

***Changing Asia in the Globalizing World: Boundaries, Identity, and Transnationalism***  
**2015 York Centre for Asian Research (YCAR) International Graduate Student Conference**  
**May 1-2, 2015**  
**Glendon Hall, Glendon Campus, York University**

**Introduction: About *Changing Asia in the Globalizing World: Boundaries, Identity, and Transnationalism***

This conference is the third international graduate student conference on Asian Studies organized by graduate associates at the York Centre for Asian Research at York University.

In the call for papers, we asked scholars to critically engage with the category of “Asia”, a concept that generally implies a fixed and bounded geographical, demographic, economic, political and cultural region. Yet if we consider processes such as colonization and decolonization, military invasion and cultural inter-penetration, international power struggles and regional associations, Asia’s apparent “essence” becomes indeterminate and fuzzy. We contend that Asia and Asian Diasporas are affected by and affecting globalization in various ways. To explore the changing landscape and redefinition of Asia and Asian Diasporas, this year’s YCAR conference examines three interconnected themes: “in-between” spaces and concepts such as diasporas and borderlands; relations between identity and place; and forms of circulation and movement that problematize the formal boundaries of the state.

Taking up this challenge, the conference presents graduate student research that speaks to ways of approaching, complicating and problematizing the category of Asia and Asian Diaspora through critical frameworks from a broad range of disciplines. Over 35 presenters from the Philippines, England and across North America will showcase cutting-edge research on a wide range of areas – from the humanities to industrial relations. This multi-disciplinary conference will be a forum for scholars and academic communities from around the world to share knowledge and methodologies in researching Asia and the Asian Diaspora.

**About the York Centre for Asian Research (YCAR)**

The York Centre for Asian Research (YCAR) is one of Canada’s largest and most active communities of scholars working on East, South and Southeast Asia as well as Asian migrant communities around the world. The Centre includes faculty, graduate students and research associates from the social sciences, humanities, fine arts, law and business. YCAR facilitates and supports research projects, knowledge exchange and graduate student training, as well as engagement with wider communities in the conduct or dissemination of research. YCAR is located on York University’s Keele campus.

**For more information:**

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**PROGRAMME SCHEDULE**

<b>FRIDAY, MAY 1, 2015</b>		
<b>8.30-9.15</b>	<b>Ballroom</b>	<b>Registration and Light Breakfast</b>
<b>9.15-9.30</b>	<b>Room 102</b>	<b>Welcome Remarks</b> Dr. Donald Ipperciel, Principal of Glendon Dr. Philip Kelly, Director of YCAR
<b>9.30-10.50</b>	<b>Room 102</b>	<b>Keynote Address</b> Dr. Danièle Bélanger, Université Laval, Québec <i>Transnationalism From Within and Unbound Mobility</i>
<b>11.00-12.30</b> <b>Session 1</b>	<b>Room 102</b>	<b>Session 1-1 Identity in/of Artistic Expression</b> Panelists: Cayllan Cassavia, Carleton University Alice Choi, University of British Columbia Victoria Nolte, Concordia University Discussant/Chair: Doris Ha-Lin Sung, York University
	<b>Room 115</b>	<b>Session 1-2 Family, Marriage and Population Control</b> Panelists: Aprajita Sarcar, Queen's University Elene Lam, York University MA Graduate Harshita Yalamarty, York University Discussant/Chair: Dr. Ann Kim, York University
<b>12.30-13.30</b>	<b>Ballroom</b>	<b>Lunch</b>
<b>13.30-15.00</b> <b>Session 2</b>	<b>Room 102</b>	<b>Session 2-1 Media-ting Identity</b> Panelists: Rajanie Preity Kumar, York University Tianmo Zhang, Concordia University Discussant/Chair: TBD
	<b>Room 115</b>	<b>Session 2-2 Health and Gender</b> Panelists: Malissa Mariampillai, York University Nhi Ha Nguyen, York University Discussant/Chair: Shayna Fox Lee, York University
<b>15.00-15.30</b>	<b>Ballroom</b>	<b>Break</b>
<b>15.30-17.00</b> <b>Session 3</b>	<b>Room 102</b>	<b>Session 3-1 Sites of Biopower: Governing From a Distance</b> Panelists: Alex Brouse, University of Waterloo Robin Verrall, York University Noa Nahmias, York University Discussant/Chair: Dr. Joan Judge, York University
	<b>Room 115</b>	<b>Session 3-2 Beyond Hybridity: Heterogeneous Asian Identities</b> Panelists: Adrian Khan, York University Alexandria West, York University Joseph McQuade, University of Cambridge Discussant/Chair: Dr. Janice Kim, York University
<b>SATURDAY, MAY 2, 2015</b>		
<b>8.00-9.00</b>	<b>Ballroom</b>	<b>Light Breakfast</b>
<b>9.00-10.30</b> <b>Session 4</b>	<b>Room 102</b>	<b>Session 4-1 Identity Formation in Zones of Exclusion and Indeterminacy</b> Panelists: Jolin Joseph, York University

		Jie Miao, University of Saskatchewan Discussant/Chair: Robin Verrall, York University
	<b>Room 115</b>	<b>Session 4-2</b> Identifying the Political in the Ecological: Water and Extractive Industries Panelists: Alex ZN Felipe, York University Fumi Sakata, York University Discussant/Chair: Dr. Vanessa Lamb, Ryerson University
<b>10.30-11.00</b>		<b>Break</b>
<b>11.00-12.30</b> <b>Session 5</b>	<b>Room 102</b>	<b>Session 5-1</b> East/West Contact Zones: Knowledge, Hegemony, Bureaucracy Panelists: David A Bergan, New York University Susan Rajendran, York University Discussant/Chair: Dr. Peter Vandergeest, York University
	<b>Room 115</b>	<b>Session 5-2</b> Transnational Identities <i>outside</i> the Philippines Panelist: Alex Humilde, Sheridan College Nel Coloma-Moya, Queen's University Jessica Ticar, Western University Discussant/Chair: Dr. Philip Kelly, York University
<b>12.30-13.30</b>	<b>Ballroom</b>	<b>Lunch</b>
<b>13.30-15.00</b> <b>Session 6</b>	<b>Room 102</b>	<b>Session 6-1</b> Education and Knowledge Production Panelists: Muchu Zhang, Beijing Normal University/YCAR Anh Ngo, York University Discussant/Chair: Dr. Gunjan Sondhi, York University
	<b>Room 115</b>	<b>Session 6-2</b> Transnational Identities <i>in</i> the Philippines Panelists: Angeli Humilde, York University Kwan Ho Leung, Ryerson University Discussant/Chair: Dr. Robert Diaz, OCAD University
<b>15.00-15.30</b>		<b>Break</b>
<b>15.30-17:00</b> <b>Roundtable</b>	<b>Room 115</b>	<b>Closing Remarks</b> Conference participants reflect on the theme of Asia and the Asian Diaspora and comment on the conference and its potential contribution to critical Asian Studies. Panelists: Catherine Mulas, York University Dr. Gunjan Sondhi, York University Dr. Tashi Tsering, York University Chair: Catherine Cua, York University

**FRIDAY, MAY 1, 2015**

**8.30-9.15 Registration and Breakfast**

**9.15-9.30 Welcome Remarks**

**Room 102**

Dr. Donald Ipperciel, Principal of Glendon

Dr. Philip Kelly, Director of YCAR

**9.30-10.50 Keynote Address**

**Room 102**

**Dr. Danièle Bélanger, Université Laval, Québec**

***Transnationalism From Within and Unbound Mobility***

In this talk, I would like to share my thoughts on how our scientific attention and gaze on migration and transnationalism often limit our understanding of these phenomena. First, I would like to discuss why scholarly work needs to pay greater attention to how communities in developing Asia, characterized by a mobility habitus, experience transnationalism from within. By situating our studies in the ‘mobility turn’ and the creation of transnational spaces, we disregard the fact that most people stay put and never experience international mobility firsthand. The understanding of how mobility and transnational activities shape people and places requires a reflection on the absence of movement, as well as an understanding of how transnationalism is performed by those who do not migrate and how it affects them. Second, the focus on international migration and transnationalism prevents us from understanding mobility on a continuum. Liberating the study of mobility from a focus on the crossing of international borders will open up avenues to better understand the continuum between internal and international migration and what we seemingly consider immobility (the non-crossing of borders) and mobility. I develop these insights based on my fieldwork in Vietnam with rural communities that have strong and recent transnational connections and with rural to urban migrants working in the sex industry.

**11.00-12.30 Session 1**

**Session 1-1: IDENTITY IN/OF ARTISTIC EXPRESSION**

**Room 102**

Discussant/Chair: Doris Ha-Lin Sung, York University

***A Room of Her Own: Diasporic Identity Formation in the Artwork of Noriko Shinohara***

**Cayllan Cassavia, Carleton University, MA Candidate**

Since the late 19<sup>th</sup> century, there has been a constant influx of artists purposefully relocating from supposed peripheries to major art-world centers. Art historians have thus been largely focused on the study of diasporic practices globally, and the impact on artists working within various diasporas. As expressed by Homi K. Bhabha in *The Location of Culture*, the notion of the diasporic individual is oft best described as hybrid. Exploring this theoretical framework further, my research looks at New York-based Japanese artist Noriko Shinohara, and the formation of identity that is expressly constructed and reconstructed in her artworks, through negotiation of the space between two cultures. Noriko Shinohara (b. 1953 Takaoka City, Japan) is an artist who has been living and working in New York City since she left her hometown to study at the Arts Student League in 1972. My paper explores the subversive nature of Shinohara’s artwork, which manifests itself in a drawing series titled “Cutie and Bullie”, and loosely traces the artist’s life from this point onward. The semi-autobiographical character she uses to represent herself is not bound by clothing, race, or space, challenging expectations of what diasporic representation looks like by exploring the cultural markers of the world around her. The paper considers the possibility for transnational communication within the self vis-à-vis the perspective of an outsider seeing New York, and formation of a culturally hybrid identity through artwork, while living in Japanese-American diaspora.

***The Question of Cultural Identity: Rethinking "Korean Monochrome Painting" as Dansaekhwa***

**Alice Choi, University of British Columbia, MA Candidate**

Dansaekhwa refers to a prominent movement in South Korea from the mid-1960s to the mid-1970s. Consisted mostly of large abstract paintings that were perceived as expressing a distinct Korean sensibility, by the 1980s the movement was established through mainstream institutions as the symbol of the so-called “Korean modernism.” Initially named as “Korean monochrome painting,” the movement has been continuously associated with American minimalism, with the ambiguous term “Korean minimalism” haunting it for decades.

Although acknowledging the fact that the term “Korean minimalism” is a glossy, problematic misuse of imported terminology, I aim to examine the very reason minimalism emerged as a major comparison in the first place. Little has been argued about this question other than that the association was simply a result of visual and formal similarities. I

argue, however, that there existed a reason behind naming the movement as “Korean monochrome painting” and tying it directly to Western minimalism, especially considering the socio-political situations of the 1970s post-war Korean art world. My purpose here is not to deliver a value judgment about the dansaekhwa movement nor evaluate the appropriateness of its identification as “Korean monochrome painting.” I attempt, rather, to consider why it had to be specifically minimalism for post-war Korea and why it has been renamed as dansaekhwa roughly 30 years later. By addressing the importance of this process I hope to rethink the movement’s changing positions within the Korean art world and the crucial relationship it holds to the development of contemporary art.

***Bodies, Boundaries, and Borders: Transnational nationalisms in the works of artists David Khang and Jin-me Yoon***  
**Victoria Nolte, Concordia University, MA Candidate**

The effects of globalization have produced a variety of shifts away from traditional notions of nationalism rooted in colonial constructions of boundaries, the surveillance of bodies, and skirmishes for expanded political borders and empires. As literary scholar Roy Miki argues in *In Flux: Transnational Shifts in Asian Canadian Writing* (2011), globalization has moreover effectively helped shape the role Asian Canadians play in constructing their own subjectivity, at once recognizing the processes of racialization that have shaped Asian immigrant experiences in Canada while also looking towards transnational links that produce broader definitions of national identity and citizenship (43). This paper will trace engagements with transnational forms of nationalism in two performative artworks by Korean Canadian artists: *A Wrong Place (Greening the DMZ)* (2007) by David Khang and *The dreaming collective knows no history (Seoul, Korea)* (2008) by Jin-me Yoon. Activating personal and collective memories associated with the Korean War and its lasting cultural and political effects, both artists position their bodies as central to these deeply militarized and personal narratives. In doing so, both artists test the troubled terrains that have produced their status as part of a broader Asian diaspora in Canada. Their works ultimately position the body as a medium that contemporary Asian Canadian artists may employ to produce new cultural conversations about Asian North American art from inherently transnational, shifting perspectives.

**Session 1-2: FAMILY, MARRIAGE, AND POPULATION CONTROL**

**Room 115**

Discussant/Chair: Dr. Ann Kim, York University

***Of development, and the missing girl child: transnational actors in the family planning strategies of India and People's Republic of China, 1930-1960***

**Aprajita Sarcar, Queen's University, PhD Candidate**

The paper tracks the evolution of the family planning programmes in India and China and the conceptual linkages between the two. This comparison, in turn, serves as an entry point to studying the following: the role that transnational elements like the Ford Foundation and the Rockefeller family played in building institutions of public health governance in both countries. As the family becomes a site of governance and deploying state-led capitalism in the two countries; the assumptions guiding their development trajectories reflect in their attitude towards population control. There were ways in which these policies amplified patrilineal hierarchies within families to produce the disturbing outcome of the missing girl child, something, that the paper argues was *not* an unintended consequence of these policies.

The paper uses studies and commentaries across disciplines like historical demography and anthropology to situate its arguments. The conclusion it attempts to put forth is that the small family norm was operationalised in various differing ways in both states, and yet the commonalities that arose were: the declining sex ratio in both states as an immediate repercussion of the enforcement of the small family norm; the structuring of the health services around the family planning operations; the small family norm becoming an end in itself, as a mode of reaching a level of development akin to the West, and as an ethic for modernizing nations. The study is trying to forge links between seemingly unrelated actors and situate their individual visions within a larger paradigm at work.

***Intersectional Analysis of Asian Migrant Sex Workers***

**Elene Lam, York University MA Graduate, LLB, LLM, BSW, MSW**

In recently year, “intersectionality” is being used by gender, queer and postcolonial studies as multi-level analysis and comprehensive approach which look beyond the different theories. Although service providers and sex workers’ organizations in Toronto assert that the number of Asian migrant sex workers has increased in recent years, to date, very little research has been conducted about this community. As a result, Asian migrant sex workers are excluded from, hidden from, and marginalized within Canadian society. This paper will use the intersectional approach to fill in this particular gap in the scholarly research.

The society gives conflicting pictures of these women. On the one hand, they are perceived as uneducated, racialized, vulnerable to HIV and trafficking. However, they are also perceived to be immoral, submissive, passive and privileged. By conducting the intersectional analysis of the multiple identities of Asian migrant sex workers, the research will seek to demonstrate their complex identities, which not only include gender, race, class, sexuality, nationality and age, it also will show how they are being regulated and shaped by neoliberal globalization, patriarchy, colonialism and citizenship.

Trafficking has become the core focus of the discussion about Asian and migrant sex workers. Because of this presumption, the Canadian government has passed the Bill C-36, which is criminalizing certain activities of sex work in order, ostensibly, to protect the “trafficked victims”. This paper also intends to illustrate how the discourse of trafficking covers up the racialized moral panic of Canadians against Asian migrant. It also will demonstrate how the anti-trafficking discourse needs to be understood as a new form of sexism, racism and imperialism.

***Desire in a global economy: transnational marriage abandonment in India***

**Harshita Yalamarty, York University, PhD Candidate**

This paper will look at the problem of abandonment of wives in India by Non-resident Indian (NRI) men settled in the West, which places the affected women at risk of poverty, destitution, domestic abuse from natal and marital family and leave them unable to access their legal rights. Transnational marriage abandonment reveals to us new sites of gender based violence, arising out of the specificities of gender and global migration. However, I want to look at how it also arises from constructions of aspiration and desire to be part of this global economy in different ways, for different people working with very different kinds of access points.

Based on fieldwork conducted in the past year in different districts of Punjab as part of a research project, this paper will seek to map out the ways in which various kinds of desire are structured by the globalised economy. Firstly, ‘foreign’ is constructed as a ‘better’ life than one available in Punjab with its limited industrialisation and declining agriculture, or for that matter anywhere in India. An NRI man is a highly sought after groom, for women who imagine a more luxurious life with this man in the country outside of India. Secondly, for the woman’s natal family, her marriage to an NRI would provide a channel for members of the family to gain entry to the ‘foreign’ countries and their economies as well, through visa sponsorship and kinship networks. Thus, despite a growing awareness of the abusive situations within NRI marriages, the incidences of marriage abandonment by NRI men is only growing. Thus, this paper will seek to understand the identity of ‘non resident Indian’ and its implications for women, by looking at desire here in the context of Punjabi communities India and their relationship with the diaspora.

**12.30-13.30 Lunch**

**Ballroom**

**13.30-15.00 Session 2**

**Session 2-1: MEDIA-TING IDENTITY**

**Room 102**

Discussant/Chair:

***Bollywood Crossings: Constructing Indian-ness in the Caribbean***

**Rajanie Preity Kumar, York University, PhD Candidate**

Indians were brought to the Caribbean from India under the indenturedship contract managed to retain and transform various elements of their culture and tradition. In their new environment, the Indo-Caribbean diaspora has been negotiating notions of “Indian-ness”, creolization and douglarization, with much of these debates, both literally and symbolically being waged on the bodies of Indo-Caribbean women (Mohammed, 2002; Mehta, 2004; Niranjana, 2006). The construction of Indian nationalism and the chaste Indian woman during the colonial period was juxtaposed by the discourse of Indian women’s insatiable sexuality and immorality within the Caribbean (Niranajana, 2006). This created the dialectic of the “virtuous and authentic” Indian in India and the “disgraced and inauthentic” Indian in the Caribbean.

Through a discourse analysis, this paper examines the first Hindi film, *Dulha Mil Gaya* (Found a Groom) filmed in Trinidad and Tobago. This paper examines the relationship between Indian subjects and the existing populations of Indo-Trinidadians and Afro-Trinidadians within the film. I explore the following questions: How is Indian-ness constructed vis-a-vis the bodies of Indo and Afro Trinidadians? How is Indian subjectivity constructed based on the disavowed descendants of India? I am interested in exploring how India inserts itself into the Caribbean, how images of Indianness circulates and (re)produces by engaging with Indo and Afro Trinidadians bodies as they fall outside of the parameters of this Indianess in the film. I argue that this film functions as a narrative of India’s exceptionalism (Puar, 2007) by presenting a new modern Indian subject with capital that the “inauthentic” Indian now desires and strive towards.

***The wall: between Chineseness and transnational hybridity***

**Tianmo Zhang, Concordia University, MA Candidate**

The continual barrier shifts surrounding the characterization of “Asian” constitute a central issue in contemporary Chinese art, which has become increasingly difficult to categorize as a result of global migration and intercultural exchanges. In this paper, I argue that contemporary Chinese art, in the context that it is presented to a Western audience, is shown primarily through lenses of “Chineseness” and transnational hybridity, more specifically, by appealing to cultural signifiers of Asian traditions and addressing conditions of living “in-between” cultures. In particular, this paper examines a recent exhibition curated by Gao Minglu, titled: “The Wall: Reshaping Contemporary Chinese Art”, in which he addressed the constantly

shifting category of the “Contemporary Chinese” using the metaphor of the “wall”, both as a symbolic monument and an expression of personal and cultural belonging. In order to examine the breaking of boundaries and identities around contemporary Chinese art, one must study the relationship between domestic and overseas Chinese artists, while attempting to understand what an artist’s work owes to his or her origin and self-identity (Wu 2001, p.10). Similarly, what is the resulting impact of this relationship on Chinese art as an inclusive category? These points of inquiry, which will be demonstrated in this paper, constitute a starting point for considering the state of “in-between” characterizing Asia today, in relation to global tendencies.

**Session 2-2: HEALTH AND GENDER**

**Room 115**

Discussant/Chair: Shayna Fox Lee, York University

***Building back Better: Rethinking the Role of Humanitarian Efforts in Mental Health Reform in the Post-Conflict, Post-Disaster Region of Sri Lanka***

**Malissa Mariampillai, York University, MA Graduate**

The World Health Organization’s *Building Back Better: Sustainable Mental Health Care after Emergencies* report is underpinned by a seemingly paradoxical claim, suggesting that despite the tragic nature of an emergency situation, these events can also act as “opportunities” in promoting the envisioned goal of global mental health reform. When examining the rhetoric behind this report, it is theorized that restructuring mental health care systems in fragile, low to middle-income states under humanitarian intervention is a process that encourages imperialism, carefully hidden under the purview of developmental agendas. Using the post-conflict, tsunami-affected region of Sri Lanka as an exemplar, this work will study the potential implications of this agenda, and argue that these efforts not only ignore the cultural contexts of emergency-affected regions, but also fail to consider the historical, socio-political and environmental forces that facilitate, and compromise, these desired changes as well. It is founded that the transference of ‘Western’ modes of thinking towards psychiatry and mental health care through this humanitarian initiative reinforces the cultural hegemony of the West; and also, represents the forced acculturation of chosen venture sites in favour of external knowledge and value systems. It will be concluded that while moving forward with transformative, sustainable mental health care reform, external agencies should begin to consider the potential ramifications of capitalizing on disaster-stricken areas in order to achieve this wider global agenda.

***Global mental health and gender: the case of LGBT youth in Asia***

**Nhi Ha Nguyen, York University**

Mental health and gender are rarely mentioned in global health discussions – and even less so in developing countries, where the primary concerns are communicable diseases, reproductive, maternal, child health, and non-communicable diseases that can be integrated into socio-economic development programs (Prince et al. 2007:860). The following paper addresses this gap through an exploration of contemporary prevalence of mental health issues, as well as available support and resources (Masequesmay 2003), or the lack thereof (Ayres 1999), for LGBT youths in Asia, where mental health and alternative gender remain ideologically disconnected. Issues of alternative gender identification in conjunction with mental health services are poorly researched, and often the focus is on their causal association with stigmatized behaviours, e.g., substance abuse, HIV/AIDS (Poon & Ho 2002, Nguyen et al. 2008, García et al. 2013, Berry et al. 2013, Higgs et al. 2014), prostitution (Thi et al., 2008, Safren et al. 2009, Vu et al. 2012). Relatively absent from research on mental health is a focus on disorders with latent symptoms, for example, depression and anxiety (Wagner et al. 2006), in correlation to gender transition and identification. The author thus argues that mental health support for transitional periods in gender identification is essential both regionally and in today’s globalizing world, because such resources not only address socio-psychological issues that often are a result of marginalization of LGBT youths, and thus serve as a long-term preventive measures for suicide, attempted suicide, as well as substance abuse; but also provide a potential entryway into social acceptance.

**15.00-15.30 Break**

**Ballroom**

## 15.30-17.20 Session 3

## Session 3-1: SITES OF BIOPOWER: GOVERNING FROM A DISTANCE

Room 115

Discussant/Chair: Dr. Joan Judge, York University

***China in the World-System: Analyzing the Impact of Systemic Forces on "China's Rise"*****Alex Brouse, University of Waterloo**

This paper intends to examine the claim of a rising China; not that China is rising in the global economy but questioning the concept of a homogenous China, one that is growing uniformly and ominously towards hegemony. In reality China is constrained by capitalistic market forces that govern our world-system: as are all countries. In the case of China, and many other developing countries, they have had to adjust their domestic governing structures to tap into the wealth of the world-system. Using world-systems analysis as an overarching framework, this paper will explore the global forces at play in our world-system and their impact on China in particular. Moving one layer down from the semi-abstract concept of our world-system, the idea of an international capitalist class will be examined and outlined. Getting more granular, the paper will examine how the pressures, both direct and indirect, applied by this global social group on periphery and semi-periphery countries cause them to forgo certain aspects of their sovereignty, and the spillover effects that can have on their citizenry. The final section analyses how the governmentality of these areas leads to a system of multiple biopolitics within China and how these impact China's stated policy goals of domestic consumption and increased innovation.

***Greater China as a mode of transnational governance*****Robin Verrall, York University, PhD Candidate**

Globalization has complicated strictly territorial conceptions of power and authority, resulting in a need for more diffuse and adaptable techniques for managing populations. This paper examines how Chinese cultural identity operates as a transnational mode of governance. 'Greater China' – referring to the People's Republic of China (PRC), the Special Administrative Regions of Hong Kong and Macau, and Taiwan – was a popular concept in the 1990s and early 2000s. However, in addition to a geographic shorthand, it refers to a discourse of cultural identity which creates subjects amenable to the needs of transnational capital without undermining principle of state sovereignty. Drawing on the work of William Callahan and Aihwa Ong, I argue that 'Greater China' is best understood as a transnational governmentality, one which developed as a response to globalization. While explicitly pan-Asian vocabulary such as 'Greater China' and have become less common as the PRC has become more assertive in shaping the discourse of Chinese identity, current concepts mobilized by PRC elites such as the 'Charm Offensive' and 'China Dream' depend on the same ideological underpinnings, while also informing the emergence of 'counter-identities' in Hong Kong and Taiwan. Reframing as a mode of governance highlights two points. First, it reveals the 'Chineseness' implied in such concepts as a disciplinary identity, rather than as an essential or natural category. Secondly, it opens conceptual space for alternative expressions of what it means to be Chinese which draw upon histories and values less compatible with existing political-economic structures.

***Uncovering Chinese museums: question of theory and methodology in the study of museums*****Noa Nahmias, York University, PhD Candidate**

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**Session 3-2: BEYOND HYBRIDITY: HETEROGENEOUS ASIAN IDENTITIES****Room 115**

Discussant/Chair: Dr. Janice Kim, York University

***From the Peaks and Back: Exploring the Identity Construction of Trans-Himalayan Youth in Kathmandu, Nepal*****Adrian Khan, York University, MA Candidate**

The rapid and continuous processes of globalization and urbanization throughout Nepal have seen increased participation of rural communities in the Nepalese project of “modernizing”. The modern national agenda encourages the education, employment and consumption participation of young people, and requires many young people from rural communities to migrate into urban spaces for schooling and work. This working paper reviews young people’s experience in a globalizing Nepal, where demand for English language proficiency, changing labour markets, rapid urbanization and expanding technologies are all realities young people are living through and trying to manage. The research draws on five years of fieldwork with youth who have migrated to Kathmandu from the Himalayan regions of Nepal under interconnected and multidimensional conditions of poverty. The journeys these youths undertake span thousands of kilometers and often result in long-term family separation over many years. My working paper explores causes for migratory experiences, educational integration of Himalayan students into schools in Kathmandu, and emotional articulations of return visits back to their remote villages, all within the context of a rapidly globalizing Nepal. It further reviews how globalization and migration shape young people’s ‘national’ identity and how place-bound and space-bound identities constructed, deconstructed and reconstructed within young people’s transnational relationships are expressed by the youth themselves.

***Context Sensitivity in East Asian Canadian Biculturals: Implications for Cultural Identification and Well-being*****Alexandria West, York University, MA Candidate**

Biculturals face the unique challenge of navigating two cultural worlds – but what cognitive processes enable them to do so, and how do these processes impact well-being? One such process may be context sensitivity, the tendency to attend to background (vs. focal) information and to consider relationships between objects in a global, or heuristic, way. Previous research shows that East Asians are more context-sensitive than North Americans, and that East Asian North American biculturals are more context-sensitive than North American monoculturals. Further, global (vs. local) processing relates to biculturals’ integration of their cultural identities, and biculturals’ competency within their cultures is linked to well-being. These findings suggest that context sensitivity may come with benefits for biculturals’ identities and well-being, and the current studies directly tested this hypothesis. Study 1 measured East Asian Canadians’ reaction times on a Flanker task that required them to ignore contextual information. Results revealed that greater context sensitivity predicted stronger identification with both cultures. Study 2 tested Chinese Canadians using the Analysis-Holism Scale, a self-report measure of context sensitivity, in addition to reaction time on the Flanker task. Results showed that greater context sensitivity for both measures related to higher life satisfaction and better mental health. Taken together, these results implicate context sensitivity as a central ability that may shape the experiences of East Asian Canadians, and biculturals more generally.

***Envisioning a New Asia: Rash Behari Bose’s Pan-Asianism as a global critique of empire*****Joseph McQuade, University of Cambridge, PhD Candidate**

In December of 1912, Rash Behari Bose threw a bomb at the Viceroy and Governor General of India during a triumphal procession celebrating the transfer of the Raj’s capital from Calcutta to New Delhi. Identified as a terrorist by British authorities, Bose escaped via Singapore and Hong Kong to Japan, where he would spend the rest of his life, marrying a local woman and becoming a naturalized Japanese citizen. Wary of substituting the empire of the British for that of the Japanese, Bose became an important proponent of Pan-Asianist thought, which advocated the birth of a New Asia as a globally oriented alternative to the Eurocentric internationalism of the League of Nations.

Tracing Bose’s transition from a subject of colonial India to a citizen of imperial Japan, this paper argues that understanding the life and thought of Rash Behari Bose provides a unique opportunity for an alternative reading of the global history of interwar Asia. Drawing on a range of sources from both Indian and Japanese archives as well as British diplomatic correspondence and Bose’s own monthly publication *New Asia*, this paper proposes a methodology which reads the global through the individual, interrogating the ways in which the life and thought of one person can provide a lens through which the themes of imperialism, transnationalism, geography, and terrorism can be interpreted.

**SATURDAY, MAY 2, 2015**

**8.00-9.00 Light Breakfast**

**Ballroom**

**9.00-10.30 Session 4**

**Session 4-1: IDENTITY FORMATION IN ZONES OF EXCLUSION AND INDETERMINACY Room 102**

Discussant/Chair: Robin Verrall, York University

***Migration in a Time of Regulation: The Uneasy Asianisation of Gulf Labour Markets***

**Jolin Joseph, York University, PhD Candidate**

The South Asia-Gulf migration corridor is a product of unique geopolitical, economic, and social dimensions that have historically linked both regions. The 1973 oil boom precipitated the demand for foreign labour in the six member countries of Gulf Cooperation Council, which was largely met by migrants from South and Southeast Asia. This tendency towards 'Asianisation' of Gulf labour forces has increased over time, despite implicit policies to increase the proportion of native workers and encourage migration of Arab nationals. This paper considers the persistent demographic ascendance of Indian migrant workers in Saudi Arabia within a tightly controlled labour environment and in the context of recent Saudisation drives. However, I argue, even with multiple waves of Asian immigration since the 1970s, it would be premature to suggest that there has been a comprehensive Asianisation of the Arabian Gulf. The South Asian presence in the Arabian Gulf has revealed the region's hopes and fears; both the kind of society it is and the kind that it aspires to be. Perhaps the greatest socio-cultural legacy of South Asians in Gulf history has been their exclusion- from leadership, citizenship, property rights, arts and education. The paper maintains that composition of labour force alone does not signal Asianisation, rather, it foregrounds issues of representation and power that deflect the migration and integration experience of this important and growing segment of the population and makes the case for progressive policies of inclusion.

***The passively urbanized group in China - self-identity reconstruction and the process of urban adaptability of land displaced peasants***

**Jie Miao, University of Saskatchewan, MA Candidate**

With the development of urbanization in China and the great demand of urban land, an increasing number of peasants living in rural-urban fringe zone are forced to give up their country life and become an urban resident. Different from the migrants who voluntarily go the big cities for better job opportunity and higher payment, this group of people is passively urbanized. Given the different living standard and lifestyle between urban and rural area, and the household registration system in China, land-displaced peasants show differences in the process of urban adaptability and reconstruction of their self-identity.

Based on an empirical study of 19 land-displaced peasants from three village communities in Xi'an, China, this study find that differences in the reconstruction of self-identity and the process of urban adaptability of land-displaced peasants are caused by a combination of institutional factors, individual's social network, social memory and resource of income. Land-displaced peasants who have more social resources are able to adapt to their city life in a positive way. Land-displaced peasants with strong local collective memory show difficulties in identifying with city lifestyle and urban culture. This research also found that the adaptation of the land-displaced peasants and their self-identity may mutually promote each other.

**Session 4-2: IDENTIFYING THE POLITICAL IN THE ECOLOGICAL: EXTRACTIVE INDUSTRIES Room 102**

Discussant/Chair: Dr. Vanessa Lamb, Ryerson University

***Small-Scale Mining and the Production of Capitalist Space in Western Mindanao***

**Alex ZN Felipe, York University, MA Candidate**

In late 2012 the small-scale miners (SSM) of Mt. Balabag in Zamboanga Peninsula (Mindanao, Philippines) were forcibly displaced to make way for a large-scale Canadian mine. In operation since 1995, their workers were earning relatively high incomes. For the SSM elite they saw their industry as an economic and cultural boon for the impoverished local population. Yet, in reality, the educational achievements of the youth, investments in land and/or homes, and monetary savings remained low for the majority of the SSM workers. While it is a fact that the entry of the foreign mine was detrimental to their socioeconomic futures, a question remains: Why didn't their previously high incomes have a positive influence on their overall socioeconomic status? Or more simply: Why aren't they 'better off' after small-scale mining than before? In fact, there is indication that the opposite may be true; that their experience with mining actually resulted in a downturn especially in a cultural sense as reports of community issues with social vice and domestic violence have increased. My presentation, based on early examination of my fieldwork findings from the summer of 2014, will examine these issues through the lens of Henri Lefebvre's dialectics of space (seen as a component of the relations of production—

simultaneously social and spatial) and how they impact everyday life. The physical space of Balabag and the surrounding region, contrasted with the imagined space produced through the experience with mining, and as represented in the lives of the workers created a social reality quite different from expectations.

The ramifications of this study go further than simply one mine site, but inform the struggle towards development for the Global South and beyond. The roots of poverty will be seen in dialectical relation to qualitative changes in space itself.

***Translating and Archiving Sakubei Yamamoto's Diaspora: The Racial Politics of UNESCO's Memory of the World Programme***

**Fumi Sakata, York University, PhD Candidate**

A topless woman is raking in coal in a dangerously narrow shaft supported by thin wooden pillars; a portable oil lamp hanging from the low ceiling dimly lights her hands. This is vividly illustrated in a painting made in 1972 by Sakubei Yamamoto, a coalminer who lived through Japan's most powerful and violent period of industrialization in the 20<sup>th</sup> century. His dynamic paintings depict the relentless and life-threatening culture of the miners with a touch of humour so that today it remains alive. In 2011, they became the first cultural texts registered in UNESCO's Memory of the World programme in Japan. This paper approaches Sakubei's work as a site of diaspora that captures the emergence of cultural and racial hybridization. Chikuho coal-mines were often the last resort for many underprivileged and vulnerable migrating individuals who arrived from all parts of Japan, as well as for those exposed to Japan's colonial order and left their homelands as the forced laborers and war captives. The logic of racism was used, referring to the miners as "people of different race," so as to rationalize their horrendous treatment, regardless of the population's racial and ethnical diversity; it worked to devalue them of their humanity. In approaching Sakubei's text as a manifestation of diasporic power dynamics, this paper explores some of the critical challenges the postcolonial discourse faces today. As Cho writes, diaspora "enables connections between the traumas of colonialism even as it marks distinctions," and it is a critical framework that allows for the in-between space beyond the reinforcement of the colonial binary.

**10.30-11.00 Break**

**11.00-12.30 Session 5**

**Session 5-1: EAST/WEST CONTACT ZONES: KNOWLEDGE, HEGEMONY, BUREAUCRACY Room 102**

Discussant: Dr. Peter Vandergeest, York University

***Becoming a Global Engineer: Constructing Intellectual Property in Vietnam***

**David A Bergan, New York University, PhD Candidate**

With foreign investment in Việt Nam has come the opportunity for its idea workers to find employment with multinational corporations investing there, or to provide services to them. Besides jobs, the multinationals bring with them organizational practices and managers that reflect their original legal environment. In this workplace setting an institutional and social embodiment of legality in the corporation contacts the social embodiment of a different legality in its employees. In the space where these different legalities meet, the zone of contact, Western managers and Vietnamese employees socially construct a joint legality for this semi-autonomous field.

Emergent from the social interaction between these groups, the legality of intellectual property in this field of global engineering in Việt Nam is the subject of my dissertation. Fieldwork for the dissertation was conducted from July 2012 to August 2013 in Hồ Chí Minh City, Việt Nam. Knowledge in the field is being introduced to engineers in Việt Nam as valuable and legally protectable, and their practical thinking about legality is not rejecting that premise conceptually. Rather, recognition of the value of these legal assets is reframed as a gift in the social context of a group invested with the self. The negotiation of the divisions required to constitute the legality of intellectual property — what is legally protectable and what is not — is subject in practice to the divisions between these identity-relevant groups.

***Hegemony and civil society: the colonial mission in Sri-Lanka***

**Susan Rajendran, York University, PhD Candidate**

My project aims to locate some of the critical cross roads between nationalism and hegemony in Sri-Lanka today. I examine how, since the defeat of the separatist LTTE, Western geo-political interests — having reframed the colonial mission — invest in civil society as a means of transmitting ideologically permeated narratives of human rights intended to isolate Sri-Lanka as a "failed state" within the wider context of international politics and opinion. I draw from Nira Wickramasinghe's research and analysis of how civil society, as in the example of Western NGOs, address 'security' through politically driven agendas determined to undermine Sri-Lanka's conception and response to its domestic stability. By interrogating current human rights discourses in the West, which equate Sri-Lankan nationalism to an essentialist 'Sinhala nationalism' — purported to be both violent and regressive — I argue that nationalism, in this context, is a precondition to sovereignty given the country's colonial past. My broader methodology will incorporate Antonio Gramsci's notion of 'civil society', 'hegemony' and the ensuing ideologies transcribed into the narrative of human rights which is

often transmitted through foreign based and supposedly non-governmental actors. I also draw from Post-Colonial thinkers such as Partha Chatterjee in my argument that Western neo-colonial aspirations are contained within particular ideologies that strive to destabilize the existing narrative of the Sri-Lankan nation-state. Dipesh Chakrabarty's critical analysis of modernity will further serve as a foundation to look at how competing ideas of 'modernity' can challenge and even become counter-hegemonic to 'progress' as in the current context of Sri-Lanka.

**Session 5-2: TRANSNATIONAL IDENTITIES OUTSIDE THE PHILIPPINES**

**Room 115**

Discussant/Chair: Dr. Philip Kelly, York University

***Balikbayans: A Short Documentary Film***

**Alex Humilde, Sheridan College**

Viewers will follow the lives of three overseas Filipinos in Ontario, supporting families in the Philippines. Their unique stories offer in depth views into the balikbayan culture and a portrait of most Filipino immigrants in Canada.

We will also look at the factors that perpetuate the notion of the balikbayan, such as the recognition they would receive from family and friends in the Philippines when they return to the homeland.

The film will bridge the gap between the differing perceptions of balikbayans amongst people in the Philippines and Filipino workers in Canada. Viewers will learn that despite how Filipinos view their balikbayan counterparts, the money Filipino workers send back often comes from working multiple jobs or working long hours of arduous labour.

***The Performative Context: Identity Formation and Cruise Ship Workers***

**Nel Coloma-Moya, Queen's University, PhD Candidate**

According to Linda McDowell (2009), "place matters" in the new economies of interactive service work because "the labour relation is a place-specific, localized one" (2009, 217) especially when labourers work and live on a ship for extended periods of time. The Philippines continues to dominate the seafaring world with the number of seafarers and cruise ship workers positioned in the maritime industry. This presentation explores the performative aspects of identity formation for cruise ship workers who inhabit work spaces for ten months of the year as part of their contract. I argue that multiple identity formations are produced in order to cope with the diverse types of interaction necessary to do the job and that the performative self emerges or is produced within the discursive regimes in institutional mechanisms that serve to discipline the subject in the workplace.

***Investigating Filipino/a youths' transnational identities in Ontario urban schools***

**Jessica Ticar, Western University, PhD Candidate**

This paper addresses the ontological and epistemological underpinnings of critical ethnography as a methodology, and explicates a transformative paradigm. My proposed dissertation will investigate the ways in which Filipina/o youth achieve a sense of identity and belonging in urban schools. Using oral history methods, the research questions will inquire about Canada's Live-in Caregiver Program (LCP) and its impact on transnational students: 1.) *How have the experiences of family separation and reunification impacted the identities of Filipina/o youth?* 2.) *How do Filipina/o youth make sense of being 'Filipino', and how have gender roles changed and/or remained the same within different contexts?* 3.) *How do Filipina/o youth understand their migration experiences and its impact on their school experiences?* Critical ethnography will apply postcolonial feminist theories as it attempts to expose otherwise hidden oppressive norms and the agency of Filipina/o youth in their own identity construction. Using this framework will allow investigation into the complexities of Filipina/o youths' identities and inform an analysis of how issues of gender play into particular race dynamics given their situated legacy of colonization. My positionality as an insider/outsider researcher heavily influences the philosophical assumptions underlying the study as I navigate multiple meanings and experiences of 'Filipina/ness'. This study advocates that educators and administrators attend and attune to student agency; reflect upon their own power and privilege; and redress forms of oppression transnational students undergo.

**12.30-13.30 Lunch**

**Ballroom**

## 13.30-15.00 Session 6

## Session 6-1: EDUCATION AND KNOWLEDGE PRODUCTION

Room 102

Discussant/Chair: Dr. Gunjan Sondhi, York University

***Idealism and realism: Historical changes of power conflicts of The China Foundation for the Promotion of Education and Culture in Republic of China (1924-1949)*****Muchu Zhang, Beijing Normal University/YCAR, PhD Candidate**

The China Foundation for the Promotion of Education and Culture was founded by the Second Box Indemnity Returning Fund (CFPEC) from America in 1924, and this organization aimed to promote the development of education and culture in modern China. However, this special educational organization with “diplomacy” and “politics” characteristic finally fell to the reality. As a funds management organization, CFPEC depended on American Returning Funds under that special historical background, while established in local country. Since CFPEC was related to the distribution of a huge amount of the funding, it triggered multi-power conflicts inevitable. These conflicts intertwined in America, National Government, and Foundation board of scholar directors, which were the three main power objectives under modern political changes. Essentially, these conflicts not only revealed the non-equilibrium characteristic and antinomy reality of CFPEC, but non-independent diplomatic relations; on the other side, the historical changes of power in local country reflected its non-autonomous features and reflected the reality of education barely could independent. Furthermore, as a emerging financial aid institution, CFPEC’s internal unbalanced-forces illustrated it had long way to acclimatize to the indigenous society.

***The Vietnamese subject in Canadian social work literature*****Anh Ngo, York University, PhD Candidate**

This paper addresses the knowledge production of the Vietnamese subject in Canadian social work literature. There is a marked dearth of Canadian literature in Social Work on the Vietnamese as one distinct group apart from other Asian immigrants (pan-Asian, Chinese, Indochinese). Most of the research concerning the Vietnamese as a specific group is produced in America. Consequently, knowledge of the Vietnamese is via the lens used to view an umbrella group of Asians in Canada or via the lens of American literature on the Vietnamese. The effect of this on the understanding of the Vietnamese in Canada is that they cannot be known unless it is through the homogenizing Orientalist gaze which forces the Vietnamese into the broad based category of Asian or through the lens of the United States and their analysis via the Cold War. In effect, Vietnamese Canadians are invisible but made visible only within these contexts of knowing. A critical literature review of Vietnamese refugees and immigrants in Canada from 1970 reveals the production of this population as particular subjects. The production of the Vietnamese subject in Social Work literature is coloured by the Othering of Orientalism, the knowing of Cold War Epistemology, and the national narrative of multiculturalism. This critical paper seeks to destabilize the fixed subject of Vietnamese within the literature.

## Session 6-2: TRANSNATIONAL IDENTITIES OUTSIDE THE PHILIPPINES

Room 115

Discussant/Chair: Dr. Robert Diaz, OCAD University

***The politics of the ‘Baikbayan Identity’*****Angeli Humilde, York University, MA Candidate**

The term ‘balikbayan’ was used to describe Filipinos who have come back to the rural areas from the large cities, such as Manila, to find work. Recently, it is used to describe those who have returned to the Philippines from places ‘abroad’. In 1989, the Philippine State, under the administration of the Department of Tourism, enacted the Philippine Republic Act 6768. The aims of this act created the official state category of ‘balikbayan’ in order to attract and encourage overseas Filipinos to visit the motherland. Part of the aims of this program was to recognize the contribution of balikbayans to the economy of the country.

As of 2011, there are approximately 10.5-13.5 million Filipinos who were currently living or working overseas, and many of these people send remittances back to their relatives in the Philippines. 12% of the Philippines GDP is made up of remittances. This paper will discuss the term ‘balikbayan’, the State definition and how Filipinos define this term and the politics attached to this term. Using ethnographic example from my fieldwork in the summer of 2014, we will discuss how the presence of balikbayans has fueled this imagination of life ‘abroad’, which has now become an ideal many Filipinos strive for due to the lack of jobs, social safety netting, and upward social mobility in the Philippines. This piece will also cover how the Philippine State has heralded its overseas Filipino population as “Heroes of the Nation” and how the state-imposed category of ‘balikbayan’ is a way to unify people within the Philippine diaspora for the purposes of the state.

***Capitalizing on the Capital of Being a Philippines Citizen?***

**Kwan Ho Leung, Ryerson University, PhD Candidate**

Since adopting an official labour-exporting policy in 1974, the Philippines has become a model and a prolific participant of labour exporting, with millions of citizens working in over 200 countries and contributing remittances equalling about 10% of its GDP. Behind this image of success, however, research has found many negative effects of this policy: from poor working conditions to deteriorated family relationships. This paper is an attempt to add to the literature on overseas Filipino workers (OFWs) by linking a recent conceptualization of citizenship as a form of capital to the Philippines' obligations toward the OFWs. Specifically, it is argued that:

1 – In the globalized labour market, OFWs in low-skilled occupations—such as domestic workers and labourers—are not benefitting from the capital as Philippine citizens. For example, those with high qualifications but engaging in low-skilled work abroad for a better income suffer from deskilling and a decline in their human capital.

2 – It is the Philippine government's responsibility to fulfill its end of the citizenship bargain by making citizenship truly a form of capital that Filipinos can use for their own advantages—for example, establishing a comfortable life in the home country.

The paper will conclude with suggestions as to how the Philippine government can promote the well-being of OFWs even with the country's continued dependence on their work and income. In a broader context, this discussion on the Philippines has implications for both the sending and receiving countries in intra-Asia labour migration as well.

**15.00-15.30 Break**

**15.30-17.00 Roundtable**

**15.30-17.00 CLOSING REMARKS**

**Room 115**

Conference participants reflect on the theme of Asia and the Asian Diaspora and comment on the conference and its potential contribution to critical Asian Studies.

Chair: Catherine Cua, York University

**Catherine Mulas, York University, MA Candidate**

Catherine Mulas is completing her MA in Geography at York University. Her SSHRC-funded research seeks to understand the institutional circumstances behind the expansion of Personal Support Work in Ontario and the patterns of over-representation of the Filipino community in particular within this occupational category. Catherine is a graduate associate at the York Centre for Asian Research.

**Dr. Gunjan Sondhi, York University**

Gunjan is a postdoctoral fellow at YCAR, working on a project entitled 'International Student and Education Migrant Mobilities'. This project examines research on international student mobility within the Canadian context. She is also a research associate within the School of Human Resources Management at York University. Gunjan received her PhD in Migration Studies from the Sussex Centre for Migration Research at the University of Sussex, UK. Her doctoral thesis, entitled 'Gendering international student mobility: an Indian case study' examined the gendered experiences of Indian International students in Toronto. The project's broader aim is to introduce a gender lens to the study of international student mobility, as well as include the perspective of 'home' society. Moving forward, Gunjan is interested in exploring highly skilled mobility at the intersection of issues of education, labour market and migration.

**Dr. Tashi Tsering, York University**

Dr. Tashi Tsering is the 2015 YCAR/ABMP Short-Term Postdoctoral Visitor in Asian Governance. Tashi completed a PhD at the University of British Columbia in Resource Management and Environmental Studies, with a dissertation titled "Social Inequality and Resource Management: Gender, Class and Caste in the Rural Himalayas". Prior to his PhD, Dr. Tsering had completed an MA in Political Science at the Mark O. Hatfield School of Government at the Portland State University and has worked extensively with NGOs and research projects focused on environment and development issues of Tibet.

**Affiliations of Panelists**

David A. Bergan, Doctoral Candidate in Law and Society, New York University

Alex Brouse, Masters Candidate in Global Governance, University of Waterloo

Cayllan Cassavia, Masters Candidate in Art History, Carleton University

Alice Choi, Masters Candidate in Art History, University of British Columbia

Nel Coloma-Moya, Doctoral Candidate in Geography, Queen's University

Alex ZN Felipe, Masters Candidate in Geography, York University

Alex Humilde, Post Graduate in Advanced Television and Film, Sheridan College

Angeli Humilde, Masters Candidate in Anthropology, York University  
Jolin Joseph, Doctoral Candidate in Gender, Feminist and Women's Studies, York University  
Adrian Khan, Masters Candidate in Development Studies, York University  
Rajanie Preity Kumar, Doctoral Candidate in Gender, Feminist, and Women's Studies, York University  
Elene Lam, Masters Graduate, York University, LLB, LLM, BSW, MSW  
Kwan Ho Leung, Doctoral Candidate in Policy Studies, Ryerson University  
Malissa Mariampillai, Masters Graduate in Critical Disability Studies, York University  
Joseph McQuade, Doctoral Candidate in History, University of Cambridge  
Jie Miao, Masters Candidate in Sociology, University of Saskatchewan  
Catherine Mulas, Master Candidate in Geography, York University  
Noa Nahmias, Doctoral Candidate in History, York University  
Anh Ngo, Doctoral Candidate in Social Work, York University  
Nhi Ha Nguyen, Doctoral Candidate in Anthropology, York University  
Victoria Nolte, Masters Candidate in Art History, Concordia University  
Susan Rajendran, Doctoral Candidate in Humanities, York University  
Fumi Sakata, Doctoral Candidate in Humanities, York University  
Aprajita Sarcar, Doctoral Candidate in History, Queen's University  
Gunjan Sondhi, Postdoctoral Fellow in Migration Studies at YCAR, York University  
Jessica Ticar, Doctoral Candidate in Education and YCAR External Research Associate, Western University  
Tashi Tsering, Postdoctoral Visitor in Asian Governance at YCAR, York University  
Robin Verrall, Doctoral Candidate in Political Science, York University  
Alexandria West, Masters Candidate in Social and Personality Psychology, York University  
Harshita Yalamarty, Doctoral Candidate in Gender, Feminist, and Women's Studies, York University  
Muchu Zhang, Doctoral Candidate in Education and YCAR Visiting Research Fellow, Beijing Normal University  
Tianmo Zhang, Masters Candidate in Art History, Concordia University

#### **Affiliations of Discussants**

Dr. Robert Diaz, Assistant Professor, Gender and Sexuality Studies; Asian Diasporic Literature; Postcolonial and Filipino/a Studies, OCAD University  
Dr. Joan Judge, Professor, Departments of History and Humanities, York University  
Dr. Philip Kelly, Professor, Department of Geography, York University  
Dr. Ann Kim, Associate Professor, Department of Sociology, York University  
Dr. Janice Kim, Associate Professor, Department of History, York University  
Dr. Vanessa Lamb, Assistant Professor, Department of Geography and Environmental Studies, Ryerson University  
Shayna Fox Lee, Doctoral Candidate, Department of Psychology, York University  
Dr. Gunjan Sondhi, Post-Doctoral Fellow, York Centre for Asian Research, York University  
Doris Ha-Lin Sung, Doctoral Candidate, Department of Humanities, York University  
Dr. Peter Vandergeest, Associate Professor, Department of Geography, York University  
Robin Verrall, Doctoral Candidate, Department of Political Science, York University

#### **Organizing Committee**

Faculty Advisor: Dr. Ann Kim, Sociology, York University  
Chair: Catherine Cua, Doctoral Candidate in Études Francophones, York University  
Zhipeng (Simon) Gao, Doctoral Candidate in Psychology, York University  
Catherine Mulas, Masters Candidate in Geography, York University  
Simon Posner, Masters Candidate in Anthropology, York University