CHINESE DIASPORA STUDIES in the Age of Global Modernity
19-20 NOVEMBER 2015

© An oil painting displayed at the Sun Yat Sen Nanyang Memorial Hall entitled "Dr Sun Yat Sen and Chinatown a Century Ago" by Artist Chen Chudian.
Studies of the Chinese diaspora have entered into a new era, not only in the spatial and temporal sense of the research subject, but also in terms of a generational shift in scholars. Previously, approaches in this field have been rather confined by the fundamental parameters of China (as the place of ancestral origin) and of the host countries (as residential locality of migrants) interacting under the ever-changing circumstances of world politics (especially decolonization, inter-state bilateral relations, and the Cold War). Another overarching structural inhibition was an essentially unidirectional outflow of Chinese migrants from China to other countries. Hence, earlier studies of the Chinese diaspora have tended to be generally embedded within the framework of conventional political economy, focusing on the usual themes of assimilation and integration, ethnicity and nation-building, as well as geopolitics and ideology. There is also a tendency to be constrained within the narrow local or regional perspective, seldom crossing disciplinary strictures and venturing out onto the global stage or into the realm of comparative studies.

Over the recent two to three decades, we have witnessed profound structural transformations. The world has become much more ‘flattened,’ with an unprecedented intensification in the transnational mobility and connectivity of people, capital, goods and ideas. China has quickly emerged as a major global power and its image to the outside world has turned into a more positive one. The framing of a ‘China Dream’ for its 21st century journey is made more tangible by its proposed grand strategies to reinvigorate its ancient land and maritime Silk Roads and to launch an Asia-Pacific Free Trade Area. Migration is no longer unidirectional as an increasingly large number of talented Chinese Overseas of both China and foreign nationalities have chosen to return from abroad to work and live in China, sometimes in partnership with non-Chinese foreigners. There is also a prominent layer of new wealthy Chinese migrating out of China and making a profound impact abroad on the neo-liberal capitalist environment. Relationship dynamics are thus much more complex and no longer centering on nations-states and bilateral inter-state relations, but drawn towards transnational routes and networks connecting multiple nodal points. Southeast Asia with its historical concentration of early Chinese Overseas communities remains an important hub, but it has been complemented by growing new clusters of Chinese in other parts of Asia, Europe, Africa and the Americas. All these have encouraged cross-disciplinary and comparative inquiries on themes relating to transnationalism, translocality, Chineseness, hybridity, business networks, linguistic transformation, etc.

Therefore, it is now timely and useful to capture some recent trends within the studies of Chinese diaspora to see whether they reflect the vastly changing global situations and to ask ourselves whether they will lead to a better understanding of China and the world and of the nature of Chinese diaspora. Two workshops are being planned, an English-language one in Asia Research Institute in 2015 and a Chinese-language session in Peking University, China, in 2016. Specifically, the Singapore workshop will first seek to map the new groups and social categories that can be identified among the Chinese diaspora. Second, it will focus on the intersections of the older categories of analysis, viz. ethnicity, assimilation, nation-building etc, with the more recent trends of globalization, new directional flows and spaces of migration, hyper-connectivity, and the rise of China. How would these intersections permit us to grasp the experiences, identities and realities of the contemporary Chinese diaspora?
REGISTRATION

Admission is free. Kindly register early as seats are available on a first come, first served basis. We would gratefully request that you RSVP to Valerie at valerie.yeo@nus.edu.sg indicating your name, organization, and email address.

WORKSHOP CONVENORS

Prof Prasenjit DUARA
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Assoc Prof HUANG Jianli
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Prof WU Xiao An
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Director, Research Center for the Study of Chinese Overseas, Peking University, China
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SECRETARIAT

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E | valerie.yeo@nus.edu.sg
W | www.ari.nus.edu.sg
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<th>Session &amp; Details</th>
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<td>09:15 – 09:30</td>
<td>REGISTRATION</td>
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<td>09:30 – 10:00</td>
<td>OPENING &amp; WELCOME REMARKS</td>
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| 09:30        | **KEYNOTE ADDRESS**  
Prasenjit DUARA | National University of Singapore  
HUANG Jianli | National University of Singapore  
WU Xiao An | Peking University, China |
| 10:00 – 11:00| **QUESTIONS & ANSWERS**                                                          |
| 11:00 – 11:30| TEA BREAK                                                                        |
| 11:30 – 13:00| **PANEL 1 – AGE OF GLOBAL MODERNITY AND SHIFTING PARADIGMS**                      |
| Chairperson  | Leo SURYADINATA | ISEAS-Yusof Ishak Institute, Singapore |
| 11:30        | Wing Chung NG | University of Texas at San Antonio, USA  
Thinking across Epochs in Chinese Diaspora History: From the Chinese Century of Early Modern to China’s Rise in the New Millennium |
| 11:50        | WU Xiao An | Peking University, China  
Shifting Paradigms of Chinese Diaspora Studies and Changing Identities of Transnational Chinese Community: A Historical Review |
| 12:10        | Pál NYIRI | Vrije Universiteit, The Netherlands  
Contextualising "Chinese Diaspora Studies": A Global Perspective on New Mobilities |
<p>| 12:30        | <strong>QUESTIONS &amp; ANSWERS</strong>                                                          |
| 13:00 – 14:00| LUNCH                                                                            |</p>
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<td>PANEL 2 – RISE OF CHINA AND IMPACT ON DIASPORIC LANDSCAPES</td>
<td>Bin YANG</td>
<td>National University of Singapore</td>
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<td>14:00</td>
<td>Ien ANG</td>
<td>University of Western Sydney, Australia</td>
<td>Chinatowns and the Rise of China</td>
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<td>14:20</td>
<td>Karen L. HARRIS</td>
<td>University of Pretoria, South Africa</td>
<td>The South African Chinese Community: From Exclusion and Neitherness to Substantive Contemporary Presence?</td>
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<td>QUESTIONS &amp; ANSWERS</td>
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<td>15:30 – 16:40</td>
<td>PANEL 3 – SHIFTING LENS ON THE AMERICAN EXPERIENCE</td>
<td>Joey LONG</td>
<td>National University of Singapore</td>
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<td>15:30</td>
<td>Madeline Y. HSU</td>
<td>University of Texas at Austin, USA</td>
<td>The Good Immigrants: Refugee Admissions and the Transformation of Chinese into Model Minorities</td>
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<td>15:50</td>
<td>ZHOU Min</td>
<td>Nanyang Technological University, Singapore</td>
<td>Generational Formation and Social Mobility: Chinese Diaspora and Its American Experience</td>
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<td>QUESTIONS &amp; ANSWERS</td>
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<td>17:00 – 18:10</td>
<td>PANEL 4 – ETHNICITY AND CHANGING DOMESTIC AND GLOBAL POLITICS</td>
<td>WONG Sin Kiong</td>
<td>National University of Singapore</td>
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<td>17:00</td>
<td>Leo SURYADINATA</td>
<td>ISEAS-Yusof Ishak Institute, Singapore</td>
<td>China, Southeast Asia and the World: Changing Political Orientation of the Chinese Newspapers in Indonesia since WW II</td>
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<td>17:20</td>
<td>Danny WONG Tze Ken</td>
<td>University of Malaya, Malaysia</td>
<td>The Chinese Diaspora in Malaysia: Ethnicity, Politics and Beyond</td>
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<td>QUESTIONS &amp; ANSWERS</td>
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<td>18:45 – 20:30</td>
<td>WORKSHOP DINNER (For Speakers, Chairpersons &amp; Invited Guests)</td>
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## 20 NOVEMBER 2015 (FRIDAY)

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<td>09:30</td>
<td>PANEL 5 – DYNAMICS OF CHINESE DIASPORIC</td>
<td>Medha KUDAISYA</td>
<td>KWEE Hui Kian University of Toronto, Canada</td>
<td>Chinese Self-Organizational Mechanisms and Diasporic Entrepreneurship in Southeast Asia: Case Study of the Bai Clansmen from Anxi, Fujian</td>
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<td>ENTREPRENEURSHIP</td>
<td>National University of Singapore</td>
<td>HUANG Jianli National University of Singapore</td>
<td>Circulatory Histories, New State Spaces: Lee Kong Chian and his Overseas Chinese Business Empire</td>
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<td>Mary Somers HEIDHUES Independent Scholar, Germany</td>
<td>De-globalization at Work: Chinese Economy and Society in Bangka, Indonesia, in the 1950s</td>
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<td>TEA BREAK</td>
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<td>11:30</td>
<td>PANEL 6 – COLONIAL ERA AND ITS LEGACIES ON</td>
<td>Donna BRUNERO National University of Singapore</td>
<td>Huei Ying KUO Johns Hopkins University, USA</td>
<td>Chineseness among Chinese Overseas: Between Nationalist Labels and Colonial Racial Markers</td>
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<td>CHINESENESS AND CONNECTIVITY</td>
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<td>Mark Ravinder FROST University of Essex, UK</td>
<td>The Migrant Speaks: Oral Histories and the Chinese Experience of Diasporic Connectedness in Late-Colonial Southeast Asia</td>
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<td><strong>PANEL 7 – SCALING TRANSNATIONAL ROUTES AND NETWORKS</strong></td>
<td>XU Lanjun</td>
<td>Kenneth DEAN National University of Singapore</td>
<td>Chinese Temple Networks and the Role of Opium: Cheang Hong Lim (1841-1893) and the Singapore Great Opium Syndicate</td>
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<td>Rachel LEOW Cambridge University, UK</td>
<td>Weping Qingdao Tears Abroad: Place, Scale and Distance in Chinese Diasporic Print Networks</td>
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<td>Shuang SHEN Pennsylvania State University, USA</td>
<td>Scaling Chinese-Language Literary Culture: Sinophone Studies, Chinese Diaspora Studies and Global Circulatory History</td>
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<td>15:40 – 16:50</td>
<td><strong>PANEL 8 – ENTANGLEMENT OF SOVEREIGNTY AND CHINESENESS</strong></td>
<td>YOW Cheun Hoe</td>
<td>Cathryn H. CLAYTON University of Hawai’i at Mānoa, USA</td>
<td>Imagining Sovereignty and Moulding Chineseness In and Beyond Macau</td>
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<td>16:00</td>
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<td>CHEN Tienshi Waseda University, Japan</td>
<td>Sovereignty, Statelessness, and Survivability among Chinese Overseas: Where is or Which is My Homeland?</td>
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<td><strong>REFLECTION AND CRITIQUE ON CONFERENCE PRESENTATIONS</strong></td>
<td>Prasenjit DUARA</td>
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<td>17:30 – 18:00</td>
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<td>HUANG Jianli</td>
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A Mix of Expectations

WANG Gungwu
East Asian Institute, National University of Singapore
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At a time of rapid change, we are often confronted by the fact that the human in us does not change very much. Clearly more varieties of Chinese are migrating and doing so over longer distances and at greater speeds. As conditions in sending and receiving areas are also changing, the new variables have pushed for new ways of studying the diaspora communities. Nevertheless, there are continuities that need attention. I shall take one example where the old and the new co-exist and where historical study is invaluable: this focuses on the shape and quality of expectations, whether among those coming and going, among those sending and receiving, and even among those examining the phenomena.

Wang Gungwu was born in Surabaya, Indonesia in 1930, and grew up in Ipoh, Malaysia. After completing his secondary education at the Anderson School in Ipoh Wang went up to study history at the University of Malaya in Singapore where he received both his Bachelor and Masters Degrees. He holds a PhD from the School of Oriental and African Studies, University of London (1957) for his thesis on the structure of power in North China during the Five Dynasties. Upon his return, he taught at the University of Malaya (in both Singapore and Kuala Lumpur) before going to Canberra in 1968 to become Professor of Far Eastern History in the Research School of Pacific and Asian Studies (RSPAS) at Australian National University. He became Vice-Chancellor of the University of Hong Kong from 1986 to 1995. Currently, Wang is University Professor at the National University of Singapore, and also Chairman of the Managing Board of the Lee Kuan Yew School of Public Policy. Wang was a Distinguished Professorial Fellow at the Institute of Southeast Asian Studies where he is now Chairman of the Board of Trustees. He is also an Emeritus Professor of the Australian National University, Canberra.
Thinking across Epochs in Chinese Diaspora History:
From the Chinese Century of Early Modern to China’s Rise in the New Millennium

Wing Chung NG
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China’s ascendance in the last quarter century has ushered in forces that are reshaping the world of the Chinese overseas. This paper seeks to underscore the magnitude of changes but also to probe the continuity of some long-range patterns through the lens of a preceding era in Chinese Diaspora history. Recent scholarship has helped reframe the eighteenth century as the Chinese Century, which was marked by intensified Chinese economic activities across Southeast Asia on the heels of early European expansion. With the Qing government apparently disinterested in maritime exploration, the Chinese migrants acquired local patronages themselves working in conjunction with indigenous regimes or colonial powers to advance into new frontiers. The era further witnessed the emergent plurality of ethnolinguistic clusters. In addition to the longstanding Hokkien mercantile communities, the Cantonese, Teochew and Hakka migrants each set up their enclaves overseas. Informed by a historical and comparative perspective, this paper reflects on the current phase of Chinese international migration by bringing into focus the following features: first, the dynamism of the migrant population and the proliferation of economic niches on an unprecedented global scale; second, the injection of multiple ethnicities rendering the Diaspora no longer just an outflow from the southeast coast but a kaleidoscope of Chinese migrants of diverse origins; and last but not least, the steadfast alignment of Chinese state interest with the Diaspora and the active cultivation especially of the xin yimin by a strong and assertive China. The latter, in particular, is a potent combination with significant implications for the future for the Chinese overseas.

Wing Chung Ng teaches Chinese history at the University of Texas at San Antonio. His research focuses on issues of identity, culture, social organization and institutions, pertaining particularly to South China and the Chinese overseas. A native of Hong Kong, Ng graduated from the University of Hong Kong with his B.A. and M.Phil. He completed his PhD in Chinese history at the University of British Columbia. He is the author of The Chinese in Vancouver, 1945-80: The Pursuit of Identity and Power (Vancouver: UBC Press, 1999) and, most recently, The Rise of Cantonese Opera (Urbana, IL: University of Illinois Press and Hong Kong: HKU Press, 2015). His research has garnered recognition and awards from numerous sources such as the Canadian Commonwealth Scholarship, the Chiang Ching-kuo Foundation for International Scholarly Exchange, the National Endowment for the Humanities, the Andrew Mellon Foundation, and the Fulbright Scholar Program.
Shifting Paradigms of Chinese Diaspora Studies and Changing Identities of Transnational Chinese Community: A Historical Review

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Department of History, and Research Centre for the Study of Chinese Overseas, Peking University, China
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The rise of China is the most important factor in shaping global modernity, and it is linked to the process of globalizing China and modernizing China. By globalizing China, one should perhaps not follow convention by referencing it only to the launching of Deng Xiaoping’s policy of reform and opening from 1978, or even merely to the ending of the Qing Empire and birth of the Republic of China in 1911, or the New Cultural Movement of 1919. It should arguably be traced back as early as to the Opium War in 1840-42, which not only opened China’s key coastal ports to the outside world but also launched a long search for Chinese modernity, as well as a wave of massive Chinese migration of labourers and students. Hence, China’s internationalization from above had been complemented by active Chinese transnationalization from below. Indeed, both the emigration of labourers and students had converged to function as an important instrument for Chinese modernity. Likewise, although Overseas Chinese nationalism was essentially China-oriented, the transnational campaigns of the conservative Liang Qichao and the revolutionary Sun Yat-sen had for the first time united Chinese diaspora all over the world, working in tandem together with other globalizing factors such as internationalism, Western anti-Chinese policy, and capitalist business networks.

The long-term making of modern China has thus involved the various processes of producing and (un)packing China as “Semi-colonial and Semi-feudal China”, “Residual China”, “Cultural China”, and “Global China”. In line with those processes, Chinese overseas communities have been variably categorized as “Overseas Orphans without an Empire”, “Overseas Chinese”, “Chinese Overseas”, “Ethnic Chinese”, and “Chinese diaspora”, as well as them having different interpretations and embodiments of the notion of “Chinese-ness”. All these conceptions could be regarded as one-sided and politically driven under changing circumstances, and thus intellectually problematic. Moreover, the unifying and diversifying forces over the policy of one-China and one-flag have either been in contestation or co-existence, both contributing significantly to the shaping of various paradigms on Chinese diaspora scholarship.

Wu Xiao An is Professor of History and Director of the Center for the Study of Chinese Overseas at Peking University. He received his PhD in History from the University of Amsterdam and has held teaching appointments and visiting research fellowships at Xiamen University, University of Amsterdam, Yale University, National University of Singapore, Kyoto University, University of Malaya, University of Tunku Abdul Rahman, and Tokyo University of Foreign Studies. His research interests include the Chinese Overseas and Southeast Asian modern history. His publications include Chinese Business in the Making of a Malay State, 1882-1941 (RoutledgeCurzon 2003; NUS Press 2010) and book chapters that are published by Duke University Press, KITLV Press, Kyoto University Press, ISEAS Press, NUS Press, Peking University Press and World Scientific Publishing.
Contextualising "Chinese Diaspora Studies":
A Global Perspective on New Mobilities

Pál NYIRI
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p.d.nyiri@vu.nl

Both in China and outside it, "Chinese diaspora studies" or "overseas Chinese studies" tend to be epistemologically and politically conservative, celebrating the supposed continuity and heritage of Chinese communities overseas and their connection to the fatherland. Despite their transnationalism, these communities are mostly imagined as bounded and stable. This view is problematic in general, but particularly so in light of the increasing importance, within global Chinese mobilities, of new human flows from the PRC: students, expatriate professionals, long-term holidaymakers, and volunteers. Such flows would traditionally be considered outside the purview of "diaspora studies," yet they are increasingly central not only to the way Chinese outside China shape China's relations to the world but also, in many places, the lives of long-standing ethnic Chinese populations and their politics of identity. Because of the global networks that these new flows generate, attention to them also allows a comparative perspective on new forms of engagement between mobile Chinese populations, China, and the world.

Pál Nyiri is Professor of Global History from an Anthropological Perspective at the Vrije Universiteit, Amsterdam. His most recent book is Mobility and Cultural Authority in Contemporary China (University of Washington Press, 2010). He is currently writing a book on the way correspondents for Chinese media write about the world. His other research concerns interactions between Chinese managers and local workers at a Hungarian chemical company acquired by a Chinese investor.
Chinatowns and the Rise of China

Ien ANG
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In the early 20th century, Chinatowns in the West were ghettos for Chinese immigrants who were marginalised and considered ‘other’ by the dominant society. In western eyes, these areas were the no-go zones of the Oriental other. Now, more than a hundred years later, ‘Chinatowns’ still exist in most capital cities but their meaning and role has been transformed. As a consequence of globalisation, rapid Asian (including Chinese) transnational migration and the geopolitical shift of global pre-eminence towards China, Chinatowns today are increasingly contested sites where older diasporic understandings of Chineseness are unsettled by newer, neoliberal ones, dominated by the pull of China’s newly-found wealth and power. In particular, the so-called ‘rise of China’ has spawned a globalization of the idea of ‘Chinatown’ itself.

Ien Ang is Distinguished Professor of Cultural Studies at the University of Western Sydney’s Institute for Culture and Society, of which she was the director until 2014. She is the author of several books, including On not Speaking Chinese: Living Between Asia and the West (2001), and recently chaired an expert panel on Australia’s Asia Literacy for the Australian Council for Learned Academies, leading to the research report Smart Engagement with Asia: Leveraging Language, Research and Culture (2015, available at acola.org.au).
The South African Chinese Community: From Exclusion and Neitherness to Substantive Contemporary Presence?

Karen L. HARRIS
Department of Historical Heritage Studies, University of Pretoria, South Africa
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This paper proposes to trace the shifting status of the Chinese in the context of the chequered South African past. It reflects on the invidious position the Chinese have occupied for a period of over three and a half centuries, a position which persisted well beyond the establishment of the free and democratic South Africa of the late twentieth century. Although the history of the Chinese in South Africa can be reflected upon in six discernible chronological stages, for the purposes of this paper, this past will be considered in three transformational episodes pertaining to the Chinese and their experience within South Africa. The first is one of exclusion; the second of neitherness; and then the last as a substantive contemporary presence. The latter stage will also include a brief examination of the position of the South African Chinese amidst the turbulent waves of new arrivals and the more recent local xenophobia. This historic reflection will thus highlight the perpetual flux of a minority community caught in the interstitial spaces of a society twisted on racial stratification.

Karen L. Harris is a full professor in the Department of Historical and Heritage Studies at the University of Pretoria, South Africa lecturing in history as well as heritage and cultural studies. She is also the Director of the University Archives and is currently acting-vice dean in the Faculty of Humanities. She holds a doctorate in history and specialises in the field of overseas Chinese studies having published extensively in this field. She is the president of the Historical Association of South Africa (HASA), an executive board member of the International Society for the Study of Chinese Overseas (ISSCO) and holds various editorial positions on both local and international academic journals. Her current research interests relate to the legal position of the Chinese in South Africa, biographical studies of Chinese individuals as well as the history of the Chinese and other minorities in South Africa in comparative perspective.
The Good Immigrants:
Refugee Admissions and the Transformation of Chinese into Model Minorities

Madeline Y. HSU
Department of History, University of Texas at Austin, USA
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Within one generation, Chinese transitioned from being excluded as an inassimilable yellow peril to become welcomed as model minorities and elite immigrants in the United States. This dramatic transformation illustrates the close entanglement of immigration policy with foreign relations agendas. During the Cold War, U.S. efforts to cultivate alliances in Asia required removing overt racial discrimination from laws restricting immigration and citizenship. A succession of U.S. presidents, the State Department, reformist members of Congress, and an expanding array of ethnic and religious organizations worked together to press for neoliberalist reform measures that persuaded conservatives that race-based discriminations could be set aside for economic priorities privileging occupational, refugee, and family-reunification criteria. The 1965 Immigration Act enshrined these preferences, which have since produced the largely immigrant Chinese as American model minorities.

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Generational Formation and Social Mobility:
Chinese Diaspora and Its American Experience

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The United States concentrates the largest Chinese diaspora outside Southeast Asia. Emerging from mid-19th century, this diaspora has grown from a bachelor’s society to a full-fledged multi-generational community with fluid identities. In this paper, I draw on the idea of diasporic generations to examine the modes and outcomes of social mobility among Chinese immigrants and their offspring in a society in which they are a part, but to which they have not yet fully belonged. I view social mobility as encompassing two analytically distinct processes—adaptation and integration, where the former refers to the adjustment to life in a host society irrespective of belonging to the nation or not, and the latter refers to the incorporation into a host society as full members. I measure outcomes of social mobility by levels of education, occupation, and income, and degree of ethnic attachment, using the general US population the reference group and native-born Chinese Americans as benchmarks. Zooming in on Chinese America, I show that macro forces of globalization and international migration interact with meso-institutional and micro-cultural factors to shape generational formation and the modes of social mobility among Chinese immigrants and their offspring, leading to variations in mobility outcomes. I also discuss the paradoxical consequences of successful incorporation for members of ethnic minorities.

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Ethnic Chinese in Indonesia are heterogeneous. There is one group which is Chinese-speaking. The number of this group has been declining as a result of the Suharto assimilationist policy which eradicated three cultural pillars for Chinese overseas and the absence of a large number of new Chinese migrants to Indonesia. Nevertheless, the economic position of this group is still strong, mainly due to the Suharto policy in channeling Chinese activities into the economic field.

Due to their cultural and nationality (citizenship) background, initially the majority of these Chinese-speaking Chinese were oriented towards China. However as the political landscape changed, they gradually became Indonesia-oriented, creating a complexity in the era of globalization and the rise of China.

Indonesian Chinese newspapers are a good source to study the Chinese community and its history, but there are not many such studies as pre-WWII Indonesian Chinese newspapers are difficult to find and post-WWII newspapers are still scattered around. Using the limited available newspapers and articles which are available, this paper attempts to analyze the changing political orientation of the Chinese-speaking group as reflected in the Chinese language newspapers in Indonesia. It examines various factors which contributed to their changing political orientation, major characteristics of Indonesian Chinese newspapers in different periods, the impact of globalization and the rise of China on these Chinese newspapers.

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Chinese Migration to Malaysia has been a recurring topic in scholarly discussion, concentrating mainly on the experience of late 19th and early 20th century, namely, during the early years of the formation of the Chinese community in Malaysia. The idea of this diaspora experience focuses on China being the subject of allegiance and connected with the notion of the eventual returning of the migrants to the home country. The question of diaspora takes on different dimension after 1949. With the fall of China to the Communist and the heightening of the Cold War, Chinese allegiance began to shift towards Malaya and Bornean states where they were residing, and later partook in the political processes that eventually saw them embracing Malaysian nationality. With independence in 1957 and the formation of Malaysia in 1963, the new federation became the subject of their loyalty and focus of their energy in helping to shape the new nation-state. However, events of post-1969 racial riot and the introduction of the New Economic Policy in 1971, which was essentially a government initiated affirmative action aimed at addressing economic imbalances, began to affect the way the Chinese in Malaysia defines the notion of being a Chinese in Malaysia. The changing environment and the new political landscape provided impetus for many to reconsider their future in the country, resulting in new waves of emigration – in this case, with many Chinese in Malaysia emigrating elsewhere. This remigration process saw these new migrants abandoning their Malaysian nationality to take up new nationality of their new residing countries, thus giving new meanings to the question of diaspora for these Chinese. The recent trends in globalization began to show a reversal of this trend. With air travel made readily available and relatively affordable, and the proliferation of electronic and internet communication platforms, including social media, there seems to be new development in the manner the Chinese viewed their country. While there is still a steady exodus trend, there is definitely a reversal in the manner they maintained their relations with their home country and new host countries. The recent rise of China also provided another dimension in the meaning of Chinese diaspora in Malaysia which requires investigation. This paper hopes to address issues relating to the Chinese diaspora in Malaysia from a historical angle by enquiring into the changing trends in the way Chinese diaspora being conceived and defined.

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As one of the three most extensive streams of migration along with the Europeans and South Asians in the period before the mid-twentieth century, the emigration of the Fujian and Guangdong Chinese has been a major concern in world history. While the literature has tended to focus on the exploitation and abuses of indentured coolies – promoting the impression of the Chinese as a victimized labour diaspora, recent studies are placing greater emphasis on the dynamics of mobility assisted by relatives and friends or chain migration. More pertinent although many of the economic opportunities were created in Southeast Asia because of the expanding European industrialization and consumption needs–particularly during the late nineteenth and early twentieth centuries—the Chinese largely pioneered their own corporations even if these were very small-scale compared to the European plantations, mines and other business undertakings.

How to explain the autonomous trait of the Chinese mobility thus constitutes a critical matter of inquiry in global history. Drawing case studies from various Southeast Asian countries in the late nineteenth and early twentieth centuries, this paper examines the institutions that afforded wider communal networking and facilitated the Chinese overseas ventures. It argues that their effective organizational mechanisms were primarily based on ancestral- and deity-cult beliefs and rituals, facilitating their commercial, mining and other entrepreneurial activities as well as enabling them to fend off economic and political rivals in the region.

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Circulatory Histories, New State Spaces:
Lee Kong Chian and his Overseas Chinese Business Empire

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The paper uses the lens of recent scholarly interest relating to the Age of Global Modernity to reflect on the Overseas Chinese entrepreneur Lee Kong Chian (1893-1967) and his business empire in historical times. It draws inspiration from the works of Prasenjit Duara (The Crisis of Global Modernity, 2015) and Neil Brenner (New State Spaces, 2004). Duara in his macro-historical critique of the linear, bounded, national history and the competitive nation-state modernization narrative, as well as in his advocacy of sustainable global modernity has privileged circulatory histories, stressing dynamic circulations, regional interconnections, and dialogical transcendence of the Asian world. Brenner who focuses on the more immediate decades of global capitalism has instead retained an empathy with statehood, calling for a historicized, spatialized, and scale-sensitive approach to the ever-changing production of new state spaces. Both of them have raised issues which can help in understanding the Overseas Chinese entrepreneurship of Lee. After introductory remarks on conceptual notions and an overview of Lee and his businesses, the paper develops four main segments of discussion: ‘Regional production circuit, global connectivity and business cycles,’ ‘Old state spaces and entrapment of Overseas Chinese transnationality,’ ‘Post-WW II new state spaces and recalibration of business and identity,’ and ‘Cultural circulation across the ethnic and East-West divide.’ It concludes with reflection on the significance of Southeast Asian setting for diaspora Chinese entrepreneurship.

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De-globalization at Work:
Chinese Economy and Society in Bangka, Indonesia, in the 1950s

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After conducting his doctoral research on Thailand, which resulted in two important books about the Chinese community of that country, American anthropologist G. William Skinner returned in 1956-58 to Southeast Asia as a research associate in East Asian studies for Cornell University. The themes of his earlier research, assimilation and acculturation of Chinese in Thailand, and their national integration, as well as kinship and social structure, guided his project in Indonesia. Soon becoming absorbed in his original interest, China itself, Skinner published a few articles, especially comparisons of Thailand’s and Java’s Chinese, but no major work on Indonesia. Of his three principal research assistants in Indonesia, one completed and published a work on the Chinese of Sukabumi. Other results did not reach print. Before his death, Skinner turned over his papers to various libraries, the Indonesia materials going to Cornell University Library. Among these papers are the research notes of Tan Fay Tjhion, another assistant, who studied the Chinese of Belinyu, Bangka.

When I wrote a history of Bangka, mostly using archival materials from the Netherlands and Indonesia, these papers were not available, although I knew about Tan’s field work. The fact that he described a community of Bangka’s Chinese during the 1950s, a period about which little information is available, led me to delve, recently, into his notes. This paper looks at one aspect of that period, Bangka’s divorce from the significant global linkages it had had in previous decades, a result of war, revolution, and Indonesian nationalist politics.

Mary Somers Heidhues is currently an independent scholar, editor and translator. Prof Heidhues had held various academic appointments on Southeast Asian Studies in numerous universities in Europe, America and Australia. These included the University of Gottingen, University of Hamburg, Humboldt University, University of Wisconsin (Madison), Cornell University, University of Washington, Ohio University, and Australian National University. Her major publications are Southeast Asia’s Chinese Minorities (Hawthorn, Australia: Longman, 1974), Secret Societies” Reconsidered: Studies in the Social History of Early Modern China and Southeast Asia, David Ownby and Mary Somers Heidhues, eds., (Armonk NY: M.E. Sharpe, 1993), Bangka Tin and Mentok Pepper: Chinese Settlement on an Indonesian Island (Singapore: Institute of Southeast Asian Studies, 1992), Golddiggers, Farmers, and Traders in Pontianak and the "Chinese Districts" of West Kalimantan, Indonesia (Ithaca: Cornell University Southeast Asia Program, 2003), and Chinese Presence in Malay-Indonesian Narratives: Founders and Heroes or Merchants and Wife-Givers? (Hamburg: Hamburger Südostasienstudien 4, 2010).
Chineseness among Chinese Overseas: Between Nationalist Labels and Colonial Racial Markers

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This paper examines the intersection between the home rule movement in Japanese-controlled Taiwan and the pan-Chinese movements in Nanyang (present-day Southeast Asia) during the early twentieth century. It focuses on the connections between three Confucian learning campaigns respectively centered around Kwik Djeon Eng (1859-1935) in the Dutch East Indies, Lim Boon Keng (1869-1957) from the British Straits Settlements and Lin Hsien-t’ang (1881-1956) from Japanese-controlled Taiwan. It scrutinizes the dual discursive forces – Chinese nationalism and colonial racial codifications – that defined the relationship between China and the overseas Chinese population, as well as between overseas Chinese and other “Orientals” in different colonial contexts.

This paper has two purposes: to investigate the social networks and cultural influences that connected the above campaigns; and to compare the notions of Chineseness each carried – notions that were shaped by, but that also affected, different colonial racial policies. While Confucian identity provided an overarching framework for overseas Chinese communities to associate among themselves, the divergent racial policies in each colony constituted further parameters to which overseas Chinese reacted in constructing their ethnic boundaries. Notions of Chineseness thus changed in accordance not only with connections between overseas Chinese and China itself, but also through the interactions between Chinese and other ethnic groups in each colony.

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The Migrant Speaks: Oral Histories and the Chinese Experience of Diasporic Connectedness in Late-Colonial Southeast Asia

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Over the last decade and a half, two revelatory strands have marked out the historiography of Chinese overseas. The work of Adam Mckeown and Philip Kuhn has opened up new understandings of the global connectedness of these communities over vast distances, and the manifold roots and repercussions of such connectedness. At the same time, scholars such as Lisa Yun have brought us to a more acute awareness of the often traumatic lived experience of Chinese migrants, as revealed through their own eyewitness testimonies.

Especially in the case of the Chinese of Southeast Asia, however, a question remains over where these two lines of enquiry intersect. Drawing on personal testimonies collected by the Oral History Department of the National Archives of Singapore, this preliminary investigation will consider the lived experience of Chinese diasporic connectedness in colonial Southeast Asia. Many scholars have noted the role of oral histories in the making of a nation-building ‘history from above’. Nevertheless, this paper will argue that despite their historical provenance, such testimonies still provide insights into the ways Chinese diasporic networks functioned - in a manner which at times contrasts strikingly with the way these networks have been theorised.

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This paper explores the role of Cheang Hong Lim (1841-1893) in the Chinese temple networks of Singapore, while also examining his activities within the Singapore Great Opium Syndicate. Cheang built or restored seven temples during his lifetime. His stone inscription for the Jade Emperor Temple, which he built on Havelock Road in 1877, can be seen as attempting to provide a form of symbolic unification or hierarchical encompassment over the fractured Chinese temple system of Singapore, which was divided by dialects and distinct regional ritual traditions. After losing control of the syndicate, Cheang continued to play an active role in the Chinese temple system. In 1892, he was made the Headman of the Hokkien, who referred to him as their community’s “Ritual Libationer”, or chief ritualist. By juxtaposing these different aspects of Cheang’s career, we can see the impact of colonial policies which dismantled the original unity of functions of the Chinese temples, just as the growth of international capitalism was undermining the role of the Chinese towkays in the opium trade.

Weeping Qingdao Tears Abroad:  
Place, Scale and Distance in Chinese Diasporic Print Networks

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This paper examines individual and collective identities formed in overseas Chinese print networks at a moment of intensified Chinese nationalism: the May Fourth movement of 1919, and the violent protests which erupted in the aftermath of the Paris Peace Conference. This story is easily glossed as one of sympathetic overseas Chinese nationalism, as multitudes of Chinese compatriots across the world intensified in their “Chineseness” and “wept Qingdao tears” for the loss of Shandong to Japan. Yet a closer examination of Chinese print networks in Southeast Asia reveals a much more complex story than that of the merely transnational. The moment of May Fourth, as it appeared in overseas Chinese newspapers, was no mere syndication of mainland concerns, but was rather shaped by multiple contexts and scales: Dutch and British colonial repression, subregional intellectual circuits, the crumpled and uneven routes laid down by Chinese regional and provincial kinship ties to the Nanyang, and the hybrid localization of universalist ideological commitments: in particular, global feminisms. This paper seeks to be attentive to how this moment of overseas Chinese nationalism was re-scaled and re-placed, and ought therefore to be understood as a product of specific conditions, histories, and geographies. It thus proposes to bring a translocal corrective to the story of Chinese print which, in conditions of diaspora, is less well served by transnational perspectives—for this was, after all, a time and place before there were really national boundaries which print could be said to transcend at all.

Rachel Leow is a university lecturer in Modern East Asian History at Cambridge University. She completed her PhD in History in 2011 at St Catharine’s College, Cambridge University, and spent two years as a prize fellow at the Center for History and Economics at Harvard University. Her research is broadly concerned with the social, cultural and intellectual links between China and Chinese communities in maritime Southeast Asia; with British imperialism in Asia; and with histories of ideas beyond Europe. Her work strives to be sensitive to the complex transformations of ideas and identities in motion. Her earliest research sought to understand the mutations and idiosyncrasies of Chinese practices of female domestic servitude in their Southeast Asian contexts. She has a book forthcoming from Cambridge University Press, entitled Taming Babel: Language in the Making of Malaysia (2016) which examines the linguistic disciplining of Chineseness and Malayness under colonial and postcolonial rule. Her current research project is an investigation of China’s intellectual influences in Southeast Asia, c. 1880-1950.
Scaling Chinese-Language Literary Culture: Sinophone Studies, Chinese Diaspora Studies and Global Circulatory History

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To the extent that Ien Ang’s book with the provocative title “On Not Speaking Chinese” approaches the ambivalence of “Chineseness” by drawing attention to the politics of (Chinese) language, it can be considered as an unofficial inauguration of what later comes to be known as “Sinophone Studies.” We can think of the term as referring to a body of relatively new scholarship with different polemical agendas: some seek to go beyond Chinese literature as a national literature (David Der-wei Wang and Jing Tsu), others question the collapsing of Sinitic-language cultures and communities under “Chinese” as a super sign (Shu-mei Shih), and still others delve into the production of linguistic nativity around nexus of recognition and power (Jing Tsu), or explore the uneven processes of cultural exchange through the global performance of Chinese writing (Eric Hayot, Andrea Bachner).  

It is without exaggeration to say that the contours of Chinese literary and cultural studies as practiced mainly in North America, some parts of Europe and Southeast Asia, and Taiwan, are radically shifted with this linguistic or medial turn called “the Sinophone.”

Admittedly, Sinophone studies does not overlap with Chinese diaspora studies. Indeed, for some, the Sinophone is coined to correct the problems of homogenization and centrism inherent in Chinese diaspora studies. Yet, when we try to combine the insights of Sinophone studies (its attentiveness to medium and technology) and Chinese diaspora studies (its historical knowledge of migrant communities and histories), we end up with nothing short of the history of Chinese-language literary culture of the overseas Chinese, a global circulatory history that exists at both supranational and subnational scales, with many intersections and tensions with national histories at the same time. To consider the goals and polemics of Sinophone studies from the perspective of this material history of Sinophone literary production will enable us to reflect on our own immanence in this global history and the perspective from which to view it.

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Imagining Sovereignty and Moulding Chineseness In and Beyond Macau

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The age of globalization is heralded as one in which state sovereignty has been fundamentally reconfigured. “Graduated sovereignty,” “shared sovereignty,” and “deterrioralized sovereignty”—as embodied in export-processing zones, global cities, and transnational entities such as the European Union—have apparently diluted or transformed the exercise of supreme authority over territory and population that is said to have been the hallmark of nation-state sovereignty. The Chinese government’s formal claims or de facto exercise of aspects of sovereignty over land, water, and people in the South China Sea and in enclaves in Southeast Asia and Africa have begged the question of whether “China’s rise” is reconfiguring international norms and definitions of state sovereignty or is simply replaying old histories of imperialism.

In this paper, I argue that in order to comprehend the diversity of identities encompassed by the term “Chinese diaspora,” we must take fuller account of how these various practices of sovereignty shape various assertions (or refusals) of Chineseness. I start from the case of Macau—a city on the Chinese mainland that was a colony of Portugal for over 400 years and is now a Special Administrative Region of China that has become known as a global gaming hub—to demonstrate, first, that these variants on the classic ideal of nation-state sovereignty are not as new as they might appear, and second, that popular notions, experiences and expectations of state sovereignty profoundly influence how Chineseness is imagined differently by different groups across space and time.

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In today’s world system based on the nation states, we tended to relate everything as sovereignty, legal belonging and identity etc., to it. Therefore, people often take nationality for granted, and think every single person ought to have nationality and a certain country to belong. However, there are people living without legal tie with any country, or cannot enjoy rights of the status as a member of particular state. These people are called as stateless. This paper will be focusing on Chinese overseas who has been surviving as statelessness and questioning their belongingness.

There has not been enough research done on statelessness. Some existing studies on statelessness are mostly macro-scale structural investigations highlighting legal, policy-making, and human rights issues, and little is known about how stateless people lead their daily lives and make sense of their own experiences. This paper emphasis on the personal narratives and living experiences of stateless Chinese overseas based on some relevant case studies. Specifically focuses on statelessness and nationality from such micro-scope personalized angle. We believe this will be a significant opportunity to contribute to providing new meaningful encounters and fresh perspectives to foster better and in-depth understanding about the lives of Chinese Diaspora in the age of Global modernity.

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ABOUT THE ORGANISERS AND CHAIRPERSONS

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Donna BRUNERO is a Senior Lecturer in the Department of History at the National University of Singapore. Her areas of research specialization and teaching include: the British Empire in Asia, colonial port cities of Asia, maritime history, heritage, and the Chinese Maritime Customs Service. She was the recipient of a Faculty of Arts and Social Sciences Teaching Excellence Award in AY2014-15. Her recent publications include *Britain’s Imperial Cornerstone in China: The Chinese Maritime Customs Service, 1854-1949* (London: Routledge, 2006), and “To capture a vanishing era: the development of the Maze Collection of Chinese Junk Models, 1929–1948” *Journal for Maritime Research* (April 2015).

Joey LONG is Associate Professor of history at the National University of Singapore. His main fields of interest are the cold and hot wars in post-World War II Southeast Asia, the history of American foreign relations with Asia, the history of Singapore, and contemporary Asia-Pacific security. Before joining NUS, Long was the director of the history program at Nanyang Technological University. He was also previously an assistant professor at the S. Rajaratnam School of International Studies, and a visiting history and public policy scholar at the Woodrow Wilson International Center for Scholars in Washington, DC.

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