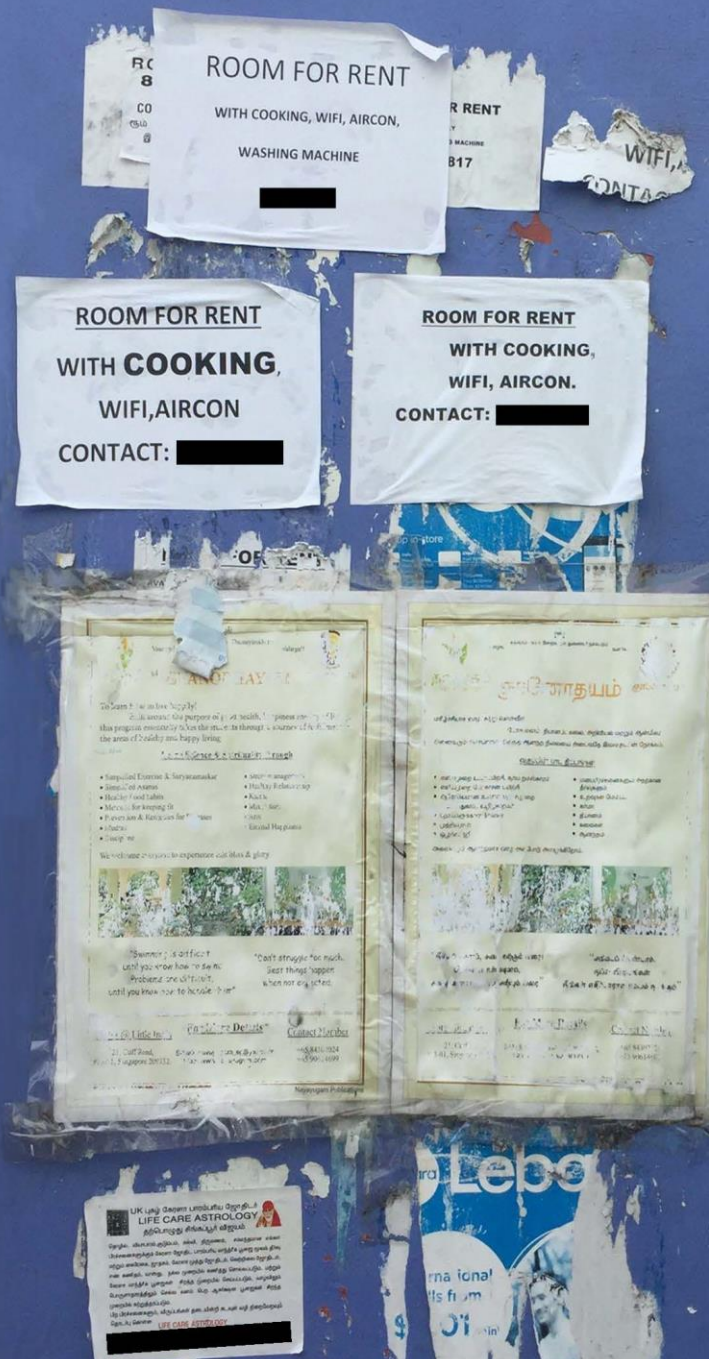


MIGRANT-LED DIVERSIFICATION AND DIFFERENTIAL INCLUSION IN ARRIVAL CITIES ACROSS ASIA

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

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What form does difference take in the diversifying Asian city at a time of global migration? What are the conditions under which newly arrived migrants are included or excluded?

These are two of the key questions we will address in this workshop. After all, migration matters are not only spatial and temporal matters, but also political and emotive matters. Under increasingly unstable global conditions, migration is not only increasing but also diversifying. Migrant-led (super)diversification in these cities is transforming how difference is generated, experienced, and managed. That is to say, the diversification of peoples in the city is also paralleled by the diversification of migrant management and, consequently, how various migrants themselves challenge and reinscribe the dominant use of spaces in the city. Instead of beginning with the conventional focus on exclusion and expulsion, the key theoretical point of departure for this workshop is that inclusion and exclusion are both sides of the same coin. Places such as public transport, social and residential enclaves, retail spaces, markets and parks are spaces where both newcomers and longer term residents co-exist with difference of various configurations. Examining these everyday spaces of urban life, social science scholarship is now raising new questions about the study of social difference. On the one hand, these are spaces of exclusion, discrimination, and prejudice and on the other, they can also be spaces of mixing, integration and living with difference. Our conversations over this workshop will think through the constitution of “diversity” by examining how various migrant groups are differentially included in the city of migration.

CONTACT DETAILS

Workshop Convenors

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20 AUGUST 2019 • TUESDAY

09:15 – 09:30	REGISTRATION	
09:30 – 09:45	WELCOME REMARKS	
09:30	BRENDA S.A. YEOH , National University of Singapore JUNJIA YE , Nanyang Technological University, Singapore	
09:45 – 10:45	KEYNOTE ADDRESS	
<i>Chairperson</i>	JUNJIA YE , Nanyang Technological University, Singapore	
09:45	HELEN F. WILSON Durham University, UK	Encounters as Border-Work: Arrival Cities and Points of Departure
10:25	Questions & Answers	
10:45 – 11:15	MORNING TEA	
11:15 – 12:15	PANEL 1 • SPATIALITIES I	
<i>Chairperson</i>	YI'EN CHENG , National University of Singapore	
11:15	SIN YEE KOH Monash University Malaysia	Observations and Preliminary Thoughts on a Mainland Chinese University Branch Campus in Malaysia
11:35	THEODORA LAM BRENDA S.A. YEOH National University of Singapore	The Spatial Politics of Non-Integration: Transient Migrant Workers, Enclosure and Enclavement in the Globalizing City-State of Singapore
11:55	Questions & Answers	
12:15 – 13:15	LUNCH	
13:15 – 14:15	PANEL 2 • SPATIALITIES II	
<i>Chairperson</i>	SHIORI SHAKUTO , National University of Singapore	
13:15	HATIB KADIR University of Brawijaya, Indonesia	Dealing with Feeling Threatened: Papuan-Migrants Relations in City of Sorong
13:35	RAVINDER SIDHU University of Queensland, Australia	Practicing Social Innovation in and for a Multicultural City
13:55	Questions & Answers	
14:15 – 14:25	BREAK	
14:25 – 15:25	PANEL 3 • TEMPORALITIES	
<i>Chairperson</i>	BITTIANDRA CHAND SOMAIAH , National University of Singapore	
14:25	FRANCIS L. COLLINS University of Waikato, New Zealand	Broken City to Future Multicultural? The Temporalities of Diversification, Migration and Re-Urbanisation in Post-Quake Christchurch
14:45	YEONG-HYUN KIM Ohio University, USA	Timing, Placing, and Belonging of the "Other" Migrants in Seoul: Spatial Stories of Filipino Migrant Workers on Weekends
15:05	Questions & Answers	
15:25 – 15:55	AFTERNOON TEA	

15:55 – 16:55	PANEL 4 • BORDERS I	
<i>Chairperson</i>	SHAOHUA ZHAN , Nanyang Technological University, Singapore	
15:55	ALLEN CHUN National Chiao Tung University, Taiwan	The Transnational Labor Caste System in Taiwan's Fictive Multicultural Imagined Community
16:15	XIN JIN Utrecht University, Netherlands	Understanding the Production of Social Space from a Border Studies Perspective: The Case of Nigerian Migrants in Guangzhou, China
16:35	Questions & Answers	
16:55 – 17:05	BREAK	
17:05 – 18:05	PANEL 5 • BORDERS II	
<i>Chairperson</i>	RACHEL SILVEY , University of Toronto, Canada, and National University of Singapore	
17:05	CHAYANIKA SAXENA National University of Singapore	National Belonging and the Right of Space: Locating the Indian State in the Alien-Subject-Citizen Debate
17:25	MAGGI LEUNG Utrecht University, Netherlands	Hong Kong as 'Education Hub': Politics and Practices of Inclusion and Diversification
17:45	Questions & Answers	
18:05	END OF DAY 1	
18:05 – 20:00	WORKSHOP DINNER (For Speakers, Chairpersons & Invited Guests)	

21 AUGUST 2019 • WEDNESDAY

09:45 – 10:00	REGISTRATION	
10:00 – 11:00	PANEL 6 • MOBILITIES	
<i>Chairperson</i>	SYLVIA ANG , National University of Singapore	
10:00	GEORGE WONG Nanyang Technological University, Singapore	Squatting as Inclusion and Resistance: A Kinopolitical Analysis of Foreign Domestic Workers' Urban Mobility Experiences in Singapore
10:20	XIAORONG GU National University of Singapore	Defining Migrant Citizenship in Urban China: The Shenzhen Experience
10:40	Questions & Answers	
11:00 – 11:30	MORNING TEA	
11:30 – 12:30	PANEL 7 • INTERMEDIARIES	
<i>Chairperson</i>	KONG CHONG HO , National University of Singapore	
11:30	SAKURA YAMAMURA Max Planck Institute for the Study of Ethnic and Religious Diversity, Germany	The Diversification Dynamics of Transnational Urban Spaces in the Global City Tokyo
11:50	PEIDONG YANG LEE-TAT CHOW Nanyang Technological University, Singapore	Differentiated Inclusion, Muted Diversification: (Im)migrant Teachers in Mainstream Singapore Schools as a Case of 'Middling' Migrants Integration
12:10	Questions & Answers	
12:30 – 13:30	LUNCH	
13:30 – 15:00	PANEL 8 • NORMS	
<i>Chairperson</i>	JANE YEONJAE LEE , Singapore Management University	
13:30	SELVARAJ VELAYUTHAM Macquarie University, Australia	Difference as Ordinary: Everyday Encounters of Race in Singaporean Workplaces
13:50	YVONNE YAP CHAN-HOONG LEONG National University of Singapore	Perceiving the Permanent Resident: Are Social Tensions Higher in Neighbourhoods with More Immigrants?
14:10	DANIEL PS GOH National University of Singapore	Unintended Multiculturalism: Migrant Workers, Urban Segregation and Accidental Diversities in Singapore
14:30	Questions & Answers	
15:00 – 15:15	CLOSING REMARKS	
15:00	BRENDA S.A. YEOH , National University of Singapore JUNJIA YE , Nanyang Technological University, Singapore	
15:15	END OF WORKSHOP	

Encounters as Border-Work: Arrival Cities and Points of Departure

Helen F. WILSON

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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).

Observations and Preliminary Thoughts on 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 centre. 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 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 the 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

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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 Research 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 City of Sorong

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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 generations 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 al, 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 Sulawesi migrants 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

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Donata SACKEY-ROSSI

Mater-University of Queensland Centre for Integrated Care, Australia

Australia is 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).

Donata Sackey-Rossi is Associate Director of the Centre for Integrated Care and Innovation, a partnership between Mater Health Services and the University of Queensland. Her professional expertise is in the area of community development and accessible and equitable health care for hard to reach populations. Donata has worked in the areas of settlement, health and advocacy services for forced migrants for 25 years. As a founding member of the Refugee Health Network of Australia (RHeNA), Donata has advised municipal, state and federal governments on policies for holistic care of communities from a refugee and asylum seeking background.

Broken City to Future Multicultural? The Temporalities of Diversification, Migration and Re-Urbanisation in Post-Quake Christchurch

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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, we 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. Drawing on administrative data and interviews with workers and stakeholders we explore the temporalities that link migrant arrival, (re)urbanisation and future possibility in the post-disaster city. Our paper examines the discrepant temporalities and urban futures that have been and continue to be at stake in the rebuilding of Christchurch following the 2010/11 earthquakes. In particular, we examine the intersection of urban disasters, migration management and urban future-making through a focus on three time-horizons that have emerged as salient in the context of the rebuild. The contribution of migration to the future city 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).

Wardlow Friesen is Associate Professor of Geography at the University of Auckland, New Zealand. His research interests range across themes related to population, migration, development and urban change, with a focus on ethnic change in urban areas. Regions of research and teaching interest include South and Southeast Asia, Pacific Islands and Aotearoa/New Zealand.

Timing, Placing, and Belonging of the “Other” Migrants in Seoul: Spatial Stories of Filipino Migrant Workers on Weekends

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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 Transnational Labor Caste System in Taiwan's Fictive Multicultural Imagined Community

Allen CHUN

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Growth of transnational migration in an era of borderless economies (Omae 1990) and the end of organized capitalism (Lash and Urry 1987) increasingly fostered promotion of paradigms that invoked disjunctures in the global cultural economy (Appadurai 1996) and apparently fluid ethnoscapas, mediascapas, etc. On the other hand the role of global cities in financial integration of capital markets prompted notions of cosmopolitanism that seemingly made nation-state identity anachronistic (Sassen 2001). To a similar extent, free trade ports in Hong Kong and Singapore and the opening of market economies in Taiwan and PRC have also decentralized control over culture. To the contrary, I argue the nation-state in Asia has continued to regulate migration by stratifying labor. In fact, as a nation, Taiwan, like Japan, is in principle closed to foreign migrants. The Revised Nationality Act of 2000 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 recently retired from the Institute of Ethnology, Academia Sinica. 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 Shoemith). 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 Geopragmatics of Anthropological Identification*, will appear in April 2019 (Berghahn).

Understanding the Production of Social Space from a Border Studies Perspective: The Case of Nigerian Migrants in Guangzhou, China

Xin JIN

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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).

National Belonging and the Right of Space: Locating the Indian State in the Alien-Subject-Citizen Debate

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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 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

Maggi LEUNG

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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.

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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).

Squatting as Inclusion and Resistance: A Kinopolitical Analysis of Foreign Domestic Workers' Urban Mobility Experiences in Singapore

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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 district (*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.

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.

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Differentiated Inclusion, Muted Diversification: (Im)migrant Teachers in Mainstream Singapore Schools as a Case of “Middling” Migrants Integration

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This paper takes (im)migrant teachers working in mainstream primary and secondary schools in Singapore as a heuristic case to illustrate and interpret the integration patterns of ‘middling’ migrants in the city-state. It is found that even among as specific a migrant category as (im)migrant teachers, there are notably uneven settlement experiences, differentiated along lines of demographic characteristics and migratory circumstances, which seem ultimately to reflect the Singapore state’s policies and preferences in admitting long-term residents. (Im)migrant teachers who do not fit neatly into the desirable mould are rendered more insecure and marginalised in the system, but they also demonstrate greater potentials to diversify local educational practices and values due to their ‘out-of-the-mould’ characteristics. Nevertheless, these teachers also make adjustments and compromises to negotiate for professional integration. The paper thus argues that the mobile middle’s integration in Singapore is internally differentiated, sometimes precarious, and their diversification effect muted. It further questions whether the state’s somewhat restrictive immigrant-selection preferences and integration ideologies allow Singapore to take full advantage of the social and cultural diversity and dynamism represented by the mobile middle.

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Difference as Ordinary: Everyday Encounters of Race in Singaporean Workplaces

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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 of 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.

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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 disamenities 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.

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Unintended Multiculturalism: Migrant Workers, Urban Segregation and Accidental Diversities in Singapore

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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 (NUS). 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).

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