Transnational Migration from the Global Perspective

The 7th International Conference of the World Confederation of Institutes and Libraries for Chinese Overseas Studies (WCILCOS) in Conjunction with the Centennial Jubilee of Cornell University Library’s Charles W. Wason Collection on East Asia

September 26-28, 2018
Cornell University, Ithaca, New York
Welcome to Cornell University! Whether you are returning to our beautiful campus or seeing it for the first time, I hope you will have an exceptionally enjoyable and valuable experience in Ithaca, a small city in the Finger Lakes region of the United States.

Welcome also to Cornell University Library! I encourage you to consider the Library as your home base while you are here—all of our resources are available to you on site, including access to our physical and digital collections as well as the many services we provide to Cornellians and the broader scholarly community.

Cornell University Library is especially pleased to be hosting the 7th International Conference of the World Confederation of Institutes and Libraries for Chinese Overseas Studies (WCILCOS). Our university is committed to applying the highest academic standards to issues from a global perspective. We are proud of this tradition, and delighted that delegates will have the opportunity to join with us in celebrating the centennial of Cornell University Library’s great Charles W. Wason Collection on East Asia. Thanks to a bequest from Cornell alumnus Charles W. Wason in 1918, the East Asia Collection has grown in stature and breadth and today ranks as one of the leading collections in the world.

Welcoming so many distinguished speakers and attendees is truly an honor and a privilege. Furthermore, as a transnational migrant myself, born in the United Kingdom, I was naturally delighted to see the conference theme for this year.

Gerald R. Beasley
Carl A. Kroch University Librarian
Cornell University
Dear Attendees of the 7th International Conference of the World Confederation of Institutes and Libraries for Chinese Overseas Studies:

My name is Svante Myrick and I am the Mayor of the City of Ithaca. I am delighted to extend a warm welcome to Ithaca and to this year’s “Transnational Migration from the Global Perspective” conference. This conference is held in partnership with the World Confederation of Institutes and Libraries for Chinese Overseas Studies (WCILCOS) and co-sponsored by Cornell University Library and Ohio University Libraries.

It is my understanding that the scope of this year’s conference has been expanded to a wide range of topics concerning transnational migration, which have increasingly invited great attention from scholars and librarians alike around the world. Scholars and librarians are two inseparable partners in academic pursuit, and this conference will be able to provide you with an excellent opportunity to understand and analyze each other’s challenges, exchange ideas and experiences, and share common concerns.

Ithaca is a community that celebrates its diversity and is proud to have a large Asian American population in our small city. This is in large part due to Cornell University that brings in students from all over the world. I hope you enjoy your stay in Ithaca and that you find the conference is productive and inspiring.

Again, welcome to Ithaca and I hope you enjoy attending this great conference hosted by Cornell, one of the finest Ivy League schools in the United States, with the most beautiful campus in the world.

Sincerely,

Svante L. Myrick
Mayor, City of Ithaca

Colleagues,

It is my great pleasure to welcome all participants to the 7th World Confederation of Institutes and Libraries for Overseas Chinese Studies Conference. Ohio University Libraries is honored to co-sponsor this event with Cornell University. The timing is especially auspicious as Cornell University Library’s renowned Charles W. Wason Collection on East Asia is celebrating their 100th anniversary.

Since the inaugural conference held at Ohio University in 2000, scholars and librarians have come together to share scholarship in Overseas Chinese Studies, including issues related to the development, access and preservation of important library resources. This year’s conference will expand this focus and include investigations on issues related to migration worldwide.

The conference is a magnificent opportunity for scholars to present and share research on transnational migration and the discovery of mutual interests and goals. I extend my sincere thanks to all attendees for their important contributions and my hope for a successful and enjoyable conference.

Sincerely,

Scott Seaman
Dean of Libraries, Ohio University

Maria Cristina Garcia is currently the Howard A. Newman Professor of American Studies in the Department of History at the College of Arts and Sciences at Cornell University. She is a 2016 Andrew Carnegie Fellow and studies refugees, immigrants, and exiles. Her most recent book is The Refugee Challenge in Post-Cold War America (Oxford University Press, 2017), a study of the actors and interests that have shaped US refugee policy in the Post-Cold War and post 9/11 era.

She is also the author of Seeking Refuge: Central American Migration to Mexico, the United States, and Canada (University of California Press), a study of the individuals, groups, and organizations that responded to the Central American refugee crisis of the 1980s and 1990s, and helped shape refugee policies throughout North America. Collectively these domestic and transnational advocacy networks collected testimonies, documented the abuses of states, re-framed national debates about immigration, pressured for changes in policy, and ultimately provided a voice for the displaced and the excluded.

Her first book, Havana USA: Cuban Exiles and Cuban Americans in South Florida, examined the migration of Cubans to the United States after the Castro revolution. The book examines how these Cold war migrants became a powerful economic and political presence in the United States, influencing foreign policy and electoral outcomes, re-shaping the cultural landscape of the South, and ultimately reinterpreting what it means to assimilate.

A co-edited anthology (with Maddalena Marinari and Madeline Hsu), A Nation of Immigrants Reconsidered: U.S. Society in an Age of Restriction, 1924-1965 is in production at the University of Illinois Press and will be published in the fall of 2018.
May to December 2018

Kroch Library (outside the Asia reading room)
- Mural: A century of culture, connections, and discovery
- Highlights from the Wason Collection: China, Japan, and Korea
- Building a digital library
- Bringing the world to the Library and the Library to the world

Kroch Library, (Division of Rare and Manuscript Collections, Level 2B)
- August 17 through September 30
- Rare treasures of the Wason Collection: China, Japan, and Korea

Uris Library (Gallery Level)
- The development of the Japan and Korea Collections (including Maeda Ai, Willard Dickerman Straight, and William Elliot Griffis)

Olin Library (outside the periodicals room)
- Charles W. Wason and Cornell

Olin Library (basement level near Maps room)
- Old maps of China, Japan, and Korea

Visit us at asia.library.cornell.edu
Monday, September 24 at 7:15 p.m.
Korean—A Road Called Life
This animation depicts three Korean stories: When the Buckwheat Flowers Bloom, Spring Spring, and A Lucky Day, told by the filmmakers of Green Days.

Tuesday, September 25 at 7:15 p.m.
Chinese—Have a Nice Day
A city in southern China and a bag containing stolen money draws several people from diverse backgrounds into a bloody conflict.

Wednesday, September 26 at 7:15 p.m.
Japanese—Night is Short, Walk on Girl
A young girl embarks on an insanely long night of partying where she interacts with an increasingly eccentric cast of characters.

Wednesday, September 26 at 2:00 p.m.
CULTURAL TOUR (optional)
Kroch Library, Room 170
Charles W. Wason Centennial Exhibition Viewing: Kroch, Olin, and Uris
4:00 p.m. - 6:00 p.m.
Welcome reception for early arrivals (optional): Level 2B, Kroch Library

Thursday, September 27
Statler Hotel
8:00 a.m. - 9:00 a.m.
Registration and continental breakfast
9:00 a.m. - 9:40 a.m.
Panel Session 1
9:40 a.m. - 10:40 a.m.
Panel Session 2
10:40 a.m. - 11:00 a.m.
Group photo and coffee break
11:00 a.m. - 12:30 p.m.
Panel Session 3
12:30 p.m. - 1:30 p.m.
Lunch
1:30 p.m. - 3:00 p.m.
Panel Session 4
3:00 p.m. - 3:20 p.m.
Coffee break
3:20 p.m. - 4:50 p.m.
Panel Session 5
4:50 p.m. - 6:15 p.m.
Campus tour (optional)
6:30 p.m. - 8:30 p.m.
Dinner (by invitation)

Friday, September 28
Statler Hotel
8:00 a.m. - 8:30 a.m.
Registration and continental breakfast
8:30 a.m. - 10:00 a.m.
Panel Session 6
10:00 a.m. - 10:20 a.m.
Coffee break
10:20 a.m. - 11:50 a.m.
Panel Session 7
11:50 a.m. - 12:20 p.m.
Closing Remarks
12:20 p.m. - 1:00 p.m.
Lunch
1:00 p.m. - 5:00 p.m.
Johnson Museum of Art tour and exhibit viewing (optional)
1:00 p.m. - 6:30 p.m.
Trip to Corning Museum of Glass and Lucas Vineyards (optional)
Wednesday, September 26

2:00 p.m.–6:00 p.m.
Pre-registration and check-in (optional): Kroch Library, Room 170
Charles W. Wason Centennial Exhibition Viewing: Kroch, Olin, and Uris

4:00 p.m.–6:00 p.m.
Welcome reception for early arrivals (optional): Level 2B, Kroch Library

Thursday, September 27

8:00 a.m.–9:00 a.m.
Registration and continental breakfast: Statler Hotel

9:00 a.m.–9:40 a.m.
Plenary Session (1): Statler Hotel
Welcome Remarks:
Cornell University Provost, Michael Kotlikoff
Cornell University Librarian, Gerald Beasley

9:40 a.m.–10:40 a.m.
Plenary Session (2): Statler Hotel
Keynote speech:
Professor Maria Cristina Garcia, the Howard A. Newman Professor of American Studies, Cornell University

10:40 a.m.–11:00 a.m.
Group photo and coffee break

11:00 a.m.–12:30 p.m.
Panel Session 1:

**Panel 1 11:00 a.m.–12:30 p.m.**
**Moderator: Bronwen Bledsoe**
**Cornell University**
**bb246@cornell.edu**
**Theoretical and Methodological Studies for Migration (1)**

**Splash Water under the Rain—The Ethnic Chinese Identity and Integration through the Transformation of Tian Hou Rituals in Ca Mau (Vietnam)**

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Thien Hau (天后) is a popular religious figure rooted in Fujian, China. In the late 17th century, Chinese immigrants propagated Thien Hau in Southern Vietnam and further developed the cult there. During the process of cultural exchange and social integration, Thien Hau became a symbol that represented the identity of ethnic Chinese living in Vietnam. Before the arrival of Chinese immigrants from South China provinces, she was bestowed the titles “Lady 夫人”, “Heavenly Concubine 天妃” and “Heavenly Empress 天后” and super scribed by the late imperial dynasties of China. According to James Watson (1985), this co-opting of Thien Hau to Confucian normative values allowed the Chinese state to control and standardize the liturgical communities.

However, in Ca Mau city and other places of Southern Vietnam, the symbol of Thien Hau became partially changed due to the process of localization. The Chinese elites attempted to conflate Thien Hau with family rites to gain cross-ethnic integration and internal consolidation. Thien Hau, like family ancestors, is worshipped in someone’s home while large-scale rituals are hold at a Thien Hau temple under the domain of domestic cults (e.g., the cult of Kitchen God or ancestor worship). As kinship-based and family-based values affect the constitution of liturgical practices, the cult of Thien Hau is conversely consolidated as a profound marker of Chinese identity. The more liturgical rituals are shared, the more “Chineseness” of the ethnic Chinese community gain from Thien Hau cult. They take advantage of an illusionary conflation to consolidate their soft power and maintain their minority elite status in local society. This paper applies specific theories in modern anthropology, such as Michael Szonyi’s (1997) study on illusionary standardization of gods in late imperial China, and Melissa Brown’s (2007) concept on the distinction between in-depth faith/ideas and ritual practices, and Adam Seligman’s and Robert Weller’s (2012) theory of cultural interaction of notation, ritual and shared experience, to generalize the nature and significance of liturgical transformation in the cult of Thien Hau among the ethnic Chinese in Ca Mau city.

Notes:
1. Also called Mazu (媽祖) in Taiwan (see Chang Hsiun 2010, and Lin Meirong, 2006)
2. The term refers to the relatively unique Chinese characteristics in culture, widely discussed by Stephen Feuchtwang (1992); Wang Mingke (1999), Laura Hostetler (2001); Donald S. Sutton (2007, p.15) etc.
The Sense of Belonging under Transnational Migration
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The International Migration Report 2017, a biennial publication of the United Nations, revealed that an estimated number of 258 million people are living in a country other than their country of birth now. With a 49% increase in population compared to 2000 and an ever-expanding scope of coverage, migration is profoundly changing the life of a large number of people both geographically and culturally. The different social and cultural experiences encountered by people who had or are having migration have, under a lot of circumstances, led to a confusion of belonging as more and more people may find root in more than one country or society. The influence of migration on people’s understanding of identity plays a vital role in perceiving people, culture and society nowadays which may have a guiding effect on future social policy making and culture formation. By analyzing the impact of migration on people’s sense of belonging, this paper hopes to reveal how transnational migration has diversified and amplified the definition of “identity” and how society might respond to it in the future. And to go a step further, this paper examines the shaping elements behind people’s formation of identity. Among the key elements framing sense of belonging, media plays a vital role especially with the development of the Internet and online media platform. With the depiction of individual migration stories and report on general transnational migration, media influences the image and people’s reception of migration. Take the media portrayal of Chinese migrants in the U.S. as an example, the shift in focus point from the immigrants’ hardship in their migrating life to tremendous life opportunities brought by migration, people’s understanding of migration can be fundamentally changed. This paper aims at exploring how migration complicates people’s sense of belonging and how media further influences and frames people’s understanding of identity.

The Fox Borrowing the Tiger’s Might: Towards a Framework of New Chinese State-Diaspora Relationship
Yan Liu
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The relationship between migrants and the migrant-sending states has long been a focus of immigration research because the sending states’ diaspora policies can influence the life experience of migrants, their relationship with the host societies and the home country. Migrant sending countries adopt a variety of diaspora-engaging policies ranging from policies encouraging labor export, policies attracting remittance/investment and other forms of economic contributions, to policies discouraging/limiting emigration in order to curb brain drain. Some developing countries are known to encourage labor export to promote national development, such as the Philippines, Indonesia, and India. More countries try to engage migrants who are already abroad. Countries can encourage members of the diaspora to invest in the home country and especially the hometown, to help transfer technology from developed countries, to participate in home country politics, etc. In sum, both migrants and the sending countries are incentivized to form a mutually beneficial relationship with each other.

Compared to countries that rely on remittances sent by migrants working abroad, China did not actively encourage private emigration on a national scale, though some provincial government agencies have organized emigration directly. As China becomes the manufacturing powerhouse and the top trading partner of many countries in the world, sending migrants abroad to earn remittance is no longer an attractive policy option for different levels of Chinese government. However, entrepreneurial and labor migrants from China continued and further expanded to countries and areas that received little Chinese migration in the past, such as Africa, Latin America, and Eastern Europe.

This paper intends to explore the relationship between Chinese government and “new Chinese migrants” who left China since the 1980s. Using fieldwork data from four Eastern Caribbean countries, the author argues that private, new Chinese migration is not always in line with the Chinese diplomatic strategy that includes promoting the “going abroad” of Chinese state-owned-enterprises and Chinese infrastructure projects, maintaining “one China” policy, and deepening bilateral ties in general. The business practices of Chinese private entrepreneurs often lead to anti–China sentiments among local citizens, which harms the Chinese state. On the contrary, the growing involvement of the Chinese state benefits private Chinese migrants through official consulate protection by Chinese embassies and unofficial “favoritism” by local governments because of China’s official involvement. As a Chinese idiom “the fox borrowing the tiger’s might” shows, the relationship between private Chinese migrants and the Chinese state is largely commensal, meaning that it benefits the private migrants more than it benefits the Chinese state.

Panel 2
11:00 a.m. – 12:30 p.m.
Moderator: Guoqing Li
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Archival Studies for Migration (1)

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中国国家哲学社会科学基金项目“全球化背景下国际回流移民治理研究”（17CGJ006）的阶段性成果。

华侨华人文献信息建设国际合作模式探究 — 以世界华侨华人文献馆为例
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由于华侨华人文献信息数量庞大、种类繁多、语种复杂，且文献的生成与分布具有跨国性、流动性等特点，因此，开展相关文献信息建设的国际合作工作显得十分必要与迫切。华侨华人文献信息国际合作的最终目的是为了实现文献信息的共同利用，最大限度地挖掘文献信息所蕴藏的价值。为保证合作工作的持续、稳定、有效地开展，有必要建立一套双方认可、操作性强、具有约束力的文献信息建设国际合作模式。开展国际合作的主体可以是文献机构、研究机构、华人社团，也可以是特定的专家学者、华侨华人等。

一、馆藏文献信息交换模式

馆藏文献目录信息交换、馆藏文献复本、本馆出版物的定期或不定期交换，如世华馆与新纪元大学学院陈六使图书馆、新加坡国立大学中文图书馆等东南亚文献机构之间的合作。

二、联合采购模式

双方通过采购渠道互为代购所缺文献，负责文献运输。如世华馆与俄大邵氏中心之前的代购合作模式。

三、互为文献收集联络点的合作模式

双方可签订合作协议，互为所在国或地区的文献收集联络点，负责文献捐赠、托管、运输等工作。世华馆利用暨大校友资源，与全球16家暨南校友会签订合作协议，建立文献收集联络点。

四、项目活动的合作模式

以具体专题项目研究为纽带，实现文献机构间交流合作的模式。该模式优点是针对性强，即围绕某一类专题设定的文献开展征集、利用和研究的合作。如世华馆与新加坡华裔馆商议共同开发民国东南亚华文教材数字化及相关研究等项目，世华馆计划设立驻馆学者研究点，结合特定文献研究或开发项目邀请专家学者来馆研修。项目合作还可拓展至中外人文交流活动方面。如世华馆正在与马来西亚董总洽谈联合举办“马来西亚华校图书档案管理培训班”。

五、文献整理出版合作模式

联合各国各地机构以及科研人员，就某项文献整理或相关研究合作进行编撰出版。如分国或分时期出版各类华侨文献的文献目录、全文影印、研究论著或某主题文献汇编等。

六、学术交流合作模式

双方或多方联合举办学术会议、学术刊物，定期开展学术交流，结合文化或科研活动，邀请专家学者进行学术讲座。如世华馆开展“华侨华人文化周”活动，邀请华文文学作家来馆进行学术讲座与交流。

关键词：华侨华人，文献建设，国际合作

《东方杂志》（1904-1948）华侨史料挖掘与研究
王华
Jinan University
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《东方杂志》是商务印书馆的一个重要出版物，也是20世纪中叶中国发行最早、持续时间最长、影响最大而又完全民办的综合性杂志。《东方杂志》于1904年创办，1948年停刊，前后共发行44卷、819期（号），先后经历8位主编，发表作品2万余篇。在经历清季、北洋、民国的过程中，《东方杂志》记录了20世纪上半叶世界历史的变迁。积极参与中西文化交流，大量收集现代人文社会科学知识，是中国研究国际问题的重镇，其中蕴藏有丰富的华侨史料。文章首先论述了李安山等专家学者对《东方杂志》华侨史料研究的现状，探讨了该项研究的重要意义。通过对中国20世纪华侨文献的挖掘与梳理，对其中所包含的1000多篇涉侨史料进行分类和整合，按照通常华侨华人研究的分类方法，分别为外交、华工、华商、留学生、华校、华团等几大类进行论述，整合历史背景，其中较为重要的涉侨政策、法规、华侨人口、华校等统计数据等进行重点挖掘与研究。同时，利用文献计量理论，对《东方杂志》的涉侨栏目以及内容比重的变化、涉及国家和地区等进行分析，找出其中的发展趋势与原因，得出建立华侨历史文献数字人文研究数据库的研究结论。此外，杂志中还包含有大量照片、游记、文学作品等也值得关注。关键词：东方杂志，华侨华人，文献史料

Panel 3 11:00 a.m. – 12:30 p.m.
Moderator: Dan McKee
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Migration in North America and Japan

Dr. Mabel Lee: An Unusual Chinese American Church Leader for Women’s Rights
Chengzhi Wang
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Bayer JW Lee
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Mabel Lee (1896-1966) is an under-researched but extraordinary female Chinese American leader. She was the first Chinese woman who obtained doctoral degree from Columbia University; she was a close female friend of Chinese intellectual leader Hu Shih since her college time; she led the First Chinese Baptist Church of New York for 40 years; and she was a strong advocate of women's suffrage and equal rights all her life. A daughter of the pastor of the Baptist Chinese Mission in New York's Chinatown, Mabel Lee obtained her B.A. from Barnard College in 1916 and Ph.D. in economics from Columbia in 1921. She was actively involved in the Chinese Students' Club of Columbia University and the Women's Political Equality League in New York. She wrote and spoke publicly for women's suffrage and equal rights. After her father's unexpected death in 1925, she was appointed to replace his father to lead the First Chinese Baptist Church of New York. She followed her father's evangelicalism, but she believed in the progressivism of the social gospel and community organization. She maintained a library and provided training classes for Chinatown's residents to improve both English and Chinese literacy and knowledge, and build skills in carpentry, radio, typewriting and other areas; and she organized different factions and groups to work together for the improvement and rehabilitation of Chinatowns across the U.S. Whenever her motherland country China experienced significant historical events such as the 2nd China-Japan War and the Civil War in the late 1940s, she made her voice heard and lent her support for justice and peace. Using hard-to-find English and Chinese language archival resources, this paper intends to introduce, document and analyze Mabel Lee's unusual life and highlight the great Chinese American legacies she represented.
This paper examines the mass killing of Chinese in the 1923 Kanto massacre. Based on previous scholarship, newspapers, memoirs of survivors and government documents, this paper argues that the Kanto massacre, whose victims were mostly Koreans, hardly targeted only one ethnicity. At least 690 Chinese people were killed, injured or missing in this massacre, during which an organized mass killing in Tokyo’s Ojima claimed the lives of over 300 Chinese victims. Moreover, similar to the cases of Korean victims, the majority of attackers and victims in the Ojima incident were both laborers, which suggested that “getting mistaken for Koreans” was hardly a satisfactory explanation for the suffering of most Chinese victims in the Kanto massacre.

Two factors laid the foundation for the tragedy. First, the discrimination against Chinese (and Koreans as well) was an indispensable part of Japan’s modernization project in the late nineteenth and early twentieth centuries. Second, the end of World War I brought an economic bust to Japan, forcing the country to shift from labor shortage to labor surplus. However, it was a series of policies adopted by the Japanese government that finally incited a massacre. Facing the increasing number of Chinese laborers in their country of origin. Most immigrant groups have in their pre-migration characteristics to post-migration circumstances, and other Asian American youths, the same stereotype promise—the boost in performance that comes with being favorably perceived and treated as smart, high-achieving, hard-working, and deserving students—that benefits members of the group so stereotyped. Our study also suggests that, while the so-called positive stereotype enhances the academic performance of Chinese American and other Asian American youths, the same stereotype reproduces new stereotypes that hinder them as they pursue leadership positions in the workplace.

In short, after examining the mass killing of Chinese in the Kanto massacre, this paper concludes that the whole incident should not be reduced to only a case of Japanese discrimination against Koreans. Instead, this organized massacre of Koreans and Chinese witnessed a great convergence of three historical trajectories: the discrimination against non-Japanese Asians in the process of Japan’s modernization, the antagonism between Japanese and foreign laborers, and the development of nationalism in modern China.

Immigrant Selectivity and Its Social Consequences: Understanding Ethnic advantages and Disadvantages in the Chinese American Community

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In migration studies, immigrant selectivity is often measured by the educational selectivity, i.e., by the average level of educational attainment (in years) of immigrants of a national origin group vis-à-vis that of non-immigrants in their country of origin. Most immigrant groups in the United States have been positively selected with regard of levels of educational attainment, but the degree of positive selectivity varied, with Chinese at the high end and Mexicans at the low end. Existing research reveals that immigrant selectivity has created diverse pathways of socioeconomic incorporation among immigrants and their offspring, driving the general American perception about the overall educational profile of a particular national origin group, and positively influenced perceived parental aspirations and the educational expectations of second-generation youths beyond individual family socioeconomic status. However, educational selectivity is too broad without much variation. To increase the concept’s analytical power, we refine it further to capture hyper-selectivity, high selectivity, and hypo-selectivity to measure group-level human capital. While most of the immigrant groups are highly selected, some are hyper-selected or hypo-selected. Hyper- or hypo-selectivity is defined by percentage of college graduates, rather than by average years of education, which includes two relative components: the overall percentage of college education of an immigrant group vis-à-vis that of their non-immigrant counterparts in the home country and the overall percentage of college education of the immigrant group vis-à-vis that of natives in the host country. Hyper-selectivity refers to higher percentages of college educated immigrants vis-à-vis non-immigrants in the homeland and natives in the host land, and hypo-selectivity, the opposite. By linking a national origin group’s pre-migration characteristics to post-migration circumstances, hyper- or hypo-selectivity captures not only what resources (tangible or intangible) that immigrants and their families have in their command upon arrival in their new country, but also how these pre-migration resources or handicaps reproduce themselves at the group-level to enable or hinder individual group members in their quest to upward social mobility. Based on a qualitative study of adult children of Chinese immigrants in metropolitan Los Angeles, we examine the intended and unintended consequences of hyper-selectivity. We show that the children of Chinese immigrants begin their quest to get ahead from more favorable starting points, are guided by a more constricting success frame, and have greater access to ethnic capital than those of other immigrant groups. In turn, hyper-selectivity gives rise to stereotype promise—the boost in performance that comes with being favorably perceived and treated as smart, high-achieving, hard-working, and deserving students—that benefits members of the group so stereotyped. Our study also suggests that, while the so-called positive stereotype enhances the academic performance of Chinese American and other Asian American youths, the same stereotype reproduces new stereotypes that hinder them as they pursue leadership positions in the workplace.

Panel 4
11:00 a.m. – 12:30 p.m.
Moderator: Yue Du
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Study Overseas

从中国赴日美术留学看东亚、西方及中日三国观念的拮抗与交织——武藏野美术大学所藏傅抱石书简及金源省吾日记解析
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近年来的中国赴日留学有两大高潮，其一发生于甲午战争之后，其二发生于日本日德战争之后。此次的留学高潮，对于中国近现代史及日本华侨华人史的形成与发展均产生了重大影响，也引起学界的广泛关注。不过，现有的中国留学日本史研究，主要是针对政治家、军人家及文学家展开，对于美术家则鲜有触及。
傅抱石于1930年代赴日留学，师从金源省吾学习东亚美术史，并广泛涉猎雕塑、日本画与西洋画。留学前，傅抱石是传统中国画的坚定卫道者，留学后，他特别留意了明治以来日本美术界在面临西洋画的冲击下所做的变革努力，转而猛烈批判中国画的守旧，大胆提倡中国画的变革。而其师金源省吾，在中日战争之前，认为东洋画（日本所谓东洋的概念，指以中国为主的东亚）包括了中国、朝鲜和日本画在内，而以中国为其根源，同时具有地域特色，彼此不存在纵向的优劣。不过，随着日本侵华战争的展开，金源的东洋画的范围随着大东亚共荣圈的扩张而其内涵则坍塌到日本文化之中，以日本为纵向的价值观顶点，并试图用“具有相互关联性的相互对立之同在”的概念，来为日本侵略战争寻找“以日本之具体的小来统合亚洲的综合之大”的文化解释。

而弟子的傅抱石归国后决然投入支援抗战的文化运动，他写下了《从中国美术的精神看看战必胜》的文章，认为中国美术看来是闲散、虚无、消极、退让，没有现实性的，其实具有人格修养、最能吸收外族而又最能抵抗，以及雄浑、茂朴、沉潜、凛然不可侵犯的积极性。日本的侵华战争，就是把这幅最伟大最紧张最积极的中国画看走了眼。在抗战中的重庆山水熏陶下，傅抱石创作了云台山水、石涛、湘夫人、竹林七贤、屈原等一系列作品，既不同于奔马、田横五百士等直接唤起民众抗战意志的作品，也不同于黑白线刻版画这些为大众所喜闻乐见的艺术形式，而是充满着高古的气息，从颓废闲散、孤高厌世的意境中透出绝不屈服，特立独行，不肯俯仰于人的深远意境。

傅抱石回国后翻译了其师的《东洋之心》一文，其中金源省吾对东洋画的精神是“天、老、无、明、中、隐、淡、知、骨、敬、恒”等中国思想哲学理念，与他留学后对于中国画固守传统的批判不同，抗战中他的画作正体现了其师的这一学说，对对中国文人画中的颓废、消极、出世的要素赋予积极、前进和现实的意蕴，与其师相反的立场上，继承和发展了其师“具有相互关联性的相互对立之同在”的学说。
In order to adapt to the new living environment, the Chinese in the United States created Huiguang, clans and tongs in the residence. Through the internal codes of conduct, and other details of the organic connections, these community organizations constituted a relatively stable and community authority. In the Chinese Exclusion Period, the opium dens, gambling houses and brothels provided a favorable condition for the rise of tongs, and exacerbated the conflict within the Chinese community. Because both authorities of the United States and China did not attach great importance to the Chinese community, the Chinese communities were self-organizing, and imitated Chinese traditional Baojia system, in order to prevent the accidents, mediate “Tong Wars”, and try to keep the Chinese community in order, often with the Chinese Consolidated Benevolent Association as the core, with Chinese merchants and Chinese organizations as an important force. The organizations for the common surname and origin in Chinese communities were the basic powers of community autonomy, and played a certain role for the Chinese community policing, but it was not until the “9·18” incident, Tong Wars in the Chinese communities still endured. The effect of control was not significant. It had a lot to do with the social environment and the character of tongs at that time.

济南惨案与美洲华侨的反日运动

The Ji’Nan Massacre and the Chinese Anti-Japanese Movement in the Americas

Gao Jinge
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1928年“济南惨案”是日本借“护侨”之名制造的一场惨绝人寰的屠杀。

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1928年的“济南惨案”是日本借“护侨”之名制造的一场惨绝人寰的屠杀。
Circulatory China: Rethinking “Chineseness” as an Analytical Concept

Michael Tsun
University of North Carolina at Chapel Hill

This paper explores the relationships between migration and the process of identity formation, using examples from China over the last century. Instead of analyzing the making of identity as a process that is either anchored in place or culture or lodged within the apparatus of the modern nation-state, the paper argues that movements of people—both “internal” and “external” migration—are constitutive of identity formation in the modern era. The movements of people are central to the production of identities. Physical mobility does not cause the unmooring of one’s sense of belonging; it creates that sentiment. Colonialism and globalization in the last hundred and fifty years have set in motion an intense process of movement and displacement of people. Yet, rather than challenging or undermining any existing identity tied to specific land and culture, as many scholarly accounts would have us believe, this process of movement is actually the creative force that lies at the very core of the burgeoning growth in traffic in identities and identity politics. It provides the human ingredients from which a new grammar of identities has been created and, even more importantly, institutionalized. Interest in identity formation will not recede with the deepening of globalization. Instead, the often-maligned “obsession” with identity will further intensify as people continue to move in increasingly larger volume and with heightened velocity. Identity formation over the last century is not just a “construction,” be it political or social, that we can simply erase or vanish. It can perhaps be seen as a form of resilient detritus bequeathed by the colonial era. The contest and conflict over identities are here to stay, and the seemingly interminable and unresolvable issues regarding identities will remain, for better or for worse, an integral part of the political and social processes of the modern and the post-modern worlds.

What are the Meanings of Names

Bozhou Jin
Cornell University

In the novel _The Namesake_ by Jhumpa Lahiri, the main character Gogole Ganguli, who was a second-generation immigrant, struggled about what his name should be, and hence about his identity. In real life, naming is a common issue among all migrants that travel to a foreign country, especially to a country that speaks a different language. And the “migrants” are never just immigrants, but also other short-term or long-term travelers. The problem of naming is not a patent to second-generation immigrants: it is very common in international students as well.

Among all the migrants, a large proportion who struggle with naming are the Chinese students. With the convention of picking an English name, which many other cultures do not have, they face a variety of problems and misunderstandings with their names. It is common to hear a Chinese being asked, “how did you decide not to use your Chinese name”, or to hear someone saying “but that is not really an English name” or “you don’t really look like a James”. What this reflects is exactly the clashing and fusing of two totally different cultures.

For many Chinese, the fundamental reason for having an English name is for simplicity: it is merely an alternative to the Chinese name they have, which is usually hard to pronounce for those who do not speak Chinese. However, just like what happened in _The Namesake_, in many cultures (including China itself), names are usually a state of identity, a special word that contains the definition of who one is, or who one wants to be. This brings about the biggest question a western might have for a Chinese: why not stick to the original name?

The answer is complicated, as it involves how different cultural groups value their names, others’ names, as well as a second name from a culture that they do not necessarily understand. It also involves how people from different cultures are willing to sacrifice for others, and how they tolerant mispronunciation in the names. It is impossible to solve the problem without going back to the history of language, the social status of people, and the evolution of culture. The reason why Chinese do not stick to their given names change as time passes. There might be one reason ten years ago, but why people are still harboring English names today might be entirely different. As a result, stereotypes quietly come into being, which further hinders the understanding between cultures.

In this sense, names are not just names anymore. Through names, there might be a secret bridge connecting cultures that were born on two different halves of the earth, waiting for people to discover it.

References


Chinese Genealogical Research: Where to Start and What to Do

Sheau-yueh J. Chao (賀筱岳)
Baruch College, City University of New York

Chinese genealogical records have been used for thousands of years to record the genealogical history of a family, including a family’s origin, its collateral lines, names and ages of the family members, records of marriages, births and deaths, merits and deeds, and biographical information of the family members. It is the vital record and the social science of a family. In the fundamental sense, CHINESE GENEALOGY is the study of individuals and their relationship, wherein complete identification is established. In its broadest sense, however, it is a scientific study which coordinates with and shares many fields of learning, such as history, biography, geography, sociology, anthropology, science, medicine, law, and linguistics, to name a few. To establish the Chinese genealogical research, whether for yourself or for others, we will consider tracing the roots in stages or phases, because we want to know about our ancestors, the names, the dates, and the lineal line of descendants for generations.

This paper provides an introduction to genealogy and traces the genealogical research from your primary records at home, surname origin, family tree, to public and land records, and national archives. The next step is to find out your family background through immigration and migration histories, follow ancestral roots in the home country and visit the ancestral village to meet part of your
family members in China. Further steps include ancestral trails across the land or the sea. Chinese Americans who develop an interest in genealogy become better citizens through the knowledge gained of ethnic history, and they have a better understanding and appreciation of the Chinese American way of life after they have discovered the part their own ancestors played in building the American dream for the 21st century through transnational migration from the global perspective.

The In-Betweenness of Sound and Script in “Kakyo”: A Social Semiotic Analyses of Prewar Japanese Texts

Gyo Miyabara
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Before the Sino-Japanese ended, a tremendous number of texts on “kakyo”—the Japanese reading for “hua qiao” (Chinese overseas)—had been created in Japan. These texts were, however, neglected among post-war Japanese scholars due to the strong influence of prewar Japanese colonialism and imperialism. In this post-war academic trend, the term “kakyo” was also regarded as an obsolete expression of Imperial Japan’s ambition to East and Southeast Asia.

On the whole, this evaluation is reasonable. However, we may discover that the “kakyo”—either as a sound or a script—coincides with the ambiguous self-image of prewar Japan. Chinese migrants could be reckoned to be an in-between, which had either continuity or discontinuity with Mainland China. This in-betweenness is transformable, depending on how “kakyo” was defined in the Chinese-Japanese relations, but the China-Japanese relations as a coordinate axis to define “kakyo” is also changeable.

One easily overlooked but significant factor in developing a coordinate axis is the domain of “script” or the Chinese literary texts in East Asia. Before modern nation-states emerged, Chinese, Japanese and other East Asians could exchange ideas no matter which vernacular he or she spoke. However, it was gradually eroded by newly-established national languages, which is defined by their own “sound” or phonetic. This conflict between the Chinese literary text and the sound of vernacular languages made the term of “kakyo” (and the self-image of prewar Japan) have a double meaning.

Focusing on the transition of the literary form, this paper will discuss the social semiotics of “kakyo” in prewar Japan. This venture will illustrate how “kakyo” in literary texts represent a hidden dimension of Chinese overseas especially in prewar East Asia. Far from the current styles of academic writing, fruits of Chinese overseas studies in prewar Japan are difficult to use not only for Chinese and Western academicians, but also for Japanese researchers. However, these texts may uncover what modern writings on Chinese overseas unintentionally ignored.

Collecting and Archiving Photos of Resettled Refugees in Utica, NY

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Over the past four years, the authors have been gathering photographs chronicling the lives of refugees who have settled in Utica NY. This work has been gathered through the project Refugees Starting Over startingoverutica.com, which has hosted events, and provides a web presence featuring many images and videos. In early 2018, the authors brought this collection to the SUNY Repository and NY Heritage, so that the cultures of refugees in CNY and Utica can be discoverable worldwide. The key issue being addressed is how to describe and curate the collection so that materials can lead to further understanding of the culture and customs. Also, with enhanced metadata, discovery will be improved. With further description and curation, images representing the cultures of refugees resettling in Utica NY can be more accessible to the public in CNY who are not familiar with refugees in Utica.

The team gathered a representative sample (5,000-6,000) of images, selected student assistant with knowledge of refugee groups in Utica NY, developed criteria for curating images from Refugees Starting Over, developed a guide for what types of images will be added, ensured diversity of images, developed method and workflow for describing images, and developed processes for uploading images and metadata to SUNY Poly Digital Repository, and NY Heritage Collection. The images were spread throughout social media sites and personal hard drives, but not curated and described. The current collection and display of images allowed for refugees in Utica to see and interact with images of each other, but adding metadata and careful curation can make these images more accessible and useful to the CNY and NY community not familiar with the refugee community.

Discursive movements of people and ideas had been an essential fuel to Southeast Asia’s exceptional multiplicity of cultures and polities in the world. In western Kalimantan particularly, the significant ethnic Hakka immigration had stimulated not just cultural discourses, but also the formation of several multi-ethnic polities during the apex of Hakka influence in the 18th century.

Known as kongsis (公司), they developed sophisticated social structures and diplomatic relations, striving as the major hegemon of West Kalimantan until the Dutch from Batavia waged devastating wars on them in the late 19th century.

The kongsi as an innovative business institution had been attracting academic attention since the Dutch anthropologist Jan de Groot published Het Kongsiwezen van Bornéo in 1885, but there is still no unanimous answer to what kind of economic bodies do they belong to. In the past decades, efforts by academics such as Yuan Bingling, Mary Heidhues, Kwee Hee Kian, and Xing Hang have all contributed to clearing the fog of the kongsi’s mystery. The current essay attempts to dissect the mining kongsis as pure entrepreneurial entities, and interpret the dimensions of their efficiency and modernity by applying existing paradigms. In addition to
There were around 30% population who were Mahua or the Chinese-Malaysians. However, through and after the May 1969 race riot and the National Economic Policy (NEP) since the 1970s have made the Malaysian Chinese essentially ‘outsiders’ in their own land. Though they are part and parcel of the nation-building of Malaysia for last six decades, they are always seen as transnational migrants by the majority—the Malay-Muslims leading the nation-state during this period. On the other hand, for China and Mainland Chinese, the Mahua or Malaysian Chinese are not ‘authentic’ Chinese, at best they belong to the community of overseas Chinese.

In this way, the Mahua community is trapped in between crossroads of transnational migration, in between their ‘homeland’ (China) and host country (Malaysia). It suffices to say that this in-between-ness and flexible citizenship made their lives complex, and their identities are always in making, if not in question. I look at the Mahua community and their identity formation through the lenses of written and visual narratives that are produced by the Mahua themselves. How they narrate their migrant-ness in their homeland is the main tenet of this paper. Chinese vis-à-vis Malaysian nationalism and notion of one’s own place as ‘Mahua’ in the world are concepts which these narratives debate on. This paper will focus on the complexity of these notions in the representation of the Chinese Malaysians in the global perspective. I will position the Mahua community not only as victims of transnational migration, but also how they resisted the victimization and created new narratives of their belongingness in a foreign land. This paper also focuses on the processes of assimilation, acculturation and multiculturalism in today’s Asia.

Panel 9 1:30 p.m. – 3:00 p.m.
Moderator: Jing Liu
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Chinese in North America

Root in the New Continental, Bridge across the Pacific: New Generation of Chinese Immigrants in America Academia
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This presentation will introduce the United Societies of China Studies (USCS), of which I am the current council chair (president). Eight scholarly organizations of Chinese studies based in the United States have formed this alliance on March 31, 2006. In addition, five scholarly institutions have joined the alliance as affiliated institutions. The mission of USCS is to promote academic information sharing, consultation, and coordinated projects of China studies among the member organizations in the United States as well as in the rest of the world, especially in the “Greater China” area. In the past 12 years, members of USCS have actively engaged in the scholarly communication between America and Chinese academia, played an important role in cultural exchange across the Pacific. The case of USCS is a good example of new generation of Chinese immigrants’ success in the New Continental.

光大傳承 - 南加華人三十年史話
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The presentation will introduce a monumental effort made by the Chinese communities in Southern California in compiling...
Bearing a heavy life burden, many first-generation Chinese immigrants who moved into the US in the past thirty years have kept low profiles while studying, working, and integrating into the local community. The victims themselves and their families understandably became more vulnerable when facing this terrible incident.

Nine years after the tragedy, the presenter, having been an interpreter for the families of the Chinese victims of the shooting, did archival research on records related to the victims and found that there was insufficient coverage of their stories. This presentation explores different reasons for this inadequate coverage.

Panel 10 1:30 p.m. - 3:00 p.m.
Moderator: Virginia Shih
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Migrants in Vietnam

Transnational Migration for the Study Goal: In Case Vietnam in 1954-1975 period
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After 1954, Vietnam was temporarily divided into two zones with two different political regimes: socialism path in the North and capitalism path in the South. The Vietnam War was a manifestation of confrontation between the two systems of capitalism and socialism or two East-West blocks. Thus, during the 1954-1975 war, some countries conducted aid in various forms to the Democratic Republic of Vietnam and the Republic of Vietnam. Besides the economic and military aid, some countries such as the United States, the Soviet Union, and China provided educational and training assistance to Vietnam. Not only the socialist countries but also capitalist countries received thousands of Vietnamese students for education and training with many levels from general education to higher education. This contributes to movement of transnational migration for the study goal of Vietnam during the Vietnam War. To clarify the issue, the paper uses interdisciplinary approaches with rich resources document such as archival materials and some research works. The paper argues that the context of global situation in the Cold War outlook has impacted on the country’s foreign policy and movement of studying aboard of Vietnam has been heavily influenced by international relations at this time. The transnational migration for study goal have resulted in the resource humance that were developed aboard in this time also have had consequences for the economic, society, culture, education and international relations. With the results above, this paper will contribute to comprehensive and systematic review about both Vietnamese history and transnational migration for study goal in Vietnam in the Cold War.

From Minh Hương Village (明鄉社) to Thanh Bang (清幫): The Different National Ideologies or Self Identities in Early Nguyễn Việt Nam Cao Thi Van
Cao Thi Van
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Tremendous work has been done on the collecting and publishing of the Chinese huiguans in Vietnam through epigraphic materials, and this has brought the unexpected achievements on the study of the Chinese in Vietnam. Li Tana and Nguyen Manh Thuy (1999) analyses the Chinese inscriptions to suggest that Minh Hương*, unlike the mestizos in the Philippines, or Chinese communities in Thailand and Cambodia, clearly stands as an intermediate group. This understanding sheds light on our study of the characters and self-identities of Minh Hương and Thanh Bang before the arrival of French in Vietnam, and their relationship as well. The most recent work by Nhâm (2015) tries to figure out the whole picture of Thanh Bang’s society and economy and its close connections with Minh Hương. For various reasons, the recent studies pay much attention to the center regions such as Ho Chi Minh (Gia Định) and Huế-Hội An (Annam) and regards Minh Hương and Thanh Bang as separate communities. This paper based on the Hán-Nôm materials collected in Vĩnh Long Province (Vietnam) and the National Archives (Vietnam) suggests the border between the Minh Hương and Thanh Bang seemed less clear before the French colonialism. What does the increasing, however, insignificant number of registered Chinese under the Thiệu Trị’s reign (1841-1847) reflect? What implies through the data on the lead suu dịch (烏鉛搜役) and the ba chiec may (台金稅) in Minh Hương (Vĩnh Long)?

“It has been a long history that Minh Hương is the term originally used to refer to the registered Chinese who came to Vietnam as Minh loyalists and then to the offspring of Sino-Vietnamese intermarriage.

Cao Dai Believer of a Minh Hương Family: A Case Study in the Ancestral Ritual of a Family of the Chinese Descendants in Ho Chi Minh City, Vietnam
Atsuko Tsuchiya
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This presentation shows the relationship between Cao Dai and a Minh Hương (明鄉社) family through the practicing family rituals and historical materials. The Minh Hương V family faced events such as recalling the memory of ancestors in recent years. These events help to reassemble the fragments of the family history. This presentation discusses how changes in the memory of ancestors influence their practices and behaviors by focusing on two events that occurred between V family and Cao Dai.

The members of Minh Hương are people
who have become assimilated into the local society in Vietnam. Their ancestors are settlers from China since the 18th century. The first generation of V family is the Chinese who lived in Ho Chi Minh City after immigrating to Vietnam from Fujian Province in the 18th century according to the genealogical (“V Thi Gia Pha Tap”, V氏家譜). After the third generation was raised to the peerage in Nguyen Dynasty by military exploits in the Tay Son uprising (1778-1802), the branch of V family became one of the prestigious families in the local society in Vietnam. Currently two families of V family live behind the Minh Huong communal house in Ho Chi Minh City.

Cao Dai is a local religion formed in southern Vietnam in 1926. Family members recognize that there were believers of Cao Dai in the fifth and sixth generation of V family. However, the relationship between V family and Cao Dai has been discontinued in recent years, and none of the members of V family knew the details about religious activities of the ancestors in Cao Dai.

In 2015, there were contacts from Cao Dai temples in Ho Chi Minh City and Tay Ninh province to a granddaughter of Quan Ky (the fifth generation) and a grandnephew of Le (the sixth generation). Each contact from Cao Dai Temples both suggested that V family’s ancestors played significant role in the establishment and doctrine of Cao Dai. The vague ancestor’s memory of V family’s ancestors played significant role in the ritual. In fact, the relationship between V family and Cao Dai unchanged and remains distant.

This presentation shows 1) the situation that members of the prestigious family had been attracted by a local religion and played an important role of Cao Dai in southern Vietnam before 1975, 2) the actuality that reassembling of the memory of ancestors and the family history does not necessarily affect member’s response and behavior in the modern Vietnamese society, 3) the circumstances of an important family from the Vietnamese society in Nguyen and French colonial period to the present Socialist Republic of Vietnam.

3:00 p.m. - 3:20 p.m.  
Coffee break: Statler Hotel

3:20 p.m. - 4:50 p.m.  
Panel Session 3: Statler Hotel

Panel 11 3:20 p.m. - 4:50 p.m.  
Moderator: 潮龙起 Chao Longqi  
Jinan University  
tchaolq@jnu.edu.cn  
Chinese Migrants in Malacca and Borneo  
Returned Chinese in Xiamen

马六甲“丁赖新村”的语言文化变迁研究  
Study of the Linguistic and Cultural Changes of the “Ding Lai New Village” in Malacca

本文主要探讨英属婆罗洲地区百年前(1840–1941)华人移民的经济发展及其经济地理形成与拓展。通过对以沙捞越, 沙巴地区华人农业以及工商业经济的考察, 总结英属婆罗洲华人移民经济的发展状况, 产业分布特点, 并指出华人区域经济发展的不平衡性。与英属婆罗洲地区华人经济发展以及经济地理格局的形成, 对婆罗洲地区社会发展产生了重要影响, 奠定了婆罗洲地区以后经济发展的基础与方向。

This essay focuses on the Chinese immigrants’ economic development as well as geographical distribution and growth in British Borneo during 1840-1941. By examining Chinese agriculture as well as industry and commercial economy, we may summarize the Chinese migrants’ economic development and productive distribution in Sarawak and Sabah and point out the economic imbalance in the Chinese-inhabited areas. In British North Borneo, the Chinese economic development and its economic-geographical pattern had a tremendous impact on the Borneo region’s social development and laid the foundation and orientation of its subsequent economic development.

20世纪前后南洋华侨归国定居  
鼓浪屿情况及原因浅析  
厦门社会科学院  
詹朝霞 Zhan Zhaoxia  
Gulangyu International Research Center  
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南洋华侨20世纪前后陆续归国, 定居鼓浪屿, 往返于厦门与南洋各国之间。他们大多祖籍广东地区, 是侨居国的侨领级人物。他们归来后, 兴建房屋, 修筑铁路, 举办金融, 创办教育, 创办电灯电话自来水等公共事业, 为鼓浪屿与厦门的近代化建设做出了不可磨灭的贡献。究其原因, 资本主义发展的全球化动力与晚清的自救努力是南洋华侨归国的历史背景与契机, 而鼓浪屿的特别魅力与南洋华侨的家国之梦则是南洋华侨归国的直接原因。南洋华侨的归来无疑成就了鼓浪屿风华绝代的时期, 亦是厦门城市发展的时期。
留学生与中国近代科学的发展
——论中国科学社的社团文化及其成因

International Students and the Development of Modern Chinese Studies—On the Culture of the Chinese Science Society and its Causes

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中国科学社于1914年夏由九位中国留学生发起。在促进科学知识传播和科学文化普及方面，中国科学社在当时中国科学界具有重要意义，是中国科学史上的重要事件。本文通过分析中国科学社的创办过程、组织架构以及其在中国近代科学史上的影响，探讨了中国科学社对中国近代科学发展的推动作用。

在美的华人和韩裔族群文化传承及认同问题的比较研究

A Comparative Study on the Ethnic Culture Maintenance of Chinese Americans and Korean Americans in U.S.

暨南大学
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在当代美国较为宽松的多元文化主义环境下，华人和韩裔族群文化存在传承及认同问题。本文通过比较研究，探讨了华人和韩裔族群文化传承的不同特点和认同情况。
and student exchange remain challenges to the integration of higher education systems in the region. As part of an over-arching goal to attain harmonization of higher education that will evidently lead to higher education development, the emergence of the AU Higher Education Harmonization Program can be more accurately interpreted as the major effort geared towards attaining harmonization within the African context. Academic mobility has been identified as a crucial element in this quest. This research study explored not only the current efforts by the African Union Member countries through the newly established Agenda 2063 to enhance mobility and facilitate studies exchanges among member universities, the challenges these countries face to closer regional integration but also explore the implication of academic mobility on higher education development in Africa. The controversial subject of how higher education development should be defined is viewed from the lens of academic mobility being an instrument of harmonization, more specifically the direct relationship between academic mobility and regional harmonization of higher education efforts by the African Union is established. The study used the qualitative approach with data sources that included document analysis, interviews, and focus groups. For document analysis, the researcher analyzed government and intergovernmental organizations (e.g., AU) documents. For interviews and focus groups, the study employed criterion sampling; only key national leaders with critical knowledge of student mobility were selected. To date, 20 individuals will participate in the study. The researchers observed multiple steps for coding, including the identification of preliminary codes by all researchers, the selection of a single list of codes agreed upon by the research team. The researchers used a standardized interview protocol for all sessions and audio-taped each interview and focus group. The audiotapes were transcribed and coded for emerging themes, and the coding of all transcripts by two researchers. Two research questions guided the study: (1) What is the current status of efforts to enhance student mobility within the African Union Member States, and (2) What challenges are the African Union Member States facing in the facilitation of student exchange among member universities? The results of the data analysis indicated that (1) at the macro level, national governments are committed to facilitating student mobility, (2) institutions across the region are working to ensure their curricula are more compatible with each other, (3) road-trip programs have been launched for students to interact with students of other countries in the region, and (4) bi-lateral courses of comparative culture – to promote awareness of diversity – are being introduced. The study also found the following challenges to student mobility across the African Union Member States: (1) students’ demonstrated insufficient knowledge of with respect to diverse discipline; (2) there is a lack of mutual degree recognition, and (3) there are differing perspectives on how a regionally accepted quality framework may be achieved. These findings also reveal significant implications for the harmonization of higher education among the African Union Member States. First, to further promote student mobility in the region, national governments and institutions should speed up efforts to achieve a common quality assurance system for African Union Member States. Second, English could be used as the language of instruction in university classes across the region. And third, additional joint degree and dual degree programs should be launched to increase the participation of students throughout the region.

Bolstering African Strategy for Sustainable Development and Its Diaspora’s Influence on African Development Renaissance
Emmanuel Edede
Zhejiang Normal University
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Human beings have long used migration as a means of survival and renewal and in their search for new beginnings; this indeed, paved the way for the term “diaspora”, meaning “dispersed people”. Billions in African diaspora savings could bolster growth in Africa. For example, if one in every 10 members of the diaspora could be persuaded to invest $1000 in his or her country of origin, Africa could raise $3 billion a year for development financing. African diaspora can be a potent force for development in Africa through the promotion of trade, investment, research, innovation, knowledge and technology transfers. This paper delves into one of the approaches via which sustainable development can be achieved across African Union (AU) Member States. It identifies that the New Partnership for African Development (NEPAD) will play a significant role in attaining this goal. In addition, recognizing that so much of Africa’s brainpower is found ‘off-shore’ the New Partnership for Africa’s Development (NEPAD) has made a start in bringing resources to bear on African Development. Nonetheless, the study observed that African Union (AU) Member States are good at policy formulation but grossly deficient in policy implementation. NEPAD is a well-articulated plan of action for the attainment of sustainable development in the continent but the challenge has been in the area of implementation and sustainability of these noble goals. NEPAD being a call for the fresh cooperation of partnership between Africa and the world encourages the international community, especially the emerging economies such as China, to help overcome the development gap that has widened over the years of unequal relations; also, it will require the backing, help, commitment and the influence of the African diaspora to see an African development renaissance.

Network Building and Community Formation among Chinese Migrants in Ghana
Jinpu Wang
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Drawing on qualitative fieldwork in major cities in Ghana, this study aims to investigate the patterns of co-ethnic migrant network building and community formation among Chinese migrants in Ghana. By examining the social ties between five major migrant groups and resource flows through these ties, I identify key variables in determining the patterns of co-ethnic migrant building. The five major social groups are state-owned enterprise (SOE) employees, local representatives of large private Chinese corporations, private entrepreneurs, migrant labors, and migrants in informal sectors, i.e., gold miners and sex workers. While mainly formed through exchanges of social and business resources, network building among Chinese migrant groups are also mediated by variables including one’s region of origin, migratory trajectory, socioeconomic background, business sector, and social capital.

The scope and variety of one’s co-ethnic social networks are largely determined by his capacity of absorbing and releasing social and business resources within Chinese migrant communities. I find that private entrepreneurs tend to develop and maintain extensive social networks with all other groups as their economic activities are often facilitated by resources from co-ethnic ties. With more direct involvement
with local governments and contractors, SOE employees and local representatives of large private Chinese corporations are less integrated into local Chinese communities. Given limited social capital and resource exchange with other groups, Chinese migrant laborers form relatively isolated and dispersed communities. Despite intensive business interactions with the broader Chinese community, Chinese gold miners and sex-workers each form a close-knit organization.

Pre-migration socioeconomic backgrounds serve as important mechanisms leading to differentiation and segmentation within Chinese migrant communities, especially in the sphere of private and social life. For example, employees of SOEs and large private Chinese corporations are generally professionals with college education, and usually live in major cities in China prior to migration. In contrast, a large proportion of private entrepreneurs and an absolute majority of migrant laborers are from rural or urban peripheral areas who tend to be less educated. These groups express conspicuous differences in their habits in private life and social interactions. I argue that the differentiations in social capital and personal habits that contribute to network building among Chinese migrant groups are shaped by social stratification and class formation occurring in contemporary Chinese society. However, social relations are mainly reconfigured through compressed co-ethnic networks surrounding business and social resources.

### Panel 14 3:20 p.m. – 4:50 p.m.
**Moderator:** Ali Houissa  
**Cornell University**  
ah16@cornell.edu  
**Migration Cases Studies from around the Globe (Austria, Cuba, the Islamic World)**

#### China’s Unofficial Ambassadors—China’s Recent Diaspora Policy and Its Implications
**Carsten Schaefer**  
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Migration studies usually means the study of immigration. While integration, acculturation or incorporation are important fields of study, the role of the sending state is by and large neglected when it comes to analyzing these processes. Yet, large sending states such as China increasingly aim to reach out to and control “their” diaspora, thus demonstrating their ability to utilize the global economic system, transnational migration regimes, and long-distance nationalism for their own means. By incorporating Chinese living beyond the borders of the People’s Republic, Beijing seeks to affirm the Communist Party’s political legitimacy, to strengthen China’s international image and to foster economic modernization.

This paper focuses on China’s recent policies towards overseas Chinese by taking the example of Chinese migrants in Austria. It is based on findings of my completed dissertation project on incorporation practices and identity construction of Chinese migrants in Austria in the context of social media usage. The mixed-method approach of this study included a qualitative and quantitative content analysis of overseas Chinese online and print media in Austria, as well as of official documents on China’s overseas Chinese politics. Furthermore, it included expert interviews with leading personal of overseas Chinese organizations in Austria and an online survey conducted among overseas Chinese citizens in Austria.

In the first part, the paper looks at the official overseas Chinese discourse in the People’s Republic and the political apparatus that deals with overseas Chinese. According to Beijing, all overseas Chinese—regardless of their citizenship—belong to China. Thus, since the early 1980s a number of political bodies have been created for the purpose to establish direct links to Chinese communities outside China. Especially the last ten years seem to mark a shift towards a far more assertive strategy in dealing with overseas Chinese, which is mirrored both in an increasingly demanding rhetoric and an expanding bureaucratization—as a result of which 25 out of 50 Chinese organizations in Austria currently are linked to the Chinese nation state. Afterwards, the paper analyses the mechanisms for incorporating overseas Chinese into the Chinese state structure and for claiming the identity of “the sons and daughters of the Middle Kingdom”. Finally, the paper discusses the implications of all this for host countries, for integration processes and for the conceptualization of the Chinese nation state: By “de-territorializing” its state institutions China essentially negates the very basis of the modern nation-state—its territorial restriction. The growing influence of China among its diaspora might become—in connection with China’s increasing anti-Western nationalism in the Xi Jinping era—not only a structural risk for host countries. The attempt to embrace emigrants may also lead to growing suspicion against migrants within the host society—as can be seen already in German language media. On the other hand, Chinese diaspora policy is not necessarily an obstacle to integration.

Furthermore, diaspora structures fulfill important “bridge” functions which offer opportunities also for the host country.

### Chinese Cubans and Transnational Migrations during the Cold War Era
**Kathleen López**  
Rutgers University  
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By the middle of the twentieth century, transnational Chinese migrant communities and their businesses and cultural institutions proliferated across the Caribbean island of Cuba. The 1959 Cuban Revolution transformed the island’s landscape with sweeping political, economic, and social reforms. Initially, the revolution maintained a wide base of supporters among Cuban society. Among them were transnational Chinese merchant leaders, who enjoyed a brief “honeymoon” with the new Cuban government. The political transformation eventually paved the way for left-leaning Chinese immigrants and their Cuban-born children to assume power within Chinese community institutions, especially after they had been imprisoned or forced underground during previous decades.

Within a decade the revolution altered the fabric of transnational Chinese merchant communities and spurred both Cuban-born Chinese and new immigrants to join the Cuban exodus to the United States and elsewhere. Some had fled China after 1949, only to leave their adopted homeland of Cuba a decade later.

What were the implications of these secondary migrations of Chinese Cubans for the maintenance of transnational ties and the evolution of political and cultural citizenship and identities? Based on preliminary research, this paper examines the experiences of Chinese Cuban exiles and their relationship to relatives in Cuba and south China and to Chinese dias-
The problem of refugees is as old as the world itself. There are many important people in the history who were refugees themselves. For example, the Prophet Muhammad made his immigration to Medina in search of safety. And it was this particular journey of the Prophet that placed the grounds of the Islamic concept of migration. Also, Jalalud-din Rumi’s family—one of the greatest poets not just among Muslims—escaped from atrocities of the Mongol invasion from their native Afghanistan and found peace in Turkey. His poetry now bridges cultures and civilizations. In addition, many successful entrepreneurs and Noble prize winners are immigrants.

The Islamic concept of asylum has been influenced by pre-Islamic Arab traditions of hospitality and protection of the visitor. Islam reaffirmed old Arab traditions and customs relating to giving asylum and sanctuary to those seeking protection. The prophet Muhammad himself sent his followers in Abyssinia to seek refuge from a just Christian king.

In this paper, I will look at primary Islamic sources and what they say about immigrants, see what some Muslim scholars say about the topic, and also look at the culture and tradition of Arabia in its treatment of giving protection to migrants who were in danger.

Panel 15 3:20 p.m. – 4:50 p.m.
Moderator: Joshua Young
Cornell University
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Issues of Migration and Conceptualizations of Japan

Overcoming Modernity: a Comparative Perspective
Pedro Erber
Cornell University
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Focusing on the Kyoto School's cultural discourse of the interwar years around the notion of "overcoming modernity" and on Brazil's anthropophagic movement of the 1920s, my presentation turns to the archives of the early 20th century's peripheral modernity in search of new paths for a critical reflection on the question of belatedness and elements to theorize the chropopolitics of the contemporary world.

Boundary Stones: Exophony and Transnational Literature
Paul McQuade
Cornell University
pgm63@cornell.edu

What challenge does the phenomenon of exophony, the writing of literature in a language outside the mother tongue, pose for literary studies today? In relation to models that increasing draw upon paradigms of world literature, transnational frameworks, and comparative methods both new and old, how are we to make space for a literature that seems to turn inside out the age old axioms by which literary studies has oriented itself? This paper sketches out these axioms, the presuppositions at the heart of literary studies, and puts them in relation to the work of the Japanese-German writer Tawada Yoko, the poet Paul Celan, and the Amero-Indian Italian writer Jhumpa Lahiri, to ask how we move literature beyond the circumscription of its discipline and beyond the boundary stone of national literature.

A Loss of the Common Is a Loss Held in Common: Ri Kaisei’s, A Scene Without a Witness and Pan-Asian community after Pan-Asianism
Andrew Harding
Cornell University
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Following the collapse of the Japanese empire in 1945, the ethically bankrupt vision of Pan-Asianism was soon replaced by vociferous ethnic-nationalism in both the Japanese archipelago and the Korean peninsula. Despite the contemporaneous distinction between the "good" nationalism of reclaimed national sovereignty in the Korean peninsula and the "bad" nationalism of lingering ethnic exceptionalism in postwar Japan, each discourse incorporated the memory of the colonial/imperial experience into their respective national narratives. For Ri Kaisei however, an author born and raised in Japan at the height of its Pan-Asian experiment, the collapse of empire was a far more complicated and confusing affair. His novel, A Scene Without a Witness, explores the messy legacy of this aborted community, and considers what an extra-national community after Pan-Asianism in East Asia might look like when its futurity has been foreclosed by the past.

4:50 p.m. – 6:15 p.m.
Campus tour (optional)

6:30 p.m. – 8:30 p.m.
Dinner: Statler Hotel (by invitation)
Recent scholarship has devoted increasing attention to the experiences and patterns of human mobility. While some scholars grapple with how to frame these developments, others embrace new concepts and tools such as deep mapping and historical GIS. Reflecting the notion of Global Asias (a new critical lens that now joins Asian American Studies), many scholars continue to investigate transnational migrations in response to the rise and fall of the Japanese empire and the subsequent advance of communism and US influence in the Pacific Rim.

Cognizant of these new directions, research centers and university libraries strive to support current scholarship with relevant materials and special collections. Our panel will consider various efforts to preserve and share distinctive collections as a window on to the experiences of diaspora and asylum in the twentieth century. As we consider the challenges and opportunities of collecting and sharing such materials, we ask what our repositories reveal about the (Trans) national identities and global networks that result from colonialism, war, and post-war occupation. In addition, we ask how the fraught vocabularies of (il)legal resettlement, asylum seeking, or “expat life” are reflected in our collections and exhibitions? What issues do these terms raise and how do they affect our research? Finally, how can collections and exhibitions about mobility support a multifaceted interpretation of place, narrative, and memory to provide a fuller expression to human experience?

Curator of the online Oliver L. Austin Photographic Collection, Dr. Annika Culver (Florida State University) will challenge common assumptions regarding (im)migration vis-a-vis her research of Austin’s experience as an elite researcher and high-ranking US officer in occupied Japan. Dr. Ann Marie Davis and Yasuhiro Aihara (The Ohio State University), will consider questions of transnational networks and identities as they assess the life and archival papers of Thomas Gregory Song, an ethnic Korean, born in Tokyo, raised in Japan-occupied Dairen (present-day Dalian, China), and a naturalized U.S. citizen. Dr. Laura Madokoro (McGill University) will consider how the experience of Japanese Canadian internment and dispossession might be read differently using innovations within the field of critical refugee studies and the collections held at Library and Archives Canada. Her paper will posit the advocacy around the deportation of Japanese Canadians as a critical moment in the triangulated relationship between diaspora, migration and asylum.

**Paper 1: Imperial Migrations--Japanese Aristocrats, Yankees, and Ornithology in the Trans-war Period**

*Annika Culver*

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**Paper 2: Processing (Trans) National Identities: The Life and Papers of Thomas Gregory Song**

*Ann Marie L. Davis*

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The Ohio State University

*Yasuhiro Aihara*

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The Ohio State University

**Paper 3: Refuge from Internment: Rethinking the Diasporic History of Japanese Canadians and Americans, 1942-1949**

*Laura Madokoro*

McGill University

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The objective of this paper is to display how the development of China leads to the re-articulation of the economic and political links of Chinese Diaspora, with France and China. Having to quickly review the characteristics of Chinese Diaspora in France, we shall approach the following points.

The economic opening of China at the beginning of 1980s came along with a liberalization of the conditions of emigration abroad. It resulted by a resumption of migrations from China, in particular from historic regions of departure – including the Wenzhou region. In France these migrations came to sustain the Chinese ethnic labour market and allowed the multiplication of companies in different business sectors (catering, garment industry, leather goods industry...). Furthermore, as is well known, the economic development was reflected by an exceptional increase of Chinese exports. In France, imports of Chinese products caused the emergence of new Chinese commercial districts and transformations of some older. These districts appear as “trading post”, or “emporiums”, which allow the distribution of the Chinese production.
On the political level too, the links were evident. In France, the formerly “invisible” overseas Chinese took more and more place in the public sphere, first in demonstrations with other undocumented migrants asking for the regulation of their position at the end of 1990s, then in the more important mobilizations “against the insecurity” and aggressions of which they have been victims, in 2010, 2011 and 2016. Representatives participate in the celebrations and the ceremonies organized by the overseas Chinese in France, maintain relations with associations in particular of entrepreneurs. In China, at local level, in Wenzhou the Federation of the overseas Chinese (Qiaolian) attempts to create relations with entrepreneurs’ associations in France by inviting them, by encouraging them to invest in Wenzhou and proposing assistance to those who wish to reinstall in China. It also encourages the teaching of the Chinese language with the young generation in France and favors the creation of cultural projects. It also encourages Wenzhouese in France to develop relations with their fellow countrymen in other countries (Italy, Spain in particular).

Sub-Saharan Students Trapped in Immigration to Europe
Keita Moussa
Institute of African Studies, Zhejiang Normal University
muxakeita99@gmail.com

This short article touches on the theme “migration” by drawing attention to the sub-Saharan students, who today become numerous candidates for the doors of Europe. They remain trapped in detention centers and subjected to ill-treatment, sometimes resulting in deaths. It is impossible to give a figure concerning their number, indeed our article will illustrate a promotion of outgoing students in 2015 from the University Center of Kindia (CUK), now University of Kindia. Through this promotion, we see how an educational system diverted from its role to sell only the cliché of an idealized West can serve as a superstructure for a project full of risks, and a socio-political situation can legitimize the emigration of these young university leavers. Without dismissing a responsibility outside the continent, the article draws an indictment of Western universities and explains how their difficult access for these many students who want to study abroad can also motivate the road of the desert. Finally, in the third part, China’s increased engagement in African education through scholarship offers is addressed as a rescue operation for many sub-Saharan students, many of whom are now benefiting from fully funded studies in the universities of the middle empire.

Treacherous Journey: Cross-Mediterranean Illegal Migration to Europe
Ali Houissa
Cornell University
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This presentation provides an overview of the illegal migration flows in the Mediterranean since 2010. Crossing the Mediterranean comes at a very high cost to the hundreds of thousands of migrants and refugees risking their lives to try and reach Europe from the opposite shores, with many of them perishing in the process. As more and more refugees and other migrants flee ongoing wars and hardship in droves with the hope of gaining asylum in Europe, European Union states have sought to curb unauthorized migrant arrivals through a combination of deterrence, intelligence, surveillance, anti-smuggling activities, border enforcement, and policing and collaboration with transit countries and countries of origin. But all these measures don’t seem to be succeeding in stemming the flow. Moreover, across Europe, nationalist populism, especially on the far right, is experiencing renewed vigor. This paper argues that despite strengthening borders and assistance to transit countries bordering the Mediterranean the ongoing migrant crisis will linger, albeit at a reduced scale. Even if protracted conflicts in countries of emigration cease, smugglers and migrant networks will continue to provide exit routes to the tide of economic migrants.

Yet, after the collapse of the USSR, each independent state began to implement a national priority policy, which led to the social oppression and employment discrimination of Koryo-saram, compelling them to emigrate from their country of origin. Korea was one of the main immigration destinations, due it being their ethnic

Panel 18 8:30 a.m.–10:00 a.m.
Moderator: You Lee Chun
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Migration in Korea

A Study on the Ethnic Return Migration of Koryo-saram to Korea—Focused on the Local Community of Koryo-saram in Ansan City, Gyeonggi Province
Yuka Nikitina
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Koryo-saram (“People of Korea”) were the first wave of migrants from the Korean peninsula who moved from Northern Joseon to Primorsky Krai in 1863. They survived a forced relocation from the Far East to Central Asia before successfully assimilating in the USSR. They were able to achieve great results as the leaders of collective farms and local politicians, and they became a model diaspora to follow for their proper behavior and diligent work.

Migration of Koryo-saram to Korea—Focused on the Local Community of Koryo-saram in Ansan City, Gyeonggi Province
Yuka Nikitina
The Academy of Korean Studies
jul-20071990@daum.net

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homeland. The first of these Koryo-saram return migrants lived in one-person households for temporary stay.

However, South Korea became an even more attractive destination after 2007, when favorable visa policies toward Koryo-saram in comparison to other foreign labor workers were implemented. The Koryo-saram population in South Korea grew from just under 2,000 in 2007, to over 55,000 people as of August 2017, and it is expected that their number will continue to increase. These Koryo-saram desire to permanently settle in Korea with their families, which has led to the development of multi-generational family social structures.

Though Koryo-saram have gained employment opportunities through migration to Korea, they do not feel that they are equal members of the "one Korean family." Koryo-saram’s interactions with the mainstream society on a daily basis influence their identity construction, so some of them develop a hybrid identity. However, others develop an ethnic counter identity opposed to the Korean identity.

Due to language barriers and the migration network, they live in ethnic enclaves, the best known of which are in the cities of Gwangju and Ansan. These enclaves have recently been branded as “Koryo-saram Villages.” Compared to other migrant communities, such as, overseas Chinese or Filipino migrants who have a horizontal network, Koryo-saram lack their own self-help associations. Their community developed mostly with the support of civic organizations and local governments, so it can be described as having vertical network relations.

There has been a remarkable amount of prior research on Koryo-saram which has described the lifestyle and community construction of Koryo-saram in Central Asia and Russia, but there are not yet enough studies on this new phenomenon of the ethnic return migration of Koryo-saram to South Korea.

For the sustainability of the community, it is important to study the main actors in the Koryo-saram community in South Korea and how the community is governed. Studying these factors can help us to see the future of Koryo-saram as a part of a multicultural Korean society. To this end, this paper will explore the process of identity reconstruction as residents of the local community in their ancestral homeland through a case study of the local community of Koryo-saram in Ansan City, Gyeonggi Province.

Ethnic Chinese in Korea
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This paper examines whether and how the legal regulation of citizenship could be reconciled with the diasporan requirements for citizen rights through the case of the Chinese diaspora in Korea. In particular, I draw attention to the cultural politics of the Chinese ethnic schooling practices and its relation with their nationality choice, which have shaped the historical dynamics of their citizenship development in South Korea.

Notwithstanding their settlement and cultural assimilation in Korea for over one hundred years, most of the long-term resident Chinese minority in Korea maintain their Chinese nationality, sending their kids to Chinese ethnic schools up to the secondary school level. Since their ethnic education takes the form of full-time schooling, which requires them to keep foreign nationality according to Korean education law, their persistent ethnic schooling directly confronts citizenship issues in Korea. My ethnographic research reveals that, the Chinese ethnic education in Korea fails to transmit root culture different from the general expectation, but still prevails because it provides them a way to deal with one of the most brutal social qualification in Korean society—college entrance. By attending to ethnic schools, the Chinese-descent kids can be qualified for special entrance to both Korean and Taiwanese colleges without going through the severe competition. However, opting for ethnic education has naturally led them to deter to be naturalized into Korean, which in turn has made them endure lots of disadvantages by not being local nationals.

With the global and multicultural progress in Korean society from the late 1990s, Korean governments have gradually amended laws regulating legal aliens’ socio-economic rights, and the benefits of those amendments fell first on the Chinese diaspora who are the longest foreign residents in Korea. Alongside, in a changed multicultural social ambiance in Korea, the Chinese in Korea has engaged in civil actions demanding equal treatment as Korean citizens, while retaining their Chinese nationality, on the rationale that they, should be exempted from the alienating concept of ‘foreigner’ as long-term, devoted residents. This strategizing comes in a context where they became almost state-less as their passport-issuing country-Taiwan- does not recognize them as due citizens in and outside of Taiwan.

This situation in which many diasporans hold two or more passports and are equipped with multiple identities is not specific only to Korea. However, in such typically ethno-nationalistic state such as Korea where the regulation of nationality is based on the principle of jus sanguinis, so that the immigrants’ children do not automatically become citizens upon birth, the issue of aliens’ citizenship is relatively new in the face of current rush of immigration, lacking a systemic academic and public discussions. Examining the ways Chinese in Korea deal with, reconcile, or compromise their legal plight will provide a meaningful lens to view diaspora citizenship issues and the complex construction of a sense of identity not necessarily fixed by race or culture. This work analyzes a particular Chinese diasporan dealing of nationality and citizenship, and is based on an orchestration of ethnographic fieldwork and archival research in modern East-Asian history and politics.

Cheju-do as ‘the Heart of East Asia’
Rethinking the Importance of Cheju-do as an Object and Subject of Knowledge
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The Korean peninsula has attracted considerable scholarly attention. Yet its sidekick, the island of Cheju-do, remains a dimly illuminated figure in both mainstream Korean and Anglophone scholarship. The historiographic invisibility of Cheju-do forecloses discussions of the island’s inclusionary nature into the nation-state on the one hand, yet simultaneously maintains a peripheral position within the Korean imaginary on the other hand. Korean national discourses reinforce this inclusionary-exclusionary reality and obfuscates the coterminal distinctions between the peninsula and island within the nation-state. Dialectical traps between the present (neo-)colonial condition and the earlier imperial world order during the Japanese colonial period further deflates the territorial hierarchy that exists and the oscillation of presence and absence which Cheju-do signifies within East Asia.

This paper positively embraces Cheju-do’s scholarly silence as an opportunity to bol-
The Philippines was Spain’s sole, remote outpost of empire in Asia. Linked to Nueva España for 250 years via the Manila Galleon, Chinese trade and ‘surrogate colonists’ were imperative to its existence. Although the most gruesome incidents of Spanish brutality towards the Chinese community in Manila are well documented (such as the large-scale massacres of 1603 and 1639), Sino-Iberian relations on a daily basis were also fraught with peril. A demographic disadvantage with, and economic dependency on Sangley or Chino colonists in the Philippine capital created a toxic blend of emotions towards both heathen and Christian Chinese. Combined with Spanish arrogance and entitlement, oppressive tropical heat and stifling humidity, Iberian frustration and insecurity manifested itself in various guises. The Spanish ‘kleptocracy’ in the archipelago employed varying degrees of intimidation, extortion, and violence in its diurnal and nocturnal interactions with Manila’s Chinese population.

In this paper I explore the rapacious behavior of Pedro Barredo y Valdés, his older brother Jerónimo (an oidor of the Real Audiencia) who attempted to stymie the judicial process by any means possible, and how the Sangley community of Manila navigated the Spanish legal system under the most trying circumstances. I discuss a variety of previously undisclosed insights on the hierarchy of Chino leadership in Manila, such as data on the Chinese towns and provinces various captains, merchants, skilled craftsmen and laborers came from, in addition to extralegal means (i.e. trade goods from China) employed by Sangleyes to achieve justice from inhospitable Castilians. Utilizing never before published documents from the Archivo General de Indias in Seville and the Philippine National Archive in Manila, this paper fills in many of the details missing in extant scholarly literature about the Chinese community of the fabled Parián at the turn of the eighteenth century.

Shedding New Light on Collecting (Un)tapped Potential Primary Sources: Thai Chinese Community Archive

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The idea of this presentation stems from my several library acquisitions field trips to Thailand over the years to collect Thai Chinese publications, journals, and ephemeral materials for building a Thai Chinese collection at the University of California, Berkeley.

Thai Chinese have been integrated into Thai society and culture for over eight centuries. Thai Chinese in Thailand can be divided into five major linguistic dialects: Teochew, Hokkien, Hakka, Cantonese, and Hainanese. I visited Huachiew Chalermprakiet University華僑崇聖大學, Mac Fah Luang University, numerous Thai Chinese clan associations, trade associations, Chinese language schools, temples, Yaowarat Chinatown Heritage Center in Bangkok and Chinatown in Chiang Mai but only a handful of publications were available for collecting. Each organiza-

Lastly, I hope to bring new life to the untapped potential primary sources of Thai Chinese cultural heritage for the current and future generations of Thai Chinese communities.

The New Wave of Chinese Immigrants in Thailand

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According to the Academy for Cultural Diplomacy, Thailand is the country with the largest Chinese population outside of
China, with Bangkok as the city with the biggest Chinatown. The Overseas Chinese population in Thailand makes up approximately 11% of the entire population. As a result of the smooth assimilation in the past, especially the late Qing dynasty, it is no doubt that China and Thailand have always had a strong relationship, especially in cultural and economic aspect via the cultural and trade exchange between Thai and Chinese in the community.

The role and status of overseas Chinese have changed from day to day. Nowadays, there are no Chinese migrants as the unskilled labor as in the past like the majority of overseas Chinese in the early years of the Ratanakosin Period. A survey by the Institute of Asian Studies’ Asian Research Centre for Migration at Chulalongkorn University found many new Chinese migrants bring significant funds to invest in start-ups in Bangkok. The survey of 119 Chinese migrants living in HuaiKhwang for over a year found that 68.9% had a bachelor's degree.

However, this phenomenon is not just happening in Thailand, but also throughout Southeast Asia. Their presence in Southeast Asia has often been focused almost exclusively on trade, investment, political, and security aspects. This research's aim is to explore new wave of Chinese immigrants in Thailand and analyses how they have influenced Thai society.

Panel 20 8:30 a.m.–10:00 a.m.
Moderator: Eric Acree
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Migration in Africa
African Migrants in China

Africans in Southern China: Comparing Visual Representations
Kun Huang
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The increasing presence of African traders in Southern China in the past decade has attracted media and scholarly attention. Black bodies constitute an “unusual” element in the contemporary Chinese urban landscape, posing questions to “Chineseness” with multi-racial imaginings of the global age. Questions thus arise as to how Africans in China are represented on visual media, and what kinds of effects these representations produce regarding the prospect of multicultural co-existence. The author observes that mainstream representations of the African community favor ethnographic modes of documentation, thereby accentuating otherness without questioning the subject position of the desires for such visual knowledge. Against this backdrop, this paper examines alternative, interventionist artistic endeavors that challenge normative visual strategies. The two visual projects considered here include a hybrid documentary-fiction film by the Swedish filmmaker Måns Månsson, Nakangami na Guangzhou (Stranded in Canton), which narrates a Congolese trader’s impending business failure; and the documentary photography project on African communities in Guangzhou by the local photographer Li Dong. Taking into account the processes of cultural production, circulation, and consumption, this paper compares and contrasts the cosmopolitan desires embedded in and revealed by these two projects as they visualize black Africans in Southern China. Both of these (collections of) texts can be considered independent productions with views “from below”. Whereas Månsson collaborates with non-professional actors of diverse national, racial, and linguistic backgrounds, who derive their diegetic identities creatively from their real selves as they navigate the foreign trading scene, Li Dong’s project continuously interrogates the dynamics between the photographic subjects, their environment, the photographer, and the state power that polices urban space. As such, they plumb the possibilities and limits of cosmopolitan visions of Sino-African urban encounters, while reflecting on the capacity and failings of visual media in their representations of the racial other.

Chinese Emerging Presence in South Africa and Zambia—A Study of the Relationship between Migration, Labor Rights and Foreign Investments
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Foreign investment and migration bring both promise and peril to local workers. The same logic holds true to the expanding Chinese footprint in Africa. As Chinese interests in Africa’s market and its domestic need to secure energy, resources, and minerals to feed its own industrialization programs continue to grow, China has become one of the major international economic forces in sub-Saharan Africa, which has accompanied by increasing migration and growing business networks. Against this backdrop, many media reports paid substantial attention to the employment practices of Chinese companies while local popular unease against Chinese economic presence appeared. Nonetheless, labor problems related to Chinese foreign investment and Chinese companies in several African countries—low wages, precarious working conditions, and little training—have not been well-defined and deserve a more systemic explanation. Despite the prominence of studies on economic openness and labor rights in the IPE field and the growing interest in Chinese investment among scholars in African Studies, there has been a significant gap between these two fields, which share little common “language” with each other. This paper investigates the conditions under which Chinese investment produces negative outcomes for laborers of African countries, as well as circumstances under which abuses of labor rights are not severe. It examines the question: What explains the expansive labor rights violations regarding Chinese foreign investment in some African countries while not others? What is the explanation of the variation in labor rights related to Chinese business involvement in the host countries? Using a comparative case study of South Africa and Zambia, I argue that the interaction between international and domestic forces matters. Externally, the two key variables include nationality of FDI (home country law and practices greatly influence the firms’ actions abroad) and the strategic contours of the bilateral relationship. Internally, domestic labor unions navigate how Chinese investment unfolds and companies will eventually impact local labor rights. The principal argument of this paper is that while international context matters to the influence of foreign investment on local labor rights, domestic labor unions play a critical role in mediating the impact of external forces. The most important factor is how external forces and labor unions interact to shape the labor rights outcomes of Chinese FDI inflows in a given African country. Empirically, examining the impact of Chinese growing investment on Africa’s local labor rights contributes to an understanding of how transnationalism affects
labor rights in local societies where foreign investments bloom by putting a specific focus on workers in African countries on the receiving ends of Chinese FDI s and migrations. Theoretically, by assuming workers as agency with power to protect their rights, not merely as objects of globalization and transnational economic forces, the study builds bridges between the study of migration, labor, and the international political economy.

Serpents in the Mire: Migration, Acculturation, and Identity in Wole Soyinka’s “The Swamp Dwellers.”
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The Nobel Prize winning Nigerian playwright Wole Soyinka once described The Swamp Dwellers as an exploration of economic displacement and cultural disruption resulting from the pillage of natural resources by corporations (including Royal Dutch Shell) founded in rich industrialized nations. Soyinka set his play deep in the Niger Delta, a place with dense mangrove swamps and the folkloric Mami Wa—half-human, half-fish seductress, to highlight the environmental degradation and lost livelihoods of the Ogoni and other indigenous peoples. By focusing on a handful of characters who inhabit or pass through a small hut built on stilts by Makuri and Alu, an impoverished elderly couple whom eke out an existence in the heart of the swamp. Soyinka reveals how migration and acculturation erode traditional values and reshape identity in ways that encourage avarice and self-interest over family and community, promote political and economic corruption, and accelerate the replacement of indigenous belief systems with the depersonalized transactional values of commerce and trade.

10:00 a.m. – 10:20 a.m.
Coffee break: Statler Hotel

10:20 a.m. – 11:50 a.m.
Panel Session 5: Statler Hotel

Panel 21 10:20 a.m. – 11:50 a.m.
Moderator: John Whitman
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Migrating Border Between China and Korea

Korea and Japanese Monastic Migration and Residence in Tang
John Whitman
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The Migration of Violence: Qing Manchu Impact on Chosŏn Korean Identity
George Kallander
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How to Read a Sinographic Text in Eighteenth-Century Chosŏn Korea
Suyoung Son
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This panel explores the military, religious, and literary migration between China and Korea. Korea has traditionally occupied a special position relative to China because it was not only one of the closest neighboring countries sharing the territorial border but also a faithful constituent in the traditional Sinocentric order. Different from the predominant paradigm of vertical diffusion from China to the peripheries, however, the interaction between China and Korea was much more multidirectional rather than a political and diplomatic hierarchy would permit. This panel consists of three papers exploring the religious, military, and literary interactions of different time periods between China and Korea. John Whitman examines the central role of Sillan monastics and related Korean communities in 8th and 9th century China. George Kallander examines Pyŏngja rok or Diary of 1636–37 to discuss the ways in which the second Manchu attack in 1636–37 brought about the complex debates about the military and political struggles that Koreans experienced in the face of Manchu expansion. Suyoung Son discusses the importation and reception of a Chinese compilation of Ming loyalists, particularly focusing on the dynamics of delocalizing and relocating the book to fit Chosŏn Korea’s agenda to reposition itself in the changing Sinocentric order after the downfall of the Ming. This panel as a whole highlights the centrality of the migration of books, people, and ideas across the national border to Korea’s redefining its relationship with China and establishing its own identity.

Panel 22 10:20 a.m. – 11:50 a.m.
Moderator: Julie Wang
Binghamton University
jwang@binghamton.edu
Chinese Librarians in North America

Speak Out, Speak Up & Speak Loudly: Chinese American Librarians Association and Its Efforts in Self-Promotion
Shuyong Jiang
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This presentation will focus on how the Chinese American Librarians Association (CALA) established itself through activism in cultural exchange programs to form a strong voice in the mainstream, Anglo-centric environment. After an introduction of the organization, the paper will focus on two major programs the CALA has engaged in, namely the CALA 21st Century Librarian Forum Series and the Project of an Institute for Museums and Libraries Service (IMLS). The presentation describes how these efforts fulfill CALA’s original mission and the significance of these programs in supporting Chinese-American librarians to have their voices heard. In evaluating these accomplishments, several challenges will also be discussed with accompanying recommendations for the advancement of CALA.

Attract the New Canadians into Librarianship
不列颠哥伦比亚大学
刘静 Jing Liu
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As the Chinese Language Librarian at University of British Columbia in Canada, I have encouraged the top talented new immigrants to UBC Library School (SLAIS), and hired dozens of library school students as the academic assistants. With the practical librarians’ experience they gained, most of them have become the mainstream professional librarians across Canada and down to the U.S. The presentation will show the impacts of this workforce not only to our profession, overseas’ Chinese studies but also to multiculturalism and intercultural understanding.

FRIDAY
The Society for Chinese Studies Librarians (SCSL) was founded in Philadelphia in 2010. It is a non-profit, nonpolitical academic organization, aiming at promoting scholarly activities, professional exchange, information sharing, and project cooperation among Chinese studies librarians to make contributions to China studies in general and to Chinese resource study in particular. By reviewing the history of SCSL and analyzing membership composition, members' academic backgrounds and publications in the Journal of Society for Chinese Studies Librarians, this presentation will show the significant accomplishments SCSL and its members have made to Chinese studies and Chinese studies librarianship in variety of areas in the past eight years.

Panel 23 10:20 a.m. – 11:50 a.m.  
Moderator: Zhihong Chen  
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Migration in Thailand  
泰国客属三奶庙研究——兼谈客属汉王庙与三奶庙的历史意义  
泰国国立法政大学  
吴云龙  
吴yunlong@wut.ac.th  

Panel 24 10:20 a.m. – 11:50 a.m.  
Moderator: Shuyong Jiang  
University of Illinois at Urbana-Champaign  
shiyjiang@illinois.edu  
Archival Studies for Migration (3)  

Archaeological Evidence of Early Chinese Settlers in Canada  
Stephen Qiao  
University of Toronto  
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There are claims of discovery of various artifacts with Chinese characters like coins and ceramics in British Columbia to be dated back to 1790s. However, the real positively identified Chinese items are those associated with early Chinese settlers in BC around 1850s. The fieldwork related to Chinese diaspora archaeology was first conducted in town of Barkerville in upper reach of Fraser River, where an excavation discovered gold mining remains in Chee Kung Tong Chinese Freemason Building in 1978. The remains from continuing survey and excavations in Barkerville area proved that a certain settlement pattern existed in the Chinese immigrants. Further archaeological evidence indicates the long-term occupation of Chinese immigrants. Further survey and excavations in Barkerville area proved that a certain settlement pattern existed in the Chinese immigrants. Further survey and excavations in Barkerville area proved that a certain settlement pattern existed in the Chinese immigrants. Further survey and excavations in Barkerville area proved that a certain settlement pattern existed in the Chinese immigrants. Further survey and excavations in Barkerville area proved that a certain settlement pattern existed in the Chinese immigrants.
The process of Chinese immigrants’ eastward movement started from late 19th century as the construction of Pacific railroad was completed, mining and salmon canning industry in BC expelled Chinese workers. Thanks to the new cross continent railroad, the footsteps of Chinese immigrants have reached east coast of Canada. By 1901, Chinese people were living in every province of Canada. Comparing with the archaeological works in BC, Chinese overseas related archaeological surveys and excavations are relatively limited and fragmental in other parts of Canada. For example, the archaeological work of latter settlers in Ontario is focused on the European settlers in French Period (1650-1763) and English Period (1760-1867) without much attention to the immigrants from outside Europe. The archaeological research in the Unites States, Australia and New Zealand reinforced early Chinese immigrants’ studies with reference of their material culture and settlement patterns in the context of archaeological evidences.

Immigration Records at Your Fingertips
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One of indispensable information resources for transnational migration research is immigration records. This paper aims at introducing some of the key archival websites for searching immigration records from 17th to 20th century. These powerful resources include Statue of Liberty-Ellis Island Foundation, National Archives and Records Administration and FamilySearch. Content, time coverage, search methods and limits will be studied in this paper.

Panel 25 10:20 a.m. – 11:50 a.m.
Moderator: Jian Chen
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Investment and Migration

Transnational Migration—Current Perspective
Bilal Zahoor
MIS-Legal (Migration & Investment Services), Pakistan
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Becoming more a choice pure Investors rather than Immigration Aspirants only. In the last 10 years, Investment Immigration has taken lead among all other immigration programs. Both, (i) Students from wealthy families completing education in developed countries and (ii) Highly Skilled Workers, have lately been observed as more interested in investment immigration while other immigration routes are still available. A High Net worth individual too (despite full eligibility for a skilled worker program) takes more interest in investment immigration because immigrating nowadays, is not only moving from one country to another, rather also setting a fine financial base for applicants’ families settling in a new economy. That is to say that “who wouldn’t want to place his money in a project where both his money and his family get rapid growth in value and lifestyle respectively”? Investment immigration gives a pathway towards those countries where skilled immigration is almost closed but where investment options are remarkable. USA, UK, Canada, New Zealand and Schengen countries are currently the choice of all immigration aspirants for their (i) Easy tax system, (ii) governmental benefits, (iii) business market and (iv) lifestyle. Hence, applicants from North/South Asia and the Middle East are today’s market for Investment Immigration Programs. These immigration aspirants move their assets, skills, families and experience into the country of immigration and hence an entire range of aspects sees migration from one economy to another. As an experienced Immigration Lawyer, I would like to speak on the current immigration trend of Asians towards America with a focus on ‘Why people are more interested in moving their monies into other (better) economies.’

11:50 a.m.–12:20 p.m.
Plenary Session (3): Statler Hotel
Closing Remarks: Statler Hotel

12:20 p.m.–1:00 p.m.
Lunch: Statler Hotel

1:00 p.m.–5:00 p.m.
Johnson Museum of Art tour and exhibit viewing (optional)

1:00 p.m.–6:30 p.m.
Corning Museum of Glass and Lucas Vineyards (optional)
Acknowledgments

**Curation:** You Lee Chun, Daniel Mckee, Liren Zheng

**Digitization and case design:** Jing Carlson, Rhea Garen, Simon Ingall, Karl Rozyn

**Graphic and exhibit design:** Carla DeMello

**Faculty:** Jian Chen, Maria Cristina Garcia, Yue Du, Pedro Erber, Suyoung Son, Zhihong Chen, Joshua Young, John Whitman

**Map exhibit:** Craig Mains, Rob Kotaska, Howard Brentlinger

**Printing:** Callahan Digital Printing

**Photography:** Cornell University Photography

**Writing and editing:** Melanie Lefkowitz

**Additional thanks to:** Eric Acree, Gerald Beasley, Jose Beduya, Bronwen Bledsoe, Rachel Brill, Michelle Eastman, Jeff Ferrier, Mary Fessenden, Pat Fox, Gregory Green, Ali Houissa, Zsuzsa Koltay, CJ Lance, Xin Li, Eisha Neely, Jeff Petersen, Anne Sauer, Scott Seaman, Kenneth Williams