

Managing the Cosmopolitan City

Inter-Asian Strategies of Ethnic Administration, Past and Present



14-15 Jan 2021 | Online via Zoom



For centuries, travellers have celebrated the cosmopolitan energy of Asia's cities. They have depicted urban centres across the continent—from Shanghai to Surat, from Samarkand to Singapore—as bustling centres of economic and cultural exchange. Historically, Asia's cities were conglomerations of itinerant merchants, artisans, wayfarers, pilgrims, and slaves. Contemporary cities boast transnational business people, labourers, service workers, students, and refugees. Governing such cities has long been a challenge. Indigenous kingdoms, imperial regimes, and modern nation-states alike have struggled to manage the gaggle of cultures, languages, behavioural norms, livelihoods, and religious practices. In some cases, state officials have suppressed cross-community intimacies, mobilities, and collaborations. In others, they have tolerated and even promoted the autonomy of minority communities and the creation of new ethnic identities.

Asian cities have often adopted strategies of urban governance with reference to the successes and failures of other urban centres in Asia and beyond. Yet the transmission of ideas can take different paths: as information gathered by state officials, practices imported by diasporic communities, or ideas disseminated through scholarly networks or mass media. This conference invites scholars to push beyond the formal boundaries of individual cities, empires, and nations by interrogating this dispersal of people and ideas across urban Asia. Key questions include (but are not limited to):

- How is knowledge related to the administration of ethnic communities transmitted from place to place within or beyond Asia?
- How have diasporic communities contributed to the dispersal of different strategies of ethnic administration?
- To what extent were modern ethnic policies introduced to Asia by Western imperialists, and to what extent did they borrow from indigenous Asian models?
- How have state policies and practices been negotiated, resisted, claimed, or otherwise experienced by ethnic communities on the ground?

Through this conference, we hope to understand the development of ethnic administration in Asian cities through the interplay between the local and the transnational, between state actors and the diverse voices of society, and between the past and the present.

CONFERENCE CONVENORS

Dr Matthew Reeder | arimtr@nus.edu.sg
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Dr Yang Yang | ariyang@nus.edu.sg
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Three types of school dress codes: school uniform (left), Thai ethnic clothes (middle), and Mon-Burmese ethnic clothes (right).

14 JANUARY 2021 • THURSDAY

09:30 – 11:00	PANEL 1 – ROUNDTABLE DISCUSSION STUDYING ETHNICITY AND URBAN GOVERNANCE IN AN INTERCONNECTED ASIA
<i>Moderator</i>	Matthew Reeder <i>National University of Singapore</i>
<i>09:30</i>	Tim Bunnell <i>National University of Singapore</i> Derek Thiam Soon Heng <i>Northern Arizona University, USA</i> Sayaka Chatani <i>National University of Singapore</i>
<i>10:10</i>	ROUNDTABLE DISCUSSION
11:00	END OF SESSION

11:30 – 13:00	PANEL 2 – CONTESTATION AND COLLABORATION IN COLONIAL CITIES
<i>Chairperson</i>	Yang Yang <i>National University of Singapore</i>
<i>11:30</i>	Anh Sy Huy Le <i>Michigan State University, USA</i> Policing Mobile Subjects: The French Migration Regime and Repertoires of Chinese Migration in Urban Sài Gòn-Chợ Lớn, 1874-1930
<i>11:45</i>	Bernard Z. Keo <i>Monash University, Australia</i> From <i>Kapitan</i> to 'Unofficial': The Evolution of Urban Ethnic Administration in the Straits Settlements, 1786-1942
<i>12:00</i>	Clay K. Eaton <i>Yale-NUS College, Singapore</i> Awakening 'Ethnic Consciousness' in the Southern Co-Prosperity Sphere: Japanese Administrators, Local Collaborators, and the Articulation of Communal Boundaries in Wartime Singapore
<i>12:15</i>	DISCUSSANT COMMENTS Seng Guo-Quan <i>National University of Singapore</i>
<i>12:25</i>	QUESTIONS & ANSWERS
13:00	END OF SESSION

14:00 – 15:30	PANEL 3 – CLAIMING SPACE IN LOCAL POLITICS	
<i>Chairperson</i>	Clay Eaton <i>Yale-NUS College, Singapore</i>	
14:00	Farhan Hanif Siddiqi <i>Quaid-i-Azam University, Pakistan</i>	The Empowerment-Disempowerment Paradox of Power-Sharing in Karachi, Pakistan: Provincial Government versus the Local Bodies System
14:15	Hatib A Kadir <i>Peking University, China</i>	Managing the Ethnic Diversity and Domination of Migrant Communities in Sorong City, West Papua
14:30	Rebecca Grace Tan <i>University of Bristol, UK</i>	Renegotiating Multiracialism: The Grassroots Integration of New Migrants' Ethnic Identities in Singapore
14:45	DISCUSSANT COMMENTS Yujie Zhu <i>Australian National University</i>	
14:55	QUESTIONS & ANSWERS	
15:30	END OF SESSION	

16:00 – 17:30	PANEL 4 – MAKING AND MIXING CATEGORIES	
<i>Chairperson</i>	Matthew Reeder <i>National University of Singapore</i>	
16:00	Alexey Kirichenko <i>Moscow State University, Russia</i>	Catching up with the Greater World: Burmese Conceptions of Ethnicity and Religion from the Eighteenth to the Twentieth Centuries
16:15	Gazi Mizanur Rahman <i>Universiti Brunei Darussalam</i>	'Systematic Quantification' of Ethnicities: Space-Making of Bengali Transnational Families in Cosmopolitan Singapore
16:30	Genevieve Tan <i>University of Pennsylvania, USA</i>	Marriage of Convenience: Constructing a Japanese Model of Empire through Inter-marriage, 1919-1937
16:45	DISCUSSANT COMMENTS Maitrii V. Aung-Thwin <i>National University of Singapore</i>	
16:55	QUESTIONS & ANSWERS	
17:30	END OF SESSION	

15 JANUARY 2021 • FRIDAY

10:00 – 11:45	PANEL 5 – NEGOTIATING MINORITY IDENTITIES	
Chairperson	Matthew Reeder <i>National University of Singapore</i>	
10:00	Monika Arnez <i>Hamburg University, Germany</i>	Asserting Claims to the Coastline: Inter-Asian Strategies of the <i>Kristang</i> Community in Malacca
10:15	Moodjalin Sudcharoen <i>University of Chicago, USA</i>	'It's Our School's Identity': Dress Codes and Official Multiculturalism in Thai Multiethnic Schools
10:30	Pham Thi Thanh Huyen <i>National University of Vietnam & National University of Singapore</i>	'Accommodation' from Above and 'Negotiating' from Below: A Case Study of Ethnic Policies of the Socialist Republic of Vietnam and the Cham
10:45	Yang Yang <i>National University of Singapore</i>	Articulating the Hui Identity through Imagining the Silk Road: Urban Muslim Community and Cultural Heritage in Xi'an, China
11:00	DISCUSSANT COMMENTS Elliott Prasse-Freeman <i>National University of Singapore</i>	
11:10	QUESTIONS & ANSWERS	
11:45	END OF SESSION	

13:00 – 14:30	PANEL 6 – CAMP TOWN/COMPANY TOWN	
Chairperson	Clay Eaton <i>Yale-NUS College, Singapore</i>	
13:00	Queenie Lin <i>Taipei National University of the Arts, Taiwan</i>	Paradigms of Building Resilient Dutch Settlements in Asia: Urban Governance in Tayouan and Galle
13:15	Bridget Martin <i>University of California – Berkeley, USA</i>	Territories of Stigma and Regeneration: Anjeong-ri and the Re-envisioned Military Camp Town
13:30	Isha Dubey <i>Lund University, Sweden</i>	The Making of an Indian Company Town: Rethinking Cosmopolitanism, Industrial Heritage and Communal Violence in Jamshedpur
13:45	DISCUSSANT COMMENTS Jeremie Molho <i>National University of Singapore</i>	
13:55	QUESTIONS & ANSWERS	
14:30	END OF SESSION	

15:00 – 16:30	PANEL 7 – CONSTITUTING URBAN ASIA BETWEEN CITIES	
Chairperson	Yang Yang <i>National University of Singapore</i>	
15:00	Catherine S. Chan <i>University of Macau</i>	Trans-imperial Cries: Discussing Macau's Problems in British Hong Kong
15:15	Katon Lee <i>Hong Kong Baptist University</i>	Identity Pride and Exclusiveness: Cross-border Craftsmanship and Chinese Tailors in Post-war Hong Kong, 1945-1970
15:30	Mikko Toivanen <i>Ludwig-Maximilians-Universität, Germany</i>	Ethnicity, Mobility and Urban Space: Managing Diversity through Public Processions in Singapore and Batavia, 1840-1870
15:45	DISCUSSANT COMMENTS Daniel PS Goh <i>National University of Singapore</i>	
15:55	QUESTIONS & ANSWERS	
16:30	END OF SESSION	

PANEL 1 - ROUNDTABLE DISCUSSION

Studying Ethnicity and Urban Governance in an Interconnected Asia

Tim Bunnell

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Government officials in Asia's most cosmopolitan cities—from Shanghai to Surat, and from Samarkand to Singapore—have long relied on 'ethnicity,' 'race,' and similar social concepts to manage their diverse and mobile residents. How can interdisciplinary methods help us investigate these shifting modes of governance? How can we compare cities and trace the links between them? How can we study social concepts that are understood in different places, at different times, and by different actors in such a variety of ways? Three leading scholars will kick off the conference by sharing how they have tackled some of these questions. Tim Bunnell, professor of geography (NUS), will discuss his investigations into the 'two-way traffic' in practices of ethnic categorisation between Malay communities in Liverpool and Southeast Asia. Then, Derek Heng, professor of history (Northern Arizona), will take us back in time to Song Dynasty China, where officials gathered information and developed policies to manage the array of foreigners who flocked to their southeastern coastal cities. Then, Sayaka Chatani, Presidential Young Professor of history (NUS) will show us how oral histories can help us understand divergent memories of Korean 'slums' in postwar Japan. Finally, we will open up the discussion to conference participants and guests as we consider comparisons and connections between cities—and between our own diverse projects.

Tim Bunnell is Professor in the Department of Geography and Director of the Asia Research Institute (ARI), where he is also leader of the Inter-Asia Engagements cluster. His primary research interest concerns urbanisation in Southeast Asia, examining both the transformation of cities in that region and urban connections with other parts of the world. His books include *From World City to the World in One City: Liverpool through Malay Lives* (Wiley, 2016) and *Urban Asias: Essays on Futurity Past and Present* (Jovis, 2018; co-edited with Daniel P.S. Goh).

Derek Thiam Soon Heng is currently Chair and Professor of Department of History, Northern Arizona University, USA. His research encompasses the diplomatic and economic relations across the East Indian Ocean world and the South China Sea littoral in the pre-modern era. He explores the state-formation and survival strategies of small port-states in Maritime Southeast Asia before AD 1500, through the integrative use of textual and archaeological data. He has also been involved in archaeological excavations in Singapore, Malaysia and Cambodia. He has published several book chapters and articles in the *Journal of Southeast Asian Studies*, *Journal of Song-Yuan Studies*, *Journal of the Malaysian Branch of the Royal Asiatic Society*, and *International Journal of Maritime History*.

Sayaka Chatani is an Assistant Professor in the History Department, National University of Singapore. Her first book, *Nation-Empire: Ideology and Rural Youth Mobilization in Japan and Its Colonies* (Cornell, 2018), was a transborder study of social divisions such as generations and urban-rural divide. She is currently writing a history of community formation of left-leaning zainichi Koreans, their activism, and their network across the Japanese-North Korean borders between 1945 and the 1980s.

PANEL 2

**Policing Mobile Subjects:
The French Migration Regime and Repertoires of Chinese Migration
in Urban Sài Gòn-Chợ Lớn, 1874-1930**

Anh Sy Huy Le

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In 1874, a modernising French regime in southern Vietnam, in an effort to consolidate the colonial political control and to enhance the state's extractive capacity, established a comprehensive regime of ethnic classification and immigration surveillance (*Service de L'Immigration et du Contrôle*). The first database system of its kind to ever exist in Vietnam's modern history that collected migrants' information on the basis of fingerprints and anthropometric sciences, this regime of migration disproportionately targeted Chinese migrants whose prominent roles in the maritime economy of French Cochinchina, transnational networks, and uncurbed mobility remained a constant source of imperial anxieties as the colonial authority tried to effectively govern the multiethnic port cities of Sài Gòn-Chợ Lớn. This paper, drawing on extensive archival research in the British and French colonial records in Vietnam and Singapore, explores the multiple mechanisms in which Chinese migrants carefully reclaimed, maneuvered, and resisted colonially enforced ethnic categories and French regulations, thus exploiting the ambiguous judicial space between being subjects, foreigners, and citizens. Evoking the dialectical notion of 'regime and repertoire of migration' (Siegelbaum et al., 2014), it argues that Chinese repertoire of subversive practices, be them negotiations, maneuvering, or quotidian resistance, emerged in a dialogical relationship to the evolution of the colonial state's bureaucratic practices as it (re)invented new racial and legal taxonomies and increased its surveillance capacity. Simultaneously, the paper shows that French colonial policies seeking to police Chinese mobility were far from static; rather, they developed in response to the flux nature and malleability of Chinese legal identities. Ultimately, through such an approach, the paper foregrounds the importance of not only the Chinese diaspora but also interethnic interactions in the making of colonial racial regulations, articulating it not merely as a unilateral process of panoptic imperial dominations, but a complex one of negotiated co-existence, mutual collaborations, and situated resistance.

Anh Sy Huy Le is a PhD Candidate in East Asian History at Michigan State University with interests that lie at the intersection of colonial Vietnamese history, Chinese migration, and interethnic relations. A former recipient of the SSRC Mellon International Dissertation Research Fellowship (IDRF) and the NLB's Lee Kong Chian Fellowship, he has conducted trans-national archival research and fieldwork in Vietnam, China, and Singapore. His dissertation, 'Taming the Intractable,' is the first comprehensive social and political history of the encounters between the Chinese migrant communities and a consolidating colonial state in French Cochinchina. It explores the entangling roles that Chinese community initiatives, transnational economic networks, nationalist politics, and diasporic identities played in reshaping colonial governance and inter-Asian interactions in the port city of Sài Gòn-Chợ Lớn. Anh Le has published in *China and Asia: A Journal in Historical Studies*, *Journal of Migration History*, *Southeast Asian Studies*, and *Journal of Vietnamese Studies*.

PANEL 2

**From *Kapitan* to 'Unofficial':
The Evolution of Urban Ethnic Administration in the Straits Settlements, 1786-1942**

Bernard Z. Keo

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Soon after the establishment of the British colony of Penang in 1786, Chinese trader Koh Lay Huan was appointed *Kapitan Cina*, serving as a conduit between the British colonial administration and the island's burgeoning Chinese community. Koh's appointment as *Kapitan Cina* set in place a pattern of urban ethnic administration that would remain in place for much of British rule in Malaya. Prior to the founding of the Straits Settlements in 1867, the port-cities of Penang, Malacca, and Singapore were administered under the *Kapitan* system, where an influential individual was appointed by the colonial government to represent their ethnic community. As part of their liaison role, *Kapitans* were given wide-ranging powers to enforce order within their communities on behalf of the colonial government. Following the establishment of the Straits Settlements Legislative Council in 1867, the *Kapitan* system was replaced by the position of 'unofficial' member on the Legislative Council. Though no longer wielding the same authority as the *Kapitans*, the unofficials nevertheless continued playing an important role in the administration of ethnic communities by representing their interests to the colonial government.

This paper traces the evolution of urban ethnic administration in the Straits Settlements, making the case that *Kapitans* and unofficials were active agents in the expansion of British authority over Asian subjects. In doing so, it attempts to make two critical interventions. First, the paper draws out the connection between the *Kapitan* and unofficial as systems of ethnic administration, arguing that the replacement of the former by the latter reflects a broader shift within the British colonial government from indirect to direct rule. Second, it provides new insights into how these systems not just enabled British governance of the colony but also the role played by individuals in these positions in subverting and challenging the supremacy of British rule.

Bernard Z. Keo is a PhD candidate in historical studies at Monash University in Melbourne, Australia investigating decolonisation and nation-building in post-World War II Malaya and Singapore, focussing particularly on the trajectory of the Peranakan Chinese of the Straits Settlements in Malaya's path to independence. His additional research interests include the Malayan Emergency, transnational connections across the Malay world, cosmopolitanism in port-cities across Asia, and the end of empire in Southeast Asia. Beyond his dissertation, he also has training and experience in the digital humanities. He was part of the multidisciplinary team that built Virtual Angkor, a digital history education platform on medieval Cambodia. In collaboration with Associate Professor Adam Clulow (University of Texas, Austin) and PhD candidate Georgia O'Connor (Monash University), he also designed and developed a website based on O'Connor's research on the Norris Embassy to Aurangzeb (1699-1702).

PANEL 2

**Awakening 'Ethnic Consciousness' in the Southern Co-Prosperity Sphere:
Japanese Administrators, Local Collaborators, and the Articulation of
Communal Boundaries in Wartime Singapore**

Clay K. Eaton

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In the six months between December 1941 and May 1942, the Japanese Empire captured a swath of territory that extended from central Burma to the South Pacific. While this region was ultimately too vast for imperial forces to defend and govern, the subsequent three-and-a-half years of Japanese occupation served as a catalyst for remarkable changes in the region. Many of these changes occurred in those places where the Japanese concentrated their military and administrative power: urban centers like Jakarta, Rangoon, Manila, and Singapore (renamed Shōnan). Understanding the diverse populations of these cities was a strategic imperative, and disparate wartime experiences of different ethnic communities in these cities, which contributed to racial tension in the aftermath of the war, was often rooted in the process through which Japanese administrators came to comprehend them. This paper will examine the Japanese 'management' of different ethnic communities in Singapore, where some, such as the Chinese and the Jews, were immediately subjected to intense surveillance and even violence by the new administration based on the assumed familiarity of Japanese administrators with their 'characteristics.' These experts, however, had a much hazier understanding of other groups, such as Indians and Malays, and local collaborators took advantage of this ignorance to define these communities in ways that benefitted their own political projects. This paper will demonstrate how Japanese-occupied cities like Shōnan were sites where imperial experts and local collaborators both worked to draw lines between local communities that would remain relevant for decades after the war.

Clay Eaton is a postdoctoral fellow in the Division of Humanities at Yale-NUS College. He is a historian of empire with a particular interest in the social and political effects of imperial policy. He received his doctorate from Columbia University and his dissertation, *Governing Shōnan: The Japanese Administration of Wartime Singapore*, analysed the relationships between Japanese administrators and the various local figures they compelled to help them govern this occupied city. He is currently working to revise his dissertation into a book manuscript and is working on the early stages of a research project examining the lives of Japanese imperial subjects in colonial Southeast Asia, with a particular focus on Singapore, Surabaya, and Davao City.

PANEL 3

**The Empowerment-Disempowerment Paradox of
Power-Sharing in Karachi, Pakistan:
Provincial Government versus the Local Bodies System**

Farhan Hanif Siddiqi

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Monsoon rains lashed Karachi in August 2020 leaving the city in tatters with many areas inundated with water and without electricity for days. The irony of Pakistan's economic hub – contributing 25% to Pakistan's GDP and the country's only port city – and its debilitating physical infrastructure is contained in the city's political elites failure to espouse a power-sharing formula for local governance. Three variables are at play here: military regimes and their preference for local bodies sidestepping provincial governments; democratic governments empowering provincial governments via the 18th Amendment while denigrating local bodies and finally, the empowerment-disempowerment paradox finding space in Karachi's ethnic politics (primarily Mohajirs vs Sindhis). President Musharraf's Local Bodies Ordinance arrogated the power of the Nazim (Mayor) and local governments by assigning land allocation, revenue and police to it over and above the provincial government and bureaucracy. This local bodies system entrenched the power of the Mohajir-dominated Muttahida Qaumi Movement (MQM) in Karachi from 2005 till 2010 and later again from 2016 till 2020. However, the 2016-2020 phase was marred by a severe conflict with the Sindhi-dominated Pakistan People's Party provincial government as the 2013 Local Bodies Act made the local government toothless. Interestingly, a local bodies act jointly agreed between the PPP and MQM was passed in 2012 dividing administrative powers between the provincial and local authorities which was later rescinded. The paper contrives the crisis of governance in Karachi through the empowerment-disempowerment paradox, that is, should the power of one agency (provincial government) come at the expense of another (local government) or vice versa? The paper addresses this paradox by deep diving into the 2001, 2012 and 2013 Local Bodies Acts in order to explore and explain the dilemma of power-sharing between the MQM and PPP and the impact this has on local governance and Karachi's ethnic politics.

Farhan Hanif Siddiqi is Associate Professor and Director in the School of Politics and International Relations at the Quaid-i-Azam University, Islamabad. Prior to this, he was based in the Department of International Relations at the University of Karachi. In addition, he has also worked as Research Fellow at the Middle East Research Institute in Erbil, the Kurdistan Region of Iraq. His research interests border on nationalism, ethnicity, conflict resolution, comparative politics and security dynamics in South Asia and the Middle East. He is the author of, *The Politics of Ethnicity in Pakistan: The Baloch, Sindhi and Mohajir Ethnic Movements* (London: Routledge, 2012). His research publications have appeared in various national and international journals, including *Nations and Nationalism*, *African and Asian Studies*, *Nationalities Papers*, *Asian Ethnicity* and *Asian Affairs: An American Review*.

PANEL 3

**Managing the Ethnic Diversity and Domination of
Migrant Communities in Sorong City, West Papua**

Hatib A Kadir

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The history of ethnic diversity in Sorong city, West Papua is very political. Rather than starting with voluntary migration, the arrival of migrants to Papua is mostly sponsored by the State through the program of *transmigrasi*. This program has attracted self-employed migrants from Sulawesi (ethnic Buton, Bugis and Makassar) who seek for economic opportunity. The arrival of migrants has made Papuan turned to be a minority, both in terms of number of population and economy. Migrants dominate urban sector jobs, while on the opposite, most of the native Papuan are displaced to the suburban and rural areas. They work as a smallholder and irregular urban traders (Upton, 2009: 290-294). This research, therefore, examines how do local governments administer and regulate the diversities of ethnic communities in Sorong? I also examine how *lembaga adat* (customary institutions) negotiate with migrant communities that dominate economic spaces in urban area. Besides interviewing policy makers related to ethnic settlements, this research interviews members of two prominent *lembaga adat*, LMA (*Customary Community Institution*) and DAP (*Papuan Customary Council*). My research found that helped by various international NGO's on environment and urban governance, these two *lembaga adat* have the ability to resist, renegotiate, and reclaim land and urban spaces that have been possessed by migrant communities. The research was based in the city of Sorong, West Papua Province, which was carried out from October 2019 to March 2020. This research develops the concept of collective affect (Ahmed, 2004; Merleau-Ponty, 1962; Navaro-Yasin, 2007) and precarity, the feeling of being lost and deprived (Butler, 2004) as a control management over ethnic migrants. The Papuan governance is driven by a feeling of being threatened over the migrant domination and the pain of being betrayed by the promises of economic development. This research expects to reveal that managing ethnicities not always coming from state administration, but traditional institutions also play significant roles in shaping the indigenous Asian models on ethnic policies.

Hatib A Kadir received his BA in Anthropology (2007) and MA in Religious and Cross-cultural Studies (2010) from Gadjah Mada University, and MA in Anthropology from University of California, Santa Cruz, USA, in 2014. His dissertation explored the exchange of commodities and upward mobility among migrants in the aftermath of the sectarian conflict in the Moluccas Province, Indonesia. Hatib is a recipient of the Fulbright Doctor Fellowship (2012-2015), the Ethnographic Summer Field School Fellowship, Tallahassee, Florida, funded by NSF (National Science Foundation), and the Dissertation Fellowship Award, Chancellor Blumenthal, 2016-2017. He is a lecturer in the Department of Anthropology, Brawijaya University and visiting professor at School of Foreign Languages, Peking University. His research focuses on migration, ethnic relations, contentious citizenship and racism in West Papua Province.

PANEL 3

**Renegotiating Multiracialism:
The Grassroots Integration of New Migrants' Ethnic Identities in Singapore**

Rebecca Grace Tan

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Singapore's multiracial policy has its roots in British colonial practice of categorising individuals according to their racial identity, typified by its continued reliance on the 'CMIO' (Chinese, Malay, Indian and Other) framework. This system of categorisation structures individual and collective identities while providing the basis for many governmental policies, such as public housing, quotas in parliament and bilingual education. This paper examines how contemporary inflows of migrants disrupt the CMIO framework through a study of grassroots integration processes. To do this, this paper builds upon Tariq Modood's conception of 'multicultural nationalism' which proposes that national identity in multicultural societies needs to be remade to represent all citizens. It begins with discussing how Singapore has crafted its own version of 'multicultural nationalism' which comprises two key elements: Firstly, an ethos of accepting difference and second, a multiracial image of the CMIO Singaporean nation. It then goes on to argue that upholding the former results in conceptions of the latter being recasted and renegotiated by newcomers. Using a combination of narrative interviews with grassroots volunteers and participant observation at local integration and cultural events, this paper finds that as newcomers participate in grassroots events, which celebrate Singapore's multiracial makeup, they embody their own cultures which presents two key challenges to the pre-existing CMIO framework. Firstly, new citizens who belong to well-established groups, especially ethnic Chinese and Indians, often bring an alternative embodiment of their cultural identity which clashes with pre-existing cultural practices within the same group. Secondly, new citizens who belong to less-established groups stretch the 'Others' category which has to act as a container for a rising multiplicity of identities. Ultimately, this paper provides a key contribution to existing literature on multiculturalism by examining how multicultural nationalism is a process of continuous and often tension-filled negotiation over representations of who belongs to the nation.

Rebecca Grace Tan is a final year PhD student at the University of Bristol's School of Sociology, Politics and International Studies. She is completing her dissertation, which studies the role of grassroots volunteers in integration and naturalisation processes in Singapore. More broadly, she is interested in questions of national identity and belonging in culturally diverse societies especially in the context of rising migration across the globe.

PANEL 4

**Catching up with the Greater World:
Burmese Conceptions of Ethnicity and Religion
from the Eighteenth to the Twentieth Centuries**

Alexey Kirichenko

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Since the mid-eighteenth century, Burmese polity saw an intensified interaction with its neighboring regions paralleled with the consolidation of Burmese control over frontier areas. Such accelerating connectivity, further augmented by colonial and post-colonial experiences after the nineteenth century, exposed Burma to a range of novel social and administrative challenges.

Indigenous vocabulary used to describe non-Burmese identities well into the late nineteenth century comprised of rather vague and fluid terms that made little differentiation between ethnic, religious, and social belonging. For instance, the term *lu-myo* (lit. 'a class of people,' presently used to signify ethnicity, nationality, and race) was applied to ethnic and religious communities, castes, social classes and service groups, and occasionally even royal dynasties. Several terms were used as the approximations of 'religion' and 'creed,' each with its own range of contexts and targets.

Arguably, such taxonomies were pegged to differentiate communities with specific legal or social standing under Burmese custom. Yet, despite its notably localised nature, this vocabulary was also dependent on self-representation of such communities and their ability to negotiate their status with the Burmese court.

Drawing on a diverse set of cases reflected in legal, administrative, and diplomatic documents as well as in art materials created at the capital, at frontier trading hubs, and in areas with mixed populations, the paper will explore the evolution of Burmese conceptions of ethnicity and trace the impact of contacts with state and non-state actors from Asia and Europe on it. Though focused primarily on early modern period and on members of Muslim, Hindu, and Christian communities, the paper would also briefly discuss how and to what extent these taxonomies were altered by the imposition of colonial legislation and globalising discourses of more universal sociological frameworks and how the legacies of pre-colonial usage persist in contemporary Burmese understandings of ethnicity.

Alexey Kirichenko is an Assistant Professor at Moscow State University, Russia where he teaches courses related to Burma, Southeast Asia, Buddhism, and Asian history. His PhD, obtained in 2003, focused on Burmese royal historiography. Since 2009, he is engaged in field and archival work in Burma aimed at manuscript cataloguing and digitisation, documentation of monastic networks and Buddhist monuments, and research on the history of monastic Buddhism. He has published some forty papers on various aspects of Burmese history and historiography as well as *La vie du Bouddha: Peintures murales de Haute-Birmanie* (Suilly-la-Tour: Éditions Findakly, 2017; with Christophe Munier-Gaillard and Minbu Aung Kyaing).

PANEL 4

**'Systematic Quantification' of Ethnicities:
Space-Making of Bengali Transnational Families in Cosmopolitan Singapore**

Gazi Mizanur Rahman

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With the transfer of Straits Settlements' capital from Penang to Singapore in 1832, the port of Singapore turned into a hub for merchants and migrants from all over maritime Asia, particularly South Asia. Such transregional connectivity facilitated the migrations of South Asian diverse ethnicities, including Tamil, Punjabi, Sikh, and Bengali - which fostered cosmopolitanism in modern Singapore. However, the British colonial administration introduced stringent systems of enumeration of South Asian migrants such as 'Bengalis & c.', 'Tamils & c.', and 'Indians.' This stereotype of enumeration was called the 'systematic quantification' of colonised people; it was happened because of the '*mentalités* of the British colonial census-makers' who were unaware of making the ethnic-racial classifications. The cluster system of enumeration has made it difficult to reconstruct the spatial history of a specific transnational community of South Asian ethnicities, particularly the Bengali.

This paper attempts to relocate the Bengali transnational families and their space-making in Singapore. In doing so, it will focus on three interrelated issues. First, it examines the theoretical aspects of space-making in transnational studies. Second, it interrogates the systematic quantification of South Asian diverse migrants. The third set of issues relates to the empirical details of the spatial history of Bengali transnational families— a case study of M A Majid. Like other Bengali migrants, M A Majid (1906-1973) was bundled as 'Indian' who migrated from Sylhet (presently an administrative unit of Bangladesh) to Singapore in the 1920s and married a Chinese girl. His inter-racial marriage facilitated the formation of a Bengali transnational family. He was involved in public spaces in Singapore through the involvement in *Bangiya Moslem Sammilani* (Bengal Muslim Association), the formation of seamen union, and the Singapore Labour Party.

In exploring the Bengali transnational families in colonial conditions, this paper uses the historical methodology and relies on a range of archival and secondary sources. Moreover, this paper uses interviews with some descendants of Singaporean Bengalis. A Bengali transnational family of M A Majid sheds light on the broader canvas of cosmopolitan Singapore. More research might lead to a deeper understanding of transnational communities from the micro-level perspectives of sociology, anthropology, and history.

Gazi Mizanur Rahman is a PhD candidate at the Faculty of Arts and Social Sciences at Universiti Brunei Darussalam (UBD). His research focuses on connected histories of South and Southeast Asia, historical migration and diaspora. Before taking up doctoral studies at the UBD, he obtained his BA (Hons), MA, and M.Phil. Degrees in History from the University of Dhaka, Bangladesh. Rahman has experience of working as a researcher in the BRAC University in Dhaka as well as several research institutions, including the Asiatic Society of Bangladesh. He was awarded ARI Graduate Student Fellowship in 2018. Rahman has attended several international conferences and published some articles in referred and non-referred journals, including the *Journal of the Asiatic Society of Bangladesh*, *Journal of Maritime Studies and National Integration*, and *Banglapedia: National Encyclopaedia*.

PANEL 3

**Marriage of Convenience:
Constructing a Japanese Model of Empire through Intermarriage, 1919-1937**

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In 1933, Han-Japanese intermarriage was legalised in colonial Taiwan. Why was it necessary for the Japanese empire to legalise intermarriage when informal unions and concubinage had already existed? Why was intermarriage legalised when European powers were either banning or discouraging miscegenation? Why was the dominant model of intermarriage represented in the government-general's official newspaper between a Japanese woman and Taiwanese man? Through an examination of coverage in *Taiwan Daily News* between 1919 and 1937, this paper illustrates two of the biggest advantages of legalisation—consolidation of Japanese rule in Taiwan and creation of a model of colonial relations different from European empires. I argue that Japan contributed to the changing face of global empires by legalising colonial intermarriage. Although Japan's intermarriage policy is most often examined as part of its later imperialisation movement, tracing its origins reveals Japanese leaders' active efforts at establishing an improved model of colonial relations that was best suited for the post-World War I environment. Aside from accommodating uxori-local marriages in a modern legal framework, Japan's advocacy for racial equality, although often more self-interested than altruistic, also set the precedent for changes that would emerge after the Second World War.

Genevieve Tan is a history PhD student at the University of Pennsylvania. Her work focuses on family and nationality within the Japanese empire. Prior to Penn, she pursued her BA in Cultural Studies at Nagoya University, Japan. Her research interests also include gender and sexuality, migration and diasporas, as well as urban print and material culture.

PANEL 5

**Asserting Claims to the Coastline:
Inter-Asian Strategies of the *Kristang* Community in Malacca**

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This article ties in with the question posed in the call for papers: 'How have state policies and practices been negotiated, resisted, claimed, or otherwise experienced by ethnic communities on the ground?' More specifically, it asks what Inter-Asian strategies the members of the *kristang* community, an ethnic minority that practices mainly the Catholic faith, have used to assert their claims to participate in decisions to develop their settlement located at the coastline against the policies and practices of the state of Malacca (Melaka) and the Malaysian national government.

This contribution, inspired by my documentary film 'Flow of Sand' (2019) and scholarly work on identity and ethnicity of the *kristang* community (Pillai 2014, Sarkissian 2005) takes into account the interplay between local, transnational, state actors and community members. It zooms in on controversial policies and practices around the Melaka Gateway, a large-scale land reclamation project, celebrated as iconic by the Melaka Historic City Council (MBMB 2019). While the state government in Malacca gave the project tailwind and the Razak government promoted it as part of the Belt and Road Initiative, it was curbed under Mahathir.

The paper is based on two ethnographic field studies conducted in 2018 and 2019, which also used visual documentation. It also examines secondary sources collected during my stay at ARI from May 2019 to September 2019.

It shows that community leaders are trying to escape the ethnic labelling of the Malaysian state and expand their scope of action by playing their trump cards: their uniqueness, language (*papia kristang*), Portuguese heritage and identity as Luso-Malays. Their strategies range from inviting members of the Portuguese diaspora around the world, to seeking alliances with groups opposed to land reclamation inside and outside Malaysia's borders, to twists and turns between resistance to and rapprochement with the Chief Minister of Malacca.

Monika Arnez is a senior researcher and lecturer at Hamburg University. She was a Visiting Senior Research Fellow in the Inter-Asia Engagements Cluster of Asia Research Institute, National University of Singapore, from May to September 2019. She conducted fieldwork on land reclamation in Malaysia in 2018 and 2019. Her documentary 'Flow of Sand' (2019) is one of the deliverables for the Horizon 2020 project 'Competing Regional Integrations in Southeast Asia' (Work Package 'Environment'). Her recent publications include 'Reclaiming the Sea from the Melaka Gateway' (2020), 'Contested Knowledges of the Commons in Southeast Asia Research Progress report - Vignettes from the Field' (CRISEA Working Paper 2) (together with T. Kaminski, C. Middleton et. al., 2020), and 'Green aspirations and the Dynamics of Integration in two East Kalimantan Cities', in: Vignato, Silvia (ed), *Dreams of Prosperity: Inequality and Integration in Southeast Asia* (Chiang Mai: Silkworm, 2017), pp. 27-54.

PANEL 5

**'It's Our School's Identity':
Dress Codes and Official Multiculturalism in Thai Multiethnic Schools**

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In 2005, the cabinet issued a mandate that all migrant children receive access to public schooling in Thailand. With its diverse student populations, a state school proposes itself as a multicultural institution and instructs migrant students to wear national/ethnic costumes (*chut pracam chat*) on every Tuesday. In this paper, I focus on clothing policy in schools as a means to understand the Thai state's management of diversity as well as the ways in which young migrants navigate their belongingness within the state discourse of nationalism. School dress codes reveal the intertwining of ethnonational and migrant types. National/ethnic costumes might enable migrant children to enter the cultural sphere where migrant workers are excluded, but the very same type of clothes could also ironically stamp them with the label of 'alien worker' and lead to them being identified as such by police officers when they wear such clothes out on the streets. Because of this, certain migrant students preferred to wear school uniforms in public so as to be safer as well as to participate more in a space that was normally reserved for Thai citizens. Outside of schooling contexts, young migrants also pointed to the way in which clothes were playful performances in relation to person (stereo)types, belongingness, and authenticity. Clothing has differential indexical value, and its mobility across scales invokes and constructs new images of time, space, and personhood. Through clothing, the figure of the young migrant student continually shifts back and forth along various spectrums of person-types: between adult migrant workers and schooled children, between economic labourers and ethnic minorities, and between 'aliens' and (possible) citizens. Such dynamics reveal how state attempts to rigidly control boundaries between diverse social groups can both pose limits to and present possibilities for migrant school children securing a place in Thai sociopolitical terrains.

Moodjalin Sudcharoen, or Mood, is a Social Sciences Teaching Fellow in the department of anthropology and the College at University of Chicago. She is a linguistic and sociocultural anthropologist with interests in childhood, migration, the politics of language learning, bureaucracy, and the semiotics of social difference. Her book manuscript, 'Gradients of Childhood: Thai Schooling, National Imaginaries, and the Figuration of the Migrant Child,' examines the relation between education and mobility through an analysis of state and non-state interventions into migrant childhood. The project explores the political significance of public schooling for children of Burmese migrant labourers in the central region of Thailand. The project explores various sociocultural factors—age, ethnic identity, bureaucratic status, skill, language competency, clothing, and so on—which lead to the typifications and (re)classifications of migrant subjects. Mood earned an MA in Asian Studies at Cornell University, and a PhD in Anthropology at University of Chicago.

PANEL 5

**'Accommodation' from Above and 'Negotiating' from Below:
A Case Study of Ethnic Policies of the Socialist Republic of Vietnam and the Cham**

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Ethnic policies towards non-core groups play a crucial role in nation-building policies of all nation-states. As a multi-ethnic country, since independence, the Socialist Republic of Vietnam has systematically implemented the accommodation group of policies toward its 53 non-core ethnic groups. Given the core of these policies bases on the acknowledgment of national minority status and differences by the host state and the political loyalty by the non-core groups, the process and results of using these policies show both gains and pains. Therefore, it can be helpful to assess those policies from both directions: top-down and bottom-up with the participation of government agencies and targeted groups to address the shortcomings and maximise the effectiveness.

In this paper, the author will examine the ethnic policies of Vietnam in the context of a specific minority- the Cham, given their strong historical and ethnic sentiments as well as their high mobility and migration to large cities and overseas. This article also seeks to address the question of whether the ethnic policies of the Vietnamese government effectively navigate the paradox between social integration and heightened, linear nationalism. It also focuses on how the Cham has negotiated to preserve their ethnic identity within the framework of accommodation policies. These interactions between the host state and non-core group is primarily examined in contemporary conditions with the role of traditional and mainstream forces such as state-recognised institutions and new forces such as social media platforms, citizen journalism, and external forces. This paper will unfold these questions by examining both policies implemented by the government, the implications and empirical evidence in some essential fields.

Pham Thi Thanh Huyen graduated with a BA from Vietnam National University (VNU, Hanoi) and gained a master's degree from Alzahra University in Iran. She has been working as a lecturer at the Faculty of Oriental Studies of the University of Social Sciences and Humanities, VNU, since 2012. In 2015, she received the NUS-HYI Joint Doctoral Scholarship, and since then, she is a PhD Student at the Department of History, National University of Singapore (NUS). She recently defended her thesis entitled 'Champa and the Islamic world, 7-15th centuries' under the supervision of A/P Bruce M. Lockhart (NUS) in October 2020. She is also interested in religious dialogue and ethnic policies towards the Cham in contemporary times.

PANEL 5

**Articulating the Hui Identity through Imagining the Silk Road:
Urban Muslim Community and Cultural Heritage in Xi'an, China**

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This paper examines the relationship between Hui Muslims and the Chinese state through the lens of managing ethnic minorities with cultural heritage-based urban development. Notably, this paper focuses on how both the local government and the Hui community engage the official narratives of the historic and new Silk Roads in the context of religion and ethnicity. The municipal government employs the central government's narratives on the crucial role of the historic Silk Road in reconnecting China and other countries via culture in local urban development projects. Local urban development projects in Xi'an primarily draw on the visual symbols such as dancing maids and scrolls of calligraphy to feature Chang'an, the predecessor of Xi'an, as the imperial capital of thirteen dynasties. By visualising these themes, the municipal government of Xi'an showcases the cultural heritage of the imperial capital and hence its legitimacy to become more competitive in comparison with other cities on the officially designated routes. Xi'an is recognised as the 'east terminus' of the new Silk Road for its crucial role in formulating the historic Silk Road. In this light, in order to gain access to the new Silk Road-related resources, official urban development projects appropriate historic imaginations of Arab and Persian merchants and their visits to Chang'an for their admirations of the Chinese culture. The Hui Muslims and their residential community therefore have become the very space to feature the transnational culture of the Silk Road. However, given the local government's concern over managing religion and Muslim minorities and the past conflicts with Muslim residents over demolition plans, the official urban development projects do not center the transnational flow of Islam and the Hui Muslims' cosmopolitan identity that is premised on both Han Chinese and other non-Chinese cultures. In comparison, for the Hui Muslims, rather than avoiding the official Silk Road-based agenda, members of the Hui community actively engage the imaginations of Muslims as merchants on the historic Silk Road to articulate the importance of Islam and the Hui's connection to the Muslim world in constructing the Silk Road heritage in Xi'an. In this light, Hui Muslims produce alternative imaginations of the Silk Road to provide space for expressing their ethno-religious identity without directly challenging the Chinese government's restrictions over Muslim populations' religious expressions that are not completely aligned with the official narratives.

Yang Yang is a postdoctoral fellow at the Asia Research Institute, National University of Singapore. She received her PhD in Human Geography from the University of Colorado at Boulder. Her research focuses on transnational religious networks and the politics of ethno-religious identity in northwestern China. Her dissertation adopted an ethnographic approach to analysing the impacts of Hui Muslims' grass-roots connections to non-Chinese Muslim communities in Southeast Asia and the Middle East in the Hui's everyday lives in Xi'an, China. Her current research examines how the Hui diaspora in Kuala Lumpur, Malaysia contributes to grass-roots connections between China and Malaysia, and how Malaysia has become the Hui's new Muslim role model through serving as their preferred destination for halal tourism and their style references for Muslim fashion. Notably, this project analyses how ethno-religious identities and mobility intersect in the contexts of migration and the recentering of Islamic teachings in both cultural and political contexts on a global scale.

PANEL 6

**Paradigms of Building Resilient Dutch Settlements in Asia:
Urban Governance in Tayouan and Galle**

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This research aims to explore the systematic urban formation of Dutch overseas settlements in Asia, especially how the VOC adopted strategies of urban governance to tackle unfamiliar tropical environments, especially the disaster prevention measurements of flooding or fire hazards, which created resilient overseas settlements. Developing as multi-ethnic cosmopolitans, the architectures of the main trading post of Dutch Formosa (1624-1662), Tayouan (in nowadays southern Taiwan), and Galle, the Dutch Ceylon capitol from 1640-1796, both portray a synthesis of European principles and adaption of coastal environments with indigenous construction techniques, tropical climates, local materials, also the nexus of human encounters with nature. This reflects in the design of infrastructures such as waterways, pavements and harbor structures, also the production of construction materials, as well as management and maintenance. This approach is best exemplified in the meticulously designed underground drainage-system in the Galle Fort that even mitigated the damage from the disastrous tsunami in 2004. Just like the Tayouan settlement sitting on the sandbank in a lagoon, numerous archival sources indicate the constant maintenance and improvement were ordered by VOC to reinforce the urban area in Galle that is on a promontory jutting into the sea. Additionally, the growing need of local brick and mortar production in both areas was encouraged by the special attention to fire prevention, therefore strict control and requirement of using fireproof building materials are constantly seen in VOC records.

Furthermore, this research addresses the crucial yet often neglected collaboration of Dutch and local hybrid communities that created the pivotal success of building resilient tropical cities, namely the Han Chinese and indigenous people in Tayouan, also Sinhalese in Sri Lanka, who played lively roles in providing local construction knowledge, building forces and affecting the Dutch governance. By comparing the correlated evidences from the archival resources and physical confirmation of built heritage portraying Dutch ideals in Galle, this research intends to trace the fading Dutch heritage in Taiwan that has limited surviving archival or physical references. However, many VOC regulations and operations were accumulated experiences from various settlements in Asia that were managed and circulated through the VOC headquarter of Batavia, hope this research will provide a foundation for interpreting the vanishing Dutch mutual heritage in Taiwan, as well as reconstructing the intra-Asia knowledge exchange network of urban planning and building technology disseminations.

Queenie Lin is a PhD candidate in Cultural Heritage and Arts Innovation Studies, Taipei National University of the Arts. Her main research interest lies in the connection and interaction between the East and West, and the heritage and material culture derived from them. Her research focuses on the Dutch built heritage preservation and maritime cultural landscape in Taiwan, South- and Southeast Asia and North America during the Age of Discovery. Her dissertation tackles the systematic urban formation of Dutch overseas settlements, and intends to trace the vanishing Dutch heritages in Taiwan by investigating related sources and evidence from other parts of the world under Dutch influence. She studied History of Art and Architecture at the University of Virginia (MA) and Conservation of Fine Art at the University of Northumbria (MA). She is an active member of ICOMOS, ICOM, and a council member of the International Advisory Council of Global Urban History Project. She has received the New Netherland Research Center Student Scholar in Residence Research Grant, Asian Graduate Student Fellowship (NUS) and other major grants from Taiwan.

PANEL 6

**Territories of Stigma and Regeneration:
Anjeong-ri and the Re-envisioned Military Camp Town**

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This paper examines how the South Korean “camp town”, or military sex work district, is being reimagined today as a site of US military urban cosmopolitanism. Focusing on the Anjeong-ri neighborhood in Pyeongtaek, located adjacent to the largest overseas US military base in the world, the paper first traces how Anjeong-ri was produced by the South Korean government and the US military as a blighted and hollowed-out neighborhood between the 1970s and 2000s. It then traces how the urban presence of the US military in South Korea came to be reimagined by urban planners and real estate developers as a force for cosmopolitan city-making in the early 2000s. As urban geographers such as Neil Smith have shown, projects of urban renewal and regeneration tend to follow long cycles of politically produced urban stigmatization, devaluation, disinvestment, neglect, and violence. The paper argues that the politically produced spatial stigma of Anjeong-ri, due to its history as a sex work district, has created conditions for a form of state-supported urban “regeneration” through real estate speculation and erasure of the neighborhood’s fraught past. At the same time as Anjeong-ri is being reinvented as a space of cosmopolitanism, and the US soldier is being reimagined as a subject of moral militarized consumption in the local real estate and consumer goods markets.

Bridget Martin is a fellow in the US-Asia Grand Strategy Predoctoral Program at the University of Southern California Dornsife Korean Studies Institute and a PhD candidate in the Department of Geography at UC-Berkeley. Her research focuses on militarism and urbanism in South Korea. She studies how the symbolic and material significance of the US military base system in South Korea has evolved from 1945 into the present moment in the country’s urban landscapes, especially in relation to urban development and city branding.

PANEL 6

**The Making of an Indian Company Town:
Rethinking Cosmopolitanism, Industrial Heritage and
Communal Violence in Jamshedpur**

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In 1908, after months of prospecting all over the country, the till then little known and remote hamlet of Sakchi in Singhbhum was chosen as the ideal location for the establishment of India's first indigenously owned iron and steel works to be built by the Tatas. A little more than a decade later on March 3, 1919, it was christened 'Jamshedpur' after the name of its founder Jamsetji Nusserwanji Tata. His vision for a pioneering, modern and progressive company town served as the driving force behind its planning and development over the years that followed. This paper looks at the processes that constitute the construction of a public and cultural history of the city of Jamshedpur as an integral part of India's industrial heritage and steeped in a certain idea of progress, modernity and cosmopolitanism. At the same time, it juxtaposes this institutional urban history with the lived and passed on memories of inhabiting the city through the years and being a witness to its transformations in response to and beyond the constructed and controlled narrative of the 'ideal steel city'. Finally, through an analysis of the immediate and long-term impact of the communal riots of 1964 and then in 1979 on the city and the ways in which the violence is remembered or forgotten since, the paper argues that public and private histories and memories of Jamshedpur intersect, overlap and negotiate with each other in ways that complicate and contradict the carefully cultivated discourse of 'model urbanisation' and cosmopolitanism.

Isha Dubey graduated with a PhD in History from the School of Culture and Society at Aarhus University in October 2017. Her doctoral dissertation was titled *The Urdu-speakers of Bangladesh and the Idea of 'Home': Migration, Displacement and Shifting Narratives of Belonging since the 1940s*. Before coming to Denmark for her doctoral studies, she obtained her MA and MPhil degrees from Jawaharlal Nehru University and the University of Delhi respectively. Her work is guided by an overarching interest in histories of migration and nationalism, communalism and communal violence in South Asia and memory studies. She is currently employed at the Swedish South Asian Studies Network (SASNET) at Lund University as a post-doctoral researcher with her project *Memory, Memorialization and the Politics of Forgetting: 'Difficult Heritage' and the Construction and Contestation of 'National Memory' in India and Bangladesh*.

PANEL 7

**Trans-imperial Cries:
Discussing Macau's Problems in British Hong Kong**

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The first Macanese diaspora to Hong Kong in the 1840s saw not only the movement of Macau's Luso-Asians to British territory, but also the unfolding of decades of discussion regarding the repressive rule of the Portuguese colonial administration over Macau. From establishing Portuguese-language newspapers to writing to Hong Kong's English-language newspapers, Macanese men and women found a more liberal space in British Hong Kong to address Macau's social and political issues and criticise the Portuguese colonial administration away from Macau's strict press censorship and rigid social hierarchy. This allowed Portuguese-language news reports against the Macau government to be printed and circulated in the Portuguese colony before the Salazar regime further tightened the empire's censorship measures in the 1930s. It also facilitated a wider inter-port discussion between the Macanese communities of Macau and Hong Kong. This study looks at a migrant ethnic community in British Hong Kong and how its marginal presence in the British colonial government's policies granted not only the freedom to maneuver Hong Kong's social ladders, but also the space to challenge and criticise the practices of the Macau colonial administration.

Framed within the context of two empires and the activities of a Luso-Asian community in southern China, this study uses archival material and old newspapers to explore how marginal ethnic communities harnessed resources from another imperial space to tackle challenges and defy restrictive policies previously encountered in their homelands. Ultimately, it aims to shed light on trans-imperial interaction and reveal the complex practice of debating and challenging colonial policies and reworking ethnic identities vis-à-vis the colony, the nation and the hostland.

Catherine S. Chan acquired her PhD in History at the University of Bristol in 2019. She is currently an Assistant Professor of History at the University of Macau where she works on urban and social history, with a specific focus on East Asia and Southeast Asia. Her previous works have centred on the trans-imperial diaspora of Luso-Asians and issues of heritage preservation in Hong Kong and the Philippines. Her most recent project concerns the transnational business of greyhound racing in 1930s Macau.

PANEL 7

**Identity Pride and Exclusiveness:
Cross-border Craftsmanship and Chinese Tailors
in Post-war Hong Kong, 1945-1970**

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In the early People's Republic of China, western suits were vilified as a symbol of western capitalism. Many Shanghainese suit-making tailors thus fled to British Hong Kong to search for a better life. However, while they went into competition with the established community of Cantonese suit-making tailors in Hong Kong, the colonial government provided little support for them. Focusing on the struggle of the Shanghainese tailors in the colony, the article studies their interaction with the Cantonese tailors between 1945 to 1970. It shows that even though the Shanghainese tailors were at a disadvantaged position, they refused to assimilate into the Cantonese tailoring community to form a wider cross-cultural community of Hong Kong tailors in exchange with more market resources. Having had a long history and global recognition of tailoring high-quality suits, the Shanghainese tailors were proud of their 'Shanghai identity' and thus presented a strong sense of exclusiveness in integrating for their Cantonese counterparts.

While recent scholarship on cosmopolitanism has shown how transnational movement of people subsequently brought about the practice of cultural assimilation and the birth of multiculturalism, scholars have largely focused on how various communities on the lines of race, ethnicity, class, gender and religion integrated into a wider community and celebrated their cultural hybridity. They, however, have not paid sufficient attention to the tension between the social groups. As a result, we know little about the conflict, contestation and negotiation between them. Through narrating how the Shanghainese tailors struggled and interacted with their Cantonese counterparts in post-war Hong Kong, this article argues that while transnational movements of people, values and materiality facilitated the realisation of a multicultural society, the identity of the subjects, including their pride in and adherence to their places of origin, however, imposes limitations on their aspiration and acceptability to cosmopolitanism.

Katon Lee received his PhD in History from the University of Bristol in 2020. He is currently a lecturer in History and Hong Kong Studies at the College of International Education, Hong Kong Baptist University. His research interests include the colonial histories of Hong Kong and port cities in East Asia, Sino-western cultural interaction and Chinese society from transnational lens.

PANEL 7

**Ethnicity, Mobility and Urban Space:
Managing Diversity through Public Processions in Singapore and Batavia, 1840-1870**

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This paper examines attempts by colonial authorities in nineteenth-century Singapore and Batavia (now Jakarta) to employ public spectacle and urban culture, specifically in the form of ceremonial processions, to manage the ethnic and cultural diversity of these two major colonial capitals. I argue that such spectacle, and the public performance of citizenship during ceremonial occasions formed a key forum for the reinforcement of ethnic categories in the context of a colonial city, as well as for interpreting ethnic status and inter-community relations. While Asian religious processions and colonial responses to them have been studied before by historians, I argue that the proactive use of similar, officially sanctioned ceremonies by administrations to establish their vision of colonial urbanity remains an under-researched topic. My analysis will build on recent work in global and transnational history, arguing that Singapore and Batavia formed two key nodes of a trans-colonial Southeast Asian cultural area. The paper looks at two case studies of official processions: one on the occasion of the arrival of governor-general Jan Jacob Rochussen in Batavia in 1845, and the second celebrating the Duke of Edinburgh's visit in Singapore in 1869. The analysis shows how these events made use of their carefully choreographed programmes in order to fix ethnic categories spatially on the maps of the respective cities, designating specialised and carefully tailored roles – as spectators, participants, performers – to the people of these cities, based primarily on their ethnic background. Visible participation in such top-down ceremonies implied being co-opted into the colonial order, but the participants could also hope to negotiate the terms of their participation and to extract value from their cooperation both individually and to their wider communities.

Mikko Toivanen is a historian of nineteenth-century colonial Southeast Asia and of the global culture of imperialism. As of January 2021, he is a postdoctoral fellow at the Munich Centre for Global History at the Ludwig-Maximilians-Universität, funded by a grant from the Osk. Huttunen Foundation. His current research examines the development of the concept and uses of public space in Singapore and Batavia in the mid-nineteenth century, with a specific focus on colonial attempts at the management of ethnic diversity through urban culture and ceremony.

ABOUT THE CHAIRPERSONS & ORGANISERS

Clay Eaton is a postdoctoral fellow in the Division of Humanities at Yale-NUS College. He is a historian of empire with a particular interest in the social and political effects of imperial policy. He received his doctorate from Columbia University and his dissertation, *Governing Shōnan: The Japanese Administration of Wartime Singapore*, analysed the relationships between Japanese administrators and the various local figures they compelled to help them govern this occupied city. He is currently working to revise his dissertation into a book manuscript and is working on the early stages of a research project examining the lives of Japanese imperial subjects in colonial Southeast Asia, with a particular focus on Singapore, Surabaya, and Davao City.

Daniel P.S. Goh is Associate Professor of Sociology, National University of Singapore. He specializes in comparative-historical sociology and studies state formation, race and multiculturalism, urbanisms and religion. His edited books include *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, 2019). His papers and book chapters can be found at www.danielpsgoh.com.

Elliott Prasse-Freeman is Assistant Professor in Department of Sociology at National University of Singapore. He received his PhD from the Department of Anthropology at Yale University. He has conducted long-term fieldwork in Myanmar, and is working on a book project focusing on Burmese subaltern political thought as adduced from an extended ethnography of activism and politics in the country's semi-authoritarian setting.

Jeremie Molho is a Research Fellow with the Asian Urbanisms Cluster of ARI, NUS. He is jointly affiliated with the European University Institute in Florence, Italy. He received his BA in Middle Eastern studies and MA in urban studies from Sciences Po Paris, and his PhD in geography (2016) from the University of Angers, France. In his doctoral research, Jeremie analysed how cities outside of the West developed strategies to position themselves as global art market centres, focusing on Istanbul, and conducted comparative fieldwork in Singapore and Hong Kong. In the last two years, he has been studying Singapore and Doha's use of cultural policies to govern their diversity, analysing how they use universities and cultural institutions as instruments in the governance of cultural diversity, to target and attract transnational publics, construct discursive frameworks that promote diversity and create third spaces where people of different cultural backgrounds come together and interact.

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