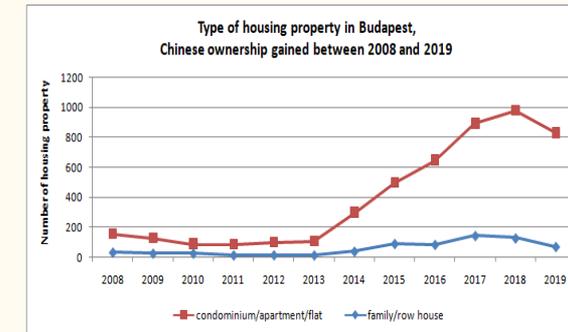
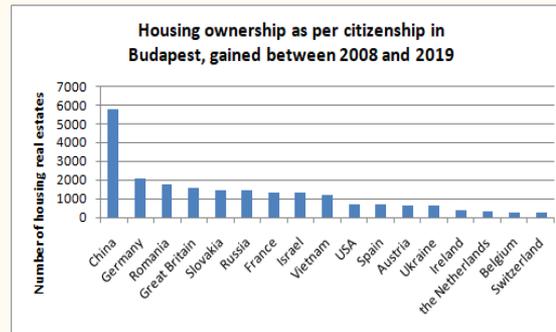
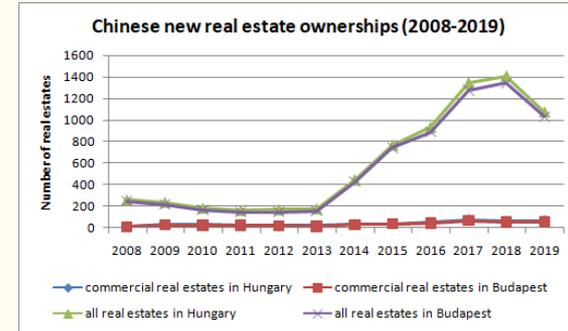
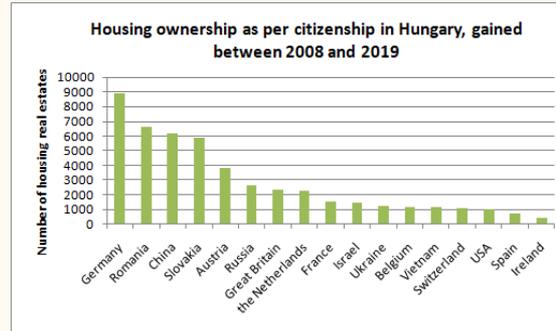


The 'Suzhi' and Chinese Golden Visa
Migrants' Housing Preferences in
Budapest

Fanni Beck - Eszter Knyihár - Linda Szabó

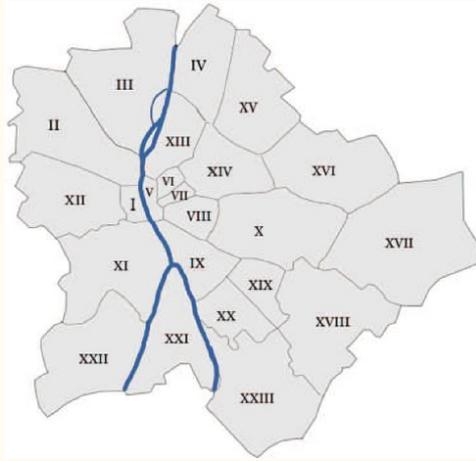
Chinese migrants on the Budapest housing market

- Increasing visibility of Chinese migrants on the housing market
- Structural circumstances: Hungary's booming housing market; capital outflows from China (restrictions since 2016)
- Varying sources of Chinese investments: 'Golden Visa' migrants; newcomers arriving through property ownership; former traders
- Type of the most popular housing properties: mostly flats in apartment blocks, but many houses, too

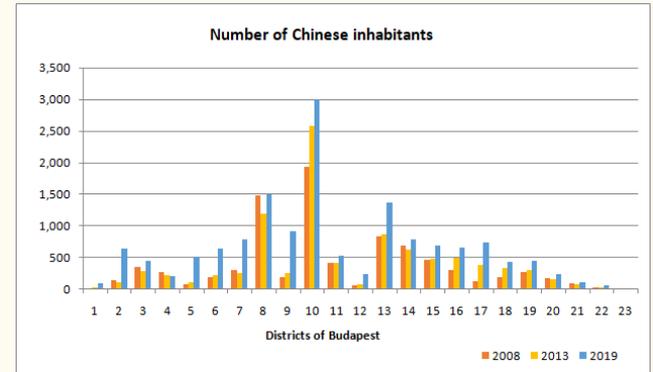
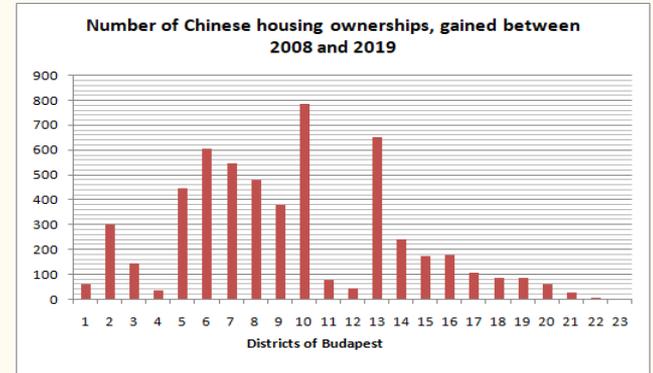


Source: National Tax and Customs Administration, data owned by Periféria Policy and Research Center, edited and designed by Linda Szabó

Capital investment and/or living space?



- Comparing number of inhabitants in 2013 and 2019 on district level (checked with survey data on rent/own ratio)
- Similar patterns/Difference in the location of property ownership and no. of inhabitants

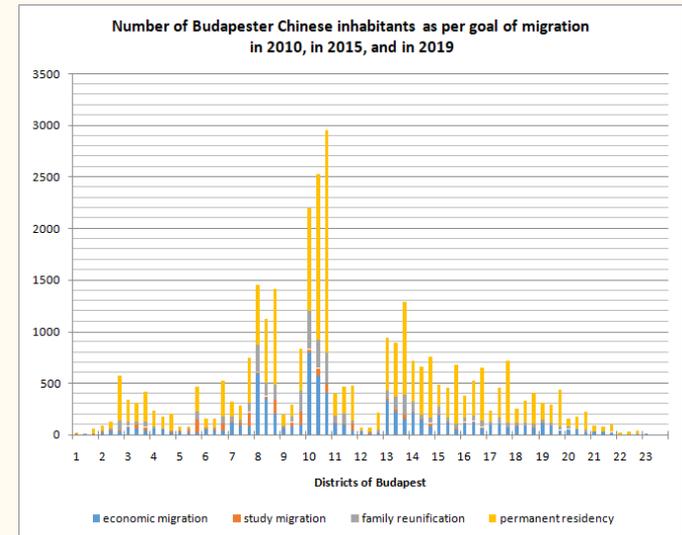
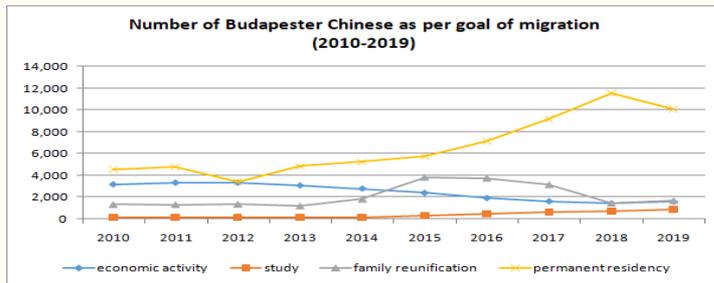


increase in both numbers of Ch inhabitants and investments:
city center & green area nearby; Buda hills; new housing development; wholesale market branded as ‘Chinatown’ - ‘Golden Visa’ migrants & local entrepreneurs

increase in number of inhabitants, but not necessarily in investments: 9th - growing number of Ch students; 16th - 18th - urge to move to green areas for cheaper price (on Pest side)

Changing goals of Chinese migration

- **Decrease of number of economic migrants** everywhere, but with particular interest: next to marketplaces, and the Asia Center, Chinamart and Chinese-Hungarian primary school
- **Solid, yet very slow growth in number of Chinese students:** close to city center and university campuses
- **Increase of permanent residency** stands out: close to the wholesale market, or to new developments along the Danube - a mix of local entrepreneurs and newcomers; but also in suburban areas of Pest - mostly local entrepreneurs; as well as in city center and Buda hills - majority them are 'Golden Visa' migrants



Source: National Directorate-General for Aliens Policing; through Hungarian Central Statistical Office, edited and designed by Linda Szabó

Chinese 'Golden Visa' migrants - capabilities and aspirations

- Upward Concentration: Social stratification and the liberalization of mobility constraints for the wealthy (Xiang Biao, 2015)
- Exodus of the Rich: class as *capability*
- Aspirations: not aimed at accumulation (in either economic or symbolic terms) but tend to follow a post-materialist discourse

That nonetheless becomes manifest materially - in the real estate market

Among immigration program in European Schengen countries

- ▶ **The only program**
clearly stated that there is no special requirement to apply for permanent residency permit.
- ▶ **The only program**
clearly stated that there is no landing requirement to apply for permanent residency permit.
- ▶ **Invest in government, safe and easy.**
- ▶ **Government support, no stay in Hungary is required.**

Exchange Rates
1 EUR=308.5532 HUF
1 CNY=...! HUF

Recommended website
安居乐业匈牙利

Links
[Immigration Hungary](#)
[Hungary Embassy in Beijing](#)
[Hungary Embassy in Shanghai](#)
[Hungary Embassy in Chongqing](#)

Hungary State Special Debt immigration
Official Weixin

Hungary State Special Debt immigration
Official Weibo

Source: <http://immigration-hungary.com/CN/index.html>

Aspirations I. Home ownership in the Chinese context

- Possibility of home? 家=house-home
 - The role of home among Chinese people: the importance of the ownership (Cheng et al., 2013, Yan, 2013)

“We rent our home in a province where we work, my heart cannot settle down, it’s drifting like a rootless duckweed. But luckily my family can stay together which brings me comfort, and also makes up for the fact that I cannot own my own fixed place.”

Home has to fulfill many requirements: has to be a stable place, **has to be owned**, the sense of finality: *gǎngwān* 港湾, *bífēngǎng* 避风港, *guīsù* 归宿

- Owning a house in **Hungary** vs owning a house in **China**: capability and availability (Kochan 2016) (Ahuja et al., 2010)
- Possibility of family home (?) 家 (?) home=家人 (‘家人在的地方就是家.’ ‘有家人的地方才是家.’) (Fukuyama, 1996) (Huang – Gove 2012.)

Aspirations II. The needs of children

- Introducing the ‘Suzhi’ discourse
(Anagnost, 2004; Kipnis, 2006; Sun, 2009)
 - bodily suzhi,
 - thought and moral suzhi,
 - educational suzhi
- ‘Suzhi’ and Environment - An ideal intersection of race and class
- ‘Suzhi’ mapped onto space:
 - residential neighborhood
 - education





The ideal constitution of
a living environment
Ethnicity - race - class

“Why coming here to such a poor country?” - Hungary’s moral, cultural and educational suzhi: a postmaterialist reorientation

- Christianity: Lack of discrimination, the good-hearted and helpful Hungarians
- Educational Suzhi: *“You’ve got to have culture”*

I don’t know about the future, but I still think Hungary was a great decision for now. It might look poor and broken, but I still think the suzhi is there. It received Europe’s influence for centuries, and the people’s suzhi is very good. And even though it’s such a small country, its music, its art is excellent, recognised in the world.

“Because for us, migrants, children’s education is the most important consideration, so the agency that introduced Hungary to me – at that time I didn’t know anything about Hungary – told me that despite the country is very tiny, it is a nation that loves learning”

Selective cosmopolitanism: social ‘Suzhi’ spatialized in schools and residential neighborhoods

- Security - Reversed discrimination: racial purity

I like Orbán. Because he managed to keep out the riff-raff ◦ Because he knew, that if he lets the bad people to come in, good people, like ourselves will not come. I'm not saying refugees, I'm saying the riff-raff. Just look at what happened to Germany, they let everybody in and now good people are going away. There are even more German people, who bought apartments here, than Chinese, although Chinese bought many. I didn't expect that, but there are many Americans as well.

- Roma people on the streets, roma kids in the schools

“I don't want the kid to see that every day, to grow up in that environment.”

Confusing “low quality Hungarians” with Roma

lacking “the semiotic skill of reading the ‘corporeal evidence’”

Intra-ethnic relations: Chinese among Chinese in Hungary - mapping class in space and time

- The ideal ratio of Chinese pupils in schools: too many - too few - having the right *suzhi*

*In the US and Canada there are many **wealthy Chinese** already, but not here. Here, the **old migrants** are very different from us, because they left China because they were poor. In terms of the *sanguang* (*shijie, jia, ren*), they are different from us. We have more education, university and above, they don't. But since they are here for such a long time, they slowly improved. But we are different, we represent a different culture in general. So the wealthiest went to Canada, etc, the poorest came here earlier, and now **we represent the middle class**.*

Conclusion - home & home ownership among Hungarian 'Golden Visa' migrants

Material values

- Affordability, easy access and booming real estate market opportunities, ownership of home
- Relatively green environment

Post-material values

- The general quality of Hungarians is perceived to be high (Christianity and education)
- An elaborate calculation of the ideal ethnic and class constitution of a neighborhood mediated through the notion of suzhi
- Cosmopolitan, but in a selective way (welcoming to high quality but excluding low quality migrants and local ethnic minorities)
- The ideal ratio of other Chinese: not too many, but not too few, and of the right quality

References

- Anagnost, A. 2004.** The Corporeal Politics of Quality (Suzhi). *Public Culture*, 16(2), 189–208.
- Ahuja, A., Cheung, L., Han, G., Porter, N. and Zhang, W. 2010.** Are House Prices Rising Too Fast in China?. *IMF Working Paper*, [online] 10(274). Available at: <<https://ssrn.com/abstract=1751386>> [Accessed 15 October 2020].
- Cheng, Z., Smyth R., Wang, H. 2016.** Housing and Subjective Wellbeing in Urban China. *European Journal of Political Economy*, [online] 45. Available at: <<https://doi.org/10.1016/j.ejpoleco.2016.08.002>>
- Fukuyama, F. 1996.** *Trust: The Social Virtues and the Creation of Prosperity*. New York: Free Press.
- Huang, G. H. Ch., Gove, M. 2012.** Confucianism and Chinese Families: Values and Practices in Education. *International Journal of Humanities and Social Science*, 2(3), pp. 10-14.
- Kipnis, A. 2006.** Suzhi: A Keyword Approach. *The China Quarterly*, 186, 295.
- Kochan, D. 2016.** Home is where I lay down my hat? The complexities and functions of home for internal migrants in contemporary China. *Geoforum* 71, pp. 21-32.
- Nyíri, P., & Beck, F. 2020.** Europe's New Bildungsbürger? Chinese Migrants in Search of a Pure Land. *Diaspora: A Journal of Transnational Studies*.
- Sun, W. 2009.** Suzhi on the Move: Body, Place, and Power. *Positions: East Asia Cultures Critique*, 17(3), 617–642.
- Xiang, B. 2015.** The rise of China, changing patterns of out-migration and identity implications. *Handbook of Chinese Migration*.
- Yan, H. 2013.** Inhabiting the City: Tropes of "Home" in Contemporary Chinese Cinema. *China Review*, 13(1), pp. 93-135.

Thank you for
your attention!

BECK, Fanni - beckfanni@gmail.com

KNYIHÁR, Eszter - knyihar.eszter0302@gmail.com

SZABÓ, Linda - szabo.linda@periferiakozpont.hu