Asian Migrations: Trajectories, Meanings, Embodiments

"Coming out" of Employers' Homes to Preserve Wellness *(Suham):* Sri Lankan Migrants' Moral and Biological Claim Making Amid Health Inequalities in Kuwait

Sajida Zareen ALLY
University of Sussex

For decades, Sri Lankan Muslim women have been migrating between their communities of origin and employers' homes in Arab Gulf destinations. While depictions of these women have focused on their confinement within a single employer's home over successive two-year contract periods, this paper explores the embodied mobility of women who "come out" of their employers' homes in Kuwait to establish themselves with more autonomous conditions of life. Women's articulations of "being outside" centre on their aspirations for wellness (suham), contentment (nimadhi), and a "good working life" (oru nalladha valkay), as they move continuously between different housing and places of work. Their actions are grounded in gender-based bodily conduct (nathamurai) that they learn and improvise in Sri Lanka.

Migration Industry, Social Entrepreneurship, and Solidarity Formation: The Indonesian of Taiwan

Rudolf YUNIARTO
Tokyo Metropolitan University

The experience of Indonesian working abroad through institutional placement mechanisms indicates that migration processes have largely reduced everything to a matter of supply and demand, profit oriented, and making them into nothing more than economic commodities to be bought and sold. This process, the so-called migration industry, remains in an unbalanced conditions. This approach dehumanizes migrant workers and implies on human mobility restrictions. As a result, migrants enter into unpredictably plight situations that take place in the country of settlement, such as debt bondage, slavery, imprisoned, illegality, etc. Understanding these conditions, some Indonesian entrepreneurs with their business-related migrants seek to provide assistance. Theoretically, (social) migrant entrepreneurship prompts a series of fascinating research questions on the nature, culture, and interconnectedness of migrant situations within host settlements. In the case of Indonesian migrant entrepreneurs in Taiwan, they utilize an interactive model by creating a combination of one-stop home and business places (neighborhood shop, restaurant) to provide services to fulfill migrants' basic needs, such as gathering socially, networking, even patronage-broker social services. Migrant entrepreneurs use social and cultural resources within the logic of economic rationality. Thus, the entrepreneurship activities that shape Indonesian migrants' economic patterns within Taiwan's urban society also become manifestations of the migrants' involvement in the process of negotiating identities, bridging themselves with the broader world, thereby enabling solidarity formation among Indonesian migrant in Taiwan. The data on which this paper is based was collected in Taiwan and Indonesia in 2014 to 2015 by using ethnographic participant observation and in-depth interviews as the basic research methods.

<u>How Chinese Students Think: About British Education for Example</u>

LI Jiangnan
University of Durham

UK universities receive every year a massive number of students from mainland China at all study levels. The proposed paper addresses this phenomenon from the perspective of post-colonial critique. Based on original ethnographic data, my presentation discusses the extent to which student experience in the UK can be seen as a post-colonial encounter that engenders specific (asymmetrical) relations of power. Using Gramsci's theory of hegemony I examine closely the everyday life of Chinese students in the University of Durham, in special relation to their career plans, parental expectations, and what appears to be a collective Chinese imagery of "a superior Western education". My research has found that hegemonic narratives of the West circulate widely among Chinese students, shaping and motivating their educational choices. Reified representations of the West and the Orient, entangled with ideas about 'progress' and its relation 'Capitalism,' produce new Chinese subjectivities 'at home' and 'abroad'. The present paper firmly places the educational encounter in the framework of critical post-colonial theory, Gramscian approaches to hegemony and debates on orientalism and occidentalism in contemporary social anthropology.