



CONTESTED ASIAN PARENTING IN INTRA-ASIA MIGRATION

16-17 NOVEMBER 2021

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Immigrant and migrant parenting from and within Asia is a surprisingly understudied topic. This is despite intraregional migration (the median age of migrants in Asia is 35) being the dominant form of migration here. This workshop brings together scholars of Asian migration to consider what migrant parenting in Asia means for parents, families, and communities across old, new and/or multiple homes. We call for empirically grounded work which considers migrant parental care ranging from (but not limited to) classed, gendered and ethnicized parenting practices such as intensive parenting, remittance-sending and care-giving at a distance, food work, native language maintenance, culture work, and substitute care by relatives or fictive kin. By focusing on the emplaced, embodied, and gendered aspects of parenting, the workshop provides a finely grained lens to investigate intersectional agencies and subjectivities among migrant parents as well as the conjuncture between family and citizenship practices in superdiverse, multi-ethnic, Asian settings.

To address the overarching question of how migrant parenting is done in intra-Asia migration, workshop panellists are invited to consider the following aspects of migrant parenting:

- (1) the different migration policies which hinder and/or facilitate migrant parenting to be accomplished in multidimensional, unexpected, and creative ways. For example, how migrant parenting may be achieved *despite* uncaring migration regimes particularly for labour migrants implicated in global care chains.
- (2) the kinds of migration (circular/circuit migration, stepwise migration) within Asia which engender variant forms of parental care enmeshed with ideological 'Asian Values' (e.g. stigmatized versus idealized parenting styles, the racialization of migrant parenting and hierarchies of destinations sites for parents)
- (3) advancing conceptualizations of affective citizenship practices conducted via the work of migrant parenting in Asia (e.g. emotions, generational transnationalisms, aspirations for 'worlding' children through migration, ICT use among migrant parents)
- (4) eliciting connections and comparisons on continental migrant parenting across Asia to wider theoretical applicability beyond Asian cases.

WORKSHOP CONVENORS

Dr Chand Somaiah

Asia Research Institute, National University of Singapore

Dr Exequiel Cabanda

Asia Research Institute, National University of Singapore

Assoc Prof Elaine Lynn-Ee Ho

Asia Research Institute, and Department of Geography, National University of Singapore

Prof Brenda S.A. Yeoh FBA

Asia Research Institute, and Department of Geography, National University of Singapore

SINGAPORE
STANDARD TIME

TUESDAY, 16 NOVEMBER 2021

16:30 – 16:40	OPENING REMARKS BRENDA S.A. YEOH FBA National University of Singapore
16:40 – 18:20	PANEL 1 MEDIATED POWER AND CARE LABOUR CHAIRPERSON ELAINE LYNN-EE HO National University of Singapore
16:40	Intensive Care: Mediatised Parenting and the Circulation of Transnational Family Care between Hong Kong and the Philippines RANDY JAY C. SOLIS University of the Philippines Diliman
17:00	Im/Mobilising Left-Behind Children: Contradictions and Disjuncture of Transnational Parenting among Emigrant Women from the Northern Philippines ELIZER JAY Y. DE LOS REYES National University of Singapore AUDREY YUE National University of Singapore
17:20	Indonesian Migrant Mothers in Hong Kong and Social Media Use IRFAN WAHYUDI University Airlangga PANIZZA ALLMARK Edith Cowan University
17:40	The Stories that Tell Us: Migrant Mothers and Family Narratives in Polymedia Environment BARUI K. WARUWU City University of Hong Kong
18:00	QUESTIONS AND ANSWERS
18:20	END OF PANEL 1
20:00 – 21:20	PANEL 2 TEMPORALITIES AND EMOTIONS CHAIRPERSON FRANCESCA ROSE MORAIS National University of Singapore
20:00	Of Flexibility, Futurity and Fracture: A Temporal Perspective into Migrant Parenting in China GU XIAORONG SOAS University of London
20:20	The Affective Dimensions of Child-Raising in Cross-National Families in Singapore BERNICE LOH National University of Singapore BRENDA S.A. YEOH FBA National University of Singapore SHIRLENA HUANG National University of Singapore WEI-JUN JEAN YEUNG National University of Singapore
20:40	(Im)Migrant Emotive Maternal Temporalities and Cultural Splicing in Coorg Mothering CHAND SOMAIAH National University of Singapore
21:00	QUESTIONS AND ANSWERS
21:20	END OF DAY ONE

SINGAPORE
STANDARD TIME

WEDNESDAY, 17 NOVEMBER 2021

16:30 – 18:10 PANEL 3 LANGUAGE AND EDUCATION

CHAIRPERSON **THEODORA LAM** | National University of Singapore

16:30 Shifting Language Attitudes and Heritage Language Education: Experiences of Vietnamese Migrant Mothers in South Korea

MI YUNG PARK | University of Auckland

16:50 Korean ‘Visitor Mothers’: Multiregional Elite Transnational Mothering of Korean Students Abroad

JUYEON PARK | Yonsei University

17:10 The Art of Derailing: Desire for Intra-Asian Student Mobility among Japanese Parents in Malaysia and Thailand

SHIORI SHAKUTO | University of Tokyo Institutes for Advanced Study

17:30 Transcendent Parenting Straddling National Borders: Cultural and Parent In-Betweenness of Chinese ‘Study Mothers’ in Singapore

WANG YANG | Singapore University of Technology and Design

17:50 **QUESTIONS AND ANSWERS**

18:10 **END OF PANEL 3**

20:00 – 21:20 PANEL 4 CARE ARRANGEMENTS AND CONSTRAINTS

CHAIRPERSON **YI’EN CHENG** | National University of Singapore

20:00 Multi-Generational Parenting Dynamics: Chinese Grandparenting Migrants in Singapore

ELAINE LYNN-EE HO | National University of Singapore

CHIU TUEN YI | Lingnan University

20:20 Constraints Yet Options: Stay-at-Home Motherhood among College-Educated Chinese Migrants in Singapore

MU ZHENG | National University of Singapore

20:40 “I’m Not a Complete Mother”: Childcare Choices of Migrant Women in Cambodia

THIDA KIM | The University of Hong Kong

LUCY P. JORDAN | The University of Hong Kong

SOKUNNARA THLEN | Independent Researcher

21:00 **QUESTIONS AND ANSWERS**

21:20 **END OF PANEL 4**

21:20 -21:30 CLOSING REMARKS

CHAND SOMAIAH | National University of Singapore

EXEQUIEL CABANDA | National University of Singapore

21:30 **END OF WORKSHOP**

Intensive Care: Mediatized Parenting and the Circulation of Transnational Family Care between Hong Kong and the Philippines

Randy Jay C. SOLIS

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Familyhood studies have examined the concept of care that family members perform on a transnational field to maintain a sense of kinship, collectivity, and unity. Baldassar and Merla (2014) defined global care circulation as “the reciprocal, multidirectional and asymmetrical exchange of care that fluctuates over the life course within transnational family networks subject to the political, economic, cultural and social contexts of both sending and receiving societies” (p. 25). Scholars have identified four main modes by which migrant parents and their left-behind children exchange care across distance: remittances, gifts, cross-border mobility or visits, and long-distance transnational communication (Fresnoza-Flot, 2009; Horn, 2017). Of these, transnational communication – the use of letters, phone calls and other means of long-distance communication – remains to be the most studied. This is because transnational communication is seen to be the closest to an embodied form of distant caring, especially with telecommunications getting more and more synchronous and seamless. This study was curious about how the increasingly digitized and mediatized communication landscape has changed vis-à-vis the changes in the communicative practices of global care circulation among migrant parents in Hong Kong and their left-behind children in the Philippines.

Using the mediatization approach, defined as “a concept used to analyze critically the interrelation between changes in media and communications on the one hand, and changes in culture and society on the other” (Hepp, 2013, p. 619), this study posed these research questions:

1. Who are the migrant parents and their left-behind children and what are their roles and positions within the transnational family?
2. What is the media ensemble through or in which the mediatization of transnational family care exists?
3. What are the communicative practices of transnational family members in this process of mediatized care circulation?
4. What are the consequences of this mediatization of care among transnational families?

This study aims to contribute to the mediatization research paradigm by providing a communication perspective to this labor migration phenomenon in the Philippines and drawing practical implications in sustaining the transnational families affected by this global neoliberal enterprise.

The researcher conducted interviews and digital ethnography with a total of 20 migrant parents in and Hong Kong and their 25 left-behind children in the Philippines. Their stories revealed that digital and convergent technologies have altered the communicative practices surrounding the four main modes of transnational care circulation: gifts, cross-border mobilities, remittances, and transnational communication. Moreover, the study showed how mediatized parenting is now a more intensive and “embodied” mode of distant caring that have lessened friction among distant family members and have led to more appreciation of the care and love circulated among them.

Randy Jay C. Solis is assistant professor and chair of the Department of Communication Research at the University of the Philippines Diliman College of Mass Communication. He holds a PhD in Communication from the Chinese University of Hong Kong, where he conducted his dissertation on the mediatization of transnational familyhood. His research interests include new media, health and development communication, gender, children, and migration and his works have been published in the *Chinese Journal of Communication*; *M/C Journal*; *Pilipinas: A Journal of Philippine Studies*; and *Plaridel: A Philippine Journal of Communication, Media, and Society*. He was 2020 Asian Graduate Student Fellow of the National University of Singapore’s Asia Research Institute and presented his paper *Mediatization and the Migration Imaginary of the Left-Behind Children of Labor Migrants from the Philippines* at the 15th Singapore Graduate Forum on Southeast Asian Studies.

Im/Mobilising Left-Behind Children: Contradictions and Disjuncture of Transnational Parenting among Emigrant Women from the Northern Philippines

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Mobility-centric migration scholarship tends to assume that subscription to the 'mobility imperative', processes that mandate mobility, is the default course of action taken by rural young people when imagining their futures. While these claims may be valid, there is a need to attend to specificities of class, place, and temporality especially among migrant women in elementary occupation and their left-behind children who do not respond affirmatively to the mobility imperative.

In this paper, we examine relations of Filipina domestic workers (FDWs) and their left-behind children (LBCs) in the Cordillera Mountains, northern Philippines through a combination of multi-sited and digital ethnographies. We use transcripts, notes, social media posts and participants' art from two periods: in 2017 involving LBCs of FDWs in Hong Kong, Kuala Lumpur, and Nicosia; and in 2021 involving LBCs and FDWs in Singapore (n = 10 FDWs; 10- LBCs).

We sum up our findings about migrant mothers-left behind children relations as a set of contradictory and disjunct relations by offering two conceptual handles namely: *infantile mobilism* and *mobilised infantilism*. By *infantile mobilism*, we refer to the disciplining of children and the salvific motives of emigration that render the voice of children as secondary to adults. This is invoked by mothers in the metaphor '*para kanya da*' (it is for them). In contrast, we refer to *mobilised infantilism* as a case of tapping into the energies and youthfulness of left-behind children to facilitate and maintain gendered mobilities, and fill in the gaps caused by transnational migration. In the northern Philippines, this figures in the engagement of left-behind children in risky informal work such as mining, and their affective labour from toxic domestic affairs and their mothers' absence. As a result of these contradictions, left-behind children prefiguratively refuse the mobility imperative. Instead, they insist on imagining a future in their villages by using their education for local employment or entrepreneurship.

Elizer Jay de los Reyes is a Postdoctoral Fellow at the Department of Communications and New Media, Faculty of Arts and Social Sciences, National University of Singapore. His current work examines transnational connections between migrant Filipina domestic workers in Singapore and their left-behind families in the Cordilleras, northern Philippines. He investigates how the transnationalization of families shapes intergenerational mobility and educational aspirations. Jay was previously a Fulbright scholar at the University of Illinois at Urbana-Champaign; an NYU-Steinhardt Faculty-First Look Scholar, and a Melbourne International Research Scholar at The University of Melbourne where he obtained his PhD in Sociology and Cross-Cultural Education.

Audrey Yue is Professor in Media, Culture and Critical Theory, Head of Communications and New Media, Convenor of the Cultural Studies in Asia multidisciplinary programme, and Director of the Cultural Research Centre at the National University of Singapore. Before returning to Singapore and joining NUS in July 2017, she was a Professor in Cultural Studies and Director of the Research Unit in Public Cultures at the University of Melbourne. She is trained as a Humanities scholar, and now conducts and publishes research across both Humanities and Social Sciences. Her research covers the fields of transnational Chinese media cultures; cultural policy and development, and Asian gender studies. She is currently International Partner Investigator in four Australian Research Council and Social Sciences and Humanities Research Council of Canada funded projects on arts participation in the smart city; young people and multiculturalism, and; Asian media cities.

Indonesian Migrant Mothers in Hong Kong and Social Media Use

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In Hong Kong, female Indonesian migrant domestic workers (IMDWs) are routinely secluded in their employers' households. They must manage their limited personal time to maintain connections with their families back home. Many female IMDWs are forced to leave behind young children, but try to overcome distance limitations by performing transnational mothering using any available media to reach their children, and manage and witness their development.

The practice of transnational mothering (as discussed by Bryceson & Vuerola, 2002; Fourn & Glick Schiller, 2001; Huang & Yeoh, 2000; Lai, 2011) is undertaken by female IMDWs to maintain intimate connections with their families. The notion of transnational mothering is important, but researchers have focused attention mostly on the question of assimilation and integration in the host country (e.g. Findlay, 2010; Knowles, 2014; Shaohua, 2011). Transnational mothering gives more attention to the effect of migration on the families left behind and the relationships people maintain with their place of origin. By using communication facilities such as Internet-mediated calls for distance nurturing, they are able to keep up with their children's lives and monitor day-to-day developments.

This research examines the role of communication technologies with an emphasis on the use of social media by female IMDWs in maintaining their connections with the family back home. It examines the role social media plays in care-giving for Female IMDWs, in which the family and children's wellbeing back home are one of the most important concerns for them. We consider how social media creates many opportunities for interactions to maintain levels of intimacy between mothers and their family. Furthermore, we examine how social media may also serve as source of anxiety, in which stories or posts about their families can deepen the emotional strain of separation.

This research incorporates netnography (Kozinets, 2010), which aims to understand online social interactions. This research was conducted in 2013 – 2019 physically in Hong Kong and through virtual channels. Data collected was in the form of in-depth interviews with IMDWs, and online and offline observation notes. The findings indicate how social media is used as an emotional outlet by female IMDWs in Hong Kong, and as such how emotional care can be maintained to empower the migrant mothers.

Irfan Wahyudi is Communication and Media lecturer at the Faculty of Social and Political Sciences, Universitas Airlangga, Indonesia. He conducts Media and Migration course for master program and work closely with migrant communities in Indonesia and Hong Kong through series of workshops and social services since 2013. His research interest including community media, migration, and online identity.

Panizza Allmark is the Associate Dean of Arts and Humanities at Edith Cowan University, Australia. She is also the chief editor of *Continuum: Journal of Media and Cultural Studies*. Her work examines gender, identity and cultural geography.

The Stories that Tell Us: Migrant Mothers and Family Narratives in Polymedia Environment

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The international labor migration from the global south is increasingly feminized in the sense that women are becoming as likely, if not more than, men to migrate. This leads to the proliferation of migrant households where it is the mothers who work abroad. Research has shown that migrant mothers do not relinquish parenting roles during migration. Instead, they take advantage of the communication technologies to reconstitute family life and maternal identity from a distance through everyday maternal practices.

Most research has examined the material reconfiguration of maternal practices via mobile media. Mobile phones facilitate the coordination of remittances, family festivities, health emergencies, and other forms of caregiving. However, little is known about the discursive reconstitution of maternal practices, and the roles that mobile media play in the process. To address this gap, this ethnographic study draws on the narrative theories, particularly the small stories approach, to examine the narrative practices of Indonesian migrant mothers in Hong Kong as embedded in their smartphone communication. Rooted in the interpretivist tradition, narratives are the building blocks of social reality; they enable family members to give structure to their seemingly haphazard flows of everyday life. Through stories, family members negotiate roles and obligations and even contest traditional understanding of family. Research has shown that mothers use stories and metaphors to socialize their children into familial values and norms. Finally, family narratives are windows to domestic power hierarchies; they reveal the distribution of authorial privilege in deciding what stories get told and how. Much of this research was conducted with families who share a residence. This article contributes to the literature by exploring family narrative practices in transnational contexts.

The analysis is guided by the broad questions of how Indonesian mothers in Hong Kong use smartphones to narrate their understanding of separation, parenting roles, and female migration. Here, smartphones are conceptualized as polymedia, an integrated communicative environment where migrant mothers select connection modes based on their personal, moral, and emotional motives. Empirically, the analysis is based on participant observation and narrative interviews with 25 Indonesian mothers in Hong Kong. Preliminary analysis reveals that compared to previous media, maternal narratives on smartphones are routine, eclectic, and personalized. These enable migrant mothers to craft and tell family stories to 1) rationalize distance and 2) bolster family resilience. In essence, they use stories to negotiate public discourse of family and motherhood.

This article concludes by reflecting upon the authorial privilege in the construction of family narratives on mobile media. By doing so, it illuminates the symbolic struggles whereby migrant mothers leverage their economic empowerment to legitimize their narrative voices amidst the patriarchal value system. Consequently, their mediated narrative practices constitute an everyday resistance to the inferiority narratives plaguing their non-conventional mode of mothering.

Barui K. Waruwu is a PhD candidate at the department of Media and Communication, City University of Hong Kong. He is scheduled to defend his dissertation in September 2021. His research examines the social consequences of mobile technologies and communication. He is particularly interested in how sociocultural factors such as gender, race, religion, and social class influence the adoption of mobile media. As part of his research agenda, he has studied how news audience draw on social norms when authenticating information they find on social media, as well as how smartphones transformed the ways migrant mothers fulfil their parental duties from afar. In his current project, he is studying how smartphones influence how migrant families perceive and cope with relational stress arising from the COVID-19 pandemic. His work has been published in *New Media & Society* and *Mobile Media & Communication*.

Of Flexibility, Futurity and Fracture: A Temporal Perspective into Migrant Parenting in China

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In this article, I introduce a temporal perspective into the study of parenting in migrant families in the context of internal migration, with empirical evidence from longitudinal qualitative data gathered in 38 rural-urban migrant families in China. I situate this study within two sets of complex, conflicting and competing temporal orders, i.e. “the times of migration” and the times of childrearing. The first set concerns the temporal orders regulating migrants’ durations and modes of stay in urban areas and time use in everyday life, imposed by government policies and production regimes in migrants’ workplaces. The second set is related to temporal norms and expectations of migrant parents’ involvement in children’s daily life, based on dominant discourses of child development and parenting and mainstreamed through state policies and urban middle-class practices. I argue that these multiple temporalities interact to shape Chinese rural migrant families’ care arrangements and parenting practices across localities and time. First, to cope with temporal constraints imposed by urban governance and production regimes that strategically incorporate rural migrants as a permanently temporary, disposable and exploitable workforce in urban areas, rural migrant families adopt generational and gendered division of labor to redistribute and reconfigure parenting duties across time and spatiality, hence “flexible” care arrangements. Second, despite considerable flexibility, the pace and the timing of care arrangements and reconfigurations are often determined by “critical moments” in children’s educational career, given the salience of future-oriented human capital development in childrearing as promoted by public policies and dominant parenting ideologies. Last, the conflicting and competing temporalities required of migrants from their precarious non-citizen status and employment and from their parental roles in coordination with children’s institutionalized daily schedules create fractures and disjunctions in parental care-giving and involvement, with implications for intergenerational intimacy. This study demonstrates that time and temporalities are more than empty vacuums where social life happens, but mechanisms in producing social relations and inequalities. For China’s migrant working class, negotiating temporalities at different levels (institutional, organizational, familial and individual) generates vulnerabilities as well as resiliencies in their lives. I conclude with the theoretical implications of this study for parenting research and migration research.

Gu Xiaorong is a researcher with SOAS University of London (the ‘doing intimacy’ project) and a research associate with the Changing Family in Asia Cluster at Asia Research Institute, National University of Singapore. She is a trained sociologist of childhood and youth with a focus on contemporary China. A major line of her scholarship focuses on unravelling the multidimensional family life and dynamics of China’s migrant working class in the post-reform era. Her work broadly engages with childhood and youth, migration and mobilities, family, education, social stratification, political economy and mixed-methods research.

The Affective Dimensions of Child-Raising in Cross-National Families in Singapore

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Studies surrounding the global circuits of migration have traced an increase in marriage migration and the formation of cross-national families. Contemporary scholarship on cross-national marriages has given attention to marriage migrants' constraints as a result of intertwining social, economic, political and legal disadvantages. In a study of 65 cross-national families across a range of socio-economic classes, this paper focuses on the affective dimensions of child-raising in Singapore. While a conventional class analysis focuses on the financial or material affordances of parenting practices, this paper illuminates how *feelings and expectations* towards parenting are embedded in class, cultural differences and inequalities for a number of spouses. Affect as a generative framework extends discussions about parenting beyond emotions, where evaluations of the self and others are not separable from wider discourses about class, cross-national marriages and ideologies about good parenting. Notably, it also accounts for 'feeling rules', where there are certain ways that one must be invested in and to 'feel' as a parent. The stresses of 'feeling structures' can be observed from the mismatched demands of parenting between certain couples: despite increased financial burdens, there were Singaporean husbands in the study who had preferred their working wives to prioritise their roles as primary caregivers, and migrant women who pointed out that the male breadwinning role while important was inadequate for a child's development. Expected ways of feeling may also present emotional dissonances for spouses, especially for those who have left-behind children or children from previous relationships. While some migrant mothers were contented that their children in Singapore were well taken care of and had received copious amounts of attention from their husbands and grandparents, this engendered guilt towards their children back home whom they had to leave under the care of the maternal family. This paper examines how struggles and investments in parenting are not only undergirded by ideals of 'good' (middle-class) parenting and traditional gender roles and expectations, extended family members also have a critical role to play in establishing parenting competencies for the spouses in cross-national marriages. Affects generated through parenting are often relational and reflect one's position in the Singapore society and within the family.

Bernice Loh is a Postdoctoral Fellow at the National University of Singapore, Centre for Family and Population Research. She is a qualitative researcher on the SGLEADS project, focusing on cross-national families with young children residing in Singapore. Her current research work centres on transnational migration, cross-national families, gender and youth and youth identities.

Brenda S.A. Yeoh FBA is Raffles Professor of Social Sciences, Department of Geography, as well as Director, Humanities and Social Science Research Office of Deputy President (Research & Technology), National University of Singapore. She is also the Research Leader of the Asian Migration Cluster in the Asia Research Institute. She was recently awarded the prestigious Vautrin Lud Prize (2021) for her outstanding achievements in the field of Geography. She was also the only Singaporean thus far to be elected to the Fellowship of the British Academy as a Corresponding Fellow. 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 in these fields and her recent books include *Asian Migrants and Religious Experience: From Missionary Journeys to Labor Mobility* (Amsterdam University Press, 2018 with B. Brown), *Handbook of Asian Migrations* (Routledge, 2018 with G. Liu-Farrer) and *Student Mobilities and International Education in Asia: Emotional Geographies of Knowledge Spaces* (Palgrave Macmillan, 2020 with R. Sidhu and K.C. Ho).

Shirlena Huang is Associate Professor at the Geography Department at the National University of Singapore (NUS). Her research focuses mainly on issues at the intersection of migration, gender and families (with a particular focus on care labour migration and transnational families within the Asia-Pacific region) as well as urbanisation and heritage conservation (particularly in Singapore). She serves on several editorial boards including *Gender Place and Culture*, *International Journal of Population Research*, *Singapore Journal of Tropical Geography*, and *Women's Studies International Forum*, as well as book series *Asian Cultural Studies: Transnational and Dialogic Approaches* (Rowman & Littlefield) and *The Intimate and the Public in Asian and Global Perspectives* (Brill).

Wei-Jun Jean Yeung is Provost's Chair Professor of Sociology, Founding Director of the Centre for Family and Population Research, and Research Leader of the Changing Family in Asia cluster in the Asia Research Institute in the National University of Singapore (NUS). She is a leading scholar in demography and family studies, with work published in leading international journals. Prof Yeung has received many prestigious research awards. Her recent publications include books on Singapore family and population and Southeast Asian families; volumes on marriage in Asia; migration and marriage; living alone: one-person households in Asia; long-term care in Asia; and productive aging.

(Im)Migrant Emotive Maternal Temporalities and Cultural Splicing in Coorg Mothering

Chand SOMAIAH

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Conceptually dilating upon the interlinkages of (im)migrant maternal emotions and temporalities implicated within intra-Asian contexts, this paper considers creative and new Indian (im)migrant Kodavathee mothering across three value-laden cultural domains. Namely: (1) feminized domesticity, (2) rationalized temporal decision-making; and (3) emotive matrescence viz-a-viz the relational. Kodavathees are the women from an ethnic socio-linguistic minority community with agricultural and martial traditions originating from rural Kodagu (Coorg), Karnataka, South India. Just as the detraditionalization theses has been critiqued for its 'a-temporal and dualistic tenets' (Adam1996: 137), studies of mothering in migration too must consider the unique emotions and temporalities embodied within contemporary immigrant mothering in modern, cosmopolitan Asian contexts. Based on qualitative interviews with 13 (im)migrant Kodavathee in urban India (n=7) and Singapore (n=6), this paper proposes the idea of (im)migrant 'emotive maternal temporalities' along affective rural-urban space-time continuums. Extending Smitha Radhakrishnan's concept on the cultivation of appropriate distinction via 'cultural streamlining' (2011) within the gendered sphere of the family by global Indians in transnational contexts, this paper secondarily looks at the interstices of the work of temporal-emotional, classed, racialized, ethnicized, (im)migrant mothering to be 'appropriately Coorg'. This is achieved via, what I argue as 'cultural splicing'. The paper offers how Kodavathee mothering and reproductive domestiscapes (Nava) are maintained away from the land of the ancestors via strategic and sensitive balancing of contingent (im)migrant timelines and mothering-for-ethnicity practices.

Chand Somaiah is a Research Fellow in the Asian Migration cluster at the Asia Research Institute (ARI), National University of Singapore (NUS). At ARI she works on the Child Health and Migrant Parents in Southeast Asia (CHAMPSEA) Wave 2 (PI: Professor Brenda S.A. Yeoh FBA), and the HealthFood (PI: Professor Brenda S.A. Yeoh FBA) projects. She received her PhD in Sociology from Macquarie University, NSW Australia.

Shifting Language Attitudes and Heritage Language Education: Experiences of Vietnamese Migrant Mothers in South Korea

Mi Yung PARK

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Drawing on Silverstein's (1979) concept of language ideologies and Darwin and Norton's (2015) notion of investment, this study explores three marriage-migrant mothers' beliefs and attitudes towards heritage language (HL) maintenance. It focuses on how the mothers' language ideologies have changed in relation to changing contexts and the effects of this shift in language ideologies on their investment in HL education. The mothers are Vietnamese women who migrated to Korea to marry; their children are exposed to both Korean and their HL, Vietnamese, at home. The longitudinal data were collected through two interviews conducted four years apart with each mother, in addition to informal conversations, and analyzed qualitatively.

This study's findings show that, while the mothers placed great value on passing their HL to their children, they faced obstacles to doing so in Korean society, where minority ethnic groups' languages are considered inferior to Korean and the use of them in the home detrimental to children's upbringing. Moreover, the mothers themselves promoted Korean at home because they viewed it as key to their children's academic and social success. Their strong desire for their children's linguistic assimilation was influenced by a mainstream society in which Southeast Asian migrants and their mixed-heritage children are vulnerable to discrimination. However, given Korea's increasingly competitive job market even for graduates of prestigious universities, the mothers' perceptions of their native language and HL education changed over time. They came to view their minoritized language as an asset that could help their children succeed, and they had therefore chosen to invest more in developing their children's HL skills and positioning their children as potentially valuable bilingual workers. The findings of the study shed light on the complex and evolving nature of language ideologies and their impact on migrants' parenting practices with respect to HL education.

Mi Yung Park (PhD, University of Hawai'i at Mānoa) is a senior lecturer in Asian Studies, School of Cultures, Languages and Linguistics, University of Auckland, New Zealand. Her research interests include sociolinguistics, heritage language maintenance, and language and identity. Her work has appeared in such journals as *International Journal of Bilingual Education and Bilingualism*, *Language and Education*, *Language and Intercultural Communication*, *International Multilingual Research Journal*, *Language Awareness*, *Classroom Discourse*, and *Journal of Pragmatics*.

Korean ‘Visitor Mothers’: Multiregional Elite Transnational Mothering of Korean Students Abroad

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Drawing on in-depth interviews with 24 Korean mothers of children studying abroad, I examine how elite Korean mothers support their children’s transnational education in multiple countries to suit their children’s requirements. Utilizing their class resource, financial and cultural, highly-educated Korean mothers, whom I call “visitor mothers,” intensely manage and support their children’s transnational education through frequent international travels between Korea and the country of their children’s schools, often the United States. While abroad, mothers tried to raise their children multicultural and Korean enough by educating both English and Korean intensely and routinely feeding Korean comfort food, often relying on the networks of Korean ethnic communities. While in Korea, mothers actively employed electronic communication means, including international calls, emails, and social networking services, to follow up on children’s school and personal life and maintain the mother-child bond. The “visitor mother” framing sheds light on multiregional mothering that entails highly strategic short-term international travels supported by ample financial resources. I distinguish visitor mothers from “wild geese mothers,” the most famous kind of Korean transnational parents, who accompany on their children’s study abroad and thus carry out a short- to mid-term migration. Instead of managing two households, visitor mothers maximize their class resources to keep their marriage and support their children while fulfilling their gender roles. This type of transnational mothering reflects their racial(national), class, and gender identity as affluent, elite Korean mothers. Their mothering, either consciously or unconsciously, reproduces their class privilege as cosmopolitan elites across generations.

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The Art of Derailing: Desire for Intra-Asian Student Mobility among Japanese Parents in Malaysia and Thailand

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An increasing number of students are moving from East Asia to Southeast Asia to seek international educational opportunities (P. Yang 2016; Igarashi 2020; Jang 2018). The existing body of scholarship on intra-Asian student mobilities has focused on the aspirations of students and receiving nations (Collins et al. 2014; R. Yang 2012). They have insightfully gone beyond the neoliberal framework to emphasise emotional aspects, including how students' desire for mobilities shape and are shaped by the receiving countries' own geopolitical aspirations. However, few studies have focused on the emotional conditions of parents in shaping this mobility desire. This is a significant lacuna especially in the context of Japanese international students' mobilities to Southeast Asia where parents, often mothers, move with their children to the receiving countries (Igarashi 2020). Despite the common perception that international students from Asia desire anglophone education (Waters 2008), life history interviews with 15 Japanese mothers in Penang, Malaysia and Bangkok, Thailand in 2019 have shown that they send their children to a variety of educational programs, from international schools to local schools to home-schooling. Understanding the desire that transnational Japanese parents have for their children's education in Southeast Asia would shine a new light on what is considered a desirable parenting and the opportunities that intra-Asian education offers for the realization of their ideals. The key finding of this research is that some Japanese mothers seek educational opportunities for their children in Southeast Asia after they or their children experienced "derailing" from the normative lifecourse in Japan. Drawing on a concept of "queer art of failure" (Halberstam 2011) which shows how failure, rather than success, offers more creative and cooperative ways of being in the world, I argue that "derailing" offers renewed perspectives on desirable parenting and normative lifecourse itself. Going to Southeast Asia strategically liberates them and their children from regulatory forms of gender and other intersectional factors that shape the normative lifecourses in Japan. This paper hence goes beyond the focus on aspiration in education migration to suggest the generative power of "derailing" in shaping parents' desire for intra-Asian student mobilities.

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Transcendent Parenting Straddling National Borders: Cultural and Parenting In-Betweenness of Chinese ‘Study Mothers’ in Singapore

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During the past two decades, China has witnessed an exodus of ‘peidu (literally accompany-study) mama’ or ‘study mothers’ who accompany their school-going children to pursue education abroad while leaving their husbands behind. As de facto ‘single mothers’ in the host society, study mothers live a life of ‘transcendent parenting’ (Lim, 2020) in which they remain perpetual omnipresent in every realm of children’s lives and play multi-faceted parenting roles including caregiver, supervisor, teacher, counsellor, friend, and so forth. Meanwhile, as international immigrants straddling different social, cultural and technological milieus of both home and host society, these migrant mothers have to continually adapt their parenting styles and practices to properly negotiate parent-child relations and help their children thrive in the unfamiliar environment. Drawing on an ethnographic study of 40 Chinese study mothers in Singapore, this study seeks to shed light on parenting experiences of these mothers after transnational relocation. The theory of positionality (Alcoff, 2006) is employed to understand how these migrant mothers make sense of and negotiate cultural differences in parenting roles between home and host societies, as well as the impacts of changing parenting styles on mothers and children. Empirical data was collected through an innovative ethnographic method of ‘content-context diary’ cum participant observation and semi-structured interviews. Findings uncover that study mothers had experienced a strong sense of ‘cultural in-betweenness’ in respect to parenting after transnational resettlement. In particular, they had to juggle the ‘Chinese style’ of intensive, over-involved and authoritative parenting and the ‘Singaporean style’ of free-range and democratic parenting on a daily basis. This in-betweenness affected their behaviours, attitudes and decision-making across various aspects of parenting, including expectations to children’s academic performance, parent-child interactions, as well as the selection and mobilisation of digital technologies, networks and resources. The study also provides insights into the ambiguous implications of cultural in-betweenness for parenting outcomes, parent-child relations and emotional wellbeing of migrant mothers.

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Multi-Generational Parenting Dynamics: Chinese Grandparenting Migrants in Singapore

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Considerable scholarship on transnational families has considered the dyadic relations between migrant parents and left-behind children. These studies provide insights on the aspirations that migrant parents have for their children and their emotional negotiations of parenting from afar. While these insights are important for understanding transnational familyhood, they tend to focus on the parenting practices of nuclear families. Our paper adopts a different approach of analysing the triadic relations between grandparenting migrants, their migrant adult children and grandchildren. We argue that such an approach reveals two entwined dimensions of migrant parenting practices, first the grandparenting migrants towards their adult children, and second their perceptions of their adult children's parenting practices towards the grandchildren. This multi-layered analysis draws out the multigenerational dynamics of parenting practices, such as how the grandparenting migrants continue to provide care for their children into adulthood, as well as the way they contest and negotiate the parenting practices of their adult children. In the backdrop, their migration journeys and time with their families abroad are limited by restrictive migration policies towards family reunification. We engage with the literature on emotional transnationalism and add nuance to this concept by drawing out the emotional subjectivities and emotional labour that underpin the (grand)parenting work such migrants do. Our paper draws on interviews with 41 grandparenting migrants from China who had moved temporarily to Singapore to assist with childcare duties.

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Constraints Yet Options: Stay-at-Home Motherhood among College-Educated Chinese Migrants in Singapore

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Research on immigrants' acculturation often focused on outcomes such as identity construction and socioeconomic integration. However, the intertwined and diverse cultural understandings of parenting across the sending and receiving countries may uniquely shape immigrants' values and practices of parenting. When parents migrate into a new context, they bring with them knowledge and goals of childrearing prevalent in their home country, while encountering the expectations of parenting in the receiving country. In this study, drawing on semi-structured in-depth interviews with 36 college-educated Chinese stay-at-home mothers in Singapore, I examine how being an immigrant shape decisions and experiences of parenting. Results show that the migration experiences render the parenting experiences as a stay-at-home mother both limiting and liberating. On the one hand, due to the challenges to settle down in a new institutional background with constrained opportunities of career development and limited support from the extended families, some were forced to be a stay-at-home mother despite their advanced educational credentials. Particularly, given the emphasis on children's educational successes prevalent in the Chinese culture, they struggle between their desires for career development and roles in intensive mothering. On the other hand, given the more tolerant environments toward stay-at-home motherhood and the more diverse options of family arrangements in Singapore and by being away from their highly aspiring parents, they also find stay-at-home motherhood to be a newly discovered alternative life choice, through which they spend quality and intimate time with their children and navigate their parenting styles among various possibilities. This study emphasized the importance of understanding immigrants' acculturation experiences of parenting, and also the nuances and diversity in the motivations and meanings of stay-at-home motherhood, given the complex and dynamic social contexts faced by Chinese immigrant mothers in Singapore.

Mu Zheng is an Assistant Professor in the Department of Sociology at the National University of Singapore. Her areas of specialization include marriage and family, ethnicity, migration, development, and contemporary China. Her research centres on trends, social determinants and consequences of marriage and family behaviours, with special focuses on Chinese Muslims and Chinese migrants. Her dissertation examined how individuals' marriage and fertility behaviours have been formed and shaped by China's contemporary social changes and regional variations. She is currently working on projects examining heterogeneities in the mechanisms and outcomes of Chinese migrants' marital behaviours.

“I’m Not a Complete Mother”: Childcare Choices of Migrant Women in Cambodia

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Despite the rapid growth of feminized migration, traditional patriarchal gendered roles in childcare remain disproportionately unchallenged. The gender norms in childcare and women’s self-perceived motherhood not only places women in leading role for childcare’s arrangement when women started to migrate, but also challenges/influences women’s childcare preferences during post-migration. The direct childcare practice once performed by mother was switched to distance mothering or childcare through money. What motivates such alternatives initiated by the women? Our research addresses two questions: 1) How is childcare prearranged and decided in the absence of a mother figure in households due to migration? and 2) How do migrant women’s perception around childcare practices and motherhood influence women’s childcare choices? A qualitative method using semi-structured interviews and thematic analysis was utilized to explore childcare arrangements throughout women’s pre- and post-migration experiences and the underlying motivations and emotions. The 26 Cambodian women, rural-to-urban migrants, were purposively selected. Additional inclusion criteria included women to have at least one child aged 0 to 5 (residing with them or without). The results highlight a continuous process of negotiation in childcare arrangements upon women’s during migration and post-migration experience. Perceptions about gender roles regarding childcare ‘work’ and motherhood are central to women’s choices of care arrangement. The availability of caregiving figures in the family and women’s working conditions influence childcare arrangement’s decision, but to a lesser degree. Women’s obligation in overseeing and deciding on childcare arrangement is largely justified by their belief that childcare is solely the women’s duty. Being away from children induced emotional distress and self-criticism for the migrant mothers, and the decision to relocate the left-behind children from home province to the city was not motivated by seeking to restore relational mother-child attachment, but rather for fulfilling women’s selves-desire of being a complete mother.

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About the Chairpersons and Organisers

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Francesca Rose Morais has completed her BSocSci (Hons) in Geography with a minor in Urban Studies at the National University of Singapore (NUS) in 2020. She is currently pursuing a master's degree in Geography at NUS where she will be exploring the migration trajectories of transnational families and how Covid-19 might affect future considerations and experiences of transnational familyhood. Her research interests include a wide range of topics related to ethnic and migration studies, where she is primarily interested in transnational relationships, family dynamics, mobility regimes and negotiations of citizenship across a range of migration categories from highly skilled to low wage labour migrants.

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