

WORKSHOP

DECOLONISING MIGRATION STUDIES?

20-21 NOVEMBER 2023

For more information, visit
ari.nus.edu.sg/events/decolonising-migration-studies

This workshop is organized by the Asia Research Institute, National University of Singapore (NUS), with funding support from the University of Auckland.

Decolonising Migration Studies? explores the relationship between colonialism and migration studies and addresses the future of the field in a time of intellectual decolonization. It responds to growing calls in migration studies to decolonize the intellectual and methodological foundations of this field of research. Echoing interventions in other parts of the social sciences, these calls highlight the colonial foundations of migration knowledge, its indebtedness to disciplines that emerged within European enlightenment traditions and the ongoing dominance of the field by Western scholars, contexts, literature and concepts. Such interventions raise crucial questions about the generation of knowledge about migration in a globalizing world that continues to be shaped by imperial and colonial legacies.

Key questions that the workshop seeks to address include:

- How has the primary focus on migration to Europe and North America shaped the conceptual vocabulary and methodological approaches available to study migration?
- What role does migration studies play in promoting, legitimizing or challenging racialized, gendered and classed forms of migration control?
- How do the institutions of migration studies—universities, associations, networks, conferences and journals—sustain or counter Eurocentricity in migration research?
- Are there alternative possibilities for constituting migration studies beyond colonialism?

WORKSHOP CONVENORS

Prof Francis L. COLLINS

Waipapa Taumata Rau - University of Auckland

Dr Sin Yee KOH

Universiti Brunei Darussalam

Prof Brenda S.A. YEOH FBA

National University of Singapore

20 NOVEMBER 2023 • MONDAY

11:00 – 11:10	WELCOME REMARKS
11:00	BRENDA S.A. YEOH , National University of Singapore
11:10 – 12:10	PANEL 1A • DECOLONIALISING MIGRATION'S PAST AND PRESENT
<i>Chairperson</i>	BRENDA S.A. YEOH , National University of Singapore
11:10	Producing Borders: Migration Control and the Colonial Present RADHIKA MONGIA , York University
11:30	Migration Studies and Colonialism LUCY MAYBLIN , University of Sheffield JOE TURNER , University of York
11:50	Discussion
12:10 – 13:10	PANEL 1B • DECOLONIALISING MIGRATION'S PAST AND PRESENT
<i>Chairperson</i>	FRANCIS L. COLLINS , Waipapa Taumata Rau - University of Auckland
12:10	Creolizing Migration Studies through a Caribbean Lens MANUELA BOATCĂ , University of Freiburg
12:30	Post/Decolonialising Migration Studies: Enduring and Emergent Challenges SIN YEE KOH , Universiti Brunei Darussalam
12:50	Discussion
13:10 – 14:00	LUNCH
14:00 – 15:00	PANEL 1C • DECOLONIALISING MIGRATION'S PAST AND PRESENT
<i>Chairperson</i>	FRANCIS L. COLLINS , Waipapa Taumata Rau - University of Auckland
14:00	Making Sense of Ruins and Legacies: Methods for Linking Past and Present in Migration Studies LUCY MAYBLIN , University of Sheffield JOE TURNER , University of York
14:20	Decolonising Migration Studies? Coloniality of Migration and the Question of Human/Refugee Rights ENCARNACIÓN GUTIÉRREZ RODRÍGUEZ , Goethe University Frankfurt
14:40	Discussion
15:00 – 15:15	BREAK
15:15 – 16:45	PANEL 2 • MOBILE SUBJECTS AND (UN)FREE LABOUR
<i>Chairperson</i>	SIN YEE KOH , Universiti Brunei Darussalam
15:15	Colonial and Postcolonial Treatments of Gender in Migration Studies ANJU MARY PAUL , New York University Abu Dhabi
15:35	Decolonising the Figure of the 'Migrant': Non-Binary Categorisations and Intra-Asian Mobilities LAAVANYA KATHIRAVELU , Nanyang Technological University
15:55	Beyond the 'Victim Gaze': Methodological Challenges in Researching Un/freedom and Labour Migration SALLIE YEA , La Trobe University
16:15	Discussion
16:45 – 17:15	AFTERNOON TEA

17:15 – 18:15	PANEL 3 • RACE/ETHNICITY
<i>Chairperson</i>	JUNJIA YE , Nanyang Technological University
17:15	Spotlighting ‘Co-ethnicity’: Disrupting ‘Race’ and Decentering Migration Studies SYLVIA ANG , Monash University
17:35 <i>Online</i>	Whiteness in Migration and its Study SARAH KUNZ , University of Essex
17:55	Discussion
18:15	END OF DAY 1
18:30 – 20:00	WORKSHOP DINNER

21 NOVEMBER 2023 • TUESDAY

10:00 – 11:30	PANEL 4 • NATIONALISM, RIGHTS AND STRUGGLES
<i>Chairperson</i>	SYLVIA ANG , Monash University
10:00 <i>Online</i>	Decolonizing Refugee Discourses: A “Right to Escape” <i>and</i> a “Right to Stay Put” SEDEF ARAT-KOÇ , Toronto Metropolitan University
10:20	Border Abolition as Decolonization NANDITA SHARMA , University of Hawai‘i at Mānoa
10:40	An Indigenous Migration Studies Must Come From Below SIMON BARBER , University of Otago
11:00	Discussion
11:30 – 12:00	MORNING TEA
12:00 – 13:00	PANEL 5 • INTEGRATION AND SETTLEMENT
<i>Chairperson</i>	ANJU MARY PAUL , New York University Abu Dhabi
12:00	Integration and Migration: Singapore as a De-Colonizing Lens JUNJIA YE , Nanyang Technological University
12:20 <i>Online</i>	Settler Colonial Authority, Immigration and the Arbitration of Settlement FRANCIS L. COLLINS , Waipapa Taumata Rau - University of Auckland
12:40	Discussion
13:00 – 14:00	LUNCH
14:00 – 15:30	BREAKOUT SESSION
	Authors enter into small group discussions about chapters and presentations.
15:30 – 16:15	WRAP-UP SESSION
16:15	END OF WORKSHOP

Producing Borders: Migration Control and the Colonial Present

Radhika MONGIA

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This chapter engages with two important recent trends in the interdisciplinary field of migration studies: First, the long-overdue attention to the relations between colonialism and migration control. This branch of scholarship not only scrutinizes the colonial antecedents of current migration regimes but, perhaps more importantly, draws attention to how aspects of colonial formations endure in our present. The second trend challenges the tendency to conceive state borders as fixed territorial demarcations and as the primary site where migration control is enacted. Instead, recent scholarship has focused attention on “practices of bordering” – or what Ayelet Shachar (2019; 2020) calls “the shifting border” – that thoroughly scramble notions of fixed territorial borders (or their analogs, such as airports, that might be located far from the physical/territorial border of a state) as the central site of migration control. Engaging with important literature in these two trajectories of migration scholarship, this chapter has three primary aims: First, focused on specific practices of bordering that organized colonial migration control, it seeks to demonstrate how colonial formations were central to the emergence of borders as we conceive them today. Second, by analyzing some contemporary transformations in practices of bordering, it shows how we are witnessing the refashioning or remaking of borders, or, indeed, a profound restructuring of space. Finally, the chapter argues that colonial legacies and recent iterations of migration control endure not only in the regulatory norms of former colonizing sites (such as Europe or white settler colonies) but have now been generalized and are equally evident at other sites, including in the postcolonial world. In other words, the “colonial present” referenced in the title is evident in both the former colony and the former colonizing power, in both the global North and the global South. Consequently, our attempts to decolonize migration studies will need to attend to this generalization of colonial power.

Radhika Mongia is Associate Professor of Sociology at York University, Toronto, where she has also served as Director of the Graduate Program in Sociology and as Associate Director of the York Center for Asian Research. Mongia’s research is situated at the intersection of history, law, and political theory and examines issues of migration, citizenship, and state formation. She is the author of *Indian Migration and Empire: A Colonial Genealogy of the Modern State* (Duke University Press, 2018, and Permanent Black Press (India), 2019). In addition, her work has appeared in various edited volumes and in journals such as *Public Culture*, *Comparative Studies in Society and History*, *Gender and History*, and *Cultural Studies*, among others. Her current research, titled “Citizenship Deprivation: Legality, Bureaucracy, and the Everyday”, explores how recent practices of identification and new citizenship legislation in India are related to broader transformations in migration regulation, citizenship regimes, and statelessness.

Migration Studies and Colonialism

Lucy MAYBLIN

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Joe TURNER

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This chapter discusses the emergence of ‘migration studies’ as an established and institutionalised field of research which has, until recently, been characterised by an elision, or sanctioned ignorance, around histories of colonialism. We discuss how this sanctioned ignorance has enabled methodological nationalism, presentism, and Eurocentrism. Theoretically, the elision of colonial histories has allowed modernist and developmentalist understandings of the world to dominate. The chapter as a whole explains how dominant modes of understanding the world within migration studies have shaped how scholars understand migratory phenomena, and why the consequent understandings are unsustainable in the face of calls to understand the present as a product of the colonial past.

Lucy Mayblin is Senior Lecturer in Sociology at the University of Sheffield. Her research focuses on asylum, human rights, policy-making, and the legacies of colonialism. She is author of three books: *Asylum After Empire* (2017), *Impoverishment and Asylum* (2019), *Migration Studies and Colonialism* (with Joe Turner, 2021), and co-edited the collection *Postcoloniality and Forced Migration* (2022). She was awarded the UK Philip Leverhulme Prize 2020 for her research achievements in the area of asylum and migration.

Joe Turner is Senior Lecturer in Politics at the University of York. He is the author of *Bordering Intimacy: Postcolonial Governance and the Policing of Family Life* (2020) and *Migration Studies and Colonialism* (with Lucy Mayblin, 2021) as well as a range of articles in leading journals. His research focuses on three key themes, all oriented around colonially and the politics of mobility: migration studies and colonialism; family, intimacy and borders; and the intersection of eco-bordering and colonialism.

Creolizing Migration Studies through a Caribbean Lens

Manuela BOATCĂ

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Transregional and global migration date back several centuries. Yet it was only around the turn of the millennium that a systematic critique of methodological nationalism highlighted the extent to which migration studies, and the social sciences in general, conflated society with the nation-state, thereby cementing binary divisions of the national and the foreign (Wimmer & Glick Schiller 2002). Earlier critiques, which stressed that the relevant unit of analysis of societal processes under global capitalism is not the nation-state or any other political-cultural unit, but the capitalist world-economy (Wallerstein, 1974, 1996), never became commonplace. It was ultimately theoretical contributions, ethnographic observations, and historical analyses from the Greater Caribbean that made the critique of methodological nationalism prominent and pioneered transnationalization as a paradigm (Glick Schiller & Fouron 1999). Creolization – a theoretical notion reaching beyond the Caribbean while keeping it as its original context in mind, has proven a vital epistemic resource for the social sciences concerned with inequality and conviviality, and has been increasingly explored as such in recent years (Boatcă, 2014; Gutiérrez Rodríguez & Tate, 2015). Applying a creolized lens to migration studies in particular has however just begun (Boatcă & Santos, 2023; Gutiérrez Rodríguez, 2021). I propose in this paper that the creolization of migration studies through a Caribbean perspective provides a way out of the ahistorical and Occidentalistic tendencies of the field. In particular, I explore the inner-Caribbean divide resulted out of the coloniality of citizenship: On the one hand, many formerly colonized, independent Caribbean states strategically commodify citizenship rights by turning an otherwise inheritable status into a commodity for sale to investors; on the other, still colonized territories in the region grapple with colonial forms of citizenship, offering better rights but little actual mobility to the Global North to their local populations (Boatcă, 2021).

Manuela Boatcă is Professor of Sociology and Head of School of the Global Studies Programme at the University of Freiburg, Germany. Born in Romania, she received her undergraduate degree in English and German philology at the University of Bucharest and her PhD in Sociology at the Catholic University of Eichstätt, Germany. She was a research fellow at Boston College in 1999-2000, a visiting professor at IUPERJ, Rio de Janeiro (2007-2008), and Professor for the Sociology of global inequalities at Freie Universität Berlin (2012-2015). She works on world-systems analysis, decolonial perspectives on global inequalities, gender and citizenship in modernity/coloniality, and the geopolitics of knowledge in Eastern Europe, Latin America, and the Caribbean. Her work has been published in French, English, German, Hungarian, Portuguese, Spanish, Romanian, and Swedish. She co-edited (with Encarnación Gutiérrez Rodríguez and Sérgio Costa) *Decolonizing European Sociology: Transdisciplinary Approaches* (Routledge, 2010) and authored *Global Inequalities Beyond Occidentalism* (Routledge, 2016). With Anca Parvulescu, she recently co-authored *Creolizing the Modern. Transylvania Across Empires* (Cornell, UP 2022), which received the René Wellek Prize of the American Comparative Literature Association and the Barrington Moore Award for best book in comparative and historical sociology from the American Sociological Association in 2023.

Post/Decolonialising Migration Studies: Enduring and Emergent Challenges

Sin Yee KOH

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Extant scholarship on the relationship between coloniality and migration concurs that enduring colonial legacies continue to shape knowledge production and policies concerning migration and cross-border mobilities. Such colonial legacies constitute the enduring challenges that stand in the way of postcolonial and decolonial intellectual projects in migration studies. These enduring challenges stem from the continued dominance of Euro and Anglo-Western perspectives, approaches (conceptual, epistemological, methodological) and power positions in knowledge production and policymaking, which marginalise (and at times foreclose) alternative standpoints and voices. At the same time, contemporary developments such as the neoliberalisation of academia, and technological advancements in migration management and knowledge production (e.g. datafication, artificial intelligence) have led to the rise of new and emergent challenges. Importantly, these emergent challenges add to and amplify the enduring challenges. This chapter outlines the development of these enduring and emergent challenges for postcolonialising and decolonising migration scholarship. It suggests that, despite the existence of such challenges, postcolonial and decolonial intellectual projects can persevere through collective and aggregated contributions within, and, most importantly, beyond academia.

Sin Yee Koh is Senior Assistant Professor of Asian Migration, Mobility and Diaspora at the Institute of Asian Studies, Universiti Brunei Darussalam. She is also Adjunct Senior Research Fellow at the School of Arts and Social Sciences, Monash University Malaysia. She is a human geographer working at the intersections of migration studies, urban studies and postcolonial geography. Her work uses the lens of migration and mobility to understand the circulations of people, capital, and aspirations in and through cities. She has published on migration and colonial legacies, diaspora strategies, academic and teacher expatriate mobilities, migration and urban intermediaries, lifestyle migration-led urban speculation, cities and the super-rich, and the globalisation of real estate. She is the author of *Race, Education and Citizenship: Mobile Malaysians, British Colonial Legacies, and a Culture of Migration* (Palgrave Macmillan, 2017).

Making Sense of Ruins and Legacies: Methods for Linking Past and Present in Migration Studies

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Understanding the implications, legacies, traces, or continuities of European colonialism for contemporary social life has become a growing area of interest in migration studies in recent years. Much of the methodological discussion that this ‘postcolonial turn’ has precipitated in migration studies has been focussed on the ethics of contemporary migration research methods, and on North-South power relations in the research process. While such discussions are deeply important, very little has been said about other methodological questions. This chapter focuses specifically on the question of doing historically informed research. How do we methodologically deal with vast temporal and spatial phenomena? How do we trace ideas over time? How do we map continuity and change? What is a legacy? This chapter argues that growing interest in postcolonial and decolonial migration research necessitates the development and uncovering of concepts and methodological tools for undertaking what might be termed postcolonial historical sociology. Without fully elaborating a single approach, we propose six principles and some key methodological approaches for historically informed research in migration studies.

Lucy Mayblin is Senior Lecturer in Sociology at the University of Sheffield. Her research focuses on asylum, human rights, policy-making, and the legacies of colonialism. She is author of three books: *Asylum After Empire* (2017), *Impoverishment and Asylum* (2019), *Migration Studies and Colonialism* (with Joe Turner, 2021), and co-edited the collection *Postcoloniality and Forced Migration* (2022). She was awarded the UK Philip Leverhulme Prize 2020 for her research achievements in the area of asylum and migration.

Joe Turner is Senior Lecturer in Politics at the University of York. He is the author of *Bordering Intimacy: Postcolonial Governance and the Policing of Family Life* (2020) and *Migration Studies and Colonialism* (with Lucy Mayblin, 2021) as well as a range of articles in leading journals. His research focuses on three key themes, all oriented around colonially and the politics of mobility: migration studies and colonialism; family, intimacy and borders; and the intersection of eco-bordering and colonialism.

Decolonising Migration Studies? Coloniality of Migration and the Question of Human/Refugee Rights

Encarnación GUTIÉRREZ RODRÍGUEZ

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This chapter engages with human rights discourses and their challenges in political protests. It looks in particular at the political mobilization around refugee and migrant rights in Germany and the USA between the 1980s to today. The chapter examines how human rights discourse is mobilized and translated particularly by focusing on perspectives that problematize the implementation of human rights within the context of global inequalities and (neo-/post-)colonial social relations. Analyzing these debates within the theoretical framework of the coloniality of migration, the chapter sets this perspective in dialogue with Hannah Arendt's (2003) observation on the aporia of human rights by pointing to the contradictions between human rights' normative claims and their (un-)translatability in the field of asylum and migration control policies.

Encarnación Gutiérrez Rodríguez is Professor in Sociology with a focus on culture and migration at the Goethe University, Frankfurt/Main. Previously to this position, she was Professor in General Sociology at the Justus-Liebig-University Giessen. Moreover, she is Adjunct Professor in Sociology at the University of Alberta, Canada, and Visiting Professor in CRISHET – Chair for Critical Studies in Higher Education Transformation, Nelson Mandela University, South Africa. In 2020/21, she was a digital senior fellow in Maria Sibylla Merian Centre: Conviviality-Inequality in Latin America (Mecila), São Paulo. She has been an early and staunch advocate of decolonial critique in the German-speaking world. Within this context she published *Intellektuelle Migrantinnen* (1999) and with Hito Steyerl *Spricht die Subalterne Deutsch? Migration und Postkoloniale Kritik* (2003). Among her many publications is the important book *Migration, Domestic Work and Affect* (Routledge, 2010) and her co-edited collection with Manuela Boatcă and Sérgio Costa *Decolonizing European Sociology* (Routledge, 2010/2016). More recently she has published the monography *Decolonial Mourning and the Caring Commons* (Anthem 2023); and with Shirley Anne Tate *The Palgrave Handbook in Critical Race and Gender* (Palgrave 2022), with Rhoda Reddock *Decolonial Perspectives on Entangled Inequalities: Europe and the Caribbean* (Anthem, 2021) and with Pinar Tuzcu *Migratischer Feminismus in der deutschen Frauenbewegung, 1985-2000* (assemblage 2021).

Colonial and Postcolonial Treatments of Gender in Migration Studies

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For a long time, the treatment of women migrants in migration studies – and specifically women moving from the Global South – was symptomatic of the coloniality of the field. Women were either completely forgotten given that the normative figure of the migrant was male, or their movements were treated as secondary and dependent on the primary male mover/decider in their family. Even after women’s independent migrations began to gain more scholarly attention, these studies still followed certain tropes in portraying developing country women as victims, escapees, or heroines. In all cases, the West was often cast as the ideal destination of these women, framed to represent freedom from poverty and chauvinistic traditions, and the opportunity to achieve their full potential. And yet, despite these longstanding colonial treatments of gender within migration studies, feminist scholars of migration have often been at the forefront of pushing a postcolonial agenda for the field as a whole. They have done this in three distinct ways: (1) By highlighting the multidimensionality of motivations behind women’s migrations, and the complexity of meanings they attach to it, (2) by critically examining and then dismantling the notion of the West as the only place where non-Western women migrants can be and are saved, and finally, (3) by using inclusive and participatory methods that give a voice to women migrants, letting them describe their lived experiences of migration themselves. Through these three approaches, feminist scholars – many of whom hail from and/or are based outside the West – demonstrate a constructive way of decolonizing migration studies by decentering Western and male perspectives, without negating them. But it is worth asking if more radical approaches are required to truly break free of the ongoing gendered and racial biases within the field.

Anju Mary Paul is Professor of Social Research and Public Policy at New York University Abu Dhabi. She is an international migration scholar with research interests in emergent migration patterns to, from, and within Asia and the Middle East. Her other research interests include gender and labor, globalization, domestic work, and care policy. She is the award-winning author of *Multinational Maids: Stepwise Migration in a Global Labor Market* (2017) and *Asian Scientists on the Move: Changing Science in a Changing Asia* (2022). Her current research projects include the Global Care Policy Index project, new patterns in scientist migrations to the Gulf and Asia, multinational migrations to the UAE, and high-skilled Indian migration to the UAE.

Decolonising the Figure of the 'Migrant': Non-Binary Categorisations and Intra-Asian Mobilities

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The language of decolonization has become a popular way to signal a radical politics or a 'innovative' lens to study social phenomenon. Scholars (Moosavi 2020) have signalled to the limitations of achieving meaningful decolonization, pointing out how the term could mask complicity in colonizing practices, for instance by essentializing or appropriating the Global South. While much has been written about decolonisation as a theoretical tool in migration studies (Benson and Boatcă 2023; Musariri et al 2023), less empirical work has been done in applying decolonial theory to contemporary transnational movements. Taking 'Asia as method' (Chen 2010), this paper starts from empirical findings to interrogate how contemporary framings could be inappropriate as explanatory mechanisms.

Using examples from research in Southeast Asia and the Persian Gulf on contemporary Indian Ocean mobilities of both temporary low wage labour and the middle class, this chapter explores how the figure of the migrant can be problematized and deconstructed to expose imperial raced agendas in epistemological formations of the notion of the migrant and the citizen. In doing so, it moves away from the oppositional and relational binary of migrant vs citizen, where each subject position defines what the Other is not. Instead, in acknowledging precolonial historical mobilities while simultaneously de-centering the nation-state's conceptual and physical boundaries, this paper calls for understandings of the migrant and non-migrant to be seen as part of a continuum or sliding scale of belonging and affiliation. Doing so will allow scholars of migration studies to reframe research in ways that do not privilege statist and policy agendas. It will also push us to pay better attention to the particularities of mobility trajectories with the Asian continent, as a means of speaking back to conceptual paradigms in migration studies that have emerged primarily from North American and Western European contexts.

Laavanya Kathiravelu (she/her) is Associate Professor of Sociology and Associate Chair of Graduate and Continuing Education at the School of Social Sciences at Nanyang Technological University (NTU), Singapore. Her research sits at the intersections of international migration, race and ethnic studies and contemporary urban diversity, particularly in Asia and the Persian Gulf. Her first book was *Migrant Dubai* (Palgrave, 2016), which explored experiences of low wage migrant workers in the UAE. She has also published widely on issues of race, inequality and migration in Singapore. Her work has been published in journals such as *Urban Studies*, *Ethnic and Racial Studies*, *Mobilities* and *Current Sociology* amongst others. She is currently working on a project exploring the second generations' notions of belonging and citizenship in Singapore and Qatar. Prior to joining NTU, she was a postdoctoral fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity. She was also a Fung Fellow at Princeton University between 2015-16. Laavanya is board member of migrant welfare organisation, HOME as well as civil society group AWARE. In 2022, she was a Fulbright Scholar based at the City University of New York.

Beyond the 'Victim Gaze': Methodological Challenges in Researching Un/freedom and Labour Migration

Sallie YEA

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Four themes have come to shape critical migration scholarship on unfree labour and modern slavery: voice and agency of trafficked persons themselves; the multidimensional lives of victims and survivors; critical research on anti-slavery, and; the binary (or continuum) between free and unfree labour. These themes have led to concern over increasingly market-based solutions to 'the problem' of modern slavery and over interventions that reproduce racialized and gendered colonial hierarchies. In this presentation I elaborate on these themes and ask the question, how may they be navigated methodologically? Literature on decolonial/ postcolonial migration methodologies has not, to date, engaged to any great extent with modern slavery, including forced labour and human trafficking. Conversely, existing scholarship on modern slavery has only recently begun to address methodological challenges that move beyond issues relating to ethics in/and data collection to consider questions of voice, representation, agency and positionality/reflexivity. In the presentation I draw on two recent studies of labour migration and unfreedom in Southeast Asia to reflect on the limits and possibilities for a genuinely postcolonial approach to un/free labour in migration studies. Simultaneously, I elaborate on how much non-academic research (particularly that undertaken by international organisations) on the subject (re)produces a neo-colonial approach to modern slavery in all its forms. The presentation therefore also engages with the question of how institutions might better reflect on their own 'coloniality in anti-trafficking' (Kempadoo and Shah, 2023).

Sallie Yea is the 2021 Tracey Banivanua Mar Fellow at La Trobe University, based in the Department of Social Inquiry. She has research interests which span human trafficking and modern slavery, vulnerable migrations, and transnationalism. She has published widely on these subjects in journals that including *Geoforum*, *Gender, Place & Culture*, *Work, Progress in Human Geography*, *Environment & Planning D*, and *Political Geography*. Her current research projects examine issues around geographies of transnational justice and return migration for transient migrant workers and victims of trafficking. She recently commenced a project examining climate change as a driver of modern slavery in Southeast Asia. Her second monograph, *Paved with Good Intentions? Human Trafficking and the Anti-Trafficking Movement in Singapore*, was published with Palgrave MacMillan in 2019.

Spotlighting 'Co-ethnicity': Disrupting 'Race' and Decentering Migration Studies

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Although 'race', as many scholars have established, is a social construct, it endures in shaping people's lived experiences. This is especially so in (post)colonial settings such as Singapore where racial categories such as 'Chinese' persist. Recent work in studies of migration and ethnic relations, however, has sought to disrupt these categories through spotlighting 'co-ethnicity': a group of people who may be perceived as of the same phenotype e.g. Chinese, but have different culture and/or beliefs such as Singaporean-Chinese and Chinese nationals. A focus on 'co-ethnicity' disrupts racial categories and colonial homogenisations of Others. It offers opportunities to investigate migration issues beyond extant studies' focus on 1) the white/Other binary and 2) skin colour as the only signifier of exclusion/inclusion. This paper will use the case study of Singapore to illustrate how spotlighting 'co-ethnicity' could potentially constitute migration studies beyond colonialism.

Sylvia Ang is Lecturer in Sociology at Monash University. Her research with migrants in and from Asia is interested in the production and experiences of difference and inequalities, with a focus on ethnic relations, class, gender and postcolonialism. She has published in *Journal of Ethnic and Migration Studies*, *Mobilities*, and *Ethnic and Racial Studies*, among others. She is the author of *Contesting Chineseness: Nationality, Class, Gender and New Chinese Migrants* (2022).

Whiteness in Migration and its Study

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This chapter will explore how whiteness shapes migration, and the way we classify and study migration. First, the chapter discusses how being racially classified as white is entangled with privilege in migration but also how whiteness as a racial category has 'blurry boundaries', is mobile itself, and always relational – and how these properties figure in the context of migration. The chapter then discusses more recent challenges to the privileges of whiteness in some migratory settings. Discussion of whiteness needs to be analytically situated within broader discussions of racism as a social structure. Therefore, the chapter, secondly, discusses the racialised production of different categories of migrants, and traces the privileging of white migrants from colonial and imperial contexts to nominally non-racial post-colonial typologies of migration. This privileging, the chapter argues, has been an active economic, social and political project linked to broader geopolitical and economic interests. Specifically, the production of racialised privilege in migration (contemporary and historical) has taken place in the context of imperial and colonial projects that depend on differentiated mobilities. In this context, the chapter reflects also on how racialised conceptions of what counts as migration have shaped the content and boundaries of the field of migration studies and resulted in an 'academic division of labour' between Migration Studies and International Human Resource Management Literature. Scholarship has thereby, if unwittingly, arguably reinforced racialised constructions of migrants and racialised social structures of mobility more generally.

Sarah Kunz is Lecturer in Sociology at the Department of Sociology, University of Essex, UK. She received a PhD in Human Geography from University College London, and an MSc in Sociology from the London School of Economics and Political Science (LSE). Sarah's research explores privileged migration, the politics of migration categories and knowledge production on migration, the historical relationship between mobility, coloniality and racism, social reproduction and corporate management, and the 'citizenship industry'. Her first monograph *Expatriate: Following a Migration Category* was published with Manchester University Press in January 2023. Drawing on ethnographic and archival research, the book explores the postcolonial history and politics of the category 'expatriate', tracing it from the mid-twentieth-century era of decolonisation to today's heated debates about migration. Sarah's current Leverhulme-funded research focuses on the global Citizenship Industry, the private sector involved in developing, administering and promoting citizenship by investment (CBI). Sarah's research has been published in leading journals, including *Geoforum*, *Geography Compass*, *Transactions of the Institute of British Geographers*, *Journal of Ethnic and Migration Studies*, and *Ethnic and Racial Studies*.

Decolonizing Refugee Discourses: A “Right to Escape” and a “Right to Stay Put”

Sedef ARAT-KOÇ

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What we have witnessed in recent decades has not only involved the further dismantling of a refugee protection regime which has, even in the best of times, had Eurocentric biases against and very limited capacity to provide, on a universal basis, a “right to escape” and a right to protection to refugees from the Global South to the Global North. As—if not more—importantly, the same historical period which has involved denials of the “right to escape” has also involved new attacks on—what we may call—the “right to stay put”. In recent decades, in addition to the ravages of neo-colonialism and neoliberal globalization and concomitant social, political and climate crises, there have been numerous imperial interventions and wars in the Global South, violating even the humblest principles of sovereignty and severely undermining a “right to stay”.

Focusing on the case of Haiti, specifically developments surrounding and following the 2004 intervention, *coup d’etat*, overthrowing Aristide, this paper argues that reckoning and re-imagining decolonization of refugee discourses and practices would need to involve an emphasis on the “right to stay put”—as well as challenging the legal, political and ideological obstacles in the way of a “right to escape” and a right to protection.

This approach to decolonizing migration studies includes, but also goes beyond Achiume’s (2019) notion of “migration as decolonization” based in the principle of distributive justice and “sovereign responsibility” for sovereign intervention. My approach participates in calls for accountability and justice for past violence, but strongly stresses, through an emphasis on a “right to stay put”, the urgency of an active contemporary anti-imperial and anti-war stance in international politics that would insist on a principle of “do(ing) no harm” in the first place.

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Border Abolition as Decolonization

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'Decolonization' is strongly associated with the nationalization of state sovereignty. The replacement of imperial-state possession and control over territory and life with nation-state sovereignty is widely regarded as the necessary starting point for the realization of 'national liberation'. Yet, national sovereignty is also the internationally recognized legal and ideological basis for the regulation and restriction of people whose nationality does not correspond to that of the state. In other words, national sovereignty is a crucial basis for the construction of the state category of 'migrant'. Acceptance of the idea of the 'nation' and its dominance in constructing people's sense of themselves legitimizes and normalizes the power of states and ruling classes. In this chapter, I trace the historical relationship between the ways states govern mobility and the form that state power takes, with a special emphasis on how mobility regimes changed alongside the shift in state sovereignty from imperial to national from the mid- to late-19th century and the hegemony of national sovereignty after World War Two (WWII). This shift marked a new intersection of technologies of domination with technologies of the self, making nationalism the governmentality of what I call the 'postcolonial new world order' to signify that postcolonialism is the mode of governance of our post-WWII world. The worldwide control over the entry of non-nationals into nation-state territories is its central feature. 'Decolonizing migration studies' must therefore also examine how the current intensification of both nationalisms and migration controls is increasingly justified through national autochthonous discourses. The 'native', a figure of imperial-states, has re-emerged as the center of nationalist politics. The figure of the 'migrant,' in turn, is increasingly decried (by nationalists of all stripes) as a 'colonizer'. I discuss such politics as well as those challenging these world views and global institutions of power. I focus on the politics of No Borders movements, which collectively call for the free mobility of all people on our shared planet to show how these represent an important rupture to postcolonial rule. By rejecting the state figure of the 'migrant', the politics of border abolition, I maintain, are critical to any efforts to truly 'decolonize' migration studies.

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An Indigenous Migration Studies Must Come From Below

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I first pose the question of whether or not it is possible to decolonise migration studies if we take seriously the assertion of Eve Tuck and Wayne Yang that, 'decolonisation is not a metaphor'¹. If decolonisation is primarily about the repatriation of Indigenous lands and sovereignty how might the decolonisation of migration studies be anything but a metaphor? If we think of migration studies as a field or terrain, one structured by the dominant power relations, and we sought to break down and transform those relations, this might indeed be a worthwhile activity. It would not, however, be anything but metaphorical decolonisation. For migration studies to become in any way decolonial, in the full sense of that term, it must be enjoined with, and in support of, struggles for the return of Indigenous lands and sovereignty. Importantly, for migration studies, this would presuppose indigenous control of migration. For Māori, political authority and the rights to inhabitation grow out of the ground, channeled collectively through the long-term inhabitation of place. But that authority comes with the responsibility of being open to connection – as opposed to the exclusion enacted by territorial borders – and of generous hospitality towards visitors, especially those in need. I conclude by arguing that an Indigenous migration system would be premised on developing and maintaining relationships with others, and would ask who was in the most need of care and belonging, as opposed to who best fulfills the needs of the economy.

Simon Barber is a student of Indigenous thought and politics, Marxist and critical theory, Black studies, communism and conjunctions thereof. He is a lecturer in sociology at the University of Otago. Simon recently co-edited a book with Miri Davidson (*Through That Which Separates Us*, 2021), centred on themes of deportation, incarceration and colonialism. With Sereana Naepi he co-edited a special issue of *New Zealand Sociology* that asked how Māori and Pacific scholars might – and already do – transform the social sciences so that they become a more adequate expression of this place (Aotearoa and Te Moana-nui-a-Kiwa) and its people. He continues to think through, describe and publish articles on the lineaments of an Indigenous historical materialism.

¹ Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society*, 1(1).

Integration and Migration: Singapore as a De-Colonizing Lens

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This chapter approaches the challenges of decolonizing migration studies in two ways. First, I re-examine the concept of “integration” through a place-based analysis of differently included labour migrants in Singapore. Much of migration studies, and relatedly, the concept of integration, from Western frames of reference has privileged long-term settlement by characterizing integration as a form of “assimilation” or the lack of integration as an undesirable through the idea of “parallel lives”. Yet, the past decades of migration to and from Asian cities have clearly demonstrated that migration is often short-term, with even migrants who have access to citizenship, largely administered on a continuum of transience *as* produced through the skills regime (Shan and Fejes, 2015). First, integration within the host society is, for the majority of new arrivals, labour market integration that is evolving, varied conditions, with an accompanying growing array of visas premised upon the skills regime. In this sense, I consider differential inclusion through the politics of skill as a more place-precise way to think through integration.

Second, I question what integration can look like when we center the experiences of low-waged migrants. While the majority of migrants will not become “naturalized” citizens, their regular claims to public spaces that they can access, nevertheless, opens alternative ways of situating highly contingent forms of “spatial integration”. I draw upon data I have collected from Paya Lebar to demonstrate how low-waged female transient labour migrants use open green spaces regularly by navigating and co-opting state-led rules of behaviour. Through mundane encounters with their co-migrants, the police and surveillance technologies, they reproduce implicit and explicit codes of behaviour to maintain their transient, conditional yet, regular belonging to these spaces.

This chapter, therefore, addresses the important, long-term – and spatial – task of decolonizing integration and migration at two scales. First, at the level of the state by highlighting the evolving management of migration through the skills regime as differential inclusion of creative labour and second, by centering the agency, actions and experiences of low-waged migrants to re-think possibilities of how integration can unfold in place.

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Settler Colonial Authority, Immigration and the Arbitration of Settlement

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Settlement has been a central pillar in the establishment and transformation of migration regimes in settler colonial states and a foundational vocabulary in 20th Century migration studies. In the initiation of mass settler colonisation in the 19th Century and for much of the 20th Century, racialised immigration *for* settlement occurred as an imperial and colonial state-sponsored project that would construct European-like societies at the expense of Indigenous peoples and the exclusion of non-white migrants. As these migration regimes were reworked in the mid-late 20th Century settlement became a state-sponsored objective for assimilating or integrating migrating peoples under the auspices of purportedly race-blind governance and with little or no regard to Indigenous peoples, rights or sovereignty. And, in the early 21st Century, such objectives have given way to migration regimes characterised by a diversification of legal and illegalised migratory routes wherein state authority is partly expressed through the arbitration of settlement and inclusion alongside the threat and enforcement of deportability.

This chapter examines the shifting relationship between settlement, immigration and the assertion of settler colonial authority in the context of Aotearoa New Zealand, although its arguments have relevance to other settler colonial states as well as to the conceptual vocabulary of migration studies. I place particular emphasis on the figure of the Minister of Immigration (or their equivalent) as the official embodiment of settler colonial authority, through historical records and in-depth interviews with former New Zealand Ministers between 1981 and 2020. Through this material, the chapter develops an anti-colonial lens on the concept and political discourses of settlement in a way that aims to reveal and decentre the presumptions of settler colonial migration rule.

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