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Chan, Yuk Wah & Koh, S. Y. (Eds.). New Chinese Migrations: Mobility, Home, and Inspirations. Routledge Series on Asian Migration Volume 3, Oxon: Routledge, 2018.

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Chinese immigration continues to increase at a steady pace, with an estimated 50 million ethnic Chinese living abroad at this time. Beyond the usual destinations such as the United States, United Kingdom, and Singapore, there are growing areas of interest in other countries throughout Africa, Asia, and Latin America. Through this volume, Chan and Koh attempt to provide a nuanced analysis of contemporary trends in Chinese immigration by focusing on three key areas: (1) new motivations for immigration, which are increasingly linked to a desire to pursue a more cosmopolitan and international lifestyle; (2) the “dynamics of Chinese migrations within Asia and the Pacific ... [including] the increasingly common trend of intraregional and intrasubregional migration by Chinese migrants from HK, Taiwan and South-east Asian countries with established Chinese communities” (p.3); and (3) the growth of communities and networks that extend beyond traditional hometown centered networks and include measures to “cross-cut their (immigrants’) network webs with other Chinese from a myriad of geographies” (p. 5). The book is divided into four thematical sections, “New Migrants from Mainland,” “The HK-Taiwan-China Migration Triangle,” “The Ongoing Migration of Chinese Overseas from Southeast Asia,” and the conclusion.

Chapters in the first section, “New Migrants from Mainland,” include a discussion by Liangni Sally Liu and Xiaoran Wu of recent Chinese migrants to New Zealand, an examination of Chinese immigrants whose ambitions for social mobility led them to conduct business in Benin and Ghana by Katy N. Lam, and a look at “an emerging Sino-Arab connection” (p. 84) in Yemen by Wai-Yip-Ho. Two exemplary chapters from within this section are Alexandra Wong and Ien Ang’s “From Chinatown to China’s Town? The Newest Chinese Diaspora and the Transformation of Sydney’s Chinatown” and Gracia Liu-Farrer’s “The New Chinese Immigrants in Japan: Locating Belonging in an Ethno-national Society.” Wong and Ang explore the relationship between the older, more established Chinese diaspora in Sydney’s Chinatown and the newer influx of Chinese immigrants. The newer group demonstrates more diverse representations of what it means to be ‘Chinese’ due to a range of immigrants from Hong Kong, Malaysia, and Singapore. Nonetheless, this group struggles with being lumped together (by other Australians) with Chinese immigrants who arrived in historically earlier time periods. Say the authors, Australians’ “lack of ability to differentiate between different groups risks reinforcing a new moral panic against ‘the Chinese’—rekindling the old fears and prejudice reminiscent of the situation off the late nineteenth century that led to the White Australia policy” (p. 34).

Liu-Farrer’s examination of Chinese immigrants in Japan demonstrates how immigrants seek to create meanings of home and nationality. Interviewees had a range of feelings, which included feeling at home in either Japan or China, feeling at home in both countries, or feeling that they lacked a true home. These feelings were deeply attached to whether respondents had deep levels of “intimacy and social inclusion” (p. 47). Liu-Farrer further asserts that this intimacy “...is not limited to love and sexual relationships. For many people, it extends to broader patters of social relationship, including friendship, and collegial relations” (p. 47).

The second part of the book, “New Migrants from Mainland,” consists of four chapters, including a discussion of student migration into the Taiwan Strait by Pei-Chia Lan and of post-1997 migration from Hong Kong to Taiwan by Yuk Wah Chan and Heidi Fung. Two highlights of this section are Sean H. Wang’s “Intra-Asian infrastructure of Chinese Birth Tourism: Agencies’ Operations in China and Taiwan” and Linda Yin-Nor Tija and Wing-Chung Ho’s “Beipiao and Gangpiao: Young Chinese Migrants’ Drifting Experiences in Beijing and Hong Kong.” Wang explores the growing trend of Chinese birth tourism¹ to the

United States through an analysis of the agencies that facilitate client immigration. The differences between Taiwanese and Chinese birth tourism agencies are explored along with the ways agencies utilize recruitment/marketing, client demographic, and operations management in order to attract clients. Agencies in both countries range in scale from small firms that connect clients with various providers, including hospitals and after birth medical and housekeeping services, to a few larger agencies that own maternity hotels in which many services are taken care of onsite.

In “Beipiao and Gangpiao,” Tija and Ho research the lives of *beipiao*—young educated Chinese migrants who move to Beijing despite not having hukous (household registration)—and *gangpiao*—young migrants who leave Beijing for Hong Kong to study or work. The number of migrants from both groups of young people began to increase after two policies were created that allowed for Hong Kong residents to work in mainland China more easily and vice versa. *Gangpiao* and *beipiao* had strikingly different migration experiences, with *gangpiao* immigrants feeling isolated with respect to local residents and having to put more effort into socializing with Hong Kong residents. In contrast, *beipiao* were not focused on integrating into Beijing society, and they “found life in Beijing amiable and enjoyed different cultural exposure and exotic experiences there.” This was in part due to the fact that “they felt privileged because of the relatively superior living environment and cultural diversity in Beijing” (p. 149).

Part III consists of both a section titled “The Ongoing Migration of Chinese Overseas from Southeast Asia” and the conclusion. This section has three chapters including a comparison between Malaysian Chinese skilled migrant experiences in Taipei, Hong Kong, Shanghai, and Singapore by Kok Chung Ong, and an examination of the motivations behind tertiary-educated Malaysian-Chinese migration geographies by Sin Kee Koh. The third chapter of the section, Amanda R. Cheong’s “Immigration and Shifting Conceptions of Citizenship: The Case of Stateless Chinese-Bruneians in Canada,” deftly examines the liminality of ethnically Chinese residents of Brunei who have subsequently moved to Canada. Respondents discussed their lives in Brunei, where ethnicity impacted their future prospects. This included not being able to apply for citizenship, non-eligibility for automatic government-provided scholarships (which are only available to Brunei citizens), diminished job prospects, and no access to home ownership. Faced with all of these impediments, respondents looked to Canada to escape such exclusion, though once there, not all hardships were alleviated. The chapter briefly contrasts the promise of life in Canada with the realities Chinese-Bruneians faced upon moving to Canada. In the volume’s concluding chapter, “New Directions for Overseas Chinese and Migration Studies: Migrants, State-diaspora Relations and Transborder Governance,” Yuk Wah Chan reflects upon the previous chapters and provides a few ideas for future research, including the “impacts of migration mobility on domestic and cross-border governance, challenges concerning governmentality of migrants, and China’s varied diaspora engagement policies and their effectiveness” (p. 219).

Overall, this volume is a strong addition to the Routledge Series on Asian Migration due to the unique topics and nuanced analytical approaches to understanding Chinese immigration in its various forms in the countries discussed. Additionally, the focus on unpacking the meaning of being Chinese along with the emphasis on contemporary analysis of the China-Hong Kong-Taiwan triangle add another layer of depth to our understanding of Chinese immigration.

Notes

¹Birth tourism is tourism for the express purpose of giving birth to a baby in another country. The goal is for the baby to have citizenship in the new country. The mother and child may return to the mother's home country, but later on in life, the child can reap the benefits of being born in another country.

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