan, is grounded in the mythological narratives that are found in the eighth-century work, *Kojiki* (712). Within this earliest source book of Japanese history, myth, and national origins there are numerous accounts of islands, both real and unknown, which provide a foundation for comprehending the geographical cosmology of the archipelago and nearby region, as well as the ritualistic significance of some of the country's islands to this day. Within a complex geo-cultural genealogy of gods that links geography to mythology, land and life were created and comprised a number of small and large islands. In this context, some Japanese islands are locations that interconnect myth and place, or the natural and cultural environment. Such islands are socially produced and cultured spaces that point to an ideal world and still often have religious significance that is celebrated through pilgrimage, tourism, and ritual. This paper is a historical and critical study of this ancient work of Japanese history with specific reference to islands and their geo-cultural significance. Arguing that islandness in Japan has a necessary connection with Shintō myth, I show how islandness permeates geographic, social, and cultural terrains in terms of what it means to be Japanese. As such, the discussion maps the island narratives of this eighth-century work of Japanese literature within a framework that identifies and discusses toponymy, geography, and meaning in this island nation's Shintō mythology.

### Kanarally, Sukanya (Jawaharlal Nehru University, New Delhi)

#### Nation-Gender Discourses in the Kannada Historical Cinema of the 1960s

Pre-Independence years of Karnataka, a linguistic state in South India, have been identified as 'Princely Mysore' and the 'Indirect Rule'. The political landscape of these years has been largely responsible in shaping the cultural climate of the region. On the national front, the forties and fifties of the twentieth century drew an end to a long and unhappy era of imperial dominance. Simultaneously, they were also the years in which the nation consolidated itself and rewrote/underwrote the definitions of Indianness. It is this ground, intersected by the 'regional' and the 'national' laid out in these years

that is negotiated with either through reinforcing or through contesting throughout the second half of the century. Historical films as a genre was major discourse that was deployed in constructing regional/national identity.

The relationship between history and narrative cinema is fraught with distrust and indifference if not with hostility. To what extent is this an 'unholy' alliance? What function has the historical cinema served in Kannada, particularly in the 1960s that the newly formed linguistic state witnessed a series of such? What are the political and cultural commissions and omissions of such cinema? These are the few questions this paper tries to answer along with analyzing the nation-gender as a cine-political aesthetic in the only woman-centered historical cinema in *Kannada, Kitturu Rani Chennamma*.

### Kanazawa, Mutsumi (Unitec Institute of Technology)

#### Japanese Brides in New Zealand: Disowned, Displaced or Discovered?

It is mostly forgotten that New Zealanders were part of the Occupation Forces in Japan and again their involvement in the Korean War. Likewise, little is known about Japanese war brides who immigrated to New Zealand. Many of these women were disowned by their families because of their decision to marry former enemy nationals. Once in New Zealand what they found were an unfamiliar culture and racial prejudice toward the Japanese.

This study is a qualitative investigation which examines the cultural identity of Japanese war brides. The oral history method was the principle approach to collect narratives from the war brides and their family members. Their narratives reveal their determination and commitment in establishing themselves in New Zealand. Many of them joined the workforce in various capacities: Through their hard work, the women made a significant contribution to progressing economic and diplomatic relations between Japan and New Zealand from the late 1950s. Their contribution demands acknowledgement.

The individual stories add substance to the otherwise sparse account of war brides in New Zealand. This thesis also identifies the names and details of approximately 50 Japanese war brides who up until now merely existed as little more than numbers in official records.

### Kassim, Salmah (University of Otago)

#### The Impact Of International Experiences On Women's Career Development: A Narrative Study

Malaysia, like other 'developing' countries, has invested significant funding in international education, through programmes such as the Special Twinning Degree Programme (STDP). This programme involved sending selected educators abroad with a view to producing knowledgeable, trained and skilled human resources, particularly in the education sector. Many of these educators were women, but no research has explored the progress of STDP women educators and their career development. To date, little empirical literature has explored women's careers outside western contexts.

This qualitative study involved 14 women educators with diverse backgrounds and positions from various educational institutions of the Malaysian Ministry of Education. These women obtained their bachelors degree through the STDP, a collaboration between the Malaysian Ministry of Education and the University of Otago, New Zealand from 1995 to 1998. This study aims to better understand the impact of international experiences on women's careers, how STDP women bring about change in their organisations, and how they define 'success' and 'career' in their own terms.

In this study, I use narrative inquiry as a framework for understanding the research participants' accounts and the interview data. I conducted the interviews using photo-elicitation and am using narrative analysis to explore how STDP women presented and explained their experiences and understood the meanings of these experiences.

### Kipgen, Jaja (Tata Institute of Social Sciences, India)

#### Migration and Identity amongst the Women Migrant Workers from Manipur in the Service Sector in Delhi

The current scenario of global migration trends and movement of people are triggered by larger global structures and the ripple effect of such consequences play out in various forms. In spite of many benefits through their remittances, like investments in education, health, sanitation, housing and infrastructure, migrants remain the most vulnerable members of the society. Migrants, especially women and children are often victims of human trafficking and exploitation.

In many parts of the world, even in India, for the Northeast state of Manipur, rife with ethnic conflicts, long standing insurgency problems, political instability and acute unemployment issues, migration remains one of the few options for people, especially the youth

to find decent work, escape poverty, persecution and violence. Amongst the avenues of employment available, the pull factors being job opportunities in the service and hospitality sector. The challenges faced particularly by women from the Northeast India, is marked by those alluded to their identity. Thus, directly suggesting being considered inferior, 'other', or as outsiders. In the light of growing intolerance to diversity, growing crimes against minority and marginalized sections of the society, migrants from neighbouring states are also considered as 'foreigners' on account of possessing different physical and cultural attributes. This paper attempts to explore the experiences of women migrant workers and the issues of identity they encounter in their everyday lives. It will also further delve into the role of emotional labour in their jobs, their migration stories, motivations and aspirations in terms of their work and life.

### Krawengit, Tongthida (University of Otago)

#### The Upajjhaya Act of 1913, and its importance for Siamese Sangha reform in the early 20th century

In 1913 Sangharaja (2453-2464) Somdet Maha Samana Cao Krom Phraya Wachirayanwarorot decided that traditional regulations that governed the appointment and role of the Upajjhaya (Buddhist preceptor) were not compatible with the Sangha Act of 1902. The Sangharaja advised King Rama 6 to issue a new Upajjhaya Act to bring the role of the Upajjhaya into line with Buddhist reforms.

In this presentation I will discuss the main features of the new 1913 Upajjhaya Act of 1913. I will look at the challenges that the enforcement of this Act posed to the traditional Sangha in Lanna, with a focus on the second trial of the well-known Lanna Buddhist saint, Kruba Siwichai that took place in 1919.

### Kuida, Naoyuki (Nihon University, Japan)

#### Vocabulary analysis of Japanese Senior High School English Textbooks and an Economic textbook used in New Zealand

My research is Vocabulary analysis of Japanese Senior High School English Textbooks and an Economics textbook used in New Zealand. In response to globalization, English education in Japan has changed rapidly. A lot of universities try to teach specialized subjects (such as Economics) in English. Due to the lack of understanding of students' vocabulary background, however, it seems difficult for teachers to select appropriate textbooks and teach the subjects in English.

My research goal is to provide information on what kind of words Japanese students learn at Senior High schools and investigate the vocabulary coverage between Japanese High School English Textbooks and an Economics textbook (*Senior economics NCEA Level*

3) used in New Zealand. It is said that some Economics textbooks used in New Zealand are well-organized and easier to understand compared to other textbooks.

Through my corpus research, considering the burden of the learners' learning, it demonstrates that the Economics textbook is an option for Japanese students who learn Economics in English.

### Lam, Yuen Ching (University of Canterbury)

#### The significance of embodied methodologies for the study of the experiential practice of mindfulness

While there has been an ongoing debate on whether embodied methodologies are objective and valid ways of conducting research, I consider them particularly beneficial and significant, perhaps even necessary, in studying an experiential practice like mindfulness, a type of ancient Buddhist meditation. This paper looks at the controversies around the topic, examining the extent to which some of the criticisms are justified. My focus is on two embodied approaches – autoethnography and organic inquiry – that use the researcher's self as the instrument of the study. The former combines elements of autobiography and ethnography, and the latter emphasizes processes that work in partnership with liminal and spiritual sources. I will discuss my experiences with a research design that blends approaches of autoethnography and organic inquiry to suit the specific circumstances of research projects like my own, which involved fieldwork in a Buddhist community.

### Lee, Sherrie (University of Waikato)

#### A Chinese researching other Chinese - Problematizing the bilingual researcher

In cross-cultural research, translation issues are complex but receive insufficient methodological attention. Bilingual professionals or researchers are often assumed to be unproblematic bridges between languages and cultures. However, they are active producers of knowledge who bring their subjective understandings to the data. Thus, there is a need for greater transparency in reporting the process of engaging with participants from non-English cultures.

Using a reflexive approach, I discuss the methodological considerations as a bilingual researcher examining the informal learning practices of Chinese international students. Firstly, I included my language biography to highlight diversity and variation within a single ethnicity, as well my unique bilingual identity. Secondly, I undertook the translation on my own and invited participants to check my translations. Where necessary, I engaged the services of a professional translator. Finally, I found it necessary to negotiate with participants to portray them appropriately and respectfully in my writing.

I conclude that cross-cultural research is a process of co-constructed meaning. Furthermore, while bilingual professionals and researchers are valuable resources in mediating between cultures, they should also be aware of methodological and ethical implications of their actions.

### Lee, SungYong (University of Otago)

#### The Revitalization of Buddhist Peace Activism in Post-war Cambodia

This article examines the Buddhist peace movements in Cambodia, which are being revitalised after a long silence since the late 1990s. Specifically, it explains how Cambodian Buddhist monks develop and maintain their normative legitimacy and connection with civilian followers by focusing on their approaches to four types of resources: religious authority, cultural knowledge, social networks, and new communication technology. Through the analysis, the study aims to offer empirical examples of religious leaders' strategies for promoting peace activism and to demonstrate an ideal type of locally owned peace-building promoted in post-conflict contexts, both of which are rarely available in the existing literature.

### Lee, Wendy, Whei Liq (University of Otago)

#### Virtual Celebrations and Digital Ethnography among Nepalese migrants in Singapore

Traditionally in Nepal, people celebrate more than 50 festivals per year in their homeland (Anderson 1988, Deep 1992, Department of Tourism Nepal 1983, Goodman 1981, Jha 1996, Majupuria and S.P.Gupta 1981, Shrestha and Singh 1972). With them moving away from their country and to a foreign land such as Singapore, they adapt their festivals according to the given resources. This includes the way in which festivals are celebrated. During my fieldwork in 2016, I discovered that the traditional celebrations of Nepalese migrants in Singapore have been mediated by cultural and technological change. As an ethnographer, I aim to tell a complete, clear and effective social story of the festivals that the Nepalese who have settled in Singapore since 1949. The research methodologies used during my fieldwork include online questionnaires, digital video and social networking. In this presentation, I will present the way in which the Nepalese celebrations have progressed into new directions. I will also critically examine problems that I encountered. I conclude that while technology has reduced the effects of time and space, it is not sufficient to give a complete account. That a good ethnography requires a combination of methods.

### Li, Xiaoyang (University of Canterbury)

#### *The Conflicts Between Traditional and Modern Values: The Image of Ruoxi Maertai in Hua Tong's Bubu Jingxin*

With the booming development of Chinese romance novels and the improvement of women's social status, Hua Tong 桐華, who was born in 1980, stands out among young female novelists. Since she is a talented woman, plenty of female images have become a highlight in her writing. This paper focuses on the image of Ruoxi Maertai 馬爾泰·若曦, the female protagonist in Hua Tong's debut novel *Bubu jingxin* 步步驚心 (*Startling by Each Step*) that was released on the Jinjiang Original Network 晉江原創網 in 2005.

The narration of the relation between Maertai and the male figures is intricate; in *Bubu Jingxin*, specifically, Tong narrated a story of one woman and five men. Maertai is portrayed as having roughly equivalent skills as men; however, she becomes vulnerable and fragile when she encounters emotional issues. This paper analyses Maertai's contradictory personality and personal relations, responding to the values pertaining to contemporary females at large. Moreover, special attention is paid to Maertai's moral philosophy she holds in order to discover the image of Maertai caught between traditional and modern values. This paper explores the tensions between those two different value-systems in order to better understand Tong's portrayal of Maertai and her inevitable tragedy.

### Li, Zhe (UNSW Canberra)

#### Literary geography and magical realism: Mo Yan and the Northeast Gaomi Township

The study of literary geography has witnessed a development for around a century, with a marked growth in research since the 1970s. Geographers began to resort to literature for insights into the creative perceptions and imaginations of landscapes. The subjective depictions of landscapes in literature, once devalued and ignored by geographers, have recently been recognized as important for helping to better understand places and identity. In an era of increasing homogenization and standardization of places and the resulting feeling of placelessness, literature is becoming increasingly significant for re forging the connection between people and a certain place. The works of Mo Yan, the first Chinese Nobel Prize winner in literature in 2012, are examples of literature that can be used in this re forging. The unique feature of magical realism in his works provides distinct functions to bridge the gap between people and a certain place. In his works, the detailed and nuanced descriptions of the landscapes, people and their life, make his literary republic "the Northeast Gaomi Township" a real and fictional place.

This paper conducts a literary geographical study of Mo Yan's works, *Red Sorghum* in particular, to explore the ways that literature can evoke people's attachment to a place.

### Listya, Agastya Rama (University of Otago)

#### Musical Legends: Cardinal Identity and Geographies of Difference in Rotenese Gong Music

This article examines the notion of musical geography between the eastern and the western parts of Rote, Indonesia, through musical analysis. During ethnographic field research on Rote, it was observed that some research participants distinguished between gong (*meko*) music from the East and that from the West. The East is characterized by slow tempo and solemnity, whereas in the West *meko* playing is fast and loud. Are musical differences between the East and the West evident or just a concept perceived to emphasize the geographical and socio-cultural boundaries between these two territories? For the purpose of this examination, three *meko* music pieces are compared and contrasted (i.e. *Kakamusu*, *Mudipapa* and *Tai Benu*). These three pieces have been chosen because they are considered part of a canon in the Rotenese dance repertoire and mandatory to perform at any occasion. The East is represented by the Eahun kampong *meko* ensemble, while Temas village represents the West. These two villages have been selected because some accomplished *meko* performers from these two *meko* ensembles are still alive.

### Lyu, Yafei (University of Canterbury)

#### Chinese Elements in Hollywood Films

In this paper, I will chiefly analyse the Chinese elements appeared in Hollywood blockbusters in recent years from the perspective of soft power and cultural globalisation. Since 1994, China has started to introduce Hollywood films on a revenue-sharing basis. However, if Hollywood films would like to get access to Chinese film market, they will meet three barriers, the first one is the censorship system, the second is the quota system, and the third one is the not self-decided releasing dates. Due to the average 30% increase in China's national box office revenue each year since 2008, especially China becoming the second largest film market in the world in 2012, more and more Chinese elements have appeared in Hollywood blockbusters. Five types of Chinese elements are summarized, Chinese filming locations, Chinese product placement, Chinese renowned actors as cameo role, the positive plots about China, and Chinese-themed Hollywood films. I will make case studies to analyse these categories. In my view, incorporating exotic elements is the market strategy of Hollywood to appeal to Chinese censors and

Chinese audience to circumvent the policy barriers and get access to Chinese film market, and the result of the spontaneous choice of economic rules promoted by globalisation.

### Lwin, Khin Khin (University of Otago)

#### Multiple identities and peace building agency at a time of change in Myanmar: Women's room to manoeuvre as peace builders in the face of challenges

The question of women's role has been widely debated in the peace and conflict field, with scholars such as Kabeer and Mohanty emphasising upon women's agency and ability to act in their own interests – rather than their victimisation in the development process. This includes recognising and developing the agency of women, inclusive of our multiple identities and the roles that culture and history have prescribed along strict gender lines. Although some scholarly contributions to women's participation exist, gender issues in Myanmar in general remain profoundly under-researched, especially in relation to women's gendered identity and peace building. My research will address the issue of this gap by deepening our understanding of the linkages between Myanmar women's multi-layered identities and our ability to manoeuvre as peace builders, with specific focus on the following: the factors influencing Myanmar women's legitimacy to participate in peace building; the manner, in which Myanmar women's identities constructed and negotiated – based on lived realities and at the intersection of ethnic, cultural, gender, religious norms; the linkages between self-identification and strategies for negotiating participation in peace building; and the linkages between skills in multiple identity handling and the ways, in which Myanmar women are empowered as peace agents.

### Mayo, Lewis (University of Melbourne)

#### Chinese Poetry and the Languages of New Zealand History

What relationship is there between poetry, Chinese histories and their languages and New Zealand experience? This paper will examine three different axes of this question. The first axis involves the effect of the reading of Chinese poetry, both in translation and in the original, on poets writing about New Zealand experience in languages other than in Chinese. The second axis involves the question of how New Zealand experiences have informed the translation of Chinese poetry – understood not just as the business of translating Chinese poetry into English and other languages in New Zealand, but also as the process of reading and writing Chinese poetry in New Zealand contexts. The third axis involves question of how Chinese historical experiences

in Aotearoa-New Zealand are rendered in poetic form. The paper will explore the work of non-Chinese New Zealand poets writing in English who deploy Chinese poetic resources, the work of poets who write in or about New Zealand using Chinese, and the work poets whose subject is Chinese-New Zealand history (both shared history and personal history). It will examine poets and poetry associated with three different regions: Auckland/Tāmaki Makaurau, the southern part of Te Ika-a-Māui/The North Island and Murihiku/Southern New Zealand.

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

#### **Lao Politics in Transition: Potential Effect of the 2015 Constitutional Amendment**

This article reveals the political transition of the Lao PDR under the provision of the 2015 constitutional amendment and demonstrates how current circumstances have characterised the political structure of the country. This work argues that political development has been affected to some degree by the new constitution since the Lao People's Party continually serves as the leading nucleus of the political system. Moreover, political competition remains restricted because it is difficult to establish a new political party as well as operate a general election. Regarding citizens' rights, the constitution is concerned with equal opportunity for education but concentrates less on improving political rights and freedom. However, economic development provides positive consequences for the political system. The establishment of the Local Assembly probably results in constructive political development, which provide a linkage to people as well as a mechanism for creating tools of checks and balances. Moreover, the additional sections of the Election Commission and the Office of the State Auditor are aimed at promoting tools for transparency and accountability in national and local governance. These new structures tend to encourage cooperation with international communities in terms of aid and investments to support the Lao PDR.

**Ibadildin, Nygmet and Pisareva, Dinara (The Australian National University)**

#### **In Search for New Legitimacy: Past and Future Transformations of Social Contract in Modern Kazakhstan.**

The paper looks at transformations of social contract in modern Kazakhstan from the liberalization period of 1990s to the state of consolidated authoritarianism that has been established since early 2000s. At the same time, there are signs that two fundamental narratives of Nazarbayev's social contract strong

economic performance and political stability are no longer perceived as legitimate so the question is what are the possible transition models of the post-Nazarbayev period and how they will impact existing rentier social contract between elites and population. In authors' view, the choice is between managed transition model (following example of Russia in 1999) when Nazarbayev himself picks and introduces a successor and Kyrgyz model that implies re-distribution of power from presidential rule to parliamentary institutions. Neighboring Russia also has a potential of becoming an influential external factor during the transition if it believes Russian interests are under the threat.

**Tran, Minh Tuan (University of Canterbury)**

#### **A Threat Looms Large: China's Territorial Disputes in the South China Sea 2009-2017**

China has been rising dramatically for some decades and its rise is expected to continue further in the decades to come. Contrary to the previous optimistic view on the "peaceful rise" of China, China's recent assertiveness in its foreign policy, especially regarding the South China Sea disputes has severely shaken regional stability. The rise of China in this context, therefore, is usually regarded as a looming threat.

What makes China suddenly shift its foreign policy? Whether this "occasional assertiveness" is just the normal state of affairs in a country's policy, or does it imply something larger and even more frightening? Although some important findings have been presented recently, there is still no consensus about what factors constitute to China's change of its foreign policy.

For that reason, this paper's main objective is to look for and re-define the driving force behind China's recent assertiveness. Through a historical analysis within the offensive realist school of international relations, this paper argues that the change of power distribution between China and other states in Southeast Asia and especially the United States is the major driving force that has facilitated change in Beijing's diplomatic approach to this region since 2009 to present.

**Mizutani, Satomi and Koda-Dallow, Tomoko (Unitec Institute of Technology)**

#### **"I relied on my intuition, not the media, to protect my family.": A sense of personal responsibilities emerged during the triple disasters in Japan, 2011**

Research to date has shown that positive and negative emotions play an important role in influencing various processes of self-regulation (Aspinwall, 1988; Fredrickson, 2001). However, the results of such research on the role of emotions on people's behaviour vary. For example, it's argued that people with positive

emotions tend to underestimate the probability of negative events such as illness and accident and overestimate their chances of achieving their goals (Schwarz & Bohner, 1996).

Our study investigated the nature of emotions experienced by Japanese people who were in Japan at the time of the triple disasters (i.e., the Great East Japan Earthquake, a massive tsunami and the Fukushima nuclear accident) which happened in March 2011. The study also explored how such emotions are related to one another.

Participants were recruited through social network services (SNSs) and responses were received from 322 people over three weeks. A web-based questionnaire was designed to collect both quantitative and qualitative data. The quantitative data were analysed and discussed previously (Mizutani and Koda-Dallow, 2016).

The current study analyses the qualitative data collected through an open-ended optional question in the questionnaire. The data analysed through NVivo will be presented and implications of the findings will be discussed.

### Mookherjee, Ankita (Jawaharlal Nehru University)

#### Debating Inter-linkages between Community, Culture, Nation-State & Citizenship: Two Paradigms on Identity Politics in India

A review of sociological writings on identity politics in India over the decades reveals that it has for most part been restricted to context based empirical investigations and field studies exploring it at the micro-level. Identity politics has been studied in varied contexts such as religion, caste, tribe etc. which have yielded incisive insights about how it unfolds at the ground level but very few attempts have been made by those writing on the theme to consolidate the diverse contextual findings on the subject and provide a conceptual framework on the same. This paper through a textual analysis of writings of select sociologists who have written on the theme attempts to consolidate and juxtapose the two distinct positions namely the culturist and the statist paradigms on the subject of identity politics in India. Each of these paradigms represent almost diametrically opposite formulation on the subject. While the culturists argue for a framework highlighting the concept of community, culture, self and the other, the statist argue for a triadic framework of the self, nation-state and the other where the notions of democracy, citizenship, fraternity and justice become pivotal for understanding identity assertions, negotiations and reconciliations. The paper then seeks to delineate two distinct paradigmatic positions on identity politics in the Indian context and understand their fruitfulness. It seeks to contribute

to the larger discussion on community identities and culture in relation to citizenship and nation-state in India today.

### Nakamura, Ellen (University of Auckland)

#### When Father says “don’t study for a while”: hereditary privilege, sibling rivalry, and rebellion in the life of Tokugawa era doctor, Sagara Chian (1836-1906).

This paper explores the education and career of Sagara Chian (1836-1906), a nineteenth-century doctor of Western medicine best known as a one-time leader of the Meiji medical world. For reasons probably partly to do with politics and partly to do with his apparently difficult personality, his career was short lived and he died in impoverished obscurity. Before he died, however, Sagara was interviewed by a Tokyo medical newspaper and published a series of lively and astonishingly frank recollections of medical life in the late Tokugawa era. Based on these printed interviews, this paper explores issues of hereditary privilege in Tokugawa education, the rivalry between Chinese and Western style medicines, the role of birth order in determining educational paths, and the possible reasons for Sagara’s spectacular rise and fall from public grace.

### Ockey, James (University of Canterbury)

#### Pattani or Patani: Memory, Forgetting, History, and the Conflict in Southern Thailand

The episodic conflict in Southern Thailand can be traced back well over a century, with flare-ups tending to coincide with the state and nation-building efforts of Bangkok, which seek to centralise power and homogenise identity. In thinking about this pattern, two peculiarities may be noted. First, while the same state and nation-building efforts have occurred in other regions of Thailand, in no other region has the conflict been as extensive, as lasting, or most crucially, seen as linked in a pattern to previous efforts. Second, as a direct consequence, history, and even the name of the region—Pattani or Patani—have become important to the conflict. In this paper I will look at the contemporary dispute over the name of Pattani, and its meaning to each side. I will also consider in comparative regional perspective, the role history, selective memory and forgetting play in the conflict.

## Oh, Sehyun (Indiana University)

### Documentation of Discomfort as Postwar: Hiromi Tsuchida's Photography of Crowds, 1976–1989

I explore how Japanese bodies have been depicted as a refined site, transmitting the memories of the Asia-Pacific War and atomic bombing, in the Japanese photography of the post-war period. To this end, I analyze Hiromi Tsuchida (土田 喜久子, 1939–)'s still images of crowds with his documentation of Hiroshima bombing survivors, which he worked on at the same time, tracing his strategy of capturing the sense of rupture within the war memories between the healthy, collective bodies of the post-war era and the wounded bodies of individual bombing survivors. I argue that Tsuchida exposes the discontinuity of memories by portraying healthy bodies as subordinated to the official history that pacifies uncomfortable dialogues of war responsibilities and traumatic experiences. I believe Tsuchida's emphasis on individual faces, especially, as an alternative inventory of war memories, invites us to read the sediments uncaptured by official history. Tsuchida's volition to speak out about the meaning of Japanese bodies, therefore, encourages us to face what the post-war generation was forced to remember, and how memory has been woven into the everyday life of post-war Japan. I hope this paper will be an opportunity to revisit the memorial dynamics of peace and prosperity in Japan's post-war period, in the context of visual culture.

## Pearson, Allan J. and Beattie, James (University of Waikato)

### Chinese Environmental History in Photographs

In the last 10,000 years East Asia has largely been converted from heavily forested ecosystems to a much simpler deforested agricultural landscape supporting dense human populations. Environmental historians of China analysing these changes have relied on a variety of scientific disciplines and on the written records of China over its long history. This paper explores the value of photography, introduced into China soon after its invention, to document the state and rate of change in the Chinese environment. Compared with the advances in photographic technologies and with other social, political and economic factors, environmental concerns were not significant in shaping the body of early historic photographs now accessible. Landscape photography in particular was biased towards perceptions of beauty within both European and Chinese intellectual frameworks and averse to landscapes damaged by environmental change. Nevertheless, some photographs convey information about the state of the Chinese environment in late imperial China and especially in Hong Kong, which is examined in more detail. Other sources of photographic evidence useful to environmental historians and their potential value are considered.

## Peters, Li Li (University of Denver)

### Ode and Elegy: Narrating China's Rivers in Cinema and Visual Arts

Rivers, as a fundamental source of life, having always occupied an important position in human history, now draws more popular and scholarly attention than ever given the unprecedented crisis the rivers in the world are facing. This paper is a study on rivers in China. Instead of treating physical status, such as draughts, floods, and pollution of rivers; it primarily investigates the rivers as a location of cultural encounter and innovation and, as trope of desire, memory and imagination.

The image of the crises of river first looms large in *Yellow Earth* (1984), a foundational piece in the New Chinese Cinema, which relates an ill ecological system in China's inner land to its belatedness in modernity. The transformation of China symbolized by yellow earth and water pathology into an oceanic modernity was a powerful trope that inspires the Chinese to embrace the global economy. More than three decade of economic boom, on the one hand, has transformed China into the world's second largest economy; and on the other hand, made China's ecological woes one of the worst in the world. Through examining various cinematic works and visual arts produced since the implementation of "Reform and Open" and the dynamic semiotic they embody in mediating complex network of socio-political and cultural identities, this paper demonstrates the many complexities and ironies that human beings are facing in engaging and representing environmental and ecological issues.

## Petkova, Galia (International Research Centre for Japanese Studies)

### Traditional Theatres in Asia: Performance, Power, and Identity

This paper will look at traditional performing arts in Asia from a perspective that has not been sufficiently explored yet – as an important factor in construing and maintaining cultural and national identities. It will explore the way in which nations or regions have selected certain genre(s) amongst the numerous existing forms as representative, often promoting them abroad as part of their cultural-diplomacy policy or actively performing them at home as a symbol of their specific descent. In the centre of the discussion will be, on the one hand, the Indonesian shadow puppet theatre (*wayang kulit*), the Chinese Peking Opera (versus the Cantonese Opera that is being "revived" in areas like Hong Kong, for example), *potehi*, the glove puppet theatre – claimed by Taiwan but also attributed a special status by the people of Chinese descent in Malaysia and Indonesia, the classical dance in Thailand and Cambodia, water puppet theatre in Vietnam, *pansori* in Korea. On the other hand, the cultural policy of India and

Japan will be reviewed, whose concept of representative performing arts is more inclusive. The complex interweaving of performance, power and identity will be also examined from a gender viewpoint.

### Pienkhuntod, Ajirapa (AJ) (University of Otago)

#### The importance of network characteristics and peacebuilding potential of local religious leaders in the Southern Thailand conflict

This paper presents findings from in-depth interviews with 31 locally-based Buddhists and Muslims who were involved in peacebuilding in the conflict in the Deep South of Thailand. It aims to investigate the effect of inter-group ties or bridging networks on the peacebuilding behaviour of local religious leaders. This represents the first attempt to examine how the varying behaviour of members of bridging networks, namely the military, civilian governmental, and civil society actors, impacts the peacebuilding behaviour of local religious leaders during conflict. The findings shows that local religious leaders were pragmatic and likely to engage in a peacebuilding collaboration with other actors only when other actors facilitated the development of their approaches and initiatives to match local needs, or in other words, supporting the bottom-up peacebuilding. In this case, civil society actors could to an extent play a facilitative role by increasing local religious leaders' socialisation with other like-minded actors and/or peacebuilders, and promote the peacebuilding behaviour of local religious leaders. In contrast, civilian governmental and military actors could do so only in a limited fashion as they used top-down and security approaches respectively, which restrict and impair the development of the peacebuilding role of local religious leaders.

### Rattana, Phra Akbordin (University of Otago)

#### The Abhisambodhikathā (Story of Enlightenment) of Pussadeva's Paṭṭhamasambodhi

In this paper, I present my English translation from Thai of the *Abhisambodhikathā*, the enlightenment episode in the Buddha's biography. It is part of my ongoing PhD research on the 10-Chapter edition of Sangharaja Pussadeva's (Sa) (1813-1899) *Paṭṭhamasambodhi*.

Sa's *Paṭṭhamasambodhi* has been important for Thai Buddhism for more than a century. It was commissioned by the Thai monarch, in the nineteenth century to be used as a sermonic text during the celebration of Vesak (Buddha's birthday, enlightenment, and passing away) by Buddhist temples affiliated with the Dhammayuttika Nikaya, a Thai Buddhist sect founded by King Rama IV (1804-1868). It was edited by Sangharaja Wachirayan (1860-1921) in 1905 and republished 27 times since

then, most recently in 2012. The text continues to be influential as it is still used to teach Buddhist laypeople as well as Buddhist monks and novices who study at the three levels of Dhamma Study Curriculum and Buddhist Scholar Curriculum respectively.

My main focus in this presentation is the description of devotion to the Buddha's body of enlightenment, or *Dhammakāya* in the *Abhisambodhikathā*, the second chapter of Sa's text. I discuss the structure of the chapter, identify its core teachings, and explore the significance of the term *Dhammakāya* for the *Dhammayuttika* Nikaya in the early twentieth century.

### Ray, Paula (University of Auckland)

#### How social is social media?

##### - A comparative study of Kiwi-Indian and Māori women Facebook users

In this paper, I have attempted to re-interpret the term 'social' in 'social media' from a gendered perspective, whereby the producers of information within the private sphere are also the consumers of the same information. Framed in terms of a political economy of digital sociality (Ellison and Boyd, 2013), I argue that the more 'social' of the interactive media platforms, such as Facebook, are inclined towards gendered receptivity, defined in terms of the platform's capacity for relationship building.

To further explore community-based digital practices amongst women, I shall apply the digital ethnographic methodology that I used in my doctoral thesis to compare Kiwi-Indian and Māori Facebook users. The primary reason for choosing these two categories of consumers lies in the fact that both ethnic cultures believe in communal living – for Indians it is rooted in their strong family ties, while for the Māori it links back to their whānau.

But are their real-life communal ties reflected in their virtual interactions? What could be the possible implications of such virtual networking? These are some of the questions I aim to reflect on in this research.

## Rogers, Tracy (University of Otago)

### Cambodian girls' educational persistence: The exception rather than the norm

Cambodia's education system has undergone a remarkable transformation after its near eradication by the Khmer Rouge in the late 1970s. Most notably, Cambodia has achieved near gender parity at primary school level. *But whilst more girls are gaining access to primary school than ever before, girls' completion rates at upper secondary level remain extremely low.* Girls' low completion rates are attributed to factors such as insufficient secondary schools, high teacher absenteeism and shortages, income-poverty, and deficit discourses on girls' educational worth. Some girls however, do endeavour to remain in school despite the multiple obstacles they encounter. Yet little is known about how they manage to remain in school whilst many of their peers drop out. This presentation reports on a doctoral study that worked with 43 secondary school girls and 23 young tertiary women to hear their stories of educational persistence in rural Cambodia. Using community cultural wealth theory, I explored the familial, social, and personal sources of support that emerged in the participants' visual and interview data. In this presentation, I argue that whilst the participants demonstrated agency when negotiating discursive and material constraints, they also highlighted Cambodian girls' ongoing vulnerability when pursuing formal education.

## Saradum, Natpiya (DIRI, Thailand)

### The Esoteric Healing Technique of Luang Pho Wat Paknam (Sot Chandasaro *Bhikkhu*): A Translation from His Teaching Manuals

Wat Paknam Bhasicharoen (Bangkok, Thailand) was famous as a meditation and healing centre during the lifetime of its famous abbot, Sot Chandasaro *Bhikkhu* (1916-1959). Many Thai people from all walks of life came to Wat Paknam during this period to seek healing for a wide range of diseases. These healing treatments were given by skilled meditators in the *Vijja Dhammakāya* tradition who had been trained by Luang Pho Wat Paknam and were members of the *Tham Vijja* team.

A brief description of the esoteric healing methods performed by the *Tham Vijja* team at Wat Paknam can be found in a 3 volume teaching manual titled *Makphon Phissadan*. This presentation is based on my translation from Thai into English of the *Makphon Phissadan*. I will outline the contents of the manual, and explore the connection between the healing treatments and the *Vijja Dhammakaya* meditation techniques.

## Saris, Brenda (Victoria University of Wellington)

### A graphic re-interpretation of the symbols seen in the textiles and art of the Miao minority tribe of Hunan in China.

This paper presents a pedagogical project conducted with visual communication design (VCD) undergraduate students at Hunan City University in China by New Zealand educators from the Whitireia NZ Arts faculty. A deck of playing cards was created through a graphic re-interpretation of the symbols seen in the textiles and art of the Miao minority tribe of Hunan. The aim of the project was for the learner to explore meanings, origins and contemporary contexts of Miao cultural symbols, in conjunction with the suits, and rank of the cards to inform a stylist treatment for the playing cards. A number of design principles, including symmetry, emphasis and pattern were utilised for the designs by the VCD learners. Researcher learning and teaching about the Miao symbols and culture will be discussed. Recognising responsibilities concerning cultural appropriation highlighted the importance of working with a Miao cultural advisor in the classroom.

## Schonthal, Benjamin (University of Otago)

### A New Story of Buddhist Monastic Law

A particular story about religion and law percolates up through many recent studies of Buddhist monastic law. This narrative involves a move from fluidity to closure: as the era of the modern nation-state draws near, Buddhist monastic law takes on the rational formalistic qualities that many scholars associate with modern legal culture. Relying on this narrative, one might expect that in the contemporary era of nation-states, fixed borders and centralized, constitution-based legal regimes, monastic law would further become homogenized. These expectations are, however, not entirely accurate. While certain state-legal structures do push monastic law in the direction of greater codification and routinization, others push monastic law in the other direction, towards greater fluidity, irresolution and multiplicity. In this paper, I draw upon a number of recent Supreme Court cases to analyse the ways in which Sri Lankan constitutional practice has destabilized conceptions of Buddhist monastic law and, in fact, opened up new opportunities, spaces and incentives for contesting visions about its nature and function.

Scott, Jennifer (Shujitsu University)

### Adaptation and Intertextuality in Ichikawa Ennosuke IV's *Super Kabuki II – One Piece*

Kabuki has a long history of adapting material from other sources. Many of the best-known plays originated from the *bunraku* puppet theatre of the Edo period. More recently, Shakespearean plays such as Twelfth Night have been successfully adapted for the kabuki stage. The latest example is *Super Kabuki II – One Piece* (2015, 2016), a kabuki-inspired adaptation of Oda Eiichiro's longrunning (1997- ) popular manga series *One Piece*. The kabuki version was co-directed by Ichikawa Ennosuke IV, who starred in the leading role, and Yokouchi Kensuke, who also wrote the script. It incorporates traditional kabuki elements such as posing and manner of speaking alongside modern staging techniques such as recorded music, contemporary lighting and computer graphics. Makeup, costumes and wigs combine traditional and contemporary features to evoke the manga characters. A movie version was released in 2016, and a slightly different version of the original live performance followed later the same year. This presentation will analyse issues of intertextuality and adaptation with reference to Linda Hutcheon's theoretical framework, focusing on the form of the adaptation as a product, the adapters and their process of adaptation, and the audience reception.

Swati, Shah; Ergler, Christina; and Hohmann-Marriot, Bryndl (University of Otago)

### Surrogacy in India: Merging Stigma Theory and the Reproductive Justice Framework

Surrogacy is one of the promising solutions of new reproductive technologies to provide numerous childless couples their complete or partially genetic child. India became the surrogacy hub for the world in the past few years, though the number of Indian couples engaging in surrogacy is small. Of the ones who do, hardly anyone discloses that their families have been formed by new reproductive technologies. Using a surrogate to form a family is stigmatised in India. However, to date the research focus has been on the experiences and perspectives of the surrogate in light of wider debates on reproductive justice rather than the commissioning couple. However, to expand the current dominant discussion on reproductive justice, we also need to understand why Indian couples engage in surrogacy, what their experiences are during the process and which social, economic and political constraints they face. We need to understand the internal and external processes leading to their stigmatisation in the Indian society. To understand and conceptualise their stigmatisation, the presentation will outline an analytical framework which is informed by and expands stigma theory and the reproductive justice framework.

Sheng, Hung (Lingnan University, Hong Kong)

### From Ink Painting to Ink Art

Ink refers to *shuimo*, with the literal meaning of "water ink". There is a transition from ink painting to ink art. The developments in ink painting shifted to Hong Kong, Taiwan and abroad from mainland China in the post-1949 era. In particular, there were responses to the modernization of ink painting in Hong Kong in the 1960s and 70s. There was the emergence of the terms "Ink Painting" and "Modern Ink Painting" advocated by Lui Shou Kwan (1919–1975) and Liu Guosong (1932–) respectively. It was only in the 1980s that the mainland art scene became vibrant again and terms such as "experimental ink painting" and "experimental ink" gradually appeared with the latter extending further than just two-dimensional.

In examining contemporary events in the ink field, "ink art" obviously goes beyond the boundary of painting. It includes other media, installation, video, and sculpture, to name a few. However, this brings the problem of the current terminology often being too broad to accurately describe the world of ink art which now spreads across generations, nationalities and media. This paper attempts to illustrate the evolution from ink painting to ink art, as well as examining different terminologies and definitions.

Shi, Xiongbo (University of Canterbury)

### The production and culture of collecting writing materials in late-Imperial China: Objects from the Rewi Alley Collection

This paper presents the biography of four objects associated with the scholars' studio and which are found in Canterbury Museum's Rewi Alley Collection, all of which can be classified as "writing tools". Discussions of these objects and their circulation will locate them in the collecting worlds of late imperial China.

1. An ink tablet with a bas-relief depiction of a group of figures on the reverse, and on the obverse trigram *kun* 坤 in gold pigment bounded by a gold circle. The four characters, *Cheng Junfang zhi* 程君房製 (Made by Cheng Junfang), presented at the edge, connect it with the famous Ming ink-maker, Cheng Junfang (fl. 1541-1616). The object's design is in Cheng's copiously illustrated 1606 catalog *Chengshi moyuan* 程氏墨苑 [Cheng's Collection of Inkcake Designs].
2. Two ink sticks present the inscription of Taisu Zhai 太素齋 (Taisu Studio), which connects it with the late Qing scholar-official Le Fangqi 勒方錡 (1816-1880). A calligrapher and a collector, Le ordered several well-known ink manufacturers to make inks for him. This is one of them.

3. An inkstone (*yan* 硯) presents the Chinese inscription 嘉慶三年秋七月錢塘黃易 (Huang Yi of Qian Tang, in the autumn July of the third year of Emperor Jiaqing [1798]). Huang Yi (1744-1802) is still well-known for his seal engraving, and was also an avid collector of metal and stone objects.
4. An inkstick presents the inscription of *Shufang zhai* 漱芳齋 (Fresh Fragrance Studio), the studio name of the famous Qing ink manufacturer Wang Liwen 王麗文 (fl. 1720). Discussion of this object will be against the background of early Qing ink collection and production.

### Shibata, Ria (University of Otago)

#### Japanese war responsibility and popular culture

Many protracted conflicts have their roots in traumatic memories of past violence. The perpetrator's acknowledgement of 'inherited responsibility' for historical injustices is critical for reconciliation and building of peaceful relationships. Collective memory can be transmitted via historical narratives in official textbooks, commemorations, mass media and through interpersonal story-telling. Japan is known for its policy of deliberate 'historical amnesia' in downplaying the information about the Japanese Imperial Army's atrocities such as the Nanjing Massacre and coercion of 'comfort women' (1930s-1945). Using surveys and interviews within Japan-China-South Korean contexts, this paper examines how current generations of Japanese descendants 'remember' the war through popular culture and to what extent these collective memories affect their acceptance of responsibility to redress their forebears' mistakes. This paper aims to understand the key factors that shape transgressors' acceptance of responsibility for historical injustices and offers important insights into our understanding of how traumatic colonial past and longstanding grievances can be addressed effectively.

### Shogimen, Takashi (University of Otago)

#### Translating Patriotism in Modern Japan

From the 1870s, Japanese political and intellectual leaders debated patriotism because they recognized the necessity of patriotism for their project of nation building. But patriotism was a European concept. When they debated the concept, they of course used Japanese vocabularies. This entails two issues: one concerns translation. How did contemporary translators convey the European concept in the Japanese language? The other issue relates to the indigenous reaction to the translated concept. Assimilation of a translated concept might lead to its clash with the Japanese tradition, aspects of which might be incompatible with the

concept. So what was the rival notion in the Japanese intellectual tradition? What was the relationship between the traditional Japanese and the European conceptions of patriotism?

This paper seeks to show that debates on patriotism in the first decade of the Meiji era witnessed conceptual crossovers: a prevailing traditional vocabulary—*hōkoku* (報国)—was initially used as the translation of the European idea of patriotism, thus conveying a new meaning. Meanwhile, the traditional Japanese concept that rivals European patriotism came to be packaged as a word that had been rarely used: *aikoku* (愛国). The paper argues that patriotism constituted a site of cross-cultural conceptual contestation in modern Japan.

### Singh, Jasvir Kaur Nachatar (La Trobe University)

#### What Are the Factors That Contribute to Postgraduate International Students' Academic Success? A Malaysian Qualitative Study

Existing literature on international students predominately emanates from Western settings and offers rich insights into international students' adjustment experiences. Although researchers have acknowledged that adjustment experiences are important factors for student success, limited research has been conducted to understand the connections between adjustment-related factors and academic success particularly concerning postgraduate international students. This paper fills this gap in the literature from a non-Western perspective, investigating key factors of academic success, and thereupon seeks to contribute to scholarship on international student development. It adopts a qualitative approach and is based on 55 semi-structured interviews, analysed thematically. The paper notably identifies three main factors that contribute to academic success. One is the individual characteristics of postgraduate international students to succeed in their international educational journey. This finding problematises Western studies that label international students as inactive learners. Secondly, institutional facilities provided by Postgraduate Student Office, library, hostel and respective Faculties to postgraduate international students such as workshops, financial aids, online database, work spaces, accommodation and fieldwork facilities facilitated students' academic success. Finally, academic, emotional and financial support from friends and family members facilitated academic success of postgraduate international students. These factors significantly extend the international students' adjustment literature, as these factors are explored from an understudied non-Western setting.

### Stenberg, Josh (University of Sydney)

#### A Tang General in the Archipelago: The Xue Rengui narrative in Indonesia

One of the most familiar Chinese narratives in Indonesia is that of Xue Rengui, a Tang Dynasty general whose exploits earned him popularity in Chinese drama and fiction beginning in the Yuan Dynasty. The narrative, besides being transmitted to Mongolia, Thailand, Korea and Vietnam, also reached Java and Sulawesi. From the late 19th century, the narrative became popular in print, puppet forms and theatre, typically in transliterations such as *Sie Djin Koei*, which reflect colonial orthography and Hokkien pronunciation.

This presentation proposes that this martial genre of narrative, which deals primarily with Chinese victories over neighbouring “barbarian” peoples, might have been reassuring for migrants arriving in the Indies, and that this constituted a factor contributing to its ongoing popularity. The absorption of a non-Chinese woman into the Chinese family, as in the case of Xue Dingshan’s warrior wife Fan Lihua, may have in some way rehearsed the intermarriage with Indonesian women common in Indies Chinese society. At the same time, ethnic nationalism and filial piety, both virtues highlighted in the story, would have been welcome themes to the diasporic community of the turn of the century, which was intent both on renewing ties with China and stressing “Confucian” values.

### Sun, Zexuan (Suzanne) (University of Otago)

#### Paradoxical Paradises in New Zealand: The Poetic and Lived Utopias of James K. Baxter and Gu Cheng

This paper argues for a new understanding of contemporary world poetry as a historically specific phenomenon emerging out of and in response to the global 1960s and the forms of transnational utopianism that found renewed impetus in that decade. New Zealand poet James K. Baxter exemplifies the worldly utopianism of this decade through his fusion of elements of the international commune movement with his attempt at creating a new kind of poetry that fused indigenous Māori language and culture with that of New Zealand’s European colonizers. Two decades later, Chinese poet Gu Cheng arrived in New Zealand seeking an escape from the collectivist horrors of the Cultural Revolution in a fantastic but ultimately dystopic poetic and lived utopia. Together Baxter and Gu illustrate a qualitatively new kind of world poetry that emerged in the aftermath of the 1960s and that was characterized by forms of poetic utopianism founded on cross-cultural encounters.

### Sutton, Jonathan (University of Otago)

#### Personal rule and civil resistance in Cambodia: Autocratic survival and prospects for change

The 1993 election that ended the UNTAC administration in Cambodia was intended to usher in an era of multi-party democracy in a country ravaged by civil war and dictatorship. Yet instead, Cambodia’s political scene continues to be dominated by Hun Sen, now one of the longest-ruling autocrats in the world, and his Cambodian People’s Party (CPP). This paper examines some of the sources of autocratic stability in Cambodia, looking at the reasons why the opposition Cambodian National Rescue Party (CNRP) has thus far not been able to meaningfully challenge the CPP through either elections or a mass civil resistance campaign in 2013-2014. Utilising the results of field research carried out in mid-2017, several obstacles for political change in Cambodia are highlighted, including Hun Sen’s maintenance of a broad ruling coalition despite his consolidation of personal rule and the difficulties that the opposition has had in presenting itself as a credible alternative to the CPP. The paper also discusses developments around the recent local elections in relation to these factors and considers possible outcomes of the 2018 general election.

### Swale, Alistair (University of Waikato)

#### Visualizing Empire: the Taiwanese Expedition and the Popularization of an Imperial Self-Image in Print

In 1874 a Japanese military expedition was sent to Taiwan in order to ‘punish’ the native inhabitants who had murdered the crew of a Ryukyu vessel in 1871. The expedition was a decisive repudiation of Chinese suzerainty over the island and ultimately paved the way to Japan securing the Ryukyu islands as part of the Imperial domain.

Apart from the diplomatic implications of these events, there was also the manner in which they were handled within the Japanese popular press. This paper complements the earlier research of Matthew Fraleigh (2010), which traces the activities of the journalist Kishida Ginko, by providing a broader discussion of the contemporary media ecology and the role of illustrations as a vehicle for the popularization of empire.

Referring to contemporary coverage of Taiwan in the pages of the *Nichi-Nichi* and the *Yubin Hochi* newspapers, this paper examines the illustrations which depicted the customs and living conditions of the allegedly ‘primitive’ peoples, and considers the degree to which they resonate with contemporary illustrated news publications such as the *Illustrated London Times* and *The Graphic*.

Sweetman, Will (University of Otago)

### The End of Invention

“Everything was invented in the nineteenth century.” (Paul Brass)

In the wake of Hobsbawm and Ranger’s *The Invention of Tradition*, a host of flashy books and papers over the course of the 1990s and early 2000s proclaimed the (colonial) invention of everything from Hinduism to Homer, Shaka Zulu to World Religions. In the course of this joyful reimagining of the recent past, what was forgotten about Paul Brass’s statement is that it was said (mostly) in jest. More careful recent re-examinations of the historical record have shown up the shallowness of the invention trope. This paper will survey recent work on the early conceptualization of Hinduism and Buddhism and argue that the end of invention is in sight.

Talib, Naimah (University of Canterbury)

### In Pursuit of Free Trade: The 1850 Mission of Sir James Brooke to Siam

In the early nineteenth century, the Kingdom of Siam saw itself as a regional power in Southeast Asia. Its ruler, Rama III (1824-1851), had reopened diplomatic relations with western nations after nearly 140 years, first with the British in 1826 and second with the Americans in 1833. The Siamese court aimed to avoid domination by a western imperial power and was determined to balance the interests of various western powers. By the 1840s, British traders in the region felt that Siam was not honouring its commitment under the Burney treaty of 1826 to liberalize trade in Siamese ports. The increasing volume of trade in the region pushed British traders to demand that the British government put pressure on the Siamese court to open up trade. This paper analyses the British mission to Siam in 1850 within the context of the British goal of trade liberalization. James Brooke, who had then established himself in northwest Borneo as an independent ‘Rajah’ of Sarawak, was chosen to head the mission. This mission met with strong Siamese resistance and was considered a failure. Nevertheless, it signalled to the Siamese that a shift in traditional economic relationships was inevitable. I will argue that the Brooke Mission paved the way for better conditions in treaty negotiations between Britain and Siam, culminating in the Bowring treaty of 1855 which heralded a new era in trade relations between Siam, Britain and the west.

Taylor, Yulia; Everett André M., and Edgar, Fiona (University of Otago)

### Adjustment of Immigrant Professionals to New Zealand: A Comparison of Chinese, former Soviet Union, and British Isles Vocational Values

Growing demand for immigrant professionals globally demonstrates their perceived importance for national economic development. New Zealand is one of the most popular destinations for potential immigrants and refugees, and skilled migrants, an official immigration category, represent a significant part of the national workforce. However, the retention of immigrant professionals is an important issue for the country. A wide range of factors influences the work adjustment of immigrant professionals. The purpose of this study is to examine the influence of culture on the adjustment process of immigrants using individuals from three diverse cultural backgrounds (China, the former Soviet Union, and the British Isles; apx. 10 from each), to discover via a longitudinal study whether patterns of changes during their adjustment may be culture-specific and consequently whether differential assistance in helping immigrants overcome work adjustment difficulties might be appropriate. This research addresses gaps in the literature by conducting a broad examination of immigrant professionals’ general adjustment, socialising with host country nationals, and (specifically) work adjustment in line with vocational and cultural values changes that occur during their adjustment process. Based on a PhD thesis, this is a work in process; data has been collected and analysis is ongoing. Results will be ready for presentation by the time of this workshop.

Tian, Ella Ying (University of New South Wales)

### Depicting Asians on American Screen: Whitewashing or Cultural Appropriation?

As a historically constructed ethnic and cultural identity, the portrayal of Asians on American screen has a history of whitewashing started at the beginning of Hollywood cinema industry which based upon what Richard Dyer calls the “assumption of a white face”. During the course of the twentieth century, the relationship between Hollywood system and other racial groups is ambivalent and sometimes uneasy. In particular, Asia indeed has held the national imaginary in the United States when film is more racially integrated in depicting “yellow faces”. The study begins with an adoption of a particular historical perspective—from a stereotyped Hong Kong female character Suzie Wong concealed in the myth of romantic love with a British “white knight” in the 1960s to the debates on a wide range of arguably racial representations in the twenty-first century. By making a further comparison on the 1970’s TV series

*Kung Fu*, a Netflix self-produced TV series *Iron Fist* (2017), and the AMC newly released television series *Into the Badlands* (Season 1 in 2015; Season 2 in 2017), the study argues that a revolution of cultural politics in representing different racial groups can help us to avoid racism, sexism, and monoculturalism. The study aims at criticizing the clash of cultures through historical whitewashing, and contributing to the integration of cultures through cultural appropriation.

### Townsend, Amie (Massey University)

#### Human trafficking and the question of culture: child fostering and compounding vulnerability in the Philippines

The Philippines is known as a 'source' location for human trafficking of primarily young women. Drawing on my experiences during the five months I spent conducting fieldwork in the Philippines, I explore some of the complexities of vulnerability in a local setting through the life stories of several women who have experienced human trafficking in some form as well as child fostering. In global analyses of human trafficking, culture is usually mentioned only in the ways that it is seen to contribute to the problem, and child fostering is a common example of this cited cultural vulnerability. In this paper, I argue that local inequalities contribute to the vulnerability to trafficking by forcing marginalised populations to choose among risky and vulnerable paths. Child fostering is one example of a cultural approach to managing risk, although it can also be a point of vulnerability. From this perspective on human trafficking, I propose a view of vulnerability which takes into account the complexities of local lives as well as the cultural systems and structures which contribute to security, safety, and resilience.

### Trinh, Lien (University of Otago)

#### Asian Secondary Students' Learning and Knowing about Sexual Health: From the perspectives of young people and adults

In New Zealand, Asian students are the largest source of international students compared to those coming from other continents. Despite the sheer volume of Asian students in the school system, there is an apparent lack of attention to their sexuality and sexual health in policy and literature. In this presentation, I discuss one aspect of my ongoing doctoral research examining Asian students' narratives surrounding their sexual knowledge, experiences and practices. I invited young people to express what (and if) they knew beyond the typical sexual knowledge references (usually found in school sexuality curriculum). I look at sources of information used by young people, and their sexual agency and self-advocacy. I also present an analysis of

adults' perspectives on young people's sexuality. The purpose is to understand how homestay parents and schools think about what Asian students do or do not know in relation to sexual matters. I examine adults' different positionings in the provision of sexuality and sexual health education for international students, and whether they deem this topic relevant and important to young people's wellbeing while living and studying in a foreign country. I conclude my presentation with some suggested implications for sex education policy and practice in New Zealand high schools.

### Urkasame, Kitchai (DIRI, Thailand)

#### The Abbot Manual: a meditation text in the Vija Dhammakāya tradition

This paper is a presentation of *The Abbot Manual*, a Thai meditation text composed by Upāsikā Nawarat Hiranrak, a meditation student of Phrakru Samanadhammasamathan (Phra Mongkolthepmuni, or Sod Candasaro), at Wat Paknam Phasicharoen, Bangkok, Thailand. The text was printed and presented to H.H. Somdet Phra Vajirayannawong of Wat Bowon Niwet Wihan, Bangkok in 1949. At the time of its publication, *The Abbot Manual* was distributed to abbots, and those interested in learning the esoteric meditation technique of *Vija Dhammakāya*.

My group translation and analysis of this text provides insight into the meditation techniques studied and practiced at Wat Paknam during the 20th century. My findings also link this text to the traditional esoteric meditation practices of pre-modern mainland Southeast Asia studied by Buddhist scholars (Bizot 1976, De Bernon 2000, Crosby 2003, *et. al.*)

The text first instructs the practitioner how to prepare the body and mind before meditation, how to chant homage to the Triple gems, and the correct sitting position to take during meditation. The practitioner instructed to recite the mantra "*sammā araham*" and to mentally create a visual a crystal ball as a meditation object within the centre of the lower body. Further information is provided in *The Abbot Manual* about the appearance of the Rūpabrahma, the Arūpabrahma and the Dhamma body. In order to transform from one body to the higher body, the practitioner is told "how to enter from the coarsest body to the most refined body" by observing the *sīla* sphere, *samādhi* sphere, *paññā* sphere, *vimutti* sphere and *vimuttiñānadassana* sphere at the centre of the lower body. Nibbāna is described in the text as a particular sphere or dimension that is distinct and isolated from the world- sphere and from the six or twelve sense sphere. When *Vija Dhammakāya* is correctly performed, the practitioner will encounter certain inner phenomena and attain *Dhammakāya*.

Voci, Paola (University of Otago)

### Animating Virtual Soft Power: Digital Animation's Dreams, Nightmares, and Wonders

China's soft power – either programmatically or accidentally – is also developed online in different and even conflicting creative practices. Zooming in on the “smaller” screens of online participatory cultures and digital spectacles, I propose that notions of “spreadability” and “attraction” can help gain a better, critical understanding of *virtual* (online) soft power. More specifically, online animations highlight a largely unrecognized tension (and possibly incompatibility) between persuasion and attraction in Nye's conceptualization of soft power. Government-sponsored and politically dissenting animations, both develop similarly argumentative, albeit opposing, discourses that aim at *persuading*/convincing their viewers. Conversely, other humorous, often more abstract and seemingly apolitical, imaginative animations point to an aesthetics of *attraction* that is not trying to persuade but only to attract. There is a “light power,” which is appealing precisely because of its distance from the – planned and persuasion-oriented – soft power that the Chinese government is keen to promote.

Vogel, Stuart (Presbyterian Church of Aotearoa New Zealand)

### Proposed paper for the NZASIA Asian Studies Conference, Nov 2017

#### Being Chinese and Presbyterian in Tamaki-Makaurau: 1864-1948

This paper explores the development of the mission to Chinese in Auckland from 1864, when the Anglican Synod first discussed the matter until 1948 when the first Chinese Presbyterian minister, Y.S. Chau resigned from the Presbyterian Chinese Mission Church. The development of the mission was influenced by racism, indifference to the Chinese and yet also at times heroic commitment by both Chinese and European Christians. The mission drew off the experience of the Presbyterian Church of Victoria, Australia and its own mission experiences in Otago and in Canton (Guangdong). The restrictions on Chinese women and families residing in New Zealand made for a male dominated church. International politics as well as domestic legislation and attitudes impacted on the progress of the mission and on the social perceptions of the Chinese. This paper argues that the mission provided insights and contacts for Aucklanders in to the local Chinese community. And that this lessened, to some extent, the emergence of heightened racism in the region.

Wang, Horng-luen (Institute of Sociology, Academia Sinica)

### The “Historical Perception Problem” and the Joint History Project in East Asia

Since the 1990s, we have witnessed the escalation of nationalisms in East Asia, manifested in such issues as territorial disputes and traumatic memories about war and/or colonialism that involve Japan, China, Korea and Taiwan. At the core of these disputations lies the so-called “Historical Perception Problem” (HPP), which refers to diverging ways of “perceiving history” among different people in the region. Against this backdrop, a group of scholars and activists from Japan, Korea and China have been engaged in a collaborative project to write joint history textbooks for reconciliatory purpose for students in the three countries. The project has been ongoing for over a decade with fruitful outcomes: a supplementary teaching material titled *Opening the Future* was published in 2005, and *A Modern History of East Asian beyond the Boundaries* was published in 2012-2013. This paper examines this project from a sociological perspective to investigate: How can ruptured memories and conflicting “structures of feeling” among these people be mended through historical dialogues? Has it been able to overcome the HPP caused by conflicting nationalisms? What lessons can we learn from this project for reconciliation in the future? These are the questions to be further explored in this paper.

Watanasukh, Purawich (University of Canterbury)

### The Establishment of Senate of Thailand and the Idea of ‘Mentoring House’ 1946-1951

The beginning point of modern Thai politics started from 24 June 1932 after a group of civilian and military officers known as ‘*Khana Ratsadon*’ (the People's Party) staged a bloodless coup against King Prajadhipok (Rama VII) and transformed the ‘absolute monarchy’ to ‘constitutional monarchy’ and introduced a ‘constitutional regime’. At the initial stage, the bicameralism had not been introduced yet. The Thai Parliament at that time was unicameral, known as the “House of Representatives”, but consisted of two types of membership: type-1 elected members and type-2 appointed members. The ‘type-2’ membership was designed to be a ‘*Phi Liang*’ (mentor) for the type-1 members until Thai people have a ‘deep understanding’ and ‘ready’ for a full democracy. In 1946, the bicameralism was introduced and the upper house, known as the ‘Senate’, was established. However, the idea of ‘*Phi Liang*’ still existed as Senate was designed to be a ‘*mentoring house*’ for the House of Representatives. This paper studies how the idea of ‘*mentoring house*’ has evolved from the beginning, arguing that in fact the idea to have the Senate as

'mentoring house' is a claim to justify and maintain a political power by political power holders. Moreover, it will further argue that the idea of 'mentoring house' still continues until nowadays, even though now Thais have a higher level of education and lots of experience with democracy.

**Wilson, Jeff (DIRI, Sydney Australia)**

### **Narrative Form in the Writing of Meditation Manuals**

The translation of Buddhist manuscripts makes their contents accessible to researchers; it also raises the problem of the interpretation of narrative. Narrative is not just reserved for narrative fiction but is employed in many forms of communication and in particular, for the communication of ideas that fall outside the scope of 'ordinary' denominational language. Such an approach is found in the texts of what have been referred by scholars as 'mystical' or 'esoteric' branches of Buddhism (see Rhys Davids, 1896; Bizot, 1976, Cousins, 1997; Lagirarde, 1998; De Bernon, 2000, Crosby, 2013, et. al.) This paper will argue that the use of narrative form is essential for the instruction of contemplative practitioners. The story, myth or parable is a means of presenting a range of activities and emotions that are difficult to describe by other means. It can introduce semantic depths into what might otherwise be a restricted list of instructions. In the case of the text to be examined here, it opens up into an imaginal world that assists the practitioner in gaining mastery of the visualisation techniques that are necessary to this form of meditation. Strong visual symbols appear in the text such as the kong chjak that the protagonist holds in her hands. But the most powerful symbol of the story is the gkaew mani the crystal gem held in the hands of the ethereal being who comes to help her. The significance of this figure will gradually become clear as we look at various ways that such terms operate within the rubric of the meditation manual. The basic story is that of Nang Cittakumari, a personification of the human spirit, and her encounter with the lord of the underworld. This narrative appears in at least three meditation manuals in Lanna, Sinhalese and Khmer. These three palm-leaf texts are quite different in some respects, but they all contain one fundamental narrative. A princess is trapped in a fig-tree guarded by five dangerous birds and is being pursued by Yama, the lord of the underworld. To get free, she has to defeat the birds, but to do this she must possess the mystical crystal gem. All three manuals deal with the same basic themes; death, rebirth and funerary rites. They teach the practitioner (represented by the princess) how to deal with the issues of death and rebirth. The focus of this paper will be on the Lanna version of the Pavarabandha.

**Windsript, Shan (University of Melbourne)**

### **"How to Write a Diary": Interrogating Revolutionary Subjectivity in Diary-Writing Manuals of Maoist China**

The political culture of China under Mao has conventionally been understood as a repressive system thriving on the subjugation of its people through terror and coercion. Seeking to problematize this orthodox interpretation, my paper highlights the complexity and paradoxical character of Maoist state-individual relationship through a study of previously unexplored archival sources: manuals and guidebooks on how to write a diary. Situating this didactic literature against the backdrop of a longer Chinese tradition of using diary-writing for moral self-cultivation, this paper examines the Mao-era instructional materials through a detailed comparative reading alongside their pre-1949 predecessors. Such an examination reveals the communist regime's concurrent affirmation of, and vigilance in, the capacity of the individual as revolutionary agent: while the guidebooks commanded ordinary people to take up the diary as an everyday instrument for political self-actualisation, they simultaneously sought to dictate this process by prescribing paradigmatic frameworks conforming to the larger ideological order. Simultaneously empowering and constraining, the "how-to" books of Mao's New China underscore the notion of self-reflexive subjectivity as an indispensable – albeit precarious – constituent of the state's mass mobilisation agenda, rendering Maoist political culture a system not purely destructive, but also constitutive, of individual agency.

**Winstanley-Chesters, Robert (Australian National University)**

### **Vibrant matter(s), Fish, Fishing and Community in North Korea and its neighbours**

North Korea's topographies have long been harnessed in support of its politics, its maritime infrastructures historically serving politico-developmental narratives, forging new 'socialist' landscapes and geo-political connections. Little consideration has been given to a wider 'web of life' within these landscapes. This paper therefore considers North Korea's physical and cultural topography as an assemblage of participants, what Jane Bennett has termed 'vibrant' matter, using Sindo Island at the mouth of the Amnok River as a case study. 1976 saw new landscapes of community, development and extraction emerging from the estuary as a cooperative was formed from coastal communities elsewhere. Sindo however slipped off Pyongyang's developmental radar becoming a marginal, half-remembered site, its landscape degrading through institutional neglect, over fishing and climate change. The paper examines

mitigative strategies and practices of other fishing communities in neighbouring nations such as Gageodo in South Korea, Slavyanka in the Russian Federation and Tong Shui Gou in China. With these in mind the paper explores how North Korean citizens, both human and non-human might conceive of and negotiate their places at historical, geo-political, regional and local scales, (re) constructing new forms of 'informal life politics' and 'vibrant matter' in a North Korea of permanent transition.

**Winter, Paul (University of Otago)**

### **Shifting Sands: Indian monazite in the afterglow of 1945**

India's unique experience in the dawn of the atomic age is rarely studied. Here, I go some way to redress this by charting a key thread in India's nuclear history from independence until 1955. Specifically, I focus on India's policies towards its store of monazite sand reserves in Travancore. By imposing an embargo on the sale of these nuclear fuel containing sands in 1946, India was able to extract political concessions from both Anglo-American powers and develop close technical cooperation with France in the area of mineral processing and civilian reactors. In parallel, the embargo became a plank in Nehru's outwardly moralistic approach towards atomic weapons which characterized the early phase in India's nuclear history. By the mid-1950s, monazite sands became a commodity and India's strategic leverage dissipated and its moral objection to nuclear weapons eroded. This paper explores India's policy towards monazite sands exports against the backdrop of the international scramble for strategic materials, the advancing cold war, and decolonization.

**Wong, Lorraine (University of Otago)**

### **The Socialist tower of Babel in 1950s China**

During the interwar years, Chinese Communists brought in the Soviet Union's campaign of anti-illiteracy and sought to replace Chinese characters with the Latin alphabet. This paper examines the transformation of the Latinization Movement in 1950s China, as the advocates of this movement turned from language activists into state-builders of the People's Republic of China. This paper examines the ideology of linguistic commonality and unity that is woven into the socialist imaginary for a new people speaking a single language on a world scale. It also analyses the politics that shape the categories of "non-Han minority languages" and "dialects" in the official discourse of the PRC, and explains why and how the relation of exchangeability between non-Mandarin varieties of Chinese and non-Han minority languages in the 1930s and the 1940s could not be sustained in the different historical era of the 1950s.

**Xia, Raymond Zhenhua; Mather, Damien; and Gnoth, Juergen (University of Otago)**

### **Understanding Consumption Face in modern China: its power to young Chinese and beyond**

When China became one of the biggest markets in the world, studying Chinese consumer behaviour became vital. Many studies have indicated that face in China, the image of social self, influences consumption. However, the specific aspect of face influencing consumption behaviour and the mechanism of it remain vague and seemingly misunderstood. Our research has twofold aims. Firstly, we develop a concept of Consumption Face (CF) which specifically defines the aspect of face that impacts Chinese consumption, after a broad literature review and followed by an in-depth comparison with similar face concepts as a process of calcification. We classify various types of Chinese face, discuss the differences to Western concepts, and unveil the components of CF for managerial and theoretical implications.

Secondly, Chinese young consumers grown up in imported western commercial environment are considered largely differ to their elder traditional generation. Does the traditional socio factor still manipulate young generation's consumption behavior implicitly? To test our hypotheses, we then developed a CF index as to measure the difference between young and traditional elder Chinese. The findings help discriminate the consumption dynamics in China, leading practitioners to understand and differentiate this influence. We also provide suggestions for future marketing opportunities.

**Yamaoka, Michio (Waseda University, Tokyo) and Abe, Shintaro (Josai International University, Japan)**

### **The Present State and Problems of Economic Literacy among High School and University Students in Japan**

The authors conducted the Test of Economic Literacy Fourth Edition (TEL4) in Japan to see the level of economic literacy among Japanese high school and university students. TEL4 was developed in the USA in 2011 by W.B. Walstad, K. Rebeck and R. Butters, who are research counterparts of the authors. TEL4 contains 45 questions, which are based on *the Voluntary National Content Standards in Economics* published by the Council for Economic Education in the USA. Several terms or expressions in the test questions were modified in accordance with economic system of Japan when TEL4 was translated into Japanese.

988 high school students participated in this test, and the mean percentages of correct answers was 54.6%. Meanwhile 199 university students participated and their mean percentages was 57.1%.

The major findings from the test results are that there are similarities in economic literacy among high school and university students. Both students had a relatively good performance in microeconomic concepts, while they had difficulties in understanding opportunity cost, macroeconomic concepts and money and banking.

Based on this result, this paper proposes strategies to improve economic literacy in Japan, and invites researchers around the Asian-Pacific regions to participate in the TEL4 for international comparisons.

### Yamaguchi, Megumi (University of Otago)

#### Situating Shōjo Manga in Japanese Culture: a Shift from 'Popular' Literature to 'High' Literature

The aim of this paper is to offer an overview of Japanese shōjo (girls') manga with a focus on its history and specificity, in order to contextualize my analysis of the representations of dialogic subjectivity and liminality in shōjo manga produced by Moto Hagio, Yumiko Ōshima and Ryōko Yamagishi. These manga artists have contributed to the recognition of shōjo manga as "high" literature, due to their pioneering work that has challenged conventional shōjo manga centering on romance. They have explored broader and more complex human relationships and emotions as well as a liminal aspect of contemporary Japanese society. In doing so, one of their major narrative and visual strategies is a dialogic way of storytelling in which multiple subject positions are represented. An examination of shōjo manga's historical background and its narrative and visual techniques can illustrate how the selected manga artists are situated within the larger historical context of Japanese shōjo manga, and provide us with the idea as to how they have contributed to the formation of shōjo manga as well as the expansion of its limits.

### Young, Jason (Victoria University of Wellington)

#### Chinese IR writing on the Belt and Road Initiative: Paradigm shift or confused hyperbole?

In May 2017 President Xi Jinping proclaimed China's Belt and Road Initiative (BRI) the 'project of the century'. At that time most international commentators were still debating what exactly he was proposing. Does this confusion arise from poorly presented hyperbole surrounding the initiative or have international commentators been unable or unwilling to understand BRI? Since the state put forward the BRI concept in 2013 international relations scholars in China have been writing and exploring the BRI concept with an eye to building a new conceptual understanding of China's place in the world and of the world around China. This paper analyses 53 articles on BRI from the top international relations journals in China to assess their progress in this endeavour. It identifies a

carefully constructed posture of promoting 'huayuquan' (discursive right/power), new interpretations of 'loan' IR concepts such as 'hegemony' as well as efforts to operationalize new concepts of regional development, connectivity and order that are linked to the state promotion of the initiative. I conclude that as Chinese power and influence has increased so to have efforts by the IR community to reconceptualise the world around them and to seek authority and legitimacy through a Chinese construction of the regional economic order.

### Yousef, Thaera (University of Otago)

#### From women warriors to religious traitors: telling gendered news stories of Islamic feminism

Numerous studies have examined media portrayals of Muslim women in the western news media. Among these studies, very few have examined the representation of feminist Muslim women, particularly women in Islamic nations. This study explores one such form of feminism – Islamic feminism. This paper aims to critically analyse the online Malaysian media reporting of the case of a *fatwa* (religious doctrine) against the Sisters in Islam (SIS), for supposedly deviating from the teaching of Islam. The SIS are a prominent Islamic feminist organisation, have challenged this *fatwa* and filed for a judicial review in the high court of Malaysia. This paper employs a qualitative narrative analysis to examine this coverage, specifically narratives related to Islam and gender. Two seemingly contradicting narratives emerged in my analysis. First, in the vernacular press, the SIS are framed through narratives of the religious traitors. Second, in the English press, a form of the narrative of the women warriors emerges. The English news media does not endorse the *fatwa* against SIS explicitly, however, it also does not challenge the voice of fundamentalist religious power. The narrative analysis thus reveals that even though measured support for the Sisters in Islam can be found, Islamic fundamentalism remains, profoundly and worryingly, untouched.

### Yu, Luyao (University of Canterbury)

#### Diaspora, Woman and History A Metaphorical Interpretation of *Fusang* by Yan Geling

Yan Geling is commonly regarded as one of the most influential Chinese-language novelists and *Fusang* (扶桑, 1995) is her most representative work in 1990s. Through an analysis of several key metaphors in *Fusang*, I try to demonstrate how metaphor plays a crucial role in *Fusang* and is vital to understanding this novel. To be specific, I firstly identify and examines some dominant metaphors in the text, then explain how these specific images function in Orientalizing the titular figure as well as constructing a Mother Earth figure. At last, I decipher

the overall metaphor that the entire text creates, and discusses the author's inevitable modernist predicament it reveals. Generally, I endeavor to explore the culture connotation and interpret the ambiguous "ambivalence" at the heart of this novel while illustrating the vagueness of both the text and the titular heroine is directly caused by these dominant metaphors.

### Yu, Mengjun (University of Canterbury)

#### Deconstruction and Reconstruction of Images in Haizi's *The Sun: Messiah*

The establishment of literary conventions entails a conversion process of raw experience to symbolism, where the subject synthesizes various feelings and senses triggered by the object and fuses them into the carrier of language. Images are thereby formed as relatively stable literary symbols. Literary creations not only require linguistic signs as the basic materials, but also involve the writer's deconstruction and reconstruction of these pre-established literary symbols.

Haizi is a transient yet immortal figure in the history of contemporary Chinese poetry. His poems feature a splendid system of images that are saturated with his feelings and perceptions of the actual world. In this paper, the author intends to explore the poet's deconstruction and reconstruction of the four most remarkable images in his epic *Messiah*: the sun, sky, sea and the rock. Based mainly on Susanne K. Langer's theory of symbolism, the author aims to dissect the inner structure of these images and reveal how the poet manages to fuse his own subject consciousness with them. In so doing, the author also hopes to cast an insight into the overall structure of the system of symbols that Haizi used to construct his mansion of epics, and its role in the poet's efforts to create a divine discourse in the social milieu of the 1980s.

### Zhang, Christina (Auckland University of Technology)

#### Where is home: Exploring the identity of newly immigrated Chinese in New Zealand

Recent research demonstrates that the experience of contemporary immigrants is largely defined by their continued efforts to maintain symbolic and/or physical connections with their homelands. This research explored the transnational identities of immigrants using a case study of the newly Chinese immigrants living in New Zealand. Based on interviews with people who choose to go to China to celebrate the Chinese New Year 2017 – a celebration that equals the meaning of Christmas in New Zealand – the study examines transnational identity negotiation in the Asia Pacific. To explore the fluidity and the multilayered nature of transnational identities, the communication theory of identity was utilized as a theoretical lens. This theory allowed for an understanding how immigrants enact

salient aspects of their multiple identities across contexts and situations. Phenomenological methodology was used to explore immigrants' lived experiences and hear their voices both individually and collectively. Two essential main themes relevant to 'where is home', have been explicated in this research, including 'managing issues of belonging and acceptance' and 'negotiating continuity'. There are also dialectical tensions emerged from narratives, such as 'freedom - constraint', 'too much - not enough', 'similarity - uniqueness', and 'presence - absence' inherent in the negotiations of transnational identities.

### Zhang, Yuning (Monash University, Melbourne)

#### Chinese Reality TV and Mainland Chinese Public Opinion

Why do people watch *The Voice of China* and *I am a Singer*? China's highly successful commercial media industry is a major development out of the country's process of Reform and Opening-up since 1978. Within that industry, reality TV has become arguably one of the most profitable forms of entertainment since 2012. Of the more than 200 reality TV programs that have appeared in 2015 alone, *The Voice of China* (2012-2015) and *I am a Singer* (2013-2015) are among the most watched and discussed.

Why have Chinese TV viewers chosen to watch reality TV over other TV programs? Are there important differences between *zhenren xiu* (真人秀) and "reality TV"?

In this paper, I address these two questions by analysing online comments and discussions of *The Voice of China* and *I am a Singer*. Two things are evident from what people have posted: first, the program's viewers are keen to acquire musical knowledge in order to better evaluate the contestants' performances and second, they introduce moral criteria in their evaluation of the contestants.

*The Voice of China* and *I am a Singer* are well-produced programs which have earned praise for their technical achievements. These two programs highlight the challenges faced by mainland TV producers today: On the one hand, because programs strive to be attractive and "world-class", Chinese media organisations purchase copyright from or cooperate with leading Western or Korean production companies that have bestselling TV programs. On the other hand, TV programs are strictly monitored by the Chinese government and self-censorship is the norm among mainland TV producers. Increased censorship in recent years has had the effect of further hampering creativity. The ways in which *The Voice of China* and *I am a Singer* have responded to these challenges are important for understanding why people watch reality TV in China.

## Zhang, Yu (University of Otago)

### Auditory Effect in the *Yijing* 意境 of Chinese Tang and Song Poems

It seems a tradition started with Ernest Fenollosa and Ezra Pound that Anglophonic scholars and poets attach much more importance to the pictographic and ideographic features than the auditory effects in terms of the beauty and value of classical Chinese poetry. However, the *yijing* in ancient Chinese poems, the holistic aesthetic ideas based on — yet created beyond — all the concrete elements within lines, does not only involve images, but also has connections with sounds due to the lyric tradition of Chinese poetry. To increase attention to the role of auditory elements in the creation of *yijing* in classical Chinese poetry, by analysing both the sound devices and the cases of auditory imagery in China's Tang (618-907) and Song (960-1279) poems, this paper examines how sounds interact with poets' and readers' imagination as images do, thus help the construction of *yijing* in poetry writing and appreciation.

## Yujie Zhu (Australian National University)

### The Practice of History: Cultural Heritage in China

Since ratifying UNESCO's World Heritage Convention in 1985, China has entered a new era of cultural revitalization. Embracing international heritage policies and norms has allowed the country to enthusiastically participate in UNESCO's World Heritage Competition, and to gain the world's recognition while legitimatizing its diplomacy in Eurasia and the Asia-Pacific region. China's enthusiasm for cultural heritage reveals that heritage policies are used as a nation-building strategy of soft power on the global stage, a domestic instrument of governance and regulation, and a resource for spurring local economic development. Based on critical analysis of heritage policies and official narratives, this study aims to analyze the role of cultural heritage in facilitating China's diplomacy and nation-building. In particular, this talk will give examples to illustrate how heritage discourses (such as Confucian tradition or *tianxia* system) has been used as a cultural tool to build national self-identity, and a shared language to communicate with other neighboring countries in the region.

