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Director's report - Professor Hugh Whittaker

In recent months there has been a growing controversy about transparency and honesty of elected officials. We are teetering, Bryan Gould warns us, on the thin end of a corruption wedge (*The New Zealand Herald*, 18 March 2014). The gist of Gould's argument is that overseas business interests – principally Chinese – are creating this wedge, which opens the door to a range of nefarious practices, and a national slide down the anti-corruption rankings.

Whether the accessing of political influence by Chinese business interests has been greater or simply less subtle than from other sources, I'm not sure, but if we take a step back, there is a wider lens with which this may also be viewed. We need no reminding that the world we inhabit today is vastly different from the post-war "golden era" of capitalism. The post-war years saw the blooming of the welfare state which did not negate the market, but protected those at risk from it. John Ruggie (1982) called this "embedded liberalism". Since the late 1970s, markets have become progressively "disembedded" and the role of states has morphed into what Phillip Cerny (1997) and others have called the "competition state". In the competition state, markets are not simply disembedded, but they begin to eat into what formerly embedded them – the political and social fabric. The language of the market becomes the language of government, whose actions become measured against market or economic yardsticks.

This doesn't just apply to what politicians do and how they justify their actions, but it comes to penetrate public life more generally. Our civil servants are transformed from impartial "bureaucrats" to promoters of change – innovators and entrepreneurs (du Gay, 2013). In the process, the distinction between the office and the self becomes blurred, and in this blurring, lines become easier to cross – less visibly than those constantly in the spotlight. What if perks are accepted, if it helps to attain a desirable end? Would we know? It was for a reason that Max Weber, who studied such matters a hundred years ago, pointed to a link between bureaucracy and the ethics of office on the one hand, and equality and democracy on the other.

Cerny (2009: 6) also says the following about the competition state:

"This domestic rationale of the state is over time being supplanted by a not-so-new but increasingly overarching goal – maintaining and promoting competitiveness in a world market place and multi-level political system. In other words, the state still has a major national role to play, but that role is increasingly to expose the domestic to the transnational, to prise open the nation state to a globalising world, in the interest of ensuring that citizens keep up with the multiple pressures and demands of that increasingly integrated and interdependent political, economical and social ecosystem. The foreign or external is no longer on the 'outside'."

The Trans-Pacific Partnership (TPP) is a good example of this process. Whether there will



be substantial movement on this multilateral agreement before the end of May remains to be seen, as does the possibility that bilateral horse-trading between the US and Japan will compromise multilateralism. Or for that matter whether a revived FTAAP (Free Trade Area of the Asia-Pacific) backed by China could emerge in parallel. But the competition state is not just a negotiator of free markets; it is an entrepreneurial agent in its own right. It is in the pursuit of entrepreneurial ends, typically expressed in economic terms, that success or failure is judged.

At multiple levels we see the intertwining of economic and political interests. The implications of this broader lens do not negate Gould's corruption wedge argument; our task is to constantly examine the nature of the intertwining, to (re-)establish boundaries, and indeed to debate anew the goals – and means – of the state, which have changed almost imperceptibly. The flower of democracy is not the hardy perennial we sometimes assume it to be.

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The challenge of inclusive growth: Asian Development Bank briefing

- Dr Natasha Hamilton-Hart

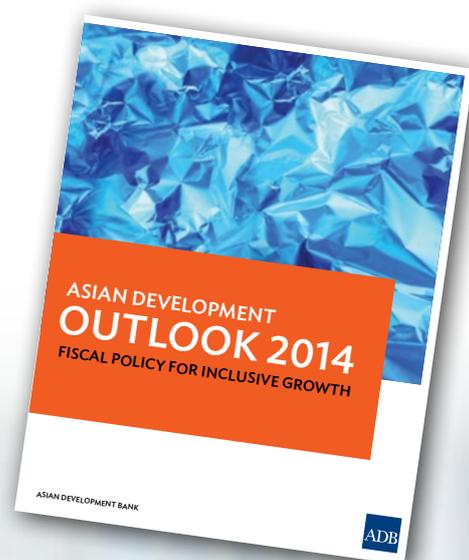
Representatives from the Asian Development Bank (ADB) presented a briefing to members of the University of Auckland Business School and the public on the bank's annual flagship economic report, the Asian Development Outlook 2014, on 7 April. The overall tenor of the report was optimistic, with steady growth projected for most countries in the region, but rising inequality was raised as a significant challenge.

The ADB predicted that overall growth in the Asian region would increase slightly over the next two years, from 6.1 percent in 2013 to 6.2 percent in 2014 and 6.4 percent in 2015. This prediction assumed that China's rapid growth rate would decrease marginally, but this would be more than offset by the effects of faster growth in the major industrial countries, namely the US, Europe and Japan. While the US, the Euro area and Japan together grew at only one percent in 2013, the ADB's projections for regional growth assume that this will nearly double to 1.9 percent in 2014 and further increase to 2.2 percent in 2015. Although the report raised the issue of risks arising from credit conditions in China and the fallout from the end of "quantitative easing" in the US, by and large it considered most regional countries to be well-buffered from these risks. One element of the buffer against potential capital flow reversals due to the winding down of the US monetary stimulus programme that the ADB report highlighted is the flattening of the trend towards sharply reduced current account surpluses run by many Asian countries. Asia's collective current account surplus peaked at 6.5 percent of GDP in 2007 but thereafter declined to 1.8 percent of GDP in 2012 – still a sizeable cushion against shifts in capital flows. New Zealand and Australia are regional outliers in this respect, running large and sustained current account deficits, although these were not remarked on during the ADB briefing.

Instead, much of the briefing focused on the special theme of the report, which was "Fiscal policy for inclusive growth". Over the preceding two decades, the bank noted, "more than 80 percent of the region's population lived in countries with worsening Gini coefficients" (the Gini is a commonly-used measure of inequality), driven by the "same market forces that have enhanced growth—globalisation, technological progress, and market reform". The ADB believed that fiscal policy – the combination of government spending and taxation – was relatively under-used as a mechanism for tackling inequality. It noted that:

"Developing Asia lags behind other regions in fiscal spending to promote equity. Public spending on education averages 5.3 percent of GDP in the advanced economies, 5.5 percent in Latin America, but only 2.9 percent in Asia. The difference is starker for health care (8.1 percent in advanced economies, 3.9 percent in Latin America, but only 2.4 percent in developing Asia) and doubly so for social protection (20.0 percent in advanced economies, 12.0 percent in Latin America, but only 6.2 percent in developing Asia)."

For the time being, most of the larger economies in the region have the potential to increase targeted spending without jeopardising their relatively strong public finances. However, even for these countries – and more urgently for some of the smaller developing countries with weak tax collection capacity – over the medium term there is a need to expand the tax base if public spending for greater equality is to be sustainable. Overall, the ratio of tax revenue to GDP is low in developing Asia, and the ADB report discussed various options for broadening the tax base such as increasing value-added tax (such as New Zealand's GST) and introducing "naturally progressive taxes" on property, capital gains, and inheritance. As noted in the discussion at the briefing, there will be a significant political challenge to be overcome if public spending and taxation are to be reoriented in ways that benefit the most economically – and therefore in most cases politically – marginalised in society.



Online retail in China and how to sell New Zealand milk – really fast

- David Robb

In March this year Trade Minister Tim Groser announced a deal with Alibaba to promote New Zealand products online in China. China's e-commerce giant, Alibaba had just filed plans to offer shares in the US – potentially raising more than Facebook's 2012 IPO which realised (US\$15 billion).

The online space in China is extremely well developed and highly competitive. Outside "pure platform plays" like Alibaba, key firms with their own supply chains are Jingdong (www.JD.com) which is also filing for an IPO this year, Amazon (www.z.cn), and Yihaodian (www.yhd.com). Until recently Yihaodian was considered an underdog, but with extremely high growth rates, and Walmart taking a controlling interest (51 percent) in 2012, that is no longer the case.

I've had the privilege of visiting the Shanghai headquarters of Yihaodian ("The Number One Store") over the past few years, observing development that I still find hard to believe. With 2013 revenues doubling to 11.5 billion RMB, Yihaodian is now larger than Amazon China. Just six years old, it has more than 11,000 employees, 60 million registered users, and sells around four million different items - many through its "marketplace" - where it acts as an intermediary/platform for thousands of suppliers.

To get its products to its customers, Yihaodian has an extensive distribution network delivering to customers through 19 fulfilment centres in seven cities (each covering a roughly 200km radius). Like much of the industry in China,

delivery is very fast (in the key cities orders in before 11am are delivered that afternoon – quite a feat given traffic congestion) and very cheap (free if the order exceeds 100RMB – Chinese customers are reticent when it comes to paying for shipping). When it comes to online shopping, Chinese consumers are "spoiled" on all fronts – price, delivery, variety and quality.

Yihaodian followed Tesco in South Korea in providing "virtual" stores in key public areas including subway stations in Shanghai and Beijing, where users can scan codes alongside product images on walls. While much of this is just public relations, sales via mobile devices are growing extremely fast.

Supply chain management and information technology are critical for Yihaodian, but its success revolves around customer experience. If satisfaction metrics don't meet thresholds, pay declines – the founders (Yu Gang and Liu Junling, both former senior executives at Dell) argue that every person in the company is responsible for customer satisfaction. Customer feedback is used to rank sellers, and the on-time delivery rate exceeds 99 percent. If poorly performing suppliers fail to respond to

Yihaodian's help, they are phased out.

In March 2013 Yihaodian started selling fresh/perishable goods in Shanghai – with suppliers delivering direct to the warehouse and throwing away anything that doesn't sell at the end of the day.

The fastest growing category for Yihaodian is foreign products, including milk, where Yihaodian is the clear leader – in its best months last year it sold 43 percent of the total imported milk in China. It sells more than 300 products from 80 brands from 29 countries.

On March 18 this year Guinness World Records was present to witness Yihaodian's breaking the record for "Most milk sold on a single platform in 24 hours". The sale (at half price) started at 10am that Tuesday morning. Selling 30 containers, or 600,000 litres, of milk it had beaten the world record less than 53 minutes later. It ended up selling 1.33 million litres within the 24 hours, but also suffered from stockouts.

More than 20 percent of the sales were for New Zealand milk products. Many New Zealand firms would do well to not just watch, but engage in, this space.



Yihaodian "The Number One Store"



Japanese Responses to Social Crisis and Disaster: 1995 and 2011

NZAI's Japan Studies Centre is working towards promoting and facilitating critical scholarly discussions on current issues through organising significant conferences featuring prominent international speakers. Recent crises in Japan, ranging from the 2011 earthquake/tsunami and nuclear disaster to diplomatic tensions with China and Korea, reinforce the importance of scholarly participation and engagement in these areas of concern.

In September 2013, in co-operation with Sophia University's Institute of Comparative Culture in Tokyo, the Japan Studies Centre hosted a two-day international conference on "Japanese Responses to Social Crisis and Disaster: 1995 and 2011". Bringing together a multidisciplinary team of scholars to explore the diverse responses to disasters, this conference examined the far-reaching and unexpected social, cultural and political consequences of disasters, both natural and human-made. Several speakers also addressed the 2011 Christchurch disaster and provided insights into how New Zealand and Japan worked together in various ways to address their shared concerns. Andrew Barrie, Professor of Design in the School of Architecture at the University of Auckland, presented on the work of Shigeru Ban, the Japanese architect who has been engaged in innovative designs in disaster areas, including Christchurch. Barrie's book length treatment of this important figure - *Shigeru Ban: Cardboard Cathedral* - will be published by the University of Auckland Press later this year.

By contextualising the sense of crisis and uncertainty provoked by the 2011 triple disaster - earthquake, tsunami, and nuclear meltdown - with two 1995 disasters - the Hanshin Earthquake that primarily struck Kobe and the Aum subway sarin gas attack - that led to profound questioning of assumptions about the stability and predictability of Japanese society, this conference contributed to ongoing discussions about how the 2011 disasters have transformed Japanese society.

Given that the sense of stability and trust in the established social order have been undermined in this way, it is not surprising that political and religious leaders, as well as the general public, have been challenged to think more seriously about the nature of post-war Japanese society. These disasters and the sense of social crisis have generated a wide range of responses, including a surge in

volunteer activity, a growth in NPOs to respond to some of the human needs unaddressed by government facilities, a rediscovery of a public role by many religious institutions, and a revitalisation of civic participation. This is apparent in the increased social involvement by individuals and groups with environmental and nuclear issues, and in critical engagement with the government's energy policy.

This sense of crisis is, of course, not a new phenomenon, and disasters are not the only cause for anxiety prompting constructions of meaning and order in an otherwise fraught and chaotic world. The current diplomatic problems between Japan, China and South Korea over a range of issues, including territorial disputes, efforts to revise Japan's "Peace" Constitution, and "official visits" by political leaders to Yasukuni Shrine, are the latest reminder of the unresolved history of Japan's pre-Second World War colonial and imperial presence in Asia. Although Prime Minister Abe Shinzō avoided Yasukuni Shrine visits during his first term as Prime Minister (2006-2007) - a decision he later regretted - he could not resist this past year and made his way to the shrine on 26 December 2013. There have already been some serious repercussions from this shrine visit - both internationally and domestically - as it drew strong condemnations from South Korea and China, and even the unexpected public expression of "disappointment" by the United States. Abe's problems in connection with Yasukuni Shrine will not be disappearing anytime soon. In April 2014, two lawsuits were launched against the government by citizens' groups in Osaka and Tokyo, which together have some 800 plaintiffs bringing PM Abe's shrine visit before the court on grounds that it violated the constitutional separation of religion and state (Articles 20 and 89), and they are seeking compensation for the psychological stress it caused.

Though rarely explicitly addressed, religion is clearly a critical aspect of the current controversies

and their historical contexts. Thus, interrogating the complex and diverse ways that the state, Japanese and colonial subjects negotiated religious policies, practices, and ministries in an attempt to delineate these "imperial relationships" can shed considerable light on the precedents to current sources of tension. As one way of contributing towards a constructive resolution to contemporary conflicts that are rooted in a contested understanding of this complex and painful past, the Korea Studies Centre, which has received generous funding from the Academy of Korean Studies and the Korea Foundation, and the Japan Studies Centre, which has been supported by a three-year "Re-discovering and re-engaging Japan" grant, will co-host a second conference, "Empire of Religions: Exploring Belief and Practice in Imperial Japan and Colonial Korea," from 26-27 July 2014. This two-day conference examines the significant place of religion in both Japan and Korea in the early 20th Century.

Far from being a marginal aspect of life in the Japanese empire, the category of religion played a central role in Japan's emergence as a modern empire and in its colonisation of Korea. Religion represented a crucial site of negotiation between the state and its representatives on one hand and adherents of a diverse group of religions on the other. In both Japan and Korea religionists grappled with dramatic changes to their worlds, and actively and dynamically engaged with imperial rule, debating the religious implications of the broader political, social and economic transformations they confronted, and casting alternative visions for themselves, their nations and their place in the empire.

Presenters include: Emily Anderson, NZAI, University of Auckland; Gregory Evon, UNSW Australia; John Jorgensen, Australia National University; Kawase Takaya, Kyoto Prefectural University; Hwansoo Ilmee Kim, Duke University; Michael Kim, Yonsei University; Orion Klautau, University of Heidelberg; Motokazu Matsutani, Tohoku University; Trent Maxey, Amherst College; Mark Mullins, NZAI, University of Auckland; Ken Wells, NZAI, University of Auckland; Yamakura Akihiro, Tenri University; and Carl Young, University of Western Ontario.

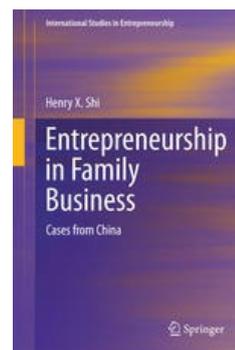


For more information, please email Emily Anderson at emily.anderson@auckland.ac.nz or Mark Mullins at m.mullins@auckland.ac.nz

Review: Entrepreneurship in Family Business

- Richard Phillips

Henry X Shi. *Entrepreneurship in Family Business: Cases from China*. Springer, 2014. xv, 173pp. International Studies in Entrepreneurship, Vol. 30.



Dr Henry Shi, a research associate of the New Zealand Asia Institute, has turned his PhD into an interesting and important book which should gain a wide audience in the field of family business studies. Shi has two key aims, to review the mechanisms for, and the current theorisations about, the expression of entrepreneurship in family businesses, and to reveal information and analysis about his fieldwork sample of eight family-owned small and medium enterprises in Jiangsu, Eastern China, all of which had experienced inter-generational succession to new, younger leadership. On the scale of business as defined in China, medium-sized enterprises begin at 300 employees, so that his sample had only one medium-sized, but seven small-sized enterprises, although two of the latter were quite close to medium-sized.

The opening two chapters rehearse succinctly the separate developments of studies of entrepreneurship and of family business and the difficulties of assessing the impact of

“familiness” on questions of innovation and entrepreneurship. Shi makes a strong case for the need to study family businesses, as being “the vast majority of organisations that exist, or will exist, in the world” (p.1), and for the inadequacy of current studies of entrepreneurship to incorporate the experiences of family businesses. Shi in particular singles out the limitations of the resource-based view of family businesses and seeks to develop a theoretical model of “familiness” around business objectives, resources and decision-making (p.24). In fleshing out the model, he then breaks each of these three into five components (pp. 27-29), to which he can refer in his sample analysis. He also tackles the continuum between family orientation and market orientation, and explores five criteria to assess entrepreneurial processes.

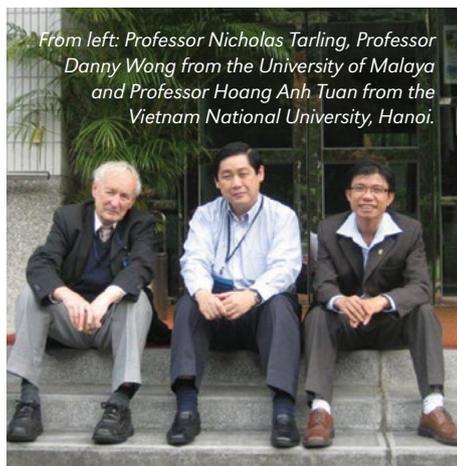
The choice of Jiangsu, China, as the fieldwork arena and the use of qualitative methodology are fully justified in chapters three and four, and

the new opportunity to investigate succession transfers is explained from the specific chronology of private business development in the PRC since economic reforms since 1978. Chapters five to seven take us into the eight firms and their individual development profiles. Here an Asianist would have welcomed more detailed and specific information, while recognising that the informants did resist the direct recording of their interviews (p. 160). The information provided by the informants has been generally well integrated into 15 sub-categories devised.

Here is a book that recognises the complexity of “the real essence of family business” (p. 145), but which seeks to reconceptualise “familiness” as not necessarily restrictive towards innovation, particularly at times of inter-generational transfer. Its sample base has been explored effectively by its bi-lingual author, who had the advantage of working as a businessman in the same region previously. Hence a successful blend of academic acumen and insider insight.

The Nicholas Tarling Conference

Emeritus Professor Nicholas Tarling, Fellow at the New Zealand Asia Institute, was at the University of Malaya in Kuala Lumpur in November 2013. One of his tasks was to give the keynote speech for a conference with the theme “Exalted Heroes, Demonized Villains and Losers: Alternative Perceptions and Memories of Leaders and Leadership in Southeast Asia, c.1800-2000”, the principal organiser of which was Professor Danny Wong of the University of Malaya.



From left: Professor Nicholas Tarling, Professor Danny Wong from the University of Malaya and Professor Hoang Anh Tuan from the Vietnam National University, Hanoi.

This was the third of the “Nicholas Tarling Conference” series. The first was held in the National University of Singapore in 2009, and its proceedings have been published by Routledge as *The Cold War in Southeast Asia*, edited by Albert Lau, its principal organiser. The second conference, organised by Professor Hoang Anh Tuan, was held in the Vietnam National University, Hanoi, in 2011, and entitled “Between Classical and Modern: Southeast Asia in the Early Modern Period ca. late 14th to late 18th Century”. Routledge will also be publishing these papers.

The object of the conferences – the brainwave of Professor Ooi Keat Gin of the Universiti Sains at Penang – is the advancement of the study

of Southeast Asia mainly from an historical viewpoint through bringing together at venues within the region of both established and younger scholars who either hail from the region or are present in the region at the time of the event. The success of the conferences not only depends on the participants, but also on local institutional support, and above all on the efforts of energetic local organisers. Professor Maria Serena Diokno of the University of the Philippines has undertaken the responsibility for the fourth conference, to be held early in 2016.

Southeast Asia has been a focus of Professor Tarling’s life since he began his PhD thesis under Victor Purcell in 1952.

Visible path and invisible hand: China's financial reform

At the invitation of the New Zealand Asia Institute and the Mira Szász Research Centre, Dr Jiang Jianqing, Chairman of the Industrial and Commercial Bank of China (ICBC), delivered the first 2014 "Asia Dialogue" lecture at the Business School on 26 February.

ICBC is generally regarded as the world's largest bank by market capitalisation and most profitable lender, with the net interest earnings of US\$71.3 billion in 2013. Yet according to Dr Jiang, the financial giant finds it increasingly challenging to sustain its double-digit annual profit growth since going public in 2006. The pressure comes in part from mounting Chinese non-performing loans, regulatory authorities' unrelenting efforts to curb credit expansions, and the government's macro-prudential policies for China's monetary system. Equally, if not more, daunting for ICBC and other major Chinese state-owned banks is that their decades-long near-monopoly in the domestic capital market is being shaken by China's financial reforms, in particular the liberalisation of interest rates, the rollback of administrative foreign exchange interventions, a two-way opening up of the financial sector, and further engagement in international regulatory initiatives.

To cope with challenges incurred by the financial reforms amid China's economic shifting from high and credit-fuelled growth to a mid-high and consumption-supported

development, Chinese commercial banks have begun their own structural adjustments on financial products, profit models, and capital and liquidity. To optimise its asset utilisation, noted Dr Jiang, ICBC is, for example, attaching greater importance to China's small- and medium-sized enterprises as an increasing number of large corporations are turning towards the restriction-relaxed capital market for their financial needs. ICBC is also intensifying its efforts on the development of intermediate business products and local-globally-integrated services to compensate decreasing net interest margins. Yet underpinning all these efforts, emphasised Dr Jiang, is good governance as ICBC's own and other research findings indicate that when deciding where to put their money, investors often pay more attention to governance issues than to financial metrics.

In Dr Jiang's opinion, China's huge foreign-exchange reserves held by the monetary authorities and foreign currency deposits by financial institutions, enterprises and individual residents have made it extremely difficult to sustain the safety, liquidity and profitability of Chinese overseas investments. Adding to the

challenge, according to Dr Jiang, is the fact that the US dollar continues its weakening trend, and the total value of the world's financial assets remains many times larger than the total volume of its real economy. A near-term solution for China, as perceived by Dr Jiang, is to diversify its investments in terms of both geographic locations and asset categories, and perfect its own domestic- and foreign-currency bond markets. In the long run, China should aspire to grow into an international financial centre with its yuan as a world anchor currency and with an adequate pricing influence in global financial resources.

In answering a question from the audience on shadow banking, Dr Jiang acknowledged that it was a problem in China, but maintained that its severity had been overblown and sometimes distorted. He believed that the issue might be more serious in other countries including some leading developed economies. Dr Jiang concluded his talk on a light-hearted reply to another question from the audience that ICBC was at a position that its global peers aspired to reach, but few of their CEOs could or would, be in his shoes.



Immigrants' socio-economic integration in New Zealand: The notion of "ethnic capital"

- Xingang (Singa) Wang

Previous studies (eg. Chiswick, 1978; Stillman and Maré 2009) have recognised disadvantages (eg. absence of social networks, less knowledge of local public services) which immigrants from non-English speaking backgrounds (eg. Asian immigrants) experience in their economic integration in an English host country. However, immigrants can find certain helpful features awaiting them in the host country, such as existing/established networks of earlier immigrants of their ethnicity, which they can join, or a substantial number of earlier immigrants who have settled in the location in which the new immigrant chooses to live. Such features are known collectively as "ethnic capital".

Prior international studies adopt either ethnic concentration or language as a proxy of immigrants' networks in the host country (eg. Chiswick & Miller, 1996). In contrast, in order to capture the effects of social and resource networks for immigrant groups in New Zealand, the "ethnic spatial network" for immigrants has been constructed according to immigrants' ethnicity and location in this study. We are aiming to better understand the migrants' network effect through the data.

We test the hypothesis of ethnic capital by ten-year New Zealand Income Survey (NZIS) data. The empirical findings of immigrant employed males confirmed the effects of ethnic capital on their economic integration in New Zealand. The results confirm previous findings. UK and Australian immigrants achieved much more successful assimilation in New Zealand than Asian and Pacific Island immigrants. In addition,

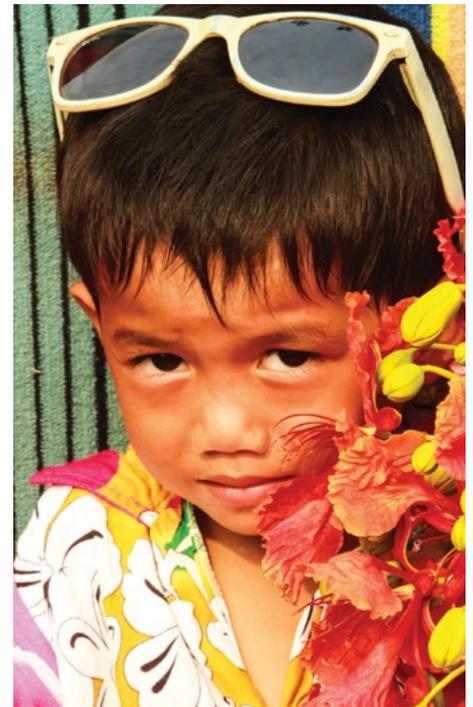
the returns of labour market experience for UK and Australian immigrants are higher than those for Asians and Pacific Islanders.

However, ethnic networks have a positive influence on any individual's wage performance in New Zealand. It is remarkable that the effects of networks on Asian immigrant workers are more significant than the effect for immigrants from Australia and Pacific Islands. This implies that the transmission and transformation of human capital and social resources among immigrants are more efficient for Asian immigrants in New Zealand. In addition to the network effect, ethnic concentration has no effect on immigrants' assimilation in New Zealand, which also means immigrants are not substitutes for each other, and they do not compete for scarce employment opportunities in the New Zealand labour market.

As a result, as was hypothesised, immigrants share social capital and economic resources through their ethnic networks in New Zealand. Their labour market performances are positively and significantly correlated with each other in a general sense. The results of the study strongly suggest more attention should be given to the role of ethnic capital in immigrants' economic integration processes.

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The retirement of Professor Manying Ip

- Richard Phillips

In late March 2014 the University of Auckland celebrated the retirement of Professor Manying Ip, one of its most distinguished academics in the field of Asian studies. Manying was born in southwest China but grew up in Hong Kong, giving her a fluency in Cantonese, Mandarin and English, which proved a unique advantage for her subsequent academic career. Arriving in New Zealand in the mid-1970s with her medical husband, she opted to continue her academic studies beyond the BA in History she had already earned at the University of Hong Kong. Her MA, completed in the Department of Asian Languages and Literatures in 1977, brilliantly explored the short stories of the seminal Chinese modernist author Bai Xianyong (Pai Hsien-yung) (1937-), whose works explore the psyche of the Chinese in exile. She then transferred to the History Department, where it was my pleasure to supervise her doctoral thesis on the pioneer modern publisher and scholar, Zhang Yuanji (1867-1959) and his role in the Commercial Press, China's leading publishing house. Her research took her to the PRC, which was just emerging from the academic isolation of the Maoist period, and she was able to win extensive co-operation from the staff at the Commercial Press to view original manuscripts and publications. The thesis, completed in 1983, was published in English in 1985, through the Commercial Press in Beijing, and in Chinese in 1992, through the Commercial Press in Hong Kong.

On submission of the thesis, Manying joined the Department of Asian Languages and Literatures, where she taught in Chinese language acquisition courses and helped to develop the framework of courses in Chinese society, culture and philosophy. Important as her teaching and her many administrative roles were, what we celebrated above all at her retirement was the new research focus to her career which emerged in the 1980s. To many of us, Manying has come to represent the field of the study of Chinese New Zealanders. Her first book, *Home away from home: the life stories of Chinese women in New Zealand* (1990), drew on her empathetic interviewing skills to portray the pioneer New Zealand Chinese immigrant experience in great detail, while her 1996 *Dragons on the long white cloud: the making of Chinese New Zealanders* examined the early local-born Chinese New Zealanders. *Aliens at my table* (2005), co-authored with Nigel Murphy, forced us to look at the anti-Asian imagery of mainstream New Zealand. She further extended her research to the examination of the relationship between Chinese and Māori. The result was *Being Maori Chinese: mixed identities* (2008) and *The Dragon and the Taniwha: Maori & Chinese in New Zealand* (2009). These books were supplemented by a constant round of conference appearances across the Asia-Pacific region and a stream of high quality articles, as Manying raised the profile of



the Chinese experience in New Zealand as a key component in overseas Chinese studies. In recent years, her international research project on transnationalism resulted in an edited volume *Transmigration and the New Chinese* (2011). Manying was elected FRSNZ (Fellow of the Royal Society of New Zealand) in recognition of her scholarship. To all this academic achievement must be added her work as a public spokesperson for the Chinese community in New Zealand and its concerns, which earned her the award of the Order of New Zealand Merit.

Her current research is on the Chinese internet and its impact on overseas Chinese identity. We wish Manying a happy and successful retirement and look forward to many more keenly researched and insightfully written contributions in her fields of expertise.



Contact us:

New Zealand Asia Institute

The University of Auckland
Level 6, Owen G Glenn Building
12 Grafton Road
Auckland, New Zealand

Phone: +64 9 923 6936

Email: x.chen@auckland.ac.nz

Website: www.nzai.auckland.ac.nz



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