

MACAU AND THE INDIAN OCEAN WORLD: HISTORICAL NETWORKS OF MIGRATION AND THEIR FUTURE IMPLICATIONS FOR GLOBAL MOBILITY

Dr. Muhammad Aslam

Email: muhammad.aslam@vu.edu.pk

Lecturer: Virtual university of Pakistan

Farukh Sameed

Email: farukh.sameed@vu.edu.pk

Lecturer: Virtual university of Pakistan

Abstract

This paper has found out that Macau has a long history of being incorporated into the Indian Ocean world as well as how the early trends of the maritime migration still inform the current and future global mobility. Since the sixteenth century Macau served as one of the critical points of the Portuguese Estado da Índia which connected China to Goa, Malacca, Bengal, East Africa and the Persian Gulf. These networks helped to circulate merchants, sailors, soldiers, clerics, enslaved peoples, and systems of knowledge forming one of the earliest Asian multicultural port communities. This paper presents a historical analysis of migration, cultural exchange, and trade relationships by claiming that the history of Macau can offer valuable data about the current and future regional mobility based on the Greater Bay Area, the Belt and Road Initiative, and the Digital Silk Road. The article illuminates the ways in which the Indian Ocean heritage of Macau can be used to construct the future transnational flow, the hybridization of cultures, and connectedness of the world.

Keywords: Macau, Indian Ocean World, Migration, Global History, Mobility, Maritime Networks, Cultural Exchange.

I. Introduction

The historical path of Macau as a port city in early modern times places it in a very unique position of being the place where the Asian, European, and Indian Ocean worlds meet. Since the middle of the sixteenth century, Macau was not only a local trading post but a crucial maritime nexus in which people, goods, ideas, and institutions had to flow. Its inclusion into the Portuguese Estado da Índia linked Macau to other far-off areas like Goa, Malacca, Bengal, East Africa, and the Persian Gulf, and established it as part of one of the earliest global network systems of maritime connectivity (Chaudhuri, 1985; Pearson, 2003). These networks gave rise to various types of mobility commercial migration, religious missions, military movements, and forced labor which turned Macau into the cosmopolitan space of cultural hybridity and transregional interactions (Bose, 2006; Ho, 2006; Reid, 1993).

Macau is now placed in fresh regional and global systems of connectivity in the twenty first century. Efforts like the Greater Bay Area (GBA) in China, the Belt and Road Initiative (BRI) and the Digital Silk Road have re-placed the city in the new economic regimes and the mobility systems. These modern trends open up to the re-evaluation of the historical underpinnings of Macau as a port that is globally connected. Global migration scholars have also highlighted the profound historical connections of the contemporary mobility systems, which are influenced by the previous trade networks, imperial frameworks, and labor movements (Manning, 2005; Castles et al., 2014). This paper will set out to establish the historical importance of migration networks in modifying the early orientation of globalization, as well as provide significant information about current and future trends of global migration by placing Macau within the wider Indian Ocean world.

In spite of the fact that Macau is often studied in the framework of Sino-Portuguese relations, other aspects of its relations to the Indian Ocean world have not been well researched. A large part of the body of the literature has paid attention to European missionary practice and China West trade, and has tended to treat Macau as an outpost of the colonial powers, instead of as the center of trans-regional maritime networks (Gunn, 1996; Blussé, 2003). This focus has

compelled the presence of the Asian South Asian, Southeast Asian, and African influences on shaping the social landscape of Macau to the background. In the meantime, world historiography of the Indian Ocean has mostly focused on areas between East Africa and Southeast Asia, with minimal consideration of East Asian ports to the East, like Macau (Chaudhuri, 1985; Pearson, 2003; Schottenhammer, 2019). Moreover, historical maritime networks are often not taken into consideration as a way of analyzing modern migration flows (Amrith, 2013; Hoerder, 2012). This distinction between historical globalization and contemporary mobility research creates a gap conceptualization of the long-term contribution of Macau to transregional mobility.

Research Questions

This study addresses two interconnected questions:

1. How did Macau's integration into Indian Ocean maritime networks shape historical migration, cultural exchange, and social formation from the sixteenth to the nineteenth century?
2. What insights do these historical patterns provide for understanding Macau's future position in global mobility, particularly within contemporary regional initiatives such as the Greater Bay Area and the Belt and Road Initiative?

Significance of the Study

This study connects the world history, migration, and future mobility research by taking a Macau perspective. It broadens the geographical area of Indian ocean world studies by pointing out the absorption of East Asia into maritime networks. It also shows how port cities create sustainable forces of cultural hybridity, labor mobility and circulations of knowledge that continue into the modern period. Lastly, the paper offers a historical context of understanding the changing role of Macau within the global connectivity of the twenty first century.

Literature review

The academic discourse in the Indian Ocean world has grown substantially during the last three decades where the historical analysis is no longer based on Eurocentric paradigms but rather on the sea maritime empires. Early conceptualization of the Indian Ocean as a unified commercial system Preceding European imperial expansion Conceptualized by K. N. Chaudhuri (1985), the Indian Ocean was a long-standing commercial system. The focus of Chaudhuri was on the indigenous trading networks, financial system, and port-city cultures with the help of which the lasting transregional exchanges were possible. This background view continued to be developed by other scholars as Michael Pearson (2003) came up with the concept of Indian Ocean littoral that is a common cultural space that is marked by mobility, plural in religions, and cosmopolitan.

The work of Sugata Bose (2006) redefined the Indian Ocean as an interregional arena that accentuated the movement of people, ideas, and capital in South Asia, East Africa, and Southeast Asia. The ideas of migration flows and the diasporic communities that Bose focuses on are quite close to the historical process of development of Macau as a multi-ethnic port city. Engseng Ho (2006) in his study of transoceanic Muslim networks between Arabia, South Asia, and Southeast Asia also showed that religious, commercial, and kinship connections supported transoceanic movement. All these studies highlight the Indian Ocean as a dynamic but not a fixed trade route.

Among this expanding academic literature, port cities have become the primary units of analysis of early globalization. Anthony Reid (1993) and Rhoads Murphey (1989) studied the port cities of Southeast Asia as economic and cultural intermediaries between the hinterlands and the world market. Comparative analyses carried out more recently by Michael Naylor Pearson (2003) and Kerry Ward (2009) focused on port cities as the place of hybridity, labor migration and institutional experimentation. Such works claim that maritime cities were not

just colonial posts but social settings of complexity due to the presence of the various migrant communities.

There is another important lens that can be used to analyze the development of Macau through migration history. Patrick Manning (2005) and Dirk Hoerder (2012) highlighted pre-industrial systems of migration across the globe, showing that modernists had mass movement movements only in the nineteenth century. These theorists emphasize the role of forced migration and voluntary migration as the key elements of initial globalization. Their models conform to Macau mixed migration regimes of traders, seamen, missionaries and slaves.

The Indian Ocean world of slavery studies by Gwyn Campbell (2004) and Richard Allen (2014) also shed more light on the forced aspects of the maritime movement. These sources reveal how the African and Asian slaves were spread all over the Indian Ocean port cities where they worked in the process of economic production and social change. The slaves in Macau can be located within the larger framework of transoceanic forced migration.

Modern mobility research is giving more attention to continuity in history. According to the views of Stephen Castles, Hein de Haas and Mark Miller (2014), modern migration is profoundly anchored in previous global interactions due to the empire, trade and labor relations. When this opinion is applied to Macau, it implies that the current process of its integration into global mobility systems is not novel; it is, on the contrary, a continuation of century-old transregional trends.

In spite of this abundance of literature, Macau has barely featured in Indian Ocean world history, or in global migration scholarship. Majority of the scholarship locates Macau in either a narrow context of Sino-European interactions or peripheral to Indian Ocean interactions. The paper aims to fill this gap by placing Macau at the crucible of maritime networks whose historical migration regimes can serve as a very good source of insights into the current and future mobility of the world.

Methodology

This paper follows a multidimensional and interdisciplinary methodological approach that includes historical analysis, comparative port-city analysis, and network theory to explore the issue of whether or not Macau is part of the Indian Ocean world and what this means about global mobility. This combined methodology allows combining both close-up analysis of early modern migration pattern with the general understanding of transregional connectivity under structural readability.

Historical Analysis and Source Materials

The significant part of the study is rooted in the historical examination of various qualitative materials, such as Portuguese colonial archives, Jesuit missionary letters, records of maritime trade, port books, demographic resources, and travel accounts of European, Chinese, and South Asian authors. These sources are examined to follow the migration patterns, labour movement, trade, and cultural interaction between Macau and the areas like Goa, Malacca, Bengal, East Africa and the Persian Gulf. Missionary literature is not regarded merely as a religious document, but also as an ethnographic text that can talk about the social relations of everyday life, diversity of the population, and the flow of knowledge. The commodity flows in relation to human mobility are traced by means of trade and shipping records, which proves how commerce helped to establish migration networks. European sources are as much as possible matched by Chinese local sources in order to minimize colonial bias and increase the reliability of the historical sources.

Comparative Port-City Approach

In order to contextualize Macau as a part of the larger Indian Ocean world, an analogous port-city model is used. Macau is contrasted with such great maritime centers like Goa, Malacca, Colombo and Batavia that had functions similar to those of colonial ports, trade centers, and migration centers. The comparison is based on such major dimensions as migration patterns, ethnic and religious diversity, governing structures, economical functions, and cultural exchange forms. Such a comparative analysis makes it possible to determine the general characteristics of Indian Ocean cosmopolitanism and emphasize the peculiarities of Macau as an East Asian gateway to transregional maritime interactions between China and the global community.

Network Theory and Mobility Analysis

Network theory would give Macau the conceptual prism in which to understand it as an active place in networks of maritime networks and not an independent colonial settlement. The routes linking Macau to South Asia, Southeast Asia, Africa and Middle East are traced through the use of qualitative network mapping. These pathways are discussed as the type of migrants, the institutional relationships including the networks in churches and merchant associations and the flow of goods and knowledge. This viewpoint highlights the interdependence of migration, trade, and cultural exchange as a strengthening process and explains why connectivity based on ports and cities has not faded away through time.

Linking Past and Present Mobility

Besides reconstruction of the past, the paper includes the diachronic approach that links early modern mobilities networks with the current regional integration efforts. The policy documents and development frameworks of the Greater Bay Area, the Belt and Road Initiative, and the Digital Silk Road are discussed to determine the extent to which the past functions of port cities still play a role in contemporary mobility regimes.

Scope and Limitations

The research mainly deals with the time between the sixteenth and the nineteenth century and is analytically extended to the twenty-first century. Although it takes into account the constraints of archival bias and unequal records on marginalized populations, comparative and network-based approach focuses on structural tendencies of mobility that cuts across individual histories.

II. Macau in the Indian Ocean World: A Historical Framework

Formation of the Portuguese Maritime Network

In 1557 Macau was officially founded as a Portuguese trade station on the southern coast of China, and an important expansion of the Portuguese maritime empire to East Asia. Its integration in the Estado da India incorporated the city into a vast web that connected Lisbon and East Africa to South Asia, Southeast Asia, China and Japan (Chaudhuri, 1985; Pearson, 2003). Though Goa was the capital of this empire in terms of administration, Macau became the main East Asian portal which connected Chinese markets with the rest of the Indian Ocean trade.

Goa-Malacca-Macau maritime route turned out to be a key trade route as well as migration route. Spices were brought to the world by all these vessels that carried the goods of Southeast Asia, and the clothes of India, silver of Japan and the Americas and other luxuries of China (Bose, 2006; Reid, 1993). These ships were loaded with the different populations such as Portuguese officials, South Asian traders, African sailors, missionaries, soldiers, and enslaved peoples along with commodities. This circulation led to the creation of enduring patterns of mobility that made Macau part of transregional economies and societies.

Instead of being a bilateral Sino-European trading station, Macau was a multilateral node in between overlapping maritime networks. It was strategically positioned to link East Asian markets to Indian Ocean trading routes and European empires at the same time (Gunn, 1996;

Schottenhammer, 2019). This infrastructural positioning made Macau a gateway city where movement of people, capital and knowledge took place between continents.

Multi-Ethic and Multireligious Flows

The Indian Ocean port cities had a mix of population as was the case in Macau. South Asian Goan, Bengal and Gujarat migrants constituted a huge community of merchants and artisans, who engaged in the textile trade, finance and port work (Pearson, 2003; Bose, 2006). African peoples, mostly Mozambican and Swahili Coast, came as sailors, soldiers, and slaves to be involved in the construction of cities and maritime activities and as servants of the home (Allen, 2014; Campbell, 2004). Persian Gulf, South Asian and southeast Asian Muslim traders had functioning commercial networks, which linked Macau with Islamic trading communities all over the Indian Ocean (Ho, 2006).

Malay and Indonesian sailors were vital in sailing along the sea routes between Southeast Asia and China with the local Chinese residents conducting industry trading, shipbuilding, and intermediate commercial businesses. The combination of these various communities resulted in a socially complex urban setting with a linguistic diversity, mixed communities and permeable cultural borders.

Ethnic diversity was carried by religious pluralism. Colonial government and education were controlled by the Catholic institutions especially the Jesuit missions. Nonetheless, the religious practices of Islam, Hindu, Buddhist, and Chinese continued to exist in the social life of the city (Blussé, 2003; Gunn, 1996). Religious festivals, burial and devotional networks tended to interlapse due to the syncretic cultural landscape, which was a characteristic feature of Indian Ocean cosmopolitanism.

Commercial and Knowledge Circulation

Macau was not only an economic hub but also a significant place of exchange for ideas and culture. Jesuit missionaries used Macau as their base of operations while they spread Christianity to China and Japan, established schools, printed books, translated works from other languages (e.g. Chinese into Portuguese), established libraries, and translated from one language into another (Blussé, 2003; Schottenhammer, 2019). The Jesuits were able to convey to China European knowledge of science and technology; but at the same time, they learned about Chinese languages and philosophy.

The circulation of medical knowledge in Europe and South Asia led to the creation of hybrid medical systems with the development of hybrid philosophies and healing practices using a variety of techniques (i.e. surgery, herbal remedies, and diagnostic techniques) incorporating elements from each of the three major cultures (Pearson, 2003). The movement of books and maps helped to circulate knowledge throughout the maritime countries in Asia making Macau a key part of the global transit system prior to the 19th century.

Due to the strength of the commerce and business relationships developed in Macau as a result of these connections, the establishment of merchant guilds and shipping partnerships further facilitated the establishment of trade networks and systems of credit as well as recruiting labour across large distances; therefore, supporting and solidifying Macau as a part of the Indian Ocean Trade Network and contributing to the global economy (Chaudhuri, 1985; Reid, 1993).

Macau within the Indian Ocean World System

Macau exhibits characteristics typical of early modern maritime globalization; sustained mobility, cultural hybrids, institutional connections and economic interdependence. It was one of several proto-cosmopolitan ports operating in the Indian Ocean world context. Other examples include Goa, Malacca, and Batavia where ports were central to transforming local communities as they engaged continuously with migrant populations from across the seas (Pearson, 2003; Ward, 2009).

Because of its unique location on the periphery of the Chinese Empire, Macau served as an important transit point between East Asian and Indian Ocean systems, facilitating the entry of Chinese goods and labour into global markets while simultaneously channelling foreign populations and ideas into East Asia. In this sense, Macau can be considered an important node at the centre of early modern global networks and not just a peripheral outpost of these networks.

III. Migration as a Driver of Macau's Early Globalization

Labor Mobility

The economic basis of the development of Macau as a maritime hub was labor migration. Since its founding in the sixteenth century, the city was extremely dependent on mobile labor that was attracted throughout the Indian Ocean world and East Asia. Portuguese ships that sailed long distances between Goa, Malacca, Macau and Japan were also manned by sailors of Southeast Asian and African descent; South Asian craftsmen and traders also provided expertise in textile manufacturing, ship maintenance, accounting, and trade (Pearson, 2003; Reid, 1993). The Chinese workforce was at the centre of the port business, building as well as ships and local commerce, which entailed the main portion of the Macau urban economy (Gunn, 1996).

In addition to the voluntary migrants, forced migration was one of the characteristics of the labor system in Macau. Slaves mainly Mozambique and other East African countries were extensively utilized as domestic servants, laborers in ports, and military defence (Allen, 2014; Campbell, 2004). There was also the use of South Asian bonded laborers and convicts on construction projects and in the maritime responsibilities which were an extension of the imperial tendencies to labour coercion in the Portuguese empire (Ward, 2009). These heterogeneous labor regimes demonstrate how the globalization of the early modern world relied on the freedom of movement and exploitation systems.

This mix of voluntary and forced migration was a reflection of what was happening in such cities of the Indian Ocean as Goa, Batavia, and Colombo where the imperial expansion produced the demand of mobile labor and at the same time institutionalized slavery and indenture (Pearson, 2003; Manning, 2005). Macau can therefore be used as a model of how labor mobility was a driving factor of the early global economic integration.

Mixed Communities and Cultural Hybridity.

The continued contact between the European, South Asian, African, southeast Asian and Chinese migrants gave rise to elaborate culture hybridity in Macau. Mixed communities were a result of intermarriage between the Portuguese settlers and the local or migrant communities formed a unique social group in the city (Blussé, 2003; Gunn, 1996). These communities came up with hybrid cultural practices which were a mixture of European, Asian and African in their cuisine, dress style, religious practices and family set ups.

This hybridity was also shown through linguistic exchange. There was the development of Creole languages and multilingual communication, a mixture of Portuguese words with Chinese, Malay and South Asian words (Pearson, 2003). This linguistic adjustment made the daily life in this urban diversity easier and supported the transregional business contacts.

There were also hybrid legal and social institutions. The Portuguese legal codes were modified to meet the local customs and the multiethnic societies and informal methods of dispute-resolution relied on the Asian traditions. It was also observed that religious syncretism was observed as the local elements were absorbed by Catholic religious practices and existed alongside the Islamic, Hindu, Buddhist, and Chinese religious practices (Ho, 2006; Blussé, 2003).

Macau therefore served as a social experiment of early globalization where immigration gave rise to new identities and culture. These hybrid communities represent more general Indian

Ocean cosmopolitanism which has permeable boundaries and a sustained intercultural exchange (Bose, 2006; Pearson, 2003).

Institutional Structures Supporting Mobility

The institutional networks were very instrumental in planning and maintaining migration flows in and out of Macau. Education, welfare services and spiritual support of various migrant groups was offered in Catholic religious institutions especially Jesuit missions. The institutions also linked Macau to the world Catholic networks that spanned the rest of Europe as well as South Asia, Africa and East Asia, which assisted in the movement of personnel and knowledge (Schottenhammer, 2019; Blussé, 2003).

Trading partnerships and merchant guilds also served as economic institutions, which organized long-distance trading and the recruitment of labor force. These networks operated credit, shipping and commercial contracts over the Indian ocean networks, which made movement and economic integration sustainable (Chaudhuri, 1985; Reid, 1993). Transregional relationships existed between Macau and India, Southeast Asia, and Middle East through kinship ties and ethnic networks between South Asian and Muslim merchants (Ho, 2006).

The diverse population of Macau was ruled by the Portuguese administrative structures and the imperial policies were adapted to the local conditions. Officials managed trade, migration and urban control frequently arguing out between European legal standards and the Asian social arrangements (Gunn, 1996). This loose system of government enabled Macau to be a multicultural port city that could take a continuous movement of people.

Migration and the Making of Early Globalization

Combined, labor mobility, cultural hybridity, and institutional connectivity depict that migration was a core process that led to the early globalization of Macau. Migration did not come as a result of trade, instead it influenced the functioning of the economy, social structure, and cultural interaction. The mobility of the labor, the mixed communities and the transregional institutions that the city relies on illustrate that human movement formed the basis of the operations of the maritime empires.

The case of Macau is consistent with more general historical literature on the role of migration in the early modern processes of globalization (Manning, 2005; Castles et al., 2014). Placing the city of Macau in the context of these processes of world-globalization, this paper emphasizes the way port cities have been globalizing engines well before the modern.

IV. Comparative Port-City Perspective

Macau and Goa

The two autonomous entities of the Portuguese maritime empire, Macau and Goa fulfilled a complementary role in the movement of people, goods, and the institutional power. As the administrative capital of the Estado da Índia, Goa was the major political, religious and commercial hub between Europe and the Indian Ocean world (Chaudhuri, 1985; Pearson, 2003). It had huge numbers of Portuguese officials, missionaries, South Asian businessmen, and African workers creating a cosmopolitan community living on migration and trade.

Macau on the other hand turned out to be the eastern entrance point of the empire connecting China and Japan to the Indian Ocean trade routes. Although Macau had in common with Goa such aspects as religious pluralism, dependence on migrant workforce, and blended urban culture, its closeness to Chinese society generated its own types of intercultural interactions. The Chinese traders, artisans and representatives had constant contact with the Portuguese authorities, influencing the ways of acting on the governance and the economic exchanges in a less apparent form in Goa (Gunn, 1996; Blussé, 2003).

Moreover, the two cities were missionary centers especially in Jesuit missions. Nonetheless, Macau being a launchpad to missions in East Asia had placed it in a special position in the world knowledge networks linking Europe with South Asia and China (Schottenhammer,

2019). The comparison shows some Portuguese imperial structures which were adapting to the regional environments and keeping transregional mobility systems.

Macau, Malacca, and Batavia

The history of Macau is also similar to the development of the Southeast Asian port cities like Malacca and Batavia (modern Jakarta) which were some of the principal commercial intermediaries of the Indian Ocean and East Asian trade networks. Before the Portuguese colonization, the multicultural trading center of Malacca existed as an Indian Ocean-South China Sea trade route where the Arabs, Indians, Chinese, and the Southeast Asian trader congregated (Reid, 1993). After its conquest in 1511, Malacca was included in the imperial sea routes alongside routes linking Goa and Macau, being controlled by Portuguese administration. Batavia, a Dutch conceived city in the seventeenth century, turned into one more cosmopolitan port city, which depended on migrant workforce, forced immigration, and global commerce (Ward, 2009). Similar to Macau, Batavia created the hybrid communities of the European, Asian, and African representatives.

Nevertheless, in spite of these similarities, the inclusion of Macau into Chinese economic systems made it different among the ports in the Southeast Asian. The influence of Malacca and Batavia on the world was similar to that of a colony that was not connected to an influential native state; the work of Macau was one of negotiation with Chinese governments and marketplaces (Gunn, 1996). This was the embeddedness, which enabled Macau to act as the connective device between Chinese and Indian Ocean trade, which strengthened its strategic role in the global maritime networks.

Macau as part of the Indian Ocean Cosmopolitanism.

Macau was a part of the wider cosmopolitanism of the Indian Ocean port cities that were distinguished by high levels of mobility, cultural exchange, and institutional adaptability. It has been pointed out by scholars that the cities of Indian Ocean, Zanzibar, Calicut, Goa and Malacca developed a social order founded on the openness to migrants and the transition between cultures (Pearson, 2003; Bose, 2006).

Macau is no exception to this tradition. It has a heterogeneous population, mixed culture, and transregional institutions which mirror the cosmopolitan spirit of the Indian Ocean world. In addition, the experience of Macau confirms the hard geographical boundaries between East Asia and the Indian Ocean through the evidence of how the maritime connectivity bridged the two areas into one mobility system (Schottenhammer, 2019).

V. From Historical Networks to Future Implications

Macau in Twenty-First-Century Connectivity

Macau is now again placed in the growing regional and global connectivity structures in the modern age. The Greater Bay Area (GBA) program aims to make Macau a part of the economic and mobility nexus of major cities in China, including Hong Kong, Shenzhen and Guangzhou. Such integration encourages labour mobility, educational mobility, tourism mobility and infrastructural connectivity.

On the same note, the Belt and Road Initiative (BRI) also focus on re-establishing historic trade routes between China and South Asia, Africa, and Europe in a resemblance of the maritime routes that at an earlier time linked Macau with the Indian Ocean world (Bose, 2006; Amrith, 2013). The Digital Silk Road also delineates these relationships by means of the technological infrastructure that supports the flow of cross-border data, remote workforce, and online trading. Collectively, these activities indicate a new-found interest in transregional connectivity that is akin to early modern maritime connectivity. The historical experience of a port city such as Macau as an intermediary of long-distance exchange could inform a lot about how this kind of connectivity can transform the modern mobility regimes.

The Lessons of History to the Present Migration.

The history of Macau highlights the long-standing importance of port cities as attraction places. Port cities have traditionally received different people throughout the history to gain economic potential, religious conversion, social mobility. Researchers of global migration underline that these urban centers are the primary nodes of long-term mobility systems determined by trade, empire, and workforce demand (Manning, 2005; Castles et al., 2014).

The fact that voluntary and forced migration coexisted in early Macau indicates the structural differences entrenched in the process of globalization- a phenomenon that is still characteristic of contemporary labor migration. The hybridity of culture created as a result of the long-term interaction is another way to show that migration transforms the social identities and urban cultures over the years.

Knowledge of these historical continuities can guide practices of contemporary migration governance by reminding of the social complexity of migration and the need to include multicultural urban policy in a multicultural city.

Future Mobility Scenarios

It can become a new route connecting China and South Asia as well as the Indian Ocean regions and Macau has the potential to implement its historical role. GBA and BRI frameworks are likely to increase academic exchange, tourism and business mobility. Additionally, there are new migration patterns as digital nomadism, transnational working remotely, and online education are continuations of previous knowledge and business networks.

These changes imply that although the processes of mobility have been technologically changed, the logic of structuring port-city connectivity has been aligned along historical lines in terms of transregional exchange.

VI. Macau's Indian Ocean Heritage as Cultural Diplomacy

The multicultural and trans-regional history of Macau provides a great opportunity to be used as a cultural diplomatic tool. The preservation projects that underline the Macau relations with the Indian Ocean will help to promote cooperation in the region and build mutual knowledge. The role of the city in the history of early globalization and migration can be brought to the fore in museums, archival projects, and educational programs.

Researchers think that the history accounts are instrumental in the construction of the modern international relations and cultural interactions (Bose, 2006; Amrith, 2013). Through interpretation of its heritage that is not limited to Sino European encounters, Macau will be able to place itself in the position of a symbol of historical connectivity between East Asia and South Asia with Africa and Europe.

The heritage-based diplomacy can promote cultural tourism, educational cooperation, and the dialogue in the region and strengthen the modern function of Macau as the connector of different regions of the world.

VII. Conclusion

As has been shown in this paper, the historical integration of Macau in the Indian Ocean world was pivotal in the early modern migration, cultural exchange and globalization. Instead of being a Sino-Portuguese enclave, Macau was a transregional area connecting East Asia to South Asia, Africa, and Europe. These networks generated various kinds of mobility, cultural hybridity and institutional interconnectedness which changed Macau into a global city in advance of globalization. Making these historical dynamics relate to the current projects like the Greater Bay Area and the Belt and Road Initiative, the research paper provides a picture of mobility regime persistence over centuries. The Indian Ocean history of Macau is rich with insights to the future global connectedness, and the timeless significance of port cities as the place of movement and exchange. Finally, incorporating historical maritime networks in the contemporary mobility research can enhance the knowledge of how globalization has followed its long-term patterns. The history of Macau does not simply shed light on the global relations

of the early modern period, but it can also be used to offer a historically informed perspective on how the global mobility trends can look in the future.

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