Asian Migration and the Global Asian Diasporas

亞洲移民及其全球流徙

6-7 September 2013
City University of Hong Kong

Co-hosted by Southeast Asia Research Centre,

International Organization for Migration and Department of Asian and International Studies

Organiser:
Yuk Wah Chan, City University of Hong Kong

Core members:
David Haines, George Mason University
Jonathan H. X. Lee, San Francisco State University
Long S. Le, University of Houston
Dominic Meng-Hsuan Yang, University of Texas at Austin
Willem van Schendel, University of Amsterdam
Terence Chun Tat Shum, City University of Hong Kong
Elaine Lynn-Ee Ho, National University of Singapore
Heidi Fung, Academia Sinica, Taiwan
Valerie C. Yap, City University of Hong Kong

Conference programme

Day 1: 6 September 2013, Friday

Day 1	*Connie Fan Multi-media Conference Room*
8:30	Welcome remarks (Chiara Formichi, Associate Director, SEARC)
8:40	Opening speech (Andrew Bruce, Regional Director, Regional Office for Asia and the Pacific, IOM)
9:00	Keynote speech (Brenda Yeoh, National University of Singapore)
10:00	Break

Day 1	*Connie Fan Multi-media Conference Room*	*Room 6-213, Academic 3*
10:15	**Panel 1: Northeast Asia** Panel Chair: David Haines Confronting diversity: migration challenges in and from Japan and Korea David Haines, George Mason University Confronting diversity in South Korea: from rhetoric to policy Timothy C. Lim, California State University, Los Angeles The trajectories of family-making through cross-border marriages: a case of Japanese-Pakistani married couples Masako Kudo, Kyoto Women's University Local citizenship as building transnational family and community in rural Japan Keiko Yamanaka, University of California, Berkeley Takeshi Akiba, Akita International University Ethnic Korean returnees from Japan to Korea Sug-in Kweon, Seoul National University	**Panel 2: Cambodian, Laotian and Hmong Diaspora** Panel Chair: Jonathan Lee Singing our lives with his words: R.J. Sin, Cambodian American musician strumming history, pain, and subjectivity Jonathan H. X. Lee, San Francisco State University The emergence of a Cambodian political diaspora: three decades of Activism in Long Beach, California Karen Quintiliani, California State University, Long Beach Heritage preservation, ritual, and performance: the contexts and aesthetics of Cambodian expressive culture in the United States and factors contributing to secularization Susan Needham, California State University, Dominguez Hills Three decades after resettlement: a review and assessment of Hmong Americans Yeng Yang, University of Texas at San Antonio

Day 1	Connie Fan Multi-media Conference Room	Room 6-213, Academic 3
12:00	**Panel 3: East Asian Chinese Migration** Panel Chair: Chan Yuk Wah and Dominic Yang From refugee port to migration hub: HK's immigration practices and hierarchy Yuk Wah Chan, City University of Hong Kong Gloria Ko, IOM, Hong Kong Forced relocation and imagined homeland during the Cold War: cultural nostalgia and the Chinese mainlander native place associations Dominic Meng-Hsuan Yang, University of Texas at Austin Return home to Taiwan or return to China the "Motherland": three Taiwanese POWs' in the Chinese Civil War, the Korean War and the Cold War, 1946-1989 David C. Chang, The Hong Kong University of Science and Technology Graduated territory, graduated diaspora: the return HK Chinese diaspora and HK-China migration politics Yuk Wah Chan, City University of Hong Kong	**Panel 4: Migrants from the Philippines, Indonesia and Malaysia** Panel Chair: Valerie Yap An island away from home: Filipino home-making on Guam Valerie C. Yap, City University of Hong Kong Flexible nonCitizenship: the case of Indonesian ethnic economy in Hong Kong Kim Kwok, City University of Hong Kong Dionysian Filipinas on Sundays: identity and community of Filipino overseas workers in Hong Kong Ju-chen Chen, The Chinese University of Hong Kong Conceptualising citizenship as triadic relationship: mobile Malaysians caught in between Malaysia, Singapore and the UK Sin Yee Koh, London School of Economics and Political Science
13:30	Lunch Connie Fan Multi-media Conference Room	

Day 1	*Connie Fan Multi-media Conference Room*	*Room 6-213, Academic 3*
14:30	**Panel 5: Singapore, Immigrants and Return Migration**	**Panel 6: Thailand, Myanmar and Refugee Migration**
	Panel Chair: Elaine Ho	Panel Chair: Terence Shum
	The desirability of Asia? Logics and geographies of 'return' migration perceived by Singaporean transmigrants in diaspora Elaine Lynn-Ee Ho, National University of Singapore Lin Weiqiang, University of London	Refugee migration and transnational network: seeking asylum in urban Thailand Terence Chun Tat Shum, City University of Hong Kong
	Old and new racisms and the rise of nationalism in Singapore Selvaraj Velayutham, Macquarie University, Australia	Arakan Muslims: migration and statelessness Jean A. Berlie, The Hong Kong Institute of Education
	A question of 'national identity': Ethnic Chinese from the People's Republic of China and the Republic of Singapore Jason Lim, University of Wollongong	Transnational relations and mobility: resilience and homeland reconstruction among conflict-induced Karen diasporas Prasert Rangkla, Thammasat University, Thailand
	Beyond the accumulation of cultural capital: South Korean educational migrants in Singapore Yoonhee Kang, Seoul National University	Urban refugees in Bangkok: how to build resilience Elettra Panci, Asia Pacific Refugee Rights Network (APRRN)
16:00	Break	
16:15	**Panel 7: Vietnamese Migration and Diaspora** Panel Chair: Long Le	**Panel 8: New Movements in Central Asia and Eurasia**
	Conceptualizing international migration through the concept of diaspora : a case study of Vietnam across time and space Long S. Le, University of Houston	Panel Chair: Terence Shum
	Vietnamese from Eastern Europe as a transnational migrant community Grażyna Szymańska-Matusiewicz, University of Warsaw	Dynamic modelling of interregional migration flows and analysis of their effect on the Northern Eurasian development Gui-Ying Cao, International Institute for Applied Systems Analysis (IIASA), Austria
	Vietnamese migrants in Singapore David Wee Hock Koh, National University of Singapore	Unsettling Uzbek migrants in Russia: a political economic perspective Hui Lai Hang, The Hong Kong Institute of Education
	Vietams=Vietnamese Americans Huy Do, Esq., Partner, LNT & Partners, Vietnam	
	Labour migration from Viet Nam: a situation analysis and policy implications Dang Nguyen Anh, Institute of Sociology, Vietnam	
18:00	**Welcome dinner** City Top, 9/F Amenities Building, City University of Hong Kong	

Day 2: 7 September 2013, Saturday

Day 2	*Connie Fan Multi-media Conference Room*	*Room 6-213, Academic 3*
9:00	**Panel 9: Gender and Migration** Panel Chair: Heidi Fung Vietnamese marriage migrants and the changing public discourse in Taiwan Heidi Fung & Tsai Ping Wang, Institute of Ethnology, Academia Sinica, Taiwan Thailand and the global intimate Sirijit Sunanta, Mahidol University, Thailand Towards a shared future? The politics of identity, migration, and integration of Japanese-Filipino families in Japan Jocelyn O. Celero, Waseda University, Japan Different effects of Korean citizenship acquisition in South Korea within immigrant wives and between origins of nationalities Min-Chul Hwang, University of York	**Panel 10: Migration and the Regime of Remittances** Panel Chair: Yuko Hamada Regime of remittance and Asian migration Yuko Hamada, IOM, Bangkok International remittances and household wellbeing in Tamil Nadu State of India C. Valatheeswaran, Centre for Development Studies, Kerala, India Emotional ransom: exploring envy and resentments among Filipino migrant-'heroes' and their 'left-behind' families Evangeline O. Katigbak, National University of Singapore
10:30	Break	
10:45	**Panel 11: Illegal in Hong Kong:** **The Lives and Livings of Undocumented Chinese, South Asian, and African Migrants** Panel Chair: Gordon Mathews A crisis of asylum: Hong Kong and elsewhere Gordon Mathews, The Chinese University of Hong Kong What does it take to get a Hong Kong ID? The lives of Chinese "illegals" Wai-chi Chee, The Chinese University of Hong Kong Hunting mirages of success: dreams of extralegal South Asians in Hong Kong Justin Gaurav Murgai, The Chinese University of Hong Kong Learning to be an asylum seeker: the violence of Humanitarianism Cheng Sealing, The Chinese University of Hong Kong	**Panel 12: South Asian Migration and Diaspora** Panel Chair: Rimi Nath Transborder migration and development-security linkages in Asia Anup Datta, North Bengal University, India Migration from South Asian nations (Pakistan and Nepal): a literary perspective Rimi Nath, North Eastern Hill University, India University boom in Ethiopia & professional abundance in India: a new wave of highly skilled migration to Africa? Sophia Thubauville, Frobenius-Institute, Frankfurt am Main, Germany Transnational identity among the marginalized South Asians of Hong Kong: a strategy to economically secure future of children Alka Sharma, The University of Hong Kong
12:30	Lunch Connie Fan Multi-media Conference Room	

Day 2	Connie Fan Multi-media Conference Room	Room 6-213, Academic 3
13:30	**Panel 13: Migration and Human Trafficking** Panel Chair: John McGeoghan Human trafficking and migrant rights John McGeoghan, IOM, Bangkok Human trafficking to Thailand - the case of exploited Burmese migrants Sam Derbali, Ghent University, Belgium The path to a residence permit: ethnic Chinese refugees in the Netherlands Kendra Ng, Utrecht University, The Netherlands	**Panel 14: The Global Asian Diaspora – Demographics, Families and Identities** Panel Chair: Yuqin Huang Taking Jesus back to China: how will foreign-educated Chinese Christian returnees impact contemporary China? Yuqin Huang, Max Planck Institute, Gottingen, Germany Integration and identity of South Asian immigrants in France Anisur Rahman, Jamia Millia Islamia (Central University), New Delhi, India Homesickness in diaspora scholarship Melissa Lee, The Chinese University of Hong Kong
14:40	Break	
15:00	**Panel 15: Migration and the Borderlands** Panel Chair: Willem van Schendel Military sanctuary: migration in the India-Burma-Bangladesh borderland Willem van Schendel, University of Amsterdam Black territory to land of paradise: changing political and social landscape of Mongla Tharaphi Than, Northern Illinois University Fighting over a can of milk and delivery room: a changing border relationship between China and Hong Kong Kaming Wu, Chinese University of Hong Kong Borderlands and beyond – women's migration experiences at the China-Vietnam borderlands Yuk Wah Chan, City University of Hong Kong	**Panel 16: Labor, Business, and the State – Asia and Beyond** Panel Chair: Ho Wai Yip Migration and development: evidence from Asian & MENA countries Siham Gourida, Nanchang University, China Arab migrants in China: emerging Yemeni diaspora and its implications on China-Middle East relations Ho Wai Yip, The Hong Kong Institute of Education "Vegetarian executive bachelors only": tracing cognitive spaces from housing advertisements in multicultural Abu Dhabi Surajit Chakravarty, Alhosn University, Abu Dhabi, United Arab Emirates

Day 2	Room 6-213, Academic 3
16:30	**Panel 17: Migration and Education** Panel Chair: Grażyna Szymańska-Matusiewicz <u>Bargaining between husbands and societies: the obstacles and difficulties of Chinese mothers teaching their children Mandarin in the Netherlands</u> Shu Yi (Nina) Huang, Utrecht University, The Netherlands <u>Chinese international students at an Australian university: a journey through their social experiences and the unforeseen 'silent' contributions made toward the enrichment of university learning for Australian domestic students</u> Edgar Fergus Ho, University of Tasmania <u>Overseas Chinese schools' transnational capital: overlapping social networks and bicultural identity in the Ethnoburb community life</u> Danning Wang, The Chinese University of Hong Kong
Day 2	*Connie Fan Multi-media Conference Room*
17:35	**Closing speech and discussion** David Haines and Yuk Wah Chan
18:15	**Closing ceremony** William Swing, Director-General, IOM Arthur Ellis, Provost, CityU Paul Cammack, Head, AIS, CityU
18:30	**Farewell dinner** City Chinese Restaurant, 8/F Amenities Building, City University of Hong Kong

Abstracts

Panel 1: Northeast Asia

<u>Confronting diversity: migration challenges in and from Japan and Korea</u>

David Haines, George Mason University
<dhaines1@gmu.edu>

Abstract: With highly developed economies, Japan and South Korea are confronting increased flows of labor migrants, business people, students, international spouses, their own returning citizens, and former emigrants and their descendants. One crucial effect is an increased social and cultural diversity that is creating new, but varying realignments of public policy and social values in both countries. Conversely, both countries are contributing to many outbound forms of migration, from burgeoning flows of tourism, to foreign students, business migrants, and still many permanent migrants. Both countries have now entered the status of being at the origins, destinations, and waypoints of an increasingly fast, complex, and unpredictable world of human mobility.

<u>Confronting diversity in South Korea: from rhetoric to policy</u>

Timothy C. Lim, California State University, Los Angeles
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Abstract: This paper examines the impact of increasing ethnic and racial diversity in South Korea. One of the most salient changes can be found in official government rhetoric, which has explicitly recognized and even embraced the concept of multiculturalism, and more specifically, of South Korea as a multicultural society. Most analysts have dismissed this rhetorical shift as little more than lip-service. I argue, by contrast, that the 'embrace' of the rhetoric of multiculturalism has introduced a new cultural logic into South Korean society, which may have a number of unintended, but far-reaching social and political consequences.

<u>The trajectories of family-making through cross-border marriages:</u>
<u>a case of Japanese-Pakistani married couples</u>

Masako Kudo, Kyoto Women's University
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Abstract: The aim of this paper is to explore the trajectories of family-making among Japanese-Pakistani married couples. This type of cross-border marriage increased in Japan after the late 1980s when Japan experienced labor migration from Islamic countries, particularly Pakistan, Bangladesh, and Iran, as well as from many other countries within and outside Asia. How has the socio-economic status of these couples been transformed over the last two decades and what have been the challenges they have faced in raising their children? Using longitudinal data, the paper sheds light on the ways in which gender, religion, and socio-economic elements intersect in the trajectories of family-making and how, in particular, the Japanese wives negotiate their familial roles as their families develop in Japan and often beyond Japan.

Local citizenship as building transnational family and community in rural Japan

Keiko Yamanaka, University of California, Berkeley
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Takeshi Akiba, Akita International University
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Abstract: This paper examines the process of building transnational families and communities by Filipina immigrant wives in rural Japan. Southern Akita in Tohoku Region has long been plagued by a stagnant economy, an aging population, and consequently much out-migration. Since the 1990s, however, a trickle of Filipina women have married local Japanese men, forming transnational families in this traditional agricultural community. Lacking Japanese citizenship and cultural familiarity, they have organized a Filipino association for international cultural exchange while also learning the Japanese language. By actively participating in community affairs as residents, wives, and mothers, these immigrant women have exercised a social citizenship and sense of belonging. Yet questions remain about the extent to which the wives can assert full 'citizenship' while retaining a transnational identity, and whether this revised kind of citizenship can fill in the gaps caused by the lack of formal legal citizenship.

Ethnic Korean returnees from Japan to Korea

Sug-in Kweon, Seoul National University
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Abstract: This paper examines ethnic Korean returnees from Japan, focusing on their experiences in Korea and the reception/perception of them in Korean society. It also explores how experiences in Korea affect the returnees' ethno-national identity, sense of belonging, and loyalty. As an ethnic minority group within a nation-state, ethnic Koreans in Japan are highly assimilated to Japanese culture while maintaining a low level of structural assimilation. On their return to Korea, they thus have limited Korean cultural competence and face high levels of cultural intolerance because of their incompetence in Korean culture. The returnees, on the other hand, go through unexpected institutional barriers and prejudices and become disenchanted with their 'homeland.' Their former identities as 'Koreans' are challenged and problematized, and many come to embrace '*jaeil gyopo*' identities instead.

Panel 2: Cambodian, Laotian and Hmong Diaspora

Singing our lives with his words: R.J. Sin, Cambodian American musician strumming history, pain, and subjectivity

Jonathan H. X. Lee, San Francisco State University
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Abstract: The focus on this essay is Ratha Jim Sin (a.k.a. R.J. Sin), a Cambodian American musician in the San Francisco Bay Area who proudly publicizes that he was "raised by refugee Americans." Sin employs history, his life experiences, and a mixture of traditional and modern forms of music to speak for the first generation who are unable or unwilling to speak for themselves. Sin shares his inspiration, his motivation, and his vision for the generation of Cambodian American youth who he represents, and the first generation elders who anchor their lives. More than just a reflection on Sin's art and life, I seek to create a new paradigm for scholarly and media representation of Cambodian American subjectivity. In addition, I seek to analyze the interplay among creativity, history, and subjectivity among Cambodian Americans as they nourish a

"Cambodian and Cambodian American soul" back to life. The soul of a nation, of a community is expressed in its culture, and it is here that Sin, sings the lives of his people, their history and shared experiences as Cambodian and American.

The emergence of a Cambodian political diaspora:
three decades of Activism in Long Beach, California
Karen Quintiliani, California State University, Long Beach
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Abstract: Since the 1970s, Cambodians have been scattered around the world mainly as refugees fleeing genocide. The dominate image of Cambodian refugees has been of a broken and traumatized people. This image, while historically constituted, overshadows political struggles and concerns of Cambodians in the diaspora. This paper traces the emergence of a Cambodian political diaspora centered in Long Beach, California, home to the largest population of Cambodians in the United States. By constructing a genealogy of Cambodian political activism in a particular location, it provides an understanding of how the Cambodians successfully gained enough political clout to have a segment of the city named "Cambodia Town" – the first ethnic designation of this kind.

Heritage preservation, ritual, and performance:
the contexts and aesthetics of Cambodian expressive culture in the United States
and factors contributing to secularization
Susan Needham, California State University, Dominguez Hills
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Abstract: Prior to the modern era, genres of Cambodian expressive culture (e.g. dance, music, and theater) were enacted primarily in ritual contexts to honor the spirits of former teachers, guardians of the art form, and the gods. Professionals and artists of all kinds were considered semi-sacred vessels who invited spirit teachers and guardians to enter their bodies so as to participate in the ceremony and ensure its efficacy. During the colonial era, performance contexts and motives for performance began to shift as Western secularized notions of consumption and entertainment were introduced. Two dance forms, the classical and "folk" dances in particular, have been successfully transformed into entertainment for non-Cambodian audiences and are regularly performed in the homeland and throughout the diaspora with little or no concern for their former sacred meanings. While these dance forms have become highly visible symbols of Cambodian culture around the world, other, less well-known forms, continue to be enacted for the benefit of Cambodian ancestor spirits and living audiences. This paper explores the various ritual genres of Cambodian expressive culture being recreated in the United States, the contexts and aesthetics of performance, and the factors, both Cambodian and those of the larger society, which have contributed to the secularization of some forms and not others.

Three decades after resettlement: a review and assessment of Hmong Americans
Yeng Yang, University of Texas at San Antonio
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Abstract: The purpose of this paper was to review and underscore broadly the socio-economic trends, needs, and issues of the Hmong American communities across the United States. While there has been some growth after three decades in the United States, the latest literature and data indicate that Hmong Americans continue to face a wide-range of obstacles and challenges.

These obstacles and challenges are found within their community as well as from the larger society. In particular, the literature shows that Hmong students are failing in school, losing their language and culture, and wavering between their dual identities as Hmong and American. The literature further illustrates that Hmong Americans remain marginalized and continue to struggle as one of poorest ethnic groups in the United States.

Panel 3: East Asian Chinese Migration

From a refugee port to a migration hub:
Hong Kong's immigration practices and hierarchy
Yuk Wah Chan, City University of Hong Kong
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Gloria Ko, IOM, Hong Kong
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Hong Kong was largely a 'refugee' port receiving hundreds of thousands of escapees and 'voluntary exiles' from China in the 1950s and 1960s. As a major sanctuary for Chinese migrants, Hong Kong had made significant changes of its immigration practices towards the mainlanders from the 1950s to 1970s. After 1980, the institutionalization of HK-China land border control was basically completed; all illegal immigrants would be repatriated. Since then, HK kept receiving immigrants from China through a quota system. It was also around the same time that HK opened to domestic helper migrants from Southeast Asia. However, such opening was limited to specific Asian countries. This paper examines HK's shifting immigration landscape and its migration relations with China as well as other parts of Asia. It will discuss border control practices and the entry regulations in different periods and how such practices reflect a hierarchical treatment of mainland Chinese as well as other Asians.

Forced relacoation and imagined homeland during the Cold War:
cultural nostalgia and the Chinese mainlander native place associations
Dominic Meng-Hsuan Yang, University of Texas at Austin
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Abstract: In the late 1940s and the early 1950s, millions were displaced during the Chinese civil war and the founding of the PRC. A large group, many of them Nationalist soldiers and civil servants, took refuge on the island of Taiwan with the KMT. This group and their descedants are commonly referred to as "mainlanders" or waishengren. At first, most of the mainlanders in Taiwan had expected to return home within a few years, anticipating a final showdown between the CCP and the KMT in a globle conflict between two great powers, especially after the outbreak of the Korean War (1950-1953). Nonetheless, the end of the Korean War and the stalemate over the two Taiwan Strait Crises (1954-1955, 1958) left the civil war migrants sorely disappointed. The prolonged exile in Taiwan engendered a profound sense of nostalgia. This study examines mainlanders' writing and imagination about their native place in mainland China in the context of Cold War in East Asia. It probes into the activities and cultural production of the "mainlander native place associations" from 1962 to 1987, and suggests that this was a crucial period in the transformation of civil war migrants' collective mindset from "expecting to return" to "cultural nostalgia." The paper illustrates how the Chinese civil war and the Cold War affected an exiled community. It also argues for a diachronic approach to the study of mainlander identity formation/transformation that pays attention to historical developments and generational difference.

Return home to Taiwan or return to China the "Motherland":
three Taiwanese POWs in the Chinese Civil War, the Korean War and the Postwar

David C. Chang, The Hong Kong University of Science and Technology
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Abstract: During the Korean War, approximately 21,000 Chinese soldiers were taken prisoners by the UN forces. Among them only three were known to be Taiwanese, who had joined the Chinese Nationalist army after Japan's surrender. They were captured and impressed into the Communist army during the Civil War on the mainland. In the ensuing Korean War they were captured again. At the end of the two-year-long contest over repatriation policy between the Communist bloc and the West, two Taiwanese prisoners returned home to Taiwan, including Chen Yonghua who had become the symbol of the anti-Communist "Back to Taiwan or Die!" movement sponsored by the Nationalist government. In contrast, prisoner Chen Qingbin became identified with the Chinese Communists and chose to "return" to his newfound "motherland." In the post-war era, Chen Yonghua continued to serve as the poster child of anti-Communist propaganda in Taiwan. Chen Qingbin, however, suffered persecution and alienation Mao, but still kept his dream alive that eventually Taiwan will reunite with "motherland" China. This paper examines three Taiwanese prisoners' divergent experiences in war and postwar, highlighting the tension between conflicting loyalties to rival political ideologies and different imaginations of homeland.

Graduated territory, graduated diaspora:
the return HK Chinese diaspora and HK-China migration politics

Yuk Wah Chan, City University of Hong Kong

Before 1997, Hong Kong was considered a diaspora Chinese society, separated from China since 1842 and formed by a majority of Chinese migrants from mainland China and their offspring. Since the handover of HK's sovereignty to China in 1997, this diaspora community is theoretically 'returned' to the motherland. This is done by a change of political status rather than the actual physical move of people. Not unlike returnees elsewhere, the 'HK return diaspora' finds itself not quite fitting in the (homeland) mainland body. This paper situates Hong Kong's return to China within the vein of return migration. It examines the different institutional and social borders that continue to separate Hong Kong from China. It employs the concept of 'graduated territory' and 'graduate diaspora' to explicate on the differential institutional arrangement of the 'one country two systems', and on the self-acclaimed cultural differences of the Hong Kong 'returnees'.

Panel 4: Migrants from the Philippines, Indonesia and Malaysia

An island away from home: Filipino home-making on Guam

Valerie C. Yap, City University of Hong Kong
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Abstract: Guam, an outpost of the United States, has carried military and strategic importance for the United States in the Pacific region. Islands such as Guam are not simply strategic locations for defense purposes but are also located on the fringe of migration routes serving as a path to other places. This US territory has been a migration path for Filipinos since the Spanish colonial period. At present, Guam stands in its own right as an important migration destination, despite garnering much attention as a stepping stone for transient Filipino migrants who are attracted to a US migration dream. This paper wishes to explore transient migration as a more complex process that transcends its standard definition of arrival and period of waiting. Through select narratives, this

paper examines the local complexity in the transient migrant life process, including local adaptation, hybridization and the multi-sited belongings of transient Filipino migrants on Guam. How do Filipinos feel at home in Guam? What makes Filipinos feel at home in this specific locality? The paper will attempt to show that Filipinos living in the fringe of continental US experience belongingness and active engagement in this mid-destination site.

Flexible nonCitizenship:
The case of Indonesian ethnic economy in Hong Kong
Kim Kwok, City University of Hong Kong
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Abstract: In the 1970s and early 1980s, an estimated sum of about 200,000 Indonesian Chinese "returnees" came to settle in Hong Kong. About two decades later, Hong Kong witnessed an influx of Indonesian workers, whose number has so far amounted to over 130,000. Although these two groups of migrant appear to be separate and unrelated, they encounter each other and constitute in tandem an economic niche which turns to be an interesting part of the Hong Kong ethnoscape. The Indonesian Chinese "returnees" are pioneers who ventured into businesses targeting at Indonesian workers in Hong Kong. The Indonesian restaurants, grocery shops, internet cafés, and remittance banks scattering around residential areas or hiding in some shopping centers are places where the old and new migrants meet, and to a certain extent, become interdependent.

Taking this economic niche as a case study and drawing on literature of ethnic business and transnational migration, this paper examines how these two groups of migrant make use of their resources and how they are differently embedded in the socioeconomic conditions of business in Hong Kong. It argues that while the Indonesian workers are legally and economically deprived of the rights to open businesses, the Indonesian Chinese "returnees" are offered a golden opportunity at the later stage of their migration to secure economic gains. Their different life chances – blocked economic channel for one group and belated opportunity for another – manifest a hierarchy of citizenship in today's cosmopolitan Hong Kong.

Dionysian Filipinas on Sundays:
identity and community of Filipino overseas workers in Hong Kong
Ju-chen Chen, The Chinese University of Hong Kong
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Abstract: Every Sunday and public holiday on pedestrianized Charter Road in Central, Hong Kong, there are Filipino festive events going on; for example, the Sinulog Festival in January, the Philippines Tourism Day in May, the Independence Day of the Philippines in June, and the Kalilang in September. Most of the events involve spectacular staged performances or parades that demonstrate Filipino cultural and ethnic diversity. In less pronounced places such as municipal services buildings or Karaoke bars, there are many more Filipino activities taking place every Sunday. Most of the organizers and participants are Filipino domestic helpers. In addition to holidays, to have the costumes, props, trophies, banners, agendas, sponsors, guests, etc., ready before the show times, they need to prepare for the events during weekdays too – which says a lot since most of them work laboriously days and nights taking care Hong Kong families. Why do they do so? Why do they spend Sundays – their only day of a week to rest – and much of their very limited free time during weekdays for these events? Some may argue that these events affirm their cultural, ethnic, national or religious identities as Filipinos. Considering the amount of time, money and emotional attachment they devote to these events, I think there are other motivations involved. This paper seeks to answer this question ethnographically.

Conceptualising citizenship as triadic relationship:
mobile Malaysians caught in between Malaysia, Singapore and the UK
Sin Yee Koh, London School of Economics and Political Science
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Abstract: This paper argues for a triadic lens in the theorisation of citizenship by linking citizens/migrants/diasporas with both their sending *and* receiving states. Empirically, I draw on qualitative interviews with mobile Malaysians (i.e. tertiary-educated, Malaysia-born professionals with migration experiences) who are positioned vis-à-vis Malaysia, the sending state, and Singapore and the UK, popular receiving states hosting the Malaysian diaspora. By departing from a one-sided perspective in understanding skilled migrants' citizenship and migration decision-making, this paper seeks to contribute towards a more comprehensive reading of skilled migration phenomena in light of increasing transnational skilled migration within and beyond Asia.

Panel 5: Singapore, Immigrants and Return Migration

The desirability of Asia? Logics and geographies of
'return' migration perceived by Singaporean transmigrants in diaspora
Elaine Lynn-Ee Ho, National University of Singapore
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Lin Weiqiang, University of London
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Abstract: This paper addresses return migration in Asia and probes the logics underpinning return migration from both state and migrant perspectives. Examples from Singapore and China will be used to illustrate the arguments. The presentation will also propose observations on the complex geographies of 'return' that may not in fact be anchored in migrants' countries of origin.

Old and new racisms and the rise of nationalism in Singapore
Selvaraj Velayutham, Macquarie University, Australia
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Abstract: This paper is about new immigration and the shifting landscape of race relations and national identity in Singapore. One of the most globalised economies in the world, the city-state of Singapore is an immigrant society consisting of a Chinese majority (74.1%) followed by Malays (13.4%), Indians (9.2%) and 'Others' (3.3%) (Singapore Census 2010). The so-called 'CMIO' policy of multiracialism confines Singapore's national identity to these four races and shapes almost every aspect of life in Singapore. This has meant racial identification has until recently often superseded national identification amongst Singaporeans.

However, in recent years, Singapore has embarked on a bold social experiment by radically increasing its permanent migration intake to mitigate against the socio-economic consequences of a falling birth rate, an aging population, migrant outflow and recurring labour shortages. The sudden influx of immigrants from China, India, the Philippines and Myanmar has generated deep resentment amongst Singaporeans, giving rise to xenophobic and racist sentiment. Many feel they are now competing with new immigrants for jobs, housing, schooling and other resources. Moreover, differences of habitus and culture have further created dissonance between the two groups. While 'old racisms' directed towards Singapore's 'original' minority Malay and Indian communities remain (although considered 'out of bounds' for official discussion) 'new' racism against new migrants is openly expressed in public discourse, and through social media. Out of these dynamics a common national identity is increasingly invoked as a way of differentiating

between Singaporeans, and immigrants as 'cultural others'. This growing sense of national identification among 'locals' is more pronounced among Chinese and Indian Singaporeans as a means of differentiating themselves from 'homelander' immigrants from China and India. This paper theorises this in terms of a shift from old to new racism and argues that increasingly strident discourses of 'Singaporean-ness' are more and more articulated in civilisational terms.

A question of 'national identity':
Ethnic Chinese from the People's Republic of China and the Republic of Singapore
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Abstract: The Singapore government frequently makes statements that suggest a common cultural identity between the Chinese in Singapore and the People's Republic of China (PRC) because 75 per cent of the island's population is Chinese and there has been an influx of PRC citizens into Singapore mainly to work and study. However, public opinion captured even in the Singapore media among the Singapore Chinese is in stark contrast to these official statements. Why do the Chinese in Singapore consider themselves ethnically Chinese and yet 'culturally distinct' from the Chinese in the PRC? My presentation will look into this discrepancy by examining two related issues. First, I will examine the historical origins of the creation of an identity that the Chinese in Singapore regard as unique. Is this the result of nationalism in Singapore promoted by the Singapore government after self-government was obtained in 1959? Or had a Chinese identity in Singapore been created in the 1950s and 1960s due a combination of the promotion of Chinese culture by the Republic of China (ROC) on Taiwan and the image of economic and political chaos in the PRC? Second, I will look into contemporary relations between PRC citizens in Singapore and the Singapore Chinese and how the Singapore government tries to reconcile the two groups. Examples will be taken from Singapore in the last five years on Singapore Chinese reaction to PRC citizens' behaviour in Singapore and the Singapore government's reaction to the incidents.

Beyond the accumulation of cultural capital:
South Korean educational migrants in Singapore
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Abstract: This study explores educational migration as a new type of Asian migration, by examining a case study of South Korean 'early study abroad' *(jogiyuhak)* students and their accompanying mothers in Singapore. Many previous studies on educational migration have discussed Asian students' movements to the 'West,' while focusing on the accumulation of various forms of cultural and linguistic capital which are not available within Asia. However, in this paper, I argue that the study of educational migration within Asia needs to go beyond such Bourdieuan framework of capital accumulation. Instead, Korean educational migrants in Singapore emphasize more on 'enactment' than 'accumulation,' the process wherein many embodied resources and techniques are required in order to 'activate' what the student migrants have accumulated through their overseas education. Based on my ethnographic research among Korean educational migrants in Singapore between 2008 and 2011, this paper analyzes various embodied and emphatic skills and techniques, by which the Korean educational migrants try to 'enact' various resources and knowledge that they have attained through their spatio-temporal trajectories of international movement. Globalized yet still within Asia, Singapore offers a 'comfort zone,' a transnational space where young sojourners are enabled to galvanize the link between children's personal resources—including social and cultural capital—and their actual educational outcome, as a first step toward 'going global.'

Panel 6: Thailand, Myanmar and Refugee Migration

Refugee migration and transnational network: seeking asylum in urban Thailand
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Abstract: Most of the studies of refugees in Thailand have focused on refugees in the Thai borderlands, the plights of the urban refugees in the heart of Bangkok have been ignored. Though not a signatory party to the 1951 'Convention Relating to Status of Refugees' and its 1967 Protocol, Thailand has been housing a large number of refugees and asylum seekers coming from over 40 countries. This paper explores the changing patterns of asylum seeking over the past twenty years. It interrogates the social and political factors that shape the formal and informal structure that sustains refuge-seeking in Thailand and the global 'refugee' networking regime that produces new rounds of refugees undertaking multiple journeys.

Arakan Muslims: migration and statelessness
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Abstract: This paper presents reasons and facts on the migration of Myanmar's Rohingya. Two interlinked ideas: border(land) and citizenship are the key concepts studied. First, the Rohingyas of Arakan are stateless – they have no IDs and no passports, unlike the small Muslim Kaman minority, also Arakanese. Rohingyas are now a minority in their own country and are refugees in what was formerly their own land. Muslims dominated the former Kingdom of Arakan Mrauk U, in what is presently Rakhine State in northwestern Myanmar. They conquered Chittagong, a major world port in the 16th century, and their last great Shah, Salim Padshah, controlled the coast down to Martaban in the 17th century. In 1784 AD the Burmese King Bodawpaya recovered this coast and conquered Arakan.

Now Rohingyas total around one million in Myanmar. About 1.5 million Arakan Muslims have been evicted from Arakan since the independence of Burma in 1948. Human rights violations, physical extermination and the uprooting of villages in Arakan have led thousands of Rohingyas to flee to neighboring and Muslim countries: At least 600,000 went to Bangladesh over the past twenty years and more than 200,000 of them are still there. In Pakistan the number of Rohingya refugees is close to 350,000. In Southeast Asia, the Rohingya diaspora is numerous, particularly in Thailand (some 100,000), Malaysia, and Indonesia. Four hundred thousand have migrated to Saudi Arabia, and a small number of them have taken up residence in Ruili, Yunnan, China and in India (Hyderabad and elsewhere). In 2012 and 2013, Rohingya hopelessness and death have been featured in the world's media, but this has not diminished their suffering.

Transnational relations and mobility:
resilience and homeland reconstruction among conflict-induced Karen diasporas

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Abstract: This paper deals with Karen diasporas and the actual dynamics of their conflict-induced migration. Tens of thousands of people from eastern Myanmar fled civil wars abroad and have formed diasporic communities that have settled beyond the notions of weakened acquiescent refugees and formalist durable refugee solutions. This article draws upon ethnographic fieldwork among displaced Karen living in Mae Sot and Myawaddy – two adjacent border towns of Thailand and Myanmar. It investigates how Karen diasporas cope with their vulnerable situations and simultaneously maintain relations across the national boundaries. To understand Karen diasporas' practical strategies for livelihoods, it is necessary to explore their further trajectory of mobility– returning to Myanmar and resettling to third countries. The extended form of diasporic communities raises a question as to what extent their propensity and capacity for transnational engagement can constitute resources for recovery in a post-conflict setting. I would argue that there is a need for a paradigmatic shift to integrate transnational relations and mobile strategies into the scholarly discussion of conflict-induced diasporas' resilience and the reconstruction of their trouble-ridden society.

Urban refugees in Bangkok: how to build resilience

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Abstract: When most people think of refugees they think of people living in camps and rarely consider the difficult situation faced by refugees living in urban areas. However, over half of the world's refugee populations live outside camps in cities and urban settings. Bangkok is one of the world's biggest cities to host a significant number of refugees and asylum seekers. Collecting reliable data on the total urban refugee population in Bangkok is very difficult as many do not register with UNHCR, fearing that they will be arrested and deported. UNHCR estimates approximately 2700 individuals registered as "persons of concern", mainly from Laos, Sri Lanka, China, Somalia, Iraq, Cambodia, Nepal, Vietnam, Democratic Republic of Congo, Palestine, Ivory Coast, Iran and Pakistan. This number does not include Burmese de facto refugees who lack work permits are not eligible for UNHCR assistance.

Thailand is not a signatory of the 1951 Convention and does not recognise refugees as any special status under domestic law. As a consequence of this legal vacuum, urban refugees without a valid Thai visa, regardless of whether or not they are registered with UNHCR, are considered "illegal aliens" and subject to arbitrary arrest, indefinite detention, and deportation. With no possibility of local integration and a limited possibility of being resettled, urban refugees remain confined in a hostile environment on the margins of society. They face a number of challenges including homelessness, lack material and legal assistance, lack of access to basic services, intimidation and harassment by Thai authorities, labour exploitation, sexual and gender based violence.

This paper will explore the complex social and economic dynamics the urban refugee population in Bangkok has to cope with. In analyzing refugees' daily challenges it will highlight their specific needs depending on age, gender, legal status and country of origin. Urban refugees will be considered not as passive victims in need of long term assistance but as resilient individuals who can develop coping strategies and make a positive contribution to the city. This paper aims at collecting good practices and identifying innovative strategies adopted by international and local NGOs to help urban refugees living in Bangkok to boost their strengths and rebuild their lives.

Panel 7: Vietnamese Migration and Diaspora

Conceptualizing international migration through the concept of diaspora:
a case study of Vietnam across time and space

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Utilizing the concept of diaspora, we can effectively understand Vietnamese lived experiences of being 'victims,' 'localizers,' and 'resisters' of the Chinese, French, Japanese, and American colonial diasporas. Just as important, the concept of diaspora can also help us outline and analyze the Vietnamese colonial diaporas that had displaced other peoples, cultures, and states, including that of the Cham, Khmer, and Cambodia. Moreover, the major contemporary Vietnamese out-migration occurred at the end of the Vietnam-American War in mid-1970s and in the period of China-Vietnam conflicts in the late 1970s can be better understood as internal debates and conflicts of what decolonization and reunification should be. In such context, it is not surprising that these conflicts are still ongoing as new debates emerge on what reconciliation between the 'state-less' Vietnamese diaspora in the West and the Socialist Republic of Vietnam should be in post-doi moi Vietnam. At the very same time, Vietnam is being 'displaced' by current globalizing forces – the demand for knowledge-based skills, labor and services coupled with disparities in living standards and incomes – have driven Vietnamese to emigrate. This paper draws on previous forms of movement and migration caused by colonizing forces to effectively conceptualize how Vietnamese today will be 'victims,' 'localizers,' and 'resisters' of globalizing forces in Vietnam. Importantly, the concept of labor diaspora and trade diaspora can help us assess the present internal debates and conflicts of what a globalized Vietnam should be, of which will have significant impact on international migration in Vietnam.

Vietnamese from Eastern Europe as a transnational migrant community

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Abstract: In the Eastern part of Europe, Vietnamese form the biggest migrant community originating from East Asia. Vietnamese migration here is somehow different from those commonly found in Vietnamese studies literature. The first wave arrived since the 1950s as a result of government agreements signed between socialist countries. The offspring of this group have become local born citizens, carrying a hyphenated or ambiguous national identity. The second wave of migrants arrived after 1989. Many of these Vietnamese have been trying to move back to Vietnam to take advantage of the economic opportunities there, or moved around different countries in Europe since the expansion of the Schengen community of European Union. This paper uses the notion of 'transnational-ization' to examine the parted families and the sojourning character of the East European Vietnamese diaspora.

Vietnamese lives in Singapore

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Vietnamese have long considered Singapore as a migration destination. The current situation of the Vietnamese in Singapore is however not been a subject of study even though the Vietnamese have always been in Singapore, whether of no more than hundreds before Singapore's independence, or in bigger numbers today. This study aims to fill the empty face with an exploratory study of the nature of the Vietnamese presence in Singapore. It describes the composition of the Vietnamese community, lists the reasons for their presence, and points out the

issues that the community face. It also helps Singaporeans to understand Vietnamese better through exploring Vietnamese characteristics, and why they would or would not choose Singapore as a permanent place of stay. This paper also points out topics about Vietnamese in Singapore that require more detailed studies in view of the push for integration of new citizens and residents into Singapore.

Vietams=Vietnamese Americans

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Abstract: Entrepreneurship is thriving in Vietnam fueled in part by Vietnamese Americans and others returning to start businesses in Vietnam. Many key components of a startup community are headed by Vietams. The two largest venture capital law firms are headed by Vietams. Law firms hire Vietams returning from the USA. Key scientists and technology are brought back by Vietams pushing for technology transfers. This paper will highlight Vietams' role in Vietnam's entrepreneurship community and its development.

Labour migration from Viet Nam: a situation analysis and policy implications

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Abstract: More and more labour workers left home in search for better income opportunities in East Asia, Middle East and Eastern Europe. While the economic value of labour export is acknowledged, most migration takes place with the involvement of various intermediaries such as labour recruiters, brokers, agents and officials, making the migration process an expensive and unsafe enterprise. There is an urgent need for the Vietnamese government to ensure better labor protection and that labour export business will pay more attention to migrants' labor rights and benefits. The paper will suggest ways for improvement.

Panel 8: New Movements in Central Asia and Eurasia

Dynamic modelling of interregional migration flows and analysis of their effect on the Northern Eurasian development

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Abstract: Labour migration across countries in the CIS region has been playing a key role in the process of economic integration. The experience of labour migration in the region appears to be characterized by growing complexity with increasingly diverse array of countries of origin and destination. This complexity is not fully explained by economic push-pull factors but rather by the interaction between demographic and economic factors, which co-determine a structural lack/excess of labour supply currently and in the near future. This paper tries to take on a comprehensive and holistic approach to analyze and predict the trends in labour migration in the region in the medium term for the following countries: Russia, Ukraine, Tajikistan, Uzbekistan, Kyrgyzstan, Kazakhstan, Armenia, and Azerbaijan. It will focus on addressing the following set of inter-linked problems: to understand the dynamic of labour migration, including the gender aspect and the direct link between labour migration and regional development; to project future demographic trends using the cohort component method; to assess the potential future labour surplus and deficits due to migration; to comment on inter-regional migration policy and on

improving intergovernmental cooperation. To analyse these issues, we construct a dynamic model of migration flows, and calibrate it with data from both sending and receiving countries.

<u>Unsettling Uzbek migrants in Russia: a political economic perspective</u>

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Abstract: This study explores the conditions of Uzbek migrants in Russia and locates the theoretical implications arising from the migration movement in the context of post-communism. It explains the incentives and disincentives of the population movement with reference to the immigration policies of Russia and Uzbekistan and the mechanisms of border control. It also seeks to explain the impacts of the changing regional economic context of CIS countries in influencing the motivation for migration behaviours of Central Asian population. It finally explores the growing problem of human right abuses of Uzbek migrants in Russia and the under-institutionalisation of Russian court systems in protecting labour rights.

Panel 9: Gender and Migration

<u>Vietnamese marriage migrants and the changing public discourse in Taiwan</u>

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Abstract: Taiwan has become an immigrant-receiving country since the mid-90s. Almost all the new immigrants (over 400 thousands) are females who migrated by virtue of marriage. Among them, Vietnamese account for the largest non-Han-Chinese ethnic group (over 80 thousands). Most of these young women came from villages in the Mekong Delta region and migrated with a purpose—to better their natal family's lives. Their Taiwanese husbands tend to be much older, with low marriageability and socio-economic status. With little or no courtship, their marriages were arranged by for-profit matchmaking agencies and they suffered from pervasive negative stereotypes and shunned by people in both the sending and receiving countries. Unlike overseas Vietnamese *(Viet kieu)* elsewhere, these "foreign brides" bear the burden of speedy adjustment alone, without any support network. In contrast to their compatriots who arrive in Taiwan as overseas contract workers, they strive for upward social mobility and aspire towards permanent settlement in their adopted country. In this work, we examine the changing public discourse in Taiwan on marriage migrants in general and Vietnamese in particular over the past years (1994-2012). Our analyses reveal that the connotations of news coverage have significantly changed qualitatively as well as quantitatively within this period of time. Examining historical changes in public discourse is one step towards acknowledging the full range of roles and responsibilities that Vietnamese marriage migrants have actively assumed and the economic, social, and familial contributions they have made to both Taiwan and Vietnam.

Thailand and the global intimate

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Abstract: This paper analyzes the positioning of Thailand in the global intimate economy and the ways in which the projection of Thailand as a destination for bodily, sensual and spiritual fulfillment has shaped the kinds of mobility to and from the country. Drawing on existing research on Thailand's booming health and beauty tourism, the retirement industry, and transnational marriages between Thai women and foreign men, this paper conceptualizes Thailand's place in the global outsourcing of commodified care and bodily services. The Thai state in close collaboration with the private sector has marketed spicy dishes, spa, surgery, sun, sand and spirituality to attract short term travelers as well as would be residents from increasingly diverse destinations. While sex is not on the Thai official tourism campaign, it has, for four decades, entered popular knowledge of international visitors and constituted one of the Thai attractions. As a provider in the global service economy, the Thai state and its corporate partners capitalize feminized Thai cultural traits such as warmness, hospitality, and servility as well as bodily and emotional labor performed mostly by Thai women to compete in the market.

Towards a shared future?
The politics of identity, migration, and integration of Japanese-Filipino families in Japan

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Abstract: The growing number of transnational and intercultural families in Asia and elsewhere poses profound questions on identity and belonging. The first generation of migrants articulates such questions with significance as they carve their socio-economic prospects for the future.

Filipino women represent one of the four largest groups of migrants in Japan whose intermarriage to Japanese men have produced children of both Japanese and Filipino cultural heritage called Japanese-Filipino children (JFC). As of 2011, there are roughly 360,000 Filipino mothers and JFC concurrently residing in Japan and the Philippines (Center for Japanese-Filipino Families). Over the years, Filipino migrant women have been reforming their image and widening their participation in the social and economic sectors of the mainstream society, although their minority status still curtails their visibility and political voice. JFC, on the other hand, are faced with linguistic and cultural difficulties that hinder their incorporation to Japan.

This exploratory study aims to compare and contrast Filipino mothers and their Japanese-Filipino children's notions of identity and belonging. Using life vignettes obtained from in-depth interviews with twenty Filipino mothers and twenty JFC in Japan, this research looks into Filipino mothers' discourses on identity, which influence their patterns of migration and settlement, the role of the Philippines and Japan in their family life, their aspirations for themselves and their children, and how these discourses create both conflict and opportunity for negotiation with those of JFC. While they both strive to successfully integrate to Japanese society, Filipino mothers and JFC are channeling the incentives of their ethnic and national identities to build socio-economic futures both in Japan and in the Philippines.

Different effects of Korean citizenship acquisition
in South Korea within immigrant wives and between origins of nationalities

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Abstract: The rapid and massive inflows of immigrant wives in Korea lead the Korean government to respond the issues of immigrant wives. Because only immigrant wives are regarded as population of integration in Korea, in immigration-policy arena, their naturalization is easier than that of other legal immigrants. However, it is known that immigrants' cost-benefit calculations toward naturalization vary along with the two issues: individual (demographic and socio-economic features) and origin characteristics (origins' geographic, economic, social and political conditions). In the context, this paper focuses on the process of their Korean citizenship acquisition based on the two issues.

The analysis shows that 1) Korean citizenship acquisition is greater when they are older, are employed, are fluent in Korean language, have many children, make lower family income, live in an urban area and stay longer, at the individual level; 2) varied extents of education, family income and years since migration across origins of nationalities influence probability of Korean naturalization; and 3) immigrant wives who are from less developed countries and who are a member of sizeable ethnic groups in Korea increase the likelihood of Korean citizenship acquisition, at the origin-level.

The results implicate that benefits from process of naturalization, regarding same legal rights as native-born Koreans, are improved in immigration-policy arena, via emphasis of predictors on acquisition of Korean citizenship.

Panel 10: Migration and the Regime of Remittances

Regime of remittance and Asian migration

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Abstract: What is motivating a globalization of international labour migration is remittance, flow of money which was earned by international labour migration. Many developing countries consider remittances as a critical contributor to the economic development of their countries and encourage their labor force to go abroad for employment despite negative impact such as brain drain or social costs that are product of international labor migration. In 2012, Asia was recorded as the number one recipient of remittance. According to the World Bank, six countries from the region were named as the top ten recipients of officially recorded remittances. They were India, China, the Philippines, Pakistan, Bangladesh, and Vietnam (World Bank 2011). As a percentage of GDP, the four countries from the region were recorded as top ten recipients of remittances in 2011: Tajikistan (47 percent), Kyrgyz Republic (29 percent), Moldova (23 percent), Nepal (22 percent), and Samoa (21 percent) (World Bank, 2012). This paper captures recent trends of international labour migration and remittance. Moreover, it identifies challenges that the labour sending countries are facing in maximizing the remittance into sustainable development. To narrow down the scope, the paper focuses international labour migration from and within Asia, mainly on temporary low skilled labor migration to Middle East and middle-income countries within Asia.

International remittances and household wellbeing in Tamil Nadu State of India
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Abstract: International labour migration from Tamil Nadu state can be divided into two major patterns such as pre- and post-independence period of India. During the pre-independence period, the state had experienced a large scale migration to work in the tea and rubber plantations in the various British colonies. The Tamil labourers, in the beginning of post-independence period, mainly migrated to industrialised countries. But, since 1970s, emigration has been predominantly to Gulf countries to work in the construction sector, for driver work, etc. Following the rise in labour migration abroad, the inflow of international remittances has been significantly increasing in the state for the last two decades. Given this background, this study tries to examine who migrate abroad for employment and the reasons for migration. Further, it also explores how remittances are utilised by the receiving households and the extent to which household's consumption expenditure patterns are affected by the receipt of remittances, and to explore whether any regional variations exist in households' expenditure patterns, based on the comparison of international remittance receiving households with internal remittances receiving households and households that have no remittances. This study uses data drawn from the NSS 64th Round survey on employment, unemployment and migration particulars in 2007-08. The study finds that international remittances are mainly used for meeting food consumption needs and debt repayment. Patterns of monthly household expenditures (MPCE) suggest that international remittance receiving households spent 70 per cent higher than the internal remittance receiving households and those that did not receive any remittances. Considering the variations by the regions, it is observed that the MPCE of households in deprived regions is higher than that in the other regions which indicate that the deprived regions mainly depend on remittances to meet their household consumption needs.

Emotional ransom: exploring envy and resentments among Filipino migrant-'heroes' and their 'left-behind' families
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Abstract: This paper presents an analysis of how translocal subjectivities are constituted and contested through the emotions. Using the case of overseas Filipino workers in Italy and their 'left-behind' families in the Philippines, I pay attention to the reshaping of translocal subjectivities through the everyday emotional constructs of envy and resentment – generally considered as connoting negative emotional subjectivities – that have often been neglected in the current understanding and theorizations of the lives and identities of those who inhabit the translocal social field. Specifically, I theorise the notion of *emotional ransom* to interrogate the sociopolitical construction of 'hero' subjectivities that are ascribed to, and projected by migrants. Emotional ransom is the economic 'payment' that is demanded by the left-behind from the migrants for the unfavorable social position (perceived or real) incurred by the former as a consequence the migration of the latter. Emotional ransom may, on the other hand, be appropriated by migrants to advance their own purposes. Whether demanded or appropriated, emotional ransom reshape translocal subjectivities, often resulting in tainted versions of hero-migrants.

Panel 11: Illegal in Hong Kong: The Lives and Livings of Undocumented Chinese, South Asian, and African Migrants

A crisis of asylum: Hong Kong and elsewhere

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Abstract: Compared to many other developed-world societies, Hong Kong has a relatively small population of undocumented migrants: perhaps 15,000-20,000 in all; but the problem is steadily increasing in scope because of Hong Kong governmental inaction. A few thousand of these people are mainland Chinese visa overstayers, whose very presence in Hong Kong has been against the law; the growing majority are asylum seekers, who have permission to be in Hong Kong but not to work, and subsist on extremely minimal welfare provisions; they too are considered as being illegally in Hong Kong by the Hong Kong government. These asylum seekers—the majority of whom are from South Asia, a minority from Africa, and none from China—apply to the United Nations High Commissioner for Refugees for refugee status in the United States or Canada, granted to no more than 6-8% of applicants, or to the Convention Against Torture, which can theoretically grant them residence in Hong Kong, but which has been given to only four of 12,000 applicants as of this writing, with most applicants waiting indefinitely in Hong Kong for many years on end. Most of these people work illegally while they wait, interminably; a very few are successful at this, starting their own businesses, but the vast majority barely survive. In this paper, I provide a broad panorama of the growing problem of undocumented migrants in Hong Kong, and discuss the various steps that the Hong Kong government could take to alleviate this problem.

What does it take to get a Hong Kong ID? The lives of Chinese "illegals"

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Abstract: In anticipation of Hong Kong's handover to China in 1997, the Basic Law was passed in 1990. Article 24 stipulated that mainland-born children of HK permanent residents would be granted the right of abode. This triggered waves of undocumented immigration from mainland China. Parents brought in their children, sometimes illegally, to wait to make claims after the handover. By 1999, the number surged to tens of thousands. This sparked fears of an influx of migrants. After many contentions and litigations, the Hong Kong government, claiming to settle the controversies once and for all, requested an interpretation of the Articles in question by the Beijing government. The interpretation ruled that mainland-born children would be eligible for the right of abode only if at least one parent had already acquired permanent residence status at the time of their birth. Eligible children must wait in China, not Hong Kong, for their turn to immigrate. However, this did not stop the waves of illegal immigration. The rumor of special amnesty for overstayers sparked off another surge of immigrants. In 2002, the Hong Kong government enforced repatriation and sent back to China about 8,000 mainlanders. Facing this hard policy, some mainlanders returned voluntarily, but some went underground. This paper explores the experiences of a group of mainlanders who went into hiding since then to shed light on their decade-long "illegal" lives in Hong Kong, and considers why they insist on staying in Hong Kong, and how their lives are fundamentally shaped by the wish to get a Hong Kong Identity Card.

Hunting mirages of success: dreams of extralegal South Asians in Hong Kong

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Abstract: Estimates suggest that 75% of the approximately 10,000-strong population of undocumented migrants in Hong Kong comes from South Asia. The stories that are heard from these migrants are typically not of trafficking, terror and violence as one might expect. Instead, they are of cultures of migration creating obligations to engage in out-migration, of media influence encouraging the search for global and cosmopolitan identities, and of false aspirations constructed by fallen migrants feigning success to hide the shame of not meeting the promise to bring back that "something better" they had once left home to pursue. Despite knowing the risks and dangers involved in living undocumented lives, and perhaps more importantly, of the failures that await them, why do South Asians choose not only to live their own lives at the margins of Hong Kong society as extralegal citizens, but also continue to reproduce the perpetual myth of success in the promised foreign land? Based on a year of in-depth interviews and three months of participant research, this paper looks at the life courses of extralegal South Asians in Hong Kong in order to examine how their dreams of migration are constructed, what realities are met on Hong Kong, and how the mirage of success is perpetuated by maintaining the thirst that first induced it.

Learning to be an asylum seeker: the violence of Humanitarianism

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Abstract: This paper traces how an itinerant traveler who arrived in Hong Kong to flee persecution from home found that his only option of staying safe, for now, was to become an asylum seeker. Thus began a journey of learning to perform, identify, and live as an asylum-seeker in the next seven years as he confronted different institutions that seek to verify his legal status. What kind of demeanor, language, and stories are necessary for an interview with the UNHCR? What kind of preparation and persona are key to show one's worthiness as a torture claimant with the Immigration Department? How does one assert oneself without compromising one's prospects as a legitimate victim in the application for protection? What does the purchase of suffering and misfortune tell us about the embeddedness of the asylum system in the expansion of global inequalities and injustices? The analysis looks at the insidious yet legitimate violence of humanitarian government in action in Hong Kong, and the ways an individual grapple with the myriad of institutional proceedings and documents to assert oneself as a legitimate claimant of protection.

Panel 12: South Asian Migration and Diaspora

Transborder migration and development-security linkages in Asia

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Abstract: The recent debate on migration centres' largely rests on whether migrants are asset or a threat. Historically, it is evident that there is unmanageable population mobility, operating outside official channel, which often undermines domestic structure, alters social milieu and subverts economic development. Unlike the classical phenomenon, the present dynamics of migration is not steeped in the old model of 'incorporation' or 'assimilation'. Transnational migration has not only led to breakdown of borders, races or communities; it poses some fundamental challenges to our 'captive mind', to our production and cultural geographies.

Cross-border migration is central to most of the 'asylum seekers' in Nepal, Bhutan, and Bangladesh. Often, it is bilateral relationships, often it is the urge for unorganized workers, which prompted a given state to bring people from outside. In South and South East Asia, the waves of migration from different countries are extensive, due to favourable economic situations. In Malaysia, Bangladeshi migrants are random, while there are substantial movements from India to Southeast Asia and Arab countries. Apart from the older generations, new migrants are joining IT sectors, construction, transport, investments in Malaysia and Indonesia. On the other hand, a large number of Nepalese and Bangladeshis are entering into job positions in India, Indonesia, Singapore and Malaysia.

The paper deals with the magnitude of migration among these countries and the process of migrant adjustment into host countries. It looks into various issues of migration: what are the attitudes of 'sons of the soil' to the aliens; how are such migrations relevant to post-Fordist method of production; to what extent security, development and governance are interlinked, given that most Asian states nurture one or more colonial linkages while the social context is multi-cultural and diversified, coalesced within a nation-state framework.

Migration from South Asian nations (Pakistan and Nepal): a literary perspective

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Abstract: The subcontinent (South Asia) gets dozes of media attention due to the ever growing unrest in the region. Since 2001, incidents of terrorism and associated fatalities are on a rise in South Asia. The economically logging regions of South Asia mainly become the victim, and immigration from these regions is on a rise. The paper, from a literary perspective, analyses migration from Pakistan and Nepal to the United States of America. The paper, thus, takes up a Pakistani and a Nepali fiction in English – Mohsin Hamid's *The Reluctant Fundamentalist* and Manjushree Thapa's *Seasons of Flight*, respectively, to examine the diasporic characters' concern with cultural distinctiveness in relation to their homeland.

The conflicts in Nepal are more political, whereas the internal politics in Pakistan is coloured by the images of terrorism and Muslim identity. The paper also tries to analyse the diasporic characters' quest for identity as they try to go away or later associate themselves with their 'homeland', and examines how the conflicts, politics and images of violence within the nations or the outsider's views about them affect the immigrants' identity, their sense of belonging and their sense of value or worth. The paper, in this regard, will deal with the ambiguities of return migration.

University boom in Ethiopia & professional abundance in India: a new wave of highly skilled migration to Africa?

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Abstract: Since the turn of the millennium Ethiopia has brought forward a substantial expansion of its higher education institutions. Most of the today 31 universities have been constructed from close to scratch or through upgrading of former colleges within the last decade. From the expansion of higher education Ethiopia expects a general development impulse and the creation of a larger middle-class. However, the explosion of higher education institutions and brain drain leave a vacuum of expertise at Ethiopian universities for the moment. Only with the help of foreign lecturers and a decrease of the qualification of much of the local university staff a minimal curriculum can be offered. Most of the foreign lecturers, who are in the country today, are from India, which is known as generating country for highly qualified migrants. Ethiopia therefore evolves as a new destination for migration of Indian academics, besides similar destinations such

as the Middle East, Nigeria, Lybia or Eritrea. As of the high demand for lecturers several Indian agencies have specialized themselves on the recruitment of lecturers for Ethiopia. They assist the Ethiopian universities to organize recruitment trips to India during which they hire large numbers of Indian academics in a short period.

By research at three east Ethiopian universities, the paper wants to take a closer look at the recruitment of Indian academics and the current situation at Ethiopian universities. By that way it wants to inquire, if the temporary migration of Indian academics to Ethiopia can be seen as a prospect for the country and its higher education sector or if the focus and financial investment in foreign academics does not rather draw of the attention from the real problems that locally exist.

<u>Transnational identity among the marginalized South Asians of Hong Kong:</u>
<u>a strategy to economically secure future of children</u>
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Abstract: This paper draws on a doctoral research exploring the concept of academic success held by the low-income South Asian (SA) parents of Indian, Pakistan and Nepalese ancestry to understand how the state hegemony, social class and education system create diasporic consciousness among the economically marginalized SA community of Hong Kong. The term *diaspora* has for a very long time included the human experiences of displacement, dispersal and migration. Today, its significance is extended to the term transnational identity encompassing economic activities, political, social and cultural identities. While discussing economic activities, much of the literature discusses about remittances whereas this research shows in case of SA remittances mainly take the form of investments back home to secure future of their children.

Using theoretical frameworks of 'postcolonialism' and 'transnationalism' on data analyzed in a grounded theory fashion, findings show that most low-income SA parents do not possess high academic expectations in context of systemic discrimination, hence put emphasis on completing compulsory education followed by immediate employment. They also prefer English language as a medium of instruction. Choice of English language is made keeping in mind opportunities of higher education back home and children's future is made economically secured by investing back home in immovable properties. They are able to make such investments as earnings from employment in Hong Kong get multiplied due to the currency exchange. Hence, unlike previous research showing *diasporas* playing a dominant role in strengthening the economic status of families in homelands, this study shows a significant role of homelands in providing economic security in the diasporas.

Panel 13: Migration and Human Trafficking

<u>Human trafficking and migrant rights</u>
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Abstract: In 2013, efforts and resources have seemingly generally moved away from the issue of sexual exploitation towards trafficking for forced labour and labour exploitation and a range of other purposes including forced marriage, forced begging, child sex tourism and forced adoption. Within the counter-trafficking community, colleagues have commented that the issue of sexual exploitation is perhaps receiving less attention and resources despite its continuing high profile in the media. The year 2010 was particularly notable as the first year in which IOM assisted more victims of labour trafficking than those who had been trafficked for purposes of sexual exploitation In terms of gender, 2011 also saw a 27% increase in the number of male victims assisted when

compared to 2010. While the number of female cases remained stable at 3,515, compared to 3,404 in 2008, the number of instances of assistance provided to male victims rose from 1,656 to 2,040. For IOM, this again is evidence of the greater attention being paid to sectors like construction, mining, and fisheries which attract a higher proportion of male labour migrants, in comparison to the contexts of sexual exploitation where females are disproportionately represented. This paper captures recent trends of trafficking in human trafficking in Asia to explore a paradigm shift away from sexual exploitation towards labour trafficking. More specifically, the paper seeks to address the question of what has happened to trafficking for sexual exploitation.

Human trafficking to Thailand - the case of exploited Burmese migrants

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Abstract: Thailand is well known as a destination country for migrant workers from Myanmar, Cambodia, Laos and Bangladesh. The work force of migrants is high demanded by Thai and international companies within Thailand who often take advantage of these workers. Migrant smugglers and human traffickers have continuously been acting as brokers to attract vulnerable migrants through deception. Arrived in Thailand, an unknown number of migrants find themselves in human trafficking conditions, more specific forced labour and sexual exploitation often related to debt bondage. The lack of protection and collusion of local authorities and the slow response of central government agencies make these migrants vulnerable at any time of their journey in search for better economic conditions. A shining light is the annual Trafficking in Persons Report (TIP) by the U.S. Departments of State, which has placed Thailand on the Tier 2 Watch List for a consecutive year. This has been the final wake up call for Thai authorities to prioritize the issue through different government policies.

This paper elaborates the findings of a pilot study on human trafficking in Thailand conducted in the first quarter of 2013. Interviews were taken with government officials, field experts, police officers, public prosecutors and social workers in Thailand. The main findings of the interviews reveal that this phenomenon in Thailand affects an increased number of Burmese migrants and hill tribes from the border regions and that the Thai criminal justice system has accelerated their priorities in addressing this issue on national level.

The path to a residence permit: ethnic Chinese refugees in the Netherlands

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The Aliens Act 2000 (Vreemdelingenwet 2000) regulates migration to the Netherlands for different grounds which determine the (legal) procedure of the application. There are three procedures: 1. ordinary procedure for family union, work and study, 2. procedure for asylum seekers and 3. procedure for victims of human trafficking. Ethnic Chinese refugees in the Netherlands usually fail their application for asylum protection as they cannot fulfill the criteria of a 'political refugee'. Yet, a large number of ethnic Chinese refugees were granted a resident permit under the General Pardon Act 2007. Moreover, Chapter B9 of the Aliens Act Implementation Guidelines (the B9 regulation) stipulates the legal framework of the procedure for victims of human trafficking. While their cases taken to the court, Chinese refugees will be granted a temporary resident permit for one year (renewable for up to 3 years). Humanitarian reasons may also be considered for granting a resident permit. The paper will explicate on the complex legal procedures that Chinese refugees have to go through to fight for the residence rights and many of the negative consequences of their sojourning experiences.

Panel 14: The Global Asian Diaspora – Demographics, Families and Identities

<u>Taking Jesus back to China: how will foreign-educated
Chinese Christian returnees impact contemporary China?</u>

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<u>Abstract:</u> Since the economic reform and the "opening up" of the late 1970s, there have been millions of Chinese going abroad as students and scholars, and they have become the main proselytizing targets of local Christian churches/organizations and overseas Chinese Christian communities. Recently, thousands are returning from studying overseas, and among them, a big proportion have converted to Christianity in the host countries. Existing research has showed that foreign-educated returnees have developed a more internationalist and less nationalistic attitude toward China's foreign policy and will exert effects through becoming part of the "attentive public" (Han and Zweig, 2010). How will foreign-educated Chinese Christian returnees impact contemporary China? Compared to non-believer returnees, the case of Christian returnees is more complex as their identity as a Christian, a marginalized identity often incurring suspicion and hostility in contemporary Chinese society, will complicate their role as part of the "attentive public". Drawing on preliminary research among foreign-educated Chinese Christian returnees and non-returnee Chinese Christians in a house church system 'Gospel Station' and non-believer returnees in Shanghai, this paper suggests: firstly, the transnational religious ties of these Christian returnees will greatly facilitate Christianizing China; secondly, the new value system brought about by their Christian faith will impose a contrasting effect to the existing work and family ethics and views on childrearing in urban China. But the effects will not exerted in a revolutionary or dramatic way, but in a chronic and pervasive way through daily testimonies among family and co-workers. And finally, often not directly striving for religious freedom and improving the church-state relationship, these returnees perform civic participation by engaging in philanthropic activities, and by seeking to improve the relationship with those who caused the injustice and thereafter dissolve the injustice on an individual and relational level. Compared to non-foreign-educated Chinese Christians, their seemingly incompatible double identity as a returnee and as a Christian makes the daily testimonies a stronger case.

<u>Integration and identity of South Asian immigrants in France</u>

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<u>Abstract:</u> Integration of immigrant population has emerged as one of the problematic areas of concern in most of the countries of the Western Europe. This happens for a variety of reasons but mainly due to varying cultural practices of the immigrants from the mainstream societies. The immigrants have their own distinctive markers of identity and cultural practices that mark them off from the mainstream societies. The gaps that exist on account of cultural variations most often act negatively towards the goal of integration in the countries of their destination. The tension that exists today in most of the Western democracies invites attention of scholars and policy makers alike. The problem remains as to how to integrate the immigrant population in the mainstream societies. This requires in-depth understating of the problem which has to be two way processes- the understanding of the specific problem of the immigrant population in getting integrated in the mainstream society on the one hand and the problems and dilemma faced by the state and society in integrating the population immigrants. In the emerging context of immigration and integration of the immigrant, France is an important case which needs to be discussed. The case of South Asian immigrants invite special attention as their problems may not be identical to

immigrants coming from other parts of the world. France has more than 100000 South Asian immigrants in France. What are the real challenges before the state in order to integrate them? What kind of problems they face in terms of maintaining their identity in the host society? These issues would be discussed in the paper.

Homesickness in diaspora scholarship
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Abstract: This paper explores the idea of "homesickness" in Diaspora scholarship using the texts of Ha Jin, Suki Kim and the visual exhibition projects of Lani Asuncion, Laura Kina, and Sung Hoi Choi. In Diaspora, homesickness is rooted in the immigrant's feelings of wistfulness and longing for their home country. Immigrant feelings of loss and mourning threaten the idea of ideal citizenship—nostalgia and regret come to embody a disorder and malady of the soul. Homesickness becomes a transgressive act that is a detour which one regresses from the "home-ness" of America.

In Ha Jin's *A Free Life*, physical stomach pains and a splitting headache threaten Nan Wu's return visit to his native Beijing. His return to his homeland threatens his new identity forged out of the quintessential American Immigrant Dream. Suki Kim's protagonist Suzy Park in The Interpreter is an American born Korean, her feelings of loss for Korea are articulated in her longing for family kinship and her ambivalent feelings towards her own mixed race relationships. Laura Kina's collage works notably *(Devon Avenue Sampler)* feature a diasporic South Asian Jewish network exemplified by branded American slogans on a Khadi Indian fabric. Finally, the large canvas of Sung Hoi Choi's *American Dream* covered in lottery tickets signifies disillusionment with a new homeland and a yearning for old traditions. These are literary and visual texts that gesture towards community hybridities in a new ethnic America. My purpose is to reveal how the tensions between the matrilineage of loss and mourning struggle with ethnic identities in building complex transcultural relationships.

Panel 15: Migration and the Borderlands

Military sanctuary: migration in the India-Burma-Bangladesh borderland
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Abstract: Borderland migration is of many different types. In this paper we look at a form of migration that has received far more policy than scholarly attention: rebels seeking safety behind an international border. We consider the case of a twenty-year armed insurrection against the Indian state in Mizoram (1966-86). The borderlands adjoining this region – in Burma/Myanmar and East Pakistan/Bangladesh – received military migrants and their families who settled there. Out of reach of the Indian authorities, political organisations as well as borderland populations helped these settlers. The paper uses visual sources to explore the everyday existence of these military migrants.

Black territory to land of paradise: changing political and social landscape of Mongla
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Abstract: After Sai Lin @ Lin Ming Xian of previous North-East Command 815 signed a ceasefire agreement on the 30th of June 1989 with the Burmese government, a new special region called

Eastern Shan State Special Region (4) was born, and it was to be administered under him and his 3,300 strong army near Keng Tong of Burma and Daluo of Yunnan, China. A vice city with many casinos and brothels emerged attracting hundreds of thousands of Chinese tourists every year until the Chinese government pressured the Special Region (4) administration to move the 'entertainment centre' a few kilometres inland in 2007. This paper discusses how the government ceasefire policies affect the social landscape of this particular border-town along Burma-China borders, i.e. Mongla, and how the industry of vice shapes the everyday life of residents as well as the pattern of internal migration and tourism.

Fighting over a can of milk and delivery room:
a changing border relationship between China and Hong Kong

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Abstract: This paper examines the cultural politics of milk powder sold in Hong Kong in the context of Hong Kong China relation. In the last few years, the demand for milk powder in HK has soared as it is ardently sought by mainlanders who distrust milk products domestically produced in China. The popularity of milk powder has attracted many border traders and tourists to buy in bulk in Hong Kong for either gift purpose or for cross border trading. These activities have caused a shortage of the product and Hong Kong mothers found it difficult to purchase it for their new born. The Hong Kong government subsequently made milk powder a restricted export item and imposed heavy penalty on those who attempts to take more than two cans out of the territory. While Hong Kong parents generally welcome the measures, the mainlanders see it as an infringement of their rights and the mainland media generally condemn the ban as a violation of free market principles. This paper examines the multiple cultural meanings of and controversy over milk powder sold in Hong Kong. Together with the controversy over mainland women flocking in to give birth in Hong Kong to acquire Hong Kong citizenship for their newborn in the last few years, this paper asks how safe food products, women's reproductive rights and mainlanders' migration articulate a new border relationship between China and Hong Kong, on top of its politically imposed one.

Borderlands and beyond:
women's migration experiences at the China-Vietnam borderlands

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Abstract: Borderland studies in Asia have gained much momentum in the last few decades ever since the reopening of a number of borders in the region. One of the most noticeable consequences of this is the increase in cross-border migration, which has led to new forms of cross-border intermixing of people and interaction. Borderland migration, however, has been largely ignored by international migration literature. This paper looks into the new waves of cross-border marriage migration at the Vietnam-China borderlands since the 2000s. It will examine the various factors for prompting Vietnamese women marrying Chinese husbands, and how such migration has brought about a new gender order at the marginal land.

Panel 16: Labor, Business, and the State – Asia and Beyond

Migration and development: evidence from Asian & MENA countries
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Abstract: Since the first oil price rises in 1973 in the Middle East countries the economic development of the region is critically been powerful. The new flows of Asian labor, beginning around 1975, were partly a response to market conditions and partly fueled by political concerns, In addition, Asians had a distinct political advantage: Asian workers were unlikely to make claims for citizenship.

A difficult economic situation of many Arab and South East Asian countries in the last few decades has made labor emigration an attractive option for citizens of these states. Such emigration has generally been supported by the governments of these countries to ease the pressure on labor markets, reduce unemployment, and accelerate development. The migration of the workforce has become one of the most dynamic economic factors in the Middle Eastern and North African (MENA) countries; remittances from migrant labor back to these states exceed the value of regional trade in goods as well as official capital flows. Similarly, the migrations to the Gulf States speed up the development of certain regions of India, Pakistan, Bangladesh, the Philippines or Indonesia.

This paper analyzes the population dilemmas of the GCC states as well as the economic and political determinants of the labor policies. In particular, such issues as the heterogeneity of the local populations, the national composition of the foreign workforce, the segmentation of the labor market and the localization of the workforce are discussed.

Arab migrants in China:
emerging Yemeni diaspora and its implications on China-Middle East relations
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Abstract: Arab communities have been expanding to become one of the important diasporic communities in China. Though African communities in South China have recently attracted increasing attention from scholars and policy makers due to the escalating tension between African migrants and Chinese residents in Guangzhou, the growing Arab communities and its implication to China-Middle East relations is inadequately understood. This paper will discuss several Arab migrant communities with the focus of Yemeni traders as a case-study, one of the largest Arab communities, in China. First, this paper will identify the historical tie of Middle East-China relations. In particular, it ascertains how strong China's humanitarian aid, infrastructure and other national projects in the Socialist era laid good foundation of the ongoing Chinese presence in Yemen and the importance of shared socialist heritage in cementing the strong bilateral relation in the 1950s and after. Second, this paper indicates the pulling factors that attract growing Yemeni presence in China since 1980s. Due to the China's 'Open Door Policy' in 1978 and the subsequent rise of economic growth, Yemeni traders, travelling and managing business between China and Middle East, serves as a business brokers, mainly for Saudi Arabia, explains the increasing presence of Yemeni sojourners in China. Through studying the diasporic lives of Yemeni traders in two ends of the new Silk Road economy, it illustrates the transnational circuit of the Sino-Arab relationship is never symmetric. Third, this paper discusses how my Yemeni respondents perceive China's economic growth ('China model'). In the midst of Arab Spring in the region of the Middle East and especially in Yemen, the China model provides my Yemeni respondents an alternative developmental path and governing model beyond the leadership of former president Ali Abdullah Saleh. Though interviewing them, this paper evaluates how the Yemeni diaspora imagines the

future development of Yemen. Finally, it analyses everyday challenges the Yemeni community and how they resolve the difficulties and foresee their diasporic lives in China.

'Vegetarian executive bachelors only': tracing cognitive spaces from housing advertisements in multicultural Abu Dhabi

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Abstract: Cities in oil economies of the Gulf region have a unique demographic profile. Typically these 70%-80% of the population are expatriates, who have no opportunity to acquire permanent residence or citizenship, regardless of how long they work and live in the host country. Locals (citizens) comprise only about 20% of the population. Foreign nationals understand from the outset that they are all ultimately transients, even though some may stay for as long as several decades. The tensions and anxieties of this social milieu are inscribed (at times quite literally) on the spaces it produces.

This study is an attempt to read the tensions in multicultural Abu Dhabi through advertisements for rooms and apartments commonly found posted in the city's public spaces. Three analytical tools are used – (a) a qualitative analysis of the content of these advertisements, (b) interviews with agents posting the advertisements, and (c) spatial analysis of the location of the advertisements in the downtown area.

Findings suggest that housing options in Abu Dhabi, particularly for low-income residents, are highly fragmented along lines of religious, national and ethnic identities. Despite being a highly diverse city, there is a reluctance to engage the 'other', and social relations seem to reinforce in-group bonding, rather than fostering bridging interactions across groups. The phenomenon is not unique to the Gulf region, but rather symptomatic of the urbanism produced by market-based inter-cultural interaction everywhere. The study offers insights regarding local socio-spatial impacts of globalization, and the concomitant practice of multiculturalism under the neoliberal paradigm.

Panel 17: Migration and Education

Bargaining between husbands and societies: the obstacles and difficulties of Chinese mothers teaching their children Mandarin in the Netherlands

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Abstract: For many overseas first generation Chinese mothers, teaching children Mandarin is the first step to overcome the cultural gap between mother and child. In real daily life, however, women face several external pressure and obstacles prevent her passing over the heritage language to children. This paper examines the dilemmas of Mandarin education of overseas Chinese family in a non-English speaking western European society. In this paper, I will reveal that migrant mothers, as diaspora subjects, have to negotiate and struggle for visibilities and connections with mainstream society by teaching the heritage language to the next generation. Based on in-depth interviews with 30 Chinese immigrant women living in the Netherlands and on participant observations, I find that three arguments play a role when overseas Chinese mothers teach their children Mandarin: (1) these mothers try to construct children's Han Chinese identities through learning the heritage language. (2) For future career concerns, with the rising of China's economic power, overseas Chinese mothers value more on children's' Mandarin proficiency. (3) The subtle racial discrimination in the career market. These result in the priority of language

education for second generation of Chinese. English comes first, Mandarin second and Dutch is the least important languages for children.

Chinese international students at an Australian university: a journey through their social experiences and the unforeseen 'silent' contributions made toward the enrichment of university learning for Australian domestic students

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Abstract: This paper presents the findings from a qualitative in-depth study involving one-to-one interviews with fifteen Chinese international students and ten members of teaching staff at the University of Tasmania. The interviews explore the voyages of Chinese international students from their arrival to an unfamiliar Australian social environment as they attempt to navigate through alien social norms and practices. It becomes evident that these students are expert travellers, often exercising intraregional migration within China to receive specific standards of education. Yet these preparations pale in comparison to the illustrious social experiences gained during their time overseas. While thriving as recipients of lush transnational culture, they also create sparks of inspiration for learning to Australian domestic students through the practice of Chinese culture. They disseminate these rooted socio-cultural Chinese values unintentionally, and thus 'silent', but end up promoting social solidarity and unity among students from different cultures. These are vividly illustrated and manifested through both the personal social experiences of Chinese international students and observational anecdotes from teaching staff at the University of Tasmania.

Overseas Chinese schools' transnational capital: overlapping social networks and bicultural identity in the Ethnoburb community life

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Abstract: Based on the ethnographic data collected in Huaxia Chinese Schools in the tri-state areas (New York, New Jersey, and Connecticut) in the northeastern US, this article applies the analytical tools developed by scholars like Min Zhou, Xing Lu, and Philip Yang on understanding how the Chinese schools relied on their overlapped familial/social networks to build up a transnational ethnoburb community for the second-generation overseas Chinese. More specifically, this paper contextualizes the development of Huaxia Chinese Schools in the framework of America's neo-liberalist labor market ideology that emphasized multiculturalism to the level that Chinese language education was gaining its mainstream status. As the ethnographic data showed that while the transmigrants lived their lives that span national borders, participating in a nationalist construction can also mean to explore their transnational capital. To echo the theoretical calls that Glick Schiller, Basch, and Blanc-Szanton made in 1992 on reconsidering race, class, ethnicity, and nationalism in the understanding of a transnational perspective on migration, the paper provides a case how the middle-class Chinese parents and grandparents strived to help their children thrive in the American mainstream society.

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