

Mixed Race IN ASIA AND AUSTRALASIA Migrations, Mobilities and Belonging

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ARI 
ASIA RESEARCH INSTITUTE
National University of Singapore

The topic of mixed race, often overlooked by researchers because of its connection with discredited notions of 'race', has recently come into its own as a result of recognition of the unique and diverse experiences of those who challenge monolithic racial categories. Interest in DNA testing to determine the global scale of one's ancestry is becoming increasingly popular, demonstrating the ubiquity of mixedness. A number of publications from the USA and the UK and growing interest internationally (King-O'Riain et al, 2014; Edwards et al, 2012), as well as an increasing social network presence (www.mix-d.org; www.intermix.org.uk; mixedrootsstories.com; www.mixedsingle.com; www.mixedracestudies.org/) and media representation, signal the importance of this growing phenomenon. This workshop seeks to extend knowledge about mixedness in the Australasian and Asian region through a range of collaborative endeavours.

People of mixed race are often seen as either 'marginal' (in terms of culture, psychology and community) or as the vanguard of an integrated, post-racial, cosmopolitan world (Edwards et al. 2012). Such dichotomies ignore the complex lived reality of being mixed ('passing', having 'multiracial' identities, feeling one race while looking like another etc.). The lived experience of being 'mixed' is strongly influenced by political and social context, and thus cross-national and cross-cultural comparison is vital.

In many countries in Asia, racial, ethnic and cultural mixing has a long history, and narratives around mixed race have developed in vastly different ways. From established identities such as Anglo-Indians in India, Eurasians in Singapore and Peranakans in Southeast Asia, to newer identities such as Hafus in Japan, and indeed those without named identifiers, individuals of mixed heritage have diverse experiences. These experiences have been shaped by a range of historical circumstances (colonial versus more peaceful intercultural engagements), political contexts (monarchies, democracies, authoritarian dynasties), and by the type of mixedness (e.g. European, Chinese, Indian, Japanese; indigenous), as well as different levels of political, cultural and social acceptance. 'Racial purity' is seen as desirable in some Asian countries, particularly those with less colonial baggage, often leading to the marginalisation of those of mixed backgrounds.

For the workshop, key themes of interest include:

- How collective and individual narratives of 'old' hybrid identities are changing in relation to hierarchies of belonging between and within racial identities and new migration flows.
- How mixed race identities are negotiated, adapted, or lived at interrelated spatial scales such as family/home, ethnic community, national, and virtual space.
- How meanings of mixed-descent identities change (e.g. are abandoned, reworked or replenished) across generations.
- How culture and race are negotiated in the development of mixed race identities.
- How policy and classificatory structures impact the formation of mixed race communities.

CONVENORS

Prof Brenda S.A. Yeoh

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12 OCTOBER 2017 . THURSDAY

10:30 – 10:45	REGISTRATION	
10:45 – 11:00	WELCOME REMARKS	
10:45	BRENDA S.A. YEOH • National University of Singapore FARIDA FOZDAR • The University of Western Australia KRISTEL ANNE ACEDERA • National University of Singapore	
11:00 – 12:45	PANEL 1 . NAVIGATING MIXED RACE MARRIAGE	
<i>Chairperson</i>	ARUNIMA DATTA • National University of Singapore	
11:00	ELENA BARABANTSEVA University of Manchester, UK	'Russian Wives', Euroasian Children, and the Politics of Citizenship in China
11:25	ERICA CHITO CHILDS Hunter College, and The City University of New York, USA	Mixing in the Global South: Exploring Attitudes towards Mixed Unions in Australia and Japan
11:50	KASEY RACKOWITZ University of Washington, USA	"Saya Anak Malaysia": Navigating Race and National Identity through Mixed Race Marriage in Contemporary West Malaysia
12:15	Questions & Answers	
12:45 – 13:45	LUNCH	
13:45 – 15:30	PANEL 2 . "NON-WHITE" MIXED RACE	
<i>Chairperson</i>	TINA SHRESTHA • National University of Singapore	
13:45 <i>Via Skype</i>	CRYSTAL ABIDIN Jönköping University, Sweden, and Curtin University, Australia	Here, There, and Nowhere: Mixed Race East Asians and Corporeal Placeness in Australia
14:10	DANAU TANU The University of Western Australia	Are <i>Hafus</i> 'Dirty' or 'Special'? : Japanese-Indonesians and Japanese-Filipinos Growing Up Mixed Race and Transnational in Indonesia
14:35	JOHANNA O. ZULUETA Soka University, Japan	US Military Basing and the "Other" "Mixed" Race: Re-racializing "Mixed" Identities in Okinawa
15:00	Questions & Answers	
15:30 – 16:00	TEA BREAK	
16:00 – 17:45	PANEL 3 . CONTESTING MIXED RACE IDENTITIES	
<i>Chairperson</i>	KHOO CHOON YEN • National University of Singapore	
16:00	FIONA-KATHARINA SEIGER University of Vienna, Austria	"Mixed" Japanese-Filipino Identities under Japan Multiculturalism
16:25	BRENDA S.A. YEOH KRISTEL ANNE ACEDERA National University of Singapore	Postcolonial Creolized Identities and Multi-Racial Governance: Eurasians and Peranakans in Singapore
16:50	CLAIRE SEUNGEUN LEE Inha University, Korea, and University of Massachusetts Boston, USA	Negotiating Citizenship: "Mixed Race" Children in South Korea
17:15	Questions & Answers	
17:45	END OF DAY 1	
18:00 – 20:00	WORKSHOP DINNER (For Speakers, Discussants & Invited Guests)	

13 OCTOBER 2017 . FRIDAY

10:30 – 10:45	REGISTRATION	
10:45 – 12:00	PANEL 4 . MIXED RACE CHILDREN, FAMILIES AND GENERATIONS	
<i>Chairperson</i>	ELAINE LYNN-EE HO . National University of Singapore	
<i>10:45 Via Skype</i>	LUCY JORDAN University of Hong Kong	A Social Policy Lacuna: Chinese-African Families in Southern China
<i>11:10</i>	ROSALIND HEWETT Australian National University	(Re)-Migration: Indonesians of Mixed Descent and the Journey 'Home'
<i>11:35</i>	Questions & Answers	
12:00 – 13:00	LUNCH	
13:00 – 14:45	PANEL 5 . NEGOTIATING MIXED RACE CATEGORIES	
<i>Chairperson</i>	CHAND SOMAIAH . National University of Singapore	
<i>13:00</i>	ZARINE L. ROCHA National University of Singapore	Finding Flexibility in Structure: Mixed Race and Classification in Singapore and New Zealand
<i>13:25</i>	GEETHA REDDY London School of Economics and Political Science, UK	To Be or Not to Be?: Influence of Racial Ascription on Identity Construction among Multi-Racial Singaporeans and Malaysians
<i>13:50</i>	NYI NYI KYAW National University of Singapore	Adulteration of the Pure Native Race by Aliens?: <i>Karya</i> and their Identity in Colonial Burma and Present-Day Myanmar
<i>14:15</i>	Questions & Answers	
14:45 – 15:15	TEA BREAK	
15:15 – 16:30	PANEL 6 . REPRESENTING MIXED RACE IDENTITIES	
<i>Chairperson</i>	CHIU TUEN YI JENNY . National University of Singapore	
<i>15:15</i>	FARIDA FOZDAR University of Western Australia	Pride and Prejudice: Opposing Constructions of Mixedness in Australia
<i>15:40</i>	KEVIN BATHMAN NSW Multicultural Health Communication Service, Australia	Not Light Enough to be Chinese, not Dark Enough to be Indian: Building a Chindian Community
<i>16:05</i>	Questions & Answers	
16:30 – 16:45	CLOSING REMARKS	
<i>16:30</i>	BRENDA S.A. YEOH . National University of Singapore FARIDA FOZDAR . The University of Western Australia KRISTEL ANNE ACEDERA . National University of Singapore	
16:45	END OF WORKSHOP	

'Russian Wives', Euroasian Children, and the Politics of Citizenship in China

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Chinese-Russian marriages have grown in numbers and geographical distribution since they first reoccurred in the PRC in the late 1990s. By the mid-2000s a growing presence of Russian-Chinese families, and mix-race children became a notable feature in Chinese public culture and official discourse. In this paper I depart from the geopolitical and biopolitical conceptualizations of marriage and the discourses of the 'demographic crisis' in post-socialist China where eugenic arguments emphasising the future quality of the nation remain prominent, and marrying foreign women is presented as one of the solutions to gender imbalance in official discourses. I examine the emergent Chinese immigration regime and bureaucratic requirements that migrant spouses married to Chinese men and living in China have to navigate, and strategies of adaptation which they develop dealing with the Chinese state and family. Using interview materials and digital ethnography, I discuss how Russian women inhabit conflicted citizenship regimes, adopt flexible citizenship strategies for their mixed race children and actively interrogate limited spaces afforded to them as foreign spouses in China. Against the background of Russia's economic decline and China's rise, and of the favorable representations of Russian-Chinese marriages and mixed race children in the mainstream Chinese media, the entrenched hierarchy of citizen-foreigner inequalities is disturbed by the valorization of whiteness, on the one hand, and discriminations of citizenship regime, experienced by the Russian wives and their mixed race children.

Elena Barabantseva is Senior Lecturer in Chinese International Relations at the University of Manchester, UK. Her research focuses on the issues of ethnicity, nationalism, citizenship, migration, and borders in the PRC and among overseas Chinese communities. She is the author of *Overseas Chinese, Ethnic Minorities and Nationalism: De-Centering China* (Routledge, 2011). She published articles in *International Political Sociology*, *Identities*, *the Journal of Contemporary China*, *Modern China*, *Critical Asian Studies*, and other leading peer-review journals. She is currently working on a multi-country China-EU-funded research project on immigration to China and researches marriage migration from Russia and Vietnam.

Mixing in the Global South: Exploring Attitudes towards Mixed Unions in Australia and Japan

Erica Chito CHILDS

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Mapping attitudes toward intermarriage—who is and who is NOT considered an acceptable mate—offers an incisive means through which imaginings of belonging—ethnicity, nationhood, citizenship, race and culture—can be critically evaluated. Taboos against intermixing and mixed marriage are not new, nor unique to Asia and Australasia, yet it is a particularly important area to study to help understand existing conflicts and hardships and create new avenues for cultural interactions. The global economy, growing rates of immigration, and rapidly advancing information and communication technologies have brought diverse groups in closer contact in more areas of the globe, even those previously regarded as racially and ethnically homogenous. Cosmopolitan cities and mixed race celebrities are often heralded in media reports as examples of a growing phenomenon where race, culture and color are argued to no longer matter, even when that is far from the reality. Amidst these widespread claims of a post-racial or colorblind world, the othering of certain groups and racialized discourse remains, and is often most clear in debates over the possibility or perceived threat of intimacy and sex with racialized Others. While countless academic studies and media reports have been devoted to investigating, documenting and/or explaining this phenomenon of mixed identities and relationships, much of the research has focused on North America and Europe. Based on preliminary data from my study of attitudes toward “mixed” marriage which currently spans fifteen countries on six continents, I will draw from qualitative interviews and ethnographic research in Australia and Japan on attitudes toward intermarriage, providing an empirical basis to understand the concept of intermarriage and what it tells us about ethno-racial boundaries and global migration. In particular, I will explore how different communities feel about “mixing,” and what differences matter? Are the boundaries of race, ethnicity, religion, culture, or something else most salient? How are these differences articulated and what are the underlying reasons that these perceived differences matter, particularly when it comes to intimate and familial relations? And in an ever-changing globalised world, how are various communities responding to intermarriage, particularly if there are a growing number of “mixed” families in that country? Exploring attitudes over global migrants and the possibility or often imagined threat of intermixing gives us a lens to understand and address contemporary attitudes toward cultural differences and the stereotypes that can divide. This research on attitudes toward intermarriage adds to our understanding of constructions of mixedness in Asia and Australasia, and racialized, gendered and sexualized beliefs, practices and hierarchies globally.

Erica Chito Childs is Chair and Professor of Sociology at Hunter College and the CUNY Graduate Center in New York City. She is a leading qualitative researcher on issues of race, gender and sexuality, particularly in the areas of multiracialism, families, media and popular culture. Her first book, *Navigating Interracial Borders: Black-White Couples and their Social Worlds* (explores the social world of black-white interracial couples and examines the ways that collective attitudes shape private relationships. Her latest book, *Fade to Black and White: Interracial Images in Popular Culture* considers the larger context of social messages conveyed by the media—from movies to music to the web—that inform how we think about love across the color line. Having published extensively on the issue of interracial sexuality and multiracial families, she is currently conducting a global study of attitudes toward intermarriage in over twenty-five countries to develop a global framework.

**“Saya Anak Malaysia”:
Navigating Race and National Identity through
Mixed Race Marriage in Contemporary West Malaysia**

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In contemporary Peninsular Malaysia, the government ethnically categorizes Malaysians into what is known as the MCI/O model: Malays, Chinese, Indians and Others. On the other hand, the Malay Peninsula has been an international trading hub for centuries, resulting in the mixing of indigenous groups and migrant groups through marriages. In my research, I analyze the national narrative of static, separate ethnic groups by looking at where the boundaries are blurred – mixed race couples and their children. My research questions are 1) How are identity politics manifested in the private realm? 2) How do couples and their families navigate these politics within their lives? and 3) What lessons can we learn from these couples for improving inter-ethnic relationships and creating a unified Malaysian society? I utilize anthropological and historical methods for my research. The primary data I use are qualitative unstructured interviews with mixed race couples who are members of the “static” Chinese, Malay and Indian ethnic groups and got married in the mid-20th and early 21st centuries supplemented with historical document. I argue that Identity politics create harmful stereotypes that impact the way mixed race families perceive one another, but through acceptance, compromise and openness to cultural understanding, mixed race families can overcome their prejudices. The serious difficulties arise when they have mixed race children who are forced into a mono-ethnic category from birth by government institutions. I argue that Malaysia can become a unified Malaysian society naturally with time only if race-based politics are abolished.

Kasey Rackowitz is a second-year graduate student at the University of Washington pursuing her M.A.I.S. in Southeast Asian Studies. She works as the UW Southeast Asia Center graduate student assistant. Kasey has spent the past two years utilizing library resources at the University of Washington and doing ethnographic fieldwork on mixed race marriage in Peninsular Malaysia for her M.A. thesis. Her thesis is written in the form of an ethnographic tale. Currently, she is in the in-country review process for the Open Study/Research Fulbright Grant to Malaysia (2017-2018) to continue her research. She was awarded the Foreign Language and Area Studies Fellowship three consecutive years for Indonesian (2014-2016) and Vietnamese (2016-2017). She received her B.A. in International Studies – Asia with minors in Anthropology and International Studies – General at the same university. Her research interests include ethnic studies, identity politics, ethnographic storytelling, family and marriage.

Here, There, and Nowhere: Mixed Race East Asians and Corporeal Placeness in Australia

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As a multicultural, multiracial, and multiethnic population, Australia is home to a rich array of diverse peoples. Yet, for all their flavour and colour, mixed race persons whose physical features do not neatly align with populist racial and cultural categories are often glossed over or reduced to stereotypes. This paper follows on from my research among Malay-Chinese women in Singapore and their negotiation of mixed race ambivalence for agentic autonomy despite being deemed ‘illegitimate’ persons within monoethnic contexts (Abidin 2014), and among mixed race East Asians in Australia and their self-percept of selective racial disclosure arising from how “Asianness” is constructed among White Australians (Abidin 2016). Specifically, I focus on how mixed race persons whose identities are not corporeally salient experience social inclusion, exclusion, and identity politics. Through a biographical narrative approach, I conduct in-depth interviews with young people in Australia who self-identify as mixed race East Asians with family roots across China, Hong Kong Korea, Japan, and Singapore. I establish how such mixed race persons experience time and space in relation to authenticity and belonging, how their consumption and production preferences constitute or resist their cultural identities, and how their social groups become spaces to assert affinity and distance alongside legal categories as citizens, residents, migrants, and foreigners.

Crystal Abidin is an anthropologist and ethnographer who researches internet culture and young people’s relationships with internet celebrity, self-curation, and vulnerability. She has authored over thirty refereed articles and chapters on various aspects of microcelebrity, relationships in digital spaces, and young people’s identity politics, and is presently working on two monographs looking at the history of blogshops and the Influencer industry in Singapore. Crystal is Postdoctoral Fellow in Sociology at the National University of Singapore, and Affiliate Researcher with the Media Management and Transformation Centre at Jönköping University.

**Are *Hafus* ‘Dirty’ or ‘Special’?:
Japanese-Indonesians and Japanese-Filipinos
Growing Up Mixed Race and Transnational in Indonesia**

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The long history of European colonialism across the world has resulted in a fixation on mixed-race identities between White and Other in both the popular imagination and academic literature. Images of ‘Eurasians’ in popular culture is particularly visible in Asia. Less talked about are those who have mixed ‘non-White’ backgrounds. This paper focuses on the experiences of those who are mixed Japanese and Indonesian in Indonesia, and considers their complex lived realities that shifts depending on the political, social and economic contexts. Some have Japanese citizenship, while others have Indonesian citizenship, which determines the socio-cultural environment that they are exposed to at a young age, particularly through their schooling – Japanese, Indonesian or international – with implications on the way they form their identities and navigate racial boundaries. For some, moving from the Japanese school (where ‘racial purity’ is deemed as desirable and Indonesian as inferior) to an international school (where cosmopolitanism is lauded) shifted their status from being marginal to cosmopolitan. Furthermore, those studied come from a variety of Indonesian ethnic backgrounds such as Chinese, Javanese and Batak, which affects their physical appearance and thus their experiences of different social contexts. Gendered differences were noticeable in the way Japanese-Indonesians used language to assert their identities. Most importantly, the stark class differences in Indonesia influenced the way mixed identities were rated using capitalistic terms, such as “branded goods” (half-White), “locally made” (half-Chinese) and “factory outlet” (half-Southeast Asians). These findings are significant as they highlight the rarely discussed diversity of mixed-race experiences.

Danau Tanu is an Honorary Research Fellow at the School of Social Sciences, University of Western Australia and the Commissioning Editor of *Inside Indonesia*. Her book *Growing Up in Transit: The Politics of Belonging at an International School* based on her PhD is forthcoming (2017). Danau has won an Australia Awards–Endeavour Research Fellowship for her post-doctoral research on young asylum seekers and refugees, and has published on serial migration among “Third Culture Kids”, international schools, transnational youth, mixed-race identities, and fieldwork methodology for multilingual settings. Danau has also worked as a public relations consultant for the embassy of Japan in Indonesia and Mission of Japan to ASEAN, and is currently researching Indonesian youth perceptions of irregular migration with a team funded by the Australia Indonesia Centre.

US Military Basing and the “Other” “Mixed” Race: Re-racializing “Mixed” Identities in Okinawa

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The issue of “mixed” race continues to be of crucial significance in Okinawa, the southernmost prefecture of Japan. Host to nearly 75% of U.S. military installations in the country, Okinawa arguably has the most number of “Amerasians” – offspring of military servicemen and Okinawan women. However, little notice has been given to offspring of intermarriages between Okinawan women and TCNs or third-country nationals hired to work on U.S. military installations on the island during the immediate post-war years. A large number of these so-called TCNs are Filipinos, hired as professionals and semi-skilled workers.

This paper looks at offspring of Filipino nationals and Okinawan “war brides” born in the immediate post-war years, particularly those presently living in Okinawa. These people, who have Japanese nationality, tend to negotiate their “mixed” identities within the constitutive category of “Japanese” that tends to conflate nationality and race, thus creating boundaries delineating exclusion and inclusion within the nation-state. I also note here the hierarchies of “mixed” Japanese identities, based on perceived class differences.

Utilizing data from semi-structured interviews, I further explore how “mixed” people have been “racialized” and are currently “re-racialized”, using the lenses of class and gender in the context of migrations during the Cold War and Post-Cold War years in Okinawa. I also emphasize the role of military basing in the creation of these “mixed” identities that are “other” to the “Amerasian”. Employing this particular case, I hope to contribute to the burgeoning discourse on “mixed” race in Asia and Australasia.

Johanna O. Zulueta is Associate Professor of Sociology at the Faculty of International Liberal Arts, Soka University in Tokyo. Her main interest is on East Asian migrations, examining issues concerning ethnicity, citizenship, race, transnationalism, multiculturalism, gender, and death. She has published on Japan-Philippines migrations, focusing on Okinawa as a case study. Her recent publications include: *Japan: Migration and a Multicultural Society* (edited with Lydia Yu Jose), Ateneo de Manila University Press (2014); “When Death Becomes Her Question: Death, Identity, and Perceptions of Home among Okinawan Women Return Migrants”, in *Mortality: Promoting the Interdisciplinary Study of Death and Dying*, volume 21, issue 1, pp. 52-70 (2016); and “Memory, Nostalgia and the Creation of Home: A Returnee Woman’s Journey”, upcoming in *Migration Letters*, volume 14, number 2, pp. 255-264 (2017). She is currently doing research on aging Southeast Asian migrants in Japan.

“Mixed” Japanese-Filipino Identities under Japanese Multiculturalism

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Since the 1980s, so called ‘newcomer’ migrants have further diversified the ethnic landscape of Japan. Among the three largest groups of immigrants were Filipino women who entered Japan as workers and as wives of Japanese men. Their unions resulted in the birth of children of ‘mixed’ Japanese-Filipino heritage and often also in the adoption and subsequent immigration of the wives’ Philippine-born children from previous relationships. While numerous Japanese-Filipino children were raised in Japan, others were raised in the Philippines and have only recently gained access to both Japanese nationality and residence in Japan. Japanese-Filipino children in Japan may thus share similar roots in terms of their ‘racial’ heritage but differ in terms of their place of primary socialization and their abilities to speak and understand their parental tongues.

The aim of this paper is twofold; first I explore how migrant children and youth of Japanese-Filipino parentage narrate their experiences of ‘mixedness’ in Japan. Then, I observe the interplay and tensions between these individual narratives of ethnic and ‘racial’ identities and discourses at the level of civil-society pertaining to children and youth with ‘mixed roots’. Children and youth who recently arrived in Japan usually find it difficult to integrate into the Japanese school-system, thus prompting municipal education boards, NGOs and other activists to offer institutionalized support. This support is frequently married with demands for a more open, multi-cultural Japanese society. Within the context of these demands, children’s ethnic and ‘racial’ backgrounds are often employed as markers of diversity. For example, they are made visible through ethnic costumes and cultural performances during multicultural festivals and parades. While these very schematic representations of diversity are part of the symbolic politics involved in challenging state-level discourses on Japanese national identity, understandings of ethnic and ‘racial’ identities at the individual level oftentimes are more complicated and situational.

Fiona-Katharina Seiger currently works as a lecturer at the Department for East-Asian studies at the University of Vienna, Austria. She graduated with a PhD in Sociology from NUS in 2014 before embarking on a post-doctoral fellowship at the Kyoto University Center for Southeast Asian Studies (CSEAS). Her current interests focus on migration, children and youth, ethnic identities, as well as on the migration industry.

Postcolonial Creolized Identities and Multi-Racial Governance: Eurasians and Peranakans in Singapore

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A racial classification regime, partly derived from colonial race categories that solidified during the time of the British Empire, remains a key governance strategy in postcolonial Singapore, sorting citizens into the categories of Chinese, Malay, Indian or Other (CMIO). This racial grid continues to be a simplification of the actual complexity of lived identities and experiences. In this context, we explore the contemporary meanings attributed to two historic creolized identities in the Singapore context – Eurasians and *Peranakans* – which defy easy classification. Eurasians, is commonly attributed to the presence and mixing of especially Dutch, Portuguese and British – but also other Europeans – with an equally variegated palette of Asian cultures, since the 16th century. *Peranakans*, or as they often refer to themselves, ‘*Baba* and *Nyonya*’ emerged as early as the 15th century and are associated with the hybrid culture of Chinese migrants who had long settled in Southeast Asia and adapted to local Malay culture through acculturation and intermarriage. Based on biographical interviews with self-identified Eurasians and Peranakans in two generations, this paper examines the consequences of multiracial governance through a multi-scalar analysis of how individuals, community groups and the state recognize, celebrate, simplify or downplay these historic creolized cultures today. We argue that both identities, with their mix of influences from the various ethnic groups of Singapore are, ironically, deployed in *different* ways to legitimate the myth of the success of the notion of *separate* but equal groups living in harmony that underpins the CMIO approach. Yet, the looming extinction of creolized languages, the increasing legitimacy and status of CMIO identification, and the lack of room to practice more fluid identities in public culture also leads to a degree of questioning of racial policies on the part of individuals whose identities fall between the cracks of the CMIO system.

Brenda S.A. Yeoh is Professor (Provost’s Chair) in the Department of Geography as well as 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 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 in these fields. Her latest book titles include *The Cultural Politics of Talent Migration in East Asia* (Routledge, 2012, with Shirlena Huang); and *Migration and Diversity in Asian Contexts* (ISEAS press, 2012, with Lai Ah Eng and Francis Collins); *Return: Nationalizing Transnational Mobility in Asia* (Duke University Press, 2013, with Xiang Biao and Mika Toyota); as well as a paperback reprint of her book *Contesting Space in Colonial Singapore: Power Relations and the Urban Built Environment* (originally published in 1996 by Oxford University Press; reprinted by NUS Press in 2003 and 2013).

Kristel Anne Acedera holds an M. Soc Sci degree in Geography from the National University of Singapore. She is currently a Research Assistant at the Asia Research Institute. Her main research interest is about the role of communication technologies on transnational familyhood and mediated intimacies. Her previous works on this have been published in *New Media and Society* as well as in a report for the UK’s Department for International Development.

Esther Rootham was formerly a Postdoctoral Fellow at the Department of Geography, National University of Singapore.

Negotiating Citizenship: “Mixed Race” Children in South Korea

Claire Seungeun LEE

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Due to a rapidly globalizing migration flow and increasingly close relations with other nations, South Korea has been transforming from a traditionally racially homogenous society into a *multicultural* society. Within the policy domain, the reformative 1997 *Korean Nationality Act* introduced the norm of embracing children who were born out of the emerging trends of globalization and international marriage. Under South Korea’s earlier *jus sanguinis* citizenship regime, only children who were born to a South Korean father could previously hold South Korean citizenship. However, due to the 1997 reform, children who were born after June 13, 1998 to at least one South Korean national could also claim South Korean citizenship. Under this updated citizenship regime, and alongside the “one-drop rule” for recognizing “foreign” blood, the term “mixed race (*honhyeol*)” was developed with a connotation of “mixed heritage” rather than “multiracial.” Legal citizenship, thus, does not always secure the same level of societal recognition for identifiably mixed South Koreans.

This paper focuses on how the children of one immigrant parent – “mixed race” children – negotiate their partial citizenship. Combining nationally representative survey data from *The National Survey of Multicultural Families, 2012* with the personal narratives of mixed race individuals between the ages of 9 and 17, this study comparatively explores the experiences of co-ethnic mixed race children of an ethnic Korean mother from China, an inter-Asian child with an Asian mother and a Korean father, and multiracial children. This study argues that partial citizenship is negotiated as a significant marker for mixed race children, the gendered citizenship of an immigrant mother plays out as a mechanism for institutional exclusion.

Claire Seungeun Lee is Assistant Professor of the Department of Chinese Studies at Inha University, Incheon, South Korea and is also affiliated with the University of Massachusetts Boston. As a sociologist, she has diverse research and work experience in academia, industry, and government in China, Hong Kong, Taiwan, Singapore, South Korea, and Japan. More recently she has worked at the Korea Institute for International Economic Policy, a governmental think tank. Her research areas include international migration, digital and economic sociology, and multisite-based mixed methods. In particular, her work concerns the social construction of the movement of technology, culture, people, and deviance, and how they cross borders and manifest in everyday and institutional settings (e.g., global economies, im/migration flows, cultural consumption, transnational cybercrime) in Asia and the global world. Her first book, *Soft Power Made in China: Dilemmas of Offline and Online Media and Transnational Audiences*, will be published in 2018 by Palgrave Macmillan.

A Social Policy Lacuna: Chinese-African Families in Southern China

Lucy JORDAN

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Bilateral exchange of trade, resources and people is reshaping communities and relationships between China and the African continent. Within mainland China, immigration policies influence the well-being of newly forming Chinese-African families which are one of visible sign of increased China-Africa interactions. This paper explores the ways that domestic and international migration policies of China impact the lives of Chinese-African families, in particular, the adult relationship between the Chinese wife and African husband.

Similar to international marriage migrants regionally many of the mixed-race couples in Southern China are of lower socio-economic status relying on the income from both partners to provide a minimum level of subsistence for their family, thus the employment restriction on foreign dependent spouses is a significant barrier to economic stability. After marriage the African man often becomes the dependent and non-working spouse, highlighting the unusual gender role assignment that is accompanying this formation of these Chinese-African families.

Drawing on ethnographic fieldwork including field observations and in-depth interviews in Southern China in 2016 this paper analyses the gender and power dynamics within mixed-race couples using a framework of intrahousehold bargaining. The analysis highlights how practices in intimate family life intersect the broader agenda of global trade and development strategies, even while the concerns of these families are absent from the policy agenda. The paper concludes with a reflection and recommendations for social policy reform and civil action to address the structural barriers to social and economic integration of diverse migrant groups within contemporary China.

Lucy Jordan is Assistant Professor, Department of Social Work and Social Administration, University of Hong Kong. She works at the intersection of social policy and population studies. Her professional and research experience emphasizes market-state-civil society strategies to address social protection needs and vulnerabilities of families and youth. The overarching question driving Dr Jordan's scholarship and practice is to understand how government policies and practices influence and impact on intimate family life. Current research focuses on migration and the family in emerging economies of Asia including Hong Kong, China, Indonesia, the Philippines, and Nepal.

(Re)-Migration: Indonesians of Mixed Descent and the Journey 'Home'

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Drawing on oral history interviews, this presentation examines similarities in the narratives of different generations of people labelled Indo, who were born outside Indonesia and chose as adults to migrate/return to their 'homeland'. These groups include Dutch-Indonesians who left Indonesia after independence, Indonesian-Australians whose parents met during the Second World War, and the children of Indonesians who obtained scholarships to study in western nations and married citizens from those nations. All are termed 'Indo' in Indonesian (a term meaning of Indonesian and *bule*, or 'Caucasian', descent), despite their different historical experiences, and many often meet in mixed-race gatherings in Indonesia today. I examine how the term 'Indo' in Indonesia has evolved over time to encompass all of these generations and their diverging histories. I argue that 'home', in the contexts of these transnational groups, is not restricted to one place, and is often expressed in an evocative sense that moves beyond the temporal and spacial.

Rosalind Hewett holds a PhD in Pacific and Asian History from the Australian National University, with a thesis that outlined a transnational history of Indos (Eurasians) in Java, North Sulawesi, the Netherlands and Australia. Her publications include articles on Indonesian history and politics. She speaks fluent Indonesian and Manado Malay and reads Dutch. Her research interests include Asian history, mass violence, nationalism, the history of race and ethnicity, and colonialism.

Finding Flexibility in Structure: Mixed Race and Classification in Singapore and New Zealand

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Classifying and recording population data along racial and ethnic lines is common in many multiethnic societies. Singapore and New Zealand both use racial and ethnic categories in their population records and national censuses, although on different scales, using different methodologies and to different ends. Mixed race identities are particularly difficult to classify within traditionally singular racial categories, and each country has dealt with this in various ways. This paper explores the effects of different forms of classification on mixed racial and ethnic identities. Narratives from 40 men and women of mixed descent highlight the tangible and intangible impacts of categorization along racial lines, and the ways in which mixedness can be tied with belonging. The contrasting examples of Singapore and New Zealand illustrate the ways in which individuals of mixed heritage navigate both strict and fluid forms of classification, and how stories of identity are closely intertwined with institutional classificatory structures.

Zarine L. Rocha is a sociologist, and the Managing Editor of *Current Sociology* and the *Asian Journal of Social Science*. She has a PhD from the National University of Singapore, an MSc from the London School of Economics and Political Science, and a BA from the University of Canterbury. Zarine specializes in issues of mixed race/ethnicity, multiculturalism, diversity and identity in Asia and the Pacific. She has worked as a researcher at the United Nations Research Institute for Social Development, the United Nations Environment Programme and the World Economic Forum. Zarine has published on issues of mixedness, identity, and belonging, including journal articles in *Identities: Global Studies of Culture and Power* and *Ethnicities*. Her first monograph "*Mixed Race*" *Identities in Asia and the Pacific: Experiences from Singapore and New Zealand* was published by Routledge in 2016, and her co-edited volume (with Farida Fozdar) *Mixed Race in Asia: Past, Present in Future* will be published in 2017.

**To Be or Not to Be?:
The Influence of Racial Ascription on Identity Construction
among Multi-Racial Singaporeans and Malaysians**

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Racial identity construction is a complex psychological process among individuals who identify with multiple racial identities. These processes are at times aided or hindered by social and political structures that prescribe behaviours, thoughts and feelings associated with racial identities as separate. In this qualitative study, 31 in-depth interviews were carried out with multi-racial Malaysians and Singaporeans. Thematic analysis was employed to identify key issues for the production and maintenance of racial identities among participants. This paper shows that multi-racial individuals manage multiple, at times competing, constructions of racial identities that change over the course of their lives. Contrary to single racial identities that are ascribed by the state, participants construct complex private racial identities that are at times hybrid (combination of two or more racial identities), at other times chameleon (choice of only one racial identity), or superordinate (such as national) identities at different stages in their everyday lives. Participants adopt different strategies in the construction of their multiple racial identity positions. This paper argues that racial identity construction is more temporal than once thought, and this temporality arises because multi-racial identity construction is strategic in multicultural societies that ascribe racial identities. Racial identity positions thus become actions that agentic multi-racial individuals take in dealing with racial ascription policies in their everyday lives.

Geetha Reddy is a final year PhD candidate at the department of Psychological and Behavioural Science, London School of Economics and Political Science. Her PhD is titled "The social and political construction of race: An examination of how context shapes the construction and negotiation of racial identity among Singaporeans and Malaysians." Her PhD research project looks at how context influences the construction and negotiation of racial identities and to this end, examines the perceived influence of racial categorisation on individuals of different racial identities in Malaysia and Singapore. She has presented different studies from PhD research in 6 international conferences so far, and has worked on other research projects looking at multiculturalism in Europe, as well as the influence of race and culture on health related behaviour in Singapore. Her broader research interests include perspective taking among individuals, as well as safety culture within public health systems.

Adulteration of the Pure Native Race by Aliens?: *Kapya* and their Identity in Colonial Burma and Present-Day Myanmar

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Colonization may be viewed not only as loss of sovereignty and territory but also as that of purity of a native race to an alien power. After the British colonized Burma in the late nineteenth century, they did not just come alone but brought in Chinese and Indians to their new sparsely populated colony that needed labor for new administrative and economic activities. Inter-marriage mainly between native Burmese women and men of alien races – British, European, Chinese and Indian – became inevitable. Mixed races were then born. The notion of *kapya* or ‘mixed’ race emerged and became a thorny political issue in colonial Burma. However, since all natives and *kapya* were all British subjects, the modern notions of citizenship and national identity were unknown. Independent Burma from 1948 through 1962 was not expressly anti-*ka-pya*; it, instead, tried to naturalize *ka-pya* who had overstayed or remained. However, the Ne Win government from 1962 through 1988 was openly against *kapya*. His xenophobic rhetoric and policies reached a climax in having a new citizenship law passed in 1982. The law still in operation until now has relegated the legal, political and social stature of *ka-pya* to second-class citizenship. A more problematic notion of *thway-nhaw* or ‘adulterated’ race has often been invoked in official circles. Although the law is now mainly viewed as anti-Rohingya and/or anti-Muslim legislation, this paper argues that it is racist citizenship legislation with roots in British colonization and targets all sorts of people of mixed ancestry.

Nyi Nyi Kyaw is currently a postdoctoral research fellow at the Centre for Asian Legal Studies at the Faculty of Law, National University of Singapore. He mainly works on Myanmar but is also interested in other Southeast Asian countries relating to his thematic research interests in law and social movements, law and religion, nationalism, human rights, democratisation and constitutionalism.

Pride and Prejudice: Opposing Constructions of Mixedness in Australia

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In the Australian context, the development of a 'situated politics of mixedness' is complicated by the fact that there are (at least) two main categories of mixed race populations – the Indigenous and the migrant/settler. For those with mixed Aboriginal/non-Aboriginal ancestries, and those with mixed White and other migrant ancestries, life chances and identities differ significantly. This paper considers these differences, particularly in terms of representation, arguing that one is valorised as representing Australia's multicultural identity, and the other challenged because they are neither one thing nor another, neither Indigenous nor mainstream. While there is a need for mixed race to be recognised and named, to acknowledge that visibility/race, and not simply ethnicity, affect the lived experiences of individuals, the different experiences and political situations of these two distinct groups must be acknowledged.

Farida Fozdar is Associate Professor in Anthropology and Sociology, at The University of Western Australia. Her research focuses on race relations, migrant settlement, racism, identities, citizenship, nationalism and postnationalism, and issues to do with refugees and asylum seekers. She has published widely including 4 books, 15 book chapters and over 50 journal articles, as well as authoring reports to government and research consultancies. Her most recent works are two co-edited collections on mixed race in the Australia-Pacific, and in the Asian region.

Not Light Enough to be Chinese, not Dark Enough to be Indian: Building a Chindian Community

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Our identities are often a result of conversations of how we view ourselves and what others ascribe to us. Often, belonging and place is not as clear cut as it seems - especially with mixed races, the era of globalisation and the advent of social media. In the melting pots of Singapore and Malaysia, the experience of growing up biracial is not uncommon, particularly in the last five decades. The experience however, has not been an easy one. This is especially so for “Chindians”, a colloquial term that is most commonly used in Malaysia and Singapore where people of mixed Chinese and Indian heritage have co-existed. Back in the ‘mono-racial era’ in Malaysia, when marrying outside your caste, let alone your community, was considered taboo, Chindian marriages had begun to emerge in the 1940s between Han Chinese women and Tamil Indian men. Despite the existence of historical records on migration of Chinese and Indian people into Malaysia and Singapore, the experiences of Chindian families are often overlooked and rarely written about. This presentation will tell the story of the Chindian Diaries project, that emerged in response to a lack of visibility of stories and documents about Chindians. It will highlight some of the emerging themes from the community, and why it has become a much-needed forum for Chindians worldwide. Finally, the presentation will reflect on the significance and future directions for people of mixed ethnic identities and the way their lived experiences are documented for future generations.

Born in Kuala Lumpur, **Kevin Bathman** is a designer, storyteller, producer and social change advocate based in Sydney. He is interested in using creativity to address environmental, cultural and social justice issues, and believes that the arts is an untapped avenue for catalysing change. As the Creative Director of NSW Multicultural Health Communication Service, Kevin has worked on numerous multicultural health projects and as founder of social enterprise, Coalition of Mischief, he has worked on numerous social justice projects with not-for-profit and arts organisations. In 2013, he co-founded an arts initiative called Carnival of the Bold, a movement of social change through the arts that champions the role of artists as agents of socio-cultural change. Since 2012, Kevin has been researching the history, connections and cross-cultural stories between the Chinese and Indian culture for his project, the Chindian Diaries.

ABOUT THE CHAIRPERSONS

Arunima DATTA is a Postdoctoral Fellow at the Asia Research Institute, National University of Singapore (NUS) and simultaneously lectures at the South Asian Program, NUS. Datta received her PhD in Southeast Asian Studies from NUS and maintains an active interest in the related fields of Asian history/studies, women's and gender history, race, gender and sexuality studies, colonial and postcolonial studies. She has authored a number of articles on colonial law, Indian coolie women in Malaya under both British rule and Japanese Occupation and on European planters' wives in British Malaya. She is currently working on two new book projects, concerning: *Indian Coolie Women in Malaya*; *Indian Travelling Ayahs in Britain*. Datta serves as Assistant Editor of the *Journal of Malaysian Branch of Royal Asiatic Society* and is also a member of the editorial board of *Asian Journal of Social Science Studies*.

Chand SOMAIAH is a Postdoctoral Fellow in the Asian Migration cluster at the Asia Research Institute, National University of Singapore. She received her PhD in Sociology from Macquarie University. Her research interests include mothering, gendered experiences of migration, Asian diasporas, multiple modernities, intimate citizenship practices, circulation of care, sociologies of the body and feminist methodologies. She is currently working collaboratively with an international research team on a mixed-method longitudinal study titled *Child Health and Migrant Parents in Southeast Asia (CHAMPSEA): Wave II*. The project is investigating the longer-term impacts of parental absence on children from sending communities of international labour.

CHIU Tuen Yi Jenny is Postdoctoral Fellow in the Asian Migration cluster at the Asia Research Institute, National University of Singapore. She obtained her PhD in Sociology from The Chinese University of Hong Kong. From 2014-2015, she was a visiting fellow at Harvard University for 17 months under the sponsorship of the Harvard-Yenching Institute. Her research interests include migration, gender, marriage and family, violence against women, and ageing. Her current research focuses on (il)legality and gendered dynamics of marriage migration between Mainland China and Hong Kong. She is also working with Associate Professor Elaine Ho (PI) on the Translational Relations, Ageing and Care Ethics (TRACE) project (Co-Is: Professor Brenda Yeoh and Associate Professors Shirlena Huang and Leng Leng Thang).

Elaine Lynn-Ee HO is Associate Professor at the Department of Geography, National University of Singapore (NUS). Her research addresses how citizenship is changing as a result of migration in countries like China, Myanmar and Singapore. Her current research focuses on three areas: transnational ageing and care in the Asia-Pacific (including China and Singapore), international student migration to China, and border mobilities between Myanmar and China. She is part of the Transnational Relations, Ageing and Care Ethics (TRACE) project with Associate Professors Shirlena Huang and Thang Leng Leng, and Professor Brenda Yeoh.

KHOO Choon Yen is a Research Assistant in the Asian Migration Cluster at the Asia Research Institute, and a Masters Candidate in the Department of Geography, National University of Singapore. Her research interests include labour migration from/within Indonesia and Southeast Asia, gender and migration, youth aspirations and return migration. Her Masters thesis explores Indonesian young rural women's aspirations and negotiation of adulthood within Indonesia's educational context and feminised migration phenomenon. She has co-authored papers in *Geoforum*, *Journal of Immigrant and Refugee Studies*, *Social & Cultural Geography*, *New Media & Society* and *Journal of Ethnic and Migration Studies*. She has also co-produced a short film, *Mimpi Anak Desa (Small Town, Big Dreams)* which interrogates the impact of parental migration on young people's aspirations in Ponorogo, Indonesia.

Tina SHRESTHA is a Postdoctoral Fellow in the Asian Migration cluster at the Asia Research Institute, National University of Singapore. Dr Shrestha received her PhD in Cultural Anthropology from Cornell University. Prior to joining ARI, she was postdoctoral fellow at the International Institute for Asian Studies, Leiden. Her previous research on Nepali migration and asylum seeking process has appeared in *Studies in Nepali History and Society* and in an edited volume *Refugee Resettlement in the United States: Language, Policy and Pedagogy*. Her research at ARI focuses on brokerage and documentation in the employment recruitment agencies facilitating labor migration from Nepal to Malaysia. She has a forthcoming piece in *Anthropology of Work Review*.