

A serene landscape with misty, teal-toned mountains and a calm lake. The scene is hazy, with the mountains and trees reflected in the still water. The overall color palette is a range of blues and greens, creating a peaceful and atmospheric setting.

Chinese Diaspora

China and the Diaspora, Selected Nations



(Source: Data, Academy for Cultural Diplomacy and Wikipedia; map, FreeUSandWorldMaps.com)

Chinese diaspora in SEA

- Began with Chinese trade in neighboring countries, 16th century
- Mass immigration of Chinese until the 1950s, intermarriage among ethnic Chinese and natives
- Rise of Chinese patriotism and Southeast Asian nationalism
- Anti-Sinitic sentiments from Southeast Asians

Chinese Overseas Migration Before 1800

- No urge to go overseas
- Confucian Values
- Traditional enemies were land-based
- Three Groups: Merchants, Official Emissaries, Adventurers

The Chinese Identity



Chinese Migrants: Degrees of Loyalty and Layers of Identity



Patterns of Chinese diaspora

- Four patterns (Wang 1991):
 - Huashang (华商) or Chinese trader: primarily through economic activity; basic
 - Huagong (华工) or Chinese coolie: through unskilled labor
 - Huaqiao (华侨) or Chinese sojourner: professionals and educated
 - Huayi (华裔) or Chinese descent: children of ethnic Chinese and natives

华侨 (Hua Qiao)?

- 1997, return of Hong Kong to the People's Republic of China (PRC)
- The Chinese in Hong Kong wanted to retain 华侨 (hua qiao).
- P.R.C. refers to them as 同胞 (tong bao) or compatriot.

The Case for Diaspora: A Temporal Approach to the
Chinese Experience

SHELLY CHAN

I have used the term [diaspora] with great reluctance and regret, and I still believe that it carries the wrong connotation and that, unless it is used carefully to avoid projecting the image of a single Chinese diaspora, will eventually bring tragedy to Chinese overseas.

–Wang Gungwu, “A Single Chinese Diaspora?” (1999, 15)

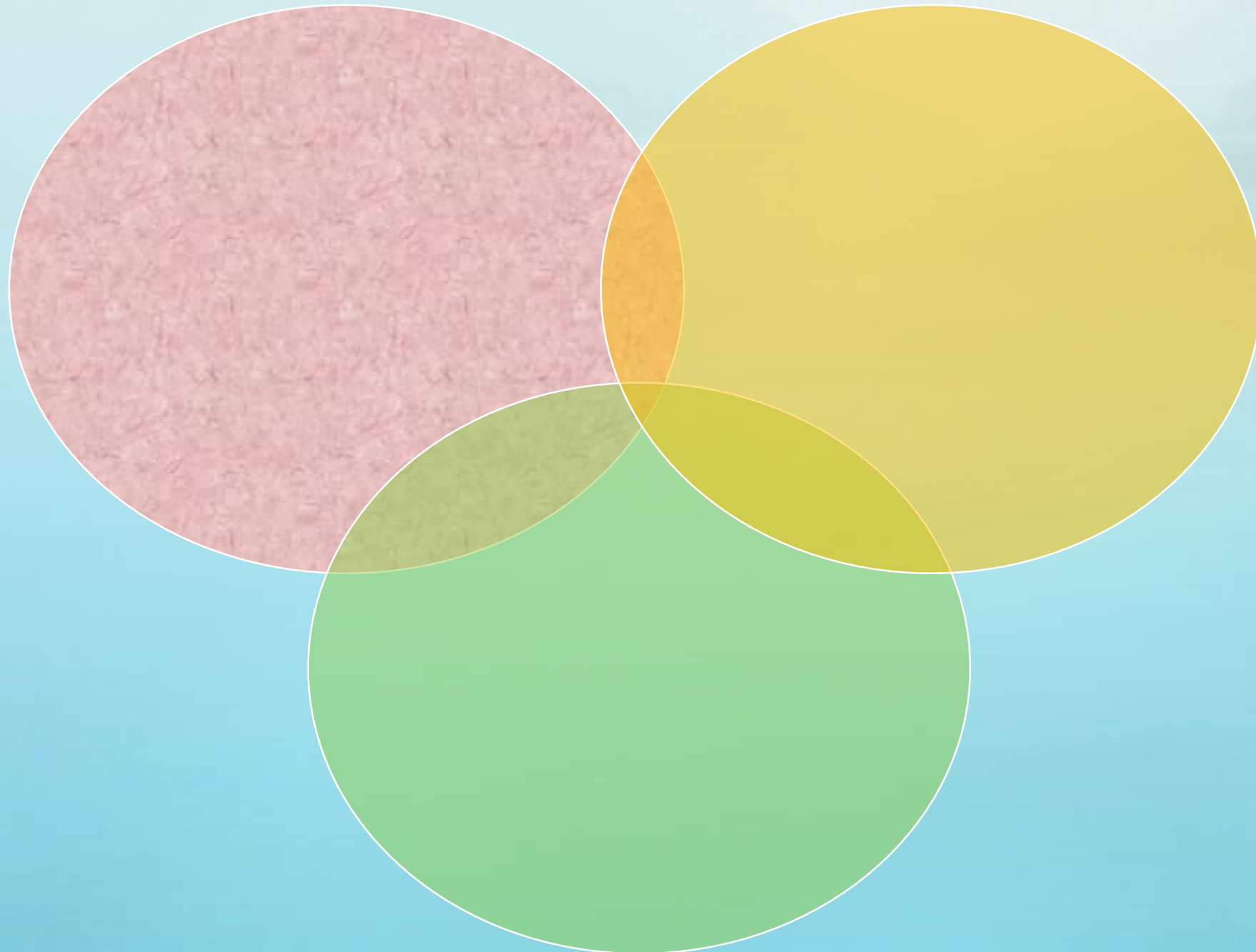
Ultimately, diaspora is a concept of sameness-in-dispersal, not of togetherness-in-difference.

–Ien Ang, *On Not Speaking Chinese* (2001, 13)

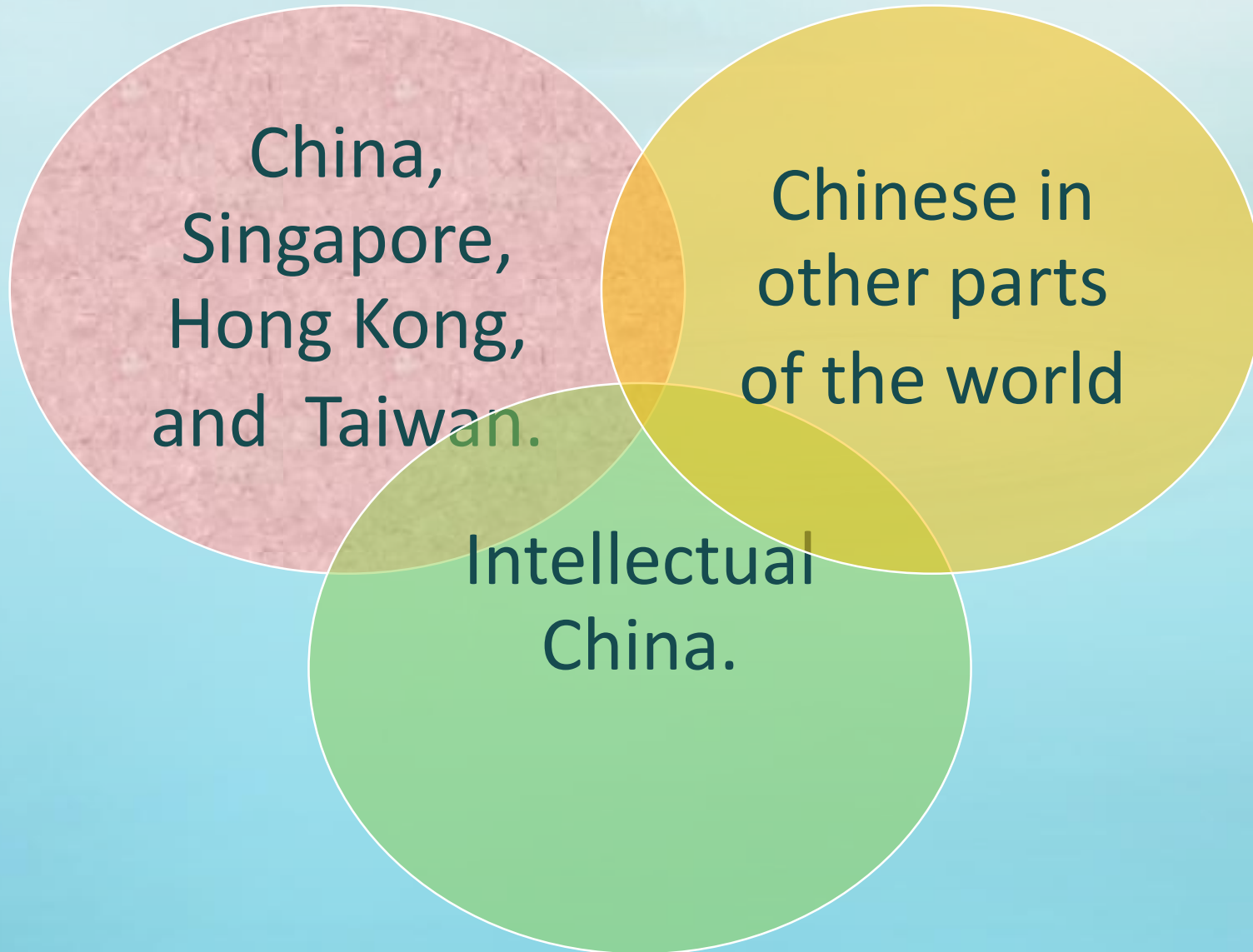
When the (im)migrants settle and become localized, many choose to end their state of diaspora by the second or third generation. . . .To emphasize that diaspora has an end date is therefore to insist that cultural and political practice is always place-based. Everyone should be given a chance to become a local.

–Shu-mei Shih, “Against Diaspora” (2010, 45)

Three Symbolic Universes (Tu 1994):



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- 2nd: consists of Chinese in the global community outside China, and the difference between the first and second is that the first constitutes an extremely highpowered majority of Chinese:
- in China 90 percent plus, but even in Singapore 76%.
- The second symbolic universe consists of people in an extreme minority, with the exception of Malaysia, about 23%, all the other societies below 10%, Indonesia probably 3%, Phillipines 3%, United States less than 1% and so forth.
- So the second symbolic universe consists of only about 46 million people.
- If you add Taiwan it would be about 50 million. But 50 million is about the population of either England or France.



'Cultural China' -Tu Wei Ming

- 'Cultural China' to try to accommodate three 'Symbolic Universes'.
- 1) Mainland China, Taiwan, Hong Kong, Singapore, Macao.
- These are the societies primarily organised by ethnic Chinese.
- There is tension and conflict among them, and they are very different linguistically, politically and organisationally.
- Stages of economic development are all very different.
- And yet they are part of this Chinese cultural universe.



The third symbolic universe is very controversial in Hong Kong but not necessarily in Taiwan or in Mainland China.

- There are an increasing number of people who are interested in China, but who are connected with China neither by birth nor by marriage.
- They look at China from their own linguistic universes; German, French, English, Japanese, Russian, but they're not just Sinologists.
- they may be journalists, people in business, some of them don't even speak Chinese, some of them don't recognize a word of Chinese, and yet their understanding of China, and their sharing their ideas, like you are doing, shape the international understanding of what China is all about.
- So culture is not given, it is an attainment.
- Eg. the best interpreter of American democracy turned out to be a Frenchman, the best interpreter of American race relations is Swedish, the best understanding of classical Chinese turned out to be Swedish, and the best study of Chinese science and civilisation turned out to be British.

Discuss! ??!!



- The term “Chinese overseas” is generally used to refer to the approximately 46 million ethnic Chinese living outside China, Hong Kong, Taiwan and Macau(Liu, 2017; Song, 2019)
- While short episodes of Chinese migration can be traced back through history, the phenomenon generally referred to as “Chinese Diaspora” only dates back to the mid-19th century (Liu & Van Dongen, 2013).

Define “ Chinese Diaspora” ?? Diasporic Perspectives

- The idea of a distinct entity called the “Chinese diaspora” is contentious.
- Not only have Chinese migrants and their descendants developed unique histories and identities in the societies where they live, but they were already distinguished by dialect, region, class, type of migration, and nationality in their places of origin.
- Subsuming these variations under overarching ethnic or cultural labels not only produces analytic difficulties, but also political ones.
- A historical example is the rise of the Chinese term *huaqiao* (generally translated as “overseas Chinese”) in the early twentieth century.
- This term implied that overseas migrants did, or should, remain politically and culturally loyal to the Chinese nation-state, and asserted the right of the Chinese government to make financial and political claims on those migrants.
- It also encouraged suspicions by non-Chinese that the Chinese were disloyal, inassimilable aliens.

Beijing's welcome mat for overseas Chinese



- Beijing's latest policy announcement allows foreign citizens with Chinese heritage to apply for a special multiple-entry visa granting a residency period of up to five years. This extends the existing policy under which individuals with Chinese heritage could receive a one-year visa granting a maximum residency period of three years.
- The move is consistent with Chinese President Xi Jinping's speech delivered at the 19th Chinese Communist Party (CCP) National Congress in October 2017, which centred on the theme of national rejuvenation.
- "We will maintain extensive contacts with overseas Chinese nationals, returned Chinese and their relatives and unite them so that they can join our endeavours to revitalise the Chinese nation."

Diaspora as a political concept for group solidarity and political power.

- “...at different times in their history, societies may wax and wane in diasporism, depending on changing possibilities—obstacles, openings, antagonisms, and connections—in their host countries and transnationally” (James Clifford 1994:306)



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1. War, famine, social unrest in southern China
2. End of slavery
3. 1842 Treaty of Nanking opened Hong Kong as a gateway
4. 1848-1852 California Gold Rush (24,000 by 1852)
5. 1862-1869 U.S. Transcontinental Railroad (12,000 by 1867)

1. Weak Chinese government
2. Japan resisted western trade
3. Dutch and Spaniards at war
4. Chinese government realized it could learn from West
5. Expansion in world trade

Early Destinations

- “Nan Yang” or “Southern Ocean”
- Main receiving countries
- Malaysia Singapore Indonesia Thailand
- Other countries
- Philippines Cambodia
- Latin America
- Peru 1849-1874
- Cuba 1847
- United States
- California Gold Rush,1848-1852 Transcontinental Railroad,1862-1869

Early Destinations

