

The background of the slide is a soft, teal-colored landscape. It features misty mountains in the distance and a calm body of water in the foreground that reflects the surrounding scenery. The overall atmosphere is serene and ethereal.

# Chinese Diaspora in Modern World History

1. Maritime Expansion and Chinese Migration



3 Key concepts  
Dialect groups  
Kuhn's Theoretical model  
1567

# 1. Maritime Expansion and Chinese Migration

- political, socioeconomic, and cultural conditions in China that help to explain the motivation and characteristics of early modern Chinese emigration.
- Pursuing opportunities or being pressured by land shortage, millions of people were on the move, making migration a constant part of Chinese life by the eighteenth century.
- While people in the inland migrated to other parts of the country, those of the southern coastal regions went overseas.
- divides the seafaring populations into different dialect groups, including the
- lack of government support set the Chinese apart from the European explorer-merchants.



# 1. Maritime Expansion and Chinese Migration

1) Hokkien groups from Fujian province, the 2) Cantonese from the Pearl River Delta, the 3) Teochius from the Chaozhou prefecture in Guangdong province, and the 4) Hakka from frontier borderlands.

People within each of these groups shared not only a common dialect but often also occupational specialization.



Hakka





- broadly reframes modern Chinese history in the context of translocal flows of Chinese people (domestic and transnational); networks of trade, remittance, and travel; and evolving ideas of state, nation, and Chinese identity.
- the symbolic date of 1567, the official lifting of an abiding if often unavailing imperial ban on private maritime trade, to begin his story of the *longue durée* of Chinese emigration.
- The relation between Chinese emigrants and the state is neither direct nor uncomplicated, nor is it controlled by the Chinese state.
- The emigrants are connected to China through their ties to Chinese soil and because they find it useful in specific times and places to claim, and to leverage, multiple territorial or national id

# Kuhn's Theoretical model

## Corridor

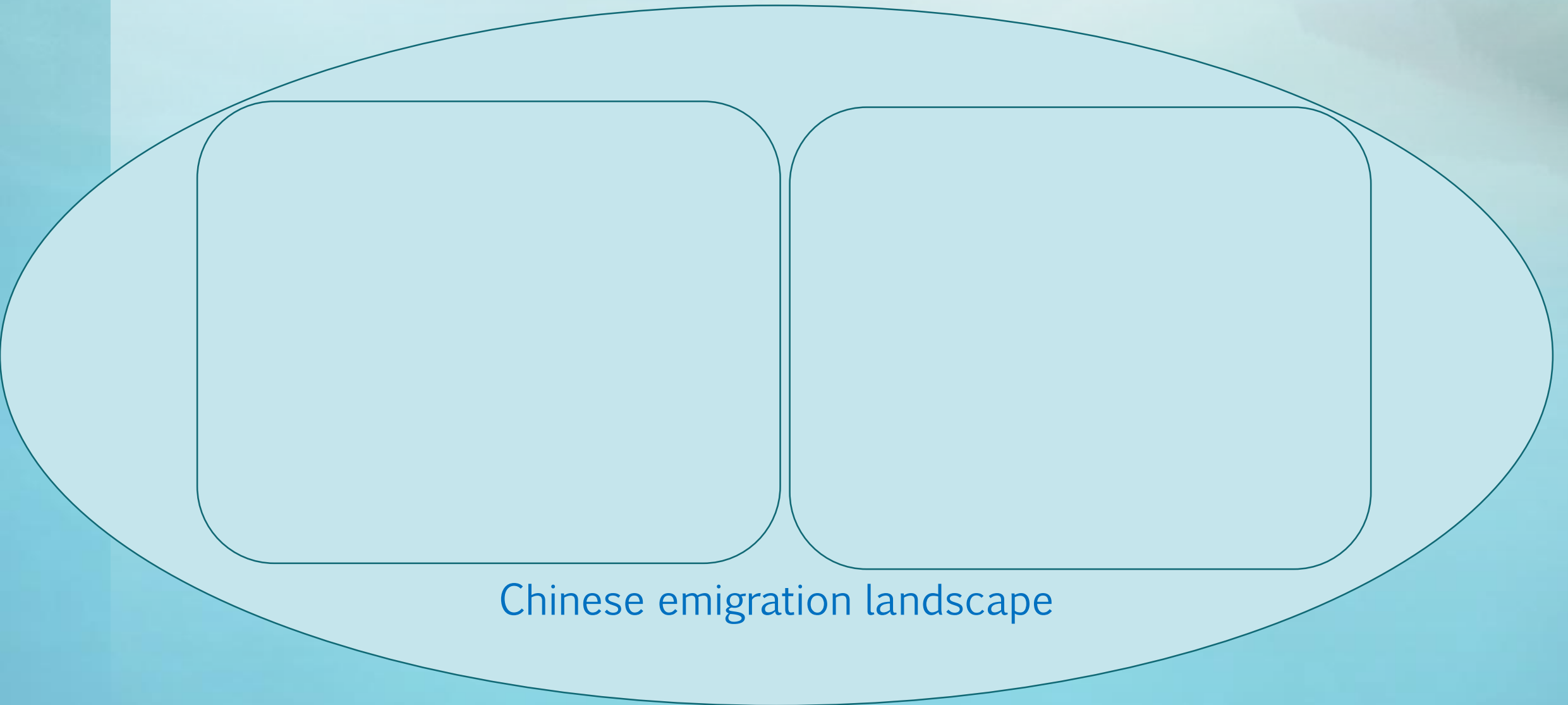
cultural formation in which emigrants and their home communities participate jointly

## niche

to the way migrants fit into the human ecology of the venue society while their kin-groups back in the original village fit into their own regional ecology

Chinese emigration landscape

# Kuhn's Theoretical model



Chinese emigration landscape

# Kuhn's Theoretical model

- model of “corridor + niche” to characterize the Chinese emigration landscape
- “corridor” refers to a cultural formation in which emigrants and their home communities participate jointly; and
- “niche” refers to the way migrants fit into the human ecology of the venue society while their kin-groups back in the original village fit into their own regional ecology.
- The type of “corridor +niche” culture, moreover, shows that the essence of Chinese emigration is “not the separation but the connection”;
- and that the Chinese long-practiced strategy of migration should be seen as “a system of labor distribution that assumes a continuous connection between migrants and their home communities . . .” (p. 4).

Name :

**Discuss: Factors that have led to the persistence of the corridor and those for its erosion.**

# Factors that have led to the persistence of the corridor and those for its erosion.

- (1) First, the principal elements of the corridor include the sojourners' guilds and lodges, the branch temples, and the regional brotherhoods that exist both at home and abroad, or to put it differently, that function at both ends of the corridor.
- Under favorable conditions the two-way passage of people, money and culture are conducted via the corridor thereby sustaining the distinctive identities.
- (2) Second, the “corridor + niche” model has been modified by the treatments of the “others” and the Chinese migrants' responses characterized by self-sufficiency.
- With the help of modern technology and the ease of travel, the Chinese migrants are, consciously or unconsciously, making the “corridor” more profitable and sustainable.
- On the other hand, the “corridor” and “niche” may have been damaged by certain factors, such as the political barriers to trade and migration put up by the home or destination states, the full acculturation of the local-born generations, etc.

## “corridor + niche” model,

- Nevertheless, the author stresses that the model of “corridor + niche” is now still visible and functioning well for the Chinese emigrants.
- It not only constituted an adaptive device for the early migrants, but can be discerned in the migrant life of later generations.
- More to the point, it seems that the “corridor + niche” culture is rather flexible and has kept evolving in different times and circumstances, producing a complex, long-term pattern in the history of Chinese emigration.
- The “corridor + niche” model, therefore, is not simply a zone of spatial transition from one place to another,
- but a zone of ongoing cultural transactions.
- It is a collective symbol of “Chinese transnationalism,” and a salient feature of cultural China protruding into the world.

# Metaphorical language

- of "corridors," niches, and a shape-shifting but traceable "cultural palette" (p. 161) of associational forms that morph as they move from the domestic arena to the sojourners' transnational locations.
- The "corridors" of emigration, linked by native-place ties, stretch from hometowns to sojourner settlements beyond China's borders. Emigrant-sending homeland areas (qiaoxiang) are within Chinese borders but are often more closely linked to overseas emigrant communities than to "China".
- These communities are simultaneously transnational and particularistic, existing "in a special zone that is neither fully part of the homeland nor fully part of the adopted land of the émigrés" (p. 50). They are not free-floating zones of diasporic identity but "social and economic organisms" (p. 49), anchored in time, place, and niche businesses that provide access to economic opportunity. The opportunities they offer are brokered by inclusive but hierarchically affiliated organizations that direct intersecting flows of capital and labour

- The dynamics of the emigrant community organizations that evolved under these conditions varied considerably in accordance with local ecologies at both ends of the qiaoxiang. Within the "epicenters of emigration" (p. 28), the coastal provinces of south and south east China, Kuhn traces the variant ecologies of particular locales, in which distinctive dialect groups provided the bases for community bonds, self-protection, and commercial integration.
- Kuhn introduces readers, in turn, to coastal Fujian (Minnan) and the "Hokkien Maritime Pioneers"; the Pearl River delta and the Cantonese; Chaozhou prefecture in northeast Guangzhou and its "Teochiu" people; Hakka "borderland frontiersmen," Hailam, Hokchiu, and Henghua/ Hokchia; and "late-blooming" emigrants from Wenzhou.
- Kuhn characterizes the emigration of people from these particular local ecologies as "human displacement by degrees" (p. 42), a process in which people followed dialect and affinity group connections, leaving native villages for seasonal or permanent work in cities and developing commercial or artisanal skills that they refashioned and redeployed in new venues.
- As interregional migrant communities that would eventually become transnational, these groups brought skills and resources from home areas and developed occupational niches in accordance with the ecologies they encountered

- With a population of about 40 million located in more than 130 countries, the Chinese diaspora is the one of the most extensive and most complex diasporas of the modern world.
- Intersecting international trade in commodities and slaves and the expansion of western capitalism, its creation and development have been an integral part of the accelerated globalization that created the world we know today.
- Besides being an important part of the development of the “host” societies, it also been intimately related to developments in modern China, including the continuous efforts to build a strong China since the early 20th century.
- Scholars of the Chinese diaspora have tended to focus on individual, national or regional settings. Kuhn’s global perspectives and comparative insights will help bridge their often disconnected scholarships that are often written in different languages.

What do you think?

(1) the sojourner mentality among the emigrants as part of the Chinese culture??

- the Chinese have no equivalent [to the English word emigrant]“(p. 4).
- such a mentality also prevailed among non-Chinese immigrants in many other contexts in the modern world??