MIGRANT-LED DIVERSIFICATION AND DIFFERENTIAL INCLUSION IN ARRIVAL CITIES ACROSS ASIA

20-21 AUGUST 2019
AS8, Seminar Room 04-04
10 Kent Ridge Crescent
Singapore 119260

Organised by
Asia Research Institute,
National University of Singapore,

and supported by
Nanyang Technological University,
Singapore
## 20 August 2019 • Tuesday

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<td>Max Planck Institute for the Study of Ethnic and Religious Diversity, Germany</td>
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Encounters as Border-work: Arrival Cities and Points of Departure

Helen F. WILSON
Durham University, UK

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Thinking with encounter has been a central feature of urban diversity work. Through examining the various ways in which encounter is used as a site of analytical interest, a tool to think with, a description of contact, and a way of theorising difference, the paper considers what it means to position encounters as a form of border-work in arrival cities. As a concept, encounter deals with and in contradictions: the stubbornness of categories and the potential to become otherwise, and the simultaneity of proximity and distance, inclusion and exclusion. At the same time, encounter is frequently defined by opposition and conflict, whilst concurrently placed in the realm of the fleeting and the unexpected; a key constituent of urban life and experience. In turning to arrival cities, and the spatial and temporal dimensions of migrant-driven diversification, the paper questions the stability of a concept that allows us to approach the question of borders differently. Working across micro-publics, ordinary spaces, and wider geographical imaginations it asks: how can encounter, as a mobile concept, capture what is distinctive about urban diversity as contexts shift?

Helen F. Wilson is an Associate Professor in Human Geography at Durham University. Her chief research interests concern the politics of lived difference, the geographies of encounter, and forms of encounterable life. Her work cuts across multicultural and multi-species contact zones and focuses on forms of urban contestation that variously enrol race, ethnicity, culture, and species. As part of this work she has published on mobilities, critical geographies of education, tolerance, ordinary multiculture, and anti-violence programmes. She is the co-editor of Encountering the City (Routledge) and Research Ethics for Human Geography (Sage).
Reverse Power Politics of Inclusion/Exclusion in a Socio-Spatial Bubble: The Case of a Mainland Chinese University Branch Campus in Malaysia

Sin Yee KOH
Monash University Malaysia

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This paper draws from ongoing research on Xiamen University Malaysia (XMUM), the first branch campus of a Mainland Chinese public university in Malaysia. Based on interviews (with students, faculty and administrative staff) and on-site observations conducted since late-2018, this paper suggests that XMUM exists and functions as a socio-spatial bubble in Malaysia’s multiethnic landscape. While XMUM is, by status, a private university like many others in Malaysia, it is distinctively different in three ways. First, it is the catalyst development of a new satellite township in Sepang, 40km away from the city center. Its success and sustainability are therefore crucial to the township’s future urban growth and development. Second, it has its own purpose-built campus on 150 acres of land, designed as a replica of the Xiamen home campus. This generous space also means that XMUM can house a significant proportion of its students on campus. Third, it is the only private university in Malaysia where there is a significant presence and representation of Mainland Chinese students and staff. Taking these three distinctive conditions together, it is therefore possible for this university branch campus to design, structure, and operate a de facto Mainland Chinese socio-spatial bubble within its campus gates. This paper argues that there has been a reverse power politics taking place here, where the immigrant majority sets the terms of inclusion/exclusion in the physical and virtual spaces within the bubble. This reversal in power politics, in turn, complicates and challenges the notion of state-sanctioned multiethnic co-existence in Malaysia.

Sin Yee Koh (www.sinyeekoh.wordpress.com) is a Senior Lecturer at the School of Arts and Social Sciences at Monash University Malaysia. She is a human geographer working at the intersections of migration studies, urban studies, and postcolonial geography. Her work strives to understand the causes, processes, and consequences of structural inequalities, and how people cope individually and collectively under such conditions—with a particular focus on migration and mobilities. She is author of *Race, Education, and Citizenship: Mobile Malaysians, British Colonial Legacies, and a Culture of Migration* (Palgrave Macmillan, 2017) and co-editor of *New Chinese Migrations: Mobility, Home, and Inspirations* (Routledge, 2018). She has published on differentiated citizenship, diaspora strategies, the education-migration nexus, cities and the super-rich, the globalisation of real estate, property tourism, and the role of intermediaries in elite transnational mobilities.
The Spatial Politics of Non-Integration: Transient Migrant Workers, Enclosure and Enclavement in the Globalizing City-State of Singapore

Theodora LAM
Asia Research Institute, National University of Singapore
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Brenda S.A. YEOH
Asia Research Institute, and Department of Geography, National University of Singapore
goysa@nus.edu.sg

Traditional migration research has often privileged more permanent forms of migration and issues of settlement, adaptation and assimilation in host societies. However, the time-space compression brought about by rapid advancements in transport and communication technologies, as well as the flexibilisation of contemporary life and work cultures under neoliberal capitalist conditions, are beginning to move the focus to more temporary modes of migration. Under these conditions, the presence of transient migrants on time-structured work contracts is paradoxically becoming a permanent feature of globalizing cities in East Asia. As a compelling force in increasing urban diversity, increased transnational temporary migration and the emergence of migrant “hotspots” have also created a “fear of diversity”. This has triggered processes of “enclavement” and “new forms of enclosure” involving complex and sophisticated systems ranging from bureaucratic barriers, legal exclusions, and registrations to the use of forensic medicine and bio-profiling. With reference to the globalizing city-state of Singapore which hosts over a million low-waged transient migrant workers (of which about a third are migrant construction workers and over one tenth are domestic workers), the paper focuses on the politics of non-integration at play in the control of migrant social spaces whether it is the everyday spaces in Singapore, “weekend enclaves” or migrant housing spaces (such as the “mega-dormitory”). The paper also compares the perceived differential access to social spaces among two significant groups of low-waged transient migrants in Singapore, namely construction and domestic workers, as well as initiatives driven by civil society groups in removing restrictions on their mobility in the city-state.

Theodora Lam is a Postdoctoral Fellow in 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, web of care and relationships within the family in the wake of transnational labour migration. Her research highlights the voices of return migrants as well as carers and children who have remained in the home countries. Theodora is currently involved in a longitudinal research project, Child Health and Migrant Parents in Southeast Asia (CHAMPSEA): Waves 1 and 2. Her research interests cover transnational migration, children’s geographies and gender studies. She has co-edited several special journal issues and has also published on themes relating to migration, citizenship and education in various journals and edited books including American Behavioral Scientist, Asia Pacific Viewpoint, Environment and Planning A and Population, Space and Place.

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

Hatib Kadir
University of Brawijaya, Indonesia

hatibkadir@gmail.com

My article is based on the fieldwork the city of Sorong, the largest city in West Papua Province, Indonesia. The majority-minority in Indonesian cities are malleable. My research shows that numbers of migrants from Java and Sulawesi are growing rapidly. Migrants in Sorong were minority, but after a few generation they become majority. Like in some parts of Indonesia towns, the main issues are not Muslim majority versus minority Christians, but mostly about Indigenous versus migrants (Ananta et all, 2010; Elmslie, 2017). In 2010, Javanese migrants in Sorong already become the largest single ethnic group. Whereas in Papua Province, Sulawesi (Buton, Bugis, Toraja) and Javanese migrants already outnumbered local Papuans. My research examines how migrants deal with local people’s feeling of threatened, deprived and disadvantaged by the rapid numbers of incoming migrants. How migrants constitute their politics of everyday coexistence in shared spaces of Sorong? I am also questioning how local government actors regulate migrants without neglecting the diversity and migrant capacities as a full Indonesian citizen. If the rights of the freedom of movement of mobility is a fundamental tenet of liberal democracy, what kind of measure can the local government put in place to guarantee the rights of migrant societies without somehow compromising to the notion of justice in a liberal standpoint?

To grasp a migrant’s point of view, this research used structure interviews to the head of migrant group associations specifically Torajan, Buton and Javanese. Also, I conducted unstructured interview to various ethnic migrants who work in formal and informal jobs. This research is important to show migrants are also try to adjust and manage their position to local people. The migrants create their sense of belonging in the place where they live even though they are considered outsider (pendatang).

Hatib Kadir is a lecturer at the Department of Anthropology, Universitas Brawijaya, Indonesia. He finished his PhD from the Department of Anthropology, University of California, Santa Cruz. He is now conducting research on Papuan-Migrants Relations in Indonesia’s Post Decentralization (2019). His previous research was Nature Conservationism and Indigenous Knowledge in the Coastal Areas in West Papua (2018). His latest publication was “Migrant Traders in the Marketplaces (Pasar) and their Domination in the Post-conflict Society of the Moluccas Province, Indonesia” published by The Asia Pacific Journal of Anthropology. Vol 20, (2), 2019.
Practicing Social Innovation in and for a Multicultural City

Ravinder SIDHU
School of Education, University of Queensland, Australia
r.sidhu@uq.edu.au

Donata ROSSI-SACKEY
Mater-University of Queensland Centre for Integrated Care, Australia

Australia in one of a handful of countries that offers permanent settlement to refugees. It settles a modest 18750 people annually, compared with its intake of 108,000 anticipated under the skilled migrant category. Globally, forced migration has produced 25 million refugees and 3 million people seeking political asylum.

In this paper we take two humanitarian settlement services – health and education – to examine how one city, Brisbane, settles people (including those from Myanmar, Afghanistan and Sri Lanka) from an asylum seeking and refugee background. The paper draws on empirical data from these two fields of practice to examine the complexities involved in re-scaling care geographies to make a city a space of hope. We take hope as ‘a civic virtue’, a foundational condition for the functioning of a democracy, the basis for sound professional practice and a pre-condition for citizens’ security and well-being (Mittleman 2009).

Conceptually, we use the construct of cosmopolitan sociability (see Glick-Schiller and Caglar 2016) to examine the everyday practices of care by professionals working collaboratively with refugees and asylum seekers to in the spirit of hope and ‘civic virtue’. The paper positions hope as an alternative to paranoid nationalism (Hage 2003), and identifies a series of practical and ethical strategies to reclaim the city as a safe and hospitable place.

The paper makes two contributions: First it uses the limit experiences of the refugee and asylum seeking Other to extend understandings of citizenship. It reveals the dangers of structural and symbolic violence by a liberal bureaucratic state undertaking ‘humanitarian’ work, and the concerted resistance to this violence by a range of professionals and civil society actors (see Gupta 2012). Second, it lends support to the ‘positive turn ’ in the studies of migration and mobilities by showing the utility of cosmopolitan sociability in imagining alternative forms of professional practice with refugee and asylum seeker communities.

Ravinder Sidhu works at the School of Education, University of Queensland (Australia). Her research has focused on the cultural politics of higher education and schooling for mobile populations such as migrants and refugees. She is the author of Universities and Globalization: To Market, to Market (Mahwah: NJ: Lawrence Erlbaum Associates).
The Temporalities of Diversification, Migration and Re-urbanisation in Post-quake Christchurch

Francis L. COLLINS
National Institute of Demographic and Economic Analysis, University of Waikato, New Zealand

 francis.collins@waikato.ac.nz

Migration and urbanisation are characterised by multiple temporalities, of arrival, durations of migration, rhythms of daily life, and the (de)coupling of migrant lives and urban futures. The relationship between migration and urbanisation are also subject to rupture and reconfiguration by wider forces, including the shifting landscape of national migration regulation and changing urban fortunes. In this paper, I address the temporalities of migration and urbanisation focusing on the post-disaster context of Christchurch, New Zealand, which suffered destructive earthquakes in 2011 and 2012. While the immediate post-quake context was characterised by emigration of residents, the rebuilding of Christchurch has occurred through the migration of thousands of trades workers and their families, especially from the Philippines, the UK and Ireland. Drawing on administrative data and interviews with workers and stakeholders I explore the temporalities that link migrant arrival, (re)urbanisation and future possibility in the post-disaster city. The rapid arrival of diverse migrants for the Christchurch rebuild took place in a context of limited arrival infrastructures, where migration occurred before it was planned for, surfacing in a frontier-like labour market alongside new niches for migrant life in the city. In such a context, migrant experiences vary considerably, from smooth flows of young westerners linking travel and work to the friction experienced by people from the Philippines whose migration is more regulated, debt reliant and precarious. The contribution of migration to the future city also reveals tensions and misaligned expectations, between long-term aspirations of migrants and local stakeholders for building a new multicultural community and a managerial national approach to migration policy that insists on the temporariness of labour migrants. This account demonstrates that while the temporal rupture of disasters can generate new forms of migration, the patterning and experience of migration must be read in relation to its differential management and alongside competing imaginings of the future city.

Francis L. Collins is Professor of Geography and Director of the National Institute of Demographic and Economic Analysis at the University of Waikato. His research explores international migration focusing on the experiences, mobility patterns and regulation of temporary migrants in several Asia Pacific countries. This includes work exploring: international students and urban transformation, higher education and the globalisation of cities, labour migration and marginalisation, time and youth migration and aspirations and desires. Francis has published extensively on these topics and is the author of Global Asian City: migration, desire and the politics of encounter in 21st century Seoul (Wiley 2018) and co-editor of Intersections of Inequality, Migration and Diversification (Palgrave 2019) and Aspiration, Desire and the Drivers of Migration (Routledge 2019).
Timing, Placing, and Belonging of the “Other” Migrants in Seoul: Spatial Stories of Filipino Migrant Workers on Weekends

Yeong-Hyun Kim
Department of Geography, Ohio University, USA
kimy1@ohio.edu

Since the 1990s, Seoul has received a growing number of migrant workers from South and Southeast Asia. Although ethnic diversity is growing throughout Seoul, South and Southeast Asian migrants constitute a visible minority group in the city. They are often called “other migrants” or “foreign workers,” when compared to ethnic Korean workers from China. This research examines these other migrants’ lived experiences and practices in spatial terms. Drawing on personal interviews with Filipino workers, the research seeks to answer two questions: What spatial access and exclusion do South and Southeast Asian migrant workers experience in public places of Seoul? What practices and discourses do they develop to make themselves feel belonged in Seoul? Many Filipino workers, mostly men, work in small-sized manufacturing firms in Outer Seoul and are invisible in public spaces during the week when they are confined to their factory and factory dorms. However, their spatial stories change dramatically on weekends. The University Boulevard neighborhood of Hyehwa in North Seoul attracts more than 3,000 Filipino migrants every Sunday afternoon. It started out as a gathering site for the Mass in Tagalog but quickly became the go-to place for young Filipino male migrants. While University Boulevard is a state-designated high culture district with independent theatres and art galleries, Filipino migrants claim it “our place where we come to feel our rhythm.” A close and continuous look reveals that, though spatially marginalized, migrant workers demonstrate their ability to develop counter-spaces to challenge the dominant view of who belongs there.

Yeong-Hyun Kim is an urban economic geographer at Ohio University. Her research interest includes globalization, world-city politics, diasporic communities, and international labor migration. She is currently working on a research project examining the return migration of ethnic Koreans from Northeast China to South Korea. She has been awarded two National Geographic research grants to examine how this return migration has reshaped ethnic Koreans’ diaspora identity and relations with both the homeland and the host country. Another ongoing research project is looking at spatial exclusion and access of Southeast Asian migrant workers to urban public places in Seoul. This Fall Kim will be conducting field research in South Korea, examining opportunities, challenges and barriers for increasing diversity and inclusion in public spaces.
The Fiction of the Multicultural Imagined Community in Taiwan in the Transnational Labor Caste System

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The growth of transnational migration in an era of borderless economies (Omame 1990) and the end of organized capitalism (Lash and Urry 1987) increasingly fostered the advent of theoretical paradigms that invoked disjunctures in the global cultural economy (Appadurai 1996) and seemingly fluid ethnoscapes, mediascapes, etc. At the same time, globalization linked via global cities and the financial integration of global capital engendered new discourses of cosmopolitanism that seemed to render nation-state identity increasingly anachronistic. To some extent, free trade ports in Hong Kong and Singapore and the opening of market economies in Taiwan and PRC have decentralized control over culture as well. To the contrary, I argue that the nation-state in Asia has continued to regulate migration by stratifying labor. In fact, as a nation, Taiwan, following Japan, is generally closed to 'foreign' migrants. The Immigration Law of 2000 ironically rigidified exclusion of 'others', as it proceeded to define 'multiculturalism' in a new era of Taiwanization.

Allen Chun is Chair Professor in the Institute for Social Research and Cultural Studies, National Chiao Tung University, Hsinchu, Taiwan, effective August 2019. He retired from the Institute of Ethnology, Academia Sinica, where he began in December, 1982, as Assistant Research Fellow, Associate Research Fellow in 1986, finally Research Fellow from 1999. During his career, he has also served as Visiting Fellow in the Sociology Department, Nat'l University of Singapore (1986-88), Postdoctoral Fellow at Institute for East Asian Studies, UC Berkeley (1988-90), Research Fellow in Anthropology and the Contemporary China Centre, Australian National University, RSPAS (1993-94), Research Fellow, Centre for the Study of Democracy, University of Westminster (1998-2001), Senior Visiting Fellow, ARI, National University of Singapore (2007-08), William Lim Siew Endowed Fellow in Cultural Studies, Sociology Department, National University of Singapore (2015), Visiting Research Fellow, Anthropology Department, UCLA (2017) in addition to short-term invited stays at EHESS, Paris, Sociology Department, Hong Kong Shue Yan University, Center for the Pacific Rim, University of San Francisco, and Palacky University, Czech Republic. From 2019-22, he will be affiliated to Institute for Culture and Society, University of Western Sydney, as Adjunct Research Fellow.


He has edited the following books or journal special issues: (Post)Colonialism and Its Discontents, Cultural Studies 14(3-4), Challenges of Critical Academia. Inter-Asia Cultural Studies 2(2), The (Post)nation, or Violence and the Norm. Communal/Plural 9(1), The New Face of (Post)Colonialism and Cultural Crisis in Hong Kong. Router 23, Refashioning 'Pop Music in Asia: Cosmopolitan Flows, Political Tempos and Aesthetic Industries' (with Rossiter and Shoesmith). He is also the author of the following monographs: Unstructuring Chinese Society: The Fictions of Colonial Practice and the Changing Realities of “Land” in the New Territories of Hong Kong (Routledge) and Forget Chineseness: On the Geopolitics of Cultural Identification (SUNY). His latest book, On the Geopragnatics of Anthropological Identification, will appear in April 2019 (Berghahn). Finally, Brill has contracted to review an upcoming draft manuscript, Social Visibility and Political Invisibility: The Ethnography of a School in Nationalist Taiwan (due for completion toward the end of 2019).
He is on the Advisory Board of the Sinophone Project, Palacky University, has also been Executive Board Member, Research Committee on Social Theory, International Sociological Association, and Professorial Fellow, Globalism Research Institute, RMIT University. Of the various editorial boards of journals and Presses that he sits on, he is an active consulting editor for Social Analysis and global-e. He continues to serve regularly as a reviewer for academic journals and project reviewer for the Research Grants Council (RGC), Hong Kong.

In his MA and PhD supervision at National Chiaotung University, he teaches the following courses: Introduction to Cultural Theory, The Nation-State as Historical-Cultural Formation, Transnationalism and Culture, Colonial Societies and Postcolonial Theories: Comparative and Cross-Disciplinary Perspectives, and Ethnicity, Culture, Identity. From 2018, he will be a Board member of NCTU’s International Center for Cultural Studies, while serving as the Convener of the Research Cluster on Greater China, Neo-Liberalism and Neo-Colonialism.
Understanding the Production of Social Space from a Border Studies Perspective: The Case of Nigerian Migrants in Guangzhou, China

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This paper adopts a border studies perspective to develop an understanding of the production of social space of Nigerian migrants in Guangzhou, China – as an alternative to the more common contact theory perspective. Based on observations and interviews in important domains of the migrants’ daily life – i.e. marketplaces, neighborhoods and churches – we explore how process of bordering – i.e. delimitation, interface and affirmation – work out in the different daily life domains. The results reveal that state and city institutions use visa, permits and law enforcement in delimitating residential opportunities for migrants and that popular discontent affirms processes of othering in neighborhood settings. The marketplaces provide the interface platform for cross-border economic exchange and cooperation, yet within a highly delimited playing field. The churches are dominated by the affirmation of migrant identities and mutual support in a hostile and competitive environment. By looking at different daily life domains and their relatedness and seeing the production of social space as a process embedded in power relations and institutions with relevance to these multiple domains, this paper unravels how processes of everyday bordering pervade every aspect and detail of social space for Nigerian migrants in Guangzhou – with often fierce segregative and exclusionary outcomes.

Xin JIN is a PhD candidate at the Department of Human Geography and Spatial Planning, Utrecht University in the Netherlands. Her research interest is immigration, urban geography, and regional economic development. Her PhD research is on the economic strategies and spatial organization of African entrepreneurs in Guangzhou. She is currently a junior researcher at Oslo University, Norway. She is conducting literature review and fieldwork for the project “Moving up the value chain: Intermediation in industrial upgrading in the Pearl River Delta,” funded by the Research Council of Norway (2018-2021).
The Right to the City (Still) Passes Through the State: India’s Exclusively-Inclusionary Migrant Management and Citizenship Laws

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The Indian state, astride a more intense, if not an entirely new, wave of religious-nationalism is jealously guarding its borders and territory against the “infiltrators” who happen to profess a particular faith while allowing other religious “brothers” to settle in India. Right from amending the citizenship laws to facilitate easier and faster settlement of people belonging to certain persecuted communities from Pakistan, Afghanistan and Bangladesh to the implementation of the contentious National Register of Citizens of India to expel certain kinds of people who are already settled in India, the Indian state is (re)creating hierarchical orbits of belonging in which some matter more than the others.

In including to exclude and excluding to include, the assertions made by the Indian state a show (re)scaling of authority where the state becomes the final arbiter of belonging and citizenship. Its migrant management coincides with its evolving notion of citizenship that determines who to let in and let out treats claims of some people to India’s body-politic as natural while dismissing that by others. By allowing people with diverse nationalities to come to India to form a uniform nation that is ascriptively homogenous, the Indian state is, interestingly, diversifying to stay the same. In this paper, I will look at the historical trajectory and the current developments that effect this exclusive-inclusion to demonstrate that the right to the city (still) passes through the state.

Chayanika Saxena is a PhD Candidate and President’s Graduate Fellow at the Department of Geography, National University of Singapore (Singapore). She was formerly at RSIS, Singapore as Student Research Assistant and Post Graduate Student of International Relations. Her doctoral thesis looks at the dwelling experiences of the “unsettled” Afghan “immigrants” in the Indian cities of New Delhi and Kolkata. She has more than seven years of research experience on Afghanistan and has published and presented on related matters nationally and internationally. She maintains linguistic proficiency in Hindi, Urdu, English and has working knowledge of Farsi.
Hong Kong as ‘Education Hub’:
Politics and Practices of Inclusion and Diversification

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The Hong Kong government has made considerable investments to develop the city into a regional education hub in the last two decades. ‘Diversification’ is a key notion in this endeavour. The target has, however, only been put on higher education. An array of policies and large budgets have been put in place to encourage more ‘quality’ non-local students to opt Hong Kong as their destination for education. Expansion and diversification of higher education ‘products’ is also an important agenda. Widening this narrow optic on the Hong Kong education hub, our paper underlines a process of diversification that has taken place at pre-higher-education levels in the past two decades.

Specifically, we provide an analysis the phenomenon of cross-boundary schooling across the Hong Kong-Shenzhen boundary. Since early 2000s, an increasing number children who hold residency in Hong Kong—considered nevertheless as migrants in the public narrative—but living on the mainland commute to attend kindergartens or schools in Hong Kong. Latest figure reports that about 30,000 children travel daily across the border, some for hours, for ‘better schooling’ and hence a ‘better future’. Policy and media discourses surrounding this group of non-local students contrast starkly to that regarding non-local students to be attracted to diversify the higher education sector. Rather than being conceived as opportunities for Hong Kong’s future (e.g. as a solution of below replacement fertility rate and an ageing population), these school children are first and foremost being framed as victims and challenges for Hong Kong in the provision of quality education, social coherence and the social welfare system in general.

We examine in this paper, by way of a policy and media analysis, how notions such as diversification and inclusion are being constructed and negotiated in the Hong Kong education hub. Furthermore, we draw on the findings of our recent fieldwork in Hong Kong and Shenzhen to illustrate the motivations and lived experiences among students, parents and teachers involved in cross-boundary schooling. Our paper demonstrates how key places in this mobility system, such as boundary control points, schools and homes have become arena where social differences are played out, inclusion and exclusion is practiced, and social hierarchy is negotiated.

Maggi Leung is Associate Professor at the Department of Human Geography and Spatial Planning at Utrecht University. Her research interests include migration and mobilities (e.g. tourism), internationalisation of education, and impacts of infrastructure development on livelihoods. She has conducted and supervised a series of research projects in these subject areas, with support from major funding organisations in Hong Kong, Germany, the Netherlands, the EU and Japan. Her recent research focuses on diverse flows shaping different parts of our world, including (i) South-south student and professional mobility (between Indonesia, Zambia and China); (ii) cross-border schooling between Shenzhen and Hong Kong; (iii) Indonesian nurses in The Netherlands, and (iv) economic and socio-cultural impact of road development in rural Ethiopia. Maggi has published on these topics in leading journals, including Transactions of the Institute of British Geographers, GeoForum, Population, Space and Place, Journal of Ethnic and Migration Studies and World Development. She is one of the editors of GeoForum.

Johanna L. Waters is a Reader in Human Geography and Migration Studies at University College London. Previously, she worked at and taught geography in the universities of Oxford, Birmingham and Liverpool in the UK. She is the co-editor of the journal Migration and Society and is presently working on a project on cross-boundary schooling with Maggi Leung. She has published widely on issues of educational mobilities, young people and transnational migration. Her latest book (with Rachel Brooks) is entitled Materialities and Mobilities in Education (Routledge) and she is presently writing another book with Rachel on student migration and education (to be published by Palgrave in 2021).
What are the ways in which we can meaningfully interpret collective experiences of low-wage migrant workers’ mobility? Contemporary scholarship addresses this question via two approaches. The first exposes structural conditions of exclusion, discrimination, and debt which trap workers into exploitative and vulnerable relations of immobility. The other reveals how migrants tap on networks, identities, and resources to eke out mobility. While both approaches appreciate its significance, mobility is conventionally seen as external to conditions of migrant management, either as an escape or as movement from one point to another. This obscures analyses on how different forms of mobility are parts of contemporary migrant management experiences.

To contest this convention, I employ Nail’s theory of kinopolitics to present a mobility analysis of FDWs’ experiences in Singapore. Focusing on the concept of squatting, I examine how it characterizes narratives of inclusion and resistance as social motion. First, I illustrate how specific urban and labor policies produce a “squatting situation” under the guise of flexibility. Then I demonstrate how these dis-junctures manifest in FDWs’ everyday experiences. Finally, I present how mobility, temporality and visibility in squatting are figured prominently in narratives of inclusion and resistance by the state, employers and FDWs. In doing so, this paper offers a kinopolitical analysis of migrant management. The “squatting situation” offers a glimpse of how kinopolitics is central to migrant politics, and that existing discussions must confront the figure of the migrant not for its lack of mobility, but for its incessant pedesis under specific circuits.

George Wong is a PhD candidate at the Sociology Department, Nanyang Technological University. He previously received his Masters Degree in Sociology from the same institution, and his B.SocSc in Political Science and Sociology from the Singapore Management University. His research endeavors stand at the intersection of political sociology and urban politics, with an emphasis on contemporary political experiences and dynamics of political legitimacy of political regimes and compacts in post-colonial states. His previous works include examining the political experiences of migrant workers via an ethnographic study of Filipino foreign domestic workers’ recreational spaces and experiences in Singapore. His current dissertation project is a political ethnography of grassroots leaders in local grassroots organisations in Singapore, and their roles as mediators of local political experiences and political cultures. Beyond academia, George serves as a Town Councilor and community organizer, with a passion towards fostering community ownership of grassroots initiatives aimed at designing inclusivity into neighborhood spaces.
Defining Migrant Citizenship in Urban China: The Shenzhen Experience

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Numerous studies have documented the mobility patterns of China’s internal migrants, and explored the social impact of their migration on family members’ well-being. In this line of mobility-focused research, a static conceptualization of migrants’ hukou-based citizenship renders recent shifts of policy and social discourse unaccounted for and thus fails to present an accurate picture of changing realities. In this study, I investigate how migrant citizenship is continuously defined, negotiated and even locally “customized” in the four decades after reform, using the city of Shenzhen as a case study. The empirical data to support this analysis comes from my ethnographic research over four years. I find that since the early 2000s, Shenzhen has gradually abandoned a one-size-for-all exclusion paradigm to deny migrants’ entitlements, which was heavily criticized for its blatant discrimination, and instead adopted a class-based selective inclusion system, following a neoliberal logic of “deservedness”. Moreover, through scaling down to the district1 (qu) level of analysis, I read into the divergent policies of different districts in dealing with the same needs from the migrant population and bring to the light context contingencies in Shenzhen’s migrant regime, where local population dynamics, economic and social development, and infrastructural capacities shape their specific iterations of municipal policies. This study contributes to a dynamic and contextualized understanding of China’s changing urban population governance and migration regimes.

Xiaorong GU is currently a Research Fellow at Asia Research Institute, National University of Singapore. She is a sociologist who shows great passions in 1) understanding how broader social and economic systems shape the development and well-being of young populations, and 2) in exploring the social consequences of China’s economic reform for its social stratification patterns and for everyday life of ordinary people. Her wider research interests include child and youth development, migration, family, education, social stratification, China’s political economy and mixed-methods research.

1 A district (区) is a bureaucratic level between the municipal and the street office (街道). As a city in the making for almost three decades, Shenzhen has seen the expansion of districts from the original 5 in 1980 to 10 in 2011.
Urban Diversity and Politics of (Im)mobilities: 
Yemeni Refugees’ Experiences in Jeju Island, South Korea

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This paper explores the politics of (im)mobilities in the diversifying cities by analyzing the experiences of Yemeni refugees in Jeju Island of South Korea. It interrogates how state and non-state actors facilitate and inhibit the migrant mobilities, and how the politics of (im)mobilities in power relations impact on the migrant-led diversification in urban spaces. Based on the ‘mobile ethnography’ in Jeju city in 2018 when 561 Yemenis arrived and applied for refugee status, this paper analyzes their experiences from three aspects. Firstly, it investigates physical and social infrastructures that enable Yemeni refugees to move together to Jeju Island from outside Korea. Secondly, it examines the ways in which state and non-state actors restrict mobilities of Yemeni refugees in the city through various technologies of governmentality. Lastly, the paper discusses such restrictions on their mobilities lead to particular types of strategies of Yemeni refugees to move and activism of local people to support them, which ultimately contributes to the diversification of the city.

Seonyoung Seo is currently a post-doctoral fellow at Yonsei University. She completed her PhD with the Department of Geography in the National University of Singapore. She obtained her BA in Sociology from Yonsei University and MA in Migration Studies from the University of Sussex. Before beginning her PhD, she worked for migrant support NGOs and a migrant trade union in Korea for several years. Her current research interests include transnational labour migration in and from Asia, urban space, labour geography, identity, critical development studies, and migrant community organisation. She has published article “Regulatory migration regimes and the production of spaces: the case of Nepalese workers in South Korea” (co-authored, 2017) in Geoforum, and “Temporalities of class in Nepalese labour migration to South Korea” in Current Sociology (2018).
Navigating Marginality, Negotiating Difference:
Migrant-background Teachers in Mainstream Singapore Schools
as a Case of “Middling” Migrant Integration

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Among migrant-arrival cities in Asia, city-state Singapore stands out in terms of the number and diversity of migrants it hosts. Arguably, research on migrant diversity in Singapore to date has been somewhat polarized in giving much attention to low-skilled transient migrant workers on the one hand (e.g. Ye, 2013, 2016) and privileged expatriates on the other (e.g. Beaverstock, 2002, 2011; Cranston, 2016), while neglecting migrants of “middling”-level professional occupations and related socioeconomic statuses (Baas, 2017). Adding to a budding focus on “the mobile middle” (ibid.), this paper looks into an understudied case of migrant-background teachers working in mainstream Ministry of Education (MOE) schools in Singapore. Although numerically a small minority among the Singaporean teaching workforce, to the extent that migrant teachers are directly involved in shaping the country’s next generations, their experiences of inclusion/exclusion/integration and their potential diversification effects on the local educational system and practices are worth investigating.

This paper draws on a study that has reached out to a wide spectrum of migrant teachers in Singapore; to date, 147 survey responses and qualitative interviews with 29 informants have been collected. Preliminary findings suggest that younger migrant teachers experience greater senses of precarity associated with immigration/foreign status as well as perceived marginality in career progression. Migrant teachers brought up and/or educated in Western liberal environments have more notable experiences of discomfort with dominant values, cultures, and practices found in the Singapore education system. However, the teachers carefully manage and pragmatically negotiate with such differences by adopting an openness to mainstream values/practices while also finding small spaces of liberty and creativity, albeit within acceptable boundaries. Tentatively, the paper argues that at a social level, migrant teachers in Singapore schools to some extent embody middling migrants’ precarious inclusion in the city state; professionally, while the state benefits from migrant teachers’ diversity in teaching expertise (especially in case of Mother Tongue language teachers), the room for value diversification seems much more restricted. Migrant teachers negotiate their professional integration by downplaying the differences arising from their migrant backgrounds while stressing their role as state-employed educators.

Peidong Yang (DPhil Oxford) is Assistant Professor at the National Institute of Education (NIE), Nanyang Technological University, Singapore. With a background in sociology of education, Peidong’s research interests are mainly located at the intersections between education and migration/mobility. He has conducted qualitative research projects on Singapore’s recruitment of mainland Chinese students under the “foreign talent” policy; immigration tensions and immigrant integration in Singapore; and Indian students pursuing medical education in China. He is the author of International Mobility and Educational Desire: Chinese Foreign Talent Students in Singapore (Palgrave, 2016) and 25 international peer-reviewed journal articles and book chapters. At NIE Singapore, he teaches undergraduate and postgraduate level courses on identity, globalization, and sociology of education. For more information, please visit www.peidongyang.com.

Lee-Tat Chow, MA, is a Research Assistant at National Institute of Education (NIE), Singapore. He has worked on various research projects on citizenship education and social studies education. He has published co-authored articles in Journal of Moral Education and International Studies in Sociology of Education.
The Diversification Dynamics of Transnational Urban Spaces in the Global City Tokyo

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The current development of Tokyo, emerging from its oblivion through Japan’s economic downturn and competitions by other vibrant Asian global cities, illustrates a particularly intriguing governmental state’s dynamic, intertwining different actors in the process of global city-(re)making. The national government is implementing a historical (though hesitant) opening of the country to low-skilled labor migration under economic and demographic pressures, timed with the urban development for the mega-event Tokyo Olympics 2020, which should become a key driver to boost tourism and also (re-)attract global players back to Tokyo. Such global-city making is inevitably accompanied by the diversification of the urban population, with not only transnational professionals but also those servicing them arriving, diversifying the supposedly homogenous Japanese society even more. With the migrant-led diversification comes the urban transformation with transnational spaces being produced and spreading beyond ethnic towns in the metropolitan area.

Basing on qualitative interviews with transnational professionals and long-term migrants as well as with recently arrived low-skilled migrants, this paper sheds light on these socio-spatial diversification processes within Tokyo. It emphasizes the crucial role of the different economic actors in the urban diversification: global corporates as structural forces but also local ‘intermediary’ actors, such as relocation and real estate companies as well as service firms and agencies, manage and channel the flow of diverse transnational migrants into specific socio-spatial patterns. It gives new(est) insights into the diversification dynamics of transnational urban spaces in a long-neglected but highly topical Asian arrival city with its transnational migrants from above and below.

Sakura Yamamura is Postdoctoral Researcher in the Department of Socio-Cultural Diversity at the Max-Planck-Institute (MPI-MMG) in Göttingen. Having studied Geography, Sociology and Social/Cultural Anthropology at the University of Hamburg, Université de Paris 1-Sorbonne and University of California Berkeley, her expertise lies in the intersection of migration studies, urban and economic geography. Her current project focuses on the socio-spatial and temporal dimension of the where and how of (super)diversification processes in global cities, in particular in the spatial intersection of transnationalism “from below” and “from above”. It delves into the complexity of multiscalar contexts of socio-spatial diversification in and of urban spaces, and the transnational migrant groups in them. Previously she worked for the Migration Research Group at the Hamburg Institute of International Economics (HWWI), in the International Migration Division of the Organisation for Economic Co-operation and Development (OECD) in Paris and at the German Federal Office for Migration and Refugees (BAMF).
Singapore is ranked as the world’s most globalised economy, which is reflected in its labour market and employment practices. Migrant-led diversification of the workforce began in Singapore in the late 1990s through the sustained importation of low skilled Asian migrant workers, and white-collar/professional talents, typically Westerners and more recently, with the arrival of permanent immigrants from the region. The workplace provides a useful laboratory to study cultural interaction as it is a site of enforced proximity to difference, and for many, one the few contexts where difference is encountered on a sustained basis. This paper draws on concept of commonplace diversity to theorise encounters of cultural difference in Singaporean blue-collar workplaces. Wessendorf (2014:3) who conducted her ethnographic study in the superdiverse London borough of Hackney points out that ‘commonplace diversity refers to ‘ethnic, religious, linguistic and socio-economic diversity being experienced and perceived as a normal part of social life by local residents and not as something particularly special’. By treating the existence of cultural diversity/difference as normal or ordinary, she draws our attention to the ways in which people negotiate and participate in different degrees of interactions and mixing in public in everyday settings. By considering, cultural differences in the workplace as banal or ordinary, we can re-conceptualise interactions not from a cosmopolitan or conversely a parochial perspective but as moments where openness or reticence to the ‘racial other’ ebbs and flows. Using ethnographic findings from Singaporean blue-collar workplaces, this paper will explore the possibilities and limits of social interactions and mixing across cultural difference.

Selvaraj Velayutham is Senior Lecturer in the Department of Sociology, Macquarie University, Australia. His research interests are in Race and Ethnic Relations, Everyday Multiculturalism and the Sociology of Everyday Life. He recently completed an Australian Research Council funded project on Everyday Diversity in the Workplace: Comparing Sydney and Singapore. His most recent publications include: ‘Races without Racism?: Everyday Race Relations in Singapore’, Identities (2017) and ‘Humour at work: conviviality through language play in Singapore’s multicultural workplaces’, Ethnic and Racial Studies (2019). His current research is concerned with the role of informal sport, superdiversity and urban commons in the cities of Sydney, Singapore and London.
Perceiving the Permanent Resident: Are Social Tensions Higher in Neighbourhoods with More Immigrants?

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Historically, Singapore was an immigrant society, birthed from the mass relocations of residents in neighbouring regions to escape poverty at home. In contemporary times, the city-state’s government has continued to emphasise the necessity of immigration, citing Singapore’s need to support a rapidly ageing society amid a low fertility rate and to meet labour demands to maintain its economic competitiveness. With the proportion of citizens to the total population falling steadily since 1970, immigration appears to be inevitable. However, the fast changing social fabric has significantly impacted foreign-local sentiments and spurred political backlash to immigration and labour policies. Sentiments are birthed and grown at a grassroots level. To understand the perceptions of Singapore citizens and Permanent Residents towards immigration and each other, it is necessary to map out the social and built environment that sets the stage for social interaction and cultural exchange. In this study examining perceptions of immigrants and immigration policies, we adopt a geospatial approach by taking into account the influence of not only individual demographic attributes, but also neighbourhoods’ socio-demographic profiles and the presence of amenities and dis-amenities on respondents’ perceptions. In addition, we conduct a spatial hotspot analysis to discover the extent to which cultural norms that are unique to Singapore are ingrained in different neighbourhoods, and use the findings as a springboard to discuss the extent to which immigrants may encounter difficulties in integrating into their new community.

Leong Chan-Hoong is a Senior Research Fellow at the Institute of Policy Studies (IPS), National University of Singapore (NUS) and formerly the Head of Social Lab in IPS. Chan-Hoong is a board member of the National Integration Workgroup on Communities, and previously the National Council of Social Service’s Research and Advisory Panel. He is a Fellow and governing board member of the International Academy for Intercultural Research, and Editorial Board member for the Asian Journal of Social Psychology. He has reviewed manuscripts and research grant proposals submitted to journals and research agencies such as Applied Psychology: An International Review, Policy Sciences, and the Israel Science Foundation. He was Consulting Editor for the International Journal of Intercultural Relations (IJIR, 2013–2014), and Editor for the 2013 and 2019 IJIR Special Issues, “Multiculturalism: Beyond Ethnocultural Diversity and Contestations”, and “Viewing intercultural adaptation and social inclusion through constructs of national identity”, respectively.

Yap Ying Ying Yvonne is a Research Analyst at IPS Social Lab. Prior to joining the Institute, Yvonne worked as a research assistant at the Lee Kuan Yew School of Public Policy, where she performed a comparative analysis on the evolution of Smart City governance policies in East Asian countries and Singapore. She also previously worked as a research team leader at the National University of Singapore Business School, where she led a team of three research assistants in analysing the effect of CEO humility on company performance. Yvonne’s Master’s thesis examined the effect of ethnic preferences and socio-economic differences on housing patterns in Singapore. She holds an M.Sc. in Sociology from the University of Oxford (expected 2019), a B.Soc.Sci (Honours) in Sociology from the National University of Singapore, and a BA (Double Degree) from Waseda University.
One month after the December 2013 riot by South Asian migrant workers in Little India, the Singapore Government announced that they would build more outlying recreational centres for the workers to reduce their congregation in Little India, located near the city centre. The number of recreational centres was doubled from four to eight, the new ones situated close to large concentrations of low-wage migrant workers housed in dormitories. Based on an ethnographic study comparing the old and new recreational centres at different times of the day and days of the week, I show that these centres have become the site of accidental diversities, bringing different groups of migrant workers as well as locals together. This is an unintended and ironic outcome of efforts in urban segregation to keep migrant workers away from the global city. Nevertheless, it is still an exercise of biopolitical power of the state to reproduce regulated low-wage labour by providing for the workers’ everyday needs in a spatially contained manner. However, the accidental diversities now provide the state the opportunity to dress the segregated bare lives of migrant workers in intimations and representations of integration and multiculturalism.

Daniel PS Goh is Associate Professor of Sociology at the National University of Singapore. He obtained his PhD in Sociology from the University of Michigan, Ann Arbor, USA, in 2005 and has been with NUS Department of Sociology since, where he serves as Deputy Head. He specializes in comparative-historical sociology and studies state formation, race and multiculturalism, Asian urbanisms, and religion. He has published over 20 articles on these subjects in internationally refereed journals, and edited and co-edited five special issues on religion and urbanism in Asian Journal of Social Science, Urban Studies, International Journal of Urban and Regional Research, Ethnography and International Sociology. He has edited and co-edited several books, including Race and Multiculturalism in Malaysia and Singapore (Routledge, 2009), Worlding Multiculturalisms: The Politics of Inter-Asian Dwelling (Routledge, 2015), Precarious Belongings: Affect and Nationalism in Asia (Rowman & Littlefield, 2017), Urban Asias: Essays on Futurity: Past and Present (JOVIS Verlag, 2018), and Regulating Religion in Asia (Cambridge University Press, 2019).
ABOUT THE CHAIRPERSONS & ORGANISERS

Bittiandra Chand Somaiah is a post-doctoral fellow in the Asian Migration cluster at the Asia Research Institute, National University of Singapore. 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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