

An Analysis of the Ethnic Chinese Diaspora and Their Cross-cultural Survival from a Transnational Perspective

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ABSTRACT

As a new form of Chinese immigration in the context of globalization, the Chinese diasporas on the one hand consciously or unconsciously challenge the authority of the nation-state; at the same time, it should be noticed that it also has the side identifying with the nation-state, and in the coordination and interaction with the nation-state, it has continuously strengthened its own strength. The development of globalization has enabled more and more people to leave their homes without leaving their roots and set down without taking roots. While they are sitting in the United States, their hometowns come from television and the Internet. The post-colonial separation causes the transnational movement of the upper class elite and the lower class labor, and all cultural audiovisual images also synchronize the transnational movement. Any single place can be easily transformed into a virtual space, and the other place is no longer a foreign country. This article first reviews the Chinese and foreign academic research, and then discusses the problem of ethnic diaspora in a multinational perspective, focusing on the investigation and analysis of the cultural connotation of the ethnic Chinese diaspora and the separation and integration of cultural identities. It reveals some historical meanings of its localization and transnationality, and points out that the diaspora's status of cross-cultural survival in the transnational perspective has emerged.

Keywords: transnational perspective, diaspora, cross-cultural survival

I. INTRODUCTION

In recent years, some overseas scholars have brought up the "ethnic Chinese diasporas", which belongs to a brand-new category. Although Chinese and foreign scholars have not uniformly elaborated and expressed this concept at this stage, the proposal of this category has undoubtedly extremely important value and significance. This article attempts to briefly discuss the origin of diasporas and their impact on today's social structure and development from a transnational perspective, focusing on the investigation and analysis of ethnic Chinese diasporas and cross-cultural survival.

II. THE ORIGIN OF DIASPORA FROM A TRANSNATIONAL PERSPECTIVE

The word diaspora comes from ancient Greece. The Greek historian Thucydides described in the "History of the Peloponnesian War" the situation in which islanders were expelled out of the city-state and formed a wandering situation after Athens captured Aegina. The Athenians believe that Sparta was assisted by the people of Aegina during the war, and that the people of Aegina should be punished for such genocide for holding the candle to the devil. The time when the people of Aegina returned to control regime was 50 years later from diaspora. In addition, the forced exile of Babylonian Jews in 586 BC is also mentioned in the Old Testament Bible Law. However, until around 70 AD, when the Roman Empire was conquered, Jerusalem was occupied, and the Jews were expelled from their birthplace, in describing the Jews' homelessness, they formally used scatter or wander [1].

In the 1990s, diaspora became a cultural research theory. In recent years, new meanings have been given to the term diaspora, and it then is invoked with

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immigrants, exiles and leaving one's native place. Normally, diaspora means a distance, that is, separation or deportation from closely related lands and an absolute prohibition on return. It is generally believed that ethnic minorities and immigrants directly and profoundly affect this concept. At the same time, cross-border identification and longing for experience across time and space also directly and profoundly affect this concept. Especially when it is used in the study of ethnic Chinese people, the ethnic Chinese diasporas representing overseas residence and immigration belong to a specific concept, referring to the wandering people who want to stay and want to leave at the same time, or sometimes referring to the new floating overseas Chinese or middle class Chinese; floating doesn't mean that they are homeless, because basic ethnic values and identity consciousness always exist in their mind and spirit, but there is no fixed place, and they appear in different places at any time; they have followed the latest developments of this world all the time. The rhythm of this world is what they can control. They undoubtedly belong to a group with a new identity and are of a cosmopolitan nature [2].

In a transnational perspective, diaspora can be defined as an immigrant group living outside China during the process of globalized transnational immigration. These immigrant groups maintain multiple relationships and organically connect their birthplace with their original ethnic groups. Crossing the boundaries of geography, culture, etc. is the main feature of their social scenes, and mobility, transnationality, etc. are the outstanding features of their social scenes. As transnational immigrants, they speak at least two languages. Their immediate family members and careers are distributed in at least two countries. An important means of their earning a living is continuous and regular cross-border communication [3]. At present, there are mainly three types of ethnic Chinese diaspora: overseas Chinese who have emigrated overseas early, re-immigrants, and new immigrants that have appeared in recent years. Among them, the overseas Chinese who emigrated overseas early to re-establish their close ties with the mainland provide opportunities for the reform and opening up and the rapid economic development in mainland China; re-immigrants refer to a group of early immigrants who migrated from traditional Chinese settlements to developed countries, thereby forming their own transnational networks. Many types of new immigrants have emerged in recent years, such as professional and skilled immigrants and illegal immigrants. The concrete behaviors of the ethnic Chinese diaspora include dumbbell mode, astronaut mode, kite mode, etc. Dumbbell mode refers to the Chinese business spread all over the country and abroad; astronaut mode refers to the shuttling between multiple businesses for the purpose of common

development; kite mode refers to the business that organically connects China and multiple countries. Specifically, their behavior relationship is that, although they are overseas, they still do not forget China and they organically connect their country of residence with their country of origin.

III. THE CROSS-CULTURAL SURVIVAL OF ETHNIC CHINESE DIASPORA FROM A TRANSNATIONAL PERSPECTIVE

A. The cultural identity of ethnic Chinese diaspora

The word identity is used to express the sense of belonging of a group or individual. In general, the group or individual combines other objects psychologically and emotionally, and subconsciously integrates themselves into these objects during the course of action, which is an extremely common sociological terminology. Some scholars believe that political identity and ethnic identity are two major categories of ethnic Chinese identity, while famous Chinese scholar Professor Wang Gengwu believes that political identity and cultural identity are two major categories of ethnic Chinese identity. In essence, ethnic cultural consciousness has always been the most important factor that dominates the identification of overseas ethnic Chinese diaspora. The characteristics of group behavior have been effectively summarized under this cultural consciousness, which is highly expressed as the ethnic Chinese consciousness of the self [4]. Therefore, to further discuss the displacement and shift of the identity of the ethnic Chinese diaspora, one must first ensure that globalization extends from horizontal development to vertical development, and then from vertical development to dynamic network expansion. The direction of identity in the formation of ethnic Chinese diaspora is determined to a certain extent by non-regional characteristics. Non-territoriality is specifically a trend. This trend is a process in which production, politics, and identity are gradually separated from places. Unlike traditional immigrants, the ethnic Chinese diaspora no longer regards the significance of geography as important. Instead, economic and cultural opportunities and development space are much more important than political sovereignty in their eyes. In a sense, their own activity space is to construct the full range of their territory and region [5]. Essentially, the phenomenon of globalization has been extremely comprehensively reflected in this non-regional nature. In addition, the relationship between the ethnic Chinese diaspora and China has also been directly and profoundly affected by the multi-dimensional activity space and diversification. In recent years, the number of overseas students returning home has been increasing year by year under the influence of various factors such as the western economic recession and the rapid development of the

Chinese economy, and the returnees came into being. However, it should be noted that many returnees are still in contact with overseas to a certain extent, and the purpose of reverting to their origin or cutting the weeds and digging up the roots doesn't exist in them [6].

From the perspective of cultural identity, the ethnic Chinese diasporas bear the task of spreading Chinese culture overseas, and on the other hand, they bear the responsibility of constructing a third culture that transcends eastern and western cultures. In the formation and continuous growth of the ethnic Chinese diaspora, the Chinese-language mass media has shown an increasing trend in recent years. The target of these media is the ethnic Chinese diaspora. According to a survey by a research company, there are 400,000 Chinese living in Vancouver, Canada. Among them, Chinese who read Chinese newspapers and magazines account for 74%, 61%, and 64% of the total respectively [7]. In addition, relevant statistics show that there are about 30 Chinese-language newspapers in Canada at this stage, of which more than 70% of the total are founded and operated by new immigrants from mainland China. And the establishment time usually started from the 1990s [8]. The content and extension of the cultural China that Professor Du Weiming called have been greatly enriched under the influence of these Chinese cultural platforms, and an imaginary community without borders has been constructed, which has been effectively and effectively maintained [9].

B. The impact of ethnic Chinese diaspora on social development

The ethnic Chinese diaspora belongs to a group of new immigrants. They keep wandering between the two worlds, the East and the West. On the one hand, they have mastered the essence of Chinese culture, on the other hand, they also have a deep understanding of the purpose of western culture and have effectively crossed geographical and cultural boundaries, so they are usually more creative. In recent years, talents such as Wu Yusen and Tan Dun who have made outstanding achievements in the United States are outstanding representatives of the ethnic Chinese diaspora. Although Gao Xingjian uses Chinese in writing, his creative style and artistic thought can be said to be directly and profoundly influenced by the French cultural atmosphere. IenAng is an Australian Chinese scholar who was born in Indonesia and immigrated to the Netherlands; she wrote: "I do not fully agree with Asia, but I do not fully accept the West. This is determined by my personal experience". Therefore, the mixed concept became the fundamental starting point of her writing and research. A 17-year-old Beijing student who studied in Australia for three years and visited Hong Kong, Tokyo and other places said that because of the many places she has traveled, her world

view has undergone a great change; she already has a deeper understanding of the two cultures of China and Australia and will not confuse them. When you arrive at a place, you should pay attention to actively absorb the beneficial things in the exchange with different cultures, instead of excluding them. This kind of third culture has not yet been finalized and still belongs to mixed culture. Unlike the Peranakan culture that emerged in Southeast Asia at the end of the 19th century, its creativity and vitality are stronger. This situation occurs because it is not only the result of regional cultural exchanges that generated in the context of globalization, but it is the product of cultural collision and coordination [10].

In terms of mentality and culture, the breaking through confinement by regions and transnational nature of the ethnic Chinese diaspora is extremely significant. Social, cultural and other factors directly and profoundly affect their cognition and perception. These factors are complicated and have very significant differences from the Peranakan, and these differences also effectively reflect the two different identity orientations. From the perspective of the nation-state, and from the perspective of Peranakan, political choice and the concept of fixed geography are the two essential factors that constitute identity. Therefore, what they hope is that the new immigrants have a sense of belonging to the immigration country, and for them, the immigration country is their only home. However, from the perspective of the ethnic Chinese diaspora, and from the perspective of new immigrants, in their understanding, people always seem to be an indispensable factor in the formation of the concept of home, however, a factor in the formation of the concept of "region is home" is not an important factor, nor is it the only factor.

From the actions of challenging the existing nation-states and reconstructing the identity based on nationality, it is realized that nationalists began to recover in the era of globalization. Over the past decade or two, transnationalism business movements have appeared extensively in western developed countries, but the Chinese transnationalism movement seen today is different from its characteristics, which is determined by the recovery of nationalists. From this perspective, the emergence of the ethnic Chinese transnationalism community is, to a certain extent, a form of recollecting a common history. However, in explaining this phenomenon, it shouldn't be simply limited to the framework of nationalism. In essence, the degree to which participants agree with Chinese culture or traditions may not be able to get effectively respond in the emergence of such associations or activities, and it is far from impossible to identify with China. In more cases, the global flow of capital has had a profound impact on transnationalism as a by-product of globalization. Therefore, it is believed that the enemy of

transnationalism is precisely nationalism. This is because, so far, the borders of nation-states have been fully broken through by capital, which has caused the phenomenon of lack of sovereignty in most countries. The phenomenon of lack of sovereignty was proposed by Giddens and Huntington, who believed that it had different degrees.

Adam Smith said more than two hundred years ago: "If a person owns real estate in a certain country, then we can say that he is a citizen of this country. Because the land of this country is the main place where his property depends on; but if a person owns the stocks of a country, and the stocks are his main property, then he may be a citizen of the world, because this country is not the main place where his property depends on". [11] In essence, the economic lifelines of many countries in Southeast Asia are dominated by ethnic Chinese, and transnational capital has also emerged. Their interests have expanded with the continuous advancement of economic globalization. However, they and the powerful commercial forces from western countries are competing for the global market. If they want to maintain their own interests, they must participate in the increasingly fierce market competition. Transnationalism Chinese came into being in this situation. Among them, the multinational community and the Chinese identity gradually formed in foreign countries with the same historical experience. In this process, a historical, cultural and other symbols and social capital gradually formed, and its cohesion was maximized in the integration of the community. The importance of multiple identities of the ethnic Chinese diaspora should be fully understood in the context of globalization. In this way, it can help them to win the geographical position and public space. On the other hand, it can also help them to feel keenly on the issues of alienation in the external society, and to fully rely on their own understanding in the process of experiencing the threat of independent identity. Therefore, on the one hand, they do their utmost to maintain their own survival as much as possible, on the other hand, they actively and proactively design to adapt to the changing social environment. Essentially, the environment is still the basis and premise for the formation of multiple identities.

C. The development process and characteristics of the ethnic Chinese diaspora

In the 1970s, Tang Tingting thought that the short hyphen in Chinese-American should be deleted. Because as a Chinese-American writer, she thinks this connection punctuation makes her in a dilemma, and that being both Chinese and American makes her feel as if she has a very divided spirit. After removing the connection punctuation, ethnic Chinese changed from the original nouns to adjectives, from the original subject to the attributive, and from the original subject

position to the secondary rhetorical position, thus effectively highlighting the status of American as noun and a single definite subject. At that time, some ethnic companies in the United States were trying to declare that they were not half Americans, but typical Americans and this fact should be legalized. However, some ethnic discussions in contemporary America have given more and more emphasis to the tension created by the connection punctuation between other countries and the United States. This time, the United States to the right of the connection punctuation is increasingly unable to pull the person to the left of the connection punctuation, because the person to the left of the connection punctuation already has an exile identity, and they will flow and roam around the world at any time. Some people have even begun to create and use adjectives that translocate host and guest. American Chinese and American Singaporeans are all examples of such combination of nouns. However, at this stage, the best example should be the tendency of American literature studies in American colleges to break away from the United States and enter Asia [12].

The discrete type of identity consciousness of the ethnic Chinese diaspora is its fundamental feature. They are scattered wanderers in space, time, longitude and latitude. They suffer from the contradiction of homelessness and home everywhere. On the one hand, their spiritual roots are seriously lacking, on the other hand, they are still unable to leave completely, always following and coordinating the recent development of this world. Floating doesn't mean that they are homeless, because basic ethnic values and identity consciousness always exist in their mind and spirit, but there is no fixed place, and they appear in different places at any time. They undoubtedly belong to a group with a new identity and are of a cosmopolitan nature. If globalization has greatly affected the formation of the concept of the ethnic Chinese diaspora, that is to say, national consciousness and multiple national consciousness can't allow them to form under the influence of national roots, then a choice and recognition of overseas Chinese will be fully reflected. In other words, the national state consciousness of the ethnic Chinese diaspora has not been weakened by the continuous transnational practice and behavioral links, but has more diversified their identity and made their global consciousness more diverse. Within this framework, it also enables them to effectively safeguard the bilateral national interests of their home countries and countries of residence, and at the same time actively and effectively promote them.

IV. CONCLUSION

In short, the traditional model of fallen leaves returning to the roots seems to be meaningless in the transnational flow in the context of ethnic Chinese globalization. Along with the changes in the position

and function of the ethnic Chinese transnational process, identity has also undergone major changes. Because the cultural identity is more extensive and practical, its concept has gradually absorbed and replaced political identity and historical identity. A new trend of the ethnic Chinese diaspora has been effectively foreshadowed and reflected in multiple identities and double allegiance.

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