

31 JANUARY 2019 • THURSDAY

10:30 – 10:45	REGISTRATION	
10:45 – 11:00	WELCOME REMARKS	
10:45	BRENDA S.A. YEOH , National University of Singapore CHIU TUEN YI , National University of Singapore	
11:00 – 12:45	PANEL 1 • CONSTRUCTION OF MARRIAGE MIGRANTS' CITIZENSHIP	
<i>Chairperson</i>		
11:00	LEE HYUNOK Yonsei University, Korea	A Question of Women's Citizenship: Marriage Migrants and Welfare/Care Regime in South Korea
11:25	YANG WEI Nanyang Technological University, Singapore	From Migrant Workers to Foreign Wives: A Study of Chinese Female Marriage Migrants in Singapore
11:50	BRENDA S.A. YEOH ROHINI ANANT National University of Singapore HENG LENG CHEE Independent Researcher, Malaysia	Transnational Marriage Migration and Precarious Pathways to Partial Citizenship in Singapore's 'Hyphe-Nation'
12:15	Questions & Answers	
12:45 – 13:45	LUNCH	
13:45 – 15:30	PANEL 2 • DISCOURSES ON CROSS-BORDER MARRIAGES AND THEIR CHILDREN	
<i>Chairperson</i>		
13:45	HSIA HSIAO-CHUAN Shih Hsin University, Taiwan	A Political and Economic Analysis of the Shifting Gaze on the Children of Southeast Asian Marriage Migrants in Taiwan
14:10	CHIE SAKAI Kansai University, Japan	Family as a Buffer between Multi-cultural Individuals and Single Citizenship Nations: Cross-border Marriages between Japan and China
14:35	YI SOHOON Rice University, USA	Criminalizing Migrant Motherhood: Cross-Border Divorce and International Child Abduction in South Korea
15:00	Questions & Answers	
15:30 – 16:00	AFTERNOON TEA	
16:00 – 17:45	PANEL 3 • CHILDREN OF MIXED MARRIAGES AND THEIR NEGOTIATION OF CITIZENSHIP	
<i>Chairperson</i>		
16:00	CATHERINE ALLERTON London School of Economics and Political Science, UK	Migration, Mixed Marriages and Children's Non-citizenship in Sabah, Malaysia
16:25	MASAKO KUDO Kyoto Women's University, Japan	Negotiating Citizenship in One's Own Homeland: Japanese Muslim Youth Born to Japanese Mothers and Pakistani Fathers
16:50	CAROLINE GRILLOT University of Lyon, France, and University of Manchester, UK	Born across State Borders: Uncertain Citizenship of Chinese-Foreign Children in China
17:15	Questions & Answers	
17:45	END OF DAY 1	
18:00 – 20:00	WORKSHOP DINNER (For Speakers, Chairpersons & Invited Guests)	

1 FEBRUARY 2019 • FRIDAY

10:00 – 10:15	REGISTRATION	
10:15 – 12:00	PANEL 4 • NON-NORMATIVE CROSS-BORDER FAMILIES	
<i>Chairperson</i>		
10:15	QUAH EE LING SHARON University of Wollongong, Australia	Disposable Ties and Inequalities: Non-citizen Migrant Mothers' Divorce Biographies in Singapore
10:40	CHIU TUEN YI National University of Singapore	The Hidden Hierarchical Legitimacy of Marriage Migrant Mothers in Non-normative Cross-border Families in Hong Kong
11:05	SHAWNA TANG University of Sydney, Australia	Queer Asian Marriage Migrants: The Familial Practices of Singaporean Lesbians through Border Crossing
11:30	Questions & Answers	
12:00 – 13:00	LUNCH	
13:00 – 14:10	PANEL 5 • (IL)LEGALITY AND MARRIAGE MIGRANTS	
<i>Chairperson</i>		
13:00	ANDERSON V. VILLA Ateneo de Davao University, Philippines	Contestations on the Negotiated Citizenship Status of Non-Citizen Filipina-Mothers and their Children of Japanese Descent
13:25	BRANDAIS YORK University of Melbourne, Australia	Marriage Migration from Cambodia to China: Struggles for Citizenship, the Right to Work, and Left Behind Children
13:50	M ALA UDDIN University of Chittagong, Bangladesh	Dynamics of 'Illegal' Marriage: An Uncertain Path to Citizenship for the Rohingya Refugees in Bangladesh
14:15	Questions & Answers	
14:45 – 15:15	AFTERNOON TEA	
15:15 – 16:25	PANEL 6 • MARRIAGE MIGRATION FROM AN INTERSECTIONAL PERSPECTIVE	
<i>Chairperson</i>		
15:15	ISABELLE CHENG University of Portsmouth, UK	From Liability to Asset: Vietnamese Women's Act of Citizenship in Taiwan's Electoral Politics
15:40	NATASHA RAHEJA Cornell University, USA	The Role of the State, Caste, and Family in Mediating Cross-Border Marriage Migration across India and Pakistan
16:05	Questions & Answers	
16:25 – 16:40	CLOSING REMARKS	
16:25	BRENDA S.A. YEOH , National University of Singapore CHIU TUEN YI , National University of Singapore	
16:40	END OF WORKSHOP	

A Question of Women's Citizenship: Marriage Migrants and Welfare/Care Regime in South Korea

Lee Hyunok

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The notion of citizenship has gained increasing importance in light of the influx of marriage migrants to South Korea. The issues of citizenship of marriage migrants are often framed in terms of the gap between the legal rights of individuals and the cultural context in which to practice them. However, the citizenship is not just a bundle of legal rights, it needs to be understood as a historical construct of the given society. This paper pays attention to the question of social citizenship in the context of developmental state in South Korea. In the process of compressed modernization in South Korea, the relationship between the state and the citizen took particular form i.e. developmental citizenship (Chang 2010). One of the implication of developmental citizenship in terms of social reproduction is that social citizenship has been re-formulated in terms of familial relationship, i.e. familialistic welfare regime (Ochiai 2009, Chang 2015). However, the increase in women's labor participation and the demographic changes over the four decades, families in Korea faced functional overload, hence, the mechanism of the social reproduction needed to change fundamentally. The internationalization of social reproduction, in particular, the cross border marriage is one of the transient solutions of this crisis of social reproduction (Lee 2012).

When the citizenship of women was discussed, both the participation of labor and the institutional arrangement of social reproduction have been important grounds. This paper sheds light on how the citizenship of marriage migrants are discussed and substantiated in the socio-political economic context by examining the following questions: 1) When marriage migrants participate in the labor market how do they deal with their care responsibility within the family? 2) What kind of public and private resources are available for maintaining their present and future life? 3) To what extent (and in which manner) the international mechanisms are used in this process? 4) What is the meaning of these phenomena in understanding the politics around the gendered social citizenship and the (family based) social contract in Korean society? In doing so, the in-depth interview with the Vietnamese marriage migrants in Korea as Vietnam is the biggest origin of marriage migrants after China. As the marriage migrants' experience of child care and labor participation changes over their life course, the marriage migrants who stayed in Korea more than ten years were selected. According to the National Survey of Multicultural Families, the majority of the marriage migrants who stayed in Korea more than 10 years tend to have children and also have work experience in the labor market. The interview will be triangulated and contextualized in terms of public discourse and institutional conditions by reviewing the news articles and the policies on the marriage migrants and multicultural families.

Lee Hyunok is Assistant Professor at the Department of Global Public Administration in Yonsei University, Korea. She received a PhD at the department of Development Sociology, Cornell University in USA. Her general research interest lies on exploring the gendered political economic processes in East Asia with the focus on social reproduction. Her current research interests include gendering migration system in East Asia, citizenship in relation to developmental state and welfare regime in East Asia, Intersection of migration regime and care/welfare regime, social economy. Her publication includes 'The Political Economy of Cross-Border Marriage: Economic Development and Social Reproduction in South Korea', in *Feminist Economics* (2012), and 'Trafficking in Women? Or Multicultural Family?: Contextual Difference in Commodification of Intimacy', in *Gender, Place and Culture* (2014), 'Gendered Migration in Changing Care Regime: A Case of Chinese Korean Migrants in South Korea' in *Social Policy and Society* (2017).

**From Migrant Workers to Foreign Wives:
A Study of Chinese Female Marriage Migrants in Singapore**

Yang Wei

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This paper forms part of my ongoing PhD research which is focused on the experiences of Chinese low-wage female migrant workers in Singapore's manufacturing and service sectors. Despite the state's attempts to regulate sexuality and reproduction practices of migrant workers in 'unskilled' categories, marriage to a Singapore citizen constitutes one of the most important mobility pathways for female migrant workers from China. They tend to meet their Singaporean husbands - many of them are new Chinese immigrants - in the workplace. After marriage, however, it usually takes several years before they are granted permanent residence and ultimately citizenship - this mostly happens after they give birth to their Singapore citizen children. In this paper, I seek to explore the following questions: To what extent their cross-border marriage is motivated by the prospect of acquiring permanent residence and citizenship? Since marriage to a Singapore citizen does not automatically qualify for permanent residence and citizenship, how do Chinese female marriage migrants negotiate their precarious and disadvantageous migration status after marriage? How do they redefine their gender roles in the cross-border family with both cultural similarities and differences? How is their citizenship considered to be a household strategy (especially for new Chinese immigrant family) not only to improve their immigrant status but also to maintain transnational connections with their home country?

This paper is based on my fieldwork conducted in Singapore between September 2016 and July 2018. Until now, 19 in-depth interviews have been conducted with Chinese female marriage migrants who initially came to Singapore as low-wage contract workers, and 12 in-depth interviews with their Singapore citizen spouses. The preliminary findings challenge the stereotypes of foreign spouses in Singapore as 'gold-diggers' who use marriage as a stepping stone to obtain citizenship or as "freeloaders" who contribute little to their family income. Instead, they tend to play an active role in improving family's economic and social positions, which is reflected in their attempts to move away from low-wage occupations to get a more skilled and higher paying job through skill development. This is also related to the fact that their Singaporean husbands tend to come from relatively lower socio-economic backgrounds or they are new immigrant themselves.

Yang Wei is a PhD candidate in Sociology at Nanyang Technological University. Her current research focuses on labor migration from China to Singapore, with a special focus on gender. Her research interests include transnational labor migration, gender and family, women's empowerment, and the impact of return migration on rural development. Before pursuing her PhD, she worked as a researcher in a Beijing-based think tank - the Centre for China and Globalization (CCG), where she conducted and coordinated policy relevant research on highly skilled migration from/to China. She received her master's degree in Cultural Studies from the Chinese University of Hong Kong.

Transnational Marriage Migration and Precarious Pathways to Partial Citizenship in Singapore's 'Hyphe-Nation'

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As the world globalizes at an unprecedented pace, fixed notions of citizenship as a form of belonging that coheres within nation-states are increasingly destabilized by transnational migration and the presence of "others" within national borders. In the sphere of intimate relations, this phenomenon manifests itself in the form of rising international marriage trends, a proliferation of "multi-citizenship" family formations, and more broadly, an increasing scalar disjuncture between the lived realities of reproducing the family on the one hand, and the boundary-making work of reproducing the nation-state on the other. In contradistinction to the view that 'mixed marriage' (including transnational and cross-border unions) is a 'facilitator of integration' and enables 'privileged access to residence and citizenship status for family members of citizens' (Hart, 2015, 171), feminist and other critical scholars have argued that pathways to citizenship for marriage migrants are precariously ridden with negotiations around gender, ethnicity, nationality and class within host societies (Cheng, 2013; Kim, M., 2013), and are also mired in a fraught terrain of transnational patriarchal bargains (Jongwilaiwan and Thompson, 2013). Drawing on an ethnographic study of 71 marriage migrants in Singapore (mainly Vietnamese, Chinese, Indian and Southeast Asian women who marry Singaporean men belonging to lower social-economic strata), this paper examines (a) the multi-scalar processes of subject-making in producing marriage migrants as 'partial citizens' with limited rights to work, residency and citizenship in the host nation-state; (b) the gendered significance of biological reproduction (i.e. producing citizen-children) as a basis for claiming nation-state membership and the ensuing identity politics of 'hyphe-nation' (i.e. producing cross-nationality children); and (c) the ambivalence of partial citizenship that both contributes to, and is reinforced by, the logics of transnationality as marriage migrants struggle to position themselves both as dutiful daughters to their natal families and good wives in their marital families, while strategising to keep a foothold in both home and host countries.

Brenda S.A. Yeoh is Raffles Professor of Social Sciences at the National University of Singapore (NUS) and Research Leader of the Asian Migration Cluster at the Asia Research Institute, NUS. Her research interests include the politics of space in colonial and postcolonial cities, and she also has considerable experience working on a wide range of migration research in Asia, including key themes such as cosmopolitanism and highly skilled talent migration; gender, social reproduction and care migration; migration, national identity and citizenship issues; globalising universities and international student mobilities; and cultural politics, family dynamics and international marriage migrants. She has published widely on these topics and her recent books include *Transnational Labour Migration, Remittances and the Changing Family in Asia* (Palgrave Macmillan, 2015, with Lan Anh Hoang) and *Contested Memoryscapes: The Politics of Second World War Commemoration in Singapore* (Routledge, 2016, with Hamzah Muzaini), *Asian Migrants and Religious Experience: From Missionary Journeys to Labor Mobility* (Amsterdam University Press, 2018 with Bernardo Brown) and *Handbook of Asian Migrations*, Routledge, 2018 with Gracia Liu-Farrer).

Chee Heng Leng is an independent researcher who was formerly attached to Universiti Putra Malaysia (1979-2003), Asia Research Institute NUS (2003-2012), and Women's Development Research Centre (KANITA) (Universiti Sains Malaysia) (2013-2014). She works in the areas of health care, international medical travel, and transnational marriage migration. Her publications include 'Circuitous pathways: Marriage as a route toward (il)legality for Indonesian migrant

workers in Malaysia' (co-authors Brenda SA Yeoh and Rashidah Shuib) (*Asian and Pacific Migration Journal* 2012), 'Ethnicity, citizenship and reproduction: Taiwanese wives making citizenship claims in Malaysia' (co-authors Melody CW Lu, Brenda SA Yeoh) (*Citizenship Studies* 2014) and Medical travel facilitators, private hospitals and international medical travel in assemblage (co-authors Andrea Whittaker and Heong Hong Por) (in the special issue of *Asia Pacific Viewpoint* that she co-edited in 2017).

Rohini Anant is a research assistant in the Asian Migration cluster at the Asia Research Institute, National University of Singapore.

A Political and Economic Analysis of the Shifting Gaze on the Children of Southeast Asian Marriage Migrants in Taiwan

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In recent years, the media and governmental entities in Taiwan have been promoting the Southeast Asian cultural and, specifically, the language advantages of what has become known as “the second generation of immigrants.” Marriage migrant women from Southeast Asia are encouraged to pass on the languages and cultures of their home countries to their children, who can in turn assist Taiwan government to expand Taiwanese business in the Asia Pacific region, thus serving as “vanguards of Taiwan’s deployment in Southeast Asia.” However, only a decade ago these children were believed to be rife with developmental delays. Compounding this perception, their mothers were thought to lack the necessary skills for teaching their own children because of their inferior “population quality.” By analyzing the shift of discourse, this paper will examine how state perception of ‘Southeast Asian’ citizens are shaped by geopolitics. While research has analyzed how states perceive families of marriage migrants and their belongings in the nation (such as Friedman 2005, Choo 2016), this paper will focus on the second generation of marriage migrants from Southeast Asia. Moreover, the state perceptions of Southeast Asian citizens have different effects across classes, since the Southeast Asian migrants have multiple pathways of Taiwanese nationality, depending on their socio-economic statuses. The changes of Taiwanese immigration policies over the past twenty years, especially after President Tsai’s announcement of the “New Southbound Policy,” have shown that migrant families of upper and upper-middle classes are what the state desires. The lens of this paper will also heavily focus on why the legal changes contradict the seemingly positive discourse shift towards favoring Southeast Asian countries in both perception and reality.

Hsia Hsiao-Chuan is Professor at the Graduate Institute for Social Transformation Studies, Shih Hsin University, Taipei. As the first scholar studying marriage migration issues in Taiwan starting in 1994, her first Chinese book titled “Drifting Shoal (流離尋岸): The ‘Foreign Brides’ Phenomenon in Capitalist Globalization” has been well-received and translated to Japanese. Her other publications analyze issues of immigrants, migrant workers, citizenship, empowerment and social movement. Hsia is also an activist striving for the empowerment of immigrant women and the making of im/migrant movement in Taiwan. She initiated the Chinese programs for marriage migrants in 1995, leading to the establishment of TransAsia Sisters Association, Taiwan (TASAT). She is also the co-founder of the Alliance for the Human Rights Legislation for Immigrants and Migrants. She is an active officer of various regional and international organizations, including Asia Pacific Mission for Migrants (APMM), Alliance of Marriage Migrants Organizations for Rights and Empowerment (AMMORE) and International Migrants Alliance (IMA). Major English publications include *For Better or For Worse: Comparative Research on Equity and Access for Marriage Migrants; Multiculturalism in East Asia* (edited with K. Iwabuchi and H.M.Kim).

Family as a Buffer between Multi-cultural Individuals and Single Citizenship Nations: Cross-border Marriages between Japan and China

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In this paper, I discuss how Japanese and Chinese cross-border families have adjusted to single citizenship even though they have multiple culture and language in their household, by using collected life stories of multicultural families in Shanghai in the 2010s.

As the relationship between Japan and China has grown closer, more of their citizens have moved beyond their national borders to study and work, thus having more chances to meet each other. Cross-border marriages have also increased between the Japanese and Chinese, representing the largest percentage of all international marriages in Japan (26.7% in 345,434, 2015).

Both Japan and China have a single nationality system; consequently, multicultural people must manage two cultures. Many Japanese–Chinese couples have chosen Japanese as the nationality for their children because they consider Japanese passport more accepted and society more stable, but they suffer distress because both countries have limited acceptance for multicultural backgrounds. For example, Japanese schools in Shanghai accept only Japanese nationals with Japanese skills without an accent, and Chinese schools consider them foreign students. Moreover, cross-border families need to manage frequent political disputes over territories and Japanese war crime against China.

Family plays a pivotal role in solving cross-border families' disputes; thus, assimilating into society is difficult while being part of a dysfunctional family. For example, parents help their multicultural children fit into a society. Therefore, the absence of one parent can substantially affect young schoolchildren, because they must be socialized into the society through culturally homogenous school system.

Chie Sakai is Associate Professor at the Faculty of Sociology, Kansai University, Japan. She has been researching the Japanese communities in Hong Kong and in Shanghai more than twenty years. Her current interests are the migration from Japan to China, women's changing positions in business community, and globalization of higher education in Japan. Her published articles are "Unintentional Cross-cultural Families: The Diverse Community of Japanese Wives in Shanghai" in *Marriage Migration in Asia: Emerging Minorities at the Frontiers of Nation-States* [Ishii ed. 2016: 43-72], and "The Japanese Community in Hong Kong in the 1990s: The Diversity of Strategies and Intentions" in *Global Japan: The Experience of Japan's New Immigrant and Overseas Communities* [Goodman et al. eds, 2003: 131-146].

Criminalizing Migrant Motherhood: Cross-Border Divorce and International Child Abduction in South Korea

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South Korea ratified the Hague Convention on the Civil Aspects of International Child Abduction in 2012 in the midst of rising concerns that foreign wives were “taking South Korean children” to their origin countries after divorce. The Ministry of Justice has also brought forward the criminal charge of child abduction against marriage migrants and implemented policies to prevent such actions. Government officials and justices have shown a keen interest in this matter, and the Supreme Court even televised the final hearing on a case of the international child abduction charge against a divorced Vietnamese marriage migrant on live television in 2013. This paper interrogates discourse on “international child abduction” and its relationship to marriage migration by examining criminalization of child custody issues and its implications for immigration policies after cross-border divorce. By paying attention to the criminal and immigration aspects, this paper deliberates the meaning of family justice and the role of the state in the public intervention of cross-border marriages. In doing so, the paper contributes to the growing literature on the relationship between family-based migration and immigration control, with rising concern about the criminalization of migrants' family practices. The paper empirically examines the case laws (from the family and criminal courts) and the laws and policies relevant to international child abduction.

Yi Sohoon is Chao Foundation post-doctoral fellow in Transnational Asian Studies at Rice University. Her research interest is migrant subjectivity at the intersection of gender, immigration laws, precarious labor, and informal market. Her research broadly examines the construction of the informal sphere by the exclusionary laws and policies as well as the migrants' relationship with the border in temporary migration programs. Prior to her affiliation with Rice University, she taught and researched at the University of Toronto and the University of Sydney. She undertook consultancy with the UN Women, Friedrich-Ebert-Stiftung (FES), and other NGOs to write on topics of migrant domestic workers, intersectionality and discrimination and labor rights protections in South Korea. She also previously worked at Asian Forum for Human Rights and Development (FORUM-ASIA) before joining academia. Sohoon has published in *Journal of Ethnic and Migration Studies*, *Critical Asian Studies*, and *European Journal of East Asian Studies*.

Migration, Mixed Marriages and Children's Non-citizenship in Sabah, Malaysia

Catherine Allerton

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In Kota Kinabalu, Sabah, many children live in mixed families, forged through the co-presence in the city of Indonesian and Filipino migrant workers. Although these children's parents did not migrate in order to marry, marriages and children have been an inevitable result of their lengthy stay and, in some cases, enduring immobility, in Sabah. This paper considers how mixed marriages – whether between those of different ethnic groups from the same country, between Filipinos and Indonesians, or between migrants and Malaysian citizens – have particular consequences for children who have been born across borders, in the country where their parents are working. Many of these mixed children have uniquely Sabahan ethnicities and identities, only made possible by their parents' migration to the state. As such, these mixed ethnicities tend to root children to Sabah, rather than to either parent's sending context. However, this form of cultural citizenship is often not matched by corresponding legal citizenship, since children of migrants, even if born in Sabah, are considered 'foreigners' in the state, and are excluded from government schooling and healthcare. Even children of mixed marriages between Malaysian citizens and migrants find themselves in a legal limbo, as their parents' marriages, and their own claims to citizenship, may be unrecognised. The paper explores how children's unique experiences of exclusion and noncitizenship not only reflect wider changes in immigration regulations and attitudes to migrant families, but also coexist with wider forms of cultural belonging to Sabah.

Catherine Allerton is Associate Professor of Anthropology at the London School of Economics and Political Science. She has conducted ethnographic fieldwork in rural eastern Indonesia (Flores) and in urban east Malaysia (Sabah), and is the author of *Potent Landscapes: Place and Mobility in Eastern Indonesia* (University of Hawai'i Press 2014). Her current research concerns children of Filipino and Indonesian refugees and migrants living in the east Malaysian city of Kota Kinabalu. This work explores children's experiences of illegality, statelessness and belonging in Malaysia, the country where the majority were born, but where they are excluded from education, healthcare and other services. In addition to a number of journal articles on this research, and an edited book (*Children: Ethnographic Encounters*, Bloomsbury 2016), Catherine is currently working on a book manuscript, provisionally entitled *Impossible Children: Migration and Noncitizenship in Sabah, Malaysia*.

Negotiating Citizenship in One's Own Homeland: Japanese Muslim Youth Born to Japanese Mothers and Pakistani Fathers

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Drawing on longitudinal research conducted among Japanese-Pakistani families across two generations, this paper examines how citizenship is negotiated by their children. Marriages between Japanese women and Pakistani men increased during the 1990s after labor migration from Pakistan to Japan rose sharply in the late 1980s. Through this type of cross-national marriage, where women from the global North marry men from the global South, the women and their children often become transmigrants who move between Japan, Pakistan, and other countries. After discussing the motives behind forming transnational households, the paper focuses on the experiences of the children. Although they hold Japanese citizenship by birth, they struggle to create their space in school and society. Religion, race, gender, and their migratory trajectories intersect in their experiences of being marginalized in their own homeland. Further, within the family, they are expected to be good Muslims and fulfill the roles of obedient sons and daughters. The ways they, daughters, in particular, negotiate their Muslimness are shaped by complex power dynamics within the family. Those who are raised abroad struggle even harder when they "return" to their homeland in their early adulthood. Thus citizenship is neither static nor given. Rather, Japanese-Pakistani youth struggle to establish what it means to be a Japanese citizen and actively negotiate their space within their homeland and beyond. Such processes are intertwined with their positions and roles within cross-national families.

Masako Kudo is a sociocultural anthropologist and Professor at Kyoto Women's University. She has conducted longitudinal research among Japanese-Pakistani couples since 1998, focusing on such issues as the processes of forming transnationally split families and the changing power dynamics within these families. Her current project concerns the socio-economic positions of the children of these marriages and the trajectories of their identity-formation in transnational spaces. Her recent publications include: "Mothers on the Move: Transnational Child-Rearing by Japanese Women Married to Pakistani Migrants" (in David W. Haines et al. eds., *Wind Over Water: Migration in an East Asian Context*, Berghahn Books, 2012); "Crafting Religious Selves in a Transnational Space: Japanese Women Who Converted to Islam upon Marrying Pakistani Migrants" (in Noriko Ijichi et al. eds. *Rethinking Representations of Asian Women: Changes, Continuity, and Everyday Life*, Palgrave Macmillan, 2015); and "The Evolution of Transnational Families: Bi-national Marriages between Japanese Women and Pakistani Men" *Critical Asian Studies*, 49 (1) (2017).

Born across State Borders: Uncertain Citizenship of Chinese-Foreign Children in China

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International intimate relationships and marriages in China as sites of citizenship tensions, cross-cultural contacts and problematic immigration laws have been a growing area of scholarly inquiries. However, the role and place of children resulting from informal relationships and recognised marriages have not been closely considered. The status of Chinese-foreign children is of particular research interest and concern, because – unlike their foreign parent who does not have a pathway to full citizenship – children’s status has to be reconciled within China’s strict single citizenship regime. It is thus important to understand how irreconcilable tensions in the children’s status are addressed and negotiated and the citizenship choice is made. Based on empirical material collected among Sino-Russian, Sino-Cameroonian and Sino-Vietnamese families, we discuss the dilemmas of China’s citizenship regime concerning children born across borders. In particular, we discuss power relations in the familial decision-making process, everyday adaptations and negotiations of children’s care and parenting responsibilities, schooling, and social welfare. Focusing on the commonalities and differences across our three case studies, our aim is to outline how children’s citizenship takes shape at the interstices of race, gender, family norms, socio-economic factors, and rural and urban distinctions. In the context where children’s social and cultural inclusion in the Chinese society is predicated on the narrow and strict policies of the household registration (*hukou*) and nationality laws (*guoji*), we stress the importance of understanding how cultural, moral and legal dimensions of citizenship play out in mixed families’ negotiations of their children’s status in China.

Michaela Pelican is Professor of Cultural and Social Anthropology at the University of Cologne. Her research centers on ethnicity and mobility in the Global South, with a focus on migration between Cameroon, the Gulf States, and China. She is currently participating in the China-Europe *Immigration and the Transformation of Chinese Society* research project (DFG, grant no. AH 210/1-1) focusing on transformations of Chinese Immigration Law and Policy: Perspectives of lawmakers, administrators and immigrants.

Caroline Grillot is a social anthropologist, associated researcher at the Lyon Institute of East Asian Studies (France), and currently associated to the China-Europe *Immigration and the Transformation of Chinese Society* research project. Her researches have been focusing on Chinese social margins, including Sino-Vietnamese families, and she has recently started a new project on transhumant beekeepers.

Elena Barabantseva is Senior Lecturer in Chinese International Relations. Her research focuses on nationalism, mobility and borders in contemporary China. She is currently participating in the China-Europe *Immigration and the Transformation of Chinese Society* research project (ESRC Ref ES/L015609/1) focusing on marriage migration to China.

Disposable Ties and Inequalities: Non-citizen Migrant Mothers' Divorce Biographies in Singapore

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Taking on a transnational, intersectional feminist perspective, this paper examines the circumstances of non-citizen migrant wives from less wealthy countries in Asia when divorce takes place. At the point of divorce, these women who had earlier moved to Singapore as marriage migrants were immediately thrust into uncertain and precarious predicaments with the main concern centering round the rights to remain in their host country. They faced the imminent reality of having to leave Singapore and their citizen children behind when their citizen ex-spouse withdrew their visa sponsorship or when their existing temporary visa has expired. At the site of the family and personal, the women's contestations for legitimacy to live, work and care for their citizen children expose the global hierarchy of citizenship, unequal effects of globalisation and gender inequalities. Drawing from empirical data collected through in-depth interviews, the paper argues that the eligibility of citizenship and residence in the case of these women is contingent upon their membership in a legally married household and their productive value in the society in terms of their marital, domestic and reproductive potential. The women's narrative accounts not only reveal the disposability of ties with the citizen family when their reproductive, domestic and emotional labour is no longer in need, but also the disposability of ties with the host society when they are no longer regarded as potentially productive citizens. The paper shows the implications of such disposable ties on these women's post-divorce lives, specifically in areas of visa, housing, employment and parenting.

Quah Ee Ling Sharon is Senior Lecturer in Sociology with the School of Humanities and Social Inquiry, University of Wollongong. After being conferred PhD in Sociology by The University of Sydney in 2013, Sharon was awarded a postdoctoral fellowship and a subsequent research fellowship by the National University of Singapore, Asia Research Institute. She is the author of *Perspectives on Marital Dissolution: Divorce Biographies in Singapore* (Springer, 2015). She has also recently completed a study on transnational divorces in Singapore as the Chief Investigator with a research grant awarded by the Singapore Government. Her research interests include transnational, intersectional feminist perspectives, decoloniality, heteronormativity, non-normative families (divorced and queer families), genders, masculinities, sexualities, intimacies, emotions, social justice and social policy. She is currently writing her second book, *Transnational Divorce: Intimacies and Inequalities in Singapore* (under contract with Routledge).

The Hidden Hierarchical Legitimacy of Marriage Migrant Mothers in Non-normative Cross-border Families in Hong Kong

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Most extant studies on cross-border marriages focused on the unequal spousal dynamics and the vulnerability of female marriage migrants, family-level experience and outcomes have been relatively under-theorized. In particular, the experiences of non-normative families such as those led by a widowed, divorced or cohabiting marriage migrant mother have rarely been put under the spotlight. While female marriage migrants generally experience legal precarity due to their dependence on their husbands to petition for their resident and immigrant status to remain in the host country, non-citizen female marriage migrants in non-normative families are trapped in the state of “legal nonexistence” (Countin, 2000) as their rights to reside in or immigrate into the host country are forfeited when their marriage with a local citizen is dissolved or not legally recognized. The situation further complicates when these women possess a different legal or citizenship status from their children. Drawing on interview data with female marriage migrants in non-normative cross-border marriages between Mainland China and Hong Kong, this paper examines how the state constructed a hidden yet hierarchical framework of legitimate citizenship for widowed, divorced or cohabiting marriage migrant mothers and how these women struggled to claim for maternal citizenship in the society where their children legally belong. The fact that the granting of citizenship for women in non-normative cross-border families is only made through the discretions of the authority indicates the state’s intention to sustain the normative definition of “the family”. It also highlights the intensified inequalities between citizens and non-citizens as well as among non-citizen migrant mothers with diverse family and socioeconomic backgrounds.

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Queer Asian Marriage Migrants: The Familial Practices of Singaporean Lesbians through Border Crossing

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East Asian marriage migration, as a field of study, has been almost entirely preoccupied with heterosexual cross-border marriages, with specific concerns for vulnerable female migrants in hypergamous unions with citizen-husbands. This paper takes up the critical feminist concerns of the existing scholarship but makes a queer and inclusive turn by focusing on same-sex female marriage migrants from East Asia, specifically, Singapore, who have moved to Australia in search of a family life. In the context of East Asia, queer marriage migration is almost unheard of and often overlooked, even within the body of family migration scholarship that takes to task the heteronormative state-family nexus. Yet, discrete work in queer research reveals increasing numbers of Asian same-sex migrations since a decade ago, particularly to Australia (Yue 2008, Smith 2012). In this paper, I maintain the gender lens on East Asian marriage migration by considering the case of Singaporean lesbians who have crossed borders in order to form families. It looks at the ways in which queer diasporic women take on the double burden of familial citizenship in both host and home country: forming their same-sex families across borders in Sydney while at the same time practising a gendered mode of familial citizenship in Singapore, where queer women are rendered as 'single daughters' and continue to provide caregiving for elderly parents from afar. Drawing on qualitative fieldwork, including interviews and an autoethnography, the paper tracks the lives of Chinese and mixed-race lesbian households to provide insights into how familial migration is lived out along queer, racial and gendered lines.

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Contestations on the Negotiated Citizenship Status of Non-Citizen Filipina-Mothers and their Children of Japanese Descent

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This study interrogates the negotiated citizenship status of Filipina migrant and their children born out of wedlock, or after divorce, from their Japanese fathers, and other similar circumstances. This paper seeks to answer the question, “How do Filipina mothers perceive the process of negotiating the citizenship status of their children in Japan?” This study focuses on the life stories of case respondents using in-depth interviews. Data sources were validated using participant observation and key-informant interviews covering the period 2011 to 2015. This paper mainly deals with the respondents’ perception and active participation in bargaining or settling their cases, considering their unauthorized status in Japan; making use of the existing networks while negotiating their legal and childrens’ statuses with the host country. This study borrows the concept of “negotiated citizenship” as coined by Stasiulis and Bakan (2003, 39) who argues that “non-citizens or migrants, in general, have gained rights and privileges previously granted exclusively to the citizens of host country through a network of sustained linkages that evince their transnational existence,” thus leading to their subtle integration in the host society. Narratives of the respondents reveal that these non-citizen migrants have indeed in the process inadvertently gained rights and privileges through special permission for residence. Simply put, their sense of belongingness with the local community inevitably facilitates the extension of their rights across national borders. Many of them were able to maximize their access at the city-based/prefectural level localized initiatives.

Anderson V. Villa obtained his PhD at the Ritsumeikan Asia Pacific University (Japan) in 2015 through a *Monbukagakusho* Doctoral Scholarship Grant (Japan’s Ministry of Education). He is currently Associate Professor at the International Studies Department of the Ateneo de Davao University. Dr. Villa also heads the Migration and Diaspora Studies of the Ateneo Center for Politics and International Affairs (CPIA). His most recent work appears at Asia Research Institute (ARI Working Paper Series) of the National University of Singapore (NUS). His research interests include international migration and immigration policies, migration and citizenship studies, Asian and Japanese studies, as well as ethnicity, conflict and peace studies. He recently finished his Summer Course on International Labour Migration in Universitas Gadjah Mada (UGM), Yogyakarta (Jogjakarta), Indonesia. Dr. Villa is a Visiting Scholar at the Hoover Institution Library and Archives in Stanford University, California, USA.

Marriage Migration from Cambodia to China: Struggles for Citizenship, the Right to Work, and Left Behind Children

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Over the last several decades, Cambodian women have been emigrating to more developed states in Asia through marriage. As has been pointed out (Chung, Kim, & Piper; 2016), this form of migration can perhaps be most appropriately discussed in relation to the migration- development nexus, as the migrant herself is so often motivated by opportunities for advancement that go beyond simple differences in economics.

However, these marriages have been perceived by governments in receiving nations as a deceptive means to economic migration. In China in particular, there remains rhetoric of distrust and skepticism, which has spilled over into the application of citizenship laws. A result of this perception is the current struggle of these women to gain and to obtain the right to citizenship, and subsequently the right to legally work.

Citizenship for these women is dependent on a legal marriage as well as proper household registration; a lengthy process that many rural and low-income families in China have no understanding of. As a result, the women either remain illegally, without the right to work – or repatriate, often being forced to leave children behind. Cambodian marriage migrants in China have cited these related difficulties as their greatest barrier to a happy life.

This paper uses the route of marriage migration between Cambodia and China as a case study exploration of how governments can use citizenship as a tool of exclusion that can have unexpected and harmful consequences for its society. As a new destination country for marriage migrants, this paper explores the possible implications regarding China's current legal framework towards marriage migrants.

Brandais York is a PhD candidate looking at Cambodian female marriage migrants in China under Professor Susan Kneebone's related ARC grant. Her thesis uses socio-legal and feminist theories to examine the issue considering the unique historical, economic, and legal histories that have shaped the legal frameworks that currently seek to regulate this form of migration between these two countries. In addition to her PhD, Brandais has also worked as a research assistant since early 2015, which included conducting extensive interviews on marriage migration in Taiwan, Cambodia and Vietnam. In August 2018 she presented a forthcoming publication to the MLS Statelessness Centre on the topic 'Children of "Cross Border Marriages" and Nationality in Can Tho, Mekong Delta, Vietnam'. Coming from a background of practical experience in development, focused on female migration in Southeast Asia, Brandais holds an MSc in Global Migration from University College London as well as an MA in Public Policy and International Affairs from The American University of Paris. Prior to joining Melbourne Law School, she worked as a migration and research consultant for a local human rights NGO in Phnom Penh, Cambodia from 2012-2015.

Dynamics of 'Illegal' Marriage: An Uncertain Path to Citizenship for the Rohingya Refugees in Bangladesh

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This paper intends to offer an insight into how the 'stateless' Rohingya refugees try to manage their survival in the host country Bangladesh marrying to the local Bengalis. Since the 1980s, the Rohingya have faced severe discrimination in Myanmar. Since then the Rohingya found their ways to escape state-sponsored persecution to Bangladesh, where approximately one million refugees are living in horrendous conditions. Like their country of origin, they remain 'statelessness' in Bangladesh while both countries denied them citizenship. In response to the relative absence of comprehensive study on citizenship and integration of the refugees, this paper offers a critical account on marriage between the 'stateless' Rohingyas and local Bengalis. The empirical study (Jan-Aug 2018) finds, in the absence of adequate food, shelter and security in the refugee camps, the Rohingya women try to manage their survival through marrying local Bengali men with the hope of achieving citizenship and basic services. Given the linguistic, religious and physical similarities, integration of the Rohingyas into host communities has been perpetual phenomenon. Notwithstanding such cross-border marriages between the Rohingya refugees and local Bengalis are 'illegal' that often involve polygamy, child marriage or abandonment, both sides find potential advantages from marriage between two nations (Rohingya—Bengali) of two regions (Southeast Asia—South Asia). The Rohingya families accept polygamy or much older men for their daughters because they believe the marriage will secure their survival in Bangladesh. Thus, this paper explores the tangled web to survival that the Rohingya refugees find themselves in between statelessness and citizenship as 'a terrain of struggle' throughout their lived experiences.

M Ala Uddin has been teaching anthropology in the Department of Anthropology, University of Chittagong, Bangladesh for about 15 years. He has been conducting research on diverse issues of the indigenous people in the Chittagong Hill Tracts, Bangladesh. His major research dealt mainly with the survival strategies of the indigenous people--how they try to manage their survival affected by the outsiders (i.e. settler Bengalis). Among other issues, he worked on religious pluralism, street vending, health and diseases, migration & diaspora, refugee situations, and forest management. He has written a book entitled, *Theoretical Anthropology* (in Bengali), and authored several articles published in peer-reviewed national and international journals (e.g. *Asian Ethnicity*, *Ethnopolitics*, *Anthropos*). His current research works look into the plight of the Rohingya refugees in Bangladesh, gender and adolescent experiences, and socio-cultural gerontology.

From Liability to Asset: Vietnamese Women's Act of Citizenship in Taiwan's Electoral Politics

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Dictated by the prevailing political interest, *in two decades*, the framing of Southeast Asian marriage migrant women and their children in the public sphere has changed dramatically in Taiwan. From being shunned as a liability to Taiwan's international competitiveness and national identity, they are now embraced as a multicultural asset for Taiwan's relationships with Southeast Asian countries. Their family link is upheld as the bridge between the two economies where not only migrant children's personal career may take off, but Taiwanese investments may benefit and make sustainable profits. Overshadowed by this celebration is the collaboration between immigrant activists and Taiwanese advocacy groups, who challenge the gender-biased and family-centred citizenship legislation that conceptualises immigrants as outsiders whose foreignness has to be rid before being entitled to full citizenship.

Therefore, this paper argues that the intersection of gender, class and ethnicity is open to the interpretation of the host state whereby the citizenship of immigrant women and their children is appropriated by the host state's political agenda. However, using Vietnamese women's grassroots activism as a case study, this paper demonstrates how they are able to grasp the newly available political opportunities and exercise their agency and autonomy. As a wife, mother and citizen, they not only participated in community affairs but also intended to make differences to migration governance at national level. Their rich experiences show that being dressed in *áo dài* is not just to a catwalk satisfying the public's curiosity at multicultural events but more of their 'act of citizenship' embodying their transnational identity, confidence and resistance.

Isabelle Cheng is Senior Lecturer in East Asian and International Development Studies at the University of Portsmouth, in the UK. Focusing on East Asia and using Taiwan as a case study, her current research projects are immigrants' political participation in electoral politics, transnational activism's critiques on global anti-trafficking campaign, and care deficiency towards pregnant migrant workers in the host country. Her research on migration has been supported by the CCK Foundation, which funded two conferences co-organised by her on transnationalism and Chinese migrant family in September 2017 and November 2018. Her other interest is the Cold War in East Asia with a focus on gender and soundscape. She is currently leading two inter-disciplinary projects on the making of authoritarianism in Taiwan during the 1950s-60s. She serves as the Secretary-General on the Board of the European Association of Taiwan Studies. She is also a Research Associate at the Centre of Taiwan Studies, School of Oriental And African Studies.

The Role of the State, Caste, and Family in Mediating Cross-Border Marriage Migration across India and Pakistan

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This paper seeks to understand how cross-border marriages between upper-caste Hindus across India and Pakistan reveal the ways that state-led and socially embedded ideologies of gender, nation, and caste locate the family as a strategic site to manage and mediate citizenship. Upper-caste Hindus known as Sodha Rajputs in Sindh, Pakistan routinely seek marriage alliances across the contiguous Thar Desert region in Rajasthan, India. While India otherwise offers Pakistani nationals short-term visas of 15-45 days in length, the Indian government has a special visa extension provision for Sodha Rajputs from Pakistan who seek a marriage alliance in India. As per a central government policy, local immigration offices in Rajasthan offer automatic six-month visa extensions to Sodha Rajput families who are in India for marriage purposes on the shared understanding that Sodha Rajputs face a dearth of subcaste-eligible partners in Pakistan. After marriage to eligible Rajputs in India, Sodha Rajput brides and grooms from Pakistan eventually submit paperwork for naturalization as Indian citizens on the basis of the Indian citizenship of their spouses. This paper addresses the workshop's call by asking the following questions: What does the Indian state's facilitation of cross-border Sodha Rajput marriage and the subsequent naturalization of Pakistani nationals on the basis of their marriage to Indian citizens reveal about how caste and family are sites upon which citizenship is mediated and negotiated? How does the state mobilize caste-based and religious frameworks alongside notions of "the family" for its nationalistic projects of citizenship? What are the opportunities, repercussions, and experiences for different types of cross-border and mixed-status families?

Natasha Raheja is a Postdoctoral Associate of Anthropology at Cornell University. She holds a PhD in Anthropology from New York University, an MA in Asian Cultures in Languages and bachelor's degrees in Biology and Asian Studies from the University of Texas at Austin. Natasha's research examines questions of governance, bureaucracy, and belonging in the context of current Pakistani Hindu migration to India. Her research has been supported by grants from the American Institute for Indian Studies, The Wenner-Gren Foundation for Anthropological Research, and the US Dept. of Education's Fulbright-Hays Program. Her publications include pieces in *The Journal of Refugee Studies*, *American Anthropologist*, and *Visual Anthropology Review*. Also a filmmaker, Natasha is the director of *Cast in India*, a documentary about the making of NYC manhole covers.