# MULTICULTURAL ANGLO AMERICAN VS SOUTH EAST ASIA CHINESE OVERSEAS IDENTITY

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## ABSTRACT

Multiculturalism has been applied in many purposes to keep harmony and control the growth of a new culture brought by the immigrants to host country. This paper seeks the concept of multicultural in public policy and its long process in the Anglo-Saxon context and compares it to the ethnohistory of the Chinese immigrants in Southeast Asia. It found that the multiculturalism is taking a long process from the pre-colonial, colonial and independents periods in the Southeast Asia region. The study found the Conception of Multiculturalism in which Resinization and Chinese Overseas identity and the role of the Chinese immigrant in global capitalism in Southeast Asia and its connection with Chinese Diasporas in Europe, North America and Australia.

## ARTICLE INFO

### ARTICLE HISTORY

### KEYWORDS

### Introduction

Multiculturalism has a great variety of concepts and practices. The concept of multiculturalism was created in Anglo Saxon culture. For example, in Canada in 1971, there was a multicultural program, followed by the United States, and Australia in 1975 used this concept to welcome non-Anglo Saxon communities. Multiculture is found in linguistic, cultural and ethnicity. Cultural diversity naturally was attached to its concept (Sohrabi, 2018).

Multiculturalism concerns with political and intellectual discourse. It brought a new model for societies whose populations have become multi-ethnic through immigration. Multiculturalism is a dominating theory in Canada because Canada is characterized by immigration. Canada supports multiculturalism. Multiculturalism also encourages integration, and this means that the minority groups can retain their home culture and ethnic community (Moawad & El Shoura, 2017).

Multiculturalism takes a long process as long as human interaction but labelling the cultural diversity with a phrase which so-called Multiculture appeared in public discourse in 1970. Whether endorsed as a policy (cultural diversity is functional), it cannot be circumvented as a social fact, not so long as we are thinking about theories for the world in which we live and not a cultureless planet far away. Theories of justice, democracy and human rights are necessarily abstract since they have a more or less extensive reach and describe a reality not yet arrived (Seglow, 2018).

### Multiculturalism in Anglo American Culture

Multicultural can also be used to describe nations and states (e.g., bicultural and bilingual Quebec, where Anglo- and Francophone cultures coexist), institutions and policies (e.g., multicultural education), and groups (e.g., multicultural teams) (Benet-Martínez, 2012). The word 'acculturation' has been simplified to the socio-cultural changes due to encounter or interaction of two or more ethnic habit and practice. Nevertheless, in 1970 in Anglo American culture appear a new policy of multicultural. It can take place in many different domains of life: language use or preference, social affiliation, communication style, cultural identity and pride, and cultural knowledge, beliefs, and values (Zane & Mak, 2003); and acculturation changes in some of these domains may occur independently of changes in other components. For instance, a Japanese American bicultural individual may endorse Anglo-American culture behaviorally and linguistically and yet be very Japanese (ethnic culture) in terms of Japanese community values and attitudes.

The ideology of multiculturalism consists in the idea that society can welcome and integrate differences. Society is considered to be multicultural when it consists of peacefully coexisting people who speak different languages and follow different traditions and religions. This is a "good" social state corresponding to the ideals of a free, open and pluralistic society. It is believed that all the parties benefit from this free coexistence of different groups. In the US, this ideology has resulted in the cultural representation of American culture as a "cabbage head". Its leaves are the cultures of immigrants, and the pillar - the "American dream" – is a system of value ideals, which were declared by the US founding fathers. At the same time, it is often concealed that American culture, from the very beginning, was shaped under the powerful impact of the Anglo-Saxon component, which for two centuries had been the dominant mental element in American culture, and remains a framework factor today (Vokin et al. 2016).

## Multiculturalism in the Southeast Asia region

It makes little sense to talk of a South-East Asian region of social and cultural geography. At least two factors inhibit this kind of generalization. First, critical analyses of area studies emphasize how colonial histories and cold war geopolitics have constructed South-East Asia as an object of knowledge for Western academics and policymakers. Any investigation that uses South-East Asia as a heuristic device must, therefore, take seriously the production of area knowledge as part of the analysis, as well as the partiality and situatedness of that knowledge. Second, geographies of 'regional' difference obscure 'internal' diversity and complexity, including differences between—but also within—nations (Bunnell et al., 2005).

Throughout South and East Asia, countries are now debating and sometimes adopting, new policies to accommodate minorities, from the recognition of indigenous rights in the Philippines to regional autonomy in Indonesia and China, to multinational federalism in Sri Lanka and India. This is now often described as a critical ingredient in any process of democratization in the region (He & Kymlicka, 2006).

There are strategies, structural and cultural that can be formulated in each country in Southeast Asian and beyond, and they could learn from each other to see the best practices of multiculturalism, considering both commonalities and differences. Multiculturalism operates in both private and public spheres (family, the state, civil society, including NGOs, media, and learning institutions). Multicultural education should be designed in ways that are effective and relevant to respective communities and individualities. Multicultural education is to recognize diversity and to foster cohesion. Multiculturalism is, for the most part, an "everyday thing." It is experienced by many, realizing it or not. Local and specific multicultural experiences (in family, neighbourhood, workplace, schools, universities, organizations, in the virtual world), are worth exploring and appreciating so that multiculturalism is not something out of the blue (Ali, 2011).

Finding the factors of the revival of Chinese culture in Indonesia, as what Claudine Salmon already observed, is very challenging. Salmon traces the Hokkiens Chinese associations which tried to maintain their Chinese identity. Of Chinese solidarity and Dutch regulation in the 18th century which forbid intermarriage, Chinese men in Java did not get married to Indonesian women, caused segregation of Chinese from Java communities. Looking at the materials culture of Chinese identity as found in funerary customs, worshipped tablets, inscriptions and ancestral temples, basically this article proves that Chinese in the Netherlands Indies with several associations curbed the Islamization process. The survey also counted hundreds of inscriptions in the two major Chinese cities (Jakarta and Semarang)in the colonial period. Ancestor worship is a critical religious belief and practice of Chinese as in the tablets are inscribed with the title and name of the deceased, dates of birth and death and the

names of sons. For economic benefits, the Dutch system, which divided ethnicity and class Chinese were expected to preserve xiao (filial piety).

In contrast, the spirit of nationalism of a new nation-state, after the European colonialization, is a big problem of Chinese overseas. Preserving identity takes a conflicting issue in southeast Asia. Chinese identity was a marker in the Dutch colonial era, but it was a big problem in the revolution era. Heidhues article shows us that the Chinese were left in mixed feelings (1988:116). The national economic model at the beginning of Indonesian independence was contra to Chinese capitalism when Vice President Moch Hatta favoured a cooperative economic system. Teresita A See's article uses a policy analysis on the Republic of Vietnam as a factor that made the Hoa community declining. Nationalization of private companies, land regulation, and currency policies pushed the Chinese businessmen out of Vietnam (exodus). AihwaOng's exploration of Chinese overseas, from Southeast Asia countries and Hong Kong to Western countries, offers the transnational identity of Chinese. Globalization gives a chance to Chinese connect their capitalism networks from North America, to Europe and Australia.

**The Questions are:**

*1. People in Java were mainly under the influence of East tradition, but Salmon's article follows the resumption of Dutch that considered the Chinese culture conflict with local customs in Java.*
*2. How the Government in Vietnam deals with Chinese capitalism in globalization.*
*3. How the Chinese overseas maintain Confucianism in a global market or in the Pacific Region.*

### Chinese Culture in Java

Chinese cultural research which spread in Indonesia occurred since the Ming dynasty in the 15th century AD, with all interactions between migrants and local people, not only seen as a process of assimilation, acculturation, and integration, but also as a process of struggle and conflict, as construction and centuries of reconstruction of identity. Denys Lombard in a book called Nusa Jawa: Silang Budaya 2(2015) said that the relationship of the Indonesian people with China had been established long ago, due to trade relations and the spread of Buddhism in the 14th century AD.

Chinese migrations to Indonesia are men without bringing their wives and relatives. They live only to trade and marry residents. The assimilation between the Chinese and the local population is based on religious sense and mutual tolerance. Many Chinese settled on the north coast of Java. This condition encouraged the Chinese people to

interact in trading on the north coast of Java finally. The overseas Chinese then settled and had descendants there. Many Chinese people live on strategic roads to trade and live in groups in Chinatown. Acculturation appears when a group of people with a typical culture is merged with elements from a different foreign culture in such a way that the external cultural aspects are gradually accepted and processed into the culture without causing the loss of their cultural personality.

Peter Carey, in The Javanese and the Chinese Society, discusses the growth of the Chinese population in Indonesia, which is very closely related to its role in the economic field. Chinese people want to be free from the Chinese royal bureaucracy, which makes the Chinese people confined. The Chinese people uphold the values that place importance on craftsmanship, passion, enthusiasm for business, and skills. This skill added by the principles of the social organization that are easily adapted and used in social life (Basiroen & Kana, 2019).

Based on the oldest three documentary narratives from the Han Dynasty (206bc–220 ad) to the Tang Dynasty (618–907), we could find that the earliest relations or contacts were not mutual. The records were all about Javanese who went to China to pay tributes or respect, and there were no records of Chinese visit to Java in the early times. From the texts, we could determine that it was Java which took the initiative to build the relation, while the Chinese began their first journey to Java later in the seventh century (Wuryandari, 2014).

### Chinese capitalism in globalization

Coupled with the considerable scale of resource mobilization, it is the particular nature of the 'engine rooms' (the state, capital, corporate forms, labour exploitation, etc.) and other features of Chinese capitalism and its social formation that mark it off from any other form that has dominated the global economy.

Even though all capitalisms are hybrids, current Chinese capitalism is perhaps a unique case. In their essential paper on differing forms of corporate governance and the sources of investment finance, Nee and Opper (2007) describe the Chinese economy as 'politicized capitalism'. Though their use of this term is a reflection of the way the Chinese state permeates the institutional fabric of capitalism there, it seems an inadequate depiction: all forms of capitalism are, after all, to some degree 'politicized'(Henderson et al., 2013).

New Chinese capitalism thus presents itself both as a huge opportunity and potential hindrance to economic development in ASEAN. While the call for greater regional integration in ASEAN was primarily perceived as a buffer to China's growing attractiveness as an FDI recipient, the rise of China has also provided ASEAN with more significant sources of investment and opportunities for business expansion. It is, therefore, worthwhile to consider how new Chinese capitalism will

interact with the increasing regionalism of ASEAN and its attempts at community building, the particularities of its political economy, and its relationship with preexisting forms of ethnic capitalism. In doing so, this chapter will also contribute to the emerging field of 'Capitalism Studies', which trades the conception of 'history from below' in studying the power relations that exist among the bosses, entrepreneurs, and businessmen that run the economy (Liu & Zhou, 2019).

Increasingly, Diaspora Chinese capitalism also takes its cue from China's growing role in the globalization phenomenon, thus allowing it to leverage upon transnational networks and a growing repository of Diaspora communities. Economically, China has become reliant on international trade and FDI, institutionalized through membership of both the International Monetary Fund (IMF) and the World Bank. Politically, China has cooperated more closely with the international community, especially since its WTO membership in 2001 and partnership with the G-8. Liu and van Dongen thus call for a view of Chinese capitalism from the perspective of transnational governance, referring to one which incorporates the perspectives and mechanisms of various actors, and which understands the Chinese state as one that is simultaneously global while strengthening its domestic foothold, thus reconciling the relationship between domestic Chinese politics and Diaspora relations (Liu & Dongen, 2016).

## Conclusions

Multicultural is a public policy to control immigrant culture in Anglo-Saxon countries. Although the idea of multiculturalism firstly appeared in Anglo Saxon Majority context, but its development makes the multicultural concerning with political and intellectual discourse.

It brought a new model for societies whose populations have become multi-ethnic through immigration. The overseas Chinese then settled and had descendants in Anglo Saxon countries. Also many Chinese people live on strategic roads to trade and live in groups in Chinatown. Acculturation appears when a group of people with a typical culture is merged with elements from a different foreign culture, like in Java of Indonesia.

## Disclosure statement

No potential conflict of interest was reported by the author.

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