

MONDAY, 30 OCTOBER 2017

09:15 – 09:30 REGISTRATION

09:30 – 09:45 WELCOME REMARKS & INTRODUCTIONS

JONATHAN RIGG, National University of Singapore

DELPHINE PAGÈS-EL KAROUI, Université Sorbonne Paris Cité, France

MICHIEL BAAS, National University of Singapore

09:45 – 11:35 PANEL 1 | COSMOPOLITANISM, PLURALISM & THE GLOBAL CITY

CHAIRPERSON **MICHIEL BAAS**, National University of Singapore

09:45 **Living Together in Urban Spaces: A Test for the Cosmopolitan Socialization**

VINCENZO CICCHELLI, University of Paris Descartes, and GEMASS (Paris Sorbonne/CNRS), France

10:05 **Neo-Plural Society in the Arab Gulf States**

MATSUO MASAKI, Utsunomiya University, Japan

10:25 **Academic Migrant and the Global City: A Multi-Agency Perspective**

HO KONG CHONG, National University of Singapore

10:45 **Beyond Global Cities? Socio-Spatial Formations and the Globalising of Asian Cities**

TRACEY SKELTON, National University of Singapore

11:05 Questions and Answers

11:35 – 12:05 MORNING TEA

12:05 – 13:35 PANEL 2 | TRANSNATIONALISM, URBAN LANDSCAPES AND COSMOPOLITAN URBANITY

CHAIRPERSON **MARGARET WALTON-ROBERTS**, Wilfrid Laurier University, Canada, Balsillie School of International Affairs – Waterloo, Canada, and National University of Singapore

12:05 **Transnational Labor Migrants in the Urban Landscapes of Contemporary Arabia**

ANDREW GARDNER, University of Puget Sound, USA

12:25 **Cosmopolitan Urbanities in Gulf Cities: Experiences from The Emirates**

DELPHINE PAGÈS-EL KAROUI, INALCO/ Paris Sorbonne City University (USPC), France

12:45 **Living In Dubai, Having Property in Bangalore: Transnational Property Dynamics of the Global City**

AURELIE VARREL, Ecole des Hautes Etudes en Sciences Sociales, France

13:05 Questions and Answers

13:35 – 14:35 LUNCH

14:35 – 16:05 PANEL 3 | MIGRANTS SPATIALITIES, URBAN ENCLAVES & EXCLUSIONARY SPACES

CHAIRPERSON **AURELIE VARREL**, Ecole des Hautes Etudes en Sciences Sociales, France

14:35 **Urban Enclaves: Scenes from Abu Dhabi and Dubai**

YASSER EL SHESHTAWY, Independent Writer & Researcher

14:55 **Creating Exclusionary Spaces to Enter the Public: The Spatial Politics of Nepalese Restaurants in a Globalising Seoul**

SEONYOUNG SEO, Yonsei University, South Korea

15:15 **A Moral Geography of Migrants Spatialities: Insights from South-European Cities**

CAMILLE SCHMOLL, Paris Diderot, USPC / Institut Universitaire de France

15:35 Questions and Answers

16:05 – 16:35 AFTERNOON TEA

16:35 – 18:05 PANEL 4 | LABOUR MIGRATION, DIVERSITY AND (ITS) HISTORY

CHAIRPERSON **ANDREW GARDNER**, University of Puget Sound, USA

16:35 **"I Was a Stranger and You Welcomed Me": Religious Spaces, Migrant-Local Encounters and Ambivalent Hospitality in Seoul Capital Area**

BUBBLES BEVERLY NEO ASOR, De La Salle University, Philippines

16:55 **Longing and Belonging in a Global City: Skilled Migrants in Singaporean Urban Space**

MICHIEL BAAS, National University of Singapore

17:15 **Dubai and the Golden Corridor of the 20th Century: A View from Malabar**

NISHA MATHEW, National University of Singapore

17:35 Questions and Answers

18:05 END OF DAY 1

18:40 – 20:00 **WORKSHOP DINNER** (For speakers and invited guests only)

18:15 **BUS TRANSFER TO CONFERENCE DINNER** (For speakers and invited guests only)

20:00 **BUS TRANSFER TO HOTEL** (For Overseas Speakers Only)

TUESDAY, 31 OCTOBER 2017

10:00 – 12:00 PANEL 5 | JUNIOR RESEARCHERS CLINIC

CHAIRPERSON **BRENDA S.A. YEOH**, National University of Singapore

10:00 **Living the Possibilities: Young Single North-East Indian Women's Experiences in Delhi**

SYEDA JENIFA ZAHAN,
National University of Singapore

Dreaming 'The Heaven', Arriving in 'The Hell': Experiences of Mobility/Immobility of Chinese Migrant Sex Workers in Italian Cities

MARTINA BRISTOT, The University of Hong Kong

10:20 COMMENTATOR **CAMILLE SCHMOLL**, Paris Diderot, USPC / Institut Universitaire de France

10:30 **Asian Transnational Education Strategies: Alternative Policies and Experiences in Malaysia and Taiwan**

ZANE A KHEIR, National University of Singapore, and Universiti Kebangsaan Malaysia (UKM)

Cosmopolitan Tensions: "World Citizens", Togetherness and Orientalism among French Residents in Abu Dhabi

CLAIRE COSQUER, Sciences Po Paris, France

10:50 COMMENTATOR **JAMES SIDAWAY**, National University of Singapore

11:00 **ICT Domestication by Chinese "Study Mothers" in Singapore: Transnational Householding and Gender Identity Negotiation**

WANG YANG, National University of Singapore

Between Self-Segregation and Urban Diversity: An Analysis of Spatial Practices of Women Migrant's Domestic Workers in Amman (Jordan)

DAPHNE CAILLLOL,
Université Sorbonne Paris Cité (USPC), France

11:20 COMMENTATOR **TRACEY SKELTON**, National University of Singapore

11:30 Questions and Answers

12:00 – 13:00 LUNCH

13:00 – 14:50 PANEL 6 | EVERYDAY COSMOPOLITANISM: YOUTH EXPERIENCES & GOVERNMENTALITY

CHAIRPERSON **YASSER EL SHESHTAWY**, Independent Writer & Researcher

13:00 **The Enacting of Everyday Cosmopolitanism among New York City Migrant Youths**

CATHERINE LEJEUNE, Paris Diderot University, France

13:20 **Building a Cosmopolitan Locality in Abu Dhabi: An Ethnography of the Arab Youth**

LAURE ASSAF, EHESS / Université Paris-Nanterre, France

13:40 **Producing Cohesion: Governmentality and Everyday Multiculture in Global City Singapore**

LOUISA-MAY KHOO, National University of Singapore, and Centre for Liveable Cities, Singapore
TIM BUNNELL, National University of Singapore

14:00 **Student Mobilities and Cosmopolitan Sensibilities in the Contact Zones of Globalising Universities in East Asia**

MICHELLE FOONG, Hwa Chong International School, Singapore
BRENDA S.A. YEOH, National University of Singapore

14:20 Questions and Answers

14:50 – 15:20 AFTERNOON TEA

15:20 – 16:30 DISCUSSIONS & CLOSING REMARKS

BRENDA S.A. YEOH, National University of Singapore

DELPHINE PAGÈS-EL KAROUI, Université Sorbonne Paris Cité, France

MICHIEL BAAS, National University of Singapore

16:30 END OF WORKSHOP

17:30 **WORKSHOP DINNER** (For speakers and invited guests only)

17:00 **BUS TRANSFER TO CONFERENCE DINNER** (For speakers and invited guests only)

BUS TRANSFER TO HOTEL (For Overseas Speakers Only)

Living Together in Urban Spaces: A Test for the Cosmopolitan Socialization

Vincenzo Cicchelli

University of Paris Descartes, and
Gemass (Paris Sorbonne/CNRS),
France

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As the world shrinks as a result of globalization, continuous confrontations with alterity naturally unfold. As transnational processes link people together across borders, they also force these individuals to confront a number of cultural, ethnic and national differences. Society is also witnessing the phenomenon of identitarian closure and the rise of xenophobic feelings and discourse. This should come as no surprise, since globalization is a mechanism that produces interdependencies between societies and favours integration as well as fragmentation, inclusion as well as exclusion. Those who perceive themselves as 'losers' in the global economic competition, as being excluded from wealth distribution, are often tempted by identitarian closure as a fallback position.

It is therefore imperative to explore the shape taken by the opening and closing of cultural boundaries. In this paper, stemmed from a recent book, *Plural and shared. A sociology of a cosmopolitan world* (2016) - translation in English forthcoming - I take a distinctive position in the analysis of cosmopolitanism, which I view as a form of learning, a tangled and reversible process — e.g. as a mind that people acquire through actual, virtual, or imagined contact with alterity. I distinguish four orientations of cosmopolitan socialization: cosmo-esthetic, cosmo-cultural, cosmo-political and cosmo-ethical. These orientations are conceived as different ways of handling otherness and as distinctive expressions of the cosmopolitan spirit. All are the outcome of encounters with cultural differences and imply negotiating with plurality and reshaping one's relationship to Otherness. In this presentation, I will linger on the political orientation of the cosmopolitan spirit. How to shed lights to the concepts of conviviality as operational mode of this spirit, hospitality as its main virtue, benevolence and tolerance as its related emotions? How to build a cosmopolitan analysis of urban encounters? and what kind of *living together* can be qualified as cosmopolitan (versus multicultural) in urban spaces such as the global and super-diverse cities?

Vincenzo Cicchelli is an Associate Professor at University Paris Descartes and Research Fellow at Gemass (CNRS/Paris Sorbonne). He currently is the series editor of "Youth in a Globalizing World" (Brill Publishing, Leyden/Boston) and the co-editor (with Stéphane Dufoix) of the series "Doing Global Studies" (Brill Publishing, Leyden/Boston). He is also the Head of "Sociétés Plurielles", (Programme interdisciplinaire Université Sorbonne Paris Cité). His primary research and teaching interests are in global studies, cosmopolitanism, international comparisons, and youth conditions in the Euromediterranean area. Among his last books: *Aesthetico-Cultural Cosmopolitanism and French Youth - The Taste of the World*. London: Palgrave Macmillan, 2017 (with Octobre S.); *Pluriel et commun. Sociologie d'un monde cosmopolite*. Presses de Sciences Po (2016); (with Cotesta V. and Nocenzi M., eds), *Global Society, Cosmopolitanism and Human Rights*, Cambridge Scholar Publishing (2013); *L'autonomie des jeunes*, La documentation Française (2013); *L'esprit cosmopolite. Voyages de formation des jeunes en Europe*, Presses de SciencesPo (2012).

Neo-Plural Society in the Arab Gulf States

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Social Exchange Studies,
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The major migrant receiving countries in Asia are concentrated in the oil rich states in the Arabian Peninsula (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and United Arab Emirates). In spite of the non-inclusive immigration policy there, a large number of migrant workers have chosen these countries as a place where they would spend their lives. This created unique society where migrants and citizens hardly have social relations with each other except economic ones. There is no social club that members are composed from both citizens and migrants. Migrants usually construct their social relations with migrants of the same nationality and have no social relation with others (citizens and migrants who do not have the same nationality with them). Even in a working place, citizens and migrants are divided through a hierarchical cultural division of labor. This is exactly the "Plural Society" that was invented by Furnivall who depicted the society of Burma. Because such society discovered in the countries of the Arab Peninsula has been created artificially through international migration, the phenomenon of 21st century, it is called "Neo Plural Society".

This paper conceptualizes Neo Plural Society as the Asian type of migration society in the 21st century. Asian type of migration policies is different from EU, US, Canada and Australia where inclusive migration policies supposed to be implemented. Asian type of migration policies are sometimes criticized, however, today it is required to construct a model to understand international migration based on the migration policies in Asia where is the main destination and source of international migration today.

Matsuo Masaki is Associate Professor at School of International Studies, Utsunomiya University. He received his PhD in International Culture, Graduate School of International Cultural Studies, Tohoku University in 2003. His publications include 'Migration policies of the Arab Gulf Countries', in *Migrant Workers in the Arab Gulf States*, ed by N. Hosoda (2014, Akashi Shoten, in Japanese), 'Nationals and Migrants in the Arab Gulf Countries: an analysis of national division of labor', in *Future of the Middle East Order: Arab Spring and foreign policies of Middle East Countries*, ed. by T. Ichiki (2013 Institute of Developing Economy, in Japanese), and *The Gulf States: Future of Rentier States* (2010, Kodansha).

Academic Migrant and the Global City: A Multi-Agency Perspective

Ho Kong Chong

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The largest cities in East and Southeast Asia, especially its capital cities are not only global cities (Ho, 2006), they also host some of the highest ranked universities (Ho, 2014). As a result these cities host significant numbers of international students and international faculty (considered together under the term “academic migrants”).

In this paper, I propose, using the case of Singapore, understanding this relationship between the academic migrant and the global city from three vantage points that have not been hitherto brought together to understand this relationship.

A significant focus in education migration studies has been to place the spotlight on the migrant. An academic migrant perspective is useful in understanding how desire, aspirations and the city are linked (Collins *et.al.*, 2014; 2017). This focus extends to the after study phase in examining the portability of student experiences, not just of the formal aspects of the education process, but also the social capital and study-work links which shape subsequent flows and connections between cities (Liu-Farrer, 2009). And there is sufficient evidence to suggest that as Asian universities host significant numbers of international students, their after study pathways will likely to lead to the larger metropolises of Asia where the labour markets are complex enough to absorb such skilled migrants (Ho, 2014).

Considered as a critical element in the migration infrastructure (Bao and Linquist, 2014), governments play an important role in managing such flows. Significantly, how do governments manage the tensions associated with talent flows within the country (Ong, 2007)? Singapore provide a rich case by illustrating the interplay of global city and city state logics which combine to shape a regulatory balance that is carefully managed by the government.

Lastly, the organizational perspective of university is one way of seeing how the academic migrant perspective connects with the state perspective. Within the regulatory field of which universities are an actor, legitimacy and popular support as well as resource mobilization are tied to the way alternative institutional logics (the national university, the global university, entrepreneurial university, the commercial university) are contested in the field and at the same time strategically embraced by the university as an actor in this field (Thornton and Occasio, 2015). The deployment of these logics in university practices in turn shape the experiences of the academic migrant.

Ho Kong Chong is trained as an urban sociologist at the University of Chicago. His research interests are in the political economy of cities and higher education. Current projects include a research monograph on the Housing and Development Board with UNHabitat Housing Practices Series (with Tan, Ng and Glass). Recent publications include “Rethinking Spatial Planning for Urban Conviviality and Social Diversity: A Study of Nightlife in a Singapore Public Housing Estate Neighbourhood”, *Town Planning Review* (2016, with Yeo and Heng). Forthcoming publications include *Neighbourhood and the City in East Asia* with the University of Amsterdam Press, 2018 and “The Neighbourhood Roots of Social Cohesion: Notes on an Exceptional Case of Singapore” *Environment and Planning C* (with Chua).

Beyond Global Cities?

Socio-Spatial Formations and the Globalising of Asian Cities

Tracey Skelton

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In this somewhat conceptual presentation I engage with, but also challenge, the focus on *global cities* as the spatial context for migration. I aim to attempt to stretch our ways of thinking about the *global* and *city* in a way that pulls apart the notion of 'global cities' in order to bring other significant urban entities and social materialities into our purview. Similarly I call for the academic space for an examination of all urban dwellers (migrants or other city residents). I pose the question: What kind of urban analysis can we develop if we shift from the adjective of 'global' to the gerund 'globalising'? I am playing with grammar here – but I think this can be productive. Adjectives tend towards description. A gerund has the same function of a noun, although it looks like a verb, and indeed can be used to work with verbs like 'to be' and 'phrasal verbs'. The gerund therefore is an adaptable and useful part of speech, it both names something but also implies change and motion. Talking of 'globalising cities' gives us more flexibility than the adjective and noun of 'global city'. I want to unfix cities defined as *global* and instead consider the dynamism and shifting character of *globalising cities*, placing a particular emphasis on people. This allows us to bring in more cities within our scope of analysis. Cities are locked into or willing actors in many global processes: neo-liberal restructuring, urbanising and expanding; sites of socio-spatial social, economic, political and cultural dynamism; tackling issues of liveability, sustainability and resilience; and locales for people who are migrating. People make cities and cities impact upon people; this socio-spatial dialectic is a crucial element of urban 'globalising'. I will work to illustrate this argument using research on the cities of Busan in South Korea and Hyderabad in India.

Tracey Skelton is Associate Professor in Human Geography at NUS and a Visiting Professor at the University of Loughborough. She has conducted research in the UK, the Caribbean and latterly in Asia-Pacific. Her work centres on social identities related to social, political and cultural in/justice. She was the principle investigator for a Global Asia Institute funded project on *Asian Cities: Liveability, Sustainability, Diversity and Spaces of Encounter*, a collaborative project focusing on the cities of Busan (South Korea); Hyderabad (India); Kunming (China) and Singapore. She has recently completed an Australian Research Council funded project on *Cosmopolitan Development: the role of international development volunteering* (with Professor Susanne Schech) and is currently conducting research for a Social Sciences and Humanities Research Council of Canada project, *National Futures or Emerging Crises? Youth labour market integration, policies and practices* (with Professor Kiran Mirchandani). She has published almost 100 articles and chapters, co-edited 13 books and three special issues for journals. She is internationally renowned for her foundational work in Geographies of Children and Young People and is the Editor-in-Chief for a Springer Major Reference Work, *Geographies of Children and Young People*, which comprises 12 volumes.

Transnational Labor Migrants in the Urban Landscapes of Contemporary Arabia

Andrew Gardner

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Foreign workers comprise a majority of the population in several of the wealthiest states on the Arabian Peninsula. These workers coincidentally inhabit the very urban spaces they help construct and serve. In this ethnographically grounded paper, I explore the juncture between urban planning in these hypermodern cities and the spatialization of these vast foreign populations in the built space of the city, focusing primarily on Doha, Qatar. I suggest that the enclaving of foreign populations in discrete spaces in the planned and built landscape of the city provides a window to an *urban spatial discourse* aligned with the principles of 20th Century urban planning. Notably, this urban spatial discourse describes the spatialization not only of labor migrants, but also of other forms of *foreign matter* circulating through these cosmopolitan urban hubs.

Andrew Gardner is a Professor of Anthropology at the University of Puget Sound in Tacoma, Washington. He is a sociocultural anthropologist and ethnographer by training. For the past two decades, Andrew's fieldwork has focused on the places, peoples and societies that interact in the hydrocarbon-rich states of the Arabian peninsula.. He has conducted extensive fieldwork in Saudi Arabia, the United Arab Emirates, Bahrain, Qatar, Nepal, Pakistan, India and Sri Lanka. Between 2008 and 2010, he also served as an Assistant Professor of Anthropology at Qatar University. He is the author of numerous journal articles, book chapters, and other published material, including the monograph *City of Strangers: Gulf Migration and the Indian Community in Bahrain* (Cornell).

Cosmopolitan Urbanities in Gulf Cities: Experiences from The Emirates

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In a report published by the International Organization for Migration, Dubai was named the “most cosmopolitan city in the world”, with 83% of its residents being foreign nationals from all over the world. This “super-diversity” is one of the superlatives making Dubai the renowned new paragon of post-modern and globalized urbanity. Based on a case study of Emirati cities (mainly Dubai and Abu Dhabi), this paper will contribute to theoretical debate on cosmopolitanism by proposing the concept of “cosmopolitan urbanities” from the perspective of cities of the global South, if this designation still applies to the Emirates.

Cosmopolitanism has received a fair amount of attention in several disciplines since the 1990s, but paradoxically little in geography. We hope to develop geographies of cosmopolitanism in order to understand it in other contexts, following Harvey’s call for the analysis of the conditions for the emergence of cosmopolitanisms in their historical and geographical contexts. The case of Dubai, often presented as exemplary of the unfinished or temporary society, seems particularly interesting. We propose redefining cosmopolitanism in a less irenic and normative way, more attentive to its pragmatic and concrete translations without reducing it to an elitist vision.

Many scholars reject the concept of cosmopolitanism, which they find too closely tied to the colonial era or consider being somewhat out of fashion, replaced by the success of “super-diversity”, coined by Vertovec. Nevertheless, we suggest that “cosmopolitan urbanity” is a heuristic concept, and that Dubai, like Singapore, makes an excellent case study for exploring contemporary forms of cosmopolitanism in an authoritarian context where non-integration policies prevail.

Delphine Pagès-El Karoui is a Senior Lecturer in Geography at INALCO, where she teaches geography of the MENA region. Following her doctorate on secondary cities in the Nile Delta (defended in 2002), her current research addresses Egyptian migrations (transnational networks, diasporas, imaginaries in literature and cinema), the spatial dimensions of Arab revolutions and cosmopolitanism in Gulf cities. She co-edited a special issue on Migrations and Arab Revolutions for *Revue Européenne des Migrations Internationales (REMI)* with M.-A. Hily. She is joint coordinator, with S. Sawas (INALCO), of the research programme *Imaginaires Migratoires* (2015-17), which explores cinematic and literary imaginaries of migration. She and C. Lejeune lead one of three research groups in the multidisciplinary program *Sociétés Plurielles* (Diverse Societies) (USPC), focused on migration and cosmopolitanism in global cities. Starting in October 2017, she will be project officer for cities migration and Middle East for the Directorate-General for Research and Innovation at the French Ministry of Higher Education.

Living In Dubai, Having Property in Bangalore: Transnational Property Dynamics of the Global City

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Purchasing land and a house “back home” are common goals among migrants as they testify for accumulation and achievement to the community of origin. In the case of India, such remittance and investment channels have been partly commodified by Indian real estate companies that strived to tap the diaspora niche market. The UAE had become a hotspot for them, partly thanks to the structural impermanence of migration to the Gulf. Such transnational practices were brutally restricted by the UAE authorities in November 2016, as an attempt to reorient migrants’ investments towards the local, over-supplied property market, in a financially depressed context. In this contribution I provide some empirical elements on how Indian professionals settled in Dubai with their families participate in the booming real estate markets in India but also in Dubai. The role of well-off migrants in property markets is a little explored dimension of the transnational flows that connect global cities, namely Dubai and Bangalore in this case study. Such practices deserve closer attention as they are constitutive of cosmopolitan urbanities.

This contribution is based on a multi-sited field research that has been conducted since 2014 in Dubai and Bangalore, based on a longer knowledge of real estate companies and market dynamics in Bangalore.

Aurelie Varrel is a Senior Researcher in geography with the French National Centre for Scientific Research (CNRS), at the Centre of Indian and South Asian Studies (CEIAS) of the Ecole des Hautes Etudes en Sciences Sociales in Paris. She holds a PhD degree in geography of the University of Poitiers. Her domains of interest focus on migration studies and urban studies, with a specialization on India and the Indian diaspora. She has been conducting research in the UAE since 2014, with the support of *Finurbasie* research project (funded by the French National Agency for Research). She was posted at the French Institute of Pondicherry, in South India, from 2014 until August 2017. Since September 2017 she is the head of the French Network of Asian Studies (GIS Asie).

Urban Enclaves: Scenes from Abu Dhabi and Dubai

Yasser El Sheshtawy

Independent Writer & Researcher

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Cities in the UAE are typically hailed as being among the most cosmopolitan in the world. There is however a deep divide within these cities separating the well-to-do from the impoverished, Emirati from expatriates, and workers from professionals. Within such an environment the low-income migrant population in particular has difficulty finding a space which they can claim as their own. Yet such spaces do exist but they need to be discovered as they are hidden behind the gleaming façades of skyscrapers and spectacular shopping malls. In my paper I will be discussing two cases that illustrate this: 1) a square in Abu Dhabi located inside one of the city's central superblocks, popularly known as Little Bangladesh; 2) a street in a poor district in Dubai, Hor al Anz, which accommodates a largely Pakistani population. Drawing on extensive research in which I have mapped these spaces, I hope to show the degree by which residents are able to circumvent the restrictions placed on them. In (somewhat) escaping the gaze of city officials I will demonstrate how an urban enclave is created, enabled by the particular physical characteristics of these sites allowing them to become a haven and a refuge for a population that is largely marginalized and excluded from the city's official urban discourse. Such spaces defy the carefully cultivated and promoted cosmopolitan image in addition to highlighting the resilience of city dwellers in the face of highly restrictive conditions.

Yasser Elsheshtawy is a Professor of Architecture specializing in urban research in the Middle East. His scholarship focuses on urbanization in developing societies, informal urbanism, urban history and environment-behavior studies. He has a PhD in Architecture from the University of Wisconsin-Milwaukee, a Master in Architecture from Penn State and a Bachelor of Architecture from Cairo University. In addition to teaching at United Arab Emirates University he was appointed as the curator for the UAE Pavilion at the 15th Venice Architecture Biennale in 2016. He has authored more than 70 publications including *Dubai: Behind an Urban Spectacle*. Additionally he edited *The Evolving Arab City* which received the 2010 IPHS (International Planning History Society) best book award, and *Planning Middle Eastern Cities*. Most recently two chapters were published in the widely known *City Planning and Urban Design Readers*. His blog [dubaization](#) has been hailed by The Guardian as one of the notable city blogs in the world. Elsheshtawy is currently working on a book about the Arab Gulf City provisionally titled: "Temporary Cities." He was invited to present his research at numerous international institutions and has been interviewed by many notable news and media outlets including National Geographic, The Guardian, Boston Globe and ArchDaily.

Creating Exclusionary Spaces to Enter the Public: The Spatial Politics of Nepalese Restaurants in a Globalising Seoul

Seonyoung Seo

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Labour migration as a prominent form of mobility has significantly contributed to shaping urban diversity in the Asian region. Since 2007, a new form of labour migration, from Nepal to South Korea under the Employment Permit System, has also led to the remarkable expansion of Seoul's "Nepal Town". This ethnicised space has not only changed the landscape of the city through enabling encounters with diverse materials and cultural practices, but it also offers otherwise socially and spatially marginalised Nepalese migrants a public space to connect with larger urban public spaces. This paper interrogates how low-wage Nepalese migrants, whose social and spatial exclusion is taken for granted under regulatory migration regimes, enter the public sphere and engage in place-making practices in a global city. Drawing on Staeheli et al.'s (2009) discussion on the marginalised groups' struggle for access to the public realm, I focus particularly on the spatial politics of Nepalese restaurants and their roles creating exclusionary spaces where Nepalese migrants feel safe, perform their social, cultural, and political subjectivities, and ultimately assist their entry to the Korean public world. The argument I present highlights paradoxical relations in that spaces of exclusion offer safe spaces for low-wage Nepalese migrants to be a part of the public in a global city.

Seonyoung Seo is currently a Post-doctoral Fellow at Yonsei University, and lecturer at Underwood International College. She completed her PhD with the Department of Geography in the National University of Singapore with a thesis entitled "Neoliberal labour migration regimes and changing class identities of migrants: the case of Nepal-South Korea migrations". She obtained her BA in Sociology from Yonsei University and MA in Migration Studies from the University of Sussex. Before beginning her PhD, she worked for migrant support NGOs and the Migrant Trade Union in Korea for several years. Her current research interests include transnational labour migration in and from Asia, urban space, labour geography, identity, critical development studies, and migrant community organisation.

A Moral Geography of Migrants Spatialities: Insights from South-European Cities

Camille Schmoll

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One of the salient features of southern European cities is the importance of public space in urban everyday life. However, access to public space is deeply segmented and migrants spatial practices are ruled by specific moral geographies. This paper draws on qualitative investigations made with migrants of different origin (Africa, North Africa, Southern Asia) in Southern Europe in different cities (Nicosia, Rome, Valletta, Turin, Naples).

By describing migrants complex moralscapes, I wish to shed light on the complexity of social undesirability in Southern European cities: these geographies are intersectional, as they are based on race, gender and, most of all, legal status. I will then show how migrant may develop different strategies, to develop some spaces on their own in the cities interstices. In order to do so, I will look into relationality of space and transcalar practices, through the prism of corporealities and movement.

Camille Schmoll completed a doctoral thesis at the University of Paris Nanterre (2004) and a Marie Curie post-doctorate at the European University Institute, Florence (2005-2007). Currently a junior fellow of Institut Universitaire de France she is an associate professor in geography at University of Paris Diderot and member of the CNRS team "Géographie-cités". She is the author of articles, book chapters and special issues focusing on gender, generations and international migration, irregular migration, new migratory forms (circular migration, transnationalism). She co-edited several books: *Gender, Generations and the Family within International Migration* (with Eleonore Kofman, Albert Kraler, and Martin Kohli, 2011, Amsterdam University Press); *Stranieri in Italia. La generazione dopo* (with Marzio Barbagli, 2011, Il Mulino, Bologna); *Expériences du genre. Intimités, marginalités, travail et migration* (with the Femmagh group, 2014, Karthala, Paris) ; *Migrations en Méditerranée* (with Catherine Wihtol de Wenden and Hélène Thiollet, 2015, Editions du CNRS, Paris).

“I Was a Stranger and You Welcomed Me”: Religious Spaces, Migrant-Local Encounters and Ambivalent Hospitality in Seoul Capital Area

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Seoul has recently joined the ‘elite’ group of global cities in the world along with London, Paris, New York, Tokyo, Singapore, Hong Kong, Shanghai and Dubai. It is slowly gaining a strategic position in the global urban hierarchy due to its large population size, technological innovations, interconnectedness to other global centers, high level of business and investment activities and cultural competencies. To maintain its rising status as a global city, the South Korean government has created global centers, multicultural centers and migrant workers centers to manage cultural diversity. There are also neighborhoods that emerged as migrant spaces based on ethnicity, facilities, religion, and employment. This paper examines Filipino migrant spaces in Seoul Capital Area and how these spaces surrounding the Catholic Church and migrants’ religious practices contribute to South Korean global-ness as a receiving society. I examine how religious spaces are (un)intentionally transmuted into spaces of encounters between migrants and locals in two ways: religious spaces are the ‘meeting points’ of migrants and Korean Catholics and non-Catholics who are volunteers in the Catholic migrant centers; and religious practices performed in public spaces are ‘contact zones’ between the performers (migrants) and spectators (Korean public). These migrant-local encounters in religious spaces produce what I call ambivalent hospitality whereby Filipino migrants’ presence in the Korean public spaces is welcomed, accommodated, tolerated, negotiated, resisted and contested.

Bubbles Beverly Neo Asor is currently a Lecturer at the Behavioral Sciences Department of De La Salle University Manila. She earned her PhD in Sociology at the National University of Singapore. Her PhD dissertation is entitled “No Longer Strangers?: The Catholic Church as a Migrant-serving Mediating Structure in South Korea.” Her research interests include migrant organisations, state-society relations, Filipino migration, Catholic studies and migration and multiculturalism in South Korea.

Longing and Belonging in a Global City: Skilled Migrants in Singaporean Urban Space

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This paper takes the geographic location and sociocultural make-up of Singapore's East Coast Park as a point of departure to explore questions of urban longing and belonging. It does so specifically by building on the many identities Singapore itself is associated with ranging from being a city-state and island-nation to the adjectives it regularly employs to self-identify with such as *global* city and *garden* city. The paper will argue that while such designations reference different ways of thinking about and relating to Singapore as a city and nation, they also describe an interconnected process of longing and belonging. Contrasting this macro or top-down optic with the way Singapore is experienced – on the ground – as a *migrant destination*, or a place of “ordinary” Singaporeans, will help develop a perspective of how the multiple identities of the city are experienced at an individual level. Sundays in East Coast Park are particularly revealing here for the way the sociocultural fabric of the park changes in terms of ethnic and racial diversity on that day. Generally the day that most migrant workers are off from work, the park becomes a meeting ground for those who otherwise remain relatively absent from public life and space. At the same time the geographic location of the park within Singapore as well as Singapore's location within the wider Southeast Asian region is a reminder of the broader spatial context within which this global city is constructed and imagined.

Michiel Baas is a Research Fellow with the Asian Migration Cluster of the Asia Research Institute, National University of Singapore. His current research work focuses on Indian mid-level skilled migrants in Singapore, India's migration industry, and new middle class professionals in urban India. Besides that he has published extensively on the trajectories of Indian student-migrants in Australia and Indian IT professionals in Bangalore.

Dubai and the Golden Corridor of the 20th Century: A View from Malabar

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A remarkably intriguing phenomenon with its nucleus in Dubai, a city-state in the oil-rich Persian Gulf hitherto little known, came to light in the mid-twentieth century. Gold smuggling as it is referred to, made regular headlines in the international press. Through the decades smuggling became synonymous with Dubai in the popular imagination, perceived as a way of life and an art form perfected under the freewheeling ways of its ruling elite and their laissez-faire attitudes towards trade. Triggering it, many reports observed, was the demand for gold in India, where its trade was prohibited by the newly independent state and its regime of import substitution. Bombay on the west coast was the centre of this lucrative trade with Gujarat and Malabar to its north and south respectively, supplementing it on a much smaller scale. What emerged as a significant aspect of smuggling in editorials and press reports published out of Bombay was the figure of the smuggler. Embodied in such men as Haji Mastan and Dawood Ibrahim, the smuggler was at the node of illicit logistic networks relaying contraband arriving from Dubai across the maritime borders of the country and into cities like Bombay. An economically and politically subversive category detrimental to the interests of the nation, the figure of smuggler based in Bombay has mostly dominated narratives and popular perceptions on smuggling in India. Dubai did matter especially for the postcolonial state in India but only insofar as it hosted smugglers and other kinds of criminals.

By the mid 1990s Dubai had begun to re-invent itself, transforming from an entrepôt and a smuggling capital to, as it has since then represented itself, the City of Gold. Not unlike its earlier urban phase, the new cast too was a response to the radical shift in India's economic policy now geared towards the liberal import of gold. A solution to the economic and political problem of smuggling seemed to have been found as the borders were thrown open for trade, while gold continued to flow in as before and in steadily rising volumes. There was however, much more to Dubai's transition than a switch of labels signifying a phenomenon that alternated between smuggling and legitimate trade as India's economy opened or shut doors to gold. The manner in which it was implemented on the ground revealed a connection between Dubai, Bombay and Malabar on the west coast of India that was much deeper than what could be made from an economic perspective on smuggling. This transition, the effects of which were visible across the Arabian Sea from the creek in Dubai to Malabar in the southwestern India, constitutes the focus of this paper. It addresses this transition from the frame of reference of Malabar, both through its connections with Bombay as an intermediary space in the 1960s and 70s, and in terms of its immediate relations with Dubai then and in the 1990s.

Malabar affords a perspective on Dubai's transition as well as on gold smuggling that Bombay does not. In Bombay, where the smuggler-figure and the sheer scale of the activity co-ordinated by him dominate the narrative on smuggling, the social and cultural aspects underlying the phenomenon remain obscure. A predominantly economic view taints the question of demand for gold—it is addressed almost exclusively in terms of profit or as a mode of primitive accumulation, such as arbitrage among merchants, entrepreneurs and criminal syndicates in cities, and hoarding among rich peasants in rural areas. Even the ritual of dowry becomes either an economic transaction as the transfer of the bride's wealth, or a categorically non-economic one as gift. Bankers, journalists and writers attempting to make sense of Dubai's rapid urban expansion in the 1950s to the 1970s espouse an economic view too, arguing for revenues from smuggling as having provided the initial capital for commercial and infrastructure projects in the city. While this certainly needs to be taken into account, what may be lost in leaning excessively on such narratives are the social and cultural aspects of material practices that have built Dubai from below, making it a contemporary Indian Ocean city. It is in terms of an intervention along such lines that Malabar and its connections with Dubai merit critical attention in the paper.

Nisha Mathew is Muhammad Alagil Postdoctoral Fellow in Arabia Asia Studies within the Inter-Asia Engagements Cluster at the Asia Research Institute, National University of Singapore. Dr Mathew received her PhD in History from Wits University, Johannesburg in 2014. Her dissertation, *Understanding Space, Politics and History in the Making of Dubai, A Global City*, is a commercial history of the city explored through the complex interface of commodity, capital and community across the Indian Ocean from the 19th to the 21st century. Her research interests include gold, money, mobility and the contours of the Indian Ocean after empire.

Living the Possibilities: Young Single North-East Indian Women's Experiences in Delhi

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This paper focuses on the experiences of young single women from North East India living in Delhi. I examine how these women live, resist and develop a claim to public spaces of the city. I contend that these migrant women's experiences in the city hinges precariously on their gendered, racial and classed identities, while the same identities make it possible for them to create a life for themselves in Delhi.

North Eastern women are often constructed as 'foreigners' in Delhi because of their racial and cultural differences. Though they have crossed only state (sub-national) boundaries, they are perceived as outsiders. Their experiences of living and working in Delhi are also impacted by certain stereotypes of the appropriate 'Indian' body, gender, race and nation. At the same time, such gendered, racial and cultural differences are marketed and exoticised by the emerging service sector, where they find employment in call centers, retail and hospitality industry, spas and parlours. Such gendered and racialised employment, provide them the opportunity to stake certain claims in the city. These women also use these narratives of difference as a way of promoting themselves as cosmopolitan, 'modern' and 'different' from 'mainland' Indian women and men. They live in the peripheral spaces of the city such as urban villages, lower income and resettlement colonies where they develop friendship and professional networks and create an atmosphere where they can thrive.

This paper, thus, will examine these contrasting ways in which the North Eastern single women in Delhi live, rework and develop resilience in the city. This paper is based on in-depth interviews and ethnographic observations. The paper reveals how access to public spaces is an embodied experience for women and how intersecting identities of gender, race, migration etc. can create both possibilities and difficulties in living an urban life. The experiences of the North Eastern women also provides insights into how domestic migration, instead of transnational migration, adds to the cosmopolitan desire, imagery and practices in a city.

Syeda Jenifa Zahan is currently a PhD candidate at Department of Geography, National University of Singapore (NUS), Singapore. Her PhD project focuses on young single women's experiences of public spaces in Delhi while focusing on issues of singlehood, migration and newer forms of gender roles and relations ensued in post-liberalised urban India. Jenifa has a Masters degree in Geography from University of Delhi, and has a MPhil degree on gender and education policy in India from National University of Educational Planning and Administration, Delhi. Prior to joining NUS, she worked with various international and national developmental agencies in India at different capacities.

Dreaming 'The Heaven', Arriving in 'The Hell': Experiences of Mobility/Immobility of Chinese Migrant Sex Workers in Italian Cities

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Since the mid-2000s, Chinese female migrants have been joining the sex industry in Italy. Unlike many other ethnic groups (e.g. Nigerian, Latin American, Eastern European women) who often leave their country already knowing that they will enter the sex industry in Italy, Chinese women do not migrate for sex work. Based on ethnographic research conducted in Italy from the period of 2014-2017, this paper examines the trajectories of Chinese female migrants in relation to their experiences of mobility/immobility in the different labour sectors at destination. First, the paper will illustrate how particular sets of capital endowed by Chinese women shape the direction of their mobility by conceiving Italy and Europe as the most preferred destinations they can actually afford. The rhetoric of 'The Heaven', as Europe is called before departure, translates Chinese women's imagination of their life at destination as one of economic emancipation and 'education in knowledge of the world' (Beck and Beck-Gernsheim, 2014). Second, the paper will reveal the contrast between imagination about mobility and the reality of immobility lived by Chinese women in their diverse labour experiences. Due to structural constraints (e.g. illegality and lack of adequate linguistic skills), once in Italy, Chinese women find themselves segregated in the Chinese ethnic market which provides exploitative labour conditions in manufacture and domestic sector. More than physical exploitation, it is the alienation from the outside world through segregation in the Chinese community in Italy which is stressed as a sign of immobility, and thus of failure. This dichotomy of mobility/immobility is often rendered by the two images of 'The Heaven' and 'The Hell'. Third, the paper will highlight how sex work becomes a form of gendered strategy of resistance to immobility for Chinese migrant women in Italy. Unlike their male counterparts who often return home when facing immobility, Chinese women reject the segregation of factory and domestic work by entering the sex industry. Through sex work they are able to re-activate their desire for mobility, not just in economic terms but more importantly in relation to encounter with the outside world. As much as the Italian urban landscape can see for the very first time these 'before-invisible-and-segregated' migrant bodies, Chinese women themselves can be finally part of that outside world they have long dreamed about.

Martina Bristot received her BA and MA in Chinese studies at Ca' Foscari University of Venice (Italy), respectively in 2008 and 2011. Martina lived two years in Mainland China, 2008-2010, financially supported by the Chinese Scholarship Council. In 2010, thanks to the logistic support of the China Center for Disease Control and Prevention, she carried out a survey on internal migration and prostitution in Henan Province. In 2012, she received a scholarship to study at the Center for the Study of Sexualities in Jhongli (Taiwan). In 2014, she started her PhD at the University of Hong Kong. Her current research project focuses on the linkages between transnational migration and sex work of Chinese women, with particular reference to Europe.

Asian Transnational Education Strategies: Alternative Policies and Experiences in Malaysia and Taiwan

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The aim of this research is to investigate and compare two attempts at transnational higher education in Asia by way of fostering 'niches' and strategies to attract international students from regions of the 'Global South'. The two host countries – Malaysia and Taiwan – have been selected, as they are both developing Asian countries that are using different approaches to tap into demographics of students from countries either neglected or relatively marginalised by Western institutions as well as in Western academic research. They can both be viewed as alternative destinations exemplifying a break from normalised flows of international students to English-speaking countries. Both national spaces are each dominated by two prominent cultural discourses, Islam and Sinitic culture (Confucianism), which operate as cultural frameworks that may guide regional student recruitment and social group formation. To build on recent studies on transnational education in Asia as well as a resurgence in 'oceanic' analysis in academic literature, which departs from nation-centred Area Studies, this study will have a focus on the role of cosmopolitanism, both as a tool for institutional strategizing and as a form of cultural capital pursued by international students. Making use of interviews, participatory observation conducted in the greater Kuala Lumpur and Taipei areas, and resources provided by public institutions, this study will aim to answer to what degree universities employ cosmopolitanism-as-strategy for fostering trans-regional networks and how students either embrace cosmopolitanism or revert into co-ethnic social groups. Students from a wide array of countries from Malaysia and Taiwan's respective maritime regions – the Indian Ocean and the South China Sea – will be included in this study, and their journeys will be contextualised in the historical connectedness both host countries share with others in each maritime space. This study will view student migrants in Malaysian and Taiwanese universities not only as exemplifying unconventional trajectories of transnational educational migration, but as a contemporary version of pre-colonial flows of migrants across maritime spaces.

Zane Kheir is a PhD Candidate in Comparative Asian Studies (CAS) in the National University of Singapore's (NUS). He has completed his MA in Asia-Pacific Studies at National Chengchi University in Taiwan and is fluent in Chinese (Mandarin) and Japanese. Originally from the United States, Zane has pursued his undergraduate and postgraduate education entirely in Asia. He is currently a Visiting Researcher at the National University of Malaysia's (UKM) Institute of Malaysian and International Studies. His research interests include migration, higher education, language, Southeast Asian studies, maritime/oceanic research, Malaysia, Taiwan, ethnicity and multiculturalism. Zane is conducting a comparative study between transnational education strategies and student experiences in Malaysia and Taiwan. Having been an international undergraduate and postgraduate student in Asia himself, Zane is interested in further investigating international students in higher education. An underlying theme of his research is to contribute to a body of comparative literature in Asian studies that allows for cross-referencing, interdisciplinary analysis and focuses on inter-regional, supranational issues.

Cosmopolitan Tensions: “World Citizens”, Togetherness and Orientalism among French Residents in Abu Dhabi

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Drawing on an ethnographic survey (conducted from October 2015 to May 2016, participant observation and interviews, n=70), this presentation aims to analyze the use of the category of “cosmopolitanism” by French residents in Abu Dhabi, as an element of discursive justification of their migratory experiences. The cosmopolitan trope is torn between two different sources of tension: by the extent of togetherness and segregation structuring “expatriate” lives in Abu Dhabi, and by the French residents’ own orientalist desires (Said, 1978), which homogenize their representation of the UAE in a way that is directly oxymoronic with cosmopolitanism as such. To that extent, the classic ethnographic tension between emic and etic categories (Olivier de Sardan, 1998) seems particularly productive when applied to the French residents’ migratory experiences in Abu Dhabi.

From an emic standpoint, cosmopolitanism is indeed mobilised by French residents as a discursive category. Cosmopolitanism is entangled within the whole construction of “expat” as an identity: this identity construction involves regular claims of belonging to a “world citizenship”, and justifications of migratory choices by the “cultural enrichment” and “openness”, which would specifically be allowed by mobility.

However, as an etic category, cosmopolitanism is much more fragile, and reveals its epistemological weaknesses. The cosmopolitan rhetoric hinges on a context of racial stratification of migration flows and resident populations in the UAE. When invited to draw on their description of their living areas as remarkably diverse, French residents begin by listing global North nationalities. Cosmopolitanism as it is lived in “expats” privileged dwelling spaces, consists of a multinational mixing where global North nationalities are significantly overrepresented. This postcolonial cosmopolitanism encompasses a selective diversity, which does not rescind racial borders and togetherness. On the contrary, it unfolds within these very borders, and reinforces them.

Claire Cosquer is a PhD candidate in sociology at Sciences Po/Observatoire Sociologique du Changement. Her interests center around migration, coloniality, race and ethnicity, and the epistemology of privilege and domination. Her current research focuses on French “expatriation” in Abu Dhabi, United Arab Emirates. She is interested in renegotiations of whiteness and redeployments of coloniality in French migrants’ experiences and attachments.

ICT Domestication by Chinese “Study Mothers” in Singapore: Transnational Householding and Gender Identity Negotiation

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During the past two decades, China has witnessed an exodus of middle-class, school-aged children venturing overseas for education, accompanied by their mothers, and Singapore is deemed one of the most popular destinations due to its cultural proximity to Chinese society, bilingual education system and incentive schemes for foreign students. The mothers in this discernible trend are commonly referred to as ‘study mothers’ or ‘*peidu mama*’ in Singapore, which literally means mothers who accompany their young children to pursue education abroad while leaving their husbands behind in their home countries to financially support their families. As de facto ‘single mothers’ in a foreign land, the lives of Chinese study mothers are widely believed to be difficult and fluid, characterized by challenges of transnational householding, undesirable and transient jobs, economic hardships and downward social mobility, as well as the misunderstanding and discrimination from the local society (Huang & Yeoh, 2005, 2011). In this context, information and communication technologies (ICTs), especially mobile devices and the internet, are supposed to play critical roles in their everyday negotiation of transnational family relationships and individual social positions in the host culture.

Drawing on technology domestication theory (e.g., Berker, Hartmann, Punie, & Ward, 2006; Morley & Silverstone, 1990; Silverstone, Hirsch, & Morley, 1992) and Linda Martín Alcoff’s (2006) theory of positionality, this study seeks to map out contextual ICT using routines emerging among this particular group of migrant mothers, and in turn, the influences of these routines on the reproduction and renegotiation of their multiple gender identities both within and beyond households. In addition, this study will also provide insights into how culturally sensitive factors, such as language, relocation experiences and household power relations could shape transnational experiences of these mothers.

Ethnographic case study methodology will be employed to capture the complexity of multiple ICT use and life experiences of Chinese study mothers. Specifically, an innovative ‘content-context diary’ cum participant observation and the visualized technique of culturagram (Congress, 1994, 2005) will be employed to map the topographies of these mothers’ mediated relationships with families and friends, and identify contextual factors that shape their communication practices as well as transnational gender experiences.

WANG Yang is a first year PhD student in Department of Communications and New Media. She received her bachelor's degree of Polymer Materials and Engineering from Zhejiang University, and master's degree of Mass Communication from Peking University in China. She won the honor of "Excellent Master Thesis of Peking University" for her thesis on the comparison between news reports and online public expressions in contemporary Chinese society. Her research interests mostly focus on the social impact of new media, including the influence of mobile phone on family relationships, social media use and identity, public participation in new media environment etc.

Between Self-Segregation and Urban Diversity: An Analysis of Spatial Practices of Women Migrant's Domestic Workers in Amman (Jordan)

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In Jordan, female migrant's domestic workers from Philippines, Sri Lanka and Ethiopia manage to transform temporary and institutionalized migration (based on a short-term live-in contract in a private domestic space) into a longer-term experience located outside of the employer's house. Female migrants build then new residential areas either mixes or not in term of nationality and gender, they are also developing new mobility within the city as well as new leisure practices. My objectives here is to understand how new forms of "self-segregation" and diversity are construct between women in Amman and how these forms of diversity/self-segregation can be seen either as a resource and as a constraint by migrant workers. This reflection is particularly interesting in the Jordanian legal framework where all is done to enclose women migrants inside the house, to bury their presence. In addition, in Amman, some communities are composed of 90% of women which give our reflection a double interest analyzing where, when and how diversity is developed (or not) between nationality but also between gender.

Daphne Caillol is a PhD Candidate in geography at Paris Diderot (USPC). Her research focuses on Filipina, Sri Lankan and Ethiopian domestic workers in Amman (Jordan). Daphné is interested in understanding how women domestic workers manage to develop migratory career and competencies to invest new spaces: social spaces, work spaces, residential spaces and public spaces. She is looking on the differentiation on the way of using, building and performing these spaces with specific focus on the interrelation of criteria of race, sex and class.

The Enacting of Everyday Cosmopolitanism among New York City Migrant Youths

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To what extent can immigrant youths in a global city like New York be considered as developing cosmopolitan postures? This presentation investigates the lived experiences of the 1.5 generation (foreign-born youths who have resided in the US since childhood) who build relationships across difference in their daily social interactions. Building on the literature on everyday cosmopolitanism (Glick-Schiller, 2011; Werbner, 2008; Lamont & Arksartova, 2002, Onyx et al. 2011) documenting the experience of social actors within social sites, I argue that the present-day US experience of diversity can be read in a comparative perspective with European and Asian cities and can enrich our understanding of cosmopolitan manifestations in global cities.

Schools are admitted to be “contact zones” where relations of commonality can be created. As Glick Schiller reasserted in a recent interview (Disclosure Collective, 2016), “migrants socialize with people who are like them in all kinds of way and these ways may have nothing to do with their national background or ethnicity”. With their high share of immigrant student population, schools may prove to be places of cosmopolitan encounters. As part of my ethnographic observation of undocumented youths in two New York City schools (ongoing in Queens and Staten Island), I have been able to attend meetings that the students organize throughout the school year in an attempt to give some formal existence to their fight for a legal status. In the meetings, they share their stories of undocumented status and the way they cope with it with other students, some of them being non-migrant. As they narrate their stories and speak out their emotions – as well as reflect on ways to engage in some form of activism in the growingly restrictive migration regime context, they negotiate differences and build new ties to migrant and non-migrants alike, thus proving their capacity to become cosmopolitan. Keys to what makes such encounters possible will be investigated in this presentation with a view to drawing comparisons with migrants’ everyday cosmopolitanism in different world regions.

Catherine Lejeune is Associate Professor at Paris Diderot University where she earned her doctorate in ethnic & migration studies and American studies. For her PhD and subsequent work, she conducted ethnographic research among transnational Mexican workers in border cities between Mexico and the United States. As a scholar of migration, she focuses on unauthorized migration, state and local immigration politics and immigration federalism in the US. She has published on the politics of immigration and citizenship in the aftermath of 9/11 and the subsequent (so-called) war on terror, and on the historical determinants of irregular migration in a comparative perspective (the United States and Europe). More recently, she has become especially interested in the intersections between migration and urban space. She currently works on undocumented migrant youths in US cities who emerge as significant actors of city-making processes. In the interdisciplinary program *Sociétés plurielles* (Diverse Societies), she coordinates with Delphine El-Karoui the “Migrations and Cosmopolitanism in Global Cities” research axis.

Building a Cosmopolitan Locality in Abu Dhabi: An Ethnography of the Arab Youth

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In Abu Dhabi, capital of the United Arab Emirates, foreign residents constitute more than 88% of the population. This demographic situation, common to several Gulf countries, is the result of both massive flows of labour migration following the advent of the oil wealth in the late 1960s, and strict nationality laws which prevent foreign residents from gaining citizenship. The conjunction of these factors has often led scholars to depict Gulf countries as “transit States”, where migrants come and go according to economic laws of supply and demand and migration policies.

This paper offers to look at migration in the Gulf through a different angle, by focusing on second and third-generation foreigners who are born in Abu Dhabi. Based on 20 months of ethnographic fieldwork among young Arab expatriates of diverse nationalities who all grew up in the city, I show that these young adults craft modes of sociability and urban practices which acknowledge and put forward the cosmopolitan dimension of urban space and the diversity of its residents. I argue that the “cosmopolitan situation” of Abu Dhabi is particularly referred to by young Arab expatriates in order to express their belonging to the city, in a context where this belonging is conflictual since they cannot become part of the national community. Young adults thus bypass this conflict by enhancing their intimate knowledge of the city, particularly of certain informal spaces, as well as their belonging to a cosmopolitan locality.

Laure Assaf is a Temporary Lecturer (ATER) at the EHESS and recently defended a PhD in anthropology at Paris-Nanterre University. Her research revolves around the Arab youth in Abu Dhabi (United Arab Emirates). Studying the generations who grew up in this ever-transforming Gulf city after the advent of oil wealth, she examines the contemporary reconfigurations of social norms, status hierarchies and gendered roles which take place in light of the state’s nation-building efforts. She shows how young adults’ shared cultural worlds, as well as their practices of recent urban spaces, contribute to shape subjectivities and result in new types of belonging to urban society.

Producing Cohesion: Governmentality and Everyday Multiculture in Global City Singapore

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As an immigrant city-state, social cohesion is regarded as key for Singapore's continued survival. This paper focuses on the politics of inclusion and exclusion in Singapore and illustrates how Foucault's concept of governmentality may be used for analyzing urban policies governing multicultural differences in a global city. Drawing upon interviews with government officials and fieldwork in Singapore, the paper unravels the rationalities, tactics and techniques governing socio-spatial organization in Singapore, connecting social discourse with everyday material practices in a bid to produce social cohesion among its citizenry. Amid contemporary migration trends that have complicated Singapore's hitherto neat 'Chinese-Malay-Indian-Others (CMIO)' frame of multiracialism, calculated efforts in urban planning augmented by a combination of varying segregation and intermixing policies suggest a spatial governmentality manifested through differential othering as a means of continued living with difference. Practices of government are never totalizations, and people do have the choice to redefine and find new angles of declination. Yet, these are rarely on their own terms. Spaces of encounters are always bound up within an urban material context embedded within broader hierarchical relations of power, oftentimes perceived and sanctioned by the State. Thus, in understanding the shaping of everyday multiculture in global cities, it is argued that there is a need to return to consideration of State representation (through urban policy and the workings of governmentality) as a complementary corrective to the recent rise of non-representational approaches to encounter scholarship.

Louisa-May Khoo has been involved with urban policy and research in Singapore and was an urban planner with the Urban Redevelopment Authority (URA). She was later seconded to the Ministry of National Development to oversee Singapore's residential and industrial land-use policies, and develop the long term Concept Plan and Master Plan for Singapore. She recently returned to academia and has completed her Masters in Social Sciences (Geography) at the National University of Singapore. She will be pursuing doctoral work at the University of British Columbia in 2018 (Fall). She is currently also Senior Assistant Director (adjunct) with the Centre for Liveable Cities in Singapore. Her research interests navigate the intersections between urban policy and governance, planning, housing, encounter geographies and spatial equity in cities. Besides research, she also delivers lectures to Singapore public service officers, and international visitors from cities in Asia and beyond on these topics.

Tim Bunnell is Associate Professor in the Department of Geography, and Chair of the Global Urban Studies cluster in the Faculty of Arts and Social Sciences at the National University of Singapore. He works on issues of urban development in Southeast Asia (mostly in Malaysia and Indonesia) as well as on that region's global connections. His latest book, *From World City to the World in One City: Liverpool through Malay Lives* was published as part Wiley's Studies in Urban and Social Change series in 2016.

Student Mobilities and Cosmopolitan Sensibilities in the Contact Zones of Globalising Universities in East Asia

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As an emerging player in the field of international education, East Asia is fast gaining significance as an important global driver of educational mobilities. Traditionally a major sender of international students, countries such as China, Japan, South Korea, Taiwan and Singapore are now actively promoting their 'world-class' universities and competing for 'global talent' from within East Asia and beyond. Drawing primarily on Mary Louise Pratt's (1997: 63) notion of 'contact zones' as a starting point to depict the globalising university as comprising of 'social spaces where cultures meet, clash and grapple with each other', this paper focuses on the encounters with difference in the material and immaterial spaces of contact in two national universities in Singapore and Tokyo. Based on 46 in-depth biographical interviews with international students in NUS and Todai, as well as participant observations during 'international' events on the respective campuses, the paper has three parts. First, we seek to ground the dynamics of contact zones and the politics of encounter in three interlinked spaces: formal, routinized spaces such as classrooms; more casual social spaces such as student dormitories, and episodic sites/events such as incensed reactions to Facebook posts directed at students of particular nationalities. Second, we illustrate the significance of 'safe houses' as spaces of refuge in frictional contact zones, and show how they feature in the coping strategy for international students. Third, we investigate and compare students' experiences of campus spaces and programmes that seek to develop 'cosmopolitan world citizens' between the two universities as they compete in the global league.

Michelle Foong graduated from the Masters programme in Geography at the National University of Singapore (NUS) in 2013, supported by the Globalizing Universities and International Student Mobilities in East Asia project. She holds a postgraduate teaching diploma and has taught in public and private schools in Singapore and Japan. Her research interests include spatial and gendered youth mobilities as well as cosmopolitan practices of global youths. An avid traveler and volunteer, she has backpacked in more than thirty countries and participates in international volunteer work pertaining to youths with social anxieties. She is currently teaching at Hwa Chong International School in Singapore.

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