

<b>MONDAY, 11 MARCH 2013</b>			
09:15 - 09:30	<b>REGISTRATION</b>		
09:30 - 09:40	<b>WELCOME &amp; INTRODUCTORY REMARKS</b>		
09:30	<p><b>W. Jean YEUNG</b> Changing Family in Asia Cluster of the Asia Research Institute, and Department of Sociology, National University of Singapore</p> <p><b>Eric C. THOMPSON</b> Department of Sociology, National University of Singapore</p>		
09:40 - 10:40	<b>KEYNOTE ADDRESS I</b>		
<i>Chairperson:</i>	<b>Eric C. THOMPSON</b> , National University of Singapore		
09:40	<table border="1"> <tr> <td><b>Steve MCKAY</b> University of California-Santa Cruz, USA</td> <td>Transnational Social Fields of Masculinity - Theorizing Gender through Migration</td> </tr> </table>	<b>Steve MCKAY</b> University of California-Santa Cruz, USA	Transnational Social Fields of Masculinity - Theorizing Gender through Migration
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10:20	QUESTIONS & ANSWERS		
10:40 - 11:00	<b>MORNING TEA</b>		
11:00 - 12:30	<b>PANEL 1: NEW MASCULINE SELVES</b>		
<i>Chairperson:</i>	<b>Tabea BORK-HÜFFER</b> , National University of Singapore		
11:00	<table border="1"> <tr> <td><b>Maureen HICKEY</b> National University of Singapore</td> <td>Hero Journeys: Masculinity and Manhood in the Labor Narratives of Thai Migrant Taxi Drivers</td> </tr> </table>	<b>Maureen HICKEY</b> National University of Singapore	Hero Journeys: Masculinity and Manhood in the Labor Narratives of Thai Migrant Taxi Drivers
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12:00	QUESTIONS & ANSWERS		
12:30 - 13:30	<b>LUNCH</b>		
13:30 - 15:00	<b>PANEL 2: FAMILY, PATERNITY, AND VIRILITY</b>		
<i>Chairperson:</i>	<b>Johan LINDQUIST</b> , National University of Singapore		
13:30	<table border="1"> <tr> <td><b>Elisabeth DEWI</b> Parahyangan Catholic University, Indonesia</td> <td>The Invisibility of Male Sexuality among Returned - Pregnant Indonesian Female Domestic Workers</td> </tr> </table>	<b>Elisabeth DEWI</b> Parahyangan Catholic University, Indonesia	The Invisibility of Male Sexuality among Returned - Pregnant Indonesian Female Domestic Workers
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14:00	<table border="1"> <tr> <td><b>Anindita MAJUMDAR</b> Indian Institute of Technology-Delhi</td> <td>Reclaiming Fatherhood: The Masculine Ideal in Transnational Commercial Surrogacy Arrangements in India</td> </tr> </table>	<b>Anindita MAJUMDAR</b> Indian Institute of Technology-Delhi	Reclaiming Fatherhood: The Masculine Ideal in Transnational Commercial Surrogacy Arrangements in India
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14:30	QUESTIONS & ANSWERS		
15:00 - 15:30	<b>AFTERNOON TEA</b>		
15:30 - 17:00	<b>PANEL 3: TRANSNATIONAL CONDITIONS OF MALE BREADWINNING</b>		
<i>Chairperson:</i>	<b>CHEUNG Ka Lok</b> , National University of Singapore		
15:30	<table border="1"> <tr> <td><b>ZHANG Juan</b> National University of Singapore</td> <td>Marriage, Money and Masculinity: Singaporean Husbands and Their Negotiations of Transnational Topographies</td> </tr> </table>	<b>ZHANG Juan</b> National University of Singapore	Marriage, Money and Masculinity: Singaporean Husbands and Their Negotiations of Transnational Topographies
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16:00	<table border="1"> <tr> <td><b>LEE Hyunok</b> National University of Singapore</td> <td>Not Just a Worker But a Breadwinner: Korean Husbands Who Married Women With Foreign Origin</td> </tr> </table>	<b>LEE Hyunok</b> National University of Singapore	Not Just a Worker But a Breadwinner: Korean Husbands Who Married Women With Foreign Origin
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16:30	QUESTIONS & ANSWERS		
17:00	<b>END OF DAY ONE</b>		
17:30	<b>BUS TRANSFER TO DINNER VENUE</b>		
18:00	<b>WELCOME DINNER (For Speakers, Chairpersons &amp; Invited Guests)</b>		
20:00	<b>BUS TRANSFER BACK TO HOTEL</b>		

<b>TUESDAY, 12 MARCH 2013</b>		
09:15 - 09:30	<b>REGISTRATION</b>	
09:30 - 10:30	<b>KEYNOTE ADDRESS II</b>	
<i>Chairperson:</i>	<b>LEE Hyunok</b> , National University of Singapore	
09:30	<b>Mark JOHNSON</b> University of Hull, UK	Hegemonic, Heteronormative, Homosocial? Men and Masculinity Studies in a World of Movement
10:10	QUESTIONS & ANSWERS	
10:30 - 11:00	<b>MORNING TEA</b>	
11:00 - 12:30	<b>PANEL 4: YOUNG MEN AND NEOLIBERALISM</b>	
<i>Chairperson:</i>	<b>Ann BROOKS</b> , National University of Singapore	
11:00	<b>Kumiko KAWASHIMA</b> National University of Singapore	Young Japanese men in a Chinese IT Industry Base
11:30	<b>Philip MARTIN</b> University of Melbourne, Australia	'No Matter How Modern You Are, You Still Come from A Tradition': Young Urban Vietnamese Men and Questions about the Meaning of Change during Đổi mới
12:00	QUESTIONS & ANSWERS	
12:30 - 13:30	<b>LUNCH</b>	
13:30 - 15:00	<b>PANEL 5: MASCULINITIES, WHITENESS AND THE WEST IN ASIA</b>	
<i>Chairperson:</i>	<b>Michiel BAAS</b> , National University of Singapore, and International Institute for Asian Studies, the Netherlands	
13:30	<b>Nicki SAROCA</b> Asian University for Women, Bangladesh	A 'Bright Skinned Woman', Love, Desire and the Everyday: Performing Filipino Masculinity in the Context of Intercultural Intimate Relationships in Australia
14:00	<b>Kimberly Kay HOANG</b> Boston College, USA	Vietnam Rising Dragon: Contesting Western Masculinities in Ho Chi Minh City's Global Sex Industry
14:30	QUESTIONS & ANSWERS	
15:00 - 15:30	<b>AFTERNOON TEA</b>	
15:30 - 17:00	<b>PANEL 6: ASIAN MASCULINITIES AND TRANSNATIONAL LABOR</b>	
<i>Chairperson:</i>	<b>Maureen HICKEY</b> , National University of Singapore	
15:30	<b>Sallie YEA</b> Nanyang Technological University, Singapore	Masculinity and Failed Migration of Bangladeshi Migrant Workmen in Singapore: Gendering Transnational Anxieties of Labour Exploitation
16:00	<b>Laavanya KATHIRAVELU</b> Max Planck Institute for the Study of Religious and Ethnic Diversity, Germany	Narratives of Male Low-wage South Asian Migrants in the Gulf
16:30	QUESTIONS & ANSWERS	
17:00 - 17:30	<b>CLOSING REMARKS</b>	
17:00	<b>Eric C. THOMPSON</b> Department of Sociology, National University of Singapore	
17:30	<b>END OF WORKSHOP</b>	
17:45	<b>BUS TRANSFER BACK TO HOTEL</b>	

## Keynote Address I

# Transnational Social Fields of Masculinity - Theorizing Gender through Migration

## Steven McKay

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While global processes and gender have been staples of social scientific analysis for quite some time, it has only been in the past decade or so that scholars have begun focusing more narrowly on the issues of Transnationalism, Masculinity and their intersection. Two influential threads of scholarship have been the study of transnational social fields, and the theory of hegemonic masculinity (Peggy Levitt and Nina Glick-Schiller 2004; Connell 1995, 2005). Yet while both strands help us sort out gender and masculinity in a more global context, each alone has clear limits. While the theory of transnational social fields successfully critiques methodological nationalism in the study of migration, it has not been further developed as an approach for actually studying the interactive dynamics of actors and social structures that stretch across political boundaries. Similarly, while Connell's notion of hegemonic masculinity has helped highlight the existence of multiple masculinities, the theory has been under-developed in terms of non-Western models, multiple hegemonies, and how to understand masculinities relationally across locales.

This paper will attempt to critique and extend both of these theories, then bring them into closer conversation to develop a more nuanced approach to gender and masculinity under globalizing conditions. The aim is to address a broader, vexing question in gender research: to document and acknowledge men's agency, gender performance and multiple masculinities, while also remaining attentive to the *limits* of multiplicity and performativity, to the continued power of other actors and institutions, and to the ways that agents and subjects themselves can both challenge and reproduce gender norms and structures.

In the paper, I outline a more-unified and place-sensitive approach I call "transnational social fields of masculinity." I then develop the approach drawing on my ongoing research on Filipino men and other migrant seafarers in the contemporary global shipping industry. The case helps demonstrate how migration allows us to see gender "fields" operating across localities and how actors within the field use multiple forms of capital and different "currencies" strategically to enhance their status and masculine performances. But the case also highlights the mechanisms and institutions within fields – here I focus on the global labor market – that continue to influence and shape gendered meanings, interactions, and power relations among actors.

**Steven McKay** is Associate Professor of Sociology, Director of the Center for Labor Studies and Assistant Director of the Center for Global, International, and Regional Studies at the University of California, Santa Cruz. He received his PhD in Sociology and his MA in Southeast Asian Studies from the University of Wisconsin, Madison. His research interests include work and global labor markets, transnational migration, masculinity, racial formation, and Southeast Asia. He is author of *Satanic Mills or Silicon Islands: The Politics of High Tech Production in the Philippines* (2006 ILR/Cornell University Press), and co-editor of the book *New Routes for Diaspora Studies* (2012 Indiana University Press). He is currently working on a new book based on the development of labor niches in contemporary global shipping, entitled *Born to Sail? Race, Masculinity and the Making of Filipino Seafarers*.

## *Keynote Address II*

# Hegemonic, Heteronormative, Homosocial? Men and Masculinity Studies in a World of Movement

**Mark Johnson**

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This paper reviews critically three key concepts that have been used widely to theorize masculinity. I ask, how and in what ways might those concepts travel? Are those conceptual frameworks, on their own or together, adequate to the task of describing the sorts of intersectional and dynamic subject positions that migrant men occupy and their subjective experiences of masculinity within, across and between social fields? In what ways might more attention to those forms of relations often stereotypically associated with women, i.e. the affective and intimate, offer new ways of conceptualizing men and masculinity? How do we nuance further our understanding of the diversity of men's experiences and the instabilities in the system of heteronormativities while also attending to the persistent ways that various gender regimes continue to privilege men over women in social, economic and political terms? In thinking with and about these questions I draw on a range of ethnographic work focused on migrant Asian men working in the Gulf, including my own ongoing work on Filipino Muslims living and working in the Kingdom of Saudi Arabia.

**Mark Johnson** is Reader in Social Anthropology at the University of Hull. He has conducted ethnographic research in the Philippines, Vietnam, Costa Rica and most recently Saudi Arabia. His research focuses on gender/sexuality, migration, diaspora and material culture with regional interests in South East Asia. Recent publications include, *Diasporic Journeys, Ritual, and Normativity among Asian Migrant Women* (with Pnina Werbner, eds. 2011, London: Routledge), *Mediated Diasporas: Material Translations of the Philippines in a Globalized World* (with D. McKay, eds. 2011 Special issue of *South East Asia Research*) and *Queer Asian Subjects* (with E. Blackwood, eds. fc, 2012, special issue of *Asian Studies Review*).

## Hero Journeys: Masculinity and Manhood in the Labor Narratives of Thai Migrant Taxi Drivers

**Maureen Hickey**

Asia Research Institute, National University of Singapore

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This paper explores the relationships between masculinity and mobility through the personal narratives of migration and work by family men from rural Northeastern Thailand who drive taxis Bangkok. Based on interviews and ethnographic observations in Bangkok and in rural villages in *Roi Et* province, I argue that this group of heterosexually-identified family men portray their migration and labor experiences in terms of their duties as masculine providers who work and sacrifice so that their children can have access to opportunities that they have not had. In this way, drivers frame their daily labor as service workers at the bottom of the increasingly transnationally-oriented urban economy as the fulfillment of “traditional” masculine responsibilities as fathers in service to the educational advancement and cosmopolitan aspirations of the next generation.

I argue that while the ability of these ‘ordinary’ married men to live up to this social ideal of the migrant father as masculine provider is structurally constrained, that it is an ideal that nevertheless continues to be widely espoused by migrants, their family members, and their communities. The enduring cultural trope that ‘real men migrate’ is grounded in regionalized and rural-based concepts of gender that, nevertheless, provide openings and opportunities for these men to engagement with the broadly circulating and shifting currents of national and transnational discourses of masculinity and manhood. Furthermore, while the progressive capitalist transformation of the Thai economy and of village life has produced seismic shifts in the interpersonal relationships and social roles of men and women, the persistence cultural linkage of migration and masculinity amongst these actors provides a measure of social stability and contributes to the continuation of migrants’ “home” villages as socially, culturally and economically viable communities in an increasingly globalized Thailand.

**Maureen Hickey** is a Research Fellow with the Asia Research Institute at the National University of Singapore where she works with the Asian Migration Research Cluster. She completed her doctorate in geography at the University of Washington in 2010 and is currently preparing a manuscript based on her dissertation and follow-up research entitled, “Driving Globalization: Bangkok Taxi Drivers and the Restructuring of Work and Masculinity in Thailand”. Her postdoctoral research investigates the relationship between the production of socio-economic class and the emergence of political conflict in Thailand. She is also a core member of the research team for a new multi-country initiative entitled “Comparative Crises: How Do Middle Classes Engage Poverty?” Her research interests include globalization and political economy, labor migration, class relations, gender and masculinity studies, and critical development studies.

## The Implications for Masculinity of Changing Kamaiya Mobility (Nepal)

**Matthew Maycock**

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Mobility and masculinity in South Asia have been explored in Nepal (Sharma, 2007b, Sharma, 2007a), South India (Osella and Osella, 2000, 2006, Osella and Gardner, 2004), North India (McDuie-Ra, 2011) and Pakistan (Charsley, 2005). These studies cumulatively find that mobility and mobility are important aspects of masculinity in the region. In this paper I focus on changing patterns of migration and movement for a specific group of men from the Kamaiya ethnic group, located in far-west Nepal.

The Kamaiya have specific history of limited mobility due to the constraints inherent in the Kamaiya system (which was a system of bonded labour officially banned in 2000). While the system dictated that Kamaiya were not free to move when and where they liked, sometimes Kamaiya children (particularly girls) moved as a consequence of demand for domestic labour in urban areas (if their 'owner' permitted this) (Giri, 2004). This paper presents a new perspective on how mobility is becoming an important part of masculinity in Kamaiya communities. Following the abolishment of bonded labour, certain types of mobility have become becoming closely associated with certain new masculinities and stages in the male life course. Kamaiya men are adopting mainstream pathways to becoming adult that have existed in other Nepalese communities for many years (Hausner, 2007, Sharma, 2007a, 2007b). Their increasing mobility illustrates their acceptance of broader, more mainstream currents of masculinity; this is relevant not only for the men who move but also for the villages to which they return. I discuss various consequences of such mobility in this paper.

Furthermore, I will focus on how new forms of work are leading to various forms of mobility that are changing Kamaiya masculinities. Here I focus on the ways in which mobility is one way of achieving certain types of work, this emerges as conferring a masculine advantage for those who are able to be mobile i.e. certain men. This paper considers the ways in which movement is an important component of modernity (Appadurai, 1996). Furthermore, this paper reflects Jeevan Sharma's (2007b, 22-25) discussion of mobility, as opposed to migration, exploring various aspects of mobility and how these relate to certain masculinities at particular times in the life-cycle.

Methodologically the paper is based on research that took a multi-methods approach within an ethnographic framework. The research was undertaken principally in a Mukti Kamaiya village in Kailali District in far-west Nepal, but also in Dhangadhi and various other locations around Kailali district. This paper is based on ESRC funded fieldwork conducted throughout 2009 and 2011.

**Matthew Maycock** recently completed his PhD thesis focusing on masculinities in post-conflict Nepal, specifically focusing on a group of recently freed Kamaiya bonded labourers. This complements a long held interest in research on masculinity with a strong focus on South Asia and especially Nepal. Throughout various university studies he has consistently worked on gender issues with masculinity being a particular focus. Alongside undertaking research on conflict and masculinity in South Asia, Matthew has complemented this by working for a number of years on gender mainstreaming (explicitly focusing on men and boys) within public health in the UK for the organisation The Men's Health Forum.

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## The Invisibility of Male Sexuality among Returned: Pregnant Indonesian Female Domestic Workers

**Elisabeth Dewi**

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International Relations Department, Indonesia

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This paper examines one type of vulnerability that has possibly happened to husbands of Indonesian Female Domestic Workers (FDWs) - women were pregnant when they came back to Indonesia. In this context, the woman was acknowledged as having a child from her employment in Saudi Arabia and the child was considered (or called) *anak Arab* (a child from Saudi Arabia). In this case, the child stayed with his or her mother, who was already married, and treated as a member of the family. As a result, the husbands have to deal with the invisibility of their sexuality. These multi-layered invisibilities and the corresponding vulnerability, is analyzed as a significant dimension of gendered labor migration, since the impact could change a man's life in relation to his subjectivity, sexuality, family and community.

The principal research method for this paper was daily social interaction with both the husbands and their families in a village of Central Java, Indonesia. This was supplemented with in-depth-interviews. Similarly with other studies on migration and the family in Indonesia, this study faces the paucity of data, especially on the issue of having *anak Arab* in the family. Indeed, the complexity and variability of situations to do with the value of family and the value of family relations require the employment of a variety of methods and a wide-ranging perspective that could accommodate the analysis of this issue.

As a result, the discussion focuses on two possibilities that could have happened to these women while they were employed overseas: (1) they were raped or (2) they were voluntarily having sex with their male employers or another male in the household. Based on the two scenarios above, the issue of *anak Arab*, provides a broader social context in which male sexuality is constructed and shaped by power relations, dominant ideologies and decisions about family formation. It also confirms that transnational social practices may feature differently for different families, or at different moments in the life cycle of the same family. Thus, male sexuality continues to be sustained and (re)constructed in different ways within the transnational family. The male sexuality is therefore not only linked by the seemingly permanent intimacies of marriage and blood ties, but may also contain complex, provisional, unresolved or hidden relationships of greater transience. In other words, the nature of family relations is likely to be affected, perhaps profoundly, by increasingly complex migrations across international boundaries .

In 1996, **Elisabeth Dewi** gained a Bachelor from Parahyangan Catholic University in Bandung, Indonesia. In 2003 she gained a MA from UMass Lowell, USA. In 2010, she gained a PhD from Women's Studies in Victoria University, Melbourne. She is lecturer in International Relations Department, Parahyangan Catholic University. She is an Editor of International Relations Academic Journal of Parahyangan Centre for International Studies. She is also a Coordinator for Women's Concern Network in Bandung and a Secretary Executive for Gender and Women's Empowerment Sub Commission for Bandung Diocese.

## Reclaiming Fatherhood: The Masculine Ideal in Transnational Commercial Surrogacy Arrangements in India

**Anindita Majumdar**

Department of Humanities and Social Sciences

Indian Institute of Technology-Delhi, India

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Since 2005 the practice of gestational surrogacy has attracted many infertile couples and individuals from across the globe to seek Indian women who would be willing to carry an artificially fertilized ovum to term in exchange for compensation. The practice has led to the emergence of a commercial surrogacy industry that combines state-of-the-art medical technology and expertise along with very 'competitive prices' for hiring surrogate mothers. The transnational character of the exchange is seen especially in how the father often emerges as the only biologically traceable entity where the egg donor and the gestational surrogate mother remain anonymous and absent from parental recognition and responsibility.

Fatherhood purportedly emerges as the primary non-negotiable aspect within the surrogacy arrangement. For most men who opt for surrogacy it becomes a negotiation between reclaiming their own 'damaged' social identity as incapable of biological parenthood—to respecting the identity and right of their partner who may or may not have a complete biological contribution to the unborn child.

Within a hegemonic institutional and medical definition of fatherhood that links it to virility and manhood, how do men who commission, and enter, surrogacy arrangements see themselves? How do they deal with the stigma of 'non-manhood' due to the lack of children?

In conversation with heterosexual men who are single and married, as well as single and attached gay men—the notion of fatherhood emerges as not only an important part of the masculine life cycle, but in the commercial surrogacy arrangement as a resurrection of adulthood and lost self identity. By extending the analysis to include legal readings of the differential importance given to male and female parenthood within the surrogacy arrangement the paper seeks to ask questions regarding the patriarchal importance given to fatherhood and masculine identity.

As part of **Anindita Majumdar's** PhD on the Indian commercial surrogacy industry, she has been conducting ethnographic fieldwork in North Indian cities for the past two years. The primary thrust of her research is towards the analysis of how technology (especially assisted reproductive technologies [ARTs]) as used within the commercial gestational surrogacy arrangement has become a site for the negotiation of interpersonal relationships. Prior to this Anindita taught at the undergraduate level in the University of Delhi. She completed her Masters and MPhil in Sociology from the Delhi School of Economics, University of Delhi. Recent publications include; (with Rajni Palriwala, Ravinder Kaur and Shruti Chaudhary). 2010. *Marriage in Globalizing Contexts: Annotations*. New Delhi: UNICEF. Future presentations include: 'In No-Man's Land: The Dilemma of Personhood and Identity in Transnational Commercial Surrogacy Arrangements in India' at the Annual Meeting of the American Anthropological Association, San Francisco 2012.



## Marriage, Money and Masculinity: Singaporean Husbands and Their Negotiations of Transnational Topographies

### **Cheng Yi'en**

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### **Brenda S.A. Yeoh**

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### **Zhang Juan**

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While the scholarship on marriage migration has largely focused on the experiences and perspectives of female marriage migrants, the husbands' narratives do not receive as much attention. Following the argument that migration research needs to adopt a more expansive approach in detailing different subjects of transnational encounters, this chapter focuses on the perspectives of non-migrant men. Drawing on the narratives of 20 Singaporean husbands married to Vietnamese marriage migrants, we examine how the former group of subjects are located into the 'in-between-ness' of the transnational topographies of international marriage. Although not all marriages are commercially arranged, 'money' features as an important grammar for the men to articulate their sense of masculine selves. These men often draw on masculine logics of money to construct themselves as economically 'worthy' and 'viable' across transnational terrains. Yet, they also encounter a range of dilemmas including conflicting notions of gender and familial responsibility, thus requiring them to constantly negotiate the engagement of and disengagement from transnational practices. This process demonstrates their efforts to strike a balance between fulfilling their personal endeavours and wider gender expectations. In doing the economics of masculinity, money matters for the men as an assemblage of meanings and practices which allow them to navigate the constraints and possibilities of international marriage.

**Cheng Yi'En** is a research scholar at the Department of Geography, National University of Singapore. He previously obtained a Bachelor of Social Science (Honours) from the same institution. His research interests span across the social and cultural geographies of migration, intimacy, and time. His current research topic is on Southeast Asian international students in Singapore, exploring their diverse experiences of both time and space as young transnational migrants on the move. He has also written and published works on transnational masculinities in international marriages, money and marriage migration, social cohesion in Singapore, and family migration.

**Brenda S.A. Yeoh** is Professor (Provost's Chair), Department of Geography, as well as Dean of the Faculty of Arts and Social Sciences, National University of Singapore (NUS). She is also the Research Leader of the Asian Migration Cluster at the Asia Research Institute, NUS, and coordinates the Asian MetaCentre for Population and Sustainable Development Analysis. She serves on several Editorial/Advisory Boards including ARI-Springer Asia Series; Diversities; Finisterra-Revista Portuguesa de Geografia; Gender, Place and Culture; Gender, Technology and Development; Journal of International Migration and Integration; Journal of Social Transformation; Localities; Migration Studies; and Singapore Journal of Tropical Geography. She is deputy chair of the Commission on Population, International Geographical Union, and the Singapore coordinator for the Asia-Pacific Migration Research Network. Her research interests include the politics of space in colonial and post-colonial cities; gender; migration and transnational communities. Her first book was *Contesting Space: Power Relations and the Urban Built Environment in Colonial Singapore* (Oxford University Press, 1996; reissued Singapore University Press, 2003). Her recent publications include *Migration and Health in Asia* (Routledge, 2005, with Santosh Jatrana and Mika Toyota), *Asian Women as Transnational Domestic Workers* (Marshall Cavendish, 2005, with Shirlena Huang and Noor Abdul Rahman), and *Working and Mothering in Asia* (NUS Press and NIAS Press 2007, with Theresa Devasahayam)."

**Zhang Juan** is a Research Fellow with the Asia Research Institute, NUS. Her current research focuses on cross-border mobilities, post-socialist subjectivities in contemporary China as well as everyday politics in the borderland. She is also interested in Chinese cultural politics, borders and boundary making, sexuality, and mobility. She received her PhD in Anthropology from Macquarie University in Australia, her MA in NUS and BA in Wuhan University, China.

## Not Just a Worker but a Breadwinner: Korean Husbands who Married Women with Foreign Origin

**Lee Hyunok**

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This paper draws an attention to Korean man's experience of marrying foreign woman. While female marriage migrant's experience has gained much attention in the public media and policy arena in Korea, Korean men's experience has been hardly discussed. They were often described as poor, ignorant or even ill-mannered in this discourse. Even though it reflects the socio-demographic characteristics of these men, the representation of these men seems to bear multiple biases including class. Based on the field work which was conducted from Oct 2007 and July 2008 and Nov 2011 and Jan 2012 in Korea and Vietnam, this paper attempts to draw an attention to how they made a decision within the context of their position in their life course, which is interweaved in the history of Korean economic development and how they see themselves as a man through this family relation.

**Lee Hyunok** is a Postdoctoral Fellow at the Asia Research Institute, National University of Singapore. She wrote a dissertation on the political economy of cross border marriages between Korean men and Vietnamese women. She received a PhD in Development Sociology at Cornell University in USA. Her research areas are gender and migration, economic development, welfare regime and social reproduction.

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## Young Japanese Men in a Chinese IT Industry Base

**Kumiko Kawashima**

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Since the mid-2000s, an increasing number of young Japanese workers have moved to China's economic development zones to serve Japanese consumer markets from afar. Their work as call centre operators and other roles in the lower echelons of the IT-enabled outsourcing sectors typically attracts less than half of the salary they would receive in metropolitan Japan. Due to its proximity, the colonial history and the abundance of Japanese-speaking locals, 80% of Japan's outsourcing business goes to Dalian, the most developed city in northeastern China.

On the one hand, many of the men I encountered enjoyed their elevated status in Dalian's Japanese community where "men take centre stage", in the words of a Japanese female informant. The local entertainment and sex industries flourish by targeting Japanese businessmen and male expatriates, and the 'locally hired' Japanese men also enjoy attention from, and popularity with young Chinese women who seek romance and/or marriage with a 'rich Japanese man'. At work where Japanese is the official language, Chinese co-workers' frequent request for assistance and guidance also give the young men a sense of importance and pride, a rare occurrence in their past experience back home. On the other hand, the young Japanese men were acutely aware of their lower economic status compared to their expatriate counterpart. Sometimes referred to as 'aristocrats', the expatriates at brand corporations, their financial ability and secure career, were an object of envy and adoration. While every single one of the 'locally hired' men expressed their desire for marriage during the interview, the majority considered their income level and unstable employment prospect a major hindrance.

While Japanese migrant women have become a popular subject of inquiry, migration studies in general rarely treat male migrants as gendered. Existing research findings tend to emphasise the difficulties the women face in society, especially as workers (e.g. Matsui 1995, Habu 2000, Izuhara and Shibata 2001, Ono and Piper 2004, Burton 2004, Kobayashi 2007), and very few studies have examined Japanese men's gendered perspectives in the context of migration. The implicit assumption has been that men have it easier in Japan. But if this is the case, why are men also leaving Japan in increasing numbers? What does their experience of migration tell us about social and cultural construction of masculinities?

Based on the recently obtained ethnographic data, this paper explores how white-collar migrant workers in lower-skill jobs negotiate a new set of relations based on gender, nationality and socio-economic status as they engage in outsourcing business, a dynamic and cutting-edge practice of neoliberalism. I argue that their decision to migrate was a rejection of the 'Salary-man' lifestyle, previously celebrated model of male citizenship in Japan. My discussion illustrates, among other things, the continued importance of work and the breadwinner ideal to heterosexual male identity, and their creative struggles and negotiations in the absence of culturally and socially acceptable alternatives to this ideal.

**Kumiko Kawashima** is a Research Fellow at Asia Research Institute (ARI), National University of Singapore. Prior to joining ARI, she completed her PhD in Anthropology at the Australian National University. Her thesis, entitled 'In Search of Fulfillment: Japan's Lost Generation and the Australian Working Holiday', examines Japanese working holiday makers in Australia, and brings to the fore the issue of labour in an unlikely context of youth mobility between developed economies. Through her current research project, Kumiko investigates a new form of labour migration involving educated young people from a developed economy and their customer service work in a special economic zone.

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## ‘No Matter How Modern You Are, You Still Come From A Tradition’: Young Urban Vietnamese Men and Questions about the Meaning of Hierarchy during *Đổi Mới*

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In this paper I argue that recent processes of dramatic social and economic transition in Vietnam do not appear to have affected young Vietnamese men in ways that mimic the processes often said to characterize men's experiences of changing social conditions. The late 1980s and particularly the 1990s in Vietnam were characterized by rapidly changing relationships in families, widened access to information, and an increasingly professionalised workforce, among other social transformations. Several views in the scholarship of youth and globalisation posit that changing socioeconomic or cultural conditions can lead to a potential loss of structure and meaning for young people. Some masculinities scholarship argues that such tensions can exacerbate men's emotional restrictiveness and capacity for harm in their own lives, and the lives of women. These dramatic gendered consequences of 'change' are absent, however, from the narratives of the young Vietnamese men discussed in this paper. These narratives are drawn from ethnographic fieldwork I undertook for my PhD with 16 young urban Vietnamese men over 13 months (July 2005 – Nov 2006) in Hanoi, Vietnam.

In line with some wider views in scholarship about the difficulties young men face when dealing with change, paradoxes among my informants' narratives might appear to indicate a sense of disorientation and tension among young Vietnamese men about how to behave as 'modern' men amid changing cultural configurations. I point to the possibility of an alternative reading of my young urban Vietnamese men's narratives, however. I argue that rather than seeing their interests and defending themselves qua men, young urban Vietnamese men 'cope' with dramatic social changes by demonstrating a certain amount of 'normative ambivalence' about 'being a man'. I emphasize the ways in which uncertainties, instabilities and ambivalence within my informants' narratives appear to help them navigate the competitive coexistence of values and institutions that have emerged to challenge ideas about masculine hegemony. I conclude by suggesting that the rationalization processes of young Vietnamese men are more manifold than is sometimes suggested in several popular frameworks for understanding men amid change, and in Vietnam currently occur quite separately to conditions of 'fracture', or 'crisis'.

**Philip Martin** currently works as Gender Equality Program Officer at UNFPA, Indonesia. Previously, he was a lecturer for Copenhagen University (Denmark), RMIT University (Australia) and Vietnam National University (Vietnam). His PhD, 'Renovating Masculinity: Urban Men's Experiences and Emergent Masculinity Models in *Đổi Mới* Vietnam' explored how young men negotiated their experiences, expectations and memories about 'being men' in relation to recent cultural, economic and social change in Vietnam. In addition to his academic work, Philip has variously supervised, advised on, and participated in a number of health, gender and communications research projects in Vietnam.

## A 'Bright Skinned Woman', Love, Desire and the Everyday: Performing Filipino Masculinity in the Context of Intercultural Intimate Relationships in Australia

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Based on ethnographic fieldwork and interviews, this paper explores the social construction of Filipino masculinity in the context of intercultural intimate relationships in Australia. I utilise a gendered, transnational and intersectional lens to map performances of Filipino masculinities in terms of love, desire and the everyday negotiation of intimacy. I consider what it means to be a Filipino male in a relationship with an Anglo-Australian 'white' woman. In these intercultural intimacies, love and desire as textually mediated discourses have a particular cultural logics that is shaped by discourses of gender, sexuality, race, ethnicity, 'whiteness', class and nationality. The privileging and high value accorded to 'whiteness', 'white' bodies and marriage to a foreigner as part of Philippine colonial history shapes the men's fantasies and desire for love with a 'white' woman, as well as their own masculinities. For the Filipino migrant men featured in this paper, marriage to a 'white' Australian woman enhanced their social status in the Philippines while simultaneously challenging the hegemonic masculine privilege they enjoyed in their country of origin. Although the men articulated desire for a 'western' woman and the 'better life' such marriages are seen to offer, their narratives are juxtaposed with idealized and nostalgic accounts of Filipino women who 'serve and look after their husbands'. Transnational flows and engagement with the Philippines are central to the men's construction of identity and further mediate their performances of masculinity. The paper draws on Bhabha's (1994:69-70) insight that an identity is enacted in a space disrupted by the heterogeneity of other positions so it cannot be secure. This exploration of how Filipino men engage in emotional and sexual intimacies cross-culturally, and the ways they (re)constitute and renegotiate their masculinity as a key part of their identity in relationships that are seen as against the 'norm' in popular Australian discourse makes a valuable contribution to the literature on masculinity, transnational migration and intercultural intimacies.

**Nicki Saroca** teaches Gender in Asia, and Migration as part of Asian Studies/Sociology at the Asian University for Women in Chittagong, Bangladesh. She has extensive teaching and research experience in the sociology of gender; sociology of the family; migration; and gendered violence. Her work is centrally concerned with social constructions of gender and their intersections with other axes of identity and inequality. It has a particular focus on the Philippines, Filipino migration – particularly migration to Australia, and Filipino-Australian families. While employed at the Australian National University (2004-2007), she conducted ethnographic research on Filipino marriage migration to Australia, and the personal, familial and community relationships that are constituted through intercultural marriages. She is herself married to a Filipino and has lived in the Philippines.

## Vietnam Rising Dragon: Contesting Western Masculinities in Ho Chi Minh City's Global Sex Industry

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Scholars have produced a substantial body of literature on the lives of female sex workers in the commercial sex industry in developed and developing countries around the world. This literature on heterosexual relations has focused overwhelmingly on the experiences of female sex workers, neglecting the significance of male clients (Chapkis 1997; Prasad 1999; Weitzer 2009). The limited studies that do address male clients focus exclusively on Western men who participate in romance or sex tours. No study has examined sex work as a site for the performance and production of specific masculinities for the increasing number of local, non-Western, business elites in the new global economy. Drawing on fifteen months of ethnographic conducted between 2009-2010 and informal interviews with 25 clients and 25 sex workers in Ho Chi Minh City, Vietnam I illustrate how local Vietnamese and Asian businessmen enact their masculinity in relation to other men through the medium of hard cash. Their participation in local hostess bars allows them to capitalize on Vietnam's rapid economic restructuring in the context of the 2008 global economic crisis in order to assert their place as major players in the world order. In doing so, *wealthy local Vietnamese and Asian businessmen* deconstruct Western hegemonic ideals to assert their place in the global order.

**Kimberly Hoang** is a Assistant Professor of Sociology in the Department of Sociology and the International Studies Program at Boston College. She received her PhD from the Department of Sociology at the University of California, Berkeley in 2011 and was the winner of the 2012 American Sociological Association Best Dissertation Award. She is currently working two book projects. The first book titled, *Chasing the Tiger: Sex and Finance in the New Global Economy*, is under contract with the University of California Press. This monograph draws on 22 months of ethnographic research between 2006-2007 and 2009-2010 where she worked as a bartender and hostess analyzing four different bars that cater to wealthy local Vietnamese men and their Asian business partners, overseas Vietnamese men living in the diaspora, Western businessmen, and Western budget travelers. The second book project commissioned by *Open Society* is an edited volume titled, *Human Trafficking Reconsidered: Migration and Forced Labor*. She has written and published academic journal articles, in *Sexualities* and *The Journal of Contemporary Ethnography*, as well as news articles for BBC on the global sex industry in Vietnam. Forthcoming 2013. "Vietnam Rising: Contesting Western Masculinities in Ho Chi Minh City's Global Sex Industry." *International Journal of Politics, Culture and Society*.

## Masculinity and Failed Migration of Bangladeshi Migrant Workmen in Singapore: Gendering Transnational Anxieties of Labour Exploitation

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In Singapore low-skilled work in the construction, shipyard and landscaping sectors is performed almost exclusively by migrant men from Bangladesh, India, Thailand and the People's Republic of China (PRC). Many of these men experience exploitative labour arrangements, some of which could be characterised as labour trafficking. For a variety of reasons attention to men as subjects of human trafficking and related forms of exploitative labour migration has been largely eclipsed by interest in women and girls in the sex industry or domestic servitude. This paper explores the ways Bangladeshi migrant workmen exploited in Singapore negotiate the experience of labour exploitation and failed migration whilst in the destination, through the lens of masculinity. Although a growing literature on the transnational labour migration of men provides detailed discussion of the relationship between masculinity, migration and money – so provoking a robust engagement with the literature on transnationality - this literature has cast men's negotiations of gendered identity through transnational labouring almost exclusively in terms defined by their 'success'. This paper asks what alternative negotiations can be discerned when men experience failed migration and takes the migration destination as the site for analysis of these negotiations. Through discussion in the paper I engage with literature in human geography and related disciplines on gender and transnationalism, suggesting that the experiences of failed migrants could extend this literature considerably and in new directions.

**Sallie Yea** recently commenced a position as Assistant Professor, Humanities and Social Science Education (Geography Group) at the National Institute for Education (NIE), Nanyang Technological University, in Singapore. She currently has two research projects exploring various aspects of human trafficking and anti-trafficking in maritime Southeast Asia. This talk is based on initial data from one of those projects, which explores trafficking of men as workmen and fishermen in/ through Singapore. She has published widely on issues of gender and vulnerable migrations in Asia, including articles in *Gender, Place & Culture*, *Women's Studies International Forum*, and *Singapore Journal of Tropical Geography*.



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## Narratives of Low-wage South Asian Migrants in the Gulf

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Most labour migration out of India is highly gendered. The Gulf Cooperation Council (GCC) is one of the most significant recipient regions of this migration, with the majority of migrants not just male, but working class. Most are employed as unskilled or semi-skilled labour in the construction industry and undertake circular forms of migration, leaving their family behind.

The Gulf is highly stratified along lines of race and class. This doubly marginalizes Indian working class migrants who are discriminated against by state practices of segregation and restrictions but also through everyday prejudicial attitudes of other communities. Working under conditions where they have almost no power to unionise, or negotiate better wages and working conditions results in an emasculation of the Indian low-wage migrant. This is augmented by a denial of their sexual and leisure needs – a dehumanizing treatment based on rationalised conceptualizations of them as purely productive units.

In coping with the emasculation and dehumanization of everyday life in the receiving state, migrants construct a series of alternative representations around their identities. Amongst these, significant are narratives of success and the omission of the difficulties of working in the adopted country to family back home. These transnational interactions are more frequent and involve migrants more directly, for example, in the mediation of domestic disputes, due to the widespread availability and affordability of new communication tools. Amongst fellow male low-wage migrants, friendship and support networks are routinely formed through the sharing of the sorrows of separation from family and the difficulties of repaying debts. Finally, to “outsiders” like researchers, stories of innovation, hard work and the ability to quickly pick up new skills are told, while still presenting themselves as victims. In sum, these narratives construct labour migration as a ‘rite of passage’. This works towards sustaining a sense of self-worth and maintaining entrenched ideas of patriarchy while simultaneously acknowledging their position as effectively powerless.

Narratives of male migrants have been explored in the literature (Ali 2007; Dannecker 2005; Datta et al 2009; Herbert 2008; McKay 2007), but they have been primarily of returnees (Gardner 2003; Osella and Osella 2006; Osella and Gardner 2004; Osella and Osella 2000) and have not fully considered influences of the receiving state on those constructions. Based on fieldwork consisting of in-depth interviews, focus groups and non-participant observation in Dubai, this paper interrogates how various narratives of the self in the context of migration act to sustain ideas of masculinity and manhood that are central to constructions of the Indian working class male. In doing so, it posits that seeing the act of migration as a ‘rite of passage’ is another narrative which perpetuates patriarchal power in sending communities, while acting simultaneously as a presentation of self that compensates for the emasculating discourses of state and employers.

**Laavanya Kathiravelu** is a Postdoctoral Research Fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity in Goettingen, Germany. Her research interests centre around the inter-related processes of city-building, migration and everyday diversity in the Global South.

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## ABOUT THE CHAIRPERSONS

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**Ann Brooks** is a Senior Visiting Research Fellow at the Asia Research Institute where she is undertaking research on a co-authored book with Lionel Wee (NUS) entitled *Governing the Citizen-Consumer: Reflexivity, Citizenship Rights and the State-Comparing Global Cities in Asia and the US* (Anthem Press, 2013). She was a Visiting Scholar in the Department of Sociology at the University of California, Berkeley 2011-2012, where she undertook research on the intersection of emotions and migration, for Hispanic migrants into California. Ann was appointed Prof of Sociology and Cultural Studies at the University of Adelaide in 2008 and is currently part of the Australian Research Council funded Centre of Excellence for the History of Emotions, 2011-2017. She has also held senior positions in universities in Singapore and New Zealand. She is author of *Academic Women* (Open University Press, 1997); *Postfeminisms: Feminism, Cultural Theory and Cultural Forms* (Routledge, 1997); *Gender and the Restructured University* (Open University Press, 2001); *Gendered Work in Asian Cities: The New Economy and Changing Labour Markets* (Ashgate, 2006); *Social Theory in Contemporary Asia* (Routledge, 2010); *Gender, Emotions and Labour Markets: Asian and Western Perspectives* (Routledge, 2011). Her latest book is *Emotions in Transmigration: Transformation, Movement and Identity* (Palgrave 2012). Forthcoming books include: an undergraduate textbook entitled: *Popular Culture, Hybridity and Identity* (Palgrave, 2013) and a co-edited book entitled *Emotions and Social Change: Historical and Sociological Perspectives* (Routledge, New York, 2014) (with David Lemmings).

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**Eric C. Thompson** is Associate Professor in the Department of Sociology at the National University of Singapore. Before joining NUS, he completed a PhD in sociocultural anthropology at the University of Washington and was a postdoctoral fellow at the Center for Southeast Asian Studies, University of California Los Angeles. He teaches anthropology, gender studies, urban studies and research methods. His research spans field sites across Southeast Asia, particularly Malaysia, Singapore and Thailand. His research interests include transnational networking, urbanism, agrarian transitions, and ASEAN regionalism. His work has appeared in the journals *American Ethnologist*, *Urban Studies*, *Political Geography*, *Asian Studies Review*, *Contemporary Sociology*, and *Contemporary Southeast Asian Studies* among others. He is author of *Unsettling Absences: Urbanism in Rural Malaysia* (NUS Press, 2007). He is co-editor of *Cleavage, Connection and Conflict in Rural, Urban, and Contemporary Asia* (Springer, 2012).

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**Johan Lindquist** is Visiting Senior Research Fellow at the Asia Research Institute, National University of Singapore, and Associate Professor of Social Anthropology at Stockholm University in Sweden. He received his PhD in Social Anthropology from Stockholm University and BA in Cultural Anthropology from Uppsala University. He is the author of *The Anxieties of Mobility: Development and Migration in the Indonesian Borderlands* (University of Hawai'i Press, 2009) and his documentary film B.A.T.A.M. is available from Documentary Educational Resources.

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**Michiel Baas** is a coordinator with the International Institute for Asian Studies, Leiden (the Netherlands). He received both his PhD and MA in Anthropology/Sociology from the University of Amsterdam and BA in International Management from the Higher School of Economic Studies. He is currently a Visiting Senior Research Fellow at the Asia Research Institute, National University of Singapore, and will be working on a research project that examines highly skilled (Indian) migration to Singapore, especially in terms of connections to space and place. The research builds upon and expands his PhD research which looked at Indian student-migrant flows to Australia. This book that was the result of this research was published by Anthem Press (London, 2010), titled: *Imagined Mobility. Migration and Transnationalism among Indian Students in Australia*.

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**Tabea Bork-Hüffer** is Post-doctoral and Alexander-von-Humboldt Foundation Fellow at the Migration Cluster of the Asia Research Institute, National University of Singapore (NUS). She has studied at the Universities of Bonn, Belfast and Cologne and holds a Diploma degree in geography (MSc equivalent, "passed with distinction") and a PhD ("summa cum laude") from Cologne University, Germany. Her research and previous publications concentrate on the interlinkages of migration (internal and international), urbanization, governance and health in China. Her first book *"Migrants Health Seeking Actions in Guangzhou, China. Individual Action, Structure and Agency: Linkages and Change"* was published in June 2012 (Steiner Publishers). Before coming to NUS, she worked as Scientific Coordinator of the German Research Foundations' Priority Program "Megacities – Megachallenge: Informal Dynamics of Global Change" (2006-2012), which comprises 10 projects and 70 researchers in Bangladesh, China and Germany.

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**W. Jean Yeung** is a Professor at the Department of Sociology, and the Research Leader of the Changing Family in Asia cluster in the Asia Research Institute, National University of Singapore. She serves as a board of trustee member of the Institute for Southeast Asia Studies. Her research interests include China's family and demographic transition, intergenerational studies, family and children, inequality, and education. Professor Yeung was a co-principal investigator of the Panel Study of Income Dynamics. She is on the editorial board for the Journal of Marriage and Family and had served for Child Development journal and many other journals and scientific review committees. Prof Yeung has received numerous awards, including those from the National Science Foundation, National Institute of Child Health and Human Development, and National Institute on Aging. Her recent publications include several volumes on economic stress and Asian families, Asian fatherhood, Transition to Adulthood in Asia, and Shifting Boundaries of Care in Asia. She is also working on issues related to how migration influences children's well-being, and racial achievement gap.

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