
Human Mobility in Globalizing Asia

Abstracts

20 October 2012, Room 6-101, Minami-Osawa
Campus, Tokyo Metropolitan University

International Conference

Human Mobility in Globalizing Asia

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Room 6-101, Minami-Osawa Campus, Tokyo Metropolitan University

Programme

10:00-12:00: Morning session

10:00-10:10 **Professor Makoto Ito** (Tokyo Metropolitan University)

Opening address

10:10-10:40 **Dr. Riwanto Tirtosudarmo** (Indonesian Institute of Sciences)

Indonesian immigrants in Japan and beyond: The case of Muslim communities in Fukuoka and Ansan-City (South Korea)

10:40-11:10 **Professor Gordon Mathews** (The Chinese University of Hong Kong)

How to evade states and slip past borders: Lessons from entrepreneurs and asylum seekers in Chungking Mansions, Hong Kong

11:10-11:30: *Tea break*

11:30-12:00 **Professor Shinji Hirai** (CIESAS, Mexico)

Transnationalism and emotions: Construction and impact of Mexican migrants' nostalgia in California

12:00-13:30: *Lunch break*

13:30-16:30: Afternoon session

13:30-14:00 **Professor Sidney Cheung** (The Chinese University of Hong Kong)

Can Anyone Stop the Internal Migration in Mainland China?

14:00-14:30 **Professor Lynne Nakano** (The Chinese University of Hong Kong)

Single women on the move in Asia: Perspectives on opportunity and loss

14:30-15:00 **Professor Teresa Kuan** (The Chinese University of Hong Kong)

The politics and ethics of childrearing in contemporary China

15:00-15:30: *Tea break*

15:30-16:00 **Professor Tei Taikin** (Tokyo Metropolitan University)

Some immigration statistics on Japan

16:00-17:00: *Concluding discussions*

17:30-19:30: *Conference dinner*

Organiser

Makoto Ito

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**Indonesian immigrants in Japan and beyond:
The case of Muslim communities in Fukuoka and Ansan-City (South Korea)**

Riwanto Tirtosudarmo

Research Center for Society and Culture, Indonesian Institute of Sciences

This is a work-in-progress of my research study on the religious aspects of immigrant communities, particularly among the Indonesian Muslims. Under this study, since 2010, I spent around three weeks every year to observe the life of several Indonesian migrant communities in Japan, and this year, for two weeks in Ansan-City in South Korea. My interest in the livelihood of Indonesian immigrant in Japan has been around for sometimes. In 2003-2004 I conducted a study on the Indonesian migrant community – the majority is over stayers - in Oarai, Ibaraki prefecture, that mostly Minahasan-Christians. In 2004-2005 I observe the Indonesian migrant community – mostly Kenshusei - around Shin-Anjo Mosque. In 2010 I travel around to see where I could find a suitable community that could a good case for my study purpose. Based on this survey I decided to look at the Muslim community in Fukuoka. I found this community is interesting, among others because in 2009 they successfully build a mosque, indicating their vibrant and strong community ties. In 2011, I began to observe the Muslim community around the newly constructed mosque in Hakozaki, Fukuoka. The Muslims in Fukuoka Mosque consist of different nationalities, although Egyptian, Bangladeshi and Indonesian seems the dominant groups. The majority of Indonesian is students and Kenshusei (trainees) from Fukuoka and surroundings suburbs. My interest, among others, is on their effort and mobilization to construct the mosque amidst the alien religious and cultural surroundings. Through observations and conversations with the informants from this Muslim community I attempt to understand the interaction between the Muslims and the Japanese society that interestingly tolerant and accommodating toward foreigner and Islam in particular. This is a surprise as we are now witnessing the increasing Islam phobia in Europe and the United States. The increasing number of Muslims and the rapid increased of constructed mosque in Japan in the last two decades is an interesting phenomenon in which my own observation in Fukuoka should be situated. In 2012 I visited Ansan-City, a truly foreign worker's town in the southern part of Seoul. Here I found a big gathering of Indonesian migrants, apart from the Chinese, Vietnamese, Bangladeshi, and other Asians foreigners. Compare to Fukuoka, Indonesian here are totally migrant workers, coming from different places from the archipelago, most noticeable are from East Java, West Java, Lombok and South Sulawesi. The Shirotol-Mustaqim Mousque, owned by the Indonesian Muslim community in Ansan-City, which is a rented floor in five floor building, also functions as a shelter to accommodate various needs that is vital for migrant workers. Buddhism and Christianity are two dominant religions in South Korea. Islam, like in Japan is on the rise due to the increasing number of foreign workers. Japan and South Korea are two countries in East Asia that in some respects shows some similarities with regard to the condition of their foreign workers, as well as to the situation of religious aspects of their migrant communities.

How to Evade States and Slip Past Borders: Lessons from Entrepreneurs and Asylum Seekers in Chungking Mansions, Hong Kong

Gordon Mathews

The Chinese University of Hong Kong

Chungking Mansions is a dilapidated building in the heart of downtown Hong Kong that serves as the home of African and South Asian entrepreneurs buying mobile phones, clothing and other goods from China, as well as asylum seekers fleeing their home countries for political or economic reasons. For entrepreneurs and asylum seekers in common, states and borders are a problem. Entrepreneurs need to get past Chinese, Hong Kong, and their home country's borders while carrying goods that often are contraband. One method is to "look confident, and hope that you will be ignored." A better method is to establish long-term connections with South Asian and African customs agents, who can provide advance warning about bad times to bring back one's goods; this is augmented by bribery. Asylum seekers face the problem of getting past immigration controls in their home countries, and getting to Hong Kong, which has a comparatively liberal human-rights policy. For this, multiple fake passports may be necessary, as they are for getting out of Somalia, for example. In order to gain entry to Hong Kong, asylum seekers discuss whether or not to flush one's passport down the airplane toilet to upgrade one's chances at Hong Kong immigration. For all these people, like agents of "globalization from below" the world over, borders and state regulations are impediments to be surmounted. In their transcendence of the strictures of state, this paper asks, might they be harbingers of a borderless world of the future?

Transnationalism and emotions: Construction and impact of Mexican migrants' nostalgia in California

Shinji Hirai

Center for Research and Superior Studies in Social Anthropology, Mexico

In the age of globalization, international migration flows are changing the cultural landscape of various cities in the world. For example, Mexican migrants have transformed and reinvented the urban landscape of the receiving societies in the United States, not only through their introduction into labor market and the change of the demographic composition of the cities, but also through their languages, goods and symbols that they brought from their countries of origin and tradition and cultural practices of their places of origin that they have reproduced and re-signified in the receiving countries.

In the cities where the migrant population density is high, these cultural flows are the fundamental components of *ethnoscape*, a neologism that Arjun Appadurai created to describe the landscape of persons and groups on move and their collective identities. The ethnoscape that migrants constitute by their "reterritorialized" cultures in the receiving cities is, in a manner, a landscape of nostalgia. Because the fundamental components for the constitution of their ethnic communities in the receiving cities and for the reconfiguration and representation of their collective identities, are signs that invoke images, imaginaries and memories about their countries of origin and their hometown; because nostalgia is the subjectivity that motivate the migrants to reorder the symbols and reproduce and reinvent their identities and cultures in the receiving societies.

In this work, I present a case of the Mexican migration toward the United States to discuss three questions: 1) How is migrants' nostalgia constructed and experienced?; 2) What is the impact of this emotion on the emergence of migrants' various practices to maintain and strengthen social and cultural links with their places of origin and on the transformation of urban spaces in the receiving societies?; 3) Who are the actors and institutions that enunciate and use nostalgia?

Can Anyone Stop the Internal Migration in Mainland China?

Sidney C. H. Cheung

The Chinese University of Hong Kong

Procambarus clarkii was brought to Nanjing by Japanese in the 1930s though the reason is still unclear. The Chinese in the Jiangsu area did not welcome it since it ate crops and fishes and did not bring benefits to the people there. For a long time, no one paid attention to it, and the emergence of the dish called 'Nanjing little lobster' did not appear until the early 1990s; yet its rapid growth in popularity was not limited to Nanjing but extended to big cities such as Shanghai and Beijing. Xuyi crayfish farming in the county area of more than 100,000 mows, and related practitioners with more than 100,000, while the annual output of up to several billion yuan (RMB), coupled with the future and opportunities for cooperation abroad, the local people believe that this is a bright future industry. Chinese agriculture is facing the issues of having a lot of fertile ground abandoned, and farmers choose to leave their homes for working as migrant factory workers in Yangtze River Delta as well as Pearl River Delta regions. This paper aims to explain the rise of crayfish production and consumption in Xuyi from a local perspective, and would like to put further the question of whether this new crop might provide a positive solution for solving the agricultural problems in some rural areas in today's Mainland China.

Single Women on the Move in Asia: Perspectives on Opportunity and Loss

Lynne Nakano

The Chinese University of Hong Kong

This paper explores the dilemmas faced by women when they decide to move away from their hometowns to pursue opportunities to further their education and seek more promising employment in professional or white-collar work. The research is based on interviews with women between the ages of 25 and 45 who have migrated to the cities of Shanghai, Hong Kong, and Tokyo. The paper argues that when women decide to pursue opportunities to explore the world and develop themselves, they may not be aware of the sacrifices that this move may entail. In particular, they may not realize that moving away from their hometowns may seriously threaten their hopes to marry and have a family. In moving away from their families, women lose the connections and networks that help young people find marriage partners. At the same time, moving away from their hometowns releases women from the immediate pressures to marry and conform to gendered social expectations that may be placed upon them by family members and friends. As women gain experience earning an independent living, they start to change their expectations about marriage, family, and the meanings of happiness for themselves.

**Adjusting the Bonds of Love:
The Politics and Ethics of Childrearing in Contemporary China**

Teresa Kuan
The Chinese University of Hong Kong

China's transition from a planned to market economy pivots on the art of subject-making. The education reform known as Education for Quality is emblematic of this art in its aim to cultivate high "quality" individuals who possess creative ability and a spirit for innovation. This movement is broad, and it includes the dissemination of expert advice to ordinary parents. In this presentation, I will discuss my dissertation-to-book project "Adjusting the Bonds of Love," an examination of the intersection between popular advice for good parenting and the lived experience of raising a child amongst urban, middle-class families in post-Mao China. This project explores the tension between the regulatory power of expert advice on the one hand, and the challenges posed by uneven economic development on the other (e.g. commodification of education, the intensity of social competition, anxieties over unemployment and overpopulation, et cetera). The lived experience of this tension amongst ordinary parents, and the practical strategies they develop in the face of uncertainty, reveal how global transformations articulate with the most intimate of human experiences. This project synthesizes Western theories of affect with Chinese theories of propensity to consider the contingent nature of life situations and political processes, and to argue for a theoretical framework that is both critical and person-centered at the same time.

Some Immigration Statistics on Japan

Tei, Taikin

Tokyo Metropolitan University

Statistics will include registered alien residents of Japan, 1947-2010 and naturalization in Japan, 1952-2010. Notes: 1952, Koreans and Taiwanese lose their Japanese nationality and become aliens. As aliens, most gain special permanent statuses, and most are eligible for naturalization. 1972, Japan changes its China recognition from ROC to PRC. 1960-61. Some 88,611 people, most Koreans, some Japanese, migrate to DPRK from 1959 to 1967. Most left Japan in 1960 (49,036) and 1961 (22,801), hence the sharp drop in Korean population. 1984, Peak in Korean alien population with SPR-related statuses of residence. Ambilineal revisions in Nationality Law effective from 1 January 1985. 1992, Peak in total (SPR and non-SPR) Korean registered alien population. SPR status begins from 1 November 1991. General "Kankoku" aliens increase but SPR Korean aliens decrease faster. 2007, Increasing "Chugoku" aliens outnumber decreasing Korean aliens

Campus Map

Conference Venue: Bldg. 6 (Room 6-110)

