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ORGANISED BY ASIA RESEARCH INSTITUTE, NATIONAL UNIVERSITY OF SINGAPORE
AND SUPPORTED BY GENDER, MIGRATION AND THE WORK OF CARE PROJECT
AT CENTER FOR GLOBAL SOCIAL POLICY, UNIVERSITY OF TORONTO, CANADA

LOVE'S LABOUR'S COST?

ASIAN MIGRATION, INTIMATE LABOUR
AND THE POLITICS OF GENDER

3-4 DECEMBER 2018

AS8 SEMINAR ROOM 04-04, 10 KENT RIDGE CRESCENT, SINGAPORE 119260

This conference is organised by Asia Research Institute, National University of Singapore, and supported by Gender, Migration and the Work of Care Project at Center for Global Social Policy, University of Toronto, Canada.

Disrupting the hypermasculine framing of migration as smooth, undifferentiated circulations of capital worldwide requires scholars to repopulate our geographies of imagination with people—the intimate, fleshy, and quotidian day-to-day experiences of migrants. Contemporary Asian migration is often characterized by the movement of people both within and across nation-state borders for the sake of labour and for love. Some migrants move in order to fill the demand for corporeal and intimate labour in sectors that require “the work of tending” (Boris & Parreñas, 2010)—as nannies, nurses, hospitality workers, caregivers, serving staff, domestic workers, and beauty salon staff. Other migrants seek to pursue romance, enter into marriage, and form, support, and sustain new families, hence fostering or refashioning relational ethics of care in the enactment of intimate labour in less explicitly remunerated and more loosely organized ways. This workshop acknowledges the multiple and simultaneous subjectivities of migrants—nurses who are also mothers and lovers, foreign brides who moonlight in informal sectors, beer sellers who may concomitantly be students, sex workers, filial family members, and construction workers who are also sons engaging in acts of transnational filial piety.

Intimate labour generally entails an element of touch, although mediated intimacies that resonate across physical distances are also increasingly recognized (Attwood, Hakim, & Winch, 2017); it often encodes some form of inalienability, reciprocity, and mutuality (Lynch, 2007); and characterizes the ways in which love, affect, service, and care accrue various forms of value, both economic and otherwise (Kim, 2015; Yeoh, Chee, & Vu, 2014). In order to fully understand the processes of global restructuring—including broader patterns of gender and family relations, the rise of intimate industries (Parreñas, Thai, & Silvey, 2016), and the transnational organization of work—the intimate as a site of analysis is critical (Chang & Ling, 2010), particularly since the commodification of intimacy is now at a scale and scope that is historically unprecedented (Parreñas et al., 2016). The intimate and the global constitute and relate to one another (Choo, 2016): while these scales should not be collapsed, they should be reflexively recognized as “epistemological assertions to know the same world” instead of as pre-given and inherent categorizations (Mountz & Hyndman, 2006, p. 447). The term “intimate labor” is analytically distinct from broader understandings of reproductive labour, emotional labour (Hochschild, 1983), and affective labour (Mankekar & Gupta, 2016), although it often encompasses elements of all three theoretical foci.

Intimate labour is also feminized (and often classed): the maintenance, tending, and nurturance of the body as well as the heart is seen as women’s work, whether such labour is explicitly remunerated or not. However, in addition to engendering encounters that may act to shore up or destabilize the boundaries of socioeconomic class, intimate labour often serves to replicate gendered binaries, it can also be the site for a relational refashioning of masculinities and femininities, particularly through the contestation of identity politics in the wake of shifts wrought by changes in broader patterns of migration within Asia and beyond (Yeoh, 2016). The reinforcing and/or refiguring of gendered identities are often intertwined with and expressed through intimate forms of labour carried out in emotionally taxing, mutually constitutive, and relational ways (Ward, 2010), with the body itself potentially dissolving as a bounded and discrete entity through the relational ethics of intercorporeality (Fritsch, 2010).

To extend existing feminist theories about migration, labour, value, gender, and intimacy, this workshop calls for papers that commingle the intimate labour that people enact across the apparent divisions of their public and private lives, instead of analyzing migration in terms of separate and hostile domains of work and love, or money and affection (Zelizer, 2009). It is especially interested in work in migratory contexts that percolates around the relational fashioning of masculine and feminine subjectivities as examined through the lens of intimate labour, especially if such work takes into account intersectional dynamics such as age, generation, ethnicity, nationality, class, and race. Questions to be addressed include but are not limited to the following:

- How can our understandings of “intimate labour” be sharpened through an analytical focus on the ways that it interweaves conventionally distinguished categories of work and love, or labour migration and marriage migration?
- What is the value of reading the “intimate” into existing sectors of service-oriented migrant labour?
- How can notions of “intimate labour” interrogate our ideas of migrant labour, value and exchange, particularly at the intersections of emotion, affect, love, capital, and money?
- How are masculinities, femininities, sexualities, and class disparities repositioned, fashioned, and challenged at the site of migrants’ “intimate labour(s)”? How can the idea of “intimate labour” help us to re-examine ideas of performance, embodiment, and authenticity?
- How can a focus on the relationality of care, intimacy and love be used to productively sharpen our conceptualization of migrants’ “intimate labour”?
- How do mediated intimacies, info-communication technologies and other technologies that foster simultaneity and immediacy across distance reshape what constitutes “intimate labour”? What is the effect of introducing technologies that act as assistive devices or tools in the intercorporeal work of care?
- How can a focus on “intimate labours” reconfigure our notions of the ethics of care migration?

Conference Convenors

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MONDAY, 3 DECEMBER 2018

9:45 – 10:00 REGISTRATION

10:00 – 10:20 WELCOME & OPENING REMARKS

ITO PENG, University of Toronto, Canada
THEODORA LAM, National University of Singapore

10:20 – 11:50 PANEL 1 | CARE, INTIMACY AND LABOUR I

CHAIRPERSON **MARUJA M.B. ASIS**, Scalabrini Migration Centre, Philippines

10:20 Itinerant Care Workers: Effects of Serial Migration on Care Exchange

RACHEL SILVEY, University of Toronto, Canada

10:40 What Does It Take to Care for Strangers? Body, Intimacy, and Elderly Care in the Experience of Filipino Migrant Care Workers in Japan's Nursing Homes

KATRINA NAVALLO, Kyoto University, Japan

11:00 Choreographing Intimate Labour and Affective Care Relations in the Household: Familial Caregivers, Foreign Domestic Workers and the Elderly in Singapore

BRENDA S.A. YEOH, National University of Singapore

11:20 Questions and Answers

11:50 – 13:00 LUNCH

13:00 – 14:00 PANEL 2 | CARE, INTIMACY AND LABOUR II

CHAIRPERSON **SIAO YUONG FONG**, National University of Singapore

13:00 Faith, Submission, and Destiny: Religion in the Shaping of Intimate Labor Relationships

ANDRÉ LALIBERTÉ, University of Ottawa, Canada

13:20 *God Blessed Me with Employers Who Don't Starve Their Helpers: Food Deprivation and Dehumanization in Domestic Work*

JULIE HAM, University of Hong Kong

13:40 Questions and Answers

14:00 – 14:10 SHORT BREAK

14:10 – 15:40 PANEL 3 | ECONOMIES OF INTIMATE LABOUR I

CHAIRPERSON **LUE FANG**, National University of Singapore

14:10 Differentiated Intimate Economies: Intimate Labour, Exchange Practices, and Gendered Migration in Hong Kong

MARIA CECILIA HWANG, Rice University, USA

14:30 Boyfriends, Paramours, and Mister-esses: Intimate Relationships between Young Male Refugees and (Older) Local Women in Indonesia

DANAU TANU, University of Western Australia

14:50 *Clients are King: Migrant Beer Sellers, Customers, and the Performance of Intimate Labour*

DENISE L. SPITZER, University of Ottawa, Canada

15:10 Questions and Answers

15:40 – 16:10 AFTERNOON TEA

16:10 – 17:10 PANEL 4 | ECONOMIES OF INTIMATE LABOUR II

CHAIRPERSON **SHIORI SHAKUTO**, National University of Singapore

16:10 **Laboring the Visible and Invisible**

ANDREA WRIGHT, Brown University, USA

16:30 **Unwanted Migration, Unexpected Labor: South Korean Women's Transformation into the 'Intimate Laborers' in the Philippines**

DOHYE KIM, Asia Culture Center, South Korea

16:50 **Questions and Answers**

17:10 – 17:30 FILM SCREENING

Rising To The Occasion: Father-Carers In Transnational Families In The Philippines

Duration | 11 mins

In the court of public opinion, women's migration is viewed as unsettling to the "left-behind" families and particularly detrimental to the well-being of children. In academic discourse, concepts like the global care chain highlights how other women in origin countries assume the role of carers left by women migrants because fathers are not doing their part. That left-behind fathers assume caregiving roles surfaced in Wave 1 of the Child Health and Migrant Parents in South-East Asia Project or CHAMPSEA (2008-2009) in the Philippines and has been sustained by the initial results of Wave 2 data (2016-2017). Although recent literature point to a more multidimensional portrait of fathers and fatherhood, there is little appreciation of father-carers in the Philippines. Drawing on CHAMPSEA research, this video aims to shed light on father-carers in transnational families from the perspectives of the fathers themselves, the children they care for, and other family members. It is aimed at a general audience and is intended to start conversations about care work as the work that women and men do.

Followed by discussion with **MARUJA M.B. ASIS**, Scalabrini Migration Centre, Philippines

17:30 **END OF DAY ONE**

17:45 **BUS TRANSFER TO DINNER VENUE**

18:15 **CONFERENCE DINNER (For Speakers, Chairs, & Invited Guests Only)**

20:00 **BUS TRANSFER TO HOTEL**

TUESDAY, 4 DECEMBER 2018

10:30 – 12:00 PANEL 5 | MASCULINITIES AND GENDERED RELATIONALITIES

CHAIRPERSON **BITTIANDRA CHAND SOMAIAH**, National University of Singapore

10:30 The Intimate Labour of Toilet Cleaning in India's High Tech Sector

KIRAN MIRCHANDANI, University of Toronto, Canada

10:50 Cleaners, Cooks and Carers: Intimacy, Domesticity and Dispossession amongst South Asian Migrant Workmen in Singapore

SALLIE YEA, La Trobe University, Australia

11:10 The Intimate's Gender Subsidy to Capital: Rethinking the Relationship of 'Left-Behind' Women to Male Migration in India

NIVEDITA JAYARAM, Aajeevika Bureau, India

11:30 Questions and Answers

12:00 – 13:00 LUNCH

13:00 – 14:30 PANEL 6 | MEDIATED INTIMACIES

CHAIRPERSON **DEANNA PIKKOV**, University of Toronto, Canada

13:00 Performing (and) the Philippine Migrant Body: The Queer Aesthetics and Craft Pedagogies of Intimacy in Eisa Jocson's Practice

ANJELINE DE DIOS, Lingnan University, Hong Kong

13:20 What the Body Can Do: Intimate Labor, Information Technology, and Embodiment in a Call Center

PURNIMA MANKEKAR, University of California—Los Angeles, USA

13:40 *Mother for Others*: Migration, Intimate Labour and Commercial Surrogacy in Hyderabad, India

ANU GUPTA, University of Hyderabad, India

14:00 Questions and Answers

14:30 – 15:00 AFTERNOON TEA

15:00 – 16:30 **PANEL 7 | CONCEPTUALISING AND POLITICISING GENDER, MIGRATION AND CARE WORK**

CHAIRPERSON **ELSPETH GRAHAM**, University of St Andrews, UK

15:00 **Gender, Migration and Work of Care**

ITO PENG, University of Toronto, Canada

15:20 **Changing Subjectivities of Gender and Care Work due to Migration**

THEODORA LAM & BRENDA S.A. YEOH, National University of Singapore

15:40 **Governance Of, For or By Migrant Domestic Workers in the Asia-Pacific Region**

RIANNE MAHON, Balsillie School of International Affairs, Canada

16:00 **Questions and Answers**

16:30 – 16:50 **CLOSING REMARKS & DISCUSSIONS**

DENISE SPITZER, University of Alberta, Canada

KELLYNN WEE, National University of Singapore

16:50 **END OF CONFERENCE**

17:00 **BUS TRANSFER TO HOTEL**

Itinerant Care Workers: Effects of Serial Migration on Care Exchange

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This article focuses on itinerant migrant domestic workers in the United Arab Emirates (UAE) from the Philippines and Indonesia, the two countries from which the largest numbers of domestic workers migrate internationally. It is based on extended fieldwork and interviews in the UAE with migrant domestic workers from the Philippines (n = 85) and Indonesia (n = 79), in addition to fieldwork in training centers, archival work with training documents, and long-term in-depth fieldwork in major migrant sending areas in both countries. In previous work, we have established that the migration patterns of these workers are serial (repeated sojourns abroad) and itinerant (moving from place to place without settling in one destination). This article examines the ways that their serial, itinerant migration affects the ways that they provide care. It seeks to contribute to the voluminous literature on the provision of care labor among transnational migrants with attention to the lived geographies of care exchange. We illustrate some of the specific challenges these migrants face in providing care for themselves, their family members and their charges as a result of their itinerancy, and attend to the creative strategies they employ in order to take advantage of being persistently on the move.

In conclusion, we elucidate the contributions this research makes to the care economy literature, specifically in terms of highlighting the spatiality of this particular stream of the global precarious workforce.

Rachel Silvey is Richard Charles Lee Director of the Asian Institute and Professor in the Department of Geography and Planning. She is a Faculty Affiliate in CDTS, WGSJ, and the Ethnic, Immigration and Pluralism Studies Program. She received her PhD in Geography from the University of Washington, Seattle, and a dual BA from the University of California at Santa Cruz in Environmental Studies and Southeast Asian Studies. Professor Silvey is best known for her research on women's labour and migration in Indonesia. She has published widely in the fields of migration studies, cultural and political geography, gender studies, and critical development. Her major funded research projects have focused on migration, gender, social networks, and economic development in Indonesia; immigration and employment among Southeast Asian-Americans; migration and marginalization in Bangladesh and Indonesia; and religion, rights and Indonesian migrant women workers in Saudi Arabia. Her current work, funded by the US National Science Foundation, with collaborator Professor Rhacel Parreñas examines Indonesian and Filipino domestic workers' employment in Singapore and the UAE, and she leads the project on migrant workers' labour conditions for the SSHRC Partnership Project, "Gender, Migration and the Work of Care: Comparative Perspectives," led by Professor Ito Peng.

Rhacel Salazar Parreñas is Professor of Sociology at the University of Southern California. Her research areas include labor, gender, migration and economic sociology. Her current work examines the intersections of human trafficking and labor migration. Her latest book is a revised edition of *Servants of Globalization* (Stanford 2015). She is currently conducting a comparative study on the labor and migration of migrant domestic workers in Dubai and Singapore. She recently completed a visiting professorship at Nanyang Technological University in Singapore (Fall 2016) and was a Fulbright Scholar (Jan-May 2017) at the Institute on Globalization and Human Condition, McMaster University.

What Does It Take to Care for Strangers? Body, Intimacy, and Elderly Care in the Experience of Filipino Migrant Care Workers in Japan's Nursing Homes

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What does it take to care for strangers? This study looks into the embodied caregiving experiences of Filipino care workers in Japanese nursing homes. It views their constant care interaction with the elderly Japanese as reconstituting and reconfiguring the intimate relations in the Japanese society. How do their traditional conceptions of care inform and shape the way they perform care as a form of intimate labor? Through survey and in-depth interviews of 19 Filipino care workers in Japan conducted from November 2017 to July 2018, this paper argues that meanings derived in and from paid care are a result of their negotiations of cultural understandings of care vis-à-vis their daily encounters with the bodies of the 'other'—aging bodies of the Japanese elderly, and of their Japanese co-workers. Significant to the globalization of care is the highly gendered migration of Filipino/a migrants in Japan, who have historically been migrating to Japan as entertainers, marriage migrants, and now as nurses and care workers. How is the caring labor of predominantly female Filipino migrants appropriated in Japanese intimate spheres? Selected narratives of Filipino care workers show how traditional Filipino views of aging, vulnerability and dependence shape the performance of their caring labors. It also situates the institutional bureaucracy and practices that conform their caring to the standard practice in Japanese nursing homes as opposed to the particularities of individualized caring. The paper also reveals that differing conceptions and expectations of elderly care (between Filipino and Japanese care workers) as assistive vs transformative result in workplace tensions and conflicts that shape how Filipinos perceive their care, and ultimately their place in the Japanese society.

Katrina Navallo is currently doing her dissertation on the body in migrant care work, focusing on the embodied caregiving experiences of Filipino migrant eldercare workers in Japan. She is also a doctoral associate of the Gender, Migration and Care Program of the Center for Global Social Policy, University of Toronto. Prior to pursuing graduate studies, she worked on issues of labor migration in ASEAN as a consultant for Asian Development Bank and International Labor Organization in Manila. She obtained her Masters in Asian Studies from the University of the Philippines Diliman, and is a registered nurse in the Philippines.

Choreographing Intimate Labour and Affective Care Relations in the Household: Familial Caregivers, Foreign Domestic Workers and the Elderly in Singapore

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As Singapore confronts escalating demands for eldercare labour in the face of rapid ageing, families and households are increasingly resorting to “global householding” (Douglass, 2006) strategies involving the adoption of market-based options predicated on the care-chain migration of foreign others (mainly migrant women) in order to resolve familial care deficits. At the same time, given the prevalence of normative discourses of Asian familialism—promulgated by the state as well as deeply ingrained in the social fabric—the abdication of care responsibilities for elderly family members to non-familial caregivers whose labour is purchased through market transactions often raises social anxieties decrying the decline of filial piety among families and the loss of moral fibre in society. In this context, this paper explores the way eldercare work is choreographed around differentiated performances of intimate labour by different household members as families work through market solutions and moral dilemmas around eldercare. Following Mountz and Hyndman’s (2006) conceptualisation of the *intimate* as “embodied social relations that include mobility, emotion, materiality, belonging, alienation”, we use the term *intimate labour* to refer to work that involves embodied interactions in the service of the social reproduction of everyday life, and which includes ‘elements such as shared secrets, interpersonal rituals, bodily information, awareness of personal vulnerability and shared memory of embarrassing situations’ (Boris and Parreñas, 2010). Based on in-depth interviews with 30 elderly persons ‘cared for’ by foreign domestic workers as well as 30 foreign domestic workers whose principal duties are to ‘care for’ the elderly (the elderly person and the domestic worker are not necessarily paired), we first examine the way families articulate the care logics behind the everyday division of intimate labour between live-in foreign domestic workers and spatially proximate family caregivers (such as spouses and children who either live with or live near the elderly). We then move on to show, from the bifocal perspectives of the elderly care recipient and the migrant caregiver, how the daily choreography of intimate labour performed by different household members folds into reshaping and relativizing affinal connections between ‘carer’ and ‘cared-for’ in the global household. Finally, in considering the way that the (non-)performance of intimate labour intersects with the strengthening and attenuating of care relationships, we also take into account how absent family members living abroad develop mediated forms of care intimacies with elderly parents while eschewing the need to perform embodied intimate labour.

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

Shirlena Huang is Associate Professor at the Department of Geography, National University of Singapore and a Research Associate of NUS' Asia Research Institute. She is Regional Editor (Asia) of *Women's Studies International Forum* and an editorial board member of the *Singapore Journal of Tropical Geography* and the *International Journal of Population Research*. Her research and publications focus mainly on gender and migration (particularly within the Asia-Pacific region), as well as urbanization and heritage conservation. Her current research projects examine transnational mobilities in the contexts of healthcare worker migration (in Asia), transnational families and national identity (comparing PRC and American families in Singapore), as well as the internet and religion (comparing Singapore and Los Angeles).

Elaine Ho is Associate Professor at the Department of Geography, Faculty of Arts and Social Sciences, National University of Singapore (NUS). Prior to joining NUS, she was a lecturer at the University of Leeds. She completed her PhD at University College London, after which she was awarded postdoctoral fellowships at Royal Holloway University of London and the University of British Columbia. Assoc/Prof Ho serves on the editorial boards of *Citizenship Studies*, *Emotions, Society and Space*, and the *Singapore Journal of Tropical Geography*. She is also an international member of the ESRC Peer Review College in the United Kingdom. Her research addresses how citizenship is changing as a result of migration. She has conducted research in China, Myanmar and Singapore. Her current research focuses on three areas: transnational ageing and care ethics in the Asia-Pacific, African student migration to China, and border mobilities between Myanmar and China.

Liew Jian An is a Research Assistant at the Asia Research Institute (National University of Singapore). His research interests are on the intersections between migrant mobilities, class/skills ('middling'), race/ethnicity ('Chinese') and space/place in the contexts of Singapore and London.

Faith, Submission, and Destiny: Religion in the Shaping of Intimate Labor Relationships

André Laliberté

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Discussion on gender, international migration, and the work of care, is generally silent on how religion can shape and frame the latter. No wonder: the effect of religion on gender relations has received a wide variety of interpretation in feminist scholarship, including radical perspectives that see religion as inherently patriarchal (Armstrong), liberal approaches that see it as malleable (Wright 1994, el Sadaawi), and standpoint perspectives that believe in religions as a way to gain respect (Ahmen 1992, Watson 1994, Woodhead 2002). In my essay, I adapt Grace Davie's agnostic approach to the study of religion on the shaping of the welfare state to analyse under what condition religious systems can shape and frame the political economy of care and intimate labor in East and Southeast Asia in the context of transnational migration of care workers. These migrations, I emphasize, have brought considerable contrasts between native and majoritarian religious practices where the dominant value of filial piety drives the demand for home-based work of care, and the very different religious beliefs of migrant care workers. While they are not inherently antagonistic, how are the different religious system's values shape the perception of migrant workers and those of their employers? To approach this question, the paper points to the source of contention that can arise when diets, rituals, and religious obligations differ, and how these differences put into stark relief social inequalities and hierarchies of gender, race, and class.

André Laliberté is Professor in the School of Political Studies at the University of Ottawa, where he teaches comparative politics, the politics of Asia in general, and China in particular, since 2008. Prior to this, he spent five years at the Department of Political Science at UQAM and four years at the Department of Political Science at the University of Ottawa. He was a visiting scholar at the Woodrow Wilson Center, in Washington, DC, in 2011, and a visiting professor at the Institute of Asia Research of UBC, in 2014. He has received his PhD in political science from UBC in 1999, for a thesis on the political behaviour of Buddhist organizations in Taiwan; and his MA degree from the same institution for a thesis on the BJP and the policy of India in Kashmir. In these works, he was interested in the intersection between religion and politics, and over the years, expanded his research interest to the issues of identity, philanthropy, and now the intersection between rights and social policies. Prof Laliberté has published on the issue of religion and politics in China and Taiwan. He has presented his work as a research associate of the Groupe Sociétés, Religions, et Laïcités in Paris and the Center for Religions in Chinese Societies, in Purdue University; as well as a co-investigator in a research team funded by the SSHRC on ethnicity and democratic governance; many of them on the issue of freedom of conscience in China and Taiwan.

God Blessed Me with Employers Who Don't Starve Their Helpers: Food Deprivation and Dehumanization in Domestic Work

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Aaron Ceradoy

Asia-Pacific Mission for
Migrant Workers

This paper explores the corporeal dimensions of dehumanization in intimate labour through the provision of food for domestic workers by employers. The concept of dehumanization offers a useful framework for understanding the spectrum of harms, abuses or vulnerabilities that workers may experience in domestic work. These include both those that may be legally recognizable as criminal offences as well as harms that may be woven into the day to day management of private households. We argue that food, specifically the food provided by employers to domestic workers, presents a fruitful lens for understanding how domestic work, as a form of intimate labour (Boris and Parreñas, 2010; Constable, 2009b), is managed, controlled, negotiated or resisted. This analysis starts with an examination of the intimate management of inequality through food, based on interviews with 48 Filipina and Indonesian domestic workers. This is followed by an analysis of domestic workers' resistance to dehumanizing food practices and concludes with a discussion of the potential of food practices in rehumanizing domestic work.

Julie Ham is an Assistant Professor in the Department of Sociology at the University of Hong Kong. Her research on the criminology of mobility and gender, labour and migration has appeared in *Work, Employment and Society*; *British Journal of Criminology*; *Sexualities*; and *Criminology and Criminal Justice*.

Aaron Ceradoy is Program Coordinator on Development and Forced Migration of the Asia Pacific Mission for Migrants (APMM). He has worked with APMM since 2002 on research and other initiatives on issues of globalization, temporary labour migration, sustainable development and human rights as they relate to migrant workers and migration.

Differentiated Intimate Economies: Intimate Labour, Exchange Practices, and Gendered Migration in Hong Kong

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This paper analyzes the intimate relationships formed between women sex workers from the Philippines and men, who are mostly businessmen and expatriates from North America, Europe, and Australia, in the global city of Hong Kong. I introduce the concept of “differentiated intimate economies” to highlight how Filipina sex workers establish, maintain, and negotiate both fleeting and durable intimate ties with men, analyzing, in particular, their relationships with “charity” or unpaid one-night stand men, nightly customers, regular clients, and boyfriends who sponsor their domestic work visas in Hong Kong. Building upon Viviana Zelizer’s conceptualization of “differentiated ties” in analysing the intermingling of intimacy and economy, this paper examines how the content of intimate labour performed by women (which can include sexual, emotional, and care labour) and modes of exchange (which can include the unpaid exchange of sexual labour, the direct payment of money, monthly allowances, gifts, and the sponsorship of visa) shape men’s and women’s distinctive understanding of these intimate ties. This paper seeks to complicate how we understand the nexus of intimacy, migration, and gender by disrupting the often-distinct treatment of marriage migrants, migrant sex workers, and domestic workers, and by illustrating the continuum of commodified and non-commodified intimacies through the examination of the various forms of value migrant women accrue in the provision of intimate labour. Findings in this paper are based on in-depth interviews with 50 Filipina sex workers and 16 male expatriates and businessmen, and 13 months of participant-observation conducted in Hong Kong, which involves shadowing migrant women in workplaces, serving as their chaperone during dates, and living with them in a temporary housing for migrants.

Maria Cecilia Hwang completed her PhD in American Studies at Brown University. Her areas of research include gender and sexuality, international migration, labour, and globalization. She is currently a Henry Luce Foundation Postdoctoral Fellow in Southeast Asian Studies at Rice University and will begin her appointment as Assistant Professor of Gender, Sexuality, and Feminist Studies at McGill University in Fall 2019. Her dissertation “Shadow Migration and Gendered Illegality: The Temporary Labor Migration of Filipino Sex Workers in Asia” won the 2018 Joukowsky Family Foundation Outstanding Dissertation Award in the Social Sciences from Brown University.

Boyfriends, Paramours, and Mister-esses: Intimate Relationships between Young Male Refugees and (Older) Local Women in Indonesia

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Over the last two decades, Indonesia has become a transit country for refugees. Although their numerical presence vis-à-vis the local population is small, it attracts the attention of media, particularly pertaining to what is deemed as 'moral transgressions'. Refugees are not legally allowed to work in Indonesia and many run out of money due to their protracted stays. While some take up work in the informal service sector, others – young or underage, unmarried male refugees – forge intimate relationships with older Indonesian women and men. These relationships are often perceived through a binary lens that labels refugees as either moral transgressors or victims. The local media demonizes refugees as immoral 'gigolos' and sensationalise the 'lonely *tante-tante* (aunties)' who purchase their services. Instead of focusing on the pimps or network of procurers, authorities arrest the refugees – despite some being underage – for their involvement in sex work and threaten them with deportation. Meanwhile, researchers and international organizations charged with the care of refugees tend to frame juvenile refugees as 'victimised/criminalised refugee children' and advocate for greater protection of underage refugees, which often translates into reduced freedom of movement.

In reality, these intimate encounters are often more complex than a mere exchange of money and intimacy, and better understood through the lens of 'intimate labour' (Boris & Parreñas, 2010). Many young, single male refugees take advantage of the sexual freedom they have, while away from their traditional family network, and their foreign ('Eurasian') appearance to forge sexual/romantic relationships with Indonesians not only to seek a better lifestyle but also to overcome the boredom and hopelessness that characterize their lives in limbo. This paper explores the way refugees in Indonesia seek companionship through intimate labour that destabilizes traditional gender, age, and socioeconomic patterns of relationships while at the same time reinforces gendered/racial identities. In addition to ethnographic participant-observations (2011-2018), the paper also examines the trial and public reactions of a case of 10 young refugees who were arrested for their alleged involvement in sex work to contextualize the observations within the ongoing 'moral panic' in Indonesia regarding intimate relationships between refugees and Indonesians.

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Antje Missbach is a Senior Lecturer at Monash University. She is the author of *Troubled Transit: Asylum Seekers Stuck in Indonesia*, ISEAS, Singapore (2015) and *Politics and Conflict in Indonesia: The Role of the Acehnese Diaspora*, Routledge, New York (2011). Her current research interests include: transit migration, the criminalisation of human smuggling and anti-trafficking efforts in Southeast Asia as well as diaspora politics and long-distance nationalism.

Clients are King: Migrant Beer Sellers, Customers, and the Performance of Intimate Labour

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Thousands of young rural-to-urban migrant women are employed as beer sellers in restaurants, beer gardens, pubs, night clubs, and karaoke bars in urban centres throughout Asia. Working primarily on commissions, migrant beer sellers are required to cultivate clientele—sometimes in the form of sponsorship or a ‘secret husband’—in order to sustain a minimal monthly income. Drawing from a participatory mixed-methods study, *Intersections of Gender, Work, and Health: Migrant Beer Sellers in Southeast Asia*, conducted with migrant beer sellers in Bangkok (Thailand), Phnom Penh (Cambodia), and Vientiane (Laos) that included 70 hours of observation, focus groups and in-depth interviews with 90 beer sellers, and the results of 946 surveys, I highlight how the deployment of intimate labour is critical to migrant beer sellers’ economic survival and stability. In their interactions with predominantly male clients who are regarded as ‘kings’, migrant beer sellers, who are surveilled by both clientele and venue management, learn to monetize particular gendered performances that reinforce gender roles and classed hierarchies while individualizing relationships with customers through the construction of intimacy. Consequently, male clients feel they have permission to transgress the bodily boundaries of beer sellers who opine that “touching is a male characteristic.” Migrant beer sellers, however, do not regard themselves as victims or as wholly without agency. Earning an income that often exceeds that of factory work—the most common alternative occupation available to them—, migrant beer sellers emphasize their economic independence that affords them opportunities to contribute to household coffers in their hometowns and allows them to dream of more prosperous futures.

Trained as a medical anthropologist, **Denise L. Spitzer** is a Professor in the School of Public Health at the University of Alberta and Adjunct Professor in the Institute of Feminist and Gender Studies at the University of Ottawa where, from 2005-2015, she was the Canada Research Chair in Gender and Migration and Health.

Laboring the Visible and Invisible

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Women from the Northeast region of India are heavily desired and recruited for positions in beauty establishments across India. My research explores the intersections of race, gender, and labor in contemporary India, by illuminating the processes that drive these women's migration to the city of Bangalore and the transformations they undergo as migrants, beauty-therapy trainees, and laborers.

This paper is drawn from twenty-four months of ethnographic fieldwork that included participation in a beauty-therapy training course and labor in a local spa. These experiences gesture to how female migrants are transformed into professional laborers through daily work experience, trainings, personal relationships, and racial othering.

In this essay, I argue that part of the work of transformation includes acquiring the ability to identify the visible and invisible, spoken and unspoken needs of the customer. While this ability to intuitively sense and anticipate the customer's expectations for the provision of their specified service is a skill that can and is learned, the overrepresentation and success of female migrants from the Northeast as intimate laborers is directly linked to stereotypes and assumptions regarding their culture, religion, and work ethic. I further argue that, by doing their jobs well, these female migrant laborers become the very stereotype that negatively characterizes them.

I then situate the acquisition of necessary skills within a hierarchy by suggesting that certain types of skills are valued more than others. I assert that the ability to apply 'just the right' pressure is a central component of the touch and feel labor that these women spend their days doing. Pressure is thus a mode of communicating care and expertise, both concretely through the way they touch their customers, but also abstractly through the pressures of daily life and their lived experiences as vulnerable female migrant laborers.

Andrea (Andi) Wright is a feminist anthropologist completing her PhD in Anthropology at Brown University (April 2019 defense date). She conducted over 24 months of multi-sited ethnographic research between the city of Bangalore in South India and the states of Manipur and Nagaland in the Northeast region. Andi's research examines the experiences of female migrants from the Northeast, particularly those employed as intimate laborers in local salons and spas. Her research has been generously funded by the Center for Contemporary South Asia, Graduate Program in Development, Social Science Research Council, Fulbright-Hays, and National Science Foundation.

Unwanted Migration, Unexpected Labor: South Korean Women's Transformation into the 'Intimate Laborers' in the Philippines

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This study explores the processes of how the wives of South Korean retirees in the Philippines became intimate laborers by opening boarding houses to earn money and how they endeavored to maintain their self-worth through redefining the meaning of domestic work and care giving. Based on 20 months of ethnographic fieldwork conducted in several major cities in the Philippines between 2013 and 2016, this research illustrates how both the retirement migration from South Korea to the Philippines and the South Korean couples' retirement processes in the destination country are highly gendered. Although in most cases, the South Korean husbands insisted on relocating to the Philippines by conceiving the country as a "paradise" where they could retrieve both the economic and emotional stability they had lost in South Korea after the Asian financial crisis in 1997, their wives were halfhearted about such a move. Encountering financial difficulties due to business scams and the lack of pensions, the wives (in)voluntarily entered the boarding house business by converting rooms in their homes into guestrooms, while the husbands proclaimed they finally had become "retirees." Such businesses required highly-intensive domestic and care work based both on motherly affection and economic calculation to provide services to their South Korean customers – mostly teenage English learners. Thus, the wives had to reevaluate the meaning of domestic work and care giving through this unwanted migration and unexpected intimate labor. By analyzing the women's everyday practices and narratives, this paper argues that the women intentionally blur the boundaries of motherly love, labor, and money to situate their intimate labor within their career paths. Charting the gendered experiences of retirement migration, this research not only destabilizes the conventional framework of intimate labor and migration that observes women migrating *from* developing to developed economies only as migrant laborers but also expands the understanding of intimate labor as a contested field in which women struggle to invent the meaning of their lives.

Dohye Kim earned her PhD from the Anthropology Department at the University of Illinois, Urbana-Champaign. Her dissertation focused on South Korean retiree migrants' small-scale business engagement in the Philippines and the ways in which the ethical demarcations of "good," "wealthy" retirees and "bad," "poor" entrepreneurs were shaped inside the South Korean community and created tensions among retirees. Dr Kim is currently conducting new research based on a comparative analysis of retirement migration visa programs in the Philippines, Malaysia, and Thailand, including how South Korean migration agencies are transforming purpose and meaning of each visa program.

The Intimate Labour of Toilet Cleaning in India's High Tech Sector

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This study traces the masculinization of low wage service work within large transnational corporations in India specifically in the housekeeping sectors. The urban landscape of many Indian cities now includes large, lavish corporate offices. These glass and steel buildings serve as prominent symbols of development and their maintenance requires round the clock cleaning and security. We draw on Ara Wilson's observation that "how infrastructures enable or hinder intimacy is a conduit to understand the concrete force of abstract fields of power" (2016: 248). The work of maintaining the infrastructures of global firms is not only poorly paid, but jobs are also defined in feminized ways which emphasize the need for "soft" skills, subservience, attention to detail and calmness. Yet, jobs are in fact deemed most appropriate for migrant men (from rural areas) rather than for women. In this paper, we explore the intimate labour of workers involved in one task within multinational organizational spaces – the work of cleaning public toilets within the workplace. Toilet cleaning is embedded within histories of gender, caste and stigma. We explore the experiences of the workers who perform these jobs, and the ways in which the work of toilet cleaning functions as a site where inequities are enacted on the basis of the gender and migration histories of workers. The data for this paper is based on original field research which included a hundred interviews with housekeepers, security guards, subcontractors and managers at transnational corporations in Pune, India.

Kiran Mirchandani is a Professor in the Adult Education and Community Development Program at the University of Toronto. Her research and teaching focuses on gendered and racialized processes in the workplace; critical perspectives on organizational development and learning; criminalization and welfare policy; and globalization and economic restructuring. She is the author of *Phone Clones: Transnational Service Work in the Global Economy* (2012), co-author of *Criminalizing Race, Criminalizing Poverty: Welfare Fraud Enforcement in Canada* (2007), and co-editor of *Borders in Service: Enactments of Nationhood in Transnational Call Centers* (2016), *The Future of Lifelong Learning and Work: Critical Perspectives* (2008), and *Crimes of Colour: Race and the Criminal Justice System in Canada* (2002).

Sanjukta Mukherjee is Associate Professor and Director of the Graduate Program at the Department of Women's and Gender Studies, DePaul University, Chicago, USA. She earned her PhD in Geography with a Graduate Certificate in Women's and Gender Studies from Syracuse University, USA. Her research on transnational feminism, globalization, urban transformation in the global south, and feminist methodologies and pedagogies has been published in several peer reviewed journals and academic presses.

Shruti Tambe is Associate Professor in the Department of Sociology, Centre for Advanced Studies, Savitribai Phule Pune University, India. Her research interests are collective action in the urban arena, gender and development, and informal sector labor. She has published in both her regional language, Marathi, and in English, on varied themes including women's oral songs in Maharashtra and collective identity movements. She has published in a wide range of local and international journals such as *Current Sociology*, *Economic and Political Weekly*, and *Interventions*.

Cleaners, Cooks and Carers: Intimacy, Domesticity and Dispossession amongst South Asian Migrant Workmen in Singapore

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This paper explores the ways masculine identities and practices are re-configured for Bangladeshi and Tamil Indian out-of-work migrant workmen in Singapore. Men who desert their workplace to make claims based on injury or labour exploitation are often left languishing in Singapore for months on end, without a regular income stream or accommodation. Migrant workmen in these situations are often thrown together in bed-spacer accommodation in migrant worker enclaves such as Little India and Geylang. I argue that such housing and financial circumstances compel men to engage in practices of care, based around domesticity and intimacy, that are hitherto largely outside their ascribed gender roles in their home countries and positionings as labour migrants. These practices include cooking, cleaning and caring for ailing and injured housemates. In addition to these roles men's emotional discourses and practices also take on new expressions of intimacy based on shared suffering and isolation.

Sallie Yea is currently an Honorary Fellow in the Department of Social Inquiry at La Trobe University, Australia. Prior to this she held positions in Human Geography in Singapore and New Zealand and in International Development in Melbourne, Australia. She has been researching issues of gender-migration-labour exploitation in Asia for sixteen years, and she is currently focusing on return migration for exploited migrant workers in Asia. Her most recent monograph *'Paved with Good Intentions? Human Trafficking and the Anti-trafficking Movement in Singapore'* will go to print with Palgrave MacMillan this year. She has published widely in journals such as *Antipode*, *Political Geography*, *Gender, Place and Culture*, *Geoforum*, *The Geographical Journal*, and *Alternatives*.

The Intimate's Gender Subsidy to Capital: Rethinking the Relationship of 'Left-Behind' Women to Male Migration in India

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Internal migration in India is largely circular, short-distance movement for work. Over three-fourths of labour migrants are men who perform hard, manual and risky work for minimal wages, while their wives and children remain in the villages. Dominant discourse often refers to such women as the 'left-behind'. The term ascribes women from migrant households to a distant, rural life, while the stage moves with the male migrant who faces his capitalist employer in the urban labour market. This paper recovers 'left-behind' women from this obscurity, via the realm of their intimate labour. It argues that this intimate labour is intensified by their marriage to migrants, and is invested in the social reproduction of their households. The paper focuses on the southern Rajasthan-Gujarat migration corridor, where the national trend of male migration is faithfully reproduced. Through an investigation of women's time use, and the length, intensity and extent of their work day, across different life-stages of migrant households, it throws light on their concealed labour, and its underlying elements of love, care and service. The paper finds that the migrant household's dependence on the intimate labour of women is utilized by capital through the medium of circular, male migration. Marriage's function as a social contract that requires women to pour in vast amounts of love and care, demanded of them as work, is found deepened in the case of migrant households. The analysis reveals how the wife's intimate labour functions to rehabilitate the migrant household, by absorbing the violence, tensions and assaults inflicted by extractive labour markets unto itself. The paper argues that the intimate provides a potent site of analyses, revealing how the migrant's wife's labour subsidizes capital by subsuming the costs of its profit maximization, a relationship that is kept hidden by the physical separation induced in the household by male migration and the transformation of their labour into an act of marital love.

Priyanka Jain leads the research programme at the Centre for Migration and Labour Solutions, Aajeevika Bureau. Her current research interests include the political economy of informal work and circular migration, occupational health and safety as well as women's work. Priyanka also brings significant experience in research training of practitioners working with migrant communities. Previously, she worked at the Singapore government's Economic Development Board following her BSc in Economics from Singapore Management University. Priyanka then crossed over to research, with a Masters degree from the Institute of Development Studies in Sussex.

Nivedita Jayaram is a researcher at the Centre for Migration and Labour Solutions, Aajeevika Bureau. She is currently involved in research on access to justice for informal and migrant workers, women's work, and urban governance and migration. Prior to joining Aajeevika Bureau, she performed various research roles at UN Women, King's India Institute and Observer Research Foundation. She has a Masters in International Relations from King's College London and a Bachelors in Political Science, Economics and Sociology from Christ University Bangalore and Sciences Po Paris.

Performing (and) the Philippine Migrant Body: The Queer Aesthetics and Craft Pedagogies of Intimacy in Eisa Jocson's Practice

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This essay discusses the body of dance works by Manila-based artist Eisa Jocson as a way to think through the challenge of producing (and interrogating) knowledge about intimate labour. Each of Jocson's pieces presents a "Filipinised" genre of migrant entertainment labour—pole dancing, macho dancing, *japayuki* hostessing, and the balletic "princess" roles in Disneyland theme parks—and distills these forms into movement vocabularies, with the aim of revealing audiences' underlying assumptions of these highly racialised and gendered dances, which in themselves blur neat divisions between sex work and service work, high and low culture, authenticity and imitation.

Jocson's practice emerges from a distinctly pedagogical logic of craft labour (close apprenticeship with working entertainers to perform the dances herself); and it situates itself in the contemporary art world's symbolic economy of conceptual and aesthetic provocation. I thus discuss both its content and context to foreground two themes which prove instructive in the project of making sense of the complexities of intimate labour. First, Jocson's work posits a queer aesthetics of mimicry (Berlant, 2012; Tongson, 2018) that productively entangles questions of gender and race with the skill hierarchies inherent in the performance of dance forms typically considered unartistic and exploitative. Second, its conflation of performance art with the craft labour (Sennett, 2008) of dance entertainment demonstrates a way to address the research tasks of intertwining (1) conceptual/symbolic and embodied/material aspects of knowledge production, and (2) ethical and epistemological implications of working closely with migrant research subjects. The essay draws from three sources: close readings of Jocson's key performances of her works in major dance and art festivals from 2013-2017; selected critical performance reviews of her shows; and autoethnographic material based on my ongoing dialogue with Jocson about her forthcoming performance-work on migrant Filipino music entertainers.

Anjeline de Dios is Assistant Professor of Cultural Studies at Lingnan University, Hong Kong. A cultural geographer by training, her research concerns the migrations/mobilities of creative and cultural labour, with a special focus on music, dance, and other forms of live performance. She is co-editor (with Lily Kong) of the *Elgar Handbook on Geographies of Creativity* (Elgar, 2019), and is writing a monograph based on her dissertation on the labour geographies of migrant Filipino musicians. Parallel with her academic work, Anjeline is a singer and chant performer who collaborates with artists and meditation teachers in spaces of improvisational performance.

What the Body Can Do: Intimate Labor, Information Technology, and Embodiment in a Call Center

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In my talk I will focus on how intimate labor, as mediated by information technology, reshapes the body. Drawing on several years of intensive ethnographic fieldwork in Business Process Outsourcing firms in the southern Indian city of Bangalore, I will examine how, for my young informants, performing intimate labor entailed distinct modes of embodiment. My informants were call center agents whose work consisted of servicing customers they would never meet face-to-face in the United States, U.K. and Australia. Yet, far from engaging in disembodied labor, these agents became re-embodied in specific ways as they learned new modes of navigating space and time. Their labor was deeply corporeal as it, literally, reconfigured their bodies.

Call center agents' performance of intimate labor enabled them (and compels us) to rethink the relationship between distance and proximity. It also problematizes our conceptions of authentic selfhood, the boundaries of the body, and the relationship between the organic and the inorganic.

Trained as a cultural anthropologist, **Purnima Mankekar** has conducted interdisciplinary research on media and publics/public cultures with a focus on the politics of affect. She is currently completing a book on affective labor and the production of futurities in the Business Process Outsourcing industry in Bengaluru, India titled *Future Tense: Affective Labor and Disjunctive Temporalities* (co-authored with Akhil Gupta). She is the initiator and convener of an international and interdisciplinary consortium of scholars working on a collective project, *Publics on Edge*, that seeks to examine how transnational regimes of affect shape politics in Asia, Australia, and Europe. Her first book, *Screening Culture, Viewing Politics* (Duke; 1999) examined the role of state-run television in the affective construction of "Indian Womanhood." Her most recent book, *Unsettling India: Affect, Temporality, Transnationality* (2015; Duke 2015) was on how transnational public cultures constitute India as an archive of affect and temporality. Her co-edited books include *Caste and Outcast* (co-edited with Gordon Chang and Akhil Gupta; Stanford University Press; 2002) and *Media, Erotics, and Transnational Asia* (co-edited with Louisa Schein; Duke; 2013). She has received numerous awards and fellowships for her research including a Mellon Postdoctoral Fellowship at Duke University (1997-98), a Bunting Fellowship at the Radcliffe Institute for Advanced Study at Harvard University (2000-01), a Stanford University Humanities Center fellowship (2005-06), and was a senior research fellow at the Asia Research Institute, National University of Singapore (2013).

Mother for Others: Migration, Intimate Labour and Commercial Surrogacy in Hyderabad, India

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Globalization and medical tourism has made India one of the leading hubs for fertility treatments. Commercial surrogacy, especially has gained currency because of low cost, advance medical facilities, lack of stringent laws and cheap abundant labour. It is a part of intimate industry, where gestating service, along with eggs, breast milk and postnatal care for the baby is available at a market price. Although stigmatized, here pregnancy becomes a form of wage labour, and the surrogate is expected to be a 'perfect mother-worker'. She is not only hired for the delivery of a healthy baby but also to make the experience of pregnancy available to the commissioning parents.

Based on ethnographic study in Hyderabad, this study elaborates how in India these services are strongly influenced by migration, religion, caste, class and 'colorism'. Surrogates express, how they are continuously dehumanized by the doctors, agents, the commissioning parents and are selected on the basis of certain criteria, stemming from personal prejudices and preferences (for e.g. only vegetarian, fair complexion) of the commissioning parents. The paper traces, how a surrogate pregnancy reverses the sexual division of labour (though temporarily) within her family as she migrates out of her home – wherein she becomes the 'breadwinner' while the husband takes the role of the 'care-giver'. With no reproductive rights for the surrogate pregnancy, she manages to become the decision maker in her family in exchange of her reproductive capacity. The narratives echo how these women, amidst the exploitative nature of the business and less educational qualification has found a new form a labour and a job opportunity.

This paper primarily aims to understand the processes of commercial surrogacy through reproductive justice approach. The role of migration, anonymity of the city, negotiations and change in status-quo from the perspective of surrogate women involved are key concerns. The dominant Western model of exploitation and empowerment is negated by the lived experiences of these women in Hyderabad, and therefore calls for a renewed engagement with new forms of migration, labour and its associated cultural sensibilities.

Anu Gupta is Junior Research Fellow with the Centre for Regional Studies, University of Hyderabad, India. She is pursuing her doctoral degree on infertility, assisted reproductive technologies and the political economy of hope in India. Anu has completed her pre-doctoral degree in 'Mapping Commercial Surrogacy in Hyderabad'. Her research interest includes – women's reproductive health, assisted reproductive technology; sociology of reproduction, gender and health.

Gender, Migration and Work of Care

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Changing Subjectivities of Gender and Care Work due to Migration

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Theodora Lam is a Postdoctoral Fellow at Asia Research Institute, National University of Singapore (NUS). She obtained her PhD in Geography from NUS and her dissertation focused on understanding changing gender subjectivities, the web of care and relationships within the family in the wake of transnational labour migration. Her research interests cover transnational migration, children's geographies and gender studies, and she has also published on themes relating to migration, citizenship and education.

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

Governance Of, For or By Migrant Domestic Workers in the Asia-Pacific Region

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Migrant domestic workers, the vast majority of whom are women, are not only exposed to highly gendered precarious work in the countries of destination but the very reasons for their decision to migrate are often linked to efforts to mitigate 'existing conditions of precarity at home, generally structured by historically ongoing process of uneven development' (Piper et al, 2017: 1093). Moreover, although the remittances they send play a role in supporting those left behind, the latter—children, parents, spouses and communities—receive insufficient support in addressing their needs. Clearly the national scale – in both countries of origin and destination—constitutes a key site for action to bring about change. Yet power relations between them are very unequal. As the IOM notes: 'most destination countries tend to be global or regional hegemon in relationship to the countries of origin. This is equally true for South to South and South to North migration' (2018:4). This asymmetry places the countries of destination in a position to dictate favourable terms which underlines the importance of action and actors at other scales. Of particular importance is the regional scale.

My paper will focus on the contribution (or lack thereof) of international to making visible this flow and working to improve the status of migrant domestic workers and those they leave behind in the Asia-Pacific region. The South-East Asia and the Pacific region hosts the largest share of migrant domestic workers and such work constitutes an important source of employment of women from Indonesia, Sri Lanka the Philippines. While some seek work in the Global North, many move within the region to work in countries like Singapore, Thailand and Malaysia. I will examine the role of regional offices of the ILO, UN Women, and the IOM as well as regional associations like ASEAN and regional organisations like the Asia Development Bank.

Rianne Mahon holds the CIGI chair in comparative social policy and global governance at the Balsillie School of International Affairs and Wilfrid Laurier University in Waterloo. Her earlier work focused on the politics of industrial and labour market restructuring with particular attention to the role of trade unions. More recently, Mahon has produced numerous articles and book chapters on the politics of childcare, with a particular focus on Canada and Sweden. Dr Mahon's current research focuses on gender and global governance. Together with Sonya Michel, she edited *Child Care Policy at the Crossroads: Gender and Welfare State Restructuring*. Recent articles include "The OECD's Discourse on the Reconciliation of Work and Family Life" in *Global Social Policy* and "One Step Forward, Two Steps Back: Child Care Policy from Martin to Harper" (with Cheryl Collier) in *How Ottawa Spends*. She co-edited *The OECD and Transnational Governance* with Stephen McBride (UBC Press, 2008), *Leviathan Undone? Toward a Political Economy of Scale* with Roger Keil (UBC, 2009) *After 08: Social Policy and the Global Financial Crisis* with S. McBride and G. Boychuck (UBC Press 2015), and co-authored *Advanced Introduction to Social Policy* with Daniel Beland (Edward Elgar 2016). Rianne has been an editor of *Global Social Policy* since 2010, and the editor of *Social Politics* from 2005-2015 and again since 2017.

About the Chairpersons and Organisers

Bittiandra Chand Somaiah is a Postdoctoral Fellow in the Asian Migration cluster at the Asia Research Institute, National University of Singapore, and at the Centre for Global Social Policy, University of Toronto. She received her PhD in Sociology from Macquarie University. She has been working on the Child Health and Migrant Parents in Southeast Asia (CHAMPSEA) Wave 2 project, with a focus on Indonesia, since 2017. Her research interests include mothering, migration, class, carework, youth and children's aspirations, multiple modernities, new cosmopolitanisms, intimate citizenship practices, circulations of care, sociologies of the body, gender and emotions.

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Trained as a medical anthropologist, **Denise L. Spitzer** is a Professor in the School of Public Health at the University of Alberta and Adjunct Professor in the Institute of Feminist and Gender Studies at the University of Ottawa where, from 2005-2015, she was the Canada Research Chair in Gender and Migration and Health.

Elsbeth Graham is Professor of Geography at the University of St Andrews, UK. Her research interests are in population and health. She is currently working on two mixed-methods projects: (i) Fertility and Family in Europe; (ii) Child Health and Migrant Parents in Southeast Asia (CHAMPSEA). She is a long-time advocate of mixed-methods research, having published a discussion paper on the topic in 1999. She has extensive experience in mixed-methods research design, data collection and analysis, and continues to engage in debates about the philosophical underpinnings of mixed-methods research.

Ito Peng is the Professor of Sociology and Public Policy at the Department of Sociology and the School of Public Policy and Governance, and the Director of the Centre for Global Social Policy. She teaches political sociology and comparative public policy, specializing in family and gender policies and comparative welfare states. She has written extensively on gender, labour market, and political economy of social policy reforms in East Asia.

Kellynn Wee is a Research Associate at the Asia Research Institute, National University of Singapore. Her research interests are focused on brokerage in the migration industry, social movements, and the gendered dynamics of transient labour migration. She has published in the *Journal of Ethnic and Migration Studies*, *Globalizations*, *International Migration*, and *Global Social Policy*.

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