MIGRATION
HUMANITIES
HANSUNG UNIVERSITY RESEARCH PROJECT

International Conference

HUMANITIES OF MIGRATION

: Emotion, Culture, and Knowledge

20 – 21 MAY 2022   HOTEL PRESIDENT SCHUBERT HALL 31F
SEOUL, REPUBLIC OF KOREA

KEYNOTE ADDRESS
Migration and the Philosophy of Movement - Thomas Nail | University of Denver

20 MAY (FRI)

Session 1   **Representing Displacements and Diasporas in the Postwar Culture**

Refugees with Guns, Laobing with Phallus: Ghost of Taiwan circa 1949

Migration and Literary Translation and Reception as Political Acts

Session 2   **Narratives of Border Crossing**

The Migritude Heirs of Negritude: Illustrations from Shailja Patel's Migritude and Nadifa Mohamed's Black Mamba Boy

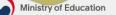New Movements: Film, Border Crossing, and Dream

21 MAY (SAT)

Session 3   **Migrating Cultural Capital**

When Home is an Empty Italian Villa in the Philippines: The Semiotics of Consumption of Filipino Domestic Workers in Italy, 1980s-2018

Wealth Does Endure Three Generations: Enterprise Development and Knowledge Innovation in Malaysian Chinese Family Businesses

Ethnic Entrepreneurialism in Korea

Session 4   **Negotiating Cultural Identities**

Immigration and the Ethics of Culture

Being an Alien in Neighbor: Surviving Strategies of North Korean Migrant Parents and Children in school

Cultural Identities of Japanese Migrants in Joseon

HSU Institute of Humanities

HANSUNG UNIVERSITY

Ministry of Education

NRF National Research Foundation of Korea

www.humigration.com

2022 International Conference

Humanities of Migration:

Emotion, Culture, and Knowledge

Program

(KST, UTC +9)	20 May (Fri) 2022	
10.00 - 10.30	Opening	Hwang Hae Sung l Director of Migration Humanities Research Project at Hansung University Lee Changwon | President of Hansung University
10.30 - 12.00	**Session 1** **Representing Displacements and Diasporas in the Postwar Culture** **Chairperson** Kwon Eun Hye | Hansung University	**Refugees with Guns, Laobing with Phallus: Ghost of Taiwan circa 1949** Sheng-mei Ma | Michigan State University
		Migration and Literary Translation and Reception as Political Acts Krystyna Wieszczek | University of Milan
		Discussion
12.00- 13.30	Lunch Break	
13.30 - 15.30	**Session 2** **Narratives of Border Crossing** **Chairperson** Park Dahn | Sogang University	**The Migritude Heirs of Negritude: Illustrations from Shailja Patel's Migritude and Nadifa Mohamed's Black Mamba Boy** Fella Benabed | Badji Mokhtar-Annaba University
		New Movements: Film, Border Crossing, and Dream Yehuda Sharim | The University of California at Merced
		Discussion
15.30 - 16.00	Break	
16.00 - 17.00	Keynote Address	**Migration and the Philosophy of Movement** Thomas Nail | University of Denver

(KST, UTC +9)	21 May (Sat) 2022	
10.00 - 12.00	**Session 3** **Migrating Cultural Capital**	**When Home is an Empty Italian Villa in the Philippines: The Semiotics of Consumption of Filipino Domestic Workers in Italy, 1980s-2018** Mina Roces | University of New South Wales
	Chairperson Yoon In Jin | Korea University	**Wealth Does Endure Three Generations: Enterprise Development and Knowledge Innovation in Malaysian Chinese Family Businesses** Lee Kean Yew | University of Malaya
		Ethnic Entrepreneurialism in Korea Kim Jiyoun | Hansung University
		Discussion
12.00- 13.30	Lunch Break	
13.30 - 15.30	**Session 4** **Negotiating Cultural Identities**	**Immigration and the Ethics of Culture** Rajesh C. Shukla | Saint Paul University
	Chairperson Shin Ji Hye | Chonnam National University	**Being an Alien in Neighbor: Surviving Strategies of North Korean Migrant Parents and Children in School** Kim Sung Kyung | University of North Korean Studies
		The Formation of Japanese Society in Korea and the 'Invasion on Grassroots ': The case of Beolgyo area in Boseong-gun, Jeollanam-do Yi Gyu-Soo | Hitotsubashi University
		Discussion
15.30 - 15.45	Break	
15.45 - 17.00	Closing Remarks	All presenters

프로그램

(KST, UTC +9)	5월 20일 (금)	
10.00 - 10.30	인사말 축사	황혜성 ｜ 이주의인문학 사업단장 이창원 ｜ 한성대학교 총장
10.30 - 12.00	세션 1 전후 문화에서의 전치와 디아스포라의 재현	권총을 든 난민, 남성 권력을 가진 노병: 1949년 대만의 유령 셩 메이 마 ｜ 미시간주립대학교
	진행 권은혜 ｜ 한성대학교	이주와 문학의 번역 그리고 정치적 행위로서의 수용 크리스티나 비에슈첵 ｜ 밀라노대학교
		토론
12.00- 13.30	점심식사	
13.30 - 15.30	세션 2 경계 넘기의 내러티브	네그리튀드(Negritude)의 미그리튀드(Migritude) 후예: 샤일라 파텔의 <미그리튀드>와 나디파 모하메드 의 <모래바람을 걷는 소년> 펠라 베나베드 ｜ 밧지모크타르-안나바대학교
	진행 박단 ｜ 서강대학교	새로운 이동들: 영화, 경계넘기, 그리고 꿈 예후다 샤림 ｜ 캘리포니아대학교
		토론
15.30 - 16.00	휴식	
16.00 - 17.00	기조 강연	**이주와 이동의 철학** 토마스 네일 ｜ 덴버대학교

(KST, UTC +9)	5월 21일 (토)	
10.00 - 12.00	세션 3 문화자본의 이동	필리핀의 텅빈 이탈리아 저택이 집일때: 1980-2018년 이탈리아의 필리핀 가사노동자의 소비 기호학 미나 로세스 | 뉴사우스웨일즈대학교
	진행 윤인진 | 고려대학교	삼대에 걸친 부: 말레이시안 중국계 가족 비즈니스의 발전과 지식 혁신 리퀸유 | 말라야대학교
		한국내 이주민들의 에스닉 경제 김지윤 | 한성대학교
		토론
12.00- 13.30	점심식사	
13.30 - 15.30	세션 4 문화적 정체성의 협상	이주와 문화의 윤리학 라제시 C. 슈클라 | 세인트폴대학교
	진행 신지혜 | 전남대학교	지역 동네에서 외부인으로 살아가기: 북한이탈주민 부모와 자녀의 생존 전략과 공간 실천 김성경 | 북한대학원대학교
		재조일본인 사회의 형성과 '풀뿌리'침략: 전남 보성군 벌교지역의 사례 이규수| 히토쓰바시대학
		토론
15.30 - 15.45	휴식	
15.45 - 17.00	전체 마무리 토론	모든 참석자

Opening Remarks

It is a great pleasure to welcome all of you to the Migration Humanities Research Team's first International Conference. I'd like to extend my special gratitude to our distinguished guests, Professor Thomas Nail from the University of Denver, President Lee Changwon of Hansung University, and eminent scholars of migration across the nation and from other countries.

Our Research Project team was formed three years ago funded by the National Research Foundation of Korea and Hansung University. Our goal is clear, that is to promote the study and understanding of migration through interdisciplinary studies, especially humanities. Thus, we are more interested in the narratives about the movements and social imaginations of human beings than "scientific" facts and data on migration. Toward that goal, for the past three years, our research team has held six major domestic conferences, 12 colloquiums, and has published numerous articles and series of books on migration humanities based on solid research. In addition, we also have tried to engage the public in understanding the positive, creative, and dynamic aspects of migration.

As you probably already know, the title of this conference is "Humanities of Migration: Emotion, Culture and Knowledge." This is truly a symposium of migration humanities, pursuing diversity and communication. Noting that human history is filled with continuous movement—we are living "in the age of migration,"—this conference questions the perceptions of migration and mobility as uncontrollable problems and threats. Aiming to find clues as to how we might approach migration from fresh perspectives, this two day conference has invited 11 renowned scholars of migration across various disciplines in the humanities. Each presenter will deliver narratives and imaginations about

migration in human history and bring us closer to the bodily, sensible, emotional, and affective experiences of migration in a vivid way.

Our keynote speaker, Professor Thomas Nail will present his paper titled "Migration and the Philosophy of Movement." When the organizing committee members for this conference were gathered last year, trying to figure out who would be the keynote speaker, we talked about the book that we had read together, The Figure of the Migrant by Professor Nail. The book was a brilliant and insightful piece of work, leading us to think migration from the perspective of movement. Thus, we decided without hesitation to request Prof. Nail to be the keynote speaker of our conference. I'm very happy to have him today and looking forward to hearing his speech.

Through this conference. we'd like to engage with all of you in an open and constructive dialogue on the subject of migration humanities. I hope that this two day conference inspires ideas and discussions around the ways that we can make our society a better place to live with "others."

Now, last but by no means least, I sincerely ask you to pray for the peace of the world in this period of turbulence, so that we can see a better tomorrow.

Thank you again for being with us today. I hope all of you, both on line and off line, enjoy this conference.

.

May 20, 2022.
Hwang Hae Sung
Emeritus Professor of Department of Western History
Director of Migration Humanities Research Project at Hansung University

Migration and the Philosophy of Movement

Migration and the Philosophy of Movement

Thomas Nail

Department of Philosophy, University of Denver
thomas.nail@du.edu

Introduction

We live in a world of borders. Territorial, political, juridical, and economic borders of all kinds quite literally define every aspect of social life in the twenty first century. Despite the celebration of globalization and the increasing necessity of global mobility, there are more types of borders today than ever before in history. In the last twenty years, but particularly since 9/11, hundreds of new borders have emerged around the world: miles of new razor-wire fences, tons of new concrete security walls, numerous off shore detention centers, biometric passport databases, and security checkpoints of all kinds in schools, airports, and along various roadways across the world.

Contemporary social mobility is everywhere divided. It is corralled by territorial fences around our homes, institutions, and countries. It is politically expelled by military conflicts, border walls, and ports of entry. It is juridically confined by identification documents (visas and passports), detention centers (and prisons), and an entire scheduling matrix of bordered time zones. Above all, it has become economically stretched－expanding and contracting to fit the rapid fluctuations of market, police, security, and informational borders that can now appear and disappear at any point whatever in the social fabric.

In this paper I would like to put forward two interrelated theses at the core of *The Figure of the Migrant and Theory of the Border*. The first is that borders and migrants are socially constitutive. That is, they are not simply

passive effects produced by top down structures of power. This is a historical and a conceptual point. Before there were states there were migrants and various processes of bordering that produced the state in the first place. Only once the state or other social formations are established can they then reproduce the borders and expel a portion of the population as migrants. Social borders are therefore the material and kinetic conditions required for the reproduction and expansion of society itself. In this sense, borders and migrants precede and exceed the state. Without them there is no territory, no nation, or state. The cost, however, of continuously maintaining and even expanding social borders is precisely the expulsion of a migrant surplus. Migrants, for example, reside within states, provide them with constitutive social labor, and yet suffer numerous marginalizations along territorial, political, juridical, and economic borders. Migrants are made to perform and reproduce the very social formations that make possible the citizen. The citizen then tries to hide its colonial past by declaring itself its own origin and foundation of law.

The second thesis is that migrant positions are today being rapidly multiplied, in part, because so are borders. The more kinds of borders there are the more kinds of migrants there are－and vice versa. The two must be thought together as part of the same social regimes of mobility. The more ways social mobility is sliced up the more dimensions or aspects of migration there will be in a social body. [EX: the more laws the more migrants]. As such, a migrant is not an essence or type of being, but rather a positionality. A migrant is a mobile intersection between various synchronous and competing borders that vary historically and geographically. The migrant is not just someone who crosses an international border, but someone who is continuously located at position of intersection between multiple border regimes (territorial, political, legal, and economic) [EX: here I mean border in a broad sense: laws that make people "deportable" inside a country].

These are the two theses. This paper is divided into two parts－each defending one of these theses and offering what I think is a novel movement-oriented or "kinopolitical" definition of borders and migrants.

I. First Thesis

Thesis 1: Migrants and borders are socially constitutive.

This is the case, in short, because societies are themselves defined by a continual movement of circulation, expansion, and expulsion that relies on the mobility of borders and migrants to accommodate its social expansion and contraction.

The migrant is the political figure who is socially expelled or dispossessed, to some degree as a result, or as the cause, of their mobility. We are not all migrants, but we are becoming migrants [BMWs]. At the turn of the twenty-first century, there were more regional and international migrants than ever before in recorded history. Today, there are over one billion migrants, and each decade the global percentage of migrants and refugees grows. Climate change, in particular, may cause international migration alone to double over the next forty years. Political theory has yet to take this phenomenon seriously.

If we are going to take the figure of the migrant seriously as a constitutive, and not derivative, figure of Western politics, we have to change the starting point of political theory. Instead of starting with a set of preexisting citizens, we should begin with the flows of migrants and the ways they have circulated or sedimented into citizens and states in the first place—as well as emphasizing how migrants have constituted a counter-power and alternative to state structures.

This requires first of all that we take seriously the constitutive role played by migrants and borders before the 19th century, and give up the liberal fetish of the nation-state. In this way we will be able to see how the nation-state itself was not the origin but the product of migration and bordering techniques that existed long before it came on the scene.

Second of all, and based on this, we need to rethink the idea of political inclusion as a fundamentally kinetic process of circulation, not just as

formal legal, economic, or other kinds of status. In other words, instead of a formal concept of inclusion/exclusion or insiders/outsiders we need a material one of circulation/recirculation in which inclusion is defined by livable patterns of social mobility in which everyone affected has a say in the structures of mobility that affect them.

One way to think about this kinopolitical thesis and the constitutive role played by borders and migrants is as a radicalization of Karl Marx's theory of primitive accumulation.

Primitive Accumulation

Marx develops this concept from a passage in Adam Smith's Wealth of Nations: "The accumulation of stock must, in the nature of things, be previous to the division of labour."[1] In other words, before humans can be divided into owners and workers, there must have already been an accumulation such that those in power could enforce the division in the first place. The superior peoples of history naturally accumulate power and stock and then wield it to perpetuate the subordination of their inferiors. For Smith, this process is simply a natural phenomenon: powerful people always already have accumulated stock, as if from nowhere.

For Marx, however, this quote is perfectly emblematic of the historical obfuscation of political economists regarding the violence and expulsion required for those in power to maintain and expand their stock. Instead of acknowledging this violence, political economy mythologizes and naturalizes it just like the citizen-centric nation state does politically. For Marx the concept of primitive accumulation has a material history. It is the precapitalist condition for capitalist production. In particular, Marx identifies this process with the expulsion of peasants and indigenous peoples from their land through enclosure,

---

1 Adam Smith, *The Wealth of Nations* (1776; repr.; Lawrence: Digireads.com Publishing, 2009), book II, introduction, 162.

colonialism, and anti-vagabond laws in sixteenth-century England. Marx's thesis is that the condition of the social expansion of capitalism is the prior expulsion of people from their land and from their legal status under customary law. Without the expulsion of these people, there is no expansion of private property and thus no capitalism.

While some scholars argue that primitive accumulation was merely a single historical event in the sixteenth to eighteenth centuries, others argue that it plays a recurring logical function within capitalism itself: in order to expand, capitalism today still relies on non-capitalist methods of social expulsion and violence.[2]

My idea of expansion by expulsion broadens the idea of primitive accumulation in two ways. First, the process of dispossessing people of their social status (expulsion) in order to further develop or advance a given form of social motion (expansion) is not at all unique to the capitalist regime of social motion. We see the same social process in early human societies whose progressive cultivation of land and animals (territorial expansion) with the material technology of fencing also expelled (territorial dispossession) a part of the human population. This includes hunter-gatherers whose territory was transformed into agricultural land, as well as surplus agriculturalists for whom there was no more arable land left to cultivate at a certain point. Thus social expulsion is the condition of social expansion in two ways: it is an internal condition that allows for the removal of part of the population when certain internal limits have been reached (carrying capacity of a given territory, for example) and it is an external condition that allows for the removal of part of

---

2 David Harvey, *The New Imperialism* (Oxford: Oxford University Press, 2003); Silvia Federici, *Caliban and the Witch* (New York: Autonomedia, 2004); Saskia Sassen, *Expulsions: Brutality and Complexity in the Global Economy* (Cambridge, MA: Belknap Press of Harvard University Press, 2014); Saskia Sassen, "A Savage Sorting of Winners and Losers: Contemporary Versions of Primitive Accumulation," *Globalizations* 7, no. 1–2 (2010): 23–50; Fredy Perlman, *The Continuing Appeal of Nationalism* (Detroit: Black & Red, 1985); Massimo De Angelis, "Marx and Primitive Accumulation: The Continuous Character of Capital 'Enclosures,'" *The Commoner*, http://www.commoner.org.uk/02deangelis.pdf. Accessed 4/10/15.

the population outside these limits when the territory is able to expand outward into the lands of other groups (hunter gatherers). In this case territorial expansion was only possible on the condition that part of the population was expelled in the form of migratory nomads, forced into the surrounding mountains and deserts.

We later see the same logic in the ancient world whose dominant political form, the state, would not have been possible without the material technology of the border wall that both fended off as enemies and held captive as slaves a large body of barbarians (through political dispossession) from the mountains of the Middle East and Mediterranean. The social conditions for the expansion of a growing political order, including warfare, colonialism, and massive public works, were precisely the expulsion of a population of barbarians who had to be walled out and walled in by political power. This technique occurs again and again throughout history, as I have tried to show in my work.

The second difference between previous theories of primitive accumulation and the more expansive one offered here is that this process of prior expulsion or social deprivation noted by Marx is not only territorial or juridical, and its expansion is not only economic. Expulsion does not simply mean forcing people off their land, although in many cases it may include this. It also means depriving people of their political rights by walling off the city, criminalizing types of persons by the cellular techniques of enclosure and incarceration, or restricting their access to work by identification and checkpoint techniques.

Expulsion is the degree to which a political subject is deprived or dispossessed of a certain status in the social order. Accordingly, societies also expand their power in several major ways: through territorial accumulation, political power, juridical order, and economic profit. What is similar between the theory of primitive accumulation and the kinetic theory of expansion by expulsion is that most major expansions of social kinetic power also require a prior or primitive violence of kinetic social expulsion. The border is the material technology and social regime that directly enacts this expulsion. The

concept of primitive accumulation is merely one historical instance of a more general kinopolitical logic at work in the emergence and reproduction of previous societies.

Marx even makes several general statements in Capital that justify this kind of interpretive extension. For Marx, the social motion of production in general strives to reproduce itself. He calls this "periodicity": "Just as the heavenly bodies always repeat a certain movement, once they have been flung into it, so also does social production, once it has been flung into this movement of alternate expansion and contraction. Effects become causes in their turn, and the various vicissitudes of the whole process, which always reproduces its own conditions, take on the form of periodicity."[3] According to Marx, every society, not just capitalist ones, engages in some form of social production. Like the movements of the planets, society expands and contracts itself according to a certain logic, which strives to reproduce and expand the conditions that brought it about in the first place. Its effects in turn become causes in a feedback loop of social circulation. For Marx, social production is thus fundamentally a social motion of circulation.

In short, the material kinetic conditions for the expansion of societies requires the use of borders (fences, walls, cells, checkpoints) to produce a system of marginalized territorial, political, legal, and economic minorities that can be more easily recirculated elsewhere as needed. Just as the vagabond minority is dispossessed by enclosures and transformed into the economic proletariat, so each dominant social system has its own structure of expansion by expulsion and marginalization as well.

---

3   Karl Marx, *Capital: A Critique of Political Economy,* trans. Ben Fowkes (London: Penguin Books, 1990), 1:786.

Expansion by Expulsion

Expulsion is therefore a social movement that drives out and entails a deprivation of social status.[4] Social expulsion is not simply the deprivation of territorial status (i.e., removal from the land), it includes three other major types of social deprivation: political, juridical, and economic. This is not a spatial or temporal concept but a fundamentally kinetic concept insofar as we understand movement extensively and intensively, that is quantitatively and qualitatively. Social expulsion is the qualitative transformation of deprivation in status, resulting in or as a result of extensive movement in space-time.

The social expulsion of migrant minorities, for example, is not always free or forced. In certain cases, some migrants may decide to move, but they are not free to determine the social or qualitative conditions of their movement or the degree to which they may be expelled from certain social orders. Therefore even in this case expulsion is still a driving out insofar as its conditions are not freely or individually chosen but socially instituted and compelled. Expulsion is a fundamentally social and collective process because it is the loss of a socially determined status, even if only temporarily and to a small degree.[5]

Expansion, on the other hand, is the process of opening up that allows something to pass through. This opening up also entails a simultaneous extension or spreading out. Expansion is thus an enlargement or extension through a selective opening. Like the process of social expulsion, the process of social expansion is not strictly territorial or primarily spatial; it is also an intensive or qualitative growth in territorial, political, juridical, and economic kinopower. It is both an intensive and extensive increase in the conjunction of new social flows and a broadening of social circulation. Colonialism is a good

---

4 Saskia Sassen offers a similar definition of expulsion: "people, enterprises, and places expelled from the core social and economic orders of our time." *Expulsions*, 1.

5 There are even "quite a few things the tourist could complain about." Zygmunt Bauman, *Globalization: The Human Consequences* (New York: Columbia University Press, 1998), 98.

example of an expansion which is clearly territorial as well as political, juridical, and economic.

Kinopower is thus defined by a constitutive circulation, but this circulation functions according to a dual logic. At one end, social circulation is a motion that drives flows outside its circulatory system: expulsion. This is accomplished by redirecting and driving out certain flows through exile, slavery, criminalization, or unemployment. At the other end of circulation there is an opening out and passing in of newly conjoined flows through a growth of territorial, political, juridical, and economic power. Expansion by expulsion is the social logic by which some members of society are dispossessed of their status as minorities so that social power can be expanded elsewhere. Power is not only a question of repression it is a question of mobilization.

This is the sense in which borders and migrants play a constitutive role in social reproduction and expansion. They are not simply repressed or blocked but recirculated under other conditions. For example, Mexican and Chinese migrants were not simply or merely excluded in 19th America, they were actively brought to the US, circulated across the country to work on the railways, and then juridically expelled when it was completed. Today migrants are being used a supplementary source of reproductive labor. One of the features that defines the uniquely neoliberal form of social reproduction is the degree to which capitalism has relied directly on economically liberal trade policies and politically liberal international governments in order to redistribute record breaking numbers of surplus migrant reproductive labor into Western countries. Global migration is therefore not the side-effect of neoliberal globalization, it is the main effect. Neoliberalism should thus be understood as a migration regime for expanding Western power through the expulsion and accumulation of migrant reproductive labor.

[Figure of Expansion by Expulsion]

For circulation to open up to more flows and become more powerful than it was, it has historically relied on the disjunction or expulsion of migrant flows. In other words, the expansion of power has historically relied on a socially constitutive migrant population.

II. Second Thesis

Thesis 2: The multiplication of migrant positions today is directly related to the multiplication of borders.

The Border is in Motion

The first way in which borders affect migrant positionality is through motion. It is precisely the mobility of borders themselves that continuously modulates and multiplies the positionality of the migrant.

This is at first glance a highly counter-intuitive thesis. What I am saying is that the problem is not so much that the border is too fixed and impassible, *but precisely the opposite*! [Zizek] Its because the border is so malleable and fluctuating―continuously moving between the two sides it separates―that it ends up changing the topology of the two sides and thus the figures defined by them. Borders are not static. They are always made and remade according to a host of shifting variables. In this sense, the border should not be analyzed according to motion simply because people and objects *move across it*, or because it is "permeable." The border is not simply a static membrane or space through which flows of people move. In contrast to the vast literature on the movement of people and things across borders, there is unfortunately relatively little analysis of the motion of the border itself. Even many so-called theorists of flows, fluidity, and mobility continue to describe the border in primarily extensive and spatial terms: as "borderscapes … shaped by global flows of people,"[6] or as "the material form of support for flows,"[7]

(Manuel Castells) whose mobility or fluidity is purely "metaphorical." (Zigmund Bauman) [8]

The movement of the border is not a metaphor; the border is literally and actually in motion in several ways.[9] First, the border moves itself. This is especially apparent in the case of geomorphology: the movement of rivers, the shifting sands and tides along coastlines, and so on. The border also moves itself in not so obvious ways, such as the constant state of erosion, decay, and decomposition to which every physical object on earth is subject to. This includes the crumbling of mortar that holds walls together, rains and floods that rot wooden fences, fires that burn down buildings and towers, rust that eats holes through fences and gates, erosion that removes dirt from underneath a building, and so on. Every physical border is subject to the movement of

6 Ibid.

7 Manuel Castells, *The Rise of the Network Society* (Malden: Blackwell, 1996), 376.

8 For examples of the metaphorical usage of concepts of mobility and fluidity see: John Urry, *Sociology Beyond Societies: Mobilities for the Twenty-First Century* (London: Routledge, 2000), 2. "to deploy 'fluidity' as the leading metaphor for the present stage of the modern era." Zygmunt Bauman, Liquid Modernity (Hoboken: Wiley, 2013), 2.

9 By saying the border is not a metaphor I mean that the mobility of the border is not "like" something else that actually moves－implying that the border has no actual movement, but only a metaphorical, ideal, or representational one. This does not mean that there is no such thing as metaphor－only that linguistic metaphor presupposes matter that moves. This is directly attested to in the original Greek meaning of the word metaphor as "transport." Metaphor is a kinetic process by which the features of one material thing are literally or affectively transported to another. The danger is that the original kinetic definition has been lost in favor of a idealist and representational model that simply compares essences by analogy. If a solider is the human brick stacked into the military wall, it is not because the solider is like a brick or the brick is like the solider, but that both actually move according to the same border regime. They share the same affective capacity without being modeled on one another. For more on this idea of affect vs. metaphor see Deleuze and Guattari, "Becoming Intense, Becoming Animal," in A Thousand Plateaus.
Furthermore, if the soldier is not only matter in motion but also a figure imbued with social meaning as a civic figure, a hero, a righteous warrior, a manly protector, this is the case because both the motion and the ideal "meanings" of the figure are part of the same co-consitituive regime of motion. Matter and meaning are not modeled on one another or reducible to one another, but enter into the same specific historical regimes of motion that regulate and circulate their shared trajectories. In this sense kinopolitics is a rejection of both materialist and idealist forms of explanitory reductionism.

constant self-decomposition, which has consequences for migrants who, for example, use these weak spots for crossing. Or authorities may leave these spots weak in order to force migrants into fatal situations like Devil's Highway.

Second, the border is also moved by others. This is especially apparent in the case of territorial conflicts in which two or more social parties negotiate or struggle over land divisions; political and military conflicts over control of people, land, and resources; juridical partitions of legal domains or police municipalities; and economic reforms that directly change trade barriers, tariffs, labor restrictions, and production zones. Borders with large zonelike areas may persist as sites of continual negotiation and movement, like the settlements on the West Bank. The status of the migrant as enemy combatant, settler, fluctuate alongside the fluctuations of the border.

But the border is also moved in not so obvious ways, like the continual process of management required to maintain the border. Without regular intervention and reproduction (or even legal or economic deployments), borders decay, are forgotten, taken over by others, weakened, and so on. Borders are neither static nor given, but kinetically and materially reproduced. As Nick Vaughan-Williams writes, "None of these borders is in any sense given but (re)produced through modes of affirmation and contestation and is, above all, lived. In other words borders are not natural, neutral nor static but historically contingent, politically charged, dynamic phenomena that first and foremost involve people and their everyday lives."[10] However this same fact also makes possible the arbitrary use of police power, the profiling of migrants, mirco-economies of bribery, and so on. Even in US sanctuary cities anyone can still report suspected migrants to federal immigration enforcement. Anyone can enforce a border, even migrants themselves.

---

10 Nick Vaughan-Williams, *Border Politics: The Limits of Sovereign Power* (Edinburgh: Edinburgh University Press, 2009), 1.

The common mental image many people have of borders as static walls is neither conceptually nor practically accurate. If anything, borders are more like motors or bifurcation points. Just like any other motor, border technologies must be maintained, reproduced, refueled, defended, started up, paid for, repaired, and so on. Even ethnic, religious, or national borders have their technologies: the control over who is allowed in what café, in what church, in what school, and so forth. Furthermore, this is not a new phenomena that applies only or largely to contemporary life;[11] borders have always been mobile and multiple. Management in some form or another has always been part of their existence.

Therefore the distinction between natural and artificial borders posed by early border theorists[12] cannot be maintained. This is the case not because borders today are radically different than they used to be, but because throughout history "natural" borders as borders were always delimited, disputed, and maintained by "artificial" human societies. A river only functions as a border if there is some social impact of it being such (i.e., a tax, a bridge, a socially disputed or accepted division). Additionally, so-called artificial borders always function by cutting or dividing some "natural" flow of the earth or people (who are themselves "natural" beings). A dramatic example of which is the US government's attempt to change the naturally "insecure" topology of the border outside San Diego by moving two million cubic yards of earth (enough

---

11 Borders have always been mobile. Their management has always been crucial. This is not a new phenomenon—as some have argued. "If the major focus of past research into borders was concerned with the way in which they were demarcated and delimited, it is the management of the border regime which is of greater importance today." David Newman, "On Borders and Power: a Theoretical Framework," *Journal of Borderlands Studies.* 18.1 (2003): 13-25; 16. See also: Johnson, Corey, Reece Jones, Anssi Paasi, Louise Amoore, Alison Mountz, Mark Salter, and Chris Rumford, "Interventions on Rethinking 'the Border' in Border Studies." *Political Geography*, 30.2 (2011): 61-69.

12 For a summary of historical positions affirming a difference between natural and artificial borders see Victor Prescott, *Political Frontiers and Boundaries* (London: Allen & Unwin, 1987), 51. See also: Jacques Ancel, *Les Frontières, Étude De Géographie Politique*, Recueil des cours, 1936, I. v.55, [203]-[297] port, 51. "frontiére naturelle"

dirt to fill the Empire State Building) from a nearby mountain top, only to have it erode within months destroying the new roads and the whole ecology.

Just as these borders move and shift so do the migrant positions they mark out. For example, as the Russian military expands its borders over night, one may go to sleep in Georgia and wake up an arrested minority in Russia. Or one may go to sleep on a flight from Europe to the US and wake up as a suspected terrorist upon arrival under one of Trump's travel bans.

The Border is a Process of Circulation

The second way in which borders affect migrant positionality is by circulation. Borders, like migrants, are not well understood only in terms of inclusion and exclusion, but rather by circulation. In part this follows from the mobility of the border. Since the border is always in between and in motion, it is a continually changing process. Borders are never done "including," someone or something. This is the case not only because empirically borders are at the outskirts of society and within it and regularly change their selection process of inclusion, as we said before, but also because exclusion is not synonymous with stasis. The exclusion is always mobilized or circulated.

In practice, borders, both internal and external, have never succeeded in keeping everyone in or out. Given the constant failure of borders in this regard, the binary and abstract categories of inclusion and exclusion have almost no explanatory power. The failure of borders to fully include or exclude is not just the contemporary waning sovereignty of postnational states;[13] borders have always leaked. The so-called greatest examples of historical wall power—Hadrian's Wall and the Great Wall of China—were not meant to keep people out absolutely. Rather, their most successful and intended function was the social circulation of labor and taxes.[14] This continues today with the

---

13 Wendy Brown, *Walled States, Waning Sovereignty* (New York: Zone Books, 2010).
14 The border "wall" will be further developed in Chapter 3.

U.S.-Mexico border wall.[15] The success rate of illegally crossing is around 90%, according to several studies. Most of the traffic across the border is related to economic regulation. Thus one of the main effects of borders is not keeping out but circulating bodies in a particular pattern: by criminalizing them, killing them, extracting a tax from them, and so on. [The US/Mex border is not a failure, it just succeeds in other ways].

But border circulation is not just the ongoing process of dividing; its technologies of division also have a direct effect on what is divided. What is divided must be recirculated, defended, maintained, and even expanded, but at the same time what is divided must also be expelled and pushed away. Division is not simple blockage—it is a redirection. What is circulated does not stop after the division—it comes back again and again. Thus "it is the process of bordering," as David Newman writes, "rather than the border line per se, that has universal significance in the ordering of society."[16] The border is the social technique of reproducing the limit points after which that which returns may return again and under certain conditions (worker, criminal, commuter, etc).

The border does not logically "decide," as Agamben says. Rather, it practically redistributes. Undocumented migrants, for example, are, for the most part, not blocked out but rather redistributed as functionally "criminalized" persons into underground economies. Or an economic surplus is extracted from their incarcerated bodies as they pass through the private detention industrial complex. They are released just on the other side so they may go through the process again, creating a whole regime of social circulation.

However, since the border is not a logical, binary, or sovereign cut, its processes often break down, function partially, multiply, or relocate the division altogether. Instead of dividing into two according to the static logic of sovereign binarism, the border bifurcates by circulation and multiplication. The

---

15 This argument is fully defended in Part III.

16 David Newman, "On Borders and Power: a Theoretical Framework," Journal of Borderlands Studies. 18.1 (2003): 13-25; 15.

border adds to the first bifurcation another one, and another, and so on, moving further along. Instead of "the sovereign who decides on the exception," as Carl Schmitt writes,[17] we should say instead that it is "the border that circulates the division."

Removing Borders

The contribution of this paper is, I hope, both analytic and diagnostic. First I hope that I have been able to sketch convincingly a few of the kinetic features of borders and their relation to migration that might be the beginning of an analytical framework that takes more seriously the material and kinetic aspects of social division. I think movement and mobility are important dimensions of migration and my hope is that by including a kinetic dimension to our descriptions of borders and migration new and more robust maps can be drawn up of their conditions. Although this paper has been largely theoretical and most of its examples are of migration, I think such a border framework is analytically useful more broadly than I have been able to argue here.

Second, I hope that I have argued convincingly albeit not exhaustively that social borders and migrants play a constitutive social role in the material reproduction and expansion of societies. If this is right, one sensible consequence might be to make our treatment of migrants more commensurate with their social importance by removing the host of borders and social expulsions that currently define them. This requires, I think, a diagnostic effort to see where, when, and how certain borders might be removed, redistributed, or recirculated.

---

17 See: Giorgio Agamben, Homo Sacer, trans. Daniel Heller-Roazen (Stanford: Stanford University Press, 1998).

Thomas Nail is Professor of Philosophy at the University of Denver. His research has focused on the philosophy of movement and mobility, based on history and the contemporary issues of global migration. He is a prolific writer, publishing 13 books, numerous articles in academic journals, and book chapters. His publications include *The Figure of the Migrant* (2015), *Theory of Border* (2016), *Being and Motion* (2018), *Marx in Motion: A New Materialist Marxism* (2020), *Theory of the Object* (2021), and *Theory of the Earth* (2021). Some of his monographs have been translated into a number of languages in Asia, with *Being and Motion* and *Theory of the Object* being translated into Korean. His keynote speech for the Humanities of Migration Conference draws from important themes in *The Figure of the Migrant* and *Theory of Border*.

Session 1

Representing Displacements and Diasporas
in the Postwar Culture

Refugees with Guns, *Laobing* with Phallus: Ghost of Taiwan circa 1949

Sheng-mei Ma

Professor of English, Michigan State Univ.

mash@msu.edu

Approximately one million Nationalist (Kuomintang) mainland Chinese and their families retreated to Taiwan in 1949, having lost China to the Communists. Taiwan had recently emerged from Japanese colonization of 1895-1945 with a population mostly of Fujian, Guangdong, and Hakka descent, whose ancestors had migrated across the Taiwan Strait during the Ming and Qing dynasties (1368-1911) subduing the indigenous Austronesian peoples. The historical conundrum of Taiwan, thus, culminates in 1949 when Nationalist soldiers arrived with their weapons and young families. Was this flood of military personnel and civilians an occupation force, taking over control from the Japanese Empire and from southern China's settler-colonizers of aboriginal lands? Were they war refugees? Were they both or something else altogether, awaiting half a century later their proper name?

Dubbed by Wu Zhuoliu as Orphan of Asia (1945), Taiwan has long been a convenient waystation for the Portuguese, Dutch, Spanish, British, Japanese, and even dynastic Chinese colonizers to stop and replenish, or even to settle. Taiwan has been the "founding foundling" fathered and abandoned by these foreign masters, the last one in 1949 claiming to be Taiwan's biological father. This essay focuses on novels and short stories, personal and historical accounts, and films of that fraught moment when refugees, some with guns, fled to Taiwan for dear life, crushing other lives in their wake. Their settling in unsettled those who had already settled there, a karmic cycle entirely

man-made. Specifically, I explore the shared literary motif of laobing (老兵old soldiers or Nationalist veterans, in the plural or the singular) as pedophiles, perverts, and phantoms. Represented largely by second-generation waishengren or mainlander writers, many of these old soldiers or veterans－armed no longer with guns, but fetishized as phantasmagoric phalluses－had relocated to Taiwan without much education and life skill, some of whom even drafted at gunpoint in China, the so-called "snatched soldiers." One of the most wretched groups in postwar Taiwan without money and family, laobing-cum-sexual predators displace the ambivalent subconsciousness of Nationalist refugees with guns and their children, who project their collective trauma and sin onto the scapegoat in their midst. Although deemed strangers ill-adapted to the island, laobing, ironically, embody Taiwan, the orphan ghosts that come in handy as tropes since they can be unhanded anon. Waishengren and Taiwanese writers do unto laobing－the sacrificial lamb straitjacketed in wolf's clothing－what China and the international community have done unto Taiwan.

Sheng-mei Ma (馬聖美**mash@msu.edu)** is Professor of English at Michigan State University in Michigan, USA, specializing in Asian Diaspora culture and East-West comparative studies. He is the author of over a dozen books, including *The Tao of S* (2022); *Off-White* (2020); *Sinophone-Anglophone Cultural Duet* (2017); *The Last Isle* (2015); *Alienglish* (2014); *Asian Diaspora and East-West Modernity* (2012); *Diaspora Literature and Visual Culture* (2011); *East-West Montage* (2007); *The Deathly Embrace* (2000); *Immigrant Subjectivities in Asian American and Asian Diaspora Literatures* (1998); and memoir *Immigrant Horse's Mouth* (2023). Co-editor of five books and special issues, *Transnational Narratives in Englishes of Exile* (2018) among them, he also published a collection of poetry in Chinese, *Thirty Left and Right* (三十左右).

Migration and Literary Translation and Reception as Political Acts

Krystyna Wieszczek

University of Milan

krystyna.wieszczek@unibo.it

The paper focuses on Polish diaspora in the aftermath of WWII. Informed by a wealth of primary sources, including unpublished archival material from Poland, England and France, the paper explores the political significance of this migration itself and of the migrants' cultural activities, particularly literary translation and dissemination. To the Poles, the end of WWII brought about not liberation as propaganda proclaimed, but occupation by the Soviet Union. Many army members, officials, displaced persons, and last-minute refugees in a position to choose decided to remain in the West. This often seemed as the only available gesture of protest and testimony to what they saw as Eastern aggression and Western complicity. The diaspora counted with a high percentage of intellectuals, many determined to work from this freer locus operandi for their homeland's independence. Many believed to be the custodians of the "true" national culture unspoilt by Soviet occupation who needed to preserve it for the posteriority. Some, particularly the circles connected with the former government-in-exile in London, had ideas for building a "country-in-exile". Others, particularly those gathered around the journal Kultura in Paris, sought mutual interaction and shaping life and thought also behind the Iron Curtain. Yet, both of these opinion-making diasporic centres saw literature as an important tool for their mission and translated and published foreign works and found ways to disseminate them also in communist Poland. The paper looks into how their work was often the result of international collaborations around

the globe and engaged also in cultural actions (covertly) sponsored by the USA's cold war funds. It reflects on how the migrants' cultural production contributed to the national culture: a separate branch free from communist limitations but also influencing and responding to the production behind the Iron Curtain, both official and clandestine. It also reflects on changes as the expected temporary migrant status grew into a more permanent residence and as younger generations of exiles followed their colleagues' footsteps.

Krystyna Wieszczek is a Visiting Scholar in English at the University of Milan, Italy, to subsequently take the post of English tutor at the University of Bologna, Italy, and Assistant Professor at the Ignatianum Academy in Cracow, Poland. She holds a PhD in English from the University of Southampton, England. Her thesis studies George Orwell and traces his official and clandestine receptions in Poland and émigré reception abroad during the Cold War and communist censorship. She is working on its publication by Routledge UK. Her research interests include 20th-century literature, translation, and censorship. She holds an MA in Translation Studies from Spain and a BA in English Philology from Poland.

Session 2

Narratives of Border Crossing

The Migritude Heirs of Negritude:
Illustrations from Shailja Patel's *Migritude* and Nadifa Mohamed's *Black Mamba Boy*

Fella Benabed

Badji Mokhtar - Annaba University

benabed.fella@gmail.com

The proposed paper is a thematic analysis of Shailja Patel's Migritude and Nadifa Mohamed's Black Mamba Boy. Migration is one of the main historical "attributes" of Africa (Mbembe, 2013), and Africans have constantly been in contact since Abraham, Moses, Herodotus, and Homer (Blyden, 1887). While migration is an African attribute since time immemorial, Migritude is a new concept that refers to the literature and activism of contemporary writers who depict the condition of African migrants under globalization with a feminist and anti-imperialist stance. Shailja Patel - a Kenyan writer and activist of Asian descent living in Nairobi, London, and San Francisco - uses the "Migritude" concept as a combination of "Negritude" (with reference to Aimé Césaire and Leopold Sedar Senghor's early 20th century movement) and "migrant attitude." By drawing on Negritude, she highlights the interrelatedness between colonialism and globalization. The mission of Migritude is to spread "the voice of a generation of migrants who speak unapologetically, fiercely, lyrically, for themselves" (2010: 143). Intertwining family stories with women's testimonies in Migritude (2010), Patel explores the obscure history of imperialism, exploitation, violence, and rape, and highlighting their effects on migrants in different continents: Africa, Europe, Asia and North America. In Black Mamba Boy (2010), Somali-British writer, Nadifa Mohamed, recounts the journey of

a boy in quest of his father from the Horn of Africa to the Middle East, North Africa, and Europe. His mother works at a capitalist coffee factory, affiliated to the British East India Company, showing the plight of "underpaid women" on whose sweat imperialist capitalism has prospered. In this paper, I will interrogate the possibility of cultural imagination of migration to help in establishing "new relationships between migrants and non-migrants" based on reconciliation and healing, and hence providing "alternative ways" of communication between "heterogeneous groups" in the host country.

Works Cited: Blyden, Edward Wilmot [1887]. Christianity, Islam and the Negro Race. Black Classic Press, 1994. ; Mbembe, Achille interviewed by Thomas M. Blaser, "Africa and the Future: An Interview with Achille Mbembe," Africa is a Country, Nov 20, 2013, ; http:// africasacountry.com/africa-and-the-future-an-int erview-with-achille-mbembe/ ; Mohamed, Nadifa. Black Mamba Boy. Farrar, Straus and Giroux, 2010. ; Patel, Shailja. Migritude. Kaya Press, 2010.

Professor Fella Benabed is interested in the postcolonial, ecological, narrative, and medical approaches to global Anglophone literature. She took part in the Study of the United States Institute on Contemporary American Literature, University of Louisville (2011), and was a Fulbright visiting scholar at Columbia University (2021). She published articles on migration:
"Celebration/Subversion of French Assimilation: A Contrapuntal Analysis of Zebda's Art" in *Rupkatha Journal on Interdisciplinary Studies in Humanities*, "Marine Heterotopia and Odyssean Nomadism in Malika Mokeddem's N'zid" in *The Journal of North African Studies*, and "Liquid Modernity and Fluid Identity in Caryl Phillips's Counter Travelogue The Atlantic Sound" in *The Lincoln Humanities Journal: Travel Narratives and Life Writing*. She also presented papers on migration: "Migration and Dementia in David Chariandy's Soucouyant: A Novel of Forgetting" (University of Southern Denmark), and "Bridging the Self/Other Divide: A Postcolonial Reflection on 'Beur' Music" (Marc Bloch Centre, Berlin).

New Movements:
Film, Border Crossing, and Dream

Yehuda Sharim

University of California at Merced

ysharim@ucmerced.edu

One central question will be entertained in my paper and film screening: What is the role of the artist/intellectual/filmmaker in turbulent times of mass displacement, racial oppression, and an overall state of moral crisis? How can we imagine social change? Drawing on filmed interviews that I have conducted with migrant and refugee families across the USA as well as footage from my recent films, *We Are in It* (2016), *Lessons in Seeing* (2017), *Seeds of All Things* (2018), *Songs that Never End* (2019), and *Lettters2Maybe* (2021) I will explore communal and individual visions of personal loss, communal resilience, and social change. While migrant and refugee narratives have long been dominated by excessive victimization interlaced with a heightened sense of decontextualized hyper-sensational heavily mediated image of hysteria and terror, I ask how film (and thus art) can initiate a conversation in spaces that are often marked with denial and outside archives of time and pain.

Moreover, I am interested in extending Walter Benjamin's noted injunction that "history breaks down into images, not into histories" [or stories, or narratives] and I would like to question the role of the image in shaping of a novel sense of movement, reshaping collective memory and thus imagination of asylum seeking, belonging, home, and movement across and within borders. I argue that film matters in cultivating a new sense of movement within and across borders; offering an alternative form of representation and knowledge distribution that is central to the remaking of the transitory and fragile

"memory archives" of marginalized communities. As such, my work is interested in opening a window onto unrecorded feelings and creativity. Such radical seeds are critical in catalyzing social change. Cinema, thus, offers a reminder that border crossing does not end with the crossing of borders, with "crossing" should speak about various internal movements of sacrifice, trauma, and dream, events that are not always visible by the naked eye.

Dr. Yehuda Sharim is an assistant professor in the Global Arts Studies Program at the University of California at Merced. He is also a writer, photographer, filmmaker, and poet. As the son of Persian immigrants to Israel, his work focuses on the relationship between the quotidian and poetic. His films, which appeared in various film festivals and universities across the world, provide an intimate study of immigration and displacement, shedding light on the changing constructions of home and belonging. Sharim's films have appeared in film festivals, artistic venues, and universities across the world. His most recent film, *Songs that Never End* (Nov. 2019, 1h 54min), is concerned with the experiences of refugee youth; and he is currently at his work on his next film project, *Letters2Maybe*; and his book manuscript, *We Are in It: An Anthology of Border Crossing*, presents personal histories and accounts by refugees and those who seek refuge without documentation. Comprised of interviews in monologue form, both projects reveal the fear, trauma, and resilience of immigrants and refugees. Oscillating between fiction and documentary filmmaking, his work offers an intimate portrayal of those who refuse to surrender amidst daily devastation and culminating strife, offering a vision for equality and a renewed solidarity in a divisive world. He currently serves as an Assistant Professor in the Program of Global Art Studies, University of California, Merced.

Session 3

Migrating Cultural Capital

When Home is an Empty Italian Villa in the Philippines: The Semiotics of Consumption of Filipino Domestic Workers in Italy, 1980s-2018

Mina Roces

University of New South Wales

m.roces@unsw.edu.au

Consumption is just as important to a Filipino migrant's life as earning a living. It is the reward for all the hard work they endured overseas. This paper suggests answers to the following questions: how does consumption express the way Filipino migrant domestic workers in Italy fashion new identities (as middle-class in the Philippines, as Europeanised Filipinos)? What does the remittance house in the form of an Italian villa symbolize when juxtaposed with the other consumption practices such as travelling in Europe, buying Louis Vuitton handbags, and spending 5000 Euros on a coming-of-age party? My sources include in-depth interviews with 23 Filipina migrants working in Padova and Milan as domestic workers or caregivers, ethnography, migrant memoirs and facebook posts, and participant observation in financial literacy seminars run by NGO ATIKHA. I am applying some of Pierre Bourdieu's ideas about the strategies of distinction and strategies of imitation here. As Filipino migrant domestic workers in Italy acquire economic capital, they mimic the consumption practices and tastes of the upper-classes in both Italy and the Philippines—since they occupy transnational spaces working in Italy but returning periodically to the Philippines. Bourdieu's data does not include the way migrant mobile and transnational locations allow them to straddle two classes simultaneously: holding lower-class in Italy but achieving middle-class in the Philippines.

I argue that the remittance house, empty of permanent occupants but full of material objects, is where migrants have redefined 'home' as the place which expresses their new identities as middle class, Europeanized Filipinos. Despite the fact, that they can dress, travel, and behave like middle-class Italians who are their employers during their leisure hours, in Italy, these migrants cannot escape from the stigma of domestic worker. When migrants return to the village for their bi-annual holiday, they are welcomed like celebrities. Admired by all, no one talks about the reality of their employment such as cleaning toilets, bathing the elderly, etc. Thus, their metamorphosis into middle-class Europeanized Filipinos can only be celebrated in the Philippines inside their magnificent house.

A PhD graduate from the University of Michigan, **Mina Roces** is a Professor of History in the School of Humanities and Languages, University of New South Wales, Sydney, Australia. She is the author of: *Women, Power and Kinship Politics: Female Power in Post-war Philippines* (Praeger, 1998), *Kinship Politics in Post-war Philippines: The Lopez Family, 1946-2000* (de la Salle University Press 2001), *Women's Movements and the Filipina, 1986-2008* (University of Hawaii Press, 2012), *The Filipino Migration Experience: Global Agents of Change* (Cornell University Press, 2021), and *Gender in Southeast Asia* (Cambridge University Press, January 2022). Her current project examines Filipino Migrant women as consumers from the 1950s-present. Her work on migration introduces a new dimension to the usual depiction of migrants as marginal ethnic groups suggesting alternative ways of conceptualising Filipino migrants: as consumers and investors, as philanthropists and activists, as agents of change altering the family and constructions of gender, and as historians of their own past.

Wealth Does Endure Three Generations: Enterprise Development and Knowledge Innovation in Malaysian Chinese Family Businesses

Lee Kean Yew

University of Malaya

Kean_yew@yahoo.com

Purpose － The purpose of this study is to explore how Chinese family businesses (CFBs) in Malaysia can last three generations through the development of a tacit knowledge innovation from traditional food production (Southern China) tofostering rooting innovations in Nanyang (Southeast Asia-Malaysia).

Design/methodology/approach － The author created this study by using stage model theory of development to compare the evolutionary development of the founding generation to the next generation in three public listed CFBs of food production inMalaysia. The research on business history assessments were obtained fromMalaysia's companies commission house (CCM), annual reports and in-depth interviews. This process is further aided by effectively utilizing tacit knowledge andby introducing new evolutionary CFBs model in food production, a research methodhas not employed in Malaysia.

Findings － The findings of this study show that the role of tacit knowledge and innovation is a dynamic process including knowledge creation, evolution, transfer andapplication, and is also a learning process to sustain the CFBs of food production inMalaysia. These can have an imperceptible influence on and

lead to improvements inCFB's thinking structure, creating added value, self-realization, and a competitive advantage in the food industry.

Originality/value – Most studies argued that enterprise development during the second or third generation do not contribute much to the Chinese family firms, primarily attributing this to succession problems. The findings provide an adequate amount of case studies to substantiate the point, wealth does endure three generations in the leadership transitions of CFBs have led to tacit knowledge innovation management by bringing in new ideas in order to compete with changes in domestic and international market trends. This development emanated from their capacity toidentify the uniqueness and authenticity of Chinese family heritage in food productionto stay ahead of the competition.

Lee Kean Yew is Associate Researcher at the Department of Chinese Studies and associate member at Malaysian Chinese Research Centre (MCRC), at University Malaya. He was born in Kuala Lumpur, Malaysia. Prior to completing his PhD in Economics and Administration at Asia-Europe Institute, University Malaya, he is a academic director of Centre for Malaysia Chinese Studies undertakes scholarly work on Malaysia with special focus on the Chinese community and publishes its findings in books, conference proceedings or its bilingual journal. His research interests include overseas Chinese business and cultural studies, entrepreneurial economics, innovation management, Chinese business studies, Asian ethnicity and development studies. His aim is to promote the interactions between Malaysian firms and governments, foster closer links among Malaysian and international business, thus contributing to the overall development of Malaysian-European or Malaysian-China economic and trade relations. He joined the International Council of Small Business (ICSB) since last year to promote the growth and development of small businesses in Malaysia.

Ethnic Entrepreneurialism in Korea:
The possibility of ethnic markets as contact zones

Kim Jiyoun

Humanities for Migration Research Project, Hansung University

jayjin@hansung.ac.kr

Cities are spaces for both economic and socio-cultural exchanges of material/immaterial commodities. In most global cities where an increased confrontation with strangers becomes unavoidable conditions (Bauman 2010), diverse ethnic groups have emerged not only as temporary or permanent residents but also as notable economic subjects, whose ethnic economies are transforming urban landscapes. Although the definition of ethnic economies is varied among scholars and commentators, in general, ethnic economies refer to small business activities which are embedded in in-ethnic group relations, precluding the transnational capital establishment of large corporations. A strong belief in 'ethnic homogeneity in Korea has been recently challenged by a rapid increase of 'foreign' migrant workers, international 'brides', and other various international subjects. By analyzing ethnic economies and resulting spatial transformation in urban areas in Korea, this research project aims to understand the current situations of ethnic economies and how they recreate and transform urban landscapes in Korean society. As preliminary research at this stage, this paper reviews two different phases of the ethnic economy in Korea from the 1950s up to now. From the early phase until the early 1990s, when the presence of foreigners had been spatially concentrated in a few restricted areas like camp towns adjacent to the US army bases, foreignness itself was a cultural and commercial commodity. Through unauthentic routes, limited resources symbolizing Western, Japanese, and American cultures had been

unofficially traded. The presence of foreigners had played as authentic producers, providers, and even entrepreneurs. However, while foreigners as temporal visitors enjoyed economic interests in the market, Koreans as entrepreneurs created and controlled the markets, and a majority of consumers were also Koreans. With an increase of foreigners as migrant workers and internationally married women since the late 1990s, ethnic businesses either have launched by migrants or which facilitate mainly them have increased. Along with several key areas known as ethnic enclaves, ethnic businesses have flourished and some successful cuisine businesses have spatially expanded into Korean-dominated areas, thus blurring ethnic market boundaries. Still, due to complicated procedural restrictions on foreigners' registration to become entrepreneurial subjects, many businesses are maintained by co-ownership with Korean partners by depending on Korean nationalities. While the business highly depends on the cultural capital of immigrants, the restricted and rigid business system in Korea has made it difficult for immigrants to play the primary role in the maintenances of businesses. In addition, the public sector's engagement in the entrepreneurialism of immigrants shows the ethnocentric perspective on the subjectivities of migrants in Korea. For instance, Seoul Business Agency (SBA), a business support institution for small and medium-sized enterprises (SMEs) run by Seoul Metropolitan Government, has started a training program for immigrants who aim to start their businesses. This program, however, supports only future entrepreneurs who can help Korean SMEs to explore foreign markets. Only the foreigners, who can speak Korean fluently, are eligible for this program and are expected to start an export business, which can explore business routes for Korean products; immigrant entrepreneurs as a tool kit for K-wave export items. Given the expectation of ethnic businesses or ethnic markets as contact zones in which cultural contact can happen on daily basis, the possibility of ethnic businesses in Korea as contact zones should be explored further.

Kim Ji Youn is a senior researcher at Humanities for Migration at Hansung University in South Korea. She holds a Ph.D. in Sociology from the National University of Singapore, and a MA in Cultural Studies from Yonsei University. Her core research interests include urban culture, community, migration, and Asian cities. She was a Postdoctoral Researcher in the International Design Centre at Singapore University of Technology and Design and is currently lecturing courses related to urban anthropology and Asian studies.

Session 4

Negotiating Cultural Identities

Immigration and the Ethics of Culture

Rajesh C. Shukla

Saint Paul University

rshukla@ustpaul.ca

Questions regarding culture and identity have dominated the Western intellectual and political space for past some decades (Gutmann, 1994), and become even more intensified in the current age of anger marked by contradictory orientations (Mishra 2017), supporting genuine social movements on the one hand, and political posturing and identity manipulation on the other (Fukuyama, 2018). Confronted with the above challenge, the liberal political thinkers and philosophers have tried to show 1) that liberal conceptualizations of political society in universalistic terms, emphasizing freedom, equality, dignity and autonomy of all citizens is problematic in that it fails to capture the cultural embeddedness of citizens and that it is "inhospitable" to diversity and difference (Taylor, 1994), and 2) that we need to construct a more robust theory of group rights that does justice to immigrants and minority groups who constitute a sizable portion of the Western demography. Accepting both contentions on certain level, I shall ask if they are ethically and practically productive, much beyond the realms of theoretical stipulations. An excessive focus on the cultural identity of immigrants/citizens can be said to be making them unduly self-conscious, highlighting their ethnic, social and individual differences without providing them with any meaningful solutions regarding real problems, including a lack of work and opportunity and high degree of marginalization. Moreover, politicization of cultural identity has a Newtonian overtones: When one group amplifies its identity based demands, the other group – big or small, does the same, and there is no reasonable way to resolve conflicting issues because cultural identity is nonnegotiable. Accordingly,

I suggest that we need to reframe our understanding of cultural identity by explicitly recognizing its value in immigrants' social and political life without overlooking its limitations and imperfections, making sure that its positive aspects are celebrated in social life and that negative ones are continuously challenged, dodging the trap of binary formulation. Canadian examples will be used to contextualize these arguments.

References

Appiah, K. A. The Lies that Bind us: Rethinking Identity. ; Fukuyama, F. 2018. Identity: The Demand for Dignity and Politics of Resentment. New York: Farrar, Straus and Giroux. ; Gutmann, A. 1994. Multiculturalism: Examining the Politics of Recognition. Princeton: Princeton University Press. ; Mishra, P. 2017. Age of Anger: A History of the Present. New York: Picador.

Dr. Rajesh C. Shukla is an Associate Professor and Director of the School of Public Ethics at Saint Paul University. His research interests reside at the intersections of moral and political philosophy, focusing particularly on the conceptions of friendship and justice, migration and immigration, ethics and public policy, secularism and democratic citizenship, and environmental ethics. Rajesh has published in the following journals: *Annales: Ethics in Economic Life* (2018); *French Journal of Media Research* (2018 & 2016); *Frontiers of Philosophy in China* (2014); *East and West Thought* (2014); *Toronto Slavic Quarterly* (2013); *Contemporary Thought* (2013); *Philosophy, Culture and Tradition* (2013); *Maritain Studies* (2013); and *Existenz* (2011). He has served as the guest editor for the *Journal of Philosophy, Culture and Tradition* (2013), and *French Journal of Media research* (2018), and has co-edited three books with his colleagues. Rajesh's current research project is devoted to understanding the impact migration (including immigration) on the functioning of democratic societies and welfare states. In addition, he is also editing works on "Ethics and Public Life" and leads a research group on "Ethics and Public Policy" at Saint Paul University.

Being an Alien in Neighbor:
Surviving Strategies of North Korean Migrant
Parents and Children in School

Sung Kyung Kim
University of North Korean Studies

The issue of North Korean settlement in South Korea has been widely discussed in terms of their economic situation and social adaption. With this perspective, challenges and difficulties North Koreans face in everyday lives tend to be underestimated, and complex social interactions with local people in a host country in a micro level have not been analyzed in depth. Therefore, this paper aims to analyze the detailed social interactions between North and South Koreans in local especially focusing on social and spatial environment around a particular primary school(A) based on qualitative research data. The A primary school is located at the center of a rich area in Seoul, known to be a good school district, where many middle class parents choose to live despite of a high level of estate price. Around 2010s, however, the significant number of North Korean families are allocated in council house in this area that caused diverse issues in community. The A primary school, as the contact zone of new comers and middle class settlers, opens up unforeseen challenges as well as new possibilities.

Prof. Kim, Sung Kyung received her Ph.D. in sociology at the University of Essex in UK. She has joined as Assistant Professor at the University of North Korean Studies since 2014, and currently work as a deputy director of the Center for North-South Korea Mind Integration at the University of North Korean Studies. She is an editor-in-chief in *Review of North Korean Studies* which is a Korean Citation Index Journal (KCI) issued by Korean Research Foundation. She previously served as a lecturer in the Department of Sociology and a senior visiting fellow in Asia Research Institute(ARI) at the National University of Singapore(NUS). Her research interests are North Korean mobility; sociology of emotion and affect; cultural geography and etc. Recent publications are in the field of Asian mobility, North Korean defectors, migration studies, and cultural industry.

The Formation of Japanese Society in Korea and the 'Invasion on Grassroots': The case of Beolgyo area in Boseong-gun, Jeollanam-do

Yi Gyu-Soo,

Hitotsubashi University

This article examines the structural characteristics of the colonial society established by the Japanese in Beolgyo(筏橋), centering on the Boseong area adjacent to the South Sea of Jeollanam-do. Beolgyo has geographical characteristics that are directly connected to the sea, and fertile farmland in the inland has been noted as a 'land of opportunity' to be expected profits from tenant farming management and rice outflow. After the opening of the Mokpo port in 1897 and the opening of the Honam Railway in 1914, the Japanese population in Boseong increased rapidly, and they formed various social organizations to create a colony base. In addition, nearby Yeosu(麗水) was a passage through which resources and labor from southern Honam region were sent to Japan, with the opening of the Jeolla Railway in 1930 and the opening of a government-related liaison line connecting Shimonoseki(下関). Beolgyo will provide a good model for finding out how the so-called grassroots invasion of the Japanese living in southern Jeollanam-do was formed and how their influence on colonized society was expanded or resolved.

In the main text, I examine the structural characteristics of the colonial society established by the Japanese colonial power for about 70 years after the opening of the port, how it relates to the Japanese colonizing policy, and the specific aspects of the national conflict in the formation of the Japanese society. The Japanese who lived in Korea were a space that forms the

interface between Korea and Japan. Empirical and specific studies are required on what mechanisms Japan's colonial rule interacted with and how it reorganized the korean society by identifying the form of existence of the Japanese people. Based on this, it will be necessary to establish a new historical image by comprehensively researching and analyzing the social images of empires and colonies.

Yi Gyu-soo graduated from Korea University. He has a doctorate degree in history in the Hitotsubashi University of Japan. His major is Korea-Japan relations in East Asia, and now he is a professor at the Korean Studies Center at the Hitotsubashi University. He has written a lot of papers to clarify the mutual perceptions of modern Japan and Japanese people in Korea, and that work will continue.

His books include *The colonial landowner system and the peasant movement in modern Korea* (Sinshansha, 1996), *Colonized Korea, Japan and Japanese, the social history of Honam Japanese Society* (Dahal Media, 2007), *Imperial Japan's Perception of Korea – that distorted history* (Nonhyung, 2007), *Korea and Japan – The Transformation and Memory of Mutual Recognition* (Language and Literature History, 2014), *Between Empire and Colony - Japanese in Korea on the Border* (Language and Literature History, 2018), *The land exploitation of Dongyang colony company and the land reclaiming movement of Gungsam-myeon* (Northeast Asia Historical Foundation, 2021), etc. In addition, he has written a number of thesis.