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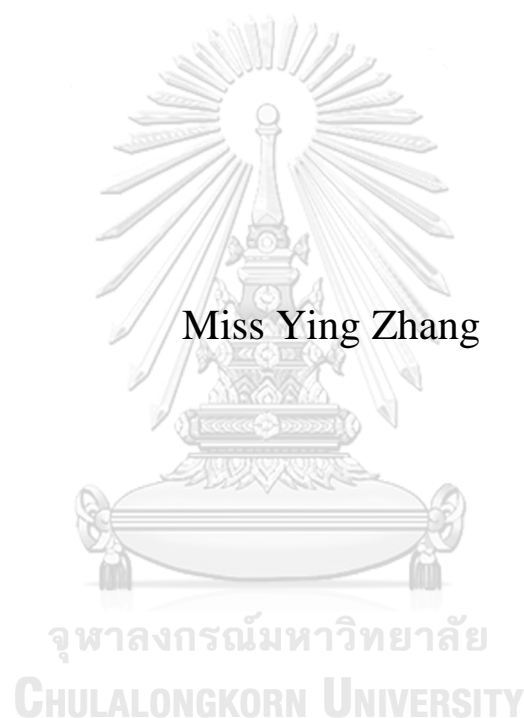
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THE ROLE OF ANCESTRAL HALLS AND ANCESTRAL
WORSHIP IN CHINESE CLAN ASSOCIATIONS IN
THAILAND AS FORMS OF CULTURAL INTEGRATION IN
THE AGE OF GLOBALIZATION



Miss Ying Zhang

A Dissertation Submitted in Partial Fulfillment of the Requirements
for the Degree of Doctor of Philosophy in Thai Studies
Common Course
Faculty of Arts
Chulalongkorn University
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บทบาทของศาลบรรพชนและการบูชาบรรพชนในสมาคมตระกูลจีนในประเทศไทยในฐานะ
รูปแบบของการกลมกลืนทางวัฒนธรรมในยุคโลกาภิวัตน์



วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปริญญาอักษรศาสตรดุษฎีบัณฑิต
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| Thesis Title | THE ROLE OF ANCESTRAL HALLS AND ANCESTRAL WORSHIP IN CHINESE CLAN ASSOCIATIONS IN THAILAND AS FORMS OF CULTURAL INTEGRATION IN THE AGE OF GLOBALIZATION |
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หยิง จาง : บทบาทของศาลบรรพชนและการบูชาบรรพชนในสมาคมตระกูลจีนในประเทศไทยในฐานะรูปแบบของการกลมกลืนทางวัฒนธรรมในยุคโลกาภิวัตน์ . (THE ROLE OF ANCESTRAL HALLS AND ANCESTRAL WORSHIP IN CHINESE CLAN ASSOCIATIONS IN THAILAND AS FORMS OF CULTURAL INTEGRATION IN THE AGE OF GLOBALIZATION) อ.ที่ปรึกษาหลัก : ผศ. ดร.วาสนา วงศ์สุรวัฒน์

วิทยานิพนธ์ฉบับนี้มุ่งศึกษาความสัมพันธ์ระหว่างศาลบูชาบรรพชนและการบูชาบรรพชนในสมาคมตระกูลแซ่ของชาวไทยเชื้อสายจีนในบริบทของสังคมไทยร่วมสมัย วัฒนธรรมไทยพื้นถิ่น และในยุคโลกาภิวัตน์ ข้อมูลการวิจัยส่วนใหญ่มาจากหนังสืออนุสรณ์ของสมาคมชาวจีนต่างๆ ข่าวหนังสือพิมพ์ การสำรวจภาคสนามและการสัมภาษณ์

งานศึกษาชิ้นนี้บ่งชี้ว่าคนไทยเชื้อสายจีนที่มาใช้ชีวิตอยู่ในประเทศไทยได้สถาปนาวิถีวัฒนธรรมจีนให้กลายเป็นส่วนหนึ่งของความร่วมร่วทางวัฒนธรรมในประเทศไทย เมื่อสังคมไทยร่วมสมัยพัฒนามากขึ้นสมาคมชาวจีนต่างๆ ก็กลายสภาพเป็นองค์การนอกภาครัฐและได้กลายมาเป็นส่วนหนึ่งของเครือข่ายองค์การนอกภาครัฐอันกว้างขวางและซับซ้อนในสังคมไทย รายได้หลักของสมาคมตระกูลแซ่มาจากเงินบริจาคจากสมาชิกและคณะกรรมการบริหารสมาคมซึ่งอ้างอิงระบบอุปถัมภ์ทั้งภายในชุมชนและกับเครือข่ายระบบราชการ สมาคมแซ่ลิ้มถูกยกเป็นตัวอย่างสำหรับการศึกษาและวิเคราะห์ระบบการจัดการทรัพยากรบุคคล การเงิน และกิจการต่างๆ ภายในสมาคมตระกูลแซ่ของคนไทยเชื้อสายจีนในประเทศไทยตั้งแต่ยุคทศวรรษ 1990 จนถึงปัจจุบัน สถาปัตยกรรมและพิธีกรรมในการบูชาบรรพชนของสมาคมแซ่ชื้อถูกยกเป็นตัวอย่างการผสมผสานวัฒนธรรมไทยพื้นถิ่นเข้ากับพิธีกรรมบูชาบรรพชนและศาลบูชาบรรพชนของชาวไทยเชื้อสายจีน

ท้ายที่สุดแล้ววิทยานิพนธ์ฉบับนี้พิสูจน์ให้เห็นว่าศาลบูชาบรรพชนและพิธีบูชาบรรพชนในสมาคมตระกูลแซ่ในประเทศไทยเป็นฐานรากสำคัญที่ช่วยส่งเสริมการติดต่อสื่อสารและเชื่อมโยงความสัมพันธ์ระหว่างชาวไทยเชื้อสายจีนในยุคโลกาภิวัตน์ได้ในสามแง่มุมสำคัญ คือ ส่งเสริมความสัมพันธ์ระหว่างชาวไทยเชื้อสายจีนกับดินแดนบรรพชน (สาธารณรัฐประชาชนจีน) ในยุคหลังปี ค.ศ. 1978 ส่งเสริมอิทธิพลของจีนในประเทศไทยและการบูชาบรรพชนของคนไทยเชื้อสายจีนในประเทศไทย และส่งเสริมการเชื่อมโยงกันของสมาคมตระกูลแซ่ของคนไทยเชื้อสายจีนกับสมาคมตระกูลแซ่ของคนเชื้อสายจีนทั่วโลก

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Ying Zhang : THE ROLE OF ANCESTRAL HALLS AND ANCESTRAL
WORSHIP IN CHINESE CLAN ASSOCIATIONS IN THAILAND AS
FORMS OF CULTURAL INTEGRATION IN THE AGE OF
GLOBALIZATION. Advisor: Asst. Prof. Wasana Wongsurawat, Ph.D.

This dissertation focuses on studying the relationship between the ancestral hall and ancestral worship of Thai-Chinese clan associations in the context of contemporary Thai society, Thai local culture and the era of globalization. The research data mainly derives from the journals of the Thai-Chinese communities, news reports, on-site investigations and interviews.

This study indicates that the Thai-Chinese had been living in Thai society and they had established Chinese traditional cultural practices in Thailand and enriched the culture of Thailand. With the development of contemporary Thai society, Thai-Chinese community associations have been transformed into non-governmental organizations and have become part of the Thai NGO network. The income of Thai-Chinese clan associations mainly derived from the contributions of the members of their councils who relied on bureaucratic and community patronage system. The Lim Clansmen Association of Thailand is introduced as an example to analyze its management of human resources, finance and affairs in the typical Chinese clan association in Thailand from 1990s to the present. The architectures of ancestral hall and ancestral worship rites of the Xu Clan Association of Thailand are used as examples to illustrate how the Thai-Chinese ancestral halls and ancestral worship have mixed with local Thai Culture.

Finally, this dissertation proves that the ancestral halls and ancestral worship in clan associations in Thailand serve as an active platform for promoting communication between the Thai-Chinese in the age of globalization from three aspects—the relationship between Thai-Chinese and their ancestral homes after 1978, China's influence on Thai and Thai-Chinese ancestor worship, and the contribution of Thai-Chinese clans to the world of Chinese clan associations.

Field of Study: Thai Studies

Academic 2018
Year:

Student's
Signature
Advisor's
Signature

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Ying Zhang

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CHAPTER 1

INTRODUCTION

1.1 Significance of study

The famous point of view of Skinner (1957) in his influential works “Chinese Society in Thailand: An Analytical History” declares that the fourth generation of Chinese in Thailand would assimilate into Thai society to become Thai people. He also claims the ancestral worship ceremony of the Chinese in Thailand is an inviolable traditional culture.(Skinner, G. William 1957) (p131)

According to the research of Jiang Baichao (1990, 1991) of “The present situation of overseas Chinese and ethnic Chinese in Thailand” and “The Chinese society in Thailand does not exist in substance”, the Thai-Chinese live and reproduce in Thai society and the Chinese in Thailand are assimilated into the society of Thailand with Chinese culture. So, Chinese society in Thailand does not exist at all.

However, it is difficult to find the study of Chinese culture in Thailand to respond to the view of Skinner and Jiang Baichao. Especially, in the context of globalization, the study of Chinese ancestral worship in Thailand is rare.

In fact, it can be seen from Thai-Chinese newspapers, websites, Chinese newspapers and other media nowadays, Chinese Clan Associations in Thailand are quite active. Therefore, this study attempts to reveal the Ancestral halls and Ancestral Worship of the Chinese Clan Associations in Thailand in the context of globalization.

1.2 Objectives and hypotheses

Objectives

- (1) To study the role of ancestral halls and ancestral worship in Chinese clan associations in contemporary Thai society;
- (2) To study how ancestral halls and ancestral worship in clan associations in Thailand contribute to the Thai-Chinese integration into contemporary Thai society;
- (3) To study how ancestral halls and ancestral worship in clan associations in Thailand serve as important platforms that help support the globalization of the Thai-Chinese.

Hypotheses:

- (1) The role of ancestral hall and ancestral worship in clan association in Thailand is mixed between the Chinese tradition of ancestral worship and localized Thai traditions;
- (2) Ancestral halls and ancestral worship in clan association in Thailand have contributed to the integration of the Thai-Chinese into contemporary Thai society;
- (3) Ancestral halls and ancestral worship in clan associations in Thailand serves as important platforms for enhancing contact and communication of the Thai-Chinese in the age of globalization.

1.3 Scope of the study

This study focuses on Chinese clan association in Thailand involving ancestral hall and ancestral worship in age of globalization. The United Chinese Clans

Association of Thailand (abbreviation as UCCAT) was set up in 1970. By “the United Chinese Clans Association of Thailand 5th Board of Executive Committee 2013-2015”, UCCAT (2013)(p202-203) has 64 single surname clan associations and 6 multiple surname clan associations in Thailand.(See Appendix 1).

The multiple surname clan associations are composed of single surname clan associations who believe that they have a common blood relationship or cooperative relationship based on historical reasons.

Most single surname clan associations and multiple surname clan associations in Thailand hold ancestral worship every year. Generally, the clan associations of Thailand without ancestral halls hold ancestral worship in a room of their offices. Their ancestral worship rites are relatively simple. In comparison with the single surname clan associations in Thailand, the management of the multiple surname clan associations are relatively loose and They have less activities.

By survey, the twenty-two single surname associations of Thailand have built ancestral halls (see Appendix 2). Since the single surname of Thai-Chinese clan associations with ancestral halls hold ancestral worship rites every year, this study will focus on the single surname of Thai-Chinese clan associations within UCCAT with ancestral halls. It includes the clan association of Ding(丁), Diao(刁), Fang(方), Wang(王), Qiu(丘), Wu(吴), Du(杜), Li(李), Shen(沈), Zhou(周), Lin(林), Hong(洪), Hu(胡), Xu(徐), Gao(高), Zhuang(庄), Xu(许), Chen(陈), Huang(黄), Wen(温), Liao(廖) and Zheng(郑) in Thailand. (see appendix 2)

Because the names of the Thai-Chinese Clan Associations were translated into English according to their Chaozhou or Hakka dialect pronunciation. They are very different from the pronunciation of Mandarin's pinyin of the mainland China.

Table 1 The comparisons the names of the Thai-Chinese Clan Associations with the surnames by Mandarin's Pinyin

| No | Name of Thai-Chinese clan associations | The surname by Mandarin's Pinyin |
|----|---|----------------------------------|
| 1 | The Khoo Clan's Association 泰国丘氏宗亲总会 | Qiu (丘) |
| 2 | JUNG TRAKUL Association 泰国庄氏宗亲总会 | Zhuang (庄) |
| 3 | NGOW Clansmen Association of Thailand 泰国吴氏宗亲总会 | Wu (吴) |
| 4 | The Lim Clansmen Association of Thailand 泰国林氏宗亲总会 | Lin (林) |
| 5 | The Chen Clangeneral Association of Thailand 泰国陈氏宗亲总会 | Chen (陈) |
| 6 | CHOW Clansmen Association of Thailand 泰国周氏宗亲总会 | Zhou(周) |
| 7 | HWANG'S ASSOCIATION OF THAILAND 泰国黄氏宗亲总会 | Huang (黄) |
| 8 | LEE CLAN ASSOCIATION THAILAND 泰国李氏宗亲总会 | Li (李) |
| 9 | Teng Clansmen Association 泰国丁氏宗亲总会 | Ding (丁) |
| 10 | XU CLANNISH ASSOCIATION OF THAILAND 泰国许氏宗亲总会 | Xu (许) |
| 11 | THE XU CLAN ASSOCIATION OF THAILAND 泰国徐氏宗亲总会 | Xu (徐) |
| 12 | THE ASSOCIATION OF THE HENG CLAN OF THAILAND 泰国王氏宗亲总会 | Wang(王) |
| 13 | TOWTAKUL ASSOCIATION 泰国杜氏宗亲总会 | Du(杜) |
| 14 | SIMA SONGKROM FOUNDATION SIM CLAN ANCESTRAL SERING OF THAILAND 泰国沈氏宗亲总会 | Shen (沈) |
| 15 | TACHASUMPHAN ASSOCIATION OF THAILAND 泰国郑氏宗亲总会 | Zheng (郑) |
| 16 | KOHSRI CHAREOM ASSOCIATON THAILAND 泰国高氏宗亲总会 | Gao(高) |
| 17 | PLOEM SAMPHAN ASSOCIATION 泰国方氏宗亲总会 | Fang (方) |
| 18 | ANG CLANSMEN ASSOCIATION OF THAILAND 泰国洪氏宗亲总会 | Hong (洪) |
| 19 | HU CLANSMEN ASSOCIATION OF THAILAND 泰国胡氏宗亲总会 | Hu(胡) |
| 20 | Wun Family Association Of Thailand | Wen (温) |

| | | |
|----|---|----------|
| | 泰国溫氏宗亲总会 | |
| 21 | Liao's Association of Thailand 泰国廖氏大宗祠 | Liao (廖) |
| 22 | The Diao Clan's Association of Thailand 泰国刁氏宗亲总会 | Diao (刁) |

In order to reflect the era of globalization, the relationship between the above-mentioned Thai-Chinese clan associations and their ancestral homeland, as well as the Chinese communities in Southeast Asia will also enter the research perspective of this dissertation.

In addition, the research time of this paper is to 2018.

1.4 Methodology

(1) Literature review in areas relating to the study of the Thai-Chinese, overseas Chinese, ancestral halls and ancestral worship

Because people from different countries or regions have different understandings of Thai-Chinese, Chinese, ancestral halls and ancestral worship, the literature review of this dissertation mainly includes (not limited to) scholars from Thailand, China and other areas.

(2) Data collection from Thai-Chinese journals and newspapers

Generally, Thai-Chinese communities often issue their journal at specific times or annually to introduce their character, history, organizations, important events and financial status, etc. By visiting these associations, I have obtained their related journals

including Thai-Chinese Clan Associations, Thai-Chinese region or dialect associations, charity associations and so on. Some Thai-Chinese communities have established their own websites, such as Lim Clansmen Association of Thailand (www.lim.or.th) and the Tio Chew Association of Thailand (<http://www.tiochewth.org>). Information about the association can be obtained from these websites. There are currently six Chinese-language newspapers in Bangkok-Thailand-Sing Sian Yer Pao Daily(星暹日報), The Universal Daily(世界日報), THE NEW CHINESE DAILY NEWS(新中原報), Asia News Time(亞洲日報), Tong Hua Daily news(中華日報), SIRINAKORN DAILY NEWS(京華中原聯合日報). Each day, these newspapers publish activities of Thai-Chinese associations and related articles on the Thai-Chinese. In recent years, due to the development of the internet, the activities of Thai-Chinese have been reported through the internet. The websites mainly reporting activities of Thai-Chinese associations are website of The Universal Daily (www.udnbkk.com) and Thai-Chinese website (Thaicn.net). From these two websites, I can get almost all the information about important Thai-Chinese communities' activities. In addition, some Thai-Chinese communities issue their information and pictures on their home pages in facebook.com, such as the Xu clan association of Thailand (สมาคมตระกูลซ้อ (ประเทศไทย) Xu Association (Thailand)) and Tachasumphon Association of Thailand (สมาคมตระกูลซ้อแห่งประเทศไทย 泰國鄭氏宗親總會).

(3) Interview with members of the board of committee, the general secretary and the young generation of Thai-Chinese clan associations

My interviews mainly included three types of people in the Thai-Chinese clan associations that are the board of committee, the general secretary and the young generation. My interviews also extended to the relevant Thai-Chinese.

The support of Thai-Chinese Clan Associations' establishment, income, and events are mainly from their board of committee. The president is a representative of the board of committee. Generally, the General-Secretary and equivalent to the

General-Secretary is responsible for the daily affairs of Thai-Chinese clan association. Therefore, the General-Secretary is usually the one who knows the most about the clan Association. The younger generation in the Thai- Chinese clan association is a signal of the integration of Thai-Chinese into Thai society. At present, some Thai-Chinese clan associations set up a young organization. For example, the Youth Unit friendship Association in the Lim Clansmen Association of Thailand and Young Xu Club in Xu clan Association of Thailand.

My interviews started in June 2015 and lasted until 2018. Among the board of committee in Thai-Chinese clan associations, I interviewed the presidents, vice presidents and other relevant personnel. I mainly interviewed them during the events of the Thai-Chinese clan associations, such as the ritual of ancestral worship.

Generally speaking, the ancestor ritual is only half a day, such as Tachasumphon Association of Thailand (泰国郑氏宗亲总会) (abbreviation as TAT), or one day, such as the Lim Clansmen Association of Thailand (abbreviation as LCAT) (泰国林氏宗亲总会) . Since the ritual of ancestral worship in Xu Clan Association of Thailand (abbreviation as XCAT) (泰国徐氏宗亲会总会) lasted for two days which holds on December 17 and 18 of each year, I have more time to contact the members of the Xu Clan Association during the ritual of ancestral worship. Besides, every Sunday morning at the Lumpini Park in Bangkok, some board members of the Tio Chew Association of Thailand (泰国潮州会馆) will gather together for morning exercises. Many of them are also on the board council of Thai-Chinese clan associations. In August and September 2016, I attended most of their weekly Lumpini meetings on Sunday mornings to talk with them. I also interview the office manager and vice-president of the United Chinese Clans Association of Thailand (UCCAT) .

Through the above methods and visiting Thai-Chinese clan associations, I interviewed the president of the 23rd and 24th session Council of TAT, president of the Fang Clan Association of Thailand (泰国方氏宗亲总会) from the eleven session to the eighteen session Council, the presidents of the 20th -21st, 22nd - 23rd 23rd and 24th-25th session Council of XCAT as well as seven vice presidents of XCAT, the permanence honor presidents of Chen Clansmen Association of Thailand, the Chairman of Hwang Clan Association of Thailand (泰国黄氏宗亲总会), the president of Diao Clan Association of Thailand (泰国刁氏宗亲总会), vice president of Teng Clan Association of Thailand (泰国丁氏宗亲总会) etc.

The lunch of the first Saturday in each month is the party of the General-Secretaries of UCCAT. I took part in their parties in September, October and November 2015. So, I have accessed to most of the General-Secretaries of UCCAT. In addition, I also interviewed the General-Secretaries or the corresponding managers through visiting their Thai-Chinese clan associations. From June 2015 to 2018, I interviewed the General-Secretaries or the corresponding managers of Teng (丁), Fang(方), Wang(王), Qiu(丘), Wu(吴), Li(李), Shen(沈), Lin(林), Hu(胡), Xu(徐), Zhuang(庄), Chen(陈), Wen(温) and Zhen(郑) clan association of Thailand, etc.

The current General-Secretary of LCAT has been working here since 1982. From 1995, the office manager of XCAT has worked in XCAT. They are very familiar with the situation of their clan associations. From June 2015 to 2018, I frequently visited them respectively in their clan associations. Sometimes, I interviewed them by mobile social software. I also accepted their invitation to participate in some of their clan association's activities or other Chinese community activities. Besides, the former General-Secretary of TAT informed me of its clan association's activities through Mobile social software, so from June 2015 to 2016, I had more opportunity to interview its General-Secretary. In January 2017, this General-Secretary of TAT resigned. I kept in touch with TAT through a younger member of TAT.

Normally, I made an appointment to interview the younger generation of Thai-Chinese clan associations. I interviewed the director of Young Xu Club (YXC) of XCAT, a young staff of LCAT, a young member of TAT and a young member of Zhou Clan Association of Thailand. When I joined the ritual ancestral worship of XCAT, I interviewed more of the young members of XCAT. (see appendix 3 the information of interviewer)

(4) I conducted fieldwork, which includes surveying the Thai-Chinese ancestral halls and participating in ancestral worship rites.

In Thailand, I surveyed Ding(丁), Wang(王), Qiu(丘), Wu(吴), Li(李), Shen(沈), Lin(林), Xu(徐), Zhuang(庄), Chen(陈), Huang(黄), Zhen(郑) clan association's ancestral halls on site and I joined the ancestral worship rites in Autumn of 2015 and Spring and Autumn of 2016 in Zhen(郑) ancestral hall, on the 17th and 18th of December 2015, 2016 and 2017 in Xu ancestral hall, on the of 19th 2015 and 8th October 2017 in Lin ancestral hall, on 20th 2015 in Qiu (邱)ancestral hall and on the 17th April 2016 in Huang ancestral hall.

During 16~20 November 2016, I surveyed most members of the Thai-Xu clan association's ancestral home, Putou village, Feng Shun country, Meizhou, Guangdong province China and joined Xu clan's ritual of ancestral worship in Putou Xu Clan Ancestral Hall and interviewed the director of Xu Clan Association in Putou.

On February 13 2016, I surveyed Tang ancestral hall and Yu Kiu ancestral hall in Hong Kong.

On October 4 2016, I visited Singapore Federation of Chinese Clan Associations(SFCCA) and at the office of SFCCA, I interviewed the Executive Director and Manager of Corporate Affairs & Services of SFCCA.

On February 9 2018, in Zhuhai Guangdong province, China. I interviewed Mr. Tan vice president of the Tan clan(谭氏) association in Macau.

On April 17 2018, I investigated the office of Chinese Association in Vientiane, Laos.

Although my research scope focuses on Thai-Chinese clan associations with ancestral halls within UCCAT, I also visited the Zhang Clan Association of Thailand, the Ma Clan Association of Thailand and Zhong Clan Association of Thailand, which do not construct ancestral halls, and interviewed their General-Secretaries. At the same time, I also interviewed relevant personnel of Thai-Chinese research, such as interviewing staff of the China Studies Center Institute of Asian Studies Chulalongkorn University in August and September 2016. On October 28 2017, I interviewed the Chief editor of Sing Sian Yer Pao Daily News. On June 5 2018, I interviewed a descendant of a Thai-Chinese tax farmer whose family has lived in Thailand for about 200 years. On June 13 2018, I visited Kwong Siew Association of Thailand and interviewed its General-Sectary. I also visited Thai-Chinese Chamber of Commerce, the Tio Chew Association of Thailand, the Hakka association of Thailand and others.

In China, I investigated the ancestral halls in Zhuhai Guangdong province and visited Chen Ancestral Hall in Guang zhou Guangdong province. I also investigated the ancestral hall in the Weihai area Shandong province.

(5) Data analysis and conclusion

The scope of study points out that 22 Chinese clan associations in Thailand with ancestral halls were the research subject of this paper. This study lists the basic information of these 22 Chinese clan associations in Thailand. In reality, the management patterns and work contents of the 22 Chinese clan associations in Thailand are basically similar. However, some of them lack a written record of their work and there are no full-time staff.

In the survey, the Lim Clansmen Association of Thailand (LCAT) is recognized as the most well-managed Thai-Chinese clan association, and is the only one of the Chinese clan associations in Thailand to publish an annual report. The main members of LCAT's ancestral home are Chaozhou(TeoChew).

Since the Thai Thonburi dynasty was founded by King Taksin who was descendant of Chinese with surname Zheng. Therefore, the Zheng family of Thailand has a lot of activities related to the Thai royal family. Many activities of Tachasumphon Association of Thailand(surname Zheng)(TAT) related to the Thai royal family. In addition, TAT has close ties with the most influential Thai-Chinese community Poh Teck Tung Foundation. The main members of TAT's ancestral home are Chaozhou(TeoChew).

The main members of the Xu Clan Association of Thailand (XCAT) are Hakkas and it maintains close ties with their ancestral homes.

LCAT, TAT and XCAT have full-time staff. They all have relatively well-written work transcripts and hold regular events. Their work basically covers all the work of the Thai-Chinese clan associations. Therefore, this paper focuses on the data of these three clan associations.

To protect respondents' privacy, the pseudonyms replaces the respondents 'real names.

1.5 Theoretical Framework

This study involves ancestral worship, ancestral halls and clan associations, which belong to the category of cultural anthropology. Thai-Chinese clan associations are subordinate to the study of Southeast Asian Chinese. It includes Thai-Chinese identity in Thailand and Thai-Chinese assimilation. Chinese clan associations of Thailand are NGOs so that this study is related to Thai NGOs. When the dissertation mentions the income of Thai-Chinese Clan association, the development of the Thai economy is discussed. From the management of Thai-Chinese clan association, the Thai-Chinese communities' management can be seen. The construction of the ancestral hall in Thailand involves land private ownership policy in Thailand. The study of building ancestral halls has applied architectural theories.

The study of the Thai-Chinese marriage, fertility, women status, filial piety and funeral linked with theory of Thai Buddhist, Thai Monarchy and Thai traditional culture. The relationship between the Thai-Chinese and their ancestral home explains the theory of "China and Thailand are kith and kin ".

This study also analyzes the influence of the rise of China on the economy of Thailand. The Confucius Institute impacts Chinese education in Thailand. It understands globalization from the Chinese clansmen assembly of the world.

1.6 Literature review

1.6.1 Thai scholars' studies

In 1925, Prince Damrong (1931) compiled his presentation in Chulalongkorn university and published “the history of ancient Siam (古代暹罗史)”. Prince Damrong gained a reputation as one of the most prominent Thai writers and historians by trying to bridge the gap between traditional and modern outlooks on the interpretation, the writing, and even the recording of Thai history. (Kennon Breazeale 1971) (p25) This book came from Prince summarizing and systematizing the monuments, old manuscripts and seeking additional evidence from neighboring countries.(Griswold 1964) The book highlights to demonstrate the communication between China and Siam during Sukhothai dynasty and Ayutthaya dynasty.

This book can be seen as a Thai history book. But, it does not involve Thai-Chinese studies.

Ushered in the occasion of the twenty-first century, Thai-Chinese Li Daogang (黎道纲) (2000) issued his research “The Textual Researches of Historical Site in Ancient Thai(泰国古代史地丛考)”. This article shows Chinese, as early as 2000 years ago, had recorded communication with present regions of Thailand. However, since the Thai language appeared after the middle of the 13th century, and few of Thai literatures were passed down. It is difficult to identify the correct places in Thailand that were recorded in the ancient Chinese books. The author focuses on reconciling the relation of present Thai place names with the place name in ancient Chinese books applied by Chinese, English and Tai reference. In the study, Li Daogang scrutinizes that firstly the records of the ancient Chinese books stand the scrutiny, then the past geography of the middle of Thailand and Southern coastal states are different from present

geography, finally the history Thailand involves Malay, Wa, Mon, Khmer, Thai and ethnic Chinese, etc.

This work relates the history of communication between Thailand and China.

Supported by the Cornell University Southeast Asia Program, Boonsanong Punyodyana (1971) produced “Chinese-Thai Differential Assimilation in Bangkok: an Exploratory Study”. Punyodyana designed complex sampling in his study involving 900 respondents. The physical traits of his research sample include age, sex, religious affiliation, Chinese dialect, income class, and place of residence. It is even more incredible that this study also designed six cultural and social channels in investigation. Due to so many parameters in this study, it is more difficult to evaluate the result of it. His interviewees answered more than 40 questions including explanation questions. To be honest, I questioned whether the interviewees had enough patience to answer these questions seriously or not.

Punyodyana distinguishes Chinese in Thailand by occupational classification and tried to explain the situation of Thai-Chinese assimilation into Thai society through questionnaires in early 1970s. He neither took the Thai-Chinese clan association, which was booming at the time, as a research object, nor conducted in-depth research on the ancestral worship of the Chinese.

Wasana Wongsurawat (2014) has made considerable contribution to understanding the nature of assimilation with her work “Successfully Misunderstood: The Untold Realities of the Thai-Chinese Assimilation ‘Success Story’”. The author gives an in-depth interpretation of strategy of Thai-Chinese to cope with assimilation and of the Thai-Chinese complex sense of “the Patriotic Ethnic Chinese”, etc. In addition, this article strikes the vital points of assimilation of Thai-Chinese with profound and true words. However, Wongsurawat seemingly does not agree with

multicultural integration in Thailand. It is most important that her work employs the word “misunderstanding” as adherent adjunct of Thai-Chinese assimilation, and divides the misunderstanding into three levels as well—cosmology, between the populous Thai and the ethnic Chinese community, between the Chinese state and Thai state. Correspondingly, Wongsurawat provides the rational analysis of these three levels.

This article attempts to break away the shackles of Thai-Chinese assimilation to looking for the position of Thai-Chinese in international politics. Wongsurawat highlights that ancestral worship is a deeply rooted traditional culture of the Chinese. Nonetheless, she does not discuss the evolution of the Chinese cult of ancestral worship in Thailand.

Disaphol Chansiri (2006) PhD work “Overseas Chinese in Thailand: A case Study of Chinese Emigres in Thailand in the Twentieth Century” attempts a comprehensive examination of Chinese assimilation into Thai society. His study supports Skinner's assertion of “The fourth-generation” assimilation to Thai society and rejects Chan and Tong's view that Thai-Chinese have not assimilated into Thai society and kept Chinese identity. This dissertation presents data collected via 200 ethnic Chinese surveys conducted in Thailand from 2003-2004. He performs a comparison of Thai-Chinese communities with Thai-Muslim communities to claim that in today's Thailand, fourth-generation Chinese do not exist to support Skinner's paradigm. Besides, Chansiri's study pays more attention in Thai law about Chinese, and pays less attention to the cult of Thai-Chinese.

“A history of the Thai-Chinese” produced by Sng Jeffery and Bisalputra Pimpraphai (2015) can be called an extremely ambitious work. I consider this book an encyclopedia of Thai-Chinese success in Thai society from Ayudhya up till the present. This encyclopedia is principally compounded by the great Thai-Chinese peoples from various industries during this period. The authors, through interviews with

descendants of prominent family members, research into family records, oral reports and other sources, figure out the historic Thai-Chinese characters, peculiarly some Thai-Chinese people who modified the history of Thailand. In other words, the authors try to focus on the change historic context encountered by successive waves of immigrants to Siam. This book also addresses a history of the Thai-Chinese and relates how a people and a country embraced the opportunities afforded by the space-time. What is more, the book tells the story of the historical trend which in occasional exterior hides an inevitable. Although this book illustrates the original Chinese communities in Thailand, there is no mention of the Thai-Chinese communities and the Thai-Chinese culture during the Cold War Era and after the Cold War Era.

Thai students in Mainland China have unique language dominance for applying Thai, Chinese, English reference in their study. The thesis of Thai students in Mainland of China provides a lot of Thai information to compensate for lack of Thai materials in my study.

In 2001, Zhong Fu An (2001)(Thai name: Adsion Wongjittapoke) completed his Master thesis “The formation of the Chinese society of Thailand (泰国华人社会的形成述论)” in Beijing Language and Culture University. The author outlines the communication history of China and Thailand and Thai-Chinese community. This article mainly lists information about the Chinese community in Thailand. This information was not analyzed.

Huang Biyun’s (Thai name: Chaweewan Wongcharoenkul) (2010), doctoral thesis “the Role of Chinese in Thailand: Chinese Society from King Rama III to King Rama V (1824-1910) 泰国华人作用：泰国曼谷王朝拉玛三世至拉玛五世时期华人社会（公元 1824 至公元 1910）” submitted in 2010. The author considers it is the most important time from the reign of King Rama III to King Rama V for contributing to the establishment of the present Thai-Chinese status in Thai society. The thesis

reviews the Thai government issue of many preferential policies to Chinese immigrants during Sukhothai, Ayuttaya and Thonburi periods. Besides, the authors also offers a detailed portray of intermarriage between Chinese and local people to explain why the assimilation level of Thai-Chinese people is much higher than in other Southeast Asia countries. In addition, the author believes that Chinese culture had affected Thailand literature, arts and language a great deal and Chinese immigrant's culture has become a part of Thai culture.

Moreover, this material also provides insights as to why the Thai government stopped tribute to China during the reign from Rama III to Rama V, then discusses the problem of Chinese people in Thailand, which includes: the Chinese Ang Yee problem, the Chinese western nationality problem and the Chinese labors problem.

This dissertation tells the history of both Thailand and Thai-Chinese (1824-1910) from the perspective of Thai-Chinese, but this paper does not cover the Thai-Chinese community after 1910.

1.6.2 Chinese scholars' studies

In 2014, Duan Lisheng's (2014) reorganized the historical data to press the book "the history of Thailand". The book thoroughly reviews the history from Ban Chiang, Siam to later Thailand. In 1962, the author read for major of Thai language in Beijing University, and then worked in Thailand more than 10 years and also stayed in USA about 8 years. The main data for this book hail from Thailand, China, and the West. Even more, it is incredible is that professor Duan was permitted to enter into Beijing Forbidden City to inspect the "archives of Qing dynasty". A number of letters between Thonburi Dynasty and Qing government are divulged for the first time in this book. Moreover, this book can be addressed conjointly as History of Culture and Art in Thailand, since it reveals the various cultural and artistic formation, evolution and

advancement of historical narrative developing from prehistoric Culture, before the Sukhothai period, Sukhothai dynasty, Ayutthaya dynasty, Thonburi Kingdom period to the Bangkok dynasty. Professor Duan's book also provides information on implementing the policies of freedom of religious belief and encourages private investment and competition in contemporary Thailand. Since the book focuses on the history of Thailand, it does not introduce the history and culture of Thai-Chinese and the Thai-Chinese communities.

Pan Shaohong (潘少红) 's (2008) PhD work was entitled "A Study on the History of the Associations of Ethnic Chinese in Thailand" (泰国华人社团史研究). Relying on materials collected both in China and Thailand, Pan's work is a fairly thorough description of the organizational, structural and function of the hometown associations, the clan associations, the business associations, the cultural associations, the charitable associations and other type of associations in Thailand, and it also provides analysis of the impact on association regarding economy, politic and culture. Pan (2008) (p43) claims the reason why the study of the clan association appeared late in Thailand is because Thai government taboos the Chinese association with the same surname, this led to the clan associations not being within most of scholar's research. Pan (2008) gives much valuable information about Thai-Chinese community particularly in aspects of the clan associations and ancestor halls.

In constructing the history of Thai-Chinese communities, this research relies heavily on Chinese accounts and lacks of Thai-Chinese perspective as well as most information about Thai-Chinese community. This dissertation is mainly concentrated during the Cold War and rarely involves information of post-Cold War. In addition, the focus of this study is the historical record, which does not provide the study of the role of Thai-Chinese communities in Thai society.

Another useful research work regarding Thai-Chinese is Huang Sufang's (黄素芳) (2008) Ph.D. dissertation "Trade and Migration: a Study on the History of Chinese Migration to Siam in Qing Dynasty" (贸易与移民-清代中国人移民暹罗历史研究).

Her work accesses abundant and accurate historical data concerning communication between China and Siam and provides a detailed picture of Chinese migration to Siam by foreign trade. Moreover, she also analyzes Chinese religion and Chinese community with immigration. It highlights the immigration information from Chinese lineage's genealogy. Although genealogy is most important part of Chinese ancestral worship, her study does not specifically target studying the Thai-Chinese ancestral worship.

Zhang Changhong (张长虹) (2009) produced a Ph.D's thesis in 2009 on the "Immigrant's Art and Its Identity: Studies on Chaozhou Opera in Thailand" (移民族群艺术及其身份：泰国潮剧研究). The thesis discusses how the Chaozhou opera, a local Chinese art, changed into immigrants' art and finally became Thai art. The authors argue that Chaozhou opera as a special kind of immigrants' art can help explain the change of Chinese culture in Thailand. The emphasis of the study is on the interaction of Chaozhou opera immigrants' art and local (Thai) culture. Although her article is extremely useful in understanding the unconscious manipulation of Chinese culture practice in Thailand, the study offers little additional insight into the Thai-Chinese associations.

From 2012, the annual Thai-Chinese Strategic Research Seminar is organized by The National Research Council of Thailand (NRCT) in coordination with Huaqiao University (HQU) and other institutes. Professor Chen Xuanbo (Chen Xuanbo 2012) published his article "The Chinese-Thai Society in Thailand Tended to be Assimilated in the 20th Century ----By Examining the Chinese-Thai Literature" in the first Thai - Chinese Strategic Research Seminar in Bangkok. This article discusses the assimilation of Thai-Chinese society contained in the texts of Thai- Chinese literature by examining the choice of its themes, the connotation of its themes, the design of plots, the shaping of characters and some text symbols. Professor proposes the political systems and Buddhism are most main factors of the Chinese-Thai being assimilated in the 20th Century. This article only lists the research of the predecessors, and does not investigate or put forward author's own views.

Between 1994 and 2001, ZengLing served as a research fellow in the Singapore History Museum and the Centre for Chinese Language and Culture, Nanyang Technological University. Her study focuses on ancestral worship and clan community integration in Singapore. Zengling's (2012) article "The Worship of " Ancestral-home Deities " and Singapore Chinese Society (社群整合的歷史記憶與祖籍認同象徵：新加坡華人的祖神崇拜)" explores the worship of ancestral-home deities among Singaporean-Chinese by a case study of six-surnames in the ancestral hall in the Penglai Temple in Singapore. She analyzes the process of "ancestral home deities" changed into 'migrating deities' in its settlement places. At the same time, her study emphasizes the common religious has formed a bond of communication between Singaporean-Chinese and their ancestral home. Compared with other Chinese scholars, this paper views the Chinese culture from a more Singaporean-Chinese perspective.

Since Singaporean-Chinese and Thai-Chinese have similar and different ancestral worship cultures, this paper offers a reference to my study.

In 2006, Hsieh Pei-ping (謝培屏) (2007) published the article "Siam's Immigration Policy for the Chinese People after the War (1945-1949) (戰後暹羅對華人的移民政策 (1945-1949 年))". The author itemizes and inspects the "Immigration Regulations" issued by the government of the Republic of China and Siam from 1945 to 1949. Except understanding the history of Chinese immigration to Siam, it is most important to discover the Siam implemented anti-Chinese policies of 1948. In other words, the anti-Chinese policies having nothing to do communism. This point corresponds the analysis of the Landon's study. Maybe a hypothesis can be proposed, that the assimilation and anti-Chinese policies were unrelated with communism. This essay does not mention the Chinese communities in Thailand and the situation of Thai-Chinese after 1949.

Towards the 21st century, Lee Tao-Chi's (1999) article "the Changes and Development of Thai-Chinese Community Write Thai-Chinese Communities" firstly

discussed the a Thai-Chinese scholar Jiang Baichao's assertion that there is no Chinese society in Thailand, and the Chinese have always lived in Thai society. Then, he briefly discusses the state of Thai-Chinese in Thai society in the 20th century, and focuses on the evolution of the Chinese community in Thailand and the social function of the Chinese community. Secondly, Lee quotes the leader of Thai-Chinese community's view that Thai-Chinese are not overseas Chinese, but they are ethnic Chinese in Thailand. Thirdly, he expounds Wang Gongwu's theory of multiple identity of Chinese in Southeast Asia.

In the end, Lee synthesises the views of Jiang Baichao, the leader of Thai-Chinese community and Wang Gongwu suggests that ethnic Chinese in Thailand live in Thai society with multiple identities. This article mainly relies on the literature review to present his views on Thai-Chinese. He does not conduct any investigation and specific research. His research has no relation with Thai-Chinese clan associations.

1.6.3 Other areas scholars' studies

Thompson (Virgina Thompson 1942) called Dr Landon as a pioneer expert in the field of Chinese communities in Southeast Asia. His work "The Chinese in Thailand" in 1941 provided some information about Chinese in Thailand in the 1930s involving the history of relationship between Chinese and Thai and Chinese status, life, health, religion and trade situation. The work was published during World War II before the Cold War Era. His core mind in this work seemly coincides with anti-china policies of first Phibun's government. He highlights the traditional cultures of Chinese in Thailand were gradually disappearing and Chinese was assimilate into modern Thailand.(Landon Kenneth Perry 1973)

This work is also a supplementary volume of his own work "Siam in Transition a Brief Survey of Cultural Trends in the Five Years since the Revolution of 1932",

(Landon Kenneth Perry 1968) produced in 1939. In “Siam in Transition”, as aspects of Chinese in Thailand, the book gives a suggestion to Thai government to limit immigration and give Chinese youth a Siamese education to assimilate Chinese into the Siamese nation. (Landon Kenneth Perry 1968)(p95).

After more than 70 years reviewing Dr Landon’s research, apart from his hostile thoughts towards the Thai-Chinese and the fragmented accounts of Thai-Chinese, his study completely ignored the role of Thai-Chinese communities. He did not expect Thailand's Chinese community to be active in Thai society in the 21st century.

Skinner, an American anthropologist and scholar of China, pressed the first Data Paper reporting on the Chinese in Southeast Asia in the Cornell Southeast Asia Program series in 1951. (Boonsanong Punyodyana 1971) (pV) His books Chinese Society in Thailand: An Analytical History (Skinner , G. William 1957) and Leadership and Power in the Chinese Community of Thailand (Skinner G. William 1958) were born out of his Doctoral dissertation “A study of Chinese community Leadership in Bangkok, Together with an Historical Survey of Chinese Society in Thailand”(Skinner, G. William 1954).



His books “Chinese Society in Thailand: An Analytical History” (Skinner, G. William 1957) Continues Dr. Landon ’s studies. The work of “Chinese Society in Thailand” transits from Dr. Landon “the problem of assimilation” to “Skinnerian paradigm: that fourth-generation Chinese are practically nonexistent” which became the dominant paradigm throughout the following several decades. Furthermore, the holistic picture of Chinese emigration historical in Thailand almost occupies a unique position in this field. In addition, it also discusses the Thai nationalism policies to impact Chinese life in Thailand during the first round of the Phibun Era and the Second Phibun Administration. However, another scholar Dr. Coughlin(Coughlin Richard J 1958) argues “Chinese Society in Thailand” written by Skinner mainly refers to the

studies of European scholars and Chinese materials published in Thailand. Skinner completely ignored the study in Thai.

In the second book “A study of Chinese Community Leadership in Bangkok, together with an historical survey of Chinese society in Thailand”, Dr. Skinner (Skinner G. William 1958) shifts his attention to the Chinese community in Bangkok, because the Chinese in Thailand regard the Chinese organization in Bangkok as leadership. By review of Barbara (Barbara E. Ward 1961), it is a valuable reference conducted by Dr. Skinner is personal interview with 135 chosen men. To underpin his “assimilation paradigm”, Dr. Skinner (Skinner 1958) concluded that these Chinese leaders and their families will eventually be entirely lost to Chinese society in Thailand, moreover the entire Chinese community will complete assimilation to Thai society. Nonetheless, dissimilar notion with “The fourth-generation” assimilation to Thai society in “Chinese Society in Thailand”, Dr Skinner in “A study of Chinese community leadership in Bangkok, together with an historical survey of Chinese society in Thailand” does not mention which the generation of the Chinese community will completely assimilate to Thai society.

Sixty years later, reviewing Skinner's research, his theory of “The fourth-generation” assimilation to Thai society in “Chinese Society in Thailand” is still a hot topic in academia. His works of “A study of Chinese Community Leadership in Bangkok, Together with an Historical Survey of Chinese Society in Thailand” had been ignored. Beyond Skinner’s prediction, now, Chinese culture, Chinese associations and Chinese leaders still exist in Thai society, but they have mixed Thai traditional culture and Thai modern elements to form Thai-Chinese culture. Certainly, Skinner’s research cannot involve a mix of Chinese culture and Thai culture.

Another influential work on Chinese in Thailand was “Double Identity, the Chinese in Modern Thailand” by Dr. Richard J. Coughlin (Coughlin R.J 2012) a sociologist and specialist in the people and culture of Southeast Asia. This book also was born out from the author’s doctoral dissertation in Sociology at Yale University,

entitled “ The Chinese in Bangkok, A Study of Cultural Persistence.”(Coughlin R.J 1953) “Double Identity” provides the 1950s group-life of the Chinese, their community structure, principal institutions and interests in Bangkok. Key to my study is his investigation of Chinese community life having involved surname, regional or dialect, occupational and business, and benevolent and charitable association and Chinese chamber of Commerce in 1950s. Comparatively with “Skinnerian paradigm”, Coughlin advocates Chinese as dual members of their own community and of Thai society as well. (Coughlin R.J 2012) After thoroughly reading Coughlin’s work, Skinner (Skinner 1961) conducts his research with great acrimony “he was maneuvered into this equivocal posture” “hardly be exposed to a university press book on this subject in any case” “a pale reflection of the breadth of his knowledge or the quality of his interpretive ideas”. It is difficult to understand what parts of Coughlin’s work infuriated Skinner. As a matter of fact, “Double Identity” is still ensconced under the Cold War atmosphere. Coughlin also pays attention to argue the similar affair of the Chinese problem in Thailand society, in spite, he claims, Chinese having a double identity, both Chinese and Southeast Asian. This book was written as same time as Skinner’s books and hence provides a good basis for comparison of how the Thai- Chinese society has changed in the 1950s.

Coughlin (Coughlin R.J 2012) declares that the surname associations will vanish and the buildings of the association will be used for other purposes. In reality, 60 years later, the Thai-Chinese clan associations based on the surname still exist in Thailand. The buildings of the Thai-Chinese clan associations did not change their function. However, there is no detailed study on how these clan associations survived in the past six decades from the perspective of politics, economy, and management etc.

In 1968, Gusin Alan Edward (Alan Edward Gusikin 1968) produced his Doctoral Thesis “Changing Identity the Assimilation of Chinese in Thailand”. He collected 1015 student data (1963-1964) in Bangkok, Thailand to support skinner’s “assimilation paradigm”. The work claims that an extremely large percentage of the

Chinese youth will assimilate in the next generation. Furthermore, the author predicts that within a few generations almost all 'Chinese' in Thailand will have changed their identity and become 'Thai', in all probability if the present trends continue.

In fact, he did not do any research on Chinese ancestral worship and Chinese community in Thailand.

In 1996, Bernard Formoso (Bernard Formoso 1996), the scholar from University de Paris X, pressed his article "Chinese Temples and Philanthropic Associations in Thailand". He differentiates between Chinese temples and Chinese philanthropic associations in Thailand. Bernard claims the first one gathers around patron saints a group of devotees mainly made up of Chinese and Thai-Chinese, on the contrary, the second sphere links the cult community with a larger social space through the implementation of charitable activity, which, for demographic and economic reasons, now, mainly benefits the Thai population. This article also present details on Chinese Temples and Philanthropic Associations in Thailand. He argues that the language and misunderstanding prevent Thai people from attending Chinese religious activities. However, he highlights that mutual help as the root of the Chinese benevolent associations contribute to national solidarity. Thus, through this solidarity, Chinese succeeded in forming the most powerful and dynamic component of the Chinese associations in Thailand. He further stresses the benevolent action of ethnic Chinese as Thai citizens in Thailand will favor the acceptance of Chinese cultural distinctions by the global society.

Exhilaratingly, Formoso's article touches the Chinese community and the relationship between the Thai and Thai-Chinese in Chinese community in Thailand. However, on the one hand, his study is confined to Chinese temples and philanthropic associations in Thailand and does not involve other Chinese communities, such as Thai-Chinese clan associations. On the other hand, his research is still relatively simple, and

has no thorough analysis of history and the current situation of Chinese temples and philanthropic associations in Thailand.

In 1992, Hill Ann Maxwell (Hill Ann Maxwell 1992), the scholar from Dickinson College (USA), researched Chinese religion in Chiang Mai, Thailand for eight months, and wrote the article “Chinese Funerals and Chinese Ethnicity in Chiangmai, Thailand”. Hill says Chinese funerals in Chiang Mai are one source of insight into the significance of Chinese religion in Thailand. She also portrays that inclusion of Thai customs in the frame of Chinese funerals is strongly institutionalized, based on her fieldwork. This article suggests that Chinese assimilation is neither simply generational nor inevitable. Finally, she poses a doubt for the tendency to frame assimilation of Chinese in Thailand as the development of a distinct Sino-Thai culture and identity.

Undoubtedly, her view of Sino-Thai mixed culture in the Thai-Chinese funeral is very valuable. In her article, she records a large number of phenomena that she saw in Thai-Chinese funerals, and does not go into an in-depth analysis of the political, economic, and cultural background behind the phenomenon.



Chan Selina Ching (Selina Ching Chan 2003) is a professor in Hong Kong Shue Yan University. Her areas of research include the study of kinship, tradition and identity in both Hong Kong and Singapore. In 2003, Selina Ching Chan produced the article “Interpreting Chinese Tradition: a Clansmen Organization in Singapore.” This article discusses the clansmen association in a changing socio-economic and political environment in Singapore. The author argues that the clansmen association is the medium through which the nation-state revives the objectified Chinese tradition and reinforces Chinese identity. The article highlights the various activities organized by the organization to identify Chinese Singaporean, the expression on nationalism towards the ‘host’ country and the differences between themselves and their counterparts living

in Mainland China. Ultimately, the author provides a suggestion that the trans-national flows did not lead to the end of nationalism, but rather a reworking of it. The highlight of this article is that the author proves his point through his actual investigation. And the paper also introduced the point that the Singaporean- Chinese Clan Association has become a platform for Singaporean-Chinese to interact with the world. Undoubtedly, this paper will be a good reference for my study of Thai-Chinese clan. The social context of this article is Singapore. However, Singapore's political, economic and cultural background is different from Thailand.



In 2001, scholars Chan Kwok Bun and Tong Chee Kiong's (Chan Kwok Bun and Tong Chee Kiong 2001) article " Rethinking Assimilation and Ethnicity: The Chinese in Thailand" challenges the "Skinnerian paradigm". Comparing with Skinner's view, Tong and Bun seemingly give a very safety view to evaluate the assimilation of Chinese in Thailand. Tong & Bun also cites Gordon's point that there is a large-scale entry of Chinese in to cliques, clubs and institutions of Thai society to retort Skinner 's claim that the Chinese would have undergone "structural assimilation". They argue that the assimilation cannot be seen as a lineal process of the Chinese becoming Thai. Instead, assimilation is a two-way process which, in the long run, will leave the Chinese with something Thai and the Thai with something Chinese. In other words, Tong & Bun's two-way assimilation paradigm seem to imply the evolution of localization of the Chinese in Contemporary Thailand. Chan and Tong. This is a very influential article discussing the identity of Thai-Chinese. The problem with this paper is that it has a clear point, but it lacks strong evidence to prove the point.

Yoshihara (Kazuo Yoshihara Translated by Wang Jian-xin 2004), a Japanese scholar, also pays more attention to the role of Thai-Chinese ancestral halls. After a survey of the Lim Clansmen Association of Thailand, he throws his assertion that Thai-Chinese ancestral halls built during 1960's to the mid of 1980's are landmark of "rise of culture renaissance of overseas Chinese in Thailand". In my survey, the present General- Secretary of Lim Clansmen Association of Thailand (LCAT) said Yoshihara

came to their office and took some files of Lim Clansmen Association of Thailand. The General-Secretary commented that the data cited in Yoshihara's article was inaccurate.

1.7 Glossaries

1.7.1 Ancestral halls (宗祠)

Ancestral halls (宗祠) are also known as family temples (家庙) or ancestral temple(祖庙). Fenger Kang (Feng Erkang 冯尔康. 2013) (p25) states, people in the Shang dynasty (About B.C 1600- About B.C1046) called the place of lineage worship as “ (zong)”. Shuowen Jiezi(說文解字 "explaining graphs and analyzing characters"), which produced by Xushen (许慎) in 100, explains the “ (zong)” is the temple to respect the ancestors.

Ancestral halls store the ancestral tablets of the family deceased, hold various ceremonies within the family or to deal with family affairs. The ancestral hall is designed for ancestral worship. Generally, the ancestor hall has the hall name, the enshrined Thai-Chinese ancestors' tablet, hold the ritual of ancestral worship regularly.

1.7.2 Ancestral worship (祖先崇拜)

The Chinese traditional concept is immortal of the soul of the dead. Descendants receive the protection of their ancestors by sacrificing for their ancestors. Encyclopedia.com defines as the family shrines, lineage (Ancestral) halls, and

tombs or graveyards of relatives are three prominent sites for ancestral worship in the traditional Chinese (Ancestral worship, 2018)

This study examines the ancestral worship associated with the clan association and ancestral halls.

1.7.3 Chinese clan association in Thailand (泰国华人宗亲会)

This study cites the Feng Erkang's (Feng Erkang 冯尔康 2011)(p217) idea to explain the Thai-Chinese clan association. That is "The Clan Association outside the mainland is a modern society. It adopts the same surname as the condition for membership; it implements the principle of voluntary membership, both men and women; it implements the membership system, the council and the board of supervisors; it is registered in the government with the name of a legal person."

Chinese clan association in Thailand or Thai-Chinese clan association is blood organization based on same surname established by ethnic Chinese in Thailand.

1.7.4 Thai-Chinese (泰国华人)

Thai-Chinese have citizenship of Thailand and their ancestor came from China.

1.7.5 Age of globalization

James (Paul James and Manfred B. Steger 2014)(p426) coined the term of globalization in modern appears in the end of 1970s. International Monetary Fund (IMF) (International Monetary Fund 2000) claims the term of Globalization was accepted widely in 1980s.

IMF(International Monetary Fund 2000) explains, due to the development of technology, cross-border exchanges are becoming easier so that globalization was generated by trade and financial flows, population migration and technological innovation across national borders. It further elaborates it has economic, broader cultural, political and environmental dimensions of globalization.

1.8 Structure of argument

This study mainly discusses in the era of globalization, the Chinese clan associations in Thailand related ancestral worships and ancestral hall. First, the second chapter introduces the background of the whole paper. It introduces the basic knowledge of Chinese ancestral worship, the origin of Chinese in Thailand, namely, the migration history of Chinese in Thailand, the lineage organizations in Thai-Chinese ancestral home and the "secret society" the early kinship organization in the Thai society etc.

The third chapter emphasizes the contemporary social background of Chinese clan association of Thailand. First of all, this paper talks about the reasons why the clan association was established during the Cold War, the function of thai-Chinese clan association. In fact, the Thai-Chinese clan association is a good example to prove that Thai-Chinese do not completely abandon their own culture, but integrate their own culture into Thai society. Secondly, it addresses the Thai-Chinese in Thai-Chinese communities. Thirdly, it introduces the economic sources of Thai-Chinese clan

associations. Finally, using the Lim Clansmen Association of Thailand as an example, it illustrates the management of the Thai-Chinese Clan Association.

The fourth chapter pays more attentions to the three aspects including the architecture of ancestral halls of Thai-Chinese clan association and their ritual of ancestral worship wedding, funeral to prove the mixed between Chinese tradition of ancestral worship and localized Thai traditions.

The fifth chapter focuses on how the Thai-Chinese clan association serves as the international platform in the context of the era of globalization. Firstly, from a perspective of ancestral worship in Thai-Chinese clan association, it provides the evidence of “China and Thailand are kith and kin”. Secondly, it argues the influence of Thai-Chinese communities and ancestral worship from the rise of China’ economy. Finally, it outlines the Chinese communities in ASEAN and Hong Kong and Macau. And it highlights the international platform set up by Thai-Chinese clan associations.



CHAPTER 2

TRACING THE SOURCE OF THAI-CHINESE ANCESTRAL WORSHIP

2.1 Overview the Chinese ancestral worship

2.1.1 Formation and development of Chinese ancestral worship

(1) The origin of the Chinese ancestral worship

From the Lv Jing's translation, the argument of James George Frazer (Frazer James George Translated into Chinese by Lv Jing 1991)(p73) , it is known that primitive religions generally believe that the dead have souls and people imagine the soul has a good or bad effect on the living so the living must be careful to please the spirits. Lv Daji's (Yu Jinxiu and Yang Shurong eds. 1996)(p3) describe that 18,000 years ago, the Upper Cave Man in Beijing scattered the red powder among the dead and hoped that the red powder would become the blood of the resurrection when the dead were resurrected in another world.

In the book of "cultural anthropology", Lin Huixiang pointed out that "ancestral worship is a particularly developed form of ghost worship." (Lin Huixiang 林惠祥 1991) (p245) He explains since the Chinese believes that the souls of the dead people are observing their offspring somewhere, they are capable of blessing or punishing their children. Although they were not great or evil characters when they were alive, their descendants should worship them. Hence, ancestral worship was born. (Lin Huixiang 林惠祥 1991) (p245)

(2) Chinese ancestral worship rites

David Fayre & Liu Zhiwei (Fayre David and Liu Zhiwei 科大卫刘志伟 2000) (p3) regard the ancestral worship rites as the channel of communication between the living and the dead ancestors. The section “Li Yun”(礼运) of "Book of Rites"(礼记) introduces the priest called as "Zhu"(祝) told to “ "Corpse"(尸), who acted as a worshipped ancestor that the worshipper, who offered the sacrifices, respected to a worshipped ancestor.” Then, the “corpse” said some blessings to “Zhu”. As well, the “Zhu” conveyed the blessings of ancestors to worshipper. Furthermore, the section “JiaoTesheng”(郊特牲) of "The book of rites" specifically explains "Corpse" was the image of ancestors and "Zhu" was the bearer between the deity and man.

This is spontaneously reminiscent of the concept of “mysticism” in Western Philosophy, which describes a experience that one feel his soul being compatible with a supreme spiritual entity. (Jerome Gellman 2014) The dialogues among the “Zhu” and "Corpse" seems to be regarded as the mysterious language in culture of ancestral worship.(Jerome Gellman 2014)

Through the analysis the style of ancestral worship and the sacrifices in the Shang Dynasty (about 4000 years ago), Chen Lai(Chen Lai 陈来 1996) (p113) thought the living man dedicated his spiritual and material enjoyment to his ancestors, who still influenced living people in a direct or indirect way. “Book of rites .Jiao Tesheng 郊特牲” defines sacrificial ceremony as three functions. One is blessing; another is thanksgiving, and the third is to exorcise evil spirits.

The “Ts’oo ts’ze” of “the Minor Odes of the Kingdom” in “Book of Poetry”(诗经.小雅.楚茨) (Xu YuanChong translator 许渊冲 2011) tells about thanksgiving for ancestors by ancestral worship in the harvest season. It describes, in the sacrificial ceremony, it may include the reception of the corpse, the offering, the pray, the blessing, and the final feast of the guests. Confucius said "when worshiped the deities just like

the deities right in front of you. I do not approve the attitude when worshiped without sacrifice." (Fu Peirong 傅佩荣 2012)(p34) What Confucius expressed was a pious attitude toward sacrifice.


The section "Ji Yi"(祭义) of "Book of ritual"(礼记) asks "before the worshipping ancestors, the worshippers should be prepared for all sacrifices without distractions, and should fast and take a bath. When worshippers worshiped the ancestors, they should wear the formal dresses, feel that they hold heavy offerings. They were careful, reverent and respectful to offer sacrifices with sincerity, and hoped that the ancestors were tasting the offering; When they came back and returned to his place, they seemed to listen to the orders of their ancestors; their faces kept solemn throughout the process of sacrifice."

The role of Yi Jing (I-Ching) 易经 reflecting Chinese Philosophy was written by King Wen of Zhou (周文王)(about B.C 1132~1135)by legend. Its main principle is to learn how to humanely live in the world by observing the rules of universe and nature. In the Guan Hexagram (观卦)of Yiji, it describes, at the beginning of ancestral worship, how the worshippers washed their hands to show their devotion.(Fu Peirong 傅佩荣 2016)(p163-164) The Yi Jing (I-Ching) 易经 also talked about the roles of ancestral worship. For example, the Kun hexagram(困卦) indicates when people met big difficulties to ancestral worship, people can get rid of difficulties. (Fu Peirong 傅佩荣 2016) In the huàn (涣) Hexagram, when people are dispersed, they would gather by worshiping their ancestors. (Fu Peirong 傅佩荣 2016) (p435) Similarly, in the Cui (萃)Hexagram, when people live together, there would experience disputes. It is necessary to resolve disputes by offering sacrifices to their ancestors.(Fu Peirong 傅佩荣 2016)(p330)

The section “JiaoTesheng”(郊特牲) of "The book of rites" says "everything in the world came from the heaven; people in the world came from ancestors and would pass down from generation to generation. That is why when we worship the heaven, the ancestors also would enjoy the sacrifices. The offering of the sacrifices to heaven is a universal reward for the heaven and ancestors." It highlights the importance of ancestral worships just like heaven.

(3) The organization of the Chinese ancestral worship

Lv Daji (Yu Jinxiu and Yang Shurong eds. 1996) points the Chinese civilization originated in kinship clan tribes. A person who has Chinese blood is regarded as a descendant of the Yan Huang(炎黄) clan or tribe. Moreover, the dragon became a totem of Chinese ancestors. The emperor was viewed as the dragon. In other words. Chinese blood persons are descendants of the dragon. In Xia, Shang and Zhou Dynasties, the class relationship was established on the patriarchal relationship with the blood ties to form the state system of the patriarchal slave system and the patriarchal system of feudalism. (Wang Yuzhi 王玉芝 2006)(p46)

The word of “zong”(宗) originated from Oracle  of the Shang Dynasty. “𠄎” represents the buildings and “示” shows sacrifices. Consequently, “宗” (zong) means a shrine offering sacrifices to ancestors, namely, ancestor hall (Zong). Later, “宗” (zong) extends in meaning as the ancestors and their heirs. (Liu Dong ed 刘东. 1994)(p64) Feng Erkang (Feng Erkang 冯尔康 2009)(p17) defines a clan as a social group formed by each family of patriarchal kinship under the norms of ancestral worship and patriarchal beliefs. Freedman (Freedman Maurice Translated into Chinese by Liu Xiaochun 2000)(p1) translated the “a clan as a social group” into “Lineage” .

Feng Erkang (Feng Erkang 冯尔康 2009)(p20-23) divides the development of Chinese clans into five stages:.The first stage was before Qin dynasty (B.C221). The period of lineages of monarchs and nobles represented by the Zhou dynasty, it mainly divided into the lineage of monarch of Zhou, the lineages of the feudal princes; the lineages of the senior officials, and the lineages of the scholar gentries. Nevertheless, the ancestral temple system strictly reflected the class. The emperor is prescribed to establish seven ancestral temples; the feudal princes should set up five ancestral temples; the senior officials set up three ancestral temples; the scholar gentries establish one ancestral temple. The common people can only do ancestral worship in the bedroom.

Since common people are not eligible for the ritual, and they regulate their behavior by criminal law. However, the class above the officials (Dafu) should rely on the ritual to make them self-disciplines that they have the privilege of being free from criminal law.

There were big lineages and small lineages in Zhou dynasty. The lineage of monarch of the Zhou had right to worship the primogenitor called the Big Lineage. The feudal princes with same surname of monarch of Zhou can only worship the first feudal king called as the Small Lineage.

The hereditary gentries of the folk lineage from the Qin (秦)Dynasty to the Tang Dynasty were regarded as the second stage. This period, the big lineage and small lineage had lost their effects. Owing to the separation of monarchical power and the power of lineage, the lineage is no longer a noble social group.

The third stage, in Song Dynasty and Yuan Dynasty, the lineages were mastered by the great officials who are common people, but they had passed the imperial examinations.

China's lineage organizations generally appeared in the fourth stage of lineage of civilian scholar-officials (士大夫) in the Ming and Qing Dynasties. From the early Ming Dynasty, with imitation of "the family ritual"(家礼) written by Zhu Xi (朱熹) (1130-1200). ZhuXi, who lived in South Song Dynasty is important person of Neo Confucianism. His book of "the Analects of Four Confucian Classics (四书章句集注)" became a textbook for the imperial examinations for later ages.

The "Da ming jili" (大明集礼)(the collection of ritual of the great Ming dynasty), the system of the ancestral worship rites, was formulated. (Feng Erkang 冯尔康 2009)(p20-23) In other words, "the so-called the ritual system of ancestral worship in Ming Dynasty actually regarded the "the family ritual" as the institutionalization of the state." (Chang Jianhua 常建华 2001)(p60) In 1536 (the fifteenth year of emperor of Jiajing), the law of "Yi Da Li" (议大礼 On the great ritual) allowed officials and common people ancestral worship and officials were asked to build ancestral halls as well. There is no doubt that common people were concerned with ancestral worship to strengthen the popularization of the ancestral hall objectively. (Chang Jianhua 常建华 2001)

Chang Jianhua asserts (Chang Jianhua 常建华 2005)(p33), that in the Ming Qing dynasty, the Scholar-official had responsibility to implement the ancestral worship rites system. Thus, the place of popularity of the ancestral worship rites system tended to be the area where the Scholar-officials were concentrated. He explains, in Ming Qing dynasty, the family lineage organization of the south was more prosperous than the north. Instead, in the north, it was popular that ancestral worship was in tombs.

(Chang Jianhua 常建华 2005)(p34) Normally, the scholar-officials (士大夫) were intellectuals with the academic degrees (such as xiucai 秀才, juren 举人, or jinshi 进士) by passing the imperial examinations. David Fayre and Liu Zhiwei (Fayre David and Liu Zhiwei 科大卫刘志伟 2000)(p3-4) claim when the state gave folk the right to build ancestral halls from the period of emperor Jiajing, it symbolized the success of the reform of the ritual by Neo Confucianism of Song. The main target of the reform of the ritual was that the national etiquette permeated into the local community. Zhang Xiaojun (Zhang Xiaojun 张小军 2012)(p23) put forward the system of co-management of the country by common people, the scholar officials and the State was formed gradually from the Song ,Yuan to Ming and Qing dynasty.

The fifth stage was called as the age of variation of lineage in modern times. Feng Erkang (Feng Erkang 冯尔康 2011) (p217) mainly introduces the lineage of Honkong, Taiwan and overseas Chinese. He said the patriarch in this stage was cancelled and replaced by the Council Board of Supervisors Association Management system, which was impacted by the western parliamentary system. The members of association broke the kinship limit and only asked for the same surname, and attracting female members. The modern overseas lineage organization, also had become the Chinese community against the Qing dynasty. (Feng Erkang 冯尔康 2011) (p217)

In short, from the perspective of history, Feng Erkang (Feng Erkang 冯尔康 2011)concludes the system of lineage diminished gradually and developed forward plebification.

Feng Erkang (Feng Erkang 冯尔康 2011)(p4) also introduces clans inside the lineage to form a ladder of grades according to their Fang (房), generation and age. The division of the Fang is based on the son's age order. The eldest son is called as first Fang or Big Fang or Big Zong. The other sons were sorted by age as Second Fang,

Third Fang and so on and were called as Small Zong. Big Zong has jurisdiction over Small Zong, namely, the elder brother ruled his younger brother. In my survey, most members of the XCAT's ancestors came from Putou village, Tangkeng town, Fengshun country Guangdong province, China. Putou Xu clan had divided into Big Fang, Second Fang and Third Fang. The division of Fang was also brought into the XCAT.

(4) The surname of Chinese, Genealogy and the patriarchal clan system

In the previous introduction, the lineage continued to rely on the patrilineal inheritance. The surname can be called a parental carrier and the cornerstone of ancestral worship.

Chinese usually use two words “Xing Shi”(姓氏) to describe the Chinese surname. The “Xing” came from the matriarchal clan. The section of “Zhou language (周语 Zhou yu) of the book “Counties Language” (国语 Guo yu) was edited about in the Warring States period (475-221 B.C). The pictographic character of "Xing" (姓) is the "female “ (女) on the top, while "living“ (Sheng 生) is under. It's women who stretch their legs and just give birth to a baby.(Ren Guoduan 任国端 2015)(p125) “Lv Shi Chun Qiu 吕氏春秋” is an ancient classic compiled in 239 B.C. by Lv Buwei(吕不韦), who was the Prime Minister of the state of Qin(秦). In the section “Chi jun lan 恃君览” of this book, it proposes, once upon a time, there were no monarchs in ancient times, and people, who know his/her mother, but do not know his/her fathers, lived in groups. Zheng qiao 郑樵 (1104—1162 Song dynasty) wrote in his book “Tong zhi 通志. Shi Zu Lue Xu 氏族略序 (the preface of the brief of the clan)” that the word of “Xing 姓” was composed of “female 女 (nv) ” and “born 生 “Sheng”. Therefore, the Xing’s character structure with “female 女” is regarded the

oldest Chinese China surname. For example, Ji (姬)、Jiang(姜) and so on. (Xiao Rui 肖锐. 2015)

The “Shi”(氏) is based on the “Xing 姓” and is derived from the patriarchal clan society. In the earliest of China, Shen Nong Shi (神农氏), also called as Emperor Yan (炎帝), who is a sign of the rise of farming culture; Xuan Yuan Shi, also called Emperor Huang (黄帝), who created the vehicle with wheels. Emperor Yan and Emperor Huang are considered to be the ancestor of Chinese. “Tong zhi 通志. Shi Zu Lue Xu 氏族略序 (the preface of the brief of the clan)” records before the Xia, Shang and Zhou dynasty, the surname can be divided into two parts. The male was called “Shi” and the female was called as “Xing”. After these three dynasties, “Xing” and “Shi” were combined together into “surname”. Generally, the lineage was divided by paternal surnames.

Feng Erkang (Feng Erkang 冯尔康 2009)(p4) pointed out that genealogy mainly records the activities of lineage. Lai & Xu (Lai Xinxia and Xu Jianhua 来新夏徐建华. 2010) (p76) in their works “China's Chronicle and Genealogy” defines “Genealogy is a special book form that records the lineage’s reproduction and important person's deeds in the form of a table or a spectrum.”

Generally, in the family tree, the opening will introduce the origin of their surnames. Since the origins of Chinese surnames are complex, they are not described here. It is worth mentioning that the contemporary scholar Cao Tao(Cao Tao 曹涛 1998)(p70) cites the study of Luo Ergang to state" Chinese genealogy has a bad style, in which almost every family must say it's offspring of the emperors or ancient celebrities."

The book of “Shi ben(世本)” was written about at end of the Warring States period. As the first genealogy in the world, which records the genealogy of the feudal princes and the officials from Emperor Huang to the Spring and Autumn period (770-476 B.C) . The genealogy of Chinese folk began in the Song Dynasty and popularized in large scale in Ming Qing dynasty.(Yuan Yida 袁义达 2012)(p5)

2.1.2 Role of the Chinese ancestral worship in Chinese society

Mou Zhongjian (Mou Zhongjian 牟钟鉴 2005)(p9) proposes the patriarchal traditional religion, which combined with the deity of heaven worship, the ancestral worship and the land deity worship, has been the orthodox teaching in China for thousands of years. Generally, the ancestral worship was formed in the Xia, Shang and Zhou Dynasties. (He Feiyan 何飞燕 2013)(p569)

In those times, the worship of ancestors was an important criterion for the evaluation of monarchs, for instance, Confucius in praise the virtue of Yu (禹)(the first emperor of Xia dynasty) said "Yu ate very simple and wore rough at ordinary times. However, when Yu worship the ancestors, he offered sumptuous goods and dress in luxury.”(Fu Peirong 傅佩荣 2012) (p145)

On the contrary, if the monarch did not sacrifice his ancestors, he would be subject to crusade. “Shang Shu 尚书”, the oldest imperial collection in China, lists some emperors were crusaded because they did not practice honoring the sacrifice of their ancestors. For example, “Shang Shu-Xia Shu-Wu Zi Zhige” (尚书.夏书.五子之歌) illustrates the emperor Yu’s grandson Taikang (太康), the third emperor in Xia dynasty, lacked of virtue and lost the rule of the country. His five younger brothers condemned the crimes committed in Taikang , the most important of which was Taikang

demolishing the ancestral halls and cutting off the sacrifice. “Shang Shu- Xia Shu- Tingzheng (尚书.夏书.鼎征)” said, at end of Xia dynasty, the first emperor of Shang Dynasty commenced to crusade against the Ge Country(葛国), a feudal Country in Xia Dynasty, to eliminate the Xia Dynasty, for the Ge Country did not worship their ancestors. Likewise, in “Shang Shu-Zhou Shu-Taishi” (尚书.周书.泰誓) records Zhou Wu Wang(周武王), the first emperor of Zhou Dynasty, crusaded against the Shang King Zhou of Shang dynasty (商纣王), the last emperor of the Shang Dynasty, because King Zhou of the Shang dynasty abandoned his ancestral halls without sacrifice.

On the contrary, there is infinite glory to be rewarded in front of the ancestors. “Shang Shu. XiaShu. Gan Shi” (尚书.夏书.甘誓) mentions when the son of Yu inspired the war mobilization, he said: "who obey my orders, I would reward him in front of the tablet of the ancestors." That's one of the most important concepts of Chinese ancestral worship “bring glory to one's ancestors” (光宗耀祖). Especially some figures among the ancestors who had influence at that time or later, or played a key role on the development of the lineage would be regarded as the models generation after generation. (Wang Shanjun 王善军 1999) (p114) For example, Xu Maogong (594-669), founding hero of the Tang Dynasty, has been worshiped by Xu's descendants.

Another concept of Chinese ancestral worship is regarded as filial piety. In the section “Ji tong” (祭统) of “the book of ritual”, there are three principles for filial piety of a son to serve his parents. Firstly, the filial piety son should provide for the need of the parents with obedience. Secondly, the filial piety son should be in mourning with distress when his parents pass away. Finally, the filial piety son should worship his parents after mourning on time and with respect. In addition, Zeng zi (曾子) who was the student of Confucius, said “Shen Zhong Zui Yuan 慎终追远” means the funerals

are discreet and sacrifices can be pious. It is considered a classic concept of the ancestral worship about filial piety.

And the "Dun Qin Mu Zu 敦亲睦族", which is all members of lineage have a sense of community, help each other, understand mutually and get together with harmony, is also a pivotal notion of the Chinese ancestral worship.

The ancestral worship in China is regarded as a part of the Confucianism. Wang Yuzhi (Wang Yuzhi 王玉芝 2006) suggests "the Three Cardinal Guides and the Five Constant Virtues (三纲五常)" as specified in the feudal ethical code of Confucianism is theorization and politicization of the doctrine of ancestral worship. The Three Cardinal Guides and the Five Constant Virtues were proposed by Dong Zhongshu (董仲舒) (179-104B.C) The Three Cardinal Guides refer "the Courtiers should comply with the monarch; the sons should obey to his father; the wife should yield to her husband." The five constant virtues mean "Benevolence, Righteousness, Courtesy, Wisdom and Trust."

The most important concept of the ancestral worship belief is the succession of generations, which China calls "Chuan Zong Jie Dai" (传宗接代). In ancestral worship, there are three major offenses against filial piety, namely, the children do not support parents when they are alive, do not give them a decent burial upon their death, and do not produce an heir. The last of which is the gravest offense.

By Song Dynasty, Zhu Xi considered the Three Cardinal Guides and the Five Constant Virtues as specified in the feudal ethical code as sacrosanct. Wang Shanjun (Wang Shanjun 王善军 1999) deems, from the Song Dynasty, the landlord class including the class of the scholar-officials, in order to maintain their status, used ancestral worship to forcibly divide rank relations within the lineage. Moreover,

ancestral worship had evolved into the holy and inviolable ancestor. The people dare not to try to do new things that have no precedent for ancestors, resulting in people to adhering to old habits, to lack course to challenge authority. Thus, the people's sense of innovation was inhibited. This led to the more developed clan sacrifice, the social conservatism atmosphere more intense. By the Qing Dynasty, the society was becoming more and more conservative. The more unchangeable of the society would be the more favorable to the ruling class. The creative power of the living person being restricted by the dead person had turned into a serious inhibitor to the process of social progress. (Wang Shanjun 王善军 1999) (p121-122)

“The Dream of the Red Chamber” (红楼梦) is a great Encyclopedia of Chinese society during Emperor Kangxi, Yongzheng and Qianlong in the Qing Dynasty. It mainly describes the Jia family's fate. In the book, it can see there was no human right world according to Three Cardinal Guides. The fates of officials were handed by Emperor. Owing to lose the favor from the emperor, the wealth of Jia family was confiscated finally and all the family's wealth and power instantly disappeared as well. The life of the son was controlled by his father. Jia Zheng thought his son's Jiabaoyu's behavior was not in conformity with the feudal ethics causing him to lose face, and then he had the right to kill his son. The wife's life was grasped in her husband's hands. The second daughter of Jia family- Jia Ying chun was betrothed to his father's creditor, and eventually tortured to death by her husband. The so-called filial piety is also hypocritical. Jia Baoyu should greet the elders of family every morning and evening. When Jia Baoyu passed through his father's study room, regardless of whether his father was there, he must dismount. However, in fact, Jia Baoyu was very reluctant to see his father, and tried to his best to avoid seeing his father. And while his father was not at home, it was his happiest day.

John King Fairbanks (费正清 Fei Zhengqing) (Fairbanks John King Translated by Liu Jingkun 2006) (p368) points out the 1898's leader Kang Youwei (康有为) expressed his protest for the shackles of the feministic and thought this is

an evil "world" in his works "the Datong book". Tan Sitong 譚嗣同 who was an another important figure in the reform movement of 1898 ", believed that the so-called "Three Cardinal Guides and the Five Constant Virtues as specified in the feudal ethical code" advocated by Zhu Xi as "heavenly principles" -- feudal ethics as propounded by the Song Confucianists", which met the need of the feudal ruling class to enslave the people.(Tang Kailin 唐凯麟 1984)(p18)

Zou Rong(邹容), bourgeois revolutionary, in his book "The Revolutionary Army 革命军" claims that the so-called" the Three Cardinal Guides and the Five Constant Virtues as specified in the feudal ethical code" was create by cunning people to have blind faith in the right of the monarch, the right of Paternity, and other power right by hypocritical morality. He claimed the prelude of social revolution must begin with the family revolution. He thinks the system of lineage was liberticide and deprivation of human rights, imprison knowledge, advocating ignorance, and so on.

The May 4th Movement (1919) which is deemed as an anti-imperialist, anti-feudal, political and cultural movement influenced by the October Revolution and led by intellectuals having the rudiments of Communist ideology. Chen Duxiu(陈独秀), the May Fourth leader, expounded the four major evils of the patriarchal clan system. Firstly, it destroy one personality independent self-esteem. Secondly, it stifle personal freedom; Thirdly, it deprive of personal equal rights in law; Fourthly, it nurture dependency to injure personal productivity. Then he proposed to change the various despicable, illegal, cruel and declining phenomenon in social China must destroy the system of lineage of "Lineage Departmentalism". (Huang Kejian 1986)

Lu Xun's (鲁迅) famous article "The Madman's Diary" (狂人日记) points out profoundly the feudal ethics ate people. In his novel "Blessing" (祝福), he describes the woman "Xianglinsao" persecuted to death by the lineage system. Lu

Xun's prose "the Figure of Twenty-Four Filial Piety" “二十四孝图” reveals the hypocrisy and cruelty of feudal filial piety which ravages the lives of children in exchange for the custom of filial piety .

2.1.3 Disintegration of the Chinese ancestral worship after 1949

Feng Erkang (Feng Erkang 冯尔康 2011) summarizes the views, policies, and strategies for the Lineage of the Chinese Communist Party on the first half of the 20th century in his works “The System of Chinese Lineages and the Compilation of Genealogies ”. He figures out starting from the revolutionary practice, the Communist Party of China, Mao Zedong as the representative, had formed a revolutionary theory for Lineage. (Feng Erkang 冯尔康 2011) (p145)

As early as 1927, Mao Zedong had put forward his proposition in his “The Report on Hunan Peasant Movement” (湖南农民运动考察报告) in order to revolt against feudalism, it is necessary to oppose "Four Rights":

“China's men are ordinarily subjected from three kinds of systematic power, namely, the first, from the National system (regime) which comes from a state, a province, a county (Xian 县) and town (Xiang 乡); The second, from the lineage system (the lineage right) which comes from ancestral hall, sub-ancestral halls and patriarch; The third, from collectively referred to as Ghost and Deity system (theocracy) - which comes from the hell system combined with Emperor of Yamaraja, king of city deity temple and Land Bodhisattva, as well as the immortal system constituted by Jade Emperor deity and various deities. As for the women, in addition, to be dominated by the above three powers, also are ruled by the men (authority of the husband). These “Four Rights” regime, the lineage right, theocracy, authority of the husband,

which represents all feudal, patriarchal ideology and system, are four great ropes to bound the Chinese people, especially the farmers.”(Mao Zedong 毛泽东 1927)

Additionally, the report analyzes the measures to defeat the lineage right:

“The patriarchal feudalism of local tyrants, evil gentries, and illegal landlord class are the basis of authoritarian politics for thousands of years.” “While the landlord regime has been knocked over, the lineage right, theocracy and authority of the husband will be followed to shake up.” In the place with the powerful peasant association, the leader of lineages, as well as the handlers who manage the funds of ancestral halls, dare not oppress the offspring of lineages and corrupt the funds of ancestral halls. The poor of a leader of lineages as well as the poor handlers who manage the funds of ancestral halls have been knocked out treated as the local tyrants and the evil gentries.” “The destruction of lineagelism is the natural result of the victory of the political struggle and the economic struggle.”(Mao Zedong 毛泽东 1927)

In short, the strategy of Mao Zedong was to, after the overthrow of the landlord regime, organize peasants to stop the practice of the leader of the lineage.

One year later, Mao Zedong in his article of " the struggle of Jing Gangshan "(井冈山的斗争) gave the specific program of action for peasants to fight down the leader of the lineage:

“No matter which county, the feudal family organization is very common. Mostly, the one village had the one surname, or, many villages had the one surname. It needs a long time. If the class division can not be completed within the village, lineagelism would not be overcome.”(Mao Zedong 毛泽东 1928)

That is, through the division of the exploiting class and the exploited class within the lineage, the peasants will be awakened to rise to rebel against the leader and respect of lineages.(Feng Erkang 冯尔康 2011) (p150)

Feng erkong (Feng Erkang 冯尔康 2011)(p149) records, in the 1930s, in areas under the jurisdiction of the Communist Party of China, Communist Party of China developed a series of land laws which had referred to confiscate the land and building of ancestral halls, property, utensils and other public property of the lineage. These land laws have been assembled systematically by Feng Erkang in his other article "The Social Attribute of the Lineage in the Qing Dynasty - Reflection on the Criticism of the Lineage in the 20th Century":

“The property of ancestral hall is feudal nature, which is controlled by the landlord and should be confiscated. Mao Zedong in 1930 viewed the public land of ancestral halls as the ownership of "ancestral landlord." By 1933, he wrote the article of ‘how to divide the class of countryside.’ When the article talked about landlords, he said ‘the management of public ancestral halls and the collection of student’s rents belonged to a kind of exploitation of land rent.’ Namely, the rents of ancestral halls will be counted into the category of exploited behavior of the landlord class, as well as the managers of ancestral hall were generally classified as the member of the landlord. Since the ancestral halls and their managers belonged to the nature of feudal landlord, they would inevitably become the object of the countryside’s revolution. Therefore, "the land law" of Xing Guo(兴国), which set by Mao Zedong, formulates: the confiscation of all public land and the land of landlord class will be owned Xing Guo government of congress of the workers, peasants and soldiers. The land of ancestral halls is a kind of public land, and become the object to be confiscated. Thus, the revolution of the countryside will inevitably touch the ancestral hall and the leaders of lineage.” (Feng Erkang 冯尔康 2012)(p100)

From 1947 to 1952, the Communist Party of China carried out the land reform nationwide. In the third term of "The Outline Land Law of China" (中国土地法大纲) published in 1947. And, in 1950, the "Agrarian Reform Law of the People's Republic of China"(中华人民共和国土地改革法) promulgated to order "The abolition all of the land ownership of ancestral halls, shrines, temples, schools, institutions and groups." In 1950, according to the "the Decision on the Composition of Countryside Class by Government Administration Council of the Central People's Government" (中央人民政府政务院关于划分农村阶级成份的决定), China began to divide the countryside class in the whole scope of country. The countryside class is divided into "landlords, rich peasants, middle peasants, poor peasants, and workers." Since 1958, China's countryside areas implemented the "People's Commune" 人民公社) system.

In 1930s, Lin Yaohua (Lin Yaohua 林耀华 2000) studied the Chinese clan villages in the case of the clan of Huang in Yixu District, Fuzhou, Fujian Province. He Chaoyin's (He Chaoyin 何朝银 2012) study tracked the situation of the disintegration of the clan in the area of Yixu by the land's reform after the founding of the PRC. Through summing up their research, comparing the changes in the clan before and after the land reform, this dissertation explores how to disintegrate the lineage system by land reform, division of class and the people's commune system:

(1) Disintegration of the economy of the lineage- the land of lineage being imposed:

Before the land reform

Lin Yaohua (Lin Yaohua 林耀华 2000) (p49) elaborates the property of the Huang lineage belongs to the whole lineage. Do not allow anyone to invade, takeover and resale. The people of the lineage enjoy the right and the burden. The annual income of the property and land of the lineage is used for the ancestral worship, for dinner party of the people of lineage, and for other public expenses. Some of the excess income enjoyed by the members to farm.

After the land reform

He Chaoyin (He Chaoyin 何朝银 2012) (p83) depicts that the clan was levied by the state and the clan had no source of income, the clan's function was lost. The function of State replaced that of Lineages. The state allocated money to poor farmers to buy means of production, public goods. So, the identity of lineage transformed the national identity.

(2) The disintegration of "collection representation " for lineage- the levy of the ancestral hall

Before the land reform

Lin Yaohua (Lin Yaohua 林耀华 2000)(p50) considers the ancestral hall the greatest feature of the lineage. The fundamental purpose of the establishment of the ancestral hall is both ancestral worship and the political and economic center of lineage society. He defines the ancestral hall as "collection representation." Huang had three ancestral halls- one general ancestral hall and two sub ancestral halls.

After the land reform

In the study of He Chaoyin(He Chaoyin 何朝银 2012)(p84) , he pointed out that the three ancestral shrines had been levied by the local government and served as public, and of course the ancestral worship rites and the political and economic central functions of the clan society were also canceled accordingly. That is to say that the ancestral hall as a " collection representation" was disintegrated.

(3) Disintegration of the right of the lineage- the people's commune system instead of the association of the ancestral hall

Before the land reform

Lin Yaohua (Lin Yaohua 林耀华 2000) (p31) describes the management institutions of the ancestral halls were the association of ancestral halls. The management of leaders of lineage and sub-lineages obey the formal regulation of ancestral halls. The main members of the association of ancestral halls are the leaders of lineage and sub-lineages including officers and Gentries. The officers were the clan who worked on the court. The gentries were the clan who have passed the imperial examination. After the Republic of China, the gentries and officers replaced by the law school graduates in modern education and the successful businessmen in commerce.

After the land reform

Shao Jiandong (Shao Jiandong 邵建东 2011)(p210) claims, after the land reform, the management China's countryside changed from the mutual aid groups, to primary cooperatives, to senior cooperatives to the people's communes. The People's communes were both administrative organizations and economic organizations, all farmers integrated into the organization with the comprehensive Communist nature.

The national executive authority replaced the authority of the clan so that clan activities were stopped.

As mentioned earlier, Mao Zedong (Mao Zedong 毛泽东 1927) believes that to overthrow of lineagelism requires class division and class struggle. This article quotes He Chaoyin's (He Chaoyin 何朝银 2012)(p85) words to analyze the class division:

“The reason why the clan has a strong control for grass-roots was the clan’s consciousness from the blood to the geographical extension. Therefore, the critical work of the regime of the Communist Party of China was to eliminate the concept of the lineage extending to the grass roots regime. The way was to instill the class-consciousness by transforming the people relationship form original lineage orientation into class positioning. To clearly divide the class, the people would be separated from the community of the lineage. That meant no longer self-identity by blood, but by class to identify their social status.” (He Chaoyin 何朝银 2012)(p85)

One of the ways of class struggle was to launch the peasants complaint movement. Allow the peasants to accuse and expose against the evil of the landlords. Moreover, the peasants' suffering extends to the bitter of the masses of people. The masses of people were mobilized to struggle against the feudal landlord class. (He Chaoyin 何朝银 2012)(p85)

Shao Jinadong (Shao Jiandong 邵建东 2011)(208) argues, in the 1950s, the well-organized, structural integrity, and system perfection lineage organization developing about 3000 years had basically been destroyed and replaced by the new socialistic relations of production. The ancestral hall along with the decline of the clan system seemed irretrievable as past landscape gradually fading from the vision of the people.(Shao Jiandong 邵建东 2011)(208)

Hereafter, could the power of the regime really replace of the right of the lineage?

The view of He Chaoyin (He Chaoyin 何朝银 2012) (p86) is that "lineage rights belonging to the traditional authority", and is inherently spontaneous, non-mandatory and can get identity by the clan. However, government power is external, mandatory and be transformed into authority. So that, the effectiveness of the exercise of government power may not be able to achieve the effect of the right of lineage. He insists the identity of the culture lineage for the clan be eliminated with the confiscation of the ancestral hall. (He Chaoyin 何朝银 2012)(p86)

He Chao Yin (He Chaoyin 何朝银 2012) (p85) gives examples to demonstrate the above point of view:

“In August 1953, the ancestral hall in the town of Qinzhou, 12 District, Minhou County was to change into the warehouse by the government. As a result, it led to the case of the masses creating a disturbance. Until the government of County decided the ancestral hall would not change into the warehouse, the sentiment of masses just was settled down.” (He Chaoyin 何朝银 2012)(p85)

Feng Erkang (Feng Erkang 冯尔康 2011)(p150) said in the early 1960s, some lineages resumed worshiping their ancestors and made up genealogy. At that time, the leading public opinion by government regarded it as a restoration of feudalism. In 1963, "Decision on the Several Issues in Current Countryside Work by The Central Committee of the Communist Party of China (draft)" identified that the united lineage and rewriting of the genealogy were activities to restore the feudalism and a content of class struggle. (Feng Erkang 冯尔康 2011)(p150)

On June 1, 1966, the editorial of People's Daily wrote "Sweeping All the Monsters and Gods" put forward slogan "to get rid of the old ideas, old culture, old customs, old habits which all exploitative classes caused to poison the people for thousands of years." In August, 1966, the Eleventh Plenary Session of Eight Central Committee adopted the "Decision on the Cultural Revolution."

Shao Jiandong(Shao Jiandong 邵建东 2011)(p210) illustrates: "In the movement of 1960s, the ancestral halls were generally pushed down and smashed or converted into office space, etc. Some ancestral halls became schools."

Ms. M's words proved the above movement. She said during the campaign to destroy the Four Olds in 1966, she still studied in school. Firstly, the school held the meeting to inform the female students to cut their braids. There were people to cut braids in the streets. Females cannot wear dress clothes with colorful flowers and should dress similar to Military Uniform clothes. Her photos dressing the flower clothes were burned by her classmates. The students were prohibited from using vanishing cream on the face. In her homeland, before almost every village had a beautiful shrine in the entrance of the village. Her village's shrine also had a big ancient bell. When she returned to the homeland after the campaign to destroy the Four Olds, the shrines were smashed, and the bell had disappeared. Her families' ancestral graves were excavated.

Ms. M's younger sister said her grandfather's father was a scholar in Hanlin academic institution (翰林院) in Qing dynasty. The day that digged her ancient grave in the Culture Revolution period; She cannot remember the correct year. She was about 11-12 years old. Since her father was persecuted in the Cultural Revolution, her family had just been repatriated from the city to her homeland. It was an afternoon in the fall, the people's commune sent the Red Guards teenagers, they were all students, but she did not know where they came from, to dig her tomb of grandfather's father and mother.

At that time a lot of people around the grave, she stood very far to see. They dug more than one hour to look for valuable items in the grave. If there were valuable items in her ancient grave, her family would have more accusations. Fortunately, they did not dig out valuable items, and they gave the things dug out to her mother. Later, there was no food in her family. She sold these items to a ragman to get less than ten yuan to buy food.

From investigation, Chen Clan Ancestral Hall in Guangzhou was completed in 1894, which was an integrated lineages ancestral hall built by the donation from throughout of Chen clans in Guangdong province. It covers an area of 15,000 square meters with the main building area of 6,400 square meters. It is an outstanding and epitomizing Lingnan architecture with thousands of ancestral tablets enshrined. In 1959, it shifted into the Guangdong Folk Arts Museum. In 1966, the thousands of ancestral tablets were burned, at the same time, the buildings were destroyed. Later, it changed into a factory and school. Now it is the Guangdong Folk Arts Museum. The Ancestral Hall of Tang Yu' wo, located on Tangjiawan Town in Zhuhai, was built in the Qing Dynasty. After 1949, it was once the public health center of Tangjia and was the garrison of No. 9216 Army of the Chinese People's Liberation Army. The Hall was later rented out to be a factory plant. Now, it is a restaurant.

2.2 Chinese ancestral worship in the ancestral home of Thai-Chinese

2.2.1 Discussing Thai-Chinese emigration history

(1) The ancestral home of Thai-Chinese

The research scope of this dissertation will confine to the clan associations of Thailand within in the United Chinese Clans Association of Thailand (UCCAT). There are sixty-four single surname associations, six multi-surname associations, which united by single surname associations through historical origins. From investigation,

most of the members of the clan associations in Thailand are Teochews whose ancestral home located in Chao Shan Area and Hakka whose ancestral home are MeiZhou close to the Chao Shan Area. The survey also supported Skinner's statistics on the proportion of Chinese population in Thailand in 1955. Skinner (Skinner, G. William 1957) (p212) estimated Chinese population in Thailand mainly composed of five dialect groups of Teochew, Hakka, Yunnan, Hokkien, and Cantonese. Among them Teochew accounted for 56 percent and Hakkas accounted 16 percent respectively. Hence, this study of the ancestral home of Thai-Chinese will focus on Chao Shan area of Teochew and Meizhou area of Hakka (or called Chao Mei area).

At present, the Chaozhou's administrative division in China is different with Chaozhoufu in Qing dynasty. In 1738 (Qian Long 3 years), Chaozhoufu administered nine countries including Haiyang(Chao'an), JieYang, Chao Yang, Huilai, Dapu, Chenghai, Puning, Fengshun. (www.chaozhou.gov.cn 2001-2013) That is why the Tio Chew Association of Thailand are combined by above associations of nine countries- The Taiyio Association of Thailand(泰国潮阳同乡会), The Kek Yang Association of Thailand (暹罗揭阳会馆), Phowleng Association of Thailand(旅暹普宁同乡会), Tenghai Association of Thailand (泰国澄海同乡会), Taipu Association of Thailand (泰国大埔会馆), The Hong Soon Association (泰国丰顺会馆), Jiao-Peng Association (泰国饶平同乡会), The Hui Lai Association of Thailand (泰国惠来同乡会). (The Tio Chew Association of Thailand 2012)

Mei Zhou was called JiaYing zhou (嘉应州) and started from 1733 (Yongzheng 雍正) in Qing dynasty. Jia Yingzhou commanded four counties Xingning, Changle, Pingyuan, Zhenping plusing Chengxiang County, called "Jiaying Five Counties ."(CCTV.COM 2013)

On the basis of Chinese administrative divisions in 2017, current Chaozhou administers Xiangqiao District, Chao'an District (Haiyang) and RaoPing country; current JieYang administers Puning, Jie Yang country, and Huilai country; current Shantou administers Chaoyang country, Chenghai country and Nan'ao country (belonged to Raopin country in Chaozhoufu period); current Meizhou administers Meijiang District, Meixian District, Pingyuan country, Jiaoling country (before called Zhenpin country), Dapu country, Fengshun country, Wuhua country (before called Changle country) and Xingning. (www.meizhou.gov.cn. 2016) Chaozhou, Jieyang and Shantou are collectively called as Chaoshan area, as well as Chaoshan area added Meizhou are called ChaoMei area.

Meizhou is now the jurisdiction of Fengshun County and Da Pu County, yet the brother association of The Hakka Association of Thailand includes Taipu Association of Thailand (泰国大埔会馆) and The Hong Soon Association (泰国丰顺会馆).(Lu Junyuan ed 卢钧元)

(2) The background of Teochew and Hakka (Meizhou) emigrating to Siam (Thailand)

The Maritime Silk Route is also called as Chinese Ceramics Route. The areas of Southeastern coastal of China are mostly mountainous, where the residents with no other choice, actively developed marine traffic to solve the inconvenient transportation in the land. By the help of summer and winter monsoon in East Coast of China, China's junks can travel to Europe through Southeast Asia.

“Hanshu -Treatise on Geography” had recorded the envoys of the Han Dynasty departure from Xuwen Guangdong province China through Kra Isthmus in Thailand proceeding to India about in A.D.1~5. Now, this travel has been regarded as the earliest

record of the Maritime Silk Route. Due to navigating cross the Straits of Malacca, people must wait for the necessary wind several months. (Sng Jeffery and Pimpraphai Bisalputra 2015) (p19) Instead, it was the most convenient channel to through Kra Isthmus on land to India. (Skinner, G. William 1957)(p2)

During the era of the Three Kingdoms (三国), the envoys ZhuYing and Kang Tai arrived at Funan and they also mentioned Linyang Country, which is viewed as the first county in Thailand appearing in a Chinese historic book. Linyang Country is located in the west of Thailand set up by Mons or Talaings.(Huang Sufang 黄素芳. 2008)

Yang Yongxi (Yongxi 杨永曦, 2003) in the article of “Chinese Ancient Ceramics on the Impact of Thai Ceramics” tells a legend from Japan “in the years of 795(Tang dynasty), there were ten Chinese potters arriving to Thailand to teach porcelain skills.” (Yongxi 杨永曦, 2003) (p202)

In Liu & Zheng (Liu Xiangming and Zheng Sanlian 刘向明郑三粮. 2016) article “Meizhou is the Important Starting Point of Marine Silk Road——Argumentation Centered on Shuiche Kilns from Meixian in Tang Dynasty” reveals that because of Thailand's archaeological discoveries, Chinese experts opened the secret of the Meixian waterwheel kiln of which is Thai-Chinese ancestral home. In 1979, on the international symposium on ancient export ceramics in Shanghai, the Thai experts brought nine tiles of ceramics. (Huang Sihua 黄思华 2016)After nearly three years of research, two of them were found from Meixian Guangdong Province and the age of ceramics is about 1300 years ago belonging to Tang Dynasty. Then, it was later named Meixian waterwheel kiln.(Feng Xianming 冯先铭 1997) (p3)

Liu & Zheng (Liu Xiangming and Zheng Sanlian 刘向明郑三粮. 2016) describe, in 1982, the National Museum of Thailand excavated and unearthed more than seven hundred ceramic specimens belonging to the Tang Dynasty in the ancient ruins of NaKhon Sritham Marat. Among these ceramic specimens, the productions of Meixian waterwheel were first discovered. Between 1987 and 1990, Ko Kho Khao and Laem Pho also found porcelain of Meixian waterwheel kiln by the archaeological excavations in southern Thailand.(news.cang.com 2013)

Liu & Zheng (Liu Xiangming and Zheng Sanlian 刘向明郑三粮. 2016) also mention Meixian Waterwheel Kiln located in the bank of Meijiang River, through the Meijiang waterway to access to Chaozhou Port directly, while the Guangzhou Port was also the primary port of the Tang Dynasty. In 1982, Chinese ceramic experts made a special trip with the photos of Chinese porcelain found in Thailand to Meizhou. They found the photos of Chinese porcelain are exactly the same as unearthed Tang porcelain of Meizhou. (news.cang.com 2013)

Yang Yongxi (Yongxi 杨永曦, 2003)(p202) still talks about a widely circulated story in the 14th century (Yuan Dynasty), where Sukhothai King Ramkamhaeng visited emperor of Yuan Dynasty in Beijing. When he passed Cizhou Kilns on the road to return home, he recruited Chinese ceramic craftsmen to open kiln to teach skills in Thailand. In the 1970s, the Thai farmer of Prasert Mahothorn plowing his fields picked up Sangkhalok ceramics with a combination of both Chinese and Thai cultures. (Xinhua in Bangkok 2017) This is why the father of Thai history Kromphraya Damrongrachanuphap (Prince Damrong. Translated by Wang Youshen 1931) (p23) said: "From Ramkamhaeng period, Chinese began to emigrate to Siam.... Ramkamhaeng encouraged the trade between the countries."

(3) Push Teochew in Chaozhou) and Hakka in Meizhou leaving the ancestral home

Politic refugees

As stated in Teochew opera “Ci Langzhou 辞朗州”, the general of Song dynasty fighting to the army of Yuan dynasty, Teochew immigrants can trace to the end of the South Song Dynasty in 13th century. Some Teochews following the Royal Song fled to Siam as political refugees. (Sng Jeffery and Pimpraphai Bisalputra 2015)(p132) Reportedly, during the reign of Wanli in Ming Dynasty (1573 -1620), Lim Tohkiam, a notorious Teochew pirate, led about 2000 followers to settle down in Pattani. (Sng Jeffery and Pimpraphai Bisalputra 2015)(p24) Between 1662 and 1681, in order to quickly eliminate the southeastern coastal anti-Qing forces, the ruling class of the Qing Dynasty forced residents of the six countries in Chaozhou to move 50 li (18miles) from the coast. Some lost homes, Teochews fled to Bangpraasoi in Siam.(Skinner, G. William 1957) (p12) Sng and Bisalputra (Sng Jeffery and Pimpraphai Bisalputra 2015)(p32) claim those Teochew people who were mostly Ming supporters, Ming officials and those with connections to pirate networks went to Trat and Chantabun. The offspring of those Teochew perhaps become the main force in the army of the King Taksin.



After the First Opium War(1840-1842), Taiping Revolution broke out led by HongXiuquan(洪秀全). HongXiuquan's homeland was located in Meizhou. After the failure of the Taiping rebellion, in order to avoid the massacre of the Qing army, Some of Hong's relatives and friends in Meizhou escaped to Siam. According to legend, the private teacher of the Xiaofu chen, later, I will introduce, was an adviser Taiping military.

Make a life in Siam

Teochew has a popular folk word of “Hopeless to make a life (at home), across the sea to Siam 荡到无, 过暹罗”. Cai Suxiang (Cai Shuxiang 蔡述湘. 2012) said the more than 100 years of peace and economic prosperity during the reign of Kangxi, Yongzheng and Qianlong (1668~1799), the population of Chaozhoufu approached to 2 million (more than 150 people per square kilometer) and brought to a food shortage. In the meantime, Chaozhoufu, with a frequent occurrence of natural disasters, suffered droughts in Spring, floods in Summer, tides in Autumn, dryness in Winter. For example, according to records from 1563 to 1949 (386 years), Chenhai country in Chaozhoufu suffered disaster of earthquakes, hurricanes, floods, pests, drought, epidemic, famine and other serious disasters more than 200 times. Less than two years later, it had a big disaster. (Zhang Yingqiu 张映秋. 1997)(p30)

In addition, after the first Opium War of 1840-1842, the result from the old economic patterns disrupted by western incursion, Teochews and Hakkas, who were torn from their livelihoods and impoverished, had to resort to desperate measures to emigrate to make a living.

In the 1930s, Chen Da (Chen Da 陈达 2011) (p57-58) investigated 905 families in Shantou, due to economic poverty and natural disasters forced close to 74 percent immigrants to leave. Jiaying area (most Hakkas lived place) with more mountains and less land similar with Chaozhoufu, there occurred frequent natural disasters and many villagers had to leave home, make a living abroad. In 1943, Meizhou and Chazou experience a great famine, so that a large number of refugees fled overseas. (Luo Bingchou 罗炳筹. 2012)

The convenient transportation

After the Tianjing treaty, 1 January, 1860, Shan tou opened a port. The opening of Shantou Port facilitated the tidal immigrants to Thailand. Luo Xiaojing's(LuoXiaojing 罗晓京. 1997) records that among the Chinese immigrants who arrived in Thailand from 1910 to 1929, Shantou immigrants accounted for about 61%. The number of Chinese immigrants who arrived in Thailand from 1937 to 1938 was 44.1 thousand, of whom Chaozhou accounted for 74%. From 1910 to 1942, the Chinese population in Thailand surged from 790,000 to 1.87 million. (LuoXiaojing 罗晓京. 1997)(p64)

(4) Pull Teochew and Hakka settling down in Siam (Thailand)

Kinship Immigration

Sng&Bisalputra (Sng Jeffery and Pimpraphai Bisalputra 2015) (p94) said, from King Taksin (Zheng Xin) of Thonburi (1767-1782), Teochew was gradually turned into main dialect group in Thailand. King Taksin was a lukchin. His father was Teochew coming from Huaifu village, Chenghai Country, Chaozhou, Guangdong province, China(中国广东省潮州澄海县华富村). When King Taksin fought with the Burmese army, he got the support from the Teochew in Chantabun as well as the Teochew merchant network.(Sng Jeffery and Pimpraphai Bisalputra 2015) (p94) For instance, following data from Duan Lisheng(Duan Lisheng 段立生 2014) (p116), the Teochew merchant Zheng Mosai, the same lineage with King Taksin in China, donated the Indian cloth 1500 Gu, the colorful silk from Guangdong 200 Pi, Shanghai silk 100 Pi, and regularly donating 40000 Baht.

Due to perennial war in Siam, "To behold, countless people dead by the hungry, the disease, and the burning of the army. The corpses piled mountains in

everywhere. Barely living people with a yellow face and thin looked like hungry ghosts.” (Duan Lisheng 段立生 2014) (p119) In order to solve the problem of a shortage of labor at that time, King Taksin, by giving business privileges to Chinese, entrusting with the public office for Chinese, allowing Chinese to run business freely, etc., attracted Chinese to immigrate to Siam. During the Kingdom of Thonburi, the Teochew people of King Taksin 's hometown massively moved to Siam by red junks in Zhanglin port Chaozhou, China. And the Teochew people of King Taksin 's hometown were called "Jin-Luang, Royal Chinese." (Huang Sufang 黄素芳. 2008) (p132) This laid a good foundation for Teochews as a dominant position in the Siamese-Chinese society. (Huang Sufang 黄素芳. 2008) (p132)

Afterwards, “ Kingdom of Bangkok instead of Kingdom of Thonburi, Teochew still keep a close relationship with upper characters.” (Huang Sufang 黄素芳. 2008) (p155) By the first half of the nineteenth century, Teochew became the main dialect group of Siamese Chinese. (Huang Sufang 黄素芳. 2008) (p154) According to data from Huang Sufang's study, in 1830, Malcom recorded the largest number of Chinese was Teochew who lived in Bangkok. In 1836, W.S.W. Ruschenberger Americans estimated that the population of Bangkok was 500,000, of which 400,000 was Chinese. The most of these Chinese persons were Teochew. Missionary Daniel B. Bradley retained the list of 934 Chinese people who were hospitalized at the Bangkok Church Hospital, and most of the patients spoke Teochew dialect. In 1830, Gutzlaff found most farmers of Siamese-Chinese were Teochew. ” (Huang Sufang 黄素芳. 2008) (p154)

As the record by "Comprehensive of Malaysia Teochew", Teochew went abroad and arrived in Siam early. They created great achievements and had a great influence in Siam with a large number population. So Siam became the second hometown of Teochew. (Lin Ji 林济. 2010) (p4.1-1)

The earlier Hakka immigrants to Thailand were mainly Hakka of Feng Shun county which is close to the Chaoshan area. Because of a mountain traffic problem of Fengshun, the time of Hakkas immigrants of Feng Shun arriving in Thailand was later than Teochew's immigrants. Chen & Zheng(Chen Sihui and Zheng Yixing 陈思慧郑一省. 2014)(p31) by reference of the "Feng-shun (丰顺) County General Records " claims Chen Hongmou, a clan of the Chen genealogy in Tangkeng (汤坑) area, (Tangkeng belong to Fengshun, Guangdong province), immigrated to Siam about in 1750. He may be the first Hakka person immigrating to Siam. In the 1820s in "red head trade time", there were most of Hakka (Meizhou) emigrating to Siam.(Chen Sihui and Zheng Yixing 陈思慧郑一省. 2014)(p31) according to the Journal of Xu Clan Association of Thailand(The Xu Clan Association of Thailand 2008), in 1847, Xu Nantong, born in Tang Keng Fengshun, arrived in Siam by red head junk to develop business in Bangkok, who was the earliest Xu clan Fengshun in Siam.

Job opportunities from the Capitalism of Siam

After the Bowring Treaty in 1855, Thailand had to revoke the domestic and foreign trade monopoly and open free trade. "That gave Chinese an opportunity to perform as brokers between producers and commodities." (Yang Zuowei 杨作为. 1997)(p112) Rama IV and Rama V vigorously carried out infrastructure construction for Siam on par with civilized western countries. As a result, an amount number of Chinese flocked to Thailand to perform the urgent need labors. (Yang Zuowei 杨作为. 1997)(p112)

According to the study of (Sng Jeffery and Pimpraphai Bisalputra 2015)(p190), they divided the Siam-Chinese in this time into two groups- Huashang (the trader) and Huagong (the Coolies). Huashang normally had settled down in Siam for many generations and set up a special relationship with Siamese notables. In reality, a large

number of Chinese immigrants were Huagong (Coolies) as workers of Construction, dockworkers, lighter crews, or workers in a slaughterhouse as well as workers in rice mills and sawmills, etc. Most Teochews became in dockworkers and coolies or construction workers in the canal and railway. Some Hakka worked in building construction. Most of them were the petty tradesmen, silversmiths, leather workers, tailors hawkers and barbers. (Sng Jeffery and Pimpraphai Bisalputra 2015)(p190)

From my investigation, some members of The Xu clan association in Thailand, now, still engage in Hakka's traditional industry-the leather processing industry.

The service from the homeland's groups in Thailand

Lin ji (Lin Ji 林济. 2010) (p3.3-10) describes the Teochew and Hakka as having a strong group spirit of lineage and township. Most of the early Teochew and Hakka immigrants went abroad with relatives, friends, clan and same township parties. When they settled down, they often supported their relatives, friends, clan and same township parties to meet them. Thus, the relatives, friends, clan and same township parties always gotten together in the same overseas area. Most of the Teochew lived in Siam.(Lin Ji 林济. 2010) (p3.3-10)

Before, there were a tradesman, called as “Shui ke 水客” or “Ketou 客头”, who run a business of immigrants in Zhanglin port. They were familiar with Southeast Asia. They helped new immigrants arrange junks, send information to the relatives at home, handle procedure of immigration, look jobs and remit money home, etc. In Zhanglin port, Ketou had set up an emigrant channel from Chaozhou to Siam.(Lin Ji 林济. 2010)(p4.2)

In summary, when early immigrants settled down, they would attract the same group to emigrate. Then, these populations of this group became stronger and stronger.

The similar culture and friendly Thai persons

From my interview and investigation, Thai-Chinese usually told me we have a similar religion with Thai people. Thai-Chinese get along with each other well. Skinner (Skinner, G. William 1957) (p179) also believes the Teochew, and Hakka like to emigrate to Thailand.

By interview, Mr. Y works at Chinese Studies Center, Institute of Asian Studies, Chulalongkorn University. He highlighted the Chinese migrations in Thailand were all voluntaries whose purpose was to earn money to support their families in China. In other words, it was inconsistent that Chinese migrations in Thailand with Chinese migrations in another country who tended to be slaves by a credit-ticket or an indenture system. He also claimed, with abundant natural resources and liberal policy to foreigners, Chinese immigrants in Thailand had enough space to make live as long as people worked hard.

A Thai-Chinese clan with surname Fang narrated about 1945, World War II, successive years of drought in Chaozhou and harassment of bandits, his father sold his land in China. Then, his father bought a boat ticket to go abroad. When the boat arrived in Vietnam, he disembarked. However, he heard to make live easier in Thailand than Vietnam. Hence, he walked almost three months to Thailand. In Bangkok, he found a job as a cooker.

In 1987, Chenghai County Overseas Chinese Institutions investigated Zhanglin 樟林, Doumen 斗门, Longdouqianmei village 隆都前美村 and Zhangji village 樟籍村 and Quegang village 鹊岗村 in Chenghai County Guangdong province. There were 70 percent immigrants in Zhanglin village living in Thailand; There were 89 percent immigrants in Doumen living in Thailand; There were 90 percent immigrants in Longdouqian village living in Thailand; There were 90 percent immigrants in Zhangji village living in Thailand; There were 70 percent immigrants in Quegang village living in Thailand. (Zhang Yingqiu 张映秋. 1997)(p36)

Its particular emphasis is the Tan Tsuhuang Wanglee (陈慈簧)' ancestral home was Long douqianmei village. It will be described in detail the latter.

2.2.2 Characteristics of the lineage organization in the ancestral home of Thai-Chinese before 1949

Chaoshan has a proverb "Teochew's ancestors are Fujian persons" for Teochews moved successively from Fujian province after Tang Dynasty (618-907). That is why Teochew is called Fulao, namely, Fujian fellow. (Xie Chongguang 谢重光. 2015) (p45) Wang Shixing (王士性) (1547-1598), a scholar in Ming Dynasty, claims in his works "Guang Zhiyi (广志绎)" points out the dialect of Teochew can communicate with the language of Zhangzhou and Chinchew (Quanzhou) in Fujian province.

In 1808, Xu Xuzeng (徐旭曾) (1751-1819) wrote the first works "Feng Hu Za Ji" (丰湖杂记) about Hakka in the world. He describes Hakkas originally stayed in the central plains of China. Due to attacking of the army of Yuan dynasty (about 1279), Hakka' ancestors followed with the end emperor of Southern Song dynasty fled to the

mountain area of the border of Guangdong(广东), Fujian (福建), Jiangxi (江西), Hunan (湖南) provinces and settled down. Rao Zongyi (饶宗颐)(1917-2018), the master of the Teochew studies, explains in “Chaozhou Chorography” Hakkas and Fulaos in Chaoshan area all came from the central plains of China. Because of choosing the different route to enter into Guangdong province, they formed the two systems. Though there are a difference in their dialects and etiquette custom, if the Hakkas lived in Fulao area, Hakkas would assimilate into the Fulao. Similarly, if the Fulaos lived in Hakka area, Fulao would assimilate into Hakkas.(Huang Ting 黄挺. 2005)(p1)

According to investigation, the mostly Xu clan in Thailand were Banshan Hakka (半山客) sourced from Putou genealogy in Fengshun. In fact, the Banshan Hakka is a branch of the Hakka. Since they lived mainly on the border of Meizhou, Jieyang, and Chaozhou, their dialect and custom are between Teochew and Hakka. In the journal of Xu Clan Association of Thailand(The Xu Clan Association in Thailand 2014), it is recorded because of disorder at the end of Yuan Dynasty, the ancestor of Xu was removed and settled in Putou Fengshun from Ninghua Country Tingzhou, Fujian province (福建省汀州宁化县.) On 10th March 2017, the present President of the Xu clan association in Putou with the eight Xu clan went to Ninghua Country to trace their ancestor and contact with local Xu clan.

Frankly, both Teochew and Hakka have developed lineage's culture. In 1775 (the 27th year of Qian long in Qing dynasty), ZhouShuoxun (周硕勋), the magistrate of Chaozhoufu, wrote in “Chaozhoufu Chorography 潮州府志” when prestigious families built their houses, they established the ancestral halls firstly. Furthermore, the buildings of ancestral halls should be the particularly magnificent.(Wu Qinsheng and Lin Lunlun 吴勤生林伦伦. 2004)Then as well, in 1909, the end of Qing dynasty, Cui Bingyan (崔炳炎), also the magistrate of Chaozhoufu, wrote in his investigation of local folklore“Teochew pay more attention to the lineage”. (Huang Ting 黄挺

2015)(p118). This study cites the data of Zeng Lijie (Zeng Lijie 曾丽洁. 2012) to peep the extent of Teachow concerning about the lineage.

“By the early of Minguo and end of the Qing Dynasty, there were 84 ancestral halls in the old area of Chaozhou City(潮州古城); In the old Longhu fortress, Longhu town in Chao’a country (潮安县龙湖镇龙湖古寨), there were more than 100 ancestral halls; Shitou Village (市头村)and Shiwei village (市尾村) in Longhu town had over 30 ancestral halls; In Hong’an village(宏安村), Chai tang town (彩塘镇) Chao’an country, it sat not limited 50 ancestral halls; What was more, there were completed 36 ancestral halls during Guangxu period (光绪年间) (1875-1908) .In 1936, when the teachers and students of Sun Yat-sen University surveyed in Zhanglin town in Chenghai Country, a famous ancestral home of overseas China or called Qiaoxiang, they found there were 34 ancestral halls for five surnames, namely, one surname had about seven ancestral halls.” (Zeng Lijie 曾丽洁. 2012)(p12-13)

Correspondingly, Huang Tiexiang(黄香铁)or called Huangzhao(黄钊) (1787 ~ 1853) in his classic Hakka produce “Shi Ku Yi Zheng , Vol four, etiquette custom (石窟一征.卷四.礼俗)” elaborates“the folklore of Hakka focus on the ancestral hall. There were more than ten ancestral halls per thousand people of lineage. The small surname, the population of lineage less than 100 persons, yet built the ancestral hall. Regardless of the population of surname, no one had no ancestral hall. If the lineage persons lived together in a village, it should have a family shrine, namely, ancestral hall. When they had good or bad things, they all worshiped and told to ancestors.”(Li Jiqing 李积庆. 2010) (p15) Another famous produce for Hakka “ 200 poems of the folklore of Meizhou 梅县风土二百咏” by Liang Bocong(梁伯聪)(1871-1945) illustrates “ The Meizhou city had a lot of ancestral halls, among them, there are nine ancestral halls of the surname Li(李) and thirteen ancestral halls of surname Zhong (钟) . They competed to ancestral worship.” In addition,“ the Zhang(张) lineage in

Meizhou city, from Chongzhen period(1628-1644) of Ming dynasty to 1949, over 300 years, they built 67 ancestral halls in succession.”(Lu Yuan 鲁渊. 2008) (p13)

According to incomplete statistics, the Putou Xu clan ancestral hall has several branches ancestral hall in Fengshun, for instance, Qingliwei renxiaotang in Linfeng village (黎峰村青黎围仁孝堂), Lifeng zhongxingwei(黎峰中兴围), Xiushui jiyeju(秀水继业居), Shuanghe Xu meihe (双河徐美合) and Huju (虎局).

Maurice Freedman gives three explanations why the southeastern coastal areas of Fujian and Guangdong province in China belongs to developed Lineage's culture:

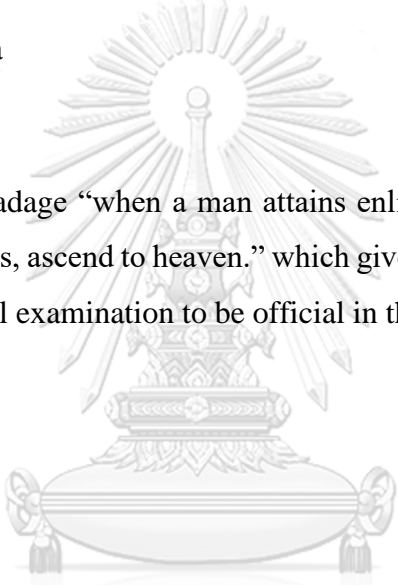
- “The rice production requires farmers to strengthen cooperation of production, so as to promote the development of lineage's organizations.
- The southeast coast, ‘Border area’, often occur social unrest in history over control of the government leading to the lineage people to get together to protect themselves.
- The high productivity of rice economy is beneficial to form surplus capital as the property of lineage to promote the development of lineage.”(Zheng Zhenman 郑振满. 2012) (p9)

After the 1530s, the period of Emperor of Jia-jing Ming dynasty, “the officials and the masses were permitted to worship original ancestor, and ancestors, as well the regular of the ancestral hall was determined.”(Chang Jianhua 常建华 2005)(p15) Faure David (Faure David. Translated into Chinese by Bu Yongjian 2010) (p11) analyzes it relaxed the requirement of worshipping ancestor for the officials and the masses resulting from the lack of authentic royal blood for Jia-jing emperor. Indeed, Huang(Huang Ting 黄挺 2015)(p2) figures out the vigorous development of the system of lineage in Chaozhou began in the 16th century. Due to settling down in Meizhou later than Teochew, the system of lineage of Hakka in Meizhou also developed later than

Teochew.(Zhou Daming 周大鸣 2005)(p4) It is undeniable the imperial examination system had relation with the development of lineage's system with both Teochew and Hakka. But, it is most crucial overseas commercial capital played a vital role in the development of Teochew and Hakka's system of the lineage. Besides, the local forces of the lineage and the United clan association in Chaomei area were both helped to promote the development of lineage.

(1) The contribution of traditional Confucianism to development of the lineage in Chaomei area

There is a folk adage “when a man attains enlightenment, even his livestock, such as roosters and dogs, ascend to heaven.” which gives a metaphor one of his lineage once passed the imperial examination to be official in the court will be beneficial to all of his lineage.



Han Yu (韩愈) (768~824 Tang dynasty) , an outstanding thinker in Chinese history, is regarded as the founder of Chaozhou's culture. In the year of 819, Han Yu was demoted to be an official in Chaozhou almost eight months. More than 300 years later, Su Shi(苏轼), a famous scholar of the Song Dynasty wrote in “the monument of Chaozhou Hanwengong Temple (潮州韩文公庙碑) ” “Since then, intellectuals of the Chaozhou focused on the study of knowledge and self-cultivation, and involving to affect the ordinary people.” Teochew worship Hanyu to change the name of mountain, the river, the timber in Chaozhou to Han mountain, Han river, and Han timber. Moreover, in Chaozhou, the pavilion called admiring Han and the hall called missing Han. As so far, Hanyu has still affected Teochew. Teochew has the popular word “the mountain and river of Chaozhou are all surname Han” and “it is so quickly to change into God (Hanyu) in Eight months.”

Under the influence of Han Yu 's Confucianism, by Song dynasty, Chaozhou people keened on the imperial examination. In 1264 (Song dynasty), there were just 130, 000 persons in Chazhou, however, there were more than 10, 000 to join the imperial examination. (Lin Ji 林济. 2010) (p1.3-3)

By Ming dynasty, from 1371 to1598, 227 years, there were 129 persons passing the imperial examination, and one of them got to number one in the imperial examination in the whole of China. The number of people passing the imperial examination in Chaozhou was about one of five of the people in Guangdong province. (Lin Ji 林济. 2010) (p1.3-3)

Fei Xiaotong explains: “In traditional Chinese society, a lineage is a group. This group will serve a member to go to school. When the person passed the examination, the people have patrons. Because if there is no patrol in the court, it is difficult to keep the property in the countryside.” (Fei Xiaotong 费孝通. 2015)(p37)

Huang Ting (Huang Ting 黄挺 2015) (p15-22) tells the story of a Chaozhou Weng(翁) lineage that has made a living for fishing and farming for generations , and had never had any scholar in Weng lineage. In the 5th year of Jiajing(嘉靖) in the Ming Dynasty (1526), Weng Wanda (翁万达) passed the royal examination and became an official. His family had undergone earth-shaking changes. Weng Wanda's grandfather was bullied because he had no brothers. He could only wander outside for a long time, and he was also accused of being guilty and sent to be a soldier in other place. Weng Wanda's father tried to change the family's destiny through Confucianism, and trained Weng Wanda to study. After Weng Wanda passed the examination in the court, his father was rewarded by the court four times. His grandfather was named a General in the army, and his brother and son were also rewarded. The Weng family was

allowed to build the Weng Ancestral Hall "Si de Hall 思德堂", purchased the Weng family's land, and compiled a genealogy by the court. Weng Wanda was an official in the court for 30 years. "Ming history. Vol 198. No 86 of collected biographies (明史卷 198 列传第八十六)" recorded his biography to praise him of filial piety.

Huang Ting comments that "through the imperial examinations, the Weng family in Chaozhou quickly completed the construction of the family from a low-ranking surname with a small population in the lower echelons of society to rose to a local prestigious family." (Huang Ting 黄挺 2015) (p22)

Since Hakka think they came from the Central Plains of China, they should maintain a superior traditional culture of the Central Plains. Therefore, the creed of Confucianism "all occupations are low; only the reading rank high" seemly influence the Hakka more deeply. Xu Xuzeng (徐旭曾) in his works of "Feng Hu Za Ji" (丰湖杂记) wrote "Hakka regards the farming and reading as a fundamental of life. Although the families are poor, they are also responsible for their children to study. Few of Hakka is illiterate and do not know the planting and harvesting."

During Qing dynasty (268 years), just in a small village of Panguifang (攀桂坊) in Meizhou, there were just 106 people. Among them, four surname lineage's clan-Xiao(萧氏), Li(李氏), Zhang(张氏), Huang(黄氏) had passed he imperial examination. Not only to reedit their genealogy, purchase land of lineage and rebuild ancestral hall, the surname Zhang lineage and surname Huang in Panguifang also set up private school for their descendants. Likewise, the local government set up primary schools and academic college (书院) in Panguifang. (Tian Lu 田璐. 2015)(p16-28)

Tian(Tian Lu 田璐. 2015) records “the close relationship between imperial examinations and glory of Lineage. ‘if one person passed the imperial examination, the official of Jiaying zhou would give a certain number of public fields for Lineage. If a person passed the imperial examination, he can get a reward from their ancestor, can write some handwriting to get money from rich family, can write a letter to the official to help litigate for people to get money, also can get money from the magistrate to keep the friendship.’”(Tian Lu 田璐. 2015)(p40)

Zheng Xiangdong’s study of “On the relationship between ban on foreign trade and enrollment in civil palace examination in Ming dynasty” explains if the loose of the ban on foreign trade, fewer people wanted to join the imperial examinations. On the contrary, the more people passed the imperial examinations, when it was strict in the ban of foreign trade. The trade can directly bring benefits. However, the reading needs to take a long time and was not sure to pass the examination. Naturally, with the commercial development, the imperial examination Chaoshan area declined.

In addition, passing imperial examinations to become scholar-official was a deep-rooted thought still existing in the merchant of Teochew. Some of them paid much money to donate academic or official titles from court and showed off the title writing on the tablet and hanging on the top of the gate in his house, for example, in Chouzhou, there were the tablet writing with “Da Fu Di”(大夫第) meaning the house for “scholar-official” and “Ru Lin Di” (儒林第) meaning the house for “Confucianism academic circles, which tablet of title were bought from court (Xu Xiaoyan 许晓燕. 2005)(p82)

Yi Goh Hong, a Siamese -Teochew and the famous leader of secret society in Siam, had made great achievements in the business. He still makes large donating to get a title of “ Mandarin of the First Class” from the Qing court for receiving a symbolic honor.” (Sng Jeffery and Pimpraphai Bisalputra 2015)(p297)

Ching-Hwang Yen depicts the most of the purchasers for the official title of Qing court eager to meet their psychological needs of “bringing honor to their ancestors” and “being successful both in politic and business”. Moreover, the official title of Qing court not only confirmed their leadership in overseas Chinese society but also helped them to show off success and wealth and to enhance their relatives status in the lineage organization in their ancestral home. (Yen Ching Hwang 2015)(p177)

(2) The Influence of Marine Commercial Capital on the Construction of Lineage in Chaomei area

The Chinese have an old saying "Those living on a mountain depend on the mountain for a living, those living near the sea likewise rely on the sea." Xu Ke (徐珂) (1869-1928) in section “Teochew is good at business” of his works “Qingbei leichao-Qing Petty Matters Anthology(清稗类钞-潮人善经商)” asserts Teochew is good at business. They, with penniless, brought a pillow and a blanket to make a living abroad without other items. After years of employees, they started to run their own business. A few years later, some people had become as overseas giant businessmen. Especially, an ordinary person had no courage as them to adventure in business. In order to get a benefit, when they met favorite project, they would invest wholly. If they were a failure, they would survive through self-reliance. Once they win, they would get five times in return. Now, the merchants of Teochew are famous for hard work, good at business, daring to fight as before.

About the character of Hakka, Luo Xianglin gave a good interpretation in his work “The Determination of Hakka” in 1933: “The nature of Hakka prefers to move. The male of Hakka never stays at home leisurely, unless a few persons called as gentlemen (Although they stay at home leisurely, they also are good at making trouble).

No matter what ordinary men are rich or poor. they are not binding of housework but pursue in going outside to try to remote scenery or run the various industry. If they, fortunately, have achievement in the business, they have more cause to go outside. If they, unfortunately, run the business unsuccessfully, they think they would be looked down by society. They dare not to return to home. Thus, they try their best to make a life in outside.” (Hsiang Lin 罗香林 1933)(p244) Hakka is an ethnic group with the migration. They regard doing a life outside as a certain moral truth. From my investigation and interview, Hakka concerns about the behavior with low-key and unassuming.

In contrast to the character of Teochew and Hakka, the farmers, who live in a farming society in the inland of China for thousands of years, were firmly tied to the land. In 1980s, Chinese documentary "River Elegy"(河殇) narrates the idle peasants lived in poverty because of more people and less land in northern Shanxi province. (陕西省) The journalist asked a local young male peasant “why you stay at home with poverty life, do not make a live outside?” He replied:" father and mother did not give him that guts. "

From Tang dynasty, the coastal of Chaozhou had started to foreign trade activities. However, from the beginning of Ming dynasty to Jia-jing (嘉靖) period (Ming dynasty) with more than 170 years, China implemented the ban on maritime trade and only allowed tribute trade. Xu Zhenwu(徐振武) reviews Dai Yixuan's (戴裔煊) works “The Japanese pirates during 1522 to 1572 in Ming dynasty and the germination of Chinese capitalism” suggests, forthrightly, the most of the Japanese pirates were led and joined by Chinese during 1522 to 1572. The aim of them asked the Ming dynasty to abolish the ban on the sea, allow to sail to Japan, western countries to engage in overseas trade. “They can be called as a merchant who struggles for freedom of trade.”(Xu Zhenwu 徐振武. 1983) (p109)

Huang Ting(Ting 黄挺. 1996) affirms Lim Tohkiam (林道乾) who was called as a pirate in the government of China. In fact, he was a merchant to change into a pirate for the ban on maritime trade. That is why “Malay ruler gave his daughter to him in marriage.” (Sng Jeffery and Pimpraphai Bisalputra 2015)(p24) Dai Yixuan argues the nature of against the ban on maritime trade for southeastern coastal of China in Ming dynasty was fought between the germination capitalism and old system of China.(Dai Yixuan 戴裔焯. 1982)

Considering no adequate rice to feed the citizens of China, emperors of Kang Xi, Yong-zheng and Qianlong released the ban on maritime gradually.(Sng Jeffery and Pimpraphai Bisalputra 2015)(p52) After that the second opium war, corresponding “Tianjin Treaty”, Shantou port opened on 1st January 1860 , the agricultural economy of Teochew and Hakka began to transform into a marine business economy. From then on, Teochew set forth that Teochew have two societies domestic and abroad. Hakka announced, “Where there is water, there is a Hakka.”

The data from www.meizhou.gov.cn, in 2015, there was 5,437,900 census registered persons in Meizhu; there were about 7 million overseas Meizhou persons.(www.meizhou.gov.cn. 2016) More than 500,000 Meizhou Hakkas lived in Thailand.(www.360doc.com., 2013)

By investigation, among the Xu clan Putou, about 200,000 lived in China, and about 50,000 lived in Thailand.

A large number of Teochew and Hakka emigrated to Southeast of Asia. No matter where they dwelled, the immigrants of Teochew mostly followed the concept of

Chinese traditional blood relationship and ancestral home. The “GuoFan Song” (过番歌) is popular folk songs in overseas-Teochew, Hakka, Hokkien and their ancestral home. The songs mainly describe going abroad by boat to make a life. (Lin Zhaohong and Lin Lunlun 林朝虹林伦伦. 2014)(p90)

One of the Teochew’s “GuoFan Song” describes “one boat persons with one rive tears, go abroad with one rag, know to remit money and know to return home, do not forget parents and wife.” Most of the overseas Teochews need to remit his hard earned money to home to support their families. The Teochew idiom said “The money from abroad give lucky for hometown persons.” There were specialized persons, for example, “Shui Ke”(水客) or “Ketong” (客头) , or overseas Chinese Postal Agencies to run business for remittance. It is a very strong feature that almost operators and customers of overseas Chinese Postal Agencies are fellows of the same homeland.

After the Second World War, there were approximately 320 overseas Teochew Postal Agencies in Indonesia, Singapore, Malaya, Vietnam, Thailand. Among them, there were more than one of three about 120 overseas Teochew Postal Agencies in Thailand.(Huang Ting 黄挺. 2008)

Huangting (Huang Ting 黄挺. 2008) provides the detail statics about the relation between the remittance and Teochew life in Chaoshan area. Before 1949, almost half Teochew in Chaoshan area depended on remittance to live. Some village about 70 percent to 80 percent people’s income came from remittance. It can be said that remittances are the “lifeline” of overseas -Teochew’s family dependent in the ancestral home. Another Teochew idiom said “The 70 percent of income of overseas-Teochew’s family dependent in home town rely on the remittance, their 30 percent of income came from local”“七成靠番畔, 三成靠唐山” Huangting (Huang Ting 黄挺. 2008) said continually during the second world war, due to interruption of route of

remittance, a village, with 150 families and 800 persons in Chenghai Country, had to sell 20 houses with 350 rooms. Even some village families had extinction owing to no income from remittance.

The Website of Meizhou government also provides information that 40 percent of Meizhou depended on remittance to live. From the first half of the nineteenth century to the second half of the twentieth century, they regarded “shuikē” and staff of remittance agencies as “lifeline”. In 1941, Meizhou had 195 remittance Agencies and about 800 “Shuikē”.(Wei Jinghua 2014)

The people life of Chaomei area relied on remittances. Certainly, the construction of lineage also depended on remittances. Without any exaggeration, the remittances coming from maritime trade supported the prosperity of lineage Organizations in Chaoshan Area. Teochew and Hakka in Thailand not only provoked the development of the lineage in their ancestral home but also extended his identity of the lineage to identify of the homeland.

Overseas Chinese in Southeast Asia has been spread three mountains (San Shan 三山) - Tang shan (唐山), Zuo Shan (座山), Yishan (义山) The first, Tangshan represents the overseas Chinese bringing money to return to the ancestral home to live until to pass away. The Second, Zuoshan (座山)represents the overseas Chinese got support from a powerful person in abroad to make a fortune in abroad to become tycoon. The Third, Yishan represents the overseas Chinese died abroad without money.

The former about immigration mentioned Long douqianmei village about the Tan Tsuhuang (陈慈簧). The family of Tan Tsuhuang was classic representative through Marine Commercial Capital to Construct the Lineage in Chaozhou. “Under the

background of maritime trade, Tan Suang-E(Chen XuanYi 陈宣衣), the father of Tan Tsuhuang(Chen Cihuang), was an illiterate peasant with a rag to go to Siam to make a living.” (Chen Xunxian 陈训先 2014)(p58) When he earned some money, he remitted his money to rebuilt the Chen clan ancestral hall in his ancestral home(Li Yuechuan 李岳川. 2015)(p57) as well to educate his sons Tan Tsuhuang (1843-1921) and Chen Ciyun. Later, Chen Ciyun became Xiu cai (秀才) (the excellent student) and was rewarded as Juren (举人) to enter into the class of scholar-official. (Chen Xunxian 陈训先 2014)(p58) In 1865, Tan Tsuhuang, was born in the ancestral home, arrived in Bangkok to inherit family’s business. With a good education, Tan Tsuhuang had an opportunity to married with rich Teochew’s family in Siam to set up Wanglee to make a fortune to become “Zuoshan” in Siam. Before 1949, Wanglee’s business had included rice trading, import-export, and remittance operations in Thailand. (Sng Jeffery and Pimpraphai Bisalputra 2015) (p186) On the other hand, by the study of Chen Xunxian’s study, Wanglee ran their business in their ancestral home, for example, remittance operations, real state, weaving mill before 1949. His ancestral home, Shantou, evaluated the real state project of Wanglee “laid the foundation for today's urban construction.”(Chen Xunxian 陈训先 2014) (p65)

In his ancestral home, Tan Tsuhuang set up a Guzu ancestral hall. (Li Yuechuan 李岳川. 2015)(p57) The family of Tan Tsuhuang rebuilt and built their family houses in the ancestral home beginning from Tan Suang-E. Their behavior affected folks including overseas and domestic to build their family houses, which caused their ancestral home to become modern village before 1949. Moreover, some houses of a family of Tan Tsuhuang were lent to poor folks to live. (Li Yuechuan 李岳川. 2015)(p57) At present, the former residence Tan Tsuhuang, 25,400 square meters and 506 rooms, has turned into a museum to open to tourists.

Chen Xunxian (Chen Xunxian 陈训先 2014)(p59) describes the contribution of Tsuhuang in his ancestral home. At 61 years, Tan Tsuhuang return to the ancestral home to live to become “Tangshan.” Due to sufficient funds, he extended from supporting lineage’s construction to supporting homeland’s construction. For example, after abolishing the imperial examination system in 1907, Tan Tsuhuang with the help of his brother Chen Ciyun set up a private school in Guzu ancestral hall for educating the posterity of the Chen Lineage including his grandson Tan Siewmeng(Chen Shouming 陈守明). Later, this school subsidized by the family of Tan Tsuhuang was extended to modern school to educate the local children regardless the surname and the lineage. (Chen Xunxian 陈训先 2014)(p59)

Subsequently, with flourish of their family’s business, his son Tan Lipbuay Wanglee(Chen Limei 陈立梅) and grandson Tan Siewmeng extended the construction of the lineage to construction of the ancestral home and to supported the Chinese nation during anti - Japanese War both in the ancestral home and in Thailand.(Chen Xunxian 陈训先 2014)(p64)

It is worth mentioning that the descendants of Chen are still working on the friendship between China and Thailand now.

For example, Chen Tianqing(陈天庆), Chen Ciyuan family descendant, led the visiting group of Thai—Chinese Promotion of Investment and Trade Association(泰国泰中促进投资贸易商会) to visit Shantou. On 19th May 2015, Chen Tianqing met the leader of Shantou government to communicate to protect and develop the former residence of Chen Cihuang(Tan Tsuhuang). (www.Chinaqw.com. 2015)

The lineage of Tan Tsuhuang can be called the text book of the immigration, maritime trade, the construction of lineage, construction the ancestral home, support the Chinese nation, turning into Thai-Chinese, mixing Thai culture, developing in Thai

society, set up a platform for enhancing contract and communication of the Thai-Chinese in the age of globalization etc from 1850s to present. It is most significant the family (lineage) of Tan Tsuhuang practiced the faith of ancestral worship- to glorify and illuminate the ancestors (光宗耀祖) , To build on the past and prepare for the future(承前启后) and to be sincere with relatives and to be harmonious with lineage.

Equivalently, with more than one century, the Hakka yet engaged in maritime trade capital to help the construction of Lineage. For example, Xu Qirong(徐启荣) (1879-1940) , the 21st generation of Putou Xu, immigrated from Fengshun to Siam to become the largest taxpayer of Chinese entrepreneurs in northern Thailand, and get the royal title from King Vajiravudh. Later, he built a Henhualin mansion in his ancestral home and sent his children to accept education of Chinese culture in his ancestral home. Xu Xiyang(徐细养) (1851-1932) , the 21st generation of Putou Xu, went to Siam to make a living by red head junk in 16 years old. Later, he became a tycoon in Siam and got a reward from the government of Siam. In 1908, he funded education in his ancestral home, such as setting up a school of “Donghai Study Hall” “东海学堂,” “ Siam-Chinese Hall” “暹侨堂” in the first middle school of Fengshun and “Yanhui hall” 炎辉堂” in Tangkeng middle school. (The Xu Clan Association of Thailand 2008)

(3) The tyrannical lineage organization and weapon fighting in Chaomei area

Liu Qiang (Liu Qiang 刘强. 2008) (p88) in article “the study of Chaozhou’s weapon fighting in Ming and Qing dynasties” argues the original Teochews with refined and courteous manner was influenced by Confucianism. But, after Jia-jing emperor in Ming dynasty, the social mood of Chaoshan area got worse and worse, for instance, gang fights smashed other’s house, and plunder other’s money and properties, etc. It is general believes that the ruin social mood of Chaoshan area resulted from the

ban on the maritime trade of Government of Ming dynasty. Huangting (Ting 黄挺. 1996) (p9) in his article “the Influence of the policy of the ban on the maritime trade of Ming Dynasty on Chaozhou Society in Ming Dynasty” elaborates under the policy of the ban on the maritime trade of Ming Dynasty, the handicrafts, such as ceramics, and agricultural products, can not be sold and handicrafts were bankrupt and income of peasant declined. The trader turned to pirates. The government requisition of civil boats to encircle and suppress pirates led the legal trader to lose the tool of produce. Teochew in Ming dynasty revealed the “tyrannical habits and contempt ritual.”(Huang Ting 黄挺 2015) (p80)

Chen Chunsheng (Chen Chunsheng 陈春声. 2001)(p73) proposes in his paper “From Japanese pirates to move the coastal- Chaozhou local unrest and countryside social change in late Ming and early Qing Dynasty” , from the middle of sixteenth century, because the government of Ming dynasty had no ability to protect the ordinary persons in Chaozhou, most of the villages in Chaozhou set up forts as unit of lineage to defend Japanese pirates. It can clearly be seen the lineages had transferred into the similar to army.

Between 1662 and 1681, for the sake of cutting off Teochew to joint with southeastern coastal anti-Qing forces, the residents of six countries in Chaozhou had to move 50 li (18miles) from the coast by the commands of the court of the Qing. The lost land Teochews had to fight for limited land, some of them had to flee to abroad. Afterwards, when the Coast recovered to settle down, the Teochews contested to the land of the coast again. During the process of moved and recovered coast, Teochew found the “overbearing forces and capital can capture more benefit instead of etiquette and order.” (Huang Ting 黄挺 2015)(p82) (Sng Jeffery and Pimpraphai Bisalputra 2015)(p32) And lineage organizations were the best groups to compete for interests. Some people with overbearing and dominant character instead of traditional gentry became the leaders of some lineage groups.(Huang Ting 黄挺 2015)(p83)

The dispute of interests among the lineages directly led to weapon fighting among the lineages, which may be caused the death of the members of lineages. What was more, Liuqiang(Liu Qiang 刘强. 2008)(p90) refers the weapon fighting of lineage in Chaozhou was no longer an individual phenomenon, which affected the whole Chaozhou society.

Tae Teeyong (Yi Goh Hong) , “a powerful and influential leader of Triad in Siam, ” (Sng Jeffery and Pimpraphai Bisalputra 2015)(p283) was born in 1851. From the information of Poh Teck Tung 100 commemorative special issue Foundation (Poh Teck Tung Foundation 2010), his parents were all Chinese. His family was returned to his ancestral hall (Qiyuan Xiang Fengtang Town Chao'an Country 潮安县凤塘镇淇园乡) about his 13 years old. Then his father died. His mother had to remarry bringing him. So, he was bullied by tyrannical lineage. Later, he returned to Siam. Fortunately, as the tax farmer, he became to be “Zuo shan” in Siam. That was he become rich man in Thailand with help of the powerful persons. When he was over sixties years old, he paid to build a large new village in his ancestral home (Qiyuan Xinxiang 淇园新乡). LinFeng (Lin feng 林风. 1997)(p241) gives explanation the one aim of the construction of the buildings was to welcome his remarried mother. The other aim was to strengthen his lineage. The Journal of the Tachasumphon Association of Thailand(Tachasumphon Association of Thailand 泰国郑氏宗亲总会 1983)introduces Tae Teeyong asked if Chinese persons changed his surname as well his parents' surname in Tombstone to surname Zheng (郑), he would give house, land, and money in his ancestral home to increase the population of his lineage. He also recruited the orphan and people who like to change their surname into Zheng including Indian, Malaysian, Thai and Vietnamese in Siam. Then, all of them were sent to his ancestral home by his ships to strengthen his lineage. In Chaoshan area, there was a saying “ when you live to depend on the second brother Yi Goh Hong and when you died to depend on Da Feng Gong ” . (Poh Teck Tung Foundation 2010)

Hakka is a migrant group. They mainly rely on the strengthen lineage's organization to survive in the other area. Firstly, for the sake of defense to the intrusion and attack of aboriginal people, Hakka needed protection from the organization of Lineage. This had been reflected in the Hakka traditional forms of settlement. The traditional Hakka lived in the round house (Weilong Wu 围龙屋) with defensive function. Zhou Daming and Duan Ying (Zhou Daming and Duan Ying 周大鸣 段颖 Eds. 2012) (p3) explicates in his book of "Qiaoxiang. Lineage . Weilong wu- the Field Investigation in the Countryside of Qiaoxiang of Nankou Meizhou", in the Jiajing period(1522-1566), one round house tended to live one lineage, so the ancestral hall and residence were all in the round house (祠宅合一) . In the middle of Qing Dynasty, due to an increase of population of lineage, a part of the clan moved out to set up new round house to form a sub-lineage. Then, when the most of Hakka men leaving home to engage in trade and make a live or study, the household and farming became the burden of Hakka women. Hakka women needed to depend on the mutual aid within the lineage to complete these works.

In addition, in order to survival, the Hakka as the unit of lineage fought for resources or some other things. Zhou Daming and Duan Ying (Zhou Daming and Duan Ying 周大鸣 段颖 Eds. 2012) (p173) talks about, with the organization by the leaders of the linages, two Hakka lineages broke out a large size fighting in the early of 20th century.

It had to mention there was a massive war between the Hakka and Punti (Cantonese people) from 1854 to 1867. (Liu ping 刘平. 2003) Almost at the same time, Hong Xiu quan, a Hakka person led Taiping rebellion to overthrow the Qing dynasty. In the works " Rebellion and its Enemies in late Imperial China", the Kuhn (Philip A Kuhn.Translated into Chinese by Xie Liangsheng Yang Pinquan and Xie Siwei 1990) mentions about the local military organization of Tuanlian. (团练) Kuhn

also gives the information the Tuanlian was constituted by single village or a confederation villages related to lineage and market communities.

In addition, Chaomei area was prevailing of the secret organization of “Overthrow Qing Dynasty and restore the Ming dynasty,” for instance, the Triad (三合会) (Freedman Maurice Translated into Chinese by Liu Xiaochun 2000) (p150)

(4) The United clan organization of the same surname in Shantou before 1949

Freedman (Freedman Maurice Translated into Chinese by Liu Xiaochun 2000) highlights the root of fighting among the lineages is the strong lineages tried to plunder the wealth of the weak lineages. For survival, the weak lineages had to be attached to the strong lineages by the payment of the protection fee.(Freedman Maurice Translated into Chinese by Liu Xiaochun 2000) (p135p138) In addition, Huangting (Huang Ting 黄挺 2015)(p118)claims the union of the same surname lineage without blood relationship would improve the momentum in the prestige.

Huang Haiyan (Huang Haiyan 黄海妍 . 2008)(p14) provides another information, with the development of trade, more and more countryside people traveled for business or settle down in cities. Resultantly, they need to build footholds in the cities. After the opening in 1860, Shantou gradually developed into a port city. “In 1921 formally established Shantou City Hall.”(Huang Ting 黄挺 2015)(p120) Correspondingly, Shantou commercial competition was more and more intense.(Huang Ting 黄挺 2015) (p125)

From perspective of improving the momentum and facilitating the clan, it is not difficult to understand why, after the 20th century, the businessmen and dignitaries with the same surname established the union lineage's organizations, built the ancestral hall, edited the union genealogy in Shantou, where everyone gathered. (Huang Ting 黄挺 2015)(p118) Qianhang (Qian Hang 钱杭 2001) (p21) in his produce "Between the Blood and the Geography: the History of Union Lineage's Organizations in China " defines the union of the same surname lineage as combined by same surname lineages in a certain area, for example, various Countries in Chaozhoufu formed a regional alliance. In the other word, the same surname lineage was both blood relationship and regional organization. In the beginning, the function of the union of the same surname lineage rebuilt the history of the lineage. Then, they set up collaboration in Imperial examinations, business and water resource facilities etc.(Huang Haiyan 黄海妍. 2008) (p21)

Qian Hang (Qian Hang 钱杭 2011)(p152) in his another book "The Construction Tradition of Lineage and Transformation in Modern " cites the study of Japanese scholar Makino Tatsumi (牧野巽) words " the organizations of United ancestral hall were similar with Industry Association of the modern democratic organization. It revealed the inherent democratic tendencies of Chinese society."(Qian Hang 钱杭 2011)(p152) Qianhang recognizes the view of democratic tendencies, and give his analysis of the union of the same surname lineage:

- "The leaders were produced by election
- The properties belonged to public
- There was no heir relationship
- The power of the union came from the regional interests"(Qian Hang 钱杭 2011)(p153)

Referring to the study of Huang Ting(Huang Ting 黄挺 2015)(p121), there were about ten the union of the same surname lineages in Shantou in 1930s. Those were the ancestral hall of Wu (吴), Hong(洪), Lin(林), Li(李),Guo(郭), Liu(刘), Xu(徐), Zhang (张) , Huang (黄) and Hu (胡) .

“The Xi He Lim Genealogy” edited by the Lim clan association in Thailand (The Lim clan association in Thailand 1986)(p31-32) records some material about the Lin clan ancestral hall in Shantou. The Lin clan ancestral hall in Shantou was completed in 1922. During the construction of the ancestral hall period, Siamese overseas Chinese joined the preparatory office and paid in advance 20,000 Yuan. After completion, Lin clan ancestral hall in Shantou set up the agency in Singapore(实叻), and received the donation 10,000 Yuan to place the ancestors’ tablets. Penang in Malaya donated 8,000 Yuan to place the ancestors’ tablets. Pontianak Selatan (南坤甸) Kota Semarang(三寶瓏) in Indonesia donated about 10,000 Yuan to place the ancestors’ tablets. Almost every Country in Chaozhoufu had donated to place the ancestors’ tablets.

Simultaneously, Lin clan ancestral hall in Shantou set up the Autonomous Council and drafted the Charter. The position of Autonomous Council confirmed by election. As of 1927, the branches of Autonomous Council had been established in Huilai(惠来), Chao’an (潮安) and Chaoyang (潮阳) counties. The branches of Autonomous Council Chenhai and Dapu were about to be established. (The Lim clan association in Thailand 1986)(p31-32) Comply with the analysis of Qianhang, it can assert the organization of Lin clan ancestral hall in Shantou existed some democratic tendencies.

Due to Xu clan uniting together to take back their ancestral hall property in Shoutou, Xu clans in Chaoshan area planned to set up the union Xu surname ancestral hall. The “Yi Ben Hall of Xu in Shantou” (徐氏一本堂) was rebuilt in 1928. It placed

the ancestral tablets for Chaomei area and set up a fund to support the educational fee to the children for a various place in Chaomei area. In 1935, they edited the genealogy “Yiben hall genealogy of Xu in Shantou” 徐氏汕头一本堂族谱.”(Huang Ting 黄挺 2015)(p124)

The Xu Clan Association of Thailand (XCAT) (The Xu Clan Association in Thailand 2014)wrote down about the editing of “Yiben hall genealogy of Xu in Shantou.” Firstly, the “Yiben Hall Genealogy of Xu in Shantou” provided 64 words as the name of generation. Then, the first word of “Yiben Hall Genealogy of Xu in Shantou” corresponded to the eighteenth generation for various genealogies in Chaomei area. For example, the first-generation name in “Yiben Hall Genealogy of Xu in Shantou” is Bing (炳), and the eighteenth generation for Puto is Bi (必). So the Bing means the name of the eighteenth generation for Pu tou. With the same reason, the Twenty-six generation for Pu tou is “Yi” (奕) to correspond the ninth word of “Yiben Hall Genealogy of Xu in Shantou” “shi”(仕). After the thirty generation (Cheng 成) for Pu tou, the generation word of Putou will be finished. So the fourteen word of “Yiben Hall Genealogy of Xu in Shantou” will become the thirty-one generational name for Putou, namely, from the thirty-one generation of Putou, the Xu clan Putou will use the word of “Yiben Hall Genealogy of Xu in Shantou” to arrange their generation order. Like this, other Xu clan in Chaomei area will also use the word of “Yiben Hall Genealogy of Xu in Shantou” to arrange their generation order. In this case, the genealogy of Xu clan in the whole Chaomei area’s will use same “Yiben hall genealogy of Xu in Shantou” as their generational name. If the Xu clan in Chaomei area meet the other Xu clan in Chaomei area, they would be identified generation of each other. (The Xu Clan Association in Thailand 2014)(p163)

2.3 Chinese ancestral worship in Siam (Thailand)

2.3.1 Early Thai-Chinese communities –secret societies

Wang Gungwu gave a more profound description of the Chinese immigrants to Southeast Asia after the Opium War that Chinese were forced to make live in Southeast Asia. He said Chinese had strong Confucian thought of "when parents live, you should not go far away." Chinese were not more the immigrants than the refugees.(Li Huaiyu 李怀宇. 2015)

Victor Purcell(Victor Purcell 1966) (p15) in his work “The Chinese in Southeast Asia” analyses if the graves of ancestors were deserted without worship, it would be considered as treason and heresy behavior and unfilial. The government of Ming and Qing continued to strengthen the ancestral worship to prevent Chinese emigrate to overseas. The Qing government, in particular, was afraid that the Chinese who emigrated to abroad would participate in the organization of “overthrow of the Qing government” and no longer be under its control. Therefore, the Qing government imposed tough laws before 1860 to ban Chinese immigrants from going abroad, and they were punished when they returned home. Moreover, the Qing government did not provide any protection for overseas Chinese. (Victor Purcell 1966) (p15)

In addition, from a time of the Ayudhya Kingdom, after Chinese arriving to Siam, they felt outside the traditional Siamese social system. They had to seek the protection of them in times of crisis. Chinese immigrants had to join the secret organizations to find the social and political safety net - (Sng Jeffery and Pimpraphai Bisalputra 2015)(p191) Since the Siam’s administration system cannot afford protection of Chinese immigrants, Chinese leaders were allowed to run the Chinese community. Thus, Chinese traditional secret societies adopted by Siam government to govern and serve for Chinese immigrants. The government of Siam also sought to use the secret societies as “a counterpoise to the inroads of western influence.”(Sng Jeffery and Pimpraphai Bisalputra 2015)(p193)

The secret societies that provided protection for Chinese in their ancestral home also went abroad with the immigrants. Chinese has an old saying: “Depend on parents when at home, depend on friends when outside.” From ancient China, Chinese have the custom to become sworn brothers or sisters. For the example, the popular story of the Romance of Three Kingdoms, Liu Bei, Guan Yu and Zhang Fei swore as brotherhood in the Peach Garden. The study of Ma Guo-qing (Ma Guo-qing 麻国庆. 1999)(p60) reveals the inner mechanism of secret organizations both domestic and abroad tended to use imitated lineage to manage. Namely, by building the simulation of the vertical parent-child relationship, horizontal brother colleague’s relations, the “family ritual” and “family law”, the power system of secret society had been constituted. Besides, the blood relationship of the secret society had set up by drinking the blood alcohol.(Ma Guo-qing 麻国庆. 1999)(p60)

Huang Biyun (Huang Biyun 黄璧蕴 2010), a Thai Student in China, in her Ph.D. Dissertation “The role of Chinese in Thailand: Chinese society from King Rama III to King Rama V (1824-1910)”, Claims, nowadays, Thai-Chinese community, whether it was regional and dialect associations, surname clan associations, occupational and business associations, benevolent and charitable associations, or other functions of associations, they were almost derived from the secret society of angyi (hongzi) or Hong league during King Chulalongkorn period. (Huang Biyun 黄璧蕴 2010)(p104)

In 1881, a guarantee from “Hong league” in Siam to Thai government set forth: “To make a living, we had to leave our parents, brothers and sisters, but there was no land to make us survive. So we organized the brother-like organization.” (Lengdong 冷东. 1997)(p85) Sng and Bisalputra (Sng Jeffery and Pimpraphai Bisalputra 2015) (192)explicate the “Hong league” originates from the slogan “Overthrow the Qing and restore the Ming” in Malaya. However, Skinner (Skinner, G. William 1957)(p139) notes the Hung men (Hong league) secret societies of Siam were incoming from China

about in the seventeenth and at least by the early eighteenth century. Certainly, it cannot be denied that there was some connection among secret organization in Southeast Asian. According to Mak Lau Fong's (Mak Lau Fong 1981)(p32) study, in the early 19th century, Thai secret society in Junk Ceylon (Phuket) had contacted with Ghee Hin in Penang Malaya. Before "Hong league", Thai secret society called "Tua hia" in the Teochew dialect, meaning "big brother". Ghee Hin (Ghee Heng), GheeHok, Toh Peh Gong (Pun Tao Gong), Hai San were also the overseas-Chinese secret societies with chapters in Siam. (Sng Jeffery and Pimpraphai Bisalputra 2015)(p192) Besides, Triads, another secret society in Siam, which introduction by Sng and Bisalputra(Sng Jeffery and Pimpraphai Bisalputra 2015) (p192) was inconsistent with The study of T. Wing Lo and Sharon Ingrid Kwok. With overview of many scholars studies in Triads, T. Wing Lo and Sharon Ingrid Kwok (T Wing Lo and Sharon Ingrid Kwok. 2017) sums up Chinese triad society also can be called as the Hung Mun, Tien Tei Wei (Heaven and Earth Society), or San Hwo Hui (Three United Society) aiming to overthrow the Qing government and restore the Ming dynasty in the 17th century, the members of triads regarded themselves as blood brothers with strong patriotic doctrine as well.

The most of the Chinese immigrants in Siam came from Fujian and Guangdong province. The different dialect divided them into five groups: the Teochew, the Hakka, the Hailam, the Cantonese and the Hokkien. They worked for their own dialect Kongsis and "Kongsis often came under the influence and control of secret societies."(Sng Jeffery and Pimpraphai Bisalputra 2015)(p147) the Chinese headman of these organizations in Thai usually called Hua-na-fai-jin (the chief concerned with Chinese) or colloquially as Nai-amphoe-jek("the China men's district officer"). (Skinner, G. William 1957) (p142) In the book of "Chinese Society in Thailand: an Analytical History" by Skinner (Skinner, G. William 1957)(p138-139), it describes that "each speech group had one or more favored deities," and "different speech groups founded separate cemeteries". (Skinner, G. William 1957)(p138-139), From illustration of SNG and Bisalputra (Sng Jeffery and Pimpraphai Bisalputra 2015)(p200), in 1906, 13

Teochiew, 8 Cantonese, 7 Hailam and 2 Hakka secret societies existed in Bangkok. Actually, SNG and Bisalputra (Sng Jeffery and Pimpraphai Bisalputra 2015)(p200) still introduced the Straits-born Chinese well educated in English. A German missionary Karl Friedrich August Gutzlaff observed, in 1920s and 1930s, in Siam, majority Chinese came from Chaozhou Fu which located in the east of Guangdong province and most of them were engaged in agriculture in Siam; followed by the Hakka people who were mostly artisans; the less immigrants from Fujian Tongan County, most of them were seaman and businessman; Hainan Island People worked in hawkers or fishermen. (Chao Longqi 潮龙起. 2006)(p152)

The secret society in Siam, which is divided by dialects, also adopted the management style of the imitated blood relationship lineage's organization. For instance, Tae Teeyong (Yi Goh Hong), a powerful leader of the Siamese Triad fraternity in 1903(Sng Jeffery and Pimpraphai Bisalputra 2015)(p284-285) everyone called his post as “the second older brother” which was the family of languages.

After Bowring, the expansion of tax farming system of King Rama III gave opportunity for Chinese secret societies to achieve “supreme sociological importance”.(Skinner, G. William 1957)(p140) (Sarasin Viraphol 2014)(p215) (Akira Suehiro 1989)(p72) Those who wanted to bid with the Chinese must have the permission of the Chinese secret society.(Hong Lysa 1984)(p103)

The profitable industries of tin mines, rice and the four of most lucrative farms-opium, gambling, lottery and spirit among the thirty-eight kinds of tax farming in the Third Reign (Sarasin Viraphol 2014)(p216), “which provided about 40~50 percent income of state in second half of the nineteenth century”, (Skinner, G. William 1957)(p120) became the objects of fiercely competitive bidding by Chinese leaders of the larger secret societies. From the records of the book of “a History of the Thai-Chinese”, it can see “Koh Chun won the bid for opium tax farming for period 1855 to

1856" (Sng Jeffery and Pimpraphai Bisalputra 2015) (p184) Yim won the bid and was allowed to operate the opium monopoly for 573,200 baht per annum until the end of the reign of King Mongkut".(Sng Jeffery and Pimpraphai Bisalputra 2015)(p187)

The book also illustrates the tales of “the rags –to-riches” one by one. By the argument of Wongsurawat, (Wasana Wongsurawat 2016a)(p573) for those Chinese who can help kingdom accumulate wealth and express loyal to the kingdom would have right to keep their cultural identity regarded “ good Chinese”. On the contrary, those “bad Chinese” who did not obey the interests of the ruling class would be suppressed.

For example, the Tan Kimcheng, Straits-born Chinese, formed friendship with King Chulalongkorn. Then, with the help of King Chulalongkorn, Tan Kimcheng got the bid of tin tax and control the rice mills in Siam. Yi Goh Hong got a title Pha Anuwat-Rajiniyom from Siam court (Sng Jeffery and Pimpraphai Bisalputra 2015)(p188)

In the study of Sng and Bisalputra (Sng Jeffery and Pimpraphai Bisalputra 2015)(p200), the events of Chinese secret societies producing riots against the government and many more street fights resulting over a hundred casualties between the Chinese secret societies were described in the nineteenth century. Skinner (Skinner, G. William 1957) states “ the variety of their dialects drives them to clan-like associations, which not only keep them reserved and cold toward each other but often engage them in injurious animosities.”(Skinner, G. William 1957)(p139) Liang Shaowen (梁绍文) in his "Nanyang Travel Journey 南洋旅行漫记” said: "the (Siam-Chinese) society was dark and corrupt! Either, today, the group of Fujian fought with the group of Hakka, or, tomorrow, the Teochew scuffle with Cantonese and so on.” (Chen Guangming 陈光明. 2011)(p40)

In the late twentieth Century and early nineteenth Century, China's revolution was brewing, and it also affected the Chinese people in Siam.

(1) The protection of Emperor (Bao huang hui 保皇会)

After the failure of “Hundred-Days Reform”, Kang Youwei (康有为) exiled to NanYang. Kang Youwei was traditional Scholar Gentry. His henchmen almost passed the Imperial Examination. They despised revolutionaries for they were not traditional Scholar Gentries. His students Xu qin(徐勤) and Wu Xianzi (伍宪子) arrived to Bangkok to propagate Kang’s “Three Protection Doctrine”-protect the nation, protect the race and protect education, and got fund from Yi Gon Hong, the head of the “Hongmen”. They published Chinese Newspaper “Han Jing Ri bao (汉京日报)”and “Qi Nan Ri Bao 启南日报” advocated “Constitutional monarchy in China.” The protection of Emperor They also established Chinese school.(Chen Guangming 陈光明. 2011)(p12-13)

(2) Court of Qing

At later Qing, without adequate income, after the Boxer Rebellion(义和团运动), the Qing court of the Empress Dowager also was aware of the force of financial from Overseas Chinese. They sent Yang Shiqi (杨士琦) to Siam to Sign a treaty with Government of Siam and established Chinese Chamber commerce. (IBID)

Qing court tried to sold official tile to the wealthy Oversea Chinese merchants. Tan Kimcheng, mentioned above, denoted a title from Qing court by a huge of money and engraved it on his tombstone.(Yen Ching Hwang 2015)(p178)

Ching-hwang Yen depicts “the most of purchasers for the official title of Qing court were eager to meet their psychological needs of ‘bringing honour to their ancestors’ ‘being successful both in politic and business’. Moreover, the official title of Qing court not only confirmed their leadership in overseas Chinese society, but also help them to show off success and wealth and to enhance their relatives’ status in the lineage organization in their ancestral hometown.” (Yen Ching Hwang 2015)(p177)

Yi Goh Hong also believed it is worthy to make large donation a title of “Mandarin of the First Class” to responded to the Qing court for receiving symbolic honor. Similarly, the most other the heads of secret societies bought the ceremonial gown and title form Qing court. (Sng Jeffery and Pimpraphai Bisalputra 2015)(p297)

(3) “Full-Scale Revolution”

Sun Yat-sen was “a well western-educated Overseas Chinese” and was member of Triad. Wongsurawat(Wasana Wongsurawat 2011) (p131) named him as “a Full-Scale Revolutionary”. Sun Yat-sen advocated three Principles of the People-Principles of Nationalism (民族主义), Principles of Democracy (民权主义) and 民生主义 (Principles of People's Livelihood) and committed overthrow Manchu (Qing dynasty) to establish a Republic in China. Sng&Bisalputra (Sng Jeffery and Pimpraphai Bisalputra 2015)(p284) narrates when he firstly arrived to Siam, he originally wanted to count on his brothers of the secret society to provide financial help for his revolution to overthrow Qing dynasty and establish a republic of China . What disappointed him was that the headmen of secret society in Siam had difficult to comprehend the “Republic”. However, he got support from Xiao Focheng (萧佛成). Wongsurawat (Wasana Wongsurawat 2011)(p132) introduced owing to born in a family with ideology of “overthrow Qing dynasty and restore Ming dynasty”, from early of Qing dynasty, Xiao set up deeply relation with”anti-Manchu” secret societies in Southeast Asian. By

legend, the Xiao's teacher of private school was the army adviser of Tai ping Tianguo fled to Siam by legend. Xiao agreed with Sun's "Republic" view. Later, Xiao became a president of Tongmenghui in Siam. Xiao and his daughter launched Newspaper in both Chinese and Thai language. According to Newspaper, the Revolutionary Party not only debated to the Royalist party, but also Sun Yat-sen and his patron got fund from Siam-Chinese. (Wasana Wongsurawat 2011)(p132)

Concerning with the relationship between the secret society and revolutionaries, Sun Yat-sen delivered his views in 1905 in Brussels, Belgium and Li Gongzhong (Li Gongzhong 李恭忠. 2016) (p4) summes it up as the aim of the revolutionary party and the secret society in the fight against Qing Dynasty was the common interests. But the revolutionary party improved the aims and organizational structure of the secret organization to make it conform to the revolutionary demands and to let the educated revolutionary youth be the leader of the secret society. In this way, secret social organizations can accomplish the revolutionary cause. (Li Gongzhong 李恭忠. 2016)(p4)

In reality, relying on huge secret organizations both in domestic and abroad which managed by simulated lineages' system, the revolution of 1911 led by Sun Yat-sen overthrew the Qing government. Because overseas Chinese provided revolutionary ideas, revolutionary shelters, revolutionaries, revolutionary capitals, etc., Overseas Chinese deserved to be the mother of revolution. When Sun Yat-sen became temporary president of China (1912), he and his official worshiped Ming xiaoling (the tomb of first Ming emperor). Sun Yatsen represented the secret societies with aiming "to overthrow the Qing government and restore the Ming dynasty" to tell the first Ming emperor that the Qing Dynasty has perished.

The success of the 1911 revolution also promoted the alliance of the Chinese secret societies in Siam, which had different dialect, were managed by fiction blood

relationship and used to be ambivalent. Chinese secret societies in Siam gave up the barriers and joined the Siam chapter of Tung Meng Hui to serve the revolution together.

Chen Guangming (Chen Guangming 陈光明. 2011) (p36) describes Yi Gon Hong firstly supported the Thai absolute monarchy. Later, from Journal of showed Yi Gon Hong' dialogue with Sun Yat-sen by the son of Yi Gon Hong as translator. Yi Gon Hong answered Sun Yat-sen to give him fund secretly. The members of the Siam chapter of Tung Meng Hui were combined with Hokkiens, Cantonese, Hakka, Hainan and Teochew. In addition, in 1910, the Teochew, Cantonese, Hakka, and Hokkiens in Siam jointly established Xinmin school. Soon, they also set up Da Tong school.(Chen Guangming 陈光明. 2011)(p36)

2.3.2 From lineage to nation

Sun Yat-sen was famous for his three Principles of the People-Principles of Nationalism (民族主义), Principles of Democracy (民权主义) and Principles of People's Livelihood (民生主义). About Principles of Nationalism, Sun Yat-sen believed that the Chinese people had inherent concept of family and lineage. However, they lacked of national ideas. In order to train the Chinese national consciousness, the concept of Chinese family should be expanded to concept of Chinese Lineage and then to concept of Chinese nation, namely, to gradually cultivate their national consciousness.

Regarding the ethnic consciousness of the Chinese in Southeast Asia before 1950, Chen Lijuan(Chen Lijuan 陈丽娟. 2004)(p13) sorted out the point of view Wang Gungwu and Yen Ching-hwang. On the one hand, Wang Gungwu divided it into "historical identity" and "Chinese nationalism identity" and he interpreted the "historical identity" emphasized the native elements, including traditional family

values, the origin of lineage and the loyalty of the ethnic branches etc. It was the emotional core stemming from Chinese family system and native place. Because the "historical identity" of Chinese had less impact on society which Overseas Chinese stayed. The local ruling class can tolerate the Chinese in this way to maintain the Chinese attributes. On the contrary, the "Chinese nationalism identity" was inspired by nationalism from China during the 1920s and 1930s years rather than came from the enthusiasm of the Chinese in Southeast Asia. WangGungwu highlights the well-educated Chinese in China cultivated "Chinese nationalism identity" of Chinese in Southeast Asia by artful lobbying. In other words, the "Chinese nationalism identity" of the Chinese in Southeast Asia was trained by exterior. WangGungwu also introduced the elements of exterior, for example, Chinese teachers in local Chinese education, the studious propagation of journalist, Sino-Japanese Warfare, Southeast Asia invaded by Japan etc.(Chen Lijuan 陈丽娟. 2004)(p13-14)

On the other hand, about the origin of overseas Chinese nationalism, Yen Ching-hwang's explanation seems to be easier to understand. He argues "the strong concern of overseas Chinese about China's destiny is a major feature of overseas Chinese nationalism. The one part of this strong feeling stems from race and culture, the other part from social and political conditions. They hope to see a strong and prosperous China so as to improve their status overseas. Overseas Chinese nationalism is not only a manifestation of the love of immigrants for their motherland, but also a weapon against the hostile policy of the government of their residence."(Chen Lijuan 陈丽娟. 2004)(p13)

Benedict Anderson (Benedict Anderson. 2006) (p10) in his works "Imagined Communities", with regard to nationalism, he affirms the need for human beings to pursue the sense of belonging. In fact, the motto "nostalgia was the noblest of all pain"(Isaiah Berlin 2000) (p225) by German philosopher Johann Gottfried Herder seems to explain the essence of the nationalism of overseas Chinese.

Sng & Bisalputra(Sng Jeffery and Pimpraphai Bisalputra 2015)(p287) asserts Instead of Chinese secret societies with centuries of conflict and dialectal and regional difference, the symbol of united vision and consciousness of sharing of Chinese Nation in Siam appeared. In 1903, the Tian Fah Hospital serving poor overseas Chinese was completed in Bangkok. Poh Teck Tung, a charity institute, was set up in 1910. In the same year, The Chinese Chamber of Commerce (CCC), Thailand was established. hereafter , CCC turned into the most influential association in Thai-Chinese community. (Sng Jeffery and Pimpraphai Bisalputra 2015)(p287)

Fang & Hu (Fang Jigen and Hu Wenying 方积根胡文英. 1988)(p57) depicts Chinese News paper in Siam appeared in debating between the protection of Emperor (Bao huang hui) and revolutionaries. In 1903, The first Chinese newspapers in Thailand "Chinese territory daily" pressed. Later, Xiao Focheng established the "Southern Daily (美南日报) " and "Mae Nam Gongbao(湄南公报)" and "China Siam Daily News" (Huaxian Xinbao 华暹新报), By 1920s and1930s, the industry of the Chinese newspaper in Thailand had been booming. (Fang Jigen and Hu Wenying 方积根胡文英. 1988)(p57)



Similarly, Since Bao Huang Hui and revolutionary competed to get the support from Chinese in Siam, the Chinese school in Thailand had been established at the end of the Qing Dynasty. In 1908, The first Chinese School in Siam – Jing Xian Pei Hua School(京暹培华学校) appeared. By 1938, in Thailand, there were 293 Chinese schools, 492 Chinese teachers and 16711 students. (Li Yunian 李玉年. 2007)(p71)

In addition, since the late nineteenth Century, the Qing government has changed the hatred and indifference policy of overseas Chinese. Overseas Chinese were no longer regarded as people with a low level of Confucian culture. In 1909, the Qing

government promulgated the nationality law of *jus sanguinis*. In 1913 and 1914, Thailand passed an act of citizenship to adopt both *jus sanguinis* and the *jus soli*. In addition, from the Wongsurawat's (Wasana Wongsurawat 2011) (p133) paper "Thailand and the Xinhai Revolution: Expectation, Reality and Inspiration", the national consciousness of Chinese in Siam were aroused by the critique of the Xinhai revolution by King Vajiravudh and his Thai nationalist policy. King Vajiravudh's article "Jew of the Orient" made the Chinese in Thailand and Thai more aware of the issue of nation and nationalism.

There is no doubt above practices had inspired the "Chinese Nationalism Identity" of the Chinese in Thailand. Of course, it was the best way to express "Chinese Nationalism Identity" was the contribution of the Chinese people in Thailand to the disaster relief in China and the Anti Japanese and national salvation movement of the Chinese in Thailand as well.

Pan (Pan Shaohong 潘少红. 2008) (p83-84) declares after the Ji'nan massacre in May 3, 1928, the overseas Chinese in Thailand also launched a boycott of Japanese goods, and the Chinese Chamber of Commerce immediately adopted the resolution to cut off economic relations with Japan in May 12th. In 1931, the Chinese Chamber of Commerce launched a large-scale fundraising campaign to relieve the floods in the Yellow River and the Yangtze River. Moreover, the Chinese communities in Thailand provinces also the responded fund-raising. Besides, the performance of the Chinese School Joint Entertainment Conference was a sensation for Chinese community in Thailand. (Pan Shaohong 潘少红. 2008) (p83-84)

Wu Jiyue, (Wu Jiyue 吴继岳 1985) (p111) who was named "Thailand's veteran Chinese Journalist", (Sng Jeffery and Pimraphai Bisalputra 2015) (p372) records the Chinese the power of the Chinese nation during and after World War II. In 1938, Thailand's largest and most powerful geopolitical Association - the Tio Chew Association of Thailand was established under the background of the Anti Japanese and

national salvation movement. During the Anti Japanese War, the leader of Chinese in Thailand YiGuangyan(蚁光炎), Liao Gongpu(廖公圃), Chen Jingchuan (陈景川) , Zheng Zibin (郑子彬) , Lai Qudai (赖渠岱) , etc. organized the Chinese in Thailand to support Chinese anti Japanese War , for example, the Tio Chew Association of Thailand help Chao Shan area to resolve the food crisis; Thailand compatriots donated more than 6 million yuan, and secretly sold a large amount of national savings bonds; They also donated a batch of trucks and so on. Further more, Yi Guangyan were assassinated by the Japanese. Chen Jingchuan was imprisoned and badly ill treated, so that he died after the war. During escaping Japanese pursuit, Zheng Zibin died of illness. (Wu Jiyue 吴继岳 1985)(p111)

In the “Biography of Tae Ngow Low“ written by Duan Lishen(Duan Lisheng 段立生 2014)(p117), it records after the victory of the war of resistance against Japan, the nationalism of Chinese in Thailand was high. From 1945 to 1948, the Chinese in Thailand established “Siam Chinese Relief Motherland Famine Committee (暹罗华侨救济祖国粮荒委员会) ”to launch the movement of relief Chinese famine.

Before 1950, Chinese in Thailand common had the idea of “Fallen Leaves Return to the Roots -- to Revert to Their Origin 落叶归根”. Most of them kept the Chinese nationality.(Pan Shaohong 潘少红. 2008)(p203).

CHAPTER 3

THAI-CHINESE LIFE PLANT (落地生根) IN THAILAND

This chapter is mainly to provide evidence for the second hypothesis of the study, namely, ancestral halls and ancestral worship in clan association in Thailand have contributed to the integration of the Thai-Chinese into contemporary Thai society. This chapter attempts to answer two questions. Why Thai-Chinese clan associations appeared in contemporary Thai society? How Thai-Chinese clan associations survived in contemporary Thai society. This chapter, therefore, introduces the establishment, organization, income sources and management of Thai-Chinese clan Associations.

3.1 Thai-Chinese clan association emerging in Thai society

3.1.1 Background of establishing the Chinese clan associations in Thailand

(1) Thai assimilated policy for Chinese during Cold war era

Coughlin (Coughlin R.J 2012)(p127) in his book of "Double Identity-the Chinese in modern Thailand" from the Western perspective to explain the reason of anti-Chinese in Thailand, he said from early years of 20th century, Western advisors of Thai government were considerably jealous the Chinese merchants who were dominant position in Thailand. They regarded Chinese merchants as Jewish in Europe. Therefore, King Vajiravudh, a British educated orient, wrote his anti-Chinese brochure "Jews of the Orient" in 1914 to attack the Chinese in Siam. By World War II, the first Phibu government, with the help of Japan, implemented Anti-China policies in Thailand.

After World War II, the rise of the United States took the place of British leadership in the Western world and became the leader of the capitalist camp as well as the Soviet Union led the formation of a socialist camp. The world entered the cold war

era and began a confrontation that lasted nearly half a century. As a victorious nation of World War II, China became the target of the two camps and was deeply involved in the civil war.

Baker & Phongpaichit (Baker Chris and Pasuk Phongpaichit 2014) depict after 1949, the Mainland of China, the ancestral home of Thai-Chinese, became the Communist country to join the camp of Soviet Union. Though Phibun Songkhram jailed for war crimes after the second world war for he allied with Japan during World War II, the United States made him once again as Prime Minister in Thailand in 1948 for the sake of anti –communism. Nevertheless, Thailand affiliated “free world” camp to spur to shape the patron relationship with USA. (Baker Chris and Pasuk Phongpaichit 2014) Baker & Phongpaichit (Baker Chris and Pasuk Phongpaichit 2014) (p139-143) still claim in order to gain huge economic aid from the United States to develop private capitalism in Thailand, Phibun military government symbolically offered troops to fight with Chinese Army during the Korean War. As a result, Thailand and PRC became hostile states.

To reduce the influence of Chinese culture in Thailand, the second Phibun government preferred the policy of assimilation. By study of Disaphol (Disaphol Chansiri 2006) (p160) , it can see Phibun policies applied to the Gordon’s theory to assimilate Chinese in Thailand from five aspects: cultural, structural, identification, attitude reception, and behavioral reception and implemented Gordon’s policy of assimilation via a number of law and regulations (Disaphol Chansiri 2006)(p160) Skinner’s (Skinner , G. William 1957)(p298-372) research shows anti-Chinese policies of Phibun government during 1953 to 1954 involved political, economic, promotional, cultural and educational etc. dimensions.

The Thai Immigration Act of 1950 fixed “the maximum immigration quota is 200 who also should pay 1000 baht residence fee.”(Skinner, G. William 1957)(p177)

Owing to fear of being influenced by communism, the government of Thailand had announced a series of regulations to reduce Chinese. In particular, a series of restrictions on entry and exit Thailand and the Mainland Chinese have been formulated for Chinese young people in Thailand. (Skinner, G. William 1957)(p327)

In fact, that time, some young Chinese in Thailand who went to China to receive education. According to investigation in 2015, there exist a group of “Great Wall Practice Song”. All members of the group were Thai-Chinese who read for universities in China during the 1950s and early 1960s. Then, they returned to Thailand. The songs they sang are all Chinese revolutionary songs.

Mr. Y was born in Thailand in 1930s. He recollected when he was young, he was full of longing for the motherland's culture. Some of his classmates in Thailand handed over their youth to the revolutionary wave of loyalty to the motherland that year and returned to China. At that time, he was still envious of them. As he later heard about their different experiences, he felt so lucky he was able to live today to recognize the changing times of this century.

From Chinese living in Thailand to becoming Thai-Chinese, they had experienced a long period of psychological adaptation.

No remittance to mainland China

From December 1950, Thailand began to control Chinese remittances through banks. By interview, a Thai-Chinese Fang clan gave an account of that because of the government of Thailand to ban China remittance in Thailand, Chinese in Thailand remitted money to their family members in ancestral home through Hong Kong as intermediary. And in the letter, they cannot say how much money to be remitted. They

used code. For example, the letter wrote how many pieces of medicine sent to you, which represented how much money remitted to you.

Turning into Thai Citizenship

Coughlin (Coughlin R.J 2012) (P173) said if Chinese in Thailand had no citizenship of Thai, Thai government would impose on them many limitations. For example, if there is no nationality in Thailand, the Chinese in Thailand cannot buy land. From 1952 to 1956, the government of Thailand had changed several times of the Nationality Act. Finally, the 1956 law granted local-born person citizenship automatically.

Ms. Lili was born in Bangkok in 1956 and her brothers and sister were all born in Thailand. Ms. Lili's father was Teochiew from China and Her mother was Chinese born in Thailand. However, her parents had no Thai citizenship. Due to her brothers, sister and her having the citizenship of Thailand, her family can buy a land to build hee family house.

Hence, most Chinese descendants, who was born in Thailand, had chosen Thai nationality. By 1983, according to Thai government statistics, there were 4.5 million Thai-Chinese, who were Thai citizens with Chinese ancestor, and only 280,000 Huaqiao, who were Chinese citizens living in Thailand. (Wang Fubing 2001)

Changing name

Gusikin (Alan Edward Gusikin 1968) (p63) in his Ph.D. dissertation "Changing identity The Assimilation of Chinese in Thailand" narrates Chinese students were persuaded to change their Chinese name into Thai name by school. They said, with the

Thai name, it was easy to go to school and to register company, etc. Otherwise, it was not convenient to do anything in Thailand with Chinese names.

By interview, Ms. Lili introduced it was better to use Thainame in Thai school. Her Thai surname was taken by his father, but her father still kept the Chinese name. Her Thai surname only used by her sister and her brothers and the children of his father's brother. Hence, her family name is unique in Thailand, and only her family members use it.

In survey, almost all Thai-Chinese who were born in Thailand during the Cold War era had Thai name.

The suppressing to Chinese education

By Skinner's (Skinner, G. William 1957) (p371) statistics, Chinese education met disaster from 1948 to 1956. The total number of Chinese schools in Thailand in 1948 was 430, only 195 in 1956. In 1948, almost every province in Thailand had Chinese Schools. By 1956, there were at least 20 provinces in Thailand without any Chinese schools.

Mr. Fang was former secretary-general of Plom Samphan association of Thailand (方氏宗亲总会). He grew up in the Cold War. He introduced his experience of learning Chinese he was born in 1949 in Bangkok. To make a living, his parents arrived to Thailand about 1945. From 1957 to 1961, he read elementary school from first grade to fourth grade in Lianhua School (聯華學校). At that time, as regulations of Ministry of Education Thailand, elementary school 1-4 years can teach Chinese a daily an hour. Generally, his teachers secretly taught Chinese two hours a day. From

1962 to 1964, when he read elementary school 5-7 years in Chao An (潮安中學) middle school, Ministry of Education Thailand did not allow to offer Chinese language courses in elementary school 5-7 years. Thus, he read Chinese night school in Fuzheng school (輔正學校) from 7pm to 9pm and paid for fee 45 baht monthly. But, according to regulations of Ministry of Education Thailand, just over 18 years old person can read Chinese night school. His age was still less than 18 years old, so the teachers would inform the less than 18 years old students to leave classroom temporarily before examiner ministry of Education enter into classroom. He said the 3 years Chinese education in night school made him really master Chinese. However, those persons only reading Chinese in elementary school 1-4 years now just can speak and write their names.

According to investigation, most Thai-Chinese, who was born in Cold War era, cannot use Chinese fluently.

Assimilating into Thai society

Gusikin (Alan Edward Gusikin 1968)(p3) states if Chinese do not want to be persecuted by discriminatory laws and prejudice, they should assimilate into Thai society. Skinner (Skinner, G. William 1957)(p381) claims if Chinese speak Thai language, have Thai name and behave like Thai, they would be accepted by Thai person. Through survey, it was a difficult process for Chinese to assimilate into Thai society.

Ms. Lili said her Chinese school was closed, and she went to Thai school. Thai students pointed to her and said: “Chinese children.” She also wanted to play with the Thai classmates. However, Thai classmates thought different from her and ate different

food. Everything was different with each other. So, it was difficult to play together. Her friends at school were still Chinese children. They keep friendship until now.

Sirin Phathanothai (Chinese name: Changyuan (常媛)), whose father Sang Phathanothai was Chief consultant and intimate friend of Phibun, said although the security and economic interests of Thailand were inseparable from the United States in Cold War era, Thailand wanted to communicate with China, which was a way for small countries to survive between great powers. She said Phibu began to seek more contacts with china.(taiguo.com. 2015)

Through an interview, an over 90 years old Chinese clan in Thailand said in 1950s, a Thai senior soldier told to him that Thailand is a small country. So, Thailand must be like a monkey to climb up the tall tree top, look around, and grasp the direction of the country. The tradition of Thailand is to maintain independent survival as much as possible in the gap between big powers.

Skinner (Skinner, G. William 1957) (p377) also provided information, after June 1955, Phibun came back from abroad and began to show his kindness to the Chinese in Thailand. In 1956, Sirin Phathanothai and his brother were sent to China secretly as the hostage of the establishment of diplomatic relations between China and Thailand. (taiguo.com. 2015)

Sansan(Sansan 珊珊 1974)(p259) recorded a brief honeymoon period between the Phibun government and PRC. In 1957, China bought tobacco leaves from Thailand. The art groups of Thailand were permitted to visit Thailand. Some non-political films of China were released in Thailand. Sansan was Thai-Chinese famous journalist Wu Jiyue's (吴继岳) pen name.

However, in September 1957, the Field Marshal Sarit Thanarat launched a coup and toppled the Phibun government. The government of Thailand had returned to the embrace of the United States (Sng Jeffery and Pimpraphai Bisalputra 2015)(p366) to carry out a more ruthless anti-communist policy and a policy of Chinese assimilated into Thailand. Sansan (Sansan 珊珊 1974) in his book of “Overseas Fifty Years” wrote from 1958, he was put in prison four and a half years for he traveled to China in 1952; send his children to study in China and published China News in the newspaper in Thailand, etc. Most of his inmates were arrested because they went to China for sightseeing and studying.

At the same time, the emergence of non-governmental organizations in Thailand provides another opportunity for the Thai-Chinese to develop in Thailand. The research of Tejapira(Kasian Tejapira 2004) (p21) “The emergence of NGO Movement in Thailand and the Sarit Regime” announced the development NGO movement in Thailand by the support and influence of the United States, it appeared in Sarit Regime, and has continued to develop so far.

Tejapira argues NGO movement “it was an autonomous and organized response of Thai civil society to dramatic and massive socio-economic changes and imbalances caused by the state-planned and promoted rapid development of the Thai capitalist economy.” (Kasian Tejapira 2004)(p21)

(2) The role of KMT

On 20th ~21st September 1945, it happened the incident Thailand police force shot Huaqiao in Yaowaraj Bangkok.(Wasana Wongsurawat 2009) (p4)Tai Wan scholar’s Hsieh Pei-ping (Hsieh Pei-ping 2008) (p176) pointed out, after this incident, Overseas Chinese in Thailand had seen the inability of the KMT government to

negotiate. For the sake of self-existence, the Chinese people in Thailand must seek compromise with the government and people of Thailand.

In 1946, “Treaty of Friendship Between the Kingdom of Siam and the Republic of China” was signed. The Kuomintang government established formal diplomatic relations with Thailand. (Hsieh Pei-ping 2008)(p203)

Wongsurawat (Wasana Wongsurawat 2008) (p178) in her article “Contending for a Claim on Civilization: The Sino-Siamese Struggle to Control Overseas Chinese Education in Siam” states KMT government tried to set up Chinese educational system to “nationalize” the Chinese community in Siam. However, the government of Thailand fought for the control of the educational process of Chinese in Thailand. During the cold war, Wongsurawat (Wasana Wongsurawat 2008) (p173) also highlights the Chinese school in Thailand supported by KMT had been shut down, since the authorities of the Thailand regarded ‘three Principles of the People’, which is the basic theory of the Chinese Kuomintang, as “communism”.

In the anti-Communist consensus, the KMT government still allied the Thai government. Hang Liwu (杭立武) was ambassador of the Kuomintang government in Thailand from 1958 to 1964. Hang Liwu narrates Sarit Thanarat was his friend and he met Sarit almost every week. One day, Sarit suddenly said to me: “Ambassador Hang, you don't come next week. I don't know whether we can meet in the future or not.” Hang immediately understood that Sarit was about to launch a coup. a few days later, Sarit exactly implemented a coup. Later, under Hang’s arrangement, the King and Queen of Thailand visited Taiwan in 1963. (Wang Ping Interviewer and Kuan Man-Li Recorder 1991)(p49-50)

Pan points out The KMT regards overseas Chinese as an important force to support the “Anti-Communist and recover a lost country”(Pan Shaohong 潘少红. 2008)(p198)

The Kuomintang government had always paid attention to the cultural exchange activities with Thailand. In June 1963, the Buddhist mission of the Republic of China visited to Thailand. It was warmly welcomed by the Buddhist circles in Thailand, and They invited to have dinner with the King of Thailand.(Pu Tishu 2007)

In 1966, compared with the Chinese Communist Party's “cultural revolution movement”, the KMT launched the "Chinese Cultural Renaissance" movement.(Lin Guoxian 林果显. 2011)

According to survey, it can see many the inscription of KMT officials in the Thai-Chinese clan associations and their ancestral halls. For example, Shen Changhuan(沈昌涣) as the ambassador of KMT in Thailand from 1969 to 1972, he inscribed title of “ Xu ancestral hall completed commemorative issue.” (The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970)(p10)

Ms. Lili said that when she entered Yucai primary school in Bangkok(泰京育才小学), her first Chinese teacher went to Taiwan to study Chinese. During 1960s and 1970s, she watches Taiwan movies every month in Bangkok.

(3) PRC closed its doors

Sansan(Sansan 珊珊 1974) wrote in his book of “Overseas Fifty Years” because Thailand and the mainland of China formed hostility during the Korean War, the ship returned between Bangkok and Shantou was stopped to cut off the direct traffic between Thailand and the Chinese. In 1952, He was transferred to China from Hong Kong and received a warm welcome from the Chinese government. On 1st October 1952, he accompanied Mao Zedong to review the parade of National Day on the Tiananmen tower. However, the overseas Chinese were listed as landlords and the family members of overseas Chinese being abused and insulted. Since 1953, China began to implement public-private partnership for industrial enterprises, and implemented a commune system in countryside areas to eliminate private ownership. The core of socialist economy is public ownership-people's commune. After 1949, China's socialist system was the dictatorship of the proletariat. This was completely different from the idea that overseas Chinese pursue their own land and have their own industries to return to their ancestral home. As result, Chinese government and Overseas Chinese were drifting apart. (Sansan 珊珊 1974)

In 1955, the Chinese government had declared that it does not recognize dual nationality forcing overseas Chinese to abandon China.

The secretary-general of Hu Clan Association of Thailand said he was born in Thailand. But he grew up in mainland of China. He was settled in Bangkok after 1978. The family of the secretary-general of Hu Clan Association of Thailand was impacted by the policy of PRC. He narrates he was born in Bangkok. When China was liberated, his father heard that returning to the mainland at this time should be a good opportunity to make money, so his family moved back to their ancestral home in Chaozhou. However, because of the China mainland policy to overseas Chinese, his father was unwarranted charges in prison. When his father was in prison, the local government asked his father to help deal with things related to Thailand. After his father working for local government, his father continued to be imprisoned in prison. he was released

after the Cultural Revolution. In 1980s, his father died. He regretted to say his dad's life was miserable, and seemed to be in jail all his life.

Therefore, the way for Chinese in Thailand returning to China in was closed.

3.1.2 Work contents of Thai-Chinese clan associations

(1) The establishment of the Thai-Chinese Clan Association

In Yijing (易经), the Huàn (渙) Hexagram is the 59th Hexagram. On the top of the Huàn (渙) Hexagram is Kan (坎) Hexagram and the lower part of the Huàn (渙) Hexagram is Xun Hexagram. Thus, Huàn (渙) Hexagram means the wind blows on the water to indicate the water is discrete when it meets wind and when ice meets the wind it will be dissolved. The Huàn (渙) Hexagram symbolizes the people disperse and have different mind. At this moment, Yijing (易经) tells us the most fundamental way to unite the people is set up ancestral hall to ancestral worships under the leadership of the King. By establishing belief, people's hearts are unified and People who scattered various region will get together. (Fu Peirong 傅佩荣 2016)(p435-441)

Chapter 2 has mentioned the Thai-Chinese clan organization source from the secret organization with different dialects. In the investigation of Skinner(Skinner, G. William 1957)(p258), during 1920s-1930s, the most of the Chinese clan organization in Thailand still did not breakthrough the limitation of dialect and region. The study of Coughlin shows, in early 1950s, "Few women participate in any of their activities of Surname association)"(Coughlin R.J 2012)(p40)

In Cold War era, under the pressure of Thailand's policy of anti-Chinese and anti-communist, Thai-Chinese lost their China nationality, Chinese name and Chinese language and Chinese culture as well as they were unable to return to its ancestral home. The Chinese in Thailand faced crisis of national survival. They urgently needed a wide range of solidarity. From end of 1950s, the various surname's Thai-Chinese clan associations were founded one after another in Bangkok area which broke the restriction of blood relationship, geopolitical, dialect and gender as long as the Chinese in Thailand with same surname. While the branches of Thai-Chinese clan association were found outside Bangkok of Thailand.

For example:

The qualification requirements of the Xu Clan Association of Thailand(XCAT) are the Xu clan, having legal residence in Thailand, irrespective of their origin, sex, and occupation, with good conduct, willing to comply with the purpose and constitution of this association, can apply for the member of this association. (The Xu Clan Association in Thailand 2014)(p194) The constitution of the Chen Kinsmen association of Thailand (CKAT) in "The Special Issue of Venue Opening Commemoration of the Chen Kinsmen Association of Thailand(The Chen Kinsmen association of Thailand 1966)states the requirement of the membe is all Chen clan, or with Chen's blood, regardless of nationality, gender.

The Thai-Chinese clan organization should be registered in accordance with the laws of Thailand. Thailand civil and commercial code section 2 introduces B.E 2468(1925) came into force on the January 1 1925. In its Part II Association, the rights and requirements of the registration of the association are specified in detail. The requirement of "Civil and commercial code section 81", "the application for registration an association must be filed jointly in writing by at least three of would be members of the association".

About the situation of establishment of the Xu Clan Association of Thailand, the journal of XCAT (The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970) records that “The various surname raised the preparation of the clan association. Our (Xu) clan live abroad in Thailand spreading everywhere with tens of thousands population involved occupation of scholar, farmer, worker and merchant. Even though we have same ancestor, most of us do not know each other when we meet. If there is no establishment of the clan association, we are just like a heap of loose sand lacking solidarity. Without unity, there is no strength.” “The clan of Daihuang (代煌) is sincere and kindly with enthusiasm for overseas Chinese community. He was the chairman of the Ming Lotus Buddhist Society at that time and he prepare to set up the clan association. The clan of Siheng(思恒)who is hero of anti Japanese with health trends. He participated in the preparatory of the clan association. On 12th September 1963, the clan of Siheng (思恒), Mingshen(名声), and Daihuang(代煌) signed to apply for registration of the Xu clan association to the government of Thailand. The registration fee is donated by Si Heng(思恒). On March 12, 1964, the Thailand authorities have approved. The Xu clan association formally established.” (The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970) (p8)



First of all, the dispersed Xu clans in Thailand had a strong willingness to unite. Then, the clan of Siheng (思恒), Mingshen(名声), and Daihuang(代煌)were leaders of the Xu clan to establishment of the clan association, namely they can be regard as the King which mentioned in Huan Hexagram of Yijing. Finally, the discrete Xu Clans were led by the leaders to set up the clan association to worship the ancestor to get the dispersing Xu clan together.

The United Chinese Clans Association of Thailand (UCCAT) , which is composed by 64 single surname clan associations and 6 multiple surname clan

associations, was set up in 1970. The time of the establishment of fifty-three single surname associations were known. There were fifty-one percent single surname associations founded in 1960s and twenty-eight percent of them founded in 1970s. Therefore, near four-fifths single surname associations founded in 1960s to 1970s. (see Appendix 2)

The purpose of Thai-Chinese clan associations is similar. Using the XCAT as a case to show the tenet of Thai-Chinese clan associations, it is “adhering to the teachings of our ancestors, to strengthen the relations among clans; to respect for the elderly and regard young kindly; to encourage each other; to develop welfare. For instance, to build ancestral hall; to run a school; to set up Shanzhuang; to advocate music, sports and amusement; in order to promote the well-being of the clan.” (The Xu Clan Association in Thailand 2014)(p194)

(2) The traditional function of Thai- Chinese clan association

The traditional functions of Thai-Chinese clan association involves:

- To build the ancestral halls and ancestral worship
- To discuss important affairs of Clansmen
- To compile genealogy
- To enlighten and educate young generation
- To provide pension
- To give entertainment for the clan

(3) The specific functions of Chinese clan associations in Thailand

On functions of Thai-Chinese clan association, they not only adhere to the Chinese traditional functions of lineage, but also forms their unique functions.

For example:

➤ Communicative Arena

In communication with Thai-Chinese clan, they said when we arrived Thailand, firstly we have no relatives and friends. The clan association can help us make new friend, hold our wedding and funeral. Thus, the Thai-Chinese clan Association serves as a communication platform for Chinese in Thailand. It is different function from the Chinese traditional lineage, because the most of members of lineage in the ancestral home knew each other when they were born.

➤ To serve Social welfare

The traditional Chinese lineage just supported the family members, but, with the development of time, the Thai-Chinese clan associations pay more and more attention to social welfare undertakings.

➤ International platform

In the age of Globalization, Thai- Chinese clan associations have turned into platform to connect with the clans in the world.

3.1.3 Chinese society in Thailand non-existent

In the section 3.1.1, this study analyzes the Thai assimilation policies were executed efficiently by Thai government during Cold War era. Moreover, the USA scholar William Skinner in his book “ Chinese Society in Thailand: An Analytical

History” predicts the ethnic Chinese will fully assimilate in Thailand within four generations.(Skinner, G. William 1957) (p381) As so far, the Skinnerian paradigm has ruled the study of Thai-Chinese over sixty years. On the one hand, Skinner’s assumption has got the corresponding of many scholars. For example, Dr. Disaphol(Disaphol Chansiri 2006) in his study “ Overseas Chinese in Thailand: a Case Study of Chinese Emigres in Thailand in the Twentieth Century” supports Skinnerian paradigm. He asserts the Buddhist faith shared by Chinese and Thai people promotes Chinese to assimilate into Thai society as well as Thai govenment assimilation policy effectively cut off the connection between Chinese in Thailand and their ancestral homes. (Disaphol Chansiri 2006) (p262-263) On the contrary, some scholars challenge the Skinnerian paradigm. For example, in Tong and Chan (Chan Kwok Bun and Tong Chee Kiong 2001)(p34-35) article “Rethinking Assimilation and Ethnicity: the Chinese of Thailand.” they claim Chinese in Thailand still retain their Chinese identity and disagree the fourth-generation Chinese in Thailand has lost Chinese character to turn into Thai.

Whether these scholars approve or oppose Skinnerian paradigm, they are stuck in the context of the Chinese society which preset by Skinner. However, in the survey of this study, Thai-Chinese came up with totally different argument from the Chinese in Thailand. Jiang Baichao(江白潮) (Thai name:Phat Kasemkosolsri) with his experience of Chinese in Thailand, wrote the articles of“The present situation of overseas Chinese and ethnic Chinese in Thailand”, “The Chinese society in Thailand does not exist in substance ”, etc. to explore Chinese issues in Thailand in late 1980s and early 1990s. (Xie Yuanzhang and Shenshun eds 谢远章沈顺 1994)(p199-200)

He made a clear-cut proposal in Chinese: “I don't agree with the nouns of ‘Huaqiao society’, ‘Chinese society’ and ‘Thai-Chinese society’ to cover the activities or human relations of ethnic Chinese in Thai society, because it's very easy to cause people to misunderstand. It will mistakenly believe that there is another society existence in the Thai society that belongs to the Chinese community; it will mistakenly

believe that the another society was separated from Thailand society and opposed to Thailand society; it will mistakenly believe that the another society became a small society within the big society; more seriously, it will mistakenly believe that the another's society form a country within a country.”(Jiang Baichao 江白潮 1990) (p21)

Jiang Baichao highlights In reality, Chinese society in Thailand does not exist. (Jiang Baichao 江白潮 1990)(p21)

Jiang (Jiang Baichao 江白潮 1990)(p23) asserts that the terms "Huaqiao society" and "Chinese society" were most likely invented by Westerners who used their invention to serve as a way to anti-Chinese. Both Western and Japanese scholars, who study Chinese in Thailand, have inherited the term of 'Chinese society'. China's government, some Chinese scholars and some Chinese medias considers the term of "China society" shows the superiority of Chinese culture so that they also are willing to use the terms "Huaqiao society" and "Chinese society". But Jiang (Jiang Baichao 江白潮 1990)(p24) raises, to deliberately slander Chinese, Westerners invented the terms of "Huaqiao society" and "Chinese society" in order to cause the government and people of host country to against Chinese.

To fully understand the above view of Jiang Baichao, the following is comprehensive both the introduction of Jiao Baichao in the " dictionary of Thai modern people" (Xie Yuanzhang and Shenshun eds 谢远章沈顺 1994)(p199-200) and the article "Jiao Baichao-the famous Chinese scholar in Thailand" written by Binquan(Binquan 斌全 1993)(p88) to know the background of Jiang Bai Chao. They write Phat Kasemkosolsri, Chinese name Jiang Baichao, was born 1921 in Thailand. His ancestral home was Chenghai County(澄海县), Guangdong Province. He was Chinese with Thai nationality, completed his middle and high school education in Mainland China, and got college education in Soochow University(东吴大学) or Sun Yat-sen University (中山大学) and Ta Teh Institute(香港达德学院). During World

War II, he went to Kunming to join general Chenault's American Air Corps, the flying tigers, against Japan. After World War II, he returned to Bangkok as a reporter and transferred to Bangkok Bank after the middle of 1950s. Since 1984, he served as chairman of the "Thailand Research Association", a Thai folk academic society, which mainly engaged in academic exchanges with China's Thai studies and studying the resource of Tai ethnic. He was also a member of the China research project committee of the Asian Studies Institute of Chulalongkorn University. (Xie Yuanzhang and Shenshun eds 谢远章沈顺 1994)(p199-200) (Binquan 斌全 1993)(p88)

Duan Lisheng who is famous expert of Thai studies in China and close friend of Jiang. Duan is very supportive of Jiang's view that "the Chinese society in Thailand does not exist." He also said that some people were opposed to Jiang's views at that time, but Duan thought there was no evidence to support to the opposition's point of view.

Mr. Y work in Chinese Studies Center, Institute of Asian Studies, Chulalongkorn University now. He once served to "Thailand research association" with Jiang Baichao together. He evaluated Jiang Baichao was Chairman of the Thai-Chinese academic association in Thailand, which pursued in the Sino-Thai related academic research and worked closely with the Chinese Studies Center of Chulalongkorn University to promote academic exchanges between China and Thailand. Jiang's paper "The present situation of overseas Chinese and ethnic Chinese in Thailand" was an important experience for his study of overseas Chinese in Thailand. Jiang was based on data from the census report of the National Bureau of statistics in Thailand to analyze the change of overseas Chinese population's structure in Thailand. Jiang further described the historical process for Chinese immigrants in Thailand from "Falling Leaves Settle on the Roots" (叶落归根) to "Life Plant"(落地生根)."

This study intends to summarize Jiang's (Jiang Baichao 江白潮 1990) (Jiang Baichao 江白潮 1991) views of non-existent Chinese society in Thailand which mainly consisted by the following aspects:

(1) The ethnic Chinese and the ethnic Thai inseparable in the blood.

Before the twentieth century, overseas Chinese in Thailand mainly composed by male single men. Generally, they married with a Thai woman. Their families and offspring would be Thailandized rapidly. It can be said that many Thais have Chinese genes.

(2) Thai-Chinese not inhabited in isolated communities

Many generations of the overseas Chinese in Thailand (Hua Qiao) and Thai-Chinese have settled down scattered in almost every province of Thailand. They did not occupy in some hills and isolate with Thai society. It cannot say Thailand had the presence of "Overseas Chinese Society" or "Thai-Chinese society". In other word, Chinese lived with Thai people together.

(3) Thai-Chinese having been Thai citizens

In accordance with the Nationality Law of Thailand, the offspring of Thai-Chinese are Thai nationality. Moreover, the Chinese government does not recognize dual nationality. Therefore, Thai-Chinese cannot be cut off from Thai society.

(4) The presence of Thai-Chinese communities, Thai-Chinese customs having been became the characters of Thai society

Thai-Chinese communities were established in accordance with Thai law, and subjected to Thai law. They were cells of Thai society which constitute a part of Thai society. Thai-Chinese customs, culture and rituals, such as Spring Festival and the other traditional festivals, can only say to be the characteristic of the ethnic Chinese in Thai society. Moreover, most of these features have been mixed with Thai culture, and some Chinese features have faded or eliminated.

(5) Chinese schools-not a symbol of the Society of Overseas Chinese in Thailand

A lot of private schools taught Chinese in Thailand. The youth of ethnic Chinese and Thai to learning Chinese help to promote exchange and cooperate of commerce and trade, investment, tourism, science and technology and culture between Thailand and China.

(6) The population of overseas Chinese in Thailand aging

In 1990, about 240,000 Chinese in Thailand kept Chinese nationality, but 90 percent of them were over 50 years old and the few persons under 30 years old. How to form society with so less and aging demographic?

Why did Jiang put forward this topic at that time point?

Lee Tao-Chi's (Lee Tao-Chi 李道緝 1999)(p232) article "the Changes and Development of Thai-Chinese Community" made a deep analysis of the meaning of the Jiang's view. Lee deems because of the political influence of Taiwan after 1980s gradually withdraw from the Chinese communities, Jiang intended to reconstruct "ethnic of Chinese" group consciousness in Thailand. Lee said the emergence of Jiang's

paper represents the principal part of Chinese people in Thailand who did not want to be the influence by the Mainland of China to intervene in the Thailand society again for it would once more lead to identify confusion among Chinese ethnic group. Jiang hopes to deny the existence of overseas Chinese society utterly to shake off the turmoil of nationalism that is the disputes between the nation and the state in the twentieth Century. (Lee Tao-Chi 李道緝 1999)(p232-233)

The article of Lee (Lee Tao-Chi 李道緝 1999)also cites the opinion of Zhou Jianmei (周鑑梅), president of "The Tio Chew Association of Thailand" for twenty-third to thirty sessions, who advocated that the Chinese in Thailand should adopt a detached attitude without political interference.

The Universal Daily in Thailand commented at the time Thai-Chinese should thank to the government of Thailand to make ethnic of Chinese no exception. On the basis of Thailand, the Chinese communities in Thailand had no comment on the differences between the two sides of the Taiwan Strait, only hoped to peaceful reunification under freedom and democracy, and did not wish to be brought political interference in particular. Because Thai-Chinese were not overseas Chinese, they were the ethnic Chinese in Thailand."(Lee Tao-Chi 李道緝 1999) (p251)

In addition, the ethnic of Chinese in Thailand also had to face the calling of "patriotism". "The new Chinese Daily News" in Thailand on 9th September 2016 pressed an article of "Examining China's policy towards overseas Chinese currently " named by "Ji Shifeng"(Ji Shifeng 及时风 9th September 2016). The article mentions "Beijing authority with wishful thinking on its part and unrealistic idea believes using the net of "patriotism" by the reception the leaders of Overseas Chinese communities in various regions and holding the Confucius institutes to drag a large number of 'overseas orphans' to its side." "The third generation of Overseas Chinese has been

integrated into the mainstream society of their host country.” “It is not enough for the Beijing authority to continue to call on overseas Chinese to only ‘love China’ or more ‘love China’. The more important topic will research what kind of relationship will have between China and the descendants of overseas Chinese who had changed their identities? What kind of status of the descendants of overseas Chinese in their host country? How to use the blood relationship between overseas Chinese and China to promote cooperation in international relations?” The author asked that the Beijing authority would re-examine the relationship between China and overseas Chinese. (Ji Shifeng 及时风 9th September 2016)(p2)

Jiang (Jiang Baichao 江白潮 1991) (p32) further analyzes because most Chinese in Thailand has joined the nationality of Thailand, Thai-Chinese universally has concept of "Life Plant" (落地生根). The descendants of the Chinese in Thailand were rapidly becoming Thai. Jiang(Jiang Baichao 江白潮 1991)(p34) provided his most contribution view that, about Thai-Chinese assimilating into Thai society, it not meant Thai-Chinese were abandon Chinese culture with nothing to enjoy the Thai culture, but they made Chinese excellent philosophy, ethics, literature and art, science and technology, medical care and daily food and clothing to plant in Thailand, to enrich the culture of Thailand and promote the Thai culture.

In some extent, Jiang's view thoroughly challenges Skinnerian paradigm which the fourth generation of Thailand-Chinese will lose the Chinese cultural characteristics. This study gives a support of Jiang's standpoint the ancestral worship culture of Thai-Chinese clan associations and their ancestral halls has planted in Thailand.

The ancestral hall can be thought as physical characteristics for Thai-Chinese planting in Thailand. However, Thai-Chinese “life plant” into Thailand still need a long term of psychological adaptation. Some Thai-Chinese clan association firstly named as “The clan association sojourn expatriating in Thailand”. Namely, the association was

founded by Chinese who lived in Thailand temporarily. For example, “the Xu Clan association sojourn expatriating in Thailand” was found in 1964. In 1994, “the Xu Clan association sojourn expatriating in Thailand” was still used. (The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会. 1994) Until, 2006, his journal appeared the name “the Xu clan association of Thailand” instead of “the Xu Clan association sojourn expatriating in Thailand”. (The Preparatory Committee for the ancestor worship of the founder Yan Chang Gong of the Putou Xu clan 埔头徐氏始祖彦彰公祭祖筹备委员会 2006) From 1950s, Thailand was isolated from their ancestral home. To the end of 1980s, Thai-Chinese discussed about “Falling Leaves Settle on the Roots 落叶归根” meaning returning to ancestral home and “Plant to Thailand” meaning settling in Thailand. In the 21st century, Thai-Chinese completely abandoned the idea of “Falling Leaves Settle on the Roots” and received to “Plant to Thailand”.

Similarly, in the journal of Thai-Chinese clan association, we can try to explore the process of Thai-Chinese identification of the state of Thailand. Before 1975, in the journals of the Xu clan association in Thailand, the first page showed the photograph of the royal family of Thailand; the second page was head portrait of Sun Yat-sen, the Chinese national father; the picture of Chiang Kai Shek was on third page. With the establishment of diplomatic relations between China and Thailand and the passing away of Chiang Kai Shek, Chiang Kai Shek 's head page disappeared. During 1980s, Sun Yat-sen 's head page was fading away. Now, in the journal of Thai-Chinese clan association just can see the photograph of the royal family of Thailand.

. Zhou Jianmei (周鑑梅), a former leader of Thai-Chinese communities claimed Thai-Chinese have planted in Thailand with freedom, equality live and work in peace and contentment. So, Thai-Chinese should be loyal to Thailand. At same time, as one of ethnic of Chinese in Thailand, since Thai-Chinese ancestors came from China, they love Thailand as well as their ancestral home. (Lee Tao-Chi 李道缉 1999)(p251) His

words means, now, the life “ethnic of Chinese” of Thailand had planted into Thailand from physics to psychology.

This study illustrates that Thai-Chinese brought the ancestral halls and ancestral worship in Chinese clan associations to assimilation into contemporary Thai society and the ancestral halls and ancestral worship in Chinese clan associations has planted in contemporary Thai society.

3.2 Addressing the Thai-Chinese clan association in networking of Thai-Chinese communities by Thai-NGO way

3.2.1 Thai NGOs and Thai-Chinese communities

The NGO Branch Department of Economic and Social Affairs (DESA)(NGO Branch Department of Economic and Social Affairs 2015) claims the Non-Governmental Organizations (NGOs) officially were involved the processes and activities of the United Nations by Article 71 of the United Nations (UN) Charter in 1945. In 1946, the Economic and Social Council (ECOSOC) of the UN set up the Committee Non-Governmental Organizations (NGO Committee). David Lewis (David Lewis 2010) (p1) in his article of “Nongovernmental Organizations, Definition and History” declares the NGOs were designed to have consultative roles in UN jobs with regards to some international activities. Lewis (David Lewis 2010) (p1) defines NGOs as having three main roles: implementer, catalyst, and partner. He explains the range of implementer as including healthcare, microfinance, agricultural extension, emergency relief, and human rights, etc. The role of catalyst mainly refers to assisting social transformation. The work style of catalyst is to inspire and facilitate grassroots organization and group formation, gender and empowerment work, etc. The partner role refers to the partnership between NGOs and government, donors, and the private sector, etc. as well as cooperation among NGOs. (David Lewis 2010)(p1-2)

Asian Development Bank (Asian Development Bank 2011) argues that a large number of diverse nongovernment organizations (NGOs) of Thailand act as civil society organizations (CSOs) and play a role in organizing grassroots to know and participate in Thai social affairs. In 1989, there existed 12,000 local NGOs of Thailand. With Thai economic growth, the number of Thai local NGOs is continuously growing. Shigetomi (Shinichi Shigetomi 2004) (p1) in his book of “The NGO way: Perspectives and Experiences from Thailand” also explains that NGOs have been experiencing development for about forty years, they have been regarded as influential actors in the realm of economy, society and politics of Thailand.

Regarding the definition of civil society organization and NGO, Ungsuchaval's (Theerapat Ungsuchaval 2016) study seems more comprehensive. He considered four aspects of civil society:

- 1) “Religion oriented, which came from conception of Buddhism;
 - 2) Community-oriented, which combined by cultural, economic, and holistic community;
 - 3) Western concept-oriented, which derived from Western ideas;
 - 4) Experience-oriented, which based ideas on practices and experience.”
- (Theerapat Ungsuchaval 2016)(p7)

Furthermore, he categorizes Thai NGOs based upon six characters: private-nongovernmental, organized and institutionalized, non-profit-distributing, voluntary, altruistic, and philanthropic. Regarding the relation between the civil society and NGOs in Thailand, KEPA (KEPA 2011)(p1) believes civil society includes informal and formal groups and organizations. Nonetheless, a NGO must be registered, institutionalized and non-governmental organizations. Besides, Thabchumpon Naruemon (Naruemon Thabchumpon 1998) (p31) in his essay “Grassroots NGOs and political Reform in Thailand: Democracy Behind Civil Society” says Thai NGOs can be seen as a part of the organization life in sphere of civil society.

Ungsuchaval(Theerapat Ungsuchaval 2016) (p12) states in reality, NGOs have existed in Thai society for long time. For example, Thai traditional Buddhist temples have traditionally engaged themselves in philanthropic works. From the 16th century, Catholic and Protestant missionaries from the West have carried out charity activities. Thereafter, from the early 20th century onwards, Chinese communities developed philanthropic organizations to assist and protect particularly needy people in Thailand. Chutima (Gawain Chutima 2004)(p65) also claims Chinese charities are the earliest of NGOs in Thailand except for the Sapa Unalomdaeng.

Tejapira(Kasian Tejapira 2004)(p21) highlights the Thai NGOs movement actually emerged from Sarit regime and Field Marshal Thanom Kittikachorn. With the support by American imperialism, on the one hand, the “National Economic and Social Development Plan” (NESDP) encouraged the marketization of private economy and investment. On the other hand, the autocratic junta had non-market forces. This led to economic imbalances. Consequently, in 1966, the military government promulgated Business Association Act to allow and encourage the organization of private sector. Certainly, economic imbalances caused political imbalances. (Kasian Tejapira 2004) (p32) The political NGOs of Thailand appeared in early 1970s. (Shinichi Shigetomi 2004) Shinichi (Shinichi Shigetomi 2004)(p49-50) depicts this as the moment when the student movement ousted the military government. After October 14, 1973, Union for Civil Liberty (UCL), the Thai first human right NGO was set up. The coup of 1991 and brutal in events May 1992 gave NGOs opportunities to take part in Thai national politics. Ungsuchaval (Theerapat Ungsuchaval 2016) (p24) states that the government revised Civil and Commercial Code in 1992, which gave more right to NGOs.

Shigetomi(Shinichi Shigetomi 2004)(p21) asserts that the 7th NESDP’s (1992-1996) formation led to highly acknowledged NGO participation. Since then, NGOs can comment on government policy and launch public protest and campaigns as means of influencing the state.

To analyze the source of Thai NGOs funding, combining the study of Chutima (Gawain Chutima 2004) and Chitbundid (Chanida Chitbundid ChaithawatThulathon and Thanapol Eawsakul 2004), Thai NGOs can be divided into:

- (1) Domestic institutions
- (2) Foreign donors
- (3) Thai government
- (4) Thai monarchy

Regarding funds from Domestic institutions, Chutima (Gawain Chutima 2004) (p66) stresses, under proper management, the finances of Chinese foundations and associations came from donations of successful Chinese merchants who were normally the leaders and board members in Chinese foundations and associations. In return successful Chinese merchants gained fame and recognition, both in Chinese community and Thai society.

Besides, the characteristics of Thai NGOs' organizational structure, Pongsapich (Amara Pongsapich 1995) in his essay of "Strengthening the Role of NGO's in Popular Participation" clearly put forward "networking is now the dominant features of non-government organizations working on specific issues." (Amara Pongsapich 1995) (p45) Suksawat (Rueng Suksawat 1995) in his article of "Behind the Thai NGOs" gives an assertion: "At present, it is widely accepted from local, national to international level that, without network, one would lack allies and becomes out-of-dated and isolated." (Rueng Suksawat 1995) (p55) Ungsuchaval (Theerapat Ungsuchaval 2016) (p30) in conclusion of NGO cooperation with the government, says the view of "network" or "alliance" was popularly used. Prasartset (Suthy Prasartset 1995) uses the example "network of farmers engaging in integrated farming" to show her idea: "In the search for alternative livelihood at local level, the NGOs had tried with certain measure

of success to link up various sectorial activities into networks for sharing experiences and information and coordinating their activities. As a result of such efforts, several networks of people's groups and organizations were formed.”(Suthy Prasartset 1995)(p107)

As early as the early 20th century, the networking of Chinese associations and foundations of Thailand in Thai-Chinese community had started to establish.

3.2.2 Thai-Chinese communities changing from secret societies to become NGOs

Huang Biyun (Huang Biyun 黄璧蕴 2010) (p104) points out that, now, the Thai-Chinese community composed of regional and dialect associations, surname clan associations, occupational and business associations, benevolent and charitable associations, and functions of these associations were derived from the secret societies of angyi (hongzi) or Hong league during King Chulalongkorn period. In reality, the source of Thailand's angyi (hongzi) or Hong league secret organization was from China's "Hongmen" whose principle was "anti-Qing dynasty and restoration of the Ming Dynasty". (Huang Biyun 黄璧蕴 2010) (p104)

The Taiwan scholar Tao-Chi Lee (Tao-Chi Lee 1994)(p212-213) claims in his article “Thai-Chinese Community and Cultural Activities” that the Chinese secret society played the role of “quasi-government” to rule the Chinese in Siam. At that time, the heads of the Chinese secret organizations in Siam were loyal to Siam and were given an official position by the Royal Thai Government; there were responsible for maintaining the stability and security of the Chinese community. Moreover, Chinese secret organizations also engaged in economic activities. Each gang had monopolized one area and one industry, which became their economic sites. It can be called as the prototype of the "industry association."

James McCarthy (James McCarthy 1902)(p3), in his book “Surveying and Exploring in Siam” declares almost all Chinese in Siam were members of a certain secret organization. In addition, Tao-Chi Lee ((Tao-Chi Lee 1994)(p215) also states that Chinese secret organizations and Chinese temples in Siam were often combined. The center of charity activities organized by the secret societies was often in temples. And the overseas schools they set up were normally located in temples. Therefore, Tao-Chi Lee (Tao-Chi Lee 1994)(p216) believes that in the early period of the Chinese community in Siam, the Chinese secret organizations and Chinese temples were functionally undifferentiated, and they were the seeds of various types of Thai-Chinese communities.

Maurice Freedman(Maurice Freedman 1960) (p47-48) in his essay of “Immigrants and Associations: Chinese in Nineteenth-Century Singapore” argues under the development of society, Chinese associations in Southeast Asia with small-scale, relatively undeveloped and socially, economically, and politically intertwined were divided into networks of Chinese associations with specific functions and mutual cooperation. Tao-Chi Lee(Tao-Chi Lee 1994)(p216) quoted Zhang Yingqiu's research as saying that in the early 20th century, the development direction of Chinese organizations in Southeast Asia was divergent downward proliferation.

Pongsapich's (Amara Pongsapich 1995)(p18) study depicts the early Chinese non-governmental organization. Replying on the research of Skinner, she believes perhaps “secret societies” provided aid and protection on the part of Chinese people in Thailand and that this can demonstrate their status as philanthropic organizations. She also illustrates, during the process of oversea Chinese resettlement in Nanyang, the Chinese established voluntary Chinese association involving religious, politics, economy, family, welfare, sports, hobbies and professions. Her study focuses on explanations of Chinese Speech-groups, businesses and welfare associations. Ungsuchaval (Theerapat Ungsuchaval 2016) asserts that, due to early immigrants of

ethnic Chinese in Thailand being neglected by the Thai welfare system, these Chinese associations provided help for immigrants. He explains that 'Poh Teck Tung Foundation' is a good example because it help to aid "injured in accidents, saving people's lives, donating coffins, and conducting funerals for unclaimed corpses" (Theerapat Ungsuchaval 2016)(p13)

From the dissertation of Huang Biyun (Huang Biyun 黄璧蕴 2010) (p104), Thai scholars indicate that after Rama III, these Chinese secret organizations intentions were transformed from "anti-Qing dynasty and restoration of the Ming Dynasty " movements to societis disturbed public security. Pan Shaohong(Pan Shaohong 潘少红. 2008) (p43) elaborates in her dissertation that the Thai government raised concerns about the armed conflict between Chinese secret organizations. She described the "secret association act" formulated by the Thai government in 1897, stipulating that the clubs with more than 10 members must apply to the government. Since then, a series of decrees have been promulgated, such as the "Suspected Expulsion Ordinance", "Group Registration Ordinance" and "Police Search Privileges Ordinance". From the end of nineteenth century to the beginning of twentieth Century, the secret societies from China gradually declined in Siam.

Ungsuchaval(Theerapat Ungsuchaval 2016) (p13) also declare that in order to weaken the impact of Chinese immigrants on Thai economy, the Civil and Commercial Code in 1925 was launched as the first formal legal law to manage and control the behavior of NGOs. Moreover, Thai National Cultural Act in 1942, which oversaw and regulated the foundation and associations form of NGOs was issued to further control the behaviors of Chinese immigrants in Thailand. In other words, Chinese in Thailand sped up the process of legalization of Thai NGOs.

According to research conducted by Diqian Guo(郭迪乾). in his "Concise History of Chinese Associations in Thailand(泰國華僑社團史集)" (Bangkok: Zhong

Xing Culture Publications, 1960), Tao-Chi Lee (1994) (P217) proposed that, in the 20th century, the secret societies gradually differentiated into the kinship community, the geopolitical community, and the industry society, the cultural community, the religious community, the charitable community, the political community and the friendship associations, etc (see Table 2). He believes that before 1960, Thai-Chinese communities had a strong nationalism and social functionality.(Tao-Chi Lee 1994) (p217)

Table 2 Thai-Chinese communities before 1960

| Community type | ~1911 | 1912-1939 | 1940-1944 | 1945-1960 | Subtotal |
|----------------|-------|-----------|-----------|-----------|----------|
| General | 0 | 1 | 0 | 6 | 7 |
| Kinship | 0 | 2 | 0 | 5 | 7 |
| Geopolitical | 4 | 7 | 0 | 12 | 23 |
| Industry | 1 | 9 | 0 | 19 | 29 |
| Cultural | 1 | 15 | 0 | 32 | 48 |
| Religious | 2 | 6 | 0 | 2 | 10 |
| Charitable | 3 | 4 | 1 | 14 | 22 |
| Political | 1 | 0 | 0 | 2 | 3 |
| Friendship | 0 | 0 | 0 | 2 | 2 |
| Subtotal | 12 | 42 | 1 | 94 | 151 |

Souce from Tao-Chi Lee (1994). Thai-Chinese Community and Cultural Activities 泰國華人社團及文化活動. The Study of Southeast Chinese Community and Cultural Activities 東南亞華人社團及其文化活動之研究. Chu Hong-Yuan. Taipei, Institute of Modern History, Academia SINICA.

“ Note: (1) General community means that it cannot be classified by their name. Such as Phitsanulok Overseas Chinese Association (彭世洛华侨协会 Paet Rio Overseas Chinese Association(北柳华侨公会).

(2) Almost all Cultural communities are school.”(Tao-Chi Lee 1994)(p217)

In September 1957, the Field Marshal Sarit Thanarat launched a coup and toppled the Phibun government. According to the research of Tejapira (Kasian Tejapira 2004)(p21)“The emergence of NGO movement in Thailand and the Sarit regime” ushered in the “development NGO movement” in Thailand by the support and influence of the United States; it appeared during Sarit Regime and has continued to develop since then.

Wan Yue-rong (Wan Yuerong 万悦容 2013) in her work “NGOs in Thailand”, introduces five types of NGOs in Thailand: Charity, Rural Development, Environmental Protection, Culture, and Democracy and Human Rights. Among them, Thai cultural NGOs can be further divided into religious cultural NGOs, ethnic cultural NGOs and Thai regional cultural NGOs. Wan classifies the philanthropy relationship of Thai-Chinese communities as Thai charitable NGOs. For example, she lists Poh Teck Tung in Thai charitable NGOs. (Wan Yuerong 万悦容 2013) (p66) Besides, Chinese kinship, geographical relationship, business relationship and product relationship in Thailand belong to Thai ethnic cultural NGOs, and Thai-Chinese religious relationship subordinates to Thai religious cultural NGOs or Thai ethnic cultural NGOs. (Wan Yuerong 万悦容 2013) (p95)

In 1989, Lin Qiyuan (Lin Qiyuan 林其铨 2002) (p43) puts forward his theory of “The Culture of Five Relationships”. Namely, the ethnic Chinese social structure and the social network are composed of kinship, geographical relationship, business relationship, religious relationship and product relationship. Yu Yunping’s (Yu Yunping 俞云平 1998) (p41) article of “The Culture of Five Relationships and Thai-Chinese Society” points out that Thai-Chinese communities are established based on identity of the culture of Five Relationships:

- (1) The clan association is an organization that reflects kinship;

(2) The regional or dialect association is a geographical relationship organization;

(3) Chamber of commerce and business association with same industry belong to business association;

(4) The religious relationship which promoted to set up charity. In reality, there are also various charitable associations in Thai-Chinese community.

(5) The produce relationship organization includes cultural, academic, hobby, alumni and related association, etc. (Yu Yunping 俞云平 1998)(p41-42)

This study focuses on the internal network of Thai-Chinese clan associations and their relations with other Thai-Chinese communities.

3.2.3 Thai-Chinese clan associations and their networking

Feng Erkang (Feng Erkang 冯尔康 2011) (p 179-180) in his book of “The System of Chinese Lineages and the Compilation of Genealogies” states the characteristics of the clan associations in Taiwanese, Hong Kong and overseas Chinese are that they were registered in the government on the principles of community organization in modern society. (Feng Erkang 冯尔康 2011) (p 179-180) The United Chinese Clans Association of Thailand (abbreviation as UCCAT) is currently the most influential community of Thai-Chinese Clan Associations. This paper is based on UCCAT and its subordinates. UCCAT is the network platform of the Thai-Chinese Clan Association. It was registered in 1970, (www.zonglian thai.com) and as of 2017, its members have had 64 single surname clan associations and 6 multi-surname clan associations. These members are also registered in the Thai government (The United Chinese Clans Association of Thailand 2013) (p202-203).

Among them, the time of the establishment of fifty-five single surname associations were known. Fifty-one percent single surname associations were founded in 1960s, and twenty-eight percent of them founded in 1970s (See Appendix 1). Therefore, near four-fifths single surname associations founded in 1960s to 1970s. This was at same time that Thai NGOs were booming with the promotion of “National Economic and Social Development Plan” (NESDP).

The Thai-Chinese Clan Association has already existed in the network of Thai-Chinese communities. This paper discusses the networking of Thai-Chinese Clan Associations from three levels, namely the internal network of Thai-Chinese Clan Association, the networking among the Thai-Chinese Clan Associations, and the networking between Thai-Chinese Clan Association and other Chinese communities in Thailand.

(1) The networking within the Thai- Chinese clan associations

Generally, the Thai-Chinese clan association are located in Bangkok or around Bangkok. Firstly, each surname clan association formed an internal network. For example, the Table 3 has listed Zheng(郑), Lim(林), Xu (徐) Chen(陈), Hwang (黄), Lee (李) and Khoo (邱) clan association of Thailand and their branch institutes in Thailand.

Table 3 The statistics of Thai-Chinese clan association branches

| Name | The Number of Branches in Thailand |
|--------------------------------------|------------------------------------|
| Techasumphon Association of Thailand | 31 |

| | |
|---|----|
| (泰国郑氏宗亲总会)(TAT) | |
| The Lim Clansmen Association of Thailand (泰国林氏宗亲总会) (LCAT) | 66 |
| The Xu Clan Association of Thailand (泰国徐氏宗亲总会) (XCAT) | 17 |
| The Chen Clangeneral Association of Thailand (泰国陈氏宗亲总会) (CCAT) | 26 |
| Hwang Association of Thailand (泰国黄氏宗亲总会) (HAT) | 20 |
| Lee Clan Association (Thailand) (泰国李氏宗亲总会) | 21 |
| The Khoo Clan's Association of Thailand 泰国邱氏宗亲总会(KCAT) | 12 |

Soures from (Tachasumphon Association of Thailand 2013) (The Lim Clansmen Association of Thailand 2017)) (The Xu Clan Association in Thailand 2014) (The Chen Clangeneral Association of Thailand 1993) (The Khoo clan's Association of Thailand 2010, Hwang Association of Thailand 2013, Lee Clan Association (Thailand) 2013)



From survey, the staff of UCCAT introduced LCAT is the most well-managed clan association in Thailand. LCAT writes a one-year work summary report every year. Its annual report provides a complete record of clan members, finances, human resources and activities, etc. Because LCAT's organization covers all forms of Thai-Chinese clan association, in this paper, Lim Clansmen Association of Thailand (LCTA) will be selected as an example to explain the internal networking of Thai-Chinese clan associations.

According to rhe record of LCAT (The Lim Clansmen Association of Thailand 2012), LCAT was found in 1962, and there are eleven members of Lin's lineage and

sixty-six branches of LCAT. There branches of LCAT are divided into regions of North (14) , North-East (15) , Cenral (25) , and South (12) of Thailand.

The ancestral hall of LCAT in Bangkok was completed in 1970. There are additionally eight Lin branch ancestral halls in Thailand. LCAT also set up a Lin Culture Shuyuan (林氏文化书院), located in ancestral hall of LCAT. In addition, LCAT has a Kowloon Shanzhuang (九龙山庄) and the West River Shanzhuang(西河山庄) cemeteries.(The Lim Clansmen Association of Thailand 2012)

This paper analyzes the internal network work of LCAT through the distribution of the grants or scholarships and the source of the winter ancestral worship contributions in 1992, 2004 and 2016. In these three years, 614, 681 and 181 Lin's children received grands or scholarships from 20, 21 and 21 regions in Thailand respectively (see Table 4). At the same time, the sources of donations in LCAT's winter ancestral worship can be found in Table 5. Hence, it can be said that the expenditures and income of LCAT through his internal network.

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Table 4 The internal network of the distribution of the grant or scholarship in LCAT

| Year | Donation amount | Number of Donation Sources | Distribution of Sources of Donation | |
|------|-----------------|----------------------------|-------------------------------------|---|
| | | | The number of Branch | Number of Participants from Poviches or Regions |
| 1992 | 1,312,790 | | 40 | 33 |
| 2004 | 2,455,709 | 1085 | 53 | 39 |
| 2016 | 3,296,660 | 930 | 41 | 25 |

Table 5 The internal network of source of the winter ancestral worship contributions in LCAT

| Year | Grant Amount (Baht) | Grant/Scholarship Situation | |
|------|------------------------|-----------------------------|---------------------------------------|
| | | The Number of Places | Number of Grant /Scholarship Received |
| 1992 | 1,383,000 | 20 | 614 |
| 2004 | 2,034,600 | 21 | 681 |
| 2016 | Scholarship 65,4000 | 21 | 181 |

By 2016, LCAT has transferred the grants to scholarships and used part of the scholarship funds for summer camps and autumn camps in Thailand and China. For

example, LCAT (The Lim Clansmen Association of Thailand 2017) announced the middle region of LCAT held a summer camp in Ayutthaya in 2016. Twenty-four of Lin's children participated in the summer camp. They came from Chanthaburi, Ang Thong, Samut Sakhon, Samut Prakan, Ban Pong and Phra Nakhon Si Ayutthaya. Twenty-two of Lin's children participated in the autumn camp of LCAT in Guizhou and Henan, China. They came from Phayao, Mae Sot, Nakhon Ratchasima, Photharam, Sing Buri, Rayong, Phra Nakhon Si Ayutthaya, Chanthaburi, Hat Yai, Bangkok, Bangbuathong, etc. Therefore, after reforming the grand and scholarship system, LCAT still relies on its internal networking for distribution its scholarship.

In addition, LCAT also has established its internal network for ancestral worship in ancestral halls. Apart from LCAT's ancestral hall in Bangkok, which hosts annual ancestral worship, its eight branches' ancestral halls: the Lin Ancestral Hall in Nakorn Pathom(1959), Lin Thean Hou Temple-Songkhram Lim Ancestral Hall (泰国夜功林氏宗祠)(1958), Hainan Lim Ancestral Hall of Thailand(泰国海南林氏宗祠)(1964), Lim Ancestral Hall in South of Thailand(泰国南林氏宗祠)(1960), Rayong Lim Ancestral Hall of Thailand(泰国罗勇林氏宗祠)(2005); Samut Sakhon Lim Ancestral Hall of Thailand(泰国龙仔厝林氏宗祠)(1984); Ban Chiang Lim Ancestral Hall of Thailand(泰国万昌林氏宗祠); Lin Thean Hou Temple(泰国越南春林)(1916), which all hold the ritual of ancestral worship annually.

According to an interview with the General-Secretary of LCAT, LCAT will join ancestral worship rites in every ancestral hall of Thailand every year. All branches of LCAT will also participate in each other's ancestral worship ceremonies.

(2) The networking among the Thai-Chinese clan associations

For historical reasons, some surnames can be traced back to common ancestry so they formed multi-surnames groups. In UCCAT(The United Chinese Clans

Association of Thailand 2013), there are still Six multi surnames associations (see table 6)

Table 6 The six multi surnames clan associations in UCCA

| Item | Name | Members |
|------|--|---|
| 1 | Shun Offspring Clan Association of Thailand(泰国舜裔总会) | Chen(陈), Hu(胡), Yuan(袁), Wang(王), Yao(姚), Sun(孙), Tian(田) and Lu(陆) Clan Associations of Thailand |
| 2 | LongGang Qin Yi Association of Thailand (泰国龙岗亲义总会) | Liu(刘), Guan(关), Zhang(张) and Zhao(赵) Clan Associations of Thailand |
| 3 | Xiao Ye Zhong Clan Association of Thailand(泰国萧叶钟氏宗亲总会) | Xiao(萧), Ye(叶) and Zhong(钟) Clan Associations of Thailand |
| 4 | Five Surnames of Lieshan Association of Thailand (泰国烈山宗亲总会) | 吕(Lv), 卢(Lu), 高(Gao), 许(Xu) and 纪(Ji) Clan Associations of Thailand |
| 5 | Xu Yu Tu She Same Ancestor Association of Thailand (泰国徐余涂余亲总会) | Xu(徐), Yu(余), Tu(涂) and She(佘) Clan Associations of Thailand |
| 6 | Luck Gui Tueng Foundation of Thailand (泰国六桂堂宗亲總會) | Hong(洪), Jiang(江), Weng(翁), Fang(方), Gong(龚) and Wang(汪) Clan Associations of Thailand |

Generally, the aforementioned six multi surname clan associations of Thailand hold ancestral worship rites every year. For example, the Universal Daily of Thailand reported in September 12, 2017 that “Xu Yu Tu She same ancestor association of Thailand” take turns to hold their four surnames joint ancestral worship ceremony on the 2nd of August Chinese according to the Chinese calendar every year.(He Dawei 2017c)

UCCAT is the networking platform of the Thai-Chinese Clan Associations. On the one hand, its administrative system is focused on networking. For instance, UCCAT’s (The United Chinese Clans Association of Thailand 2013) 5th Board of Executive Committee 2013-2015 contains all members of the 64 single surname clan associations and 6 multi-surname clan associations. On the other hand, UCCAT is an interactive network among the Thai-Chinese clan association. The first album of UCCAT (The United Chinese Clans Association of Thailand 2007) (p89-124) 2006-2007 depicts that, from 6th February to 10th April 2007, UCCAT was divided into 15 team with about 150 people. They visited the 54 Thailand Chinese clan associations of their subordinates to enhance networking between the Thai-Chinese clans. And, every year, UCCAT holds Chinese a Spring Festival party to get various surname clans together as well. (Thaicn.net 2017) Besides, according to survey, the General-Secretaries of various clan association of Thailand set up fellowship groups and hold parties on the first Saturday of every month. They also edited “The Address Book for the General-Secretaries of Thai-Chinese Various Surname Clan Associations Fellowship Group 2014-2015”. (The General-Secretaries of Thai-Chinese Various Surname Clan Associations Fellowship Group 2014)

3.2.4 Other Chinese communities in Thailand and their networking

The other Chinese communities in Thailand include Thai-Chinese regional or dialect associations, Thai-Chinese business associations, Thai-Chinese religious and charitable associations and Thai-Chinese produce associations.

(1) Thai-Chinese regional or dialect association and its net working

Pan Shaohong (Pan Shaohong 潘少红. 2008) (p26) in her Ph.D. dissertation “A Study on the History of the Associations of Ethnic Chinese in Thailand” argues, comparing with Thai-Chinese clan associations, Thai-Chinese regional or dialect associations have longer history and richer resources.

Among the Thai-Chinese traditional geographical associations, Jiu Shu Hui Guan (九属会馆) (nine area association) is most important. (See table 7)

Table 7 The members of Jiu Shu Hui Guan (九属会馆)

| No | Name | The Time of Establishment |
|----|---|---------------------------|
| 1 | Tio Chew association of Thailand(泰国潮州会馆) | 1938 |
| 2 | The Hakka association of Thailand (泰国客家会馆) | 1910 |
| 3 | Kwong Siew Association of Thailand(泰国广肇会馆) | 1877 |
| 4 | The Kung Jek Association of Thailand (泰国江浙会馆) | 1923 |
| 5 | The Yunan Association of Thailand(泰国云南会馆) | 1996 |
| 6 | The Taiwan Association of Thailand(泰国台湾会馆) | 1935 |
| 7 | Hainan Association of Thailand (泰国海南会馆) | 1946 |
| 8 | The Hokkien Association of Thailand (泰国福建会馆) | 1912 |
| 9 | The Kwangsi Association of Thailand (泰国广西会馆) | 1971 |

Soure from (Thaicn.net 2011)

Among them, the Tio Chew Association of Thailand is largest and most influential regional association of Thailand. It was established in 1938. (The Tio Chew association of Thailand 2012a) As the information from website of The Tio Chew association of Thailand, there are nine countries township associations affiliated to the Tio Chew Association of Thailand. (see table 8) It also includes sixteen branches in Thailand, such as, the Tio Chew Association of Songkhla. Furthermore, countries regional association also have branches in Thailand. For example, Phowleng Association of Thailand have Twenty-two branches in Thailand. (Pan Shaohong 潘少红. 2008)(p94). In addition, the Tio Chew association of Thailand affiliated four schools and four Shanzhuang cemeteries (table 9, table 10) .

Table 8 The nine township associations of the Tio Chew Association of Thailand

| No | Name |
|----|--|
| 1 | Tia an Chinese Association of Thailand (泰国潮安同乡会) |
| 2 | The Taiyio Association of Thailand (泰国潮阳同乡会) |
| 3 | The Kek Yang Association of Thailand (暹罗揭阳会馆) |
| 4 | Phowleng Association of Thailand(旅暹普宁同乡会) |
| 5 | Tenghai Association of Thailand (泰国澄海同乡会), |
| 6 | Taipu Association of Thailand (泰国大埔会馆) |
| 7 | The Hong Soon Association (泰国丰顺会馆) |
| 8 | Jiao-Peng Association (泰国饶平同乡会) |
| 9 | The Hui Lai Association of Thailand (泰国惠来同乡会) |

Table 9 The school affiliated by the Tio Chew association of Thailand

| Item | School name | Location | Established time |
|------|------------------------------|----------|------------------|
| 1 | Tio Chew middle school(潮州中学) | Bangkok | 2003 |

| | | | |
|---|---------------------------------------|---------|------|
| 2 | Pu Chi School (primary school) (普智学校) | Bangkok | 1948 |
| 3 | Pei Ying school(primary school)培英学校 | Bangkok | 1920 |
| 4 | MiBook middle school 弥博中学 | Bangkok | 1962 |

Table 10 The Shanzhuang affiliated by the Tio Chew association of Thailand

| Item | Shanzhuang name | Location | Area (Rai) | Established time |
|------|---|-----------------|---------------|---------------------|
| 1 | YueLong Tio Chew Shanzhuang 越隆潮州山庄 | Bangkok | About 86 | 1899 |
| 2 | Samut prakan Tio Chew Shanzhuang 北挽潮州山庄 | Samut prakan | / | Dismantling |
| 3 | Saraburi Huixi Tio Chew Shanzhuang 北标汇西潮州山庄 | Saraburi | About 210 | 1968 |
| 4 | Si Racha Tio Chew Golden Lion Shanzhuang 是拉差潮州金獅山莊 | Chonburi | About 306 | 1968 |

The Hakka Association of Thailand was established in 1910. At present, it subordinates seven countries regional and business associations (table 11) and thirty-four branches, such as, Hat Yai Hakka association in Thailand. Moreover, there are one

school, one collage and six temples under the jurisdiction of the Hakka Association of Thailand (Table 12). (The Hakka Association of Thailand)

Table 11 The seven countries regional and business associations of the Hakka Association of Thailand

| No | Name |
|----|--|
| 1 | The Hong Soon association (泰国丰顺会馆), |
| 2 | Hakka Chamber of Commerce of Thailand(泰国客属商会) |
| 3 | Taipu Association of Thailand (泰国大埔会馆) |
| 4 | Bangkok Huizhou association of Thailand (泰国曼谷惠州会馆) |
| 5 | Xingning Association of Thailand (泰国兴宁会馆) |
| 6 | Thai Taiwan Hakka business association (泰国台湾商客家商会) |
| 7 | Meixian association of Thailand (泰国梅县会馆) |

Soure from (The Hakka Association of Thailand)

Table 12 The Hakka association of Thailand affiliated school and Shanzhuang

| Item | Name | Location | Established time |
|------|--|----------|------------------|
| 1 | Thailand Jintek school (Primary school and Kind garden) 進德學校 | Bangkok | 1913 |
| 1 | Asia Vocational College 亚洲商业学院 | Bangkok | 1998 |
| 1 | Guandi temple 關帝廟 | Bangkok | 1916 |
| 2 | Madam San Nai temple 三奶夫人廟 | Bangkok | 1847 |
| 3 | Han King temple 漢王廟 | Bangkok | 1889 |
| 4 | Guanyin temple 觀音廟 | Bangkok | unknown |
| 5 | Lv di temple 呂帝廟 | Bangkok | 1902 |
| 6 | Bentou Gong Temple 本頭公廟 | Bangkok | unknown |

As the introduction of website of Kwong Siew Association of Thailand, Kwong Siew Association of Thailand was found in 1877. Kwong Siew Association of Thailand possesses one temple, one hospital, one middle school, one Chamber of Commerce, one alumni association, one branches, one Women's association and two graves (Table 13). (Kwong Siew Association of Thailand 2010)

Table 13 Kwong Siew Association of Thailand affiliated institute

| Name | Location | Established time |
|--|------------------|------------------|
| Cantonese temple 廣東神廟 | Bangkok | 1877 |
| Kwong Siew hospital 广肇医院 | Bangkok | 1903 |
| Kwong Siew (middle) school 广肇学校 | Bangkok | 1932 |
| Kwong Siew Commerce Association 广肇商会 | Bangkok | 2009 |
| Kwong Siew alumni association 广肇校友会 | Bangkok | / |
| Kwong Siew association of Songkhla 宋卡广肇会馆 | Songkhla | 1906 |
| Kwong Siew Women's association 广肇妇女会 | Bangkok | 1958 |
| Jiao Zan Grave 角贊墳場 | Bangkok | 1935 |
| Lingshan Shanzhang 靈山山庄 | Nakhon Pathom | 1967 |

It can be seen that the Thai-Chinese regional or dialect association forms an internal vertical network based on the administrative division of their ancestral home. And there also exists the cross among these internal networks. For instance, the Hong Soon association (泰国丰顺会馆) and Taiapu Association of Thailand (泰国大埔会馆) belong to both The Tio Chew association of Thailand and The Hakka association of

Thailand. As a result, a horizontal network was formed with The Hong Soon association and Taipu Association of Thailand.

Simultaneously, Tio Chew middle school, Pu Chi School (primary school), Pei Ying school(primary school) and MiBook middle school being subordinated at the Tio Chew association of Thailand, Thailand Jintek school(Primary school and Kind garden) and Asia Vocational College being subordinated at the Hakka association of Thailand and Kwong Siew (middle) school, Kwong Siew alumni association, Kwong Siew hospital and Kwong Siew Women's association being subordinated at Kwong Siew Association of Thailand can be deemed as Thai-Chinese product association or Thai-Chinese charitable association. As a result, external networks of Thai-Chinese regional or dialect associations crossing the product or charitable association were formed.

The Hakka association of Thailand's Guandi temple, Madam San Nai temple, Han King temple, Guanyin temple, Lv di temple and Bentou Gong Temple as well as Kwong Siew Association of Thailand's Cantonese temple also belong to religious charitable associations to form external networks with Thai-Chinese regional or dialect association crossing the religious charitable association.

Chew Shanzhuang, Samut prakan Tio Chew Shanzhuang, Saraburi Huixi Tio Chew Shanzhuang and Si Racha Tio Chew Golden Lion Shanzhuang of the Tio Chew association of Thailand as well as Jiao Zan Grave, Lingshan Shanzhang of Kwong Siew Association of Thailand are also constituting external networks with Thai-Chinese clan associations.

Hakka Chamber of Commerce of Thailand subordinates to both the Hakka association of Thailand and Thai-Chinese Chamber of Commerce as well as Kwong Siew Commerce Association subordinates to both Kwong Siew Association of Thailand and Thai-Chinese Chamber of Commerce. They can be seen as the networks

between Thai-Chinese regional or dialect association and Thai-Chinese Business association.

(1) Thai-Chinese Business association and its networking

The establishment of Thai-Chinese Chamber of Commerce in 1910 promoted the establishment of peer organizations in various industries. (Pan Shaohong 潘少红. 2008) (p38) Pan Shaohong (Pan Shaohong 潘少红. 2008) (p41) gave a information of fifteen industries association of Thailand in 1930s and there were fifty-five “Chinese Industry Collaborative Promotion Association(中华工业协进会)” to attract work class in 1937. Coughlin (Coughlin R.J 2012)(p49) mentioned there were over thirty different trade guilds from perspective of capital in early 1950s in Bangkok. Pan Shaohong (Pan Shaohong 潘少红. 2008)(p118) also lists sixty-eight business associations, which set up after 1945.

At present, the website of Thai-Chinese Chamber of Commerce(Thai-Chinese Chamber of Commerce 泰国中华总商会. 2018)listed thirty-four members of Thai-Chinese Chamber of Commerce -Various industries guild friendship association. Among them, there are ten regional Chambers of Commerce of Thailand. For example, Hakka Chamber of Commerce of Thailand as member of The Hakka association of Thailand and Kwong Siew Commerce Association as member of Kwong Siew Association of Thailand are also members of Thai-Chinese Chamber of Commerce. Although Tongxi Guild of Thailand(泰国同熙公会) is member of Thai-Chinese Chamber of Commerce, it is also a produce association of Thailand.

In addition, the Thai-Chinese Chamber of Commerce also sponsored the Chinese language school in Thailand, and established the singing group, the golf team, and signed the letter of intent with Poh Teck Tung Foundation. Hence, Thai-Chinese

Chamber of Commerce has woven a full range of networks in Thai-Chinese community.(Thai-Chinese Chamber of Commerce 泰国中华总商会. 2018)

It highlights Thai-Chinese Chamber of Commerce formed Join Foreign Chamber of Commerce in Thailand with thirty-two foreign countries and regions' chambers of commerce. (Thai-Chinese Chamber of Commerce 泰国中华总商会. 2018) Namely, the Thai-Chinese Chamber of Commerce represents the Thai-Chinese community to establish a network platform between the Thai and international business NGOs.

(2) Thai-Chinese Religious and charitable association and its networking

Duan Lisheng (Duan Lisheng 段立生. 1996)(p12-13) in his works “Chinese temple in Thailand” divides Chinese temple in Thailand into Buddhism, Taoism and folk religious. He also professes, sometimes, it is difficult to classify, since some folk beliefs are mixed with Buddhism, Taoism. For example, Sun Wukong (孙悟空) , Tripitaka (三藏) can be said to be a figure of Buddhism, Taoism, and folk religious.

Buddhism

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Luo Yuzhen (Luo Yuzhen 罗喻臻. 2012)illustrates “during Rama V (1868 - 1910 reign) in Bangkok Dynasty (since 1782), Chinese monks, who moved to Siam, built their temples, gradually composed of Chinese monks group to form “Hua Sen zong(华僧宗)” which Thai named is SONG JIN NIGAI”

Lin Guili(Lin Guili 林桂利. 2013)(p11), who is Thai student in China, supplies information in her Master thesis- “Chinese Buddhism in Thailand: a case study of Bangkok Mangkorn Kamalawat Temple” that there are seventeen Buddhist temples,

which have registered in Thailand, managed by “Hua Sen zong(华僧宗)”. Among them, there are seven temples locate in Bangkok, such as, Bangkok Mangkorn Kamalawat Temple and Wat Bhoman Khunaram.

According to the study of Duan Lisheng (Duan Lisheng 段立生. 1996)(p20-23), Chinese Buddhist temple in Thailand still contains Luang Pu Tai Hong temple (大峰祖师)worshiped by Poh Teck Tung foundation, Qi Tian Da Shen temple(齐天大圣庙)(Monkey temple), Tang Tripitaka temple, Guanyin temple and Shakyamuni temple etc.

Taoism

Taoism in Thailand includes Guan di temple (关帝庙), Lvdi temple (吕帝庙), The Eight Immortals (八仙) temple etc. (Duan Lisheng 段立生. 1996)(p16)

Folk religious

Bentou Gong shrine (本头公) , Bentou Ma shrine (本头妈) , Tin Hau shrine (天后) (Also known as Tianfei(天妃), Mazu(妈祖)) , Five Emperors shrine (五帝) , Sea prince shrine (海太子), Shui Wei Sheng Niang shrine (水围圣娘), Wufu Qiansui shrine (Wufu King 五府千岁). Wat San Chao Chet shrine(七圣妈庙) are the popular Chinese Folk religious in Thailand. (Duan Lisheng 段立生. 1996)(p16-19)

Yu Yunping(Yu Yunping 俞云平 1998)(p41) argues most Thai-Chinese regional and dialect association started with temple. For example, the Teo-Chiew established Bentou Gong shrine; The Hakkas established the Lvdi Temple, the Guandi Temple, and the Madam San Nai temple. The Hokkien established the Shun Hing Palace and the Tianhou Temple. The Hainanese established the Shuiwei Niangniang Temple and so on. The location of Hakka association of Thailand originated from Lvdi temple. The venue of the the Hokkien Association of Thailand originated from Shun Hing Palace.

Generally, the Thai-Chinese religious originations have relationship with charitable associations. The study takes Poh Teck Tung Foundation as an example to illustrate the networking work of Thai-Chinese Religious and charitable association with other Thai-Chinese communities.

As the declaration of “Poh Teck Tung Foundation 100 commemorative special issue”(Poh Teck Tung Foundation 2010), in 1896, Mr. Marun (马润) pleased the image of Luang Pu Tai Hong to Thailand. In 1910, Zheng ZhiYong(郑智勇)found temple for image of Luang Pu Tai Hong convened twelve townsmen fellows to form original Poh Teck Tung and to promote relief of poverty and burying corpse jobs. Poh Teck Tung Foundation was registered in 1936. After Second World War, a lot of Chinese immigrated into Bangkok. The Poh Teck Tung Foundation provides free hot porridge, drinking water, medicine, temporary shelter, toilets and bathrooms for the newcomers; The Poh Teck Tung Foundation help Chinese, who cannot return to China for they broke the law in Thailand, survived in Thailand; The Poh Teck Tung Foundation assisted to pay for the alien fee; The Poh Teck Tung Foundation acted as agent to handle labor card funding to pay the fees. (Poh Teck Tung Foundation 2010)(p16) Table 13 The lists of jurisdiction institute of Poh Teck Tung Foundation.

Table 14 The lists of jurisdiction institute of Poh Teck Tung Foundation

| No | Name | The Time of Establishment |
|----|---|---------------------------|
| 1 | Hua Chiew Hopital(华侨医院) | 1937 |
| 2 | Hua Chiew Traditional Chinese Medicine Hospital (华侨中医院) | 1995 |
| 3 | Hua Chiew Chalermprakiet University (华侨崇圣大学) | 1994 |
| 4 | Hua Chiew Chalermprakiet University Yosse Campus (华侨崇圣大学社学院) | |
| 5 | Chinese Teachers College Thailand (泰国华文师范学院) | 2000 |
| 6 | Krung Thep Radio Center (曼谷无限电台) | 1989 |
| 7 | Poh Teck Tung Base-EMS &RESCUE team (华侨报德善堂紧急救护队) | 1944 |
| 8 | Poh Teck Tung advanced –EMS team (华侨医院紧急救护队) | |
| 9 | Poh Teck Tung Foundation Public Cemetery (华侨报德善堂龙山墓苑) | |
| 10 | Poh Teck Tung Foundation Chalermprakief Public Park(华侨报德善堂崇庆皇上八秩圣寿公园) | 2007 |

Source from (Poh Teck Tung Foundation 2010)(p147-148)

Poh Teck Tung Foundation' work has always been supported by the Thai royal family. Rama sixth gave two thousand baht a year to serve as a charity application. In 1946, Rama eighth and Rama ninth visited Poh Teck Tung Foundation and Hua Chiew Hospital and gave 1000Baht each place. In 1979, Rama ninth and Princess Chulabhorn held the opening ceremony for twenty-two floors building of Hua Chiew Hospital. In

1992, Rama ninth named Hua Chiew Chalermprakiet University. In 1994, Rama ninth presided over the opening ceremony of Hua Chiew Chalermprakiet University and donated 5 million Baht to set up fund of scholarship. In 2005, Princess Sirindhorns hosted the opening ceremony of Hua Chiew Traditional Chinese Medicine Hospital. In 2007, Poh Teck Tung Foundation constructed Chalermprakief Public Park in Bangkok. (Poh Teck Tung Foundation 2010)

Besides, Poh Teck Tung Foundation framed joint disaster relief institute with Chinese communities and Newspapers. This institute comprised Thai-Chinese Chamber of Commerce, the Chinese association in Thailand, nineteen regional and dialect associations-Tio Chew, Hakko, Kwong Siew hospital, Hainan, Hokkien, Kung Jek, Taiwan, Yunnan, Kwangsi, Teo Aun, Taiyio, Kek Yang, Phowleng, Tenghai, Taipu, Hong Soon, Jiao-Peng, Hui Lai, Xingning, three medicine institutes, nine charity institutes, five religious institutes and six newspapers. It totally constituted by forty-six institutes. (Poh Teck Tung Foundation 2010) (p64) This disaster relief institute started from 1944. That year, Pathum Wan district of Bangkok broke out fire to lead to twenty thousand people homeless. Under the leadership of the Poh Teck Tung Foundation, Thai -Chinese communities and charities officially formed that joint relief agency. (Poh Teck Tung Foundation 2010) (p63)

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In 1991, when Southeastern China occurred heavy flood, Poh Teck Tung Foundation donated 300 million bales of rice and the medicine valued 500,000 baht. In Tsunami of 2004, Poh Teck Tung Foundation contributed 16,000,000 Baht, built 92 houses victims and help to accept donation 33,000,000 Baht. (Poh Teck Tung Foundation 2010) (p75) In 2008, Poh Teck Tung Foundation donated Wenchuan earthquake in China. It also donated Taiwan and other countries. (Poh Teck Tung Foundation 2010)

Therefore, it can be seen that Poh Teck Tung Foundation not only formed a cross network with other Thai-Chinese communities, but also intertwined with the Thai NGOs' network.

Thai-Chinese Product associations and its networking

Thai Product associations and communities cover extremely wide range, including but not limited to alumni association, Chinese educational institutions, reporter associations, friendship Associations, Women's associations, hobby association, such as, music, sport, literature etc.

For example:

From investigation, there are over one hundred Thai-Chinese morning exercise groups in Lumpini park of Bangkok. C group is a morning exercises group in Lumpini park of Bangkok. Usually, the members of C group get together on every Sunday morning at the park. The main members of C group are members of The Tio Chew association of Thailand. At the same time, because most of them graduated Shantou Chaoyang Liqing Middle School in their ancestral home, they are also the members of Chaoyang Liqing Middle School Alumni Association of Thailand. Besides, most of them still are members of their surname's clan association. For example, present president of Tachasumphon Association of Thailand(泰国郑氏宗亲总会)(TAT) and a former president of Plom Samphan association of Thailand belong to this group. Moreover, members of this group also jointly funded the construction of Thai Hua Temple in Fo Guang Shan, Thailand.

3.2.5 Networking between Thai-Chinese clan association and other Chinese communities in Thailand.

The Thai-Chinese Clan Association is part of “the Culture of Five Relationships” in Thai-Chinese communities. At the same time, the Thai-Chinese clan association have formed a network with other Thai-Chinese communities. Through analyzing the leaders of Thai-Chinese clan association serving in Thai-Chinese community, this paper attempts to interpret the networking between Thai-Chinese clan association and other Chinese communities in Thailand.

By survey, most leaders of the Tachasumphon Association of Thailand (TAT)(泰国郑氏宗亲会) are also the leaders of Poh Teck Tung Foundation. Poh Teck Tung Foundation is the oldest and most influential charity in the Chinese community in Thailand. Moreover, the Chinese surname of King Taksin of the Thonburi dynasty was Zheng(郑). Therefore, TAT has a greater influence in the Chinese community in Thailand. As mentioned above, LCAT is the most well-managed clan association in Thailand. Most members of TAT and LCAT are Teochew. Besides, according to Skinner’s (Skinner, G. William 1957)(p212) statistics, the first Chinese immigrant population in Thailand is Teochew, and the second is Hakka. They account for 56 percent and 16 percent of the population of Chinese immigrants, respectively. Through on-site investigation, XCAT is the largest Hakka-based Chinese clan association in Thailand and since XCAT was established in 1964, it has preserved a relatively complete record. Therefore, the content of TAT, LCAT and XCAT can cover the contents of almost all Thai-Chinese clan associations.

This study selects a recent director of the TAT, LCAT and XCAT. Through their main positions in the Chinese community, the network connections between the clansmen associations and the Chinese communities in Thailand would be explained.

The president of the 23rd and 24th Session Council (2016-2020) of TAT spoke he came to Thailand from China in the 1960s because his father lived in Thailand. He studied at Chaoyang Liqing Middle School Guangdong province China. Now, he holds the positions of the executive auditing of the 39th Session of the Tio Chew Association of Thailand(The Tio Chew Association of Thailand. 2012b), vice president of Alumni association of Li Qing middle school of Chaoyang Sojourn Expatriating in Thailand (旅泰潮阳砺青中学校友会) (Thaicn.net. 2013a), executive auditor of Jie Shou Hall Charity (介寿堂慈善会) (Thaicn.net, 2017d), executive member of the Council of Thai Chamber of Industry and Commerce (泰国进出口商会) (Thaicn.net 2015a), etc. His wife now serves as the president of the Thai branch of Buddha's Light International Association. She raises funds for the Tai Hua Temple of Buddha's Light Mountain. He claimed his wife successfully raised a large amount of donations for her charity association through his network in the Thai-Chinese communities.

The president of the 27th and 28th (2015-2018) Session Council of LCAT also holds the positions of president of Thai-Chinese Orphanage(泰华孤儿院)) (Ju Anyuan 聚安缘 2018), member of the Thai Tongxi Association (泰国同熙公会) (Thaicn.net 2014a), and permanent honorary consultant of the Tenghai Association of Thailand 泰国澄海同乡会) . (Thaicn.net 2016e)

The president of the 22nd and 23rd (2007-2010) Session Council of XCAT. He also serves as the Honorary Chairman of Thai-Chinese Chamber of Commerce, vice-president of UCCAT, vice-president of the Hong Soon Association of Thailand(泰國豐順會館), permanent honorary chairman of the Ban Shan Hakka Association of Thailand(泰國半山客會館) and vice-president of the Thai Weaving Industry Association. (Xu Genshui 2010)

Therefore, the Thai-Chinese clan associations have formed a network with other Chinese communities through their members.

In “Biography of Tae Ngow Low”, Duan Lisheng (Duan Lisheng 段立生 1994)(p255) gave a description of how, in 1990, Tae Ngow Low served as the president of the board of the Poh Teck Tung Foundation and advocated to expand its affiliated Hua-chiew College with Hua Chiew Chalermprakiet University(HCCU) (华侨崇圣大学). The website of HCCU (Hua Chiew Chalermprakiet University 2016) explains that “Huachiew” represents “overseas Chinese”. In 1994, Huachiew Chalermprakiet University was completed and became an affiliate of Poh Tek Sieng Tung. Moreover, the website of Huachiew Chalermprakiet University lists its founders, which includes fifty-four persons or families and four agencies.

The table 14 shows some founders of Hua Chiew Chalermprakiet University, who are also the leaders of Thai-Chinese clan associations. (Hua Chiew Chalermprakiet University 2016) Although they had different surnames, they had the same title of “the Founder of Hua Chiew Chalermprakiet University”. The platform of founders for Hua Chiew Chalermprakiet University gave an opportunity for the leaders of Thai-Chinese clan association to get together.

Furthermore, Tachasumphon Association of Thailand (TAT) is also a founder of Hua Chiew Chalermprakiet University. From Lin Bingnan(林炳南)’s resume, he donated 15,000,000 Baht for Hua Chiew Chalermprakiet University. (The Lim Clansmen Association of Thailand 2012)

Table 15 The members of Thai-Chinese clan associations as founders in HCCU

| Item | Name | Members |
|------|---|--|
| 1 | Tachasumphon Association of Thailand (TAT) | Tae Ngow Low(the President of the 1 st ~6 th Session);Zheng Qinda(鄭欽達)(the Chairman of 10 th Session); Zheng Chuangji(鄭創基) (the Chairman of Committee); Zheng Mingru(鄭明如) (the Consultant of the 21st Committee); (Tachasumphon Association of Thailand 泰国郑氏宗亲总会 1983, Tachasumphon Association of Thailand 2013) |
| 2 | The Chen Clangeneral Association of Thailand | Chen Youhan(陳有漢) (the Permanent Honorary Chairman from the 13th Session Council to present); Chen Shaoxun (陳紹勳)(the Permanent Honorary Chairman from the 7th-14th Session Council); Chen Zhuohao (陳卓豪) (the Permanent Honorary Chairman from the 15th-21st Session Council); Chen Lianlou (陳運樓) (the President of the 22nd -23rd Session Council); Chen Yuying (陳育英) (the Vice -President of the 2nd Session Council).(The Chen Clangeneral Association of Thailand 1993, The Chen Clangeneral Association of Thailand 2012) |
| 3 | The Lim Clansmen Association of Thailand (LCAT) | Lin Lai-rong(林來榮)(the 1st -8th President of Session of Council, the 1st, 2nd Chairman of the Committee, the 3rd ~11th Permanent Chairman); Lin Xuewu(林學舞)(the Vice-Chairman of the 1st ~4th Session the Committee, Chairman of the 5th Session, and Permanent Chairman of the Committee); Lin Bingnan(林炳南) (the President of the 9th 10th Session of Council and Director of Shanzhuang and Permanent Chairman of the Committee). (The Lim Clansmen Association of Thailand 2012) |
| 4 | Clansmen association of Thailand | Ding Jiajun (丁家駿) (the 1st -13th Session of Council) (The Teng(丁) Clansmen association of Thailand 2013) |
| 5 | Lee Clan Association (Thailand) | Li Shicheng(李石成) and Li Ruidian 李瑞典 (the Permanent Honorary Chairman). Li Wenxiang(李文祥) (the Honorary Consultant from 20 th ~25 th Session of Council).(Lee Clan Association (Thailand) 2013) |
| 6 | NgowClansmen Association of Thailand | Wu Yui(吳玉音)(the Vice-President from the 8 th ~20 th Session of Council); Wu Xihong(吳錫鴻) (the Permanent Honorary Chairman the 6 th ~20 th Session of Council).(NGOW (吳) Clansmen association of Thailand 2006) |

As well, Mr. Zheng's experience helps to understand the current status of the Thai- Chinese community's network.

Mr Zheng was born in 1971 in Chanthaburi province and received his Bachelor Degree in Thailand. He said when he was young, his parents took him to the Zheng clan association of Chanthaburi to attend the ancestral worship ritual. His parents told him the story of king Taksin how to defeat the Burmese invaders. From 2013, he committed to researching King Taksin. In 2015, he prepared to reenact the march of King Taksin from Ayutthaya to Chanthaburi Province by a land route. One part of the journey required travelling by foot and for another part of the journey, Mr. Zheng needed to ride a horse. The entire trip would take 34 days. He said, at first, everyone thought he was crazy, and no one believed he could do it. He asked for help from TAT. In fact, he did not know anyone in TAT. After the leaders of TAT learned about his family and his own situation from the Zheng Clan Association of Chanthaburi through the internal network of TAT, TAT immediately decided to support his project. He received 750,000 Baht from TAT for his reenactment activities. On 9th march 2015, TAT held a press conference, convened in their ancestral hall. About one hundred journalists from most of the major television stations, English, Thai, Chinese media joined the press conference. Since then, some people voluntarily joined his event; as well, the Thai military provided Mr. Zheng with free horses and sent soldiers to accompany the participants for the march. On the way, many people provided food for him free of charge. Furthermore, on 15th March 2015, when his march set out from Ayutthaya, more than 100 members of TAT went to Ayutthaya. They celebrated the 248th commemoration of King Taksin's defeat of the Burmese army years together.

When he was in trouble during the march and needed vehicles, he was able to call a leader of TAT to help. The leader of TAT immediately contacted Poh Teck Tung Foundation, and Poh Teck Tung Foundation dispatched more than 100 cars to help Mr. Zheng solve the problems. On 17th April 2015, when his march arrived at the its destination of Chanthaburi Province, about 100 members of TAT went to Chanthaburi

to celebrate the birth (by legend) anniversary of KingTaksin with Mr. Zheng and the other participants.

From Mr. Zheng's experience, it tries to analyze the network of the Thai-Chinese clan associations. The network of the TAT helped Zheng's clan to understand each other. TAT can help their clans to get social recognition. The network relationship established between the TAT and other Thai-Chinese communities can serve the clans.

3.3 Income of Thai-Chinese clan associations and Thai capitalist economy

3.3.1 Tale of Thai-Chinese “rags-to riches” with Bureaucratic- Chinese patronage system

On November 8, 1947, Phibun launched the 2nd military coup on November 6, 1947 for the second time to become the Prime Minister of Thailand during 1947-1957. Suehiro (Akira Suehiro 1989) (p137-141) in his works of “Capital Accumulation in Thailand 1855-1985” stressed that Chinese capitals in Thailand were tightened by Thai economy for the Thai people idea of Phibun’s administration through rising state enterprises and military-involved Bureaucrat capitalists. (Sng Jeffery and Pimpraphai Bisalputra 2015) (P364) demonstrates that Bureaucrat capitalists had no ability to operate state enterprises, so, Thai-Chinese merchants were granted contracts and operating licenses to engage state enterprises and military-involved Bureaucrat business.

In September, 1957, Sarit seized power from Phibun through a military coup. Chaloeontiarana (Thak Chaloeontiarana 2007) (p111) depicts, as a Thai man growing up in Isan (northeastern Thailand), Sarit believed paternalistic style leadership from Sukhothai time. Therefore, Thai administration was just like the fathers looking after their children. In addition, Chaloeontiarana (Thak Chaloeontiarana 2007)pp. 206, 226) points out in Sarit political system, the Thai monarchy played important role of

paternalistic program, so throne was added phokun-ship to (father-son) to insure long-term political control. Consequently, the monarchy played crucial role of “legitimizer of political power.” (Chaloemtiarana, 2007, p. 218) Chaloemtiarana (2007, p. 148) also explained the nature of Sarit’s phokun-ship that it raised bureaucracy and government superiority power. The status of the political parties and parliament of Thailand were lower than bureaucracy and government. (Chaloemtiarana, 2007, p. 226) In other words, Thai people should obey to the planning and decisions of the top and regime programs. (Chaloemtiarana, 2007, p. 148). Thus, Chaloemtiarana (2007, p. 235) gives a conclusion the “despotic paternalism” that it has continued to this day in Thailand.

Suehiro (Akira Suehiro 1989) (p10) described the bureaucrat capitalists. Because, bureaucratic political power composed of political leaders, military leaders, and politico-bureaucrats, who were dominant position in Thailand, the Thai economy was actually controlled by bureaucratic political power. The foreign and Chinese groups were employees for bureaucrat capitalists. In one word, if Thai-Chinese want to do business, they had to find a support from bureaucratic political power. Sng and Bisalputra (Sng Jeffery and Pimpraphai Bisalputra 2015) (P364) used the word “bureaucratic-Chinese patronage system” to describe the relationship between successful Thai-Chinese merchants and Thai elite class.

Most Thai-Chinese people immigrated to Thailand because of famine, war and poorness just with a piece of rag before 1949. Sng and Bisalputra (Sng Jeffery and Pimpraphai Bisalputra 2015) (P367) asserted dependence on bureaucratic-Chinese patronage system, which Thai-Chinese people established their commercial conglomerates. Wongsurawat (Wasana Wongsurawat 2017) (p41) highlighted so-called the Thai-Chinese “rag-to-riches” success story depended on alliances with the central Thai elite. In other words, bureaucratic-Chinese patronage system gave opportunities to Thai-Chinese people to capture wealth in Thai society.

In 1959, the Board of investment (BOI) was established. BOI enacted the Industrial Investment Promotion Act in 1960. By the study of Suehiro (Akira Suehiro 1989)(p275), he deemed that Thai capitalist economy in 1960 mainly composed of three groups of parts: state enterprises and military-involved firms, multinational enterprise (MNEs-large-scale international business operations), which refers to large-scale international business operations, and Thai-Chinese private domestic business group. Suehiro (Akira Suehiro 1989) (p9) explained that the Chinese groups who got Thai citizenship, live in Thailand, and are educated in Thailand are classified as domestic groups.

Comparing with his predecessor, Sarit actively encouraged the private economy. Suehiro (Akira Suehiro 1989) (p180) put forward that Sarit did not allow the state to compete with private capital in the commercial and industrial area. The state enterprises were confined to infrastructure including electricity, water supply and transportation facilities, etc. But no matter what the economic policy of Phibun, Sarit and Sarit's successor maintained close relationship with the United States. They obtained economic and military aid from United States, loans of world Bank, and the benefits from international trade. (Baker Chris and Pasuk Phongpaichit 2014)(p143) said in August 1957 that Thailand got American US\$10million in economic aid, as well as US\$25 million loan from World bank and arms supplies. Meanwhile, Suehiro (Akira Suehiro 1989) (p276) illustrated that Sarit regime encouraged foreign private capital to invest directly and supply credit. The USA, Japan and Europe were mainly investors and there was a small amount of investment from Taiwan and Hongkong. Their investment involved oil refining, natural gas, tin, auto-assembly, synthetic textile fiber, chemicals, electronics, etc.

For domestic business group, Suehiro (Akira Suehiro 1989) (p218-219) considered that they mainly engaged import-substitution industries, the financial sector and agro-industry. Moreover, the main operators of the domestic business group were Thai-Chinese. Chris and Phongpaichit (Baker Chris and Pasuk

Phongpaichit 2014)(p154,p165) revealed that Thai-Chinese got wealthy with the development of urban-biased economy. Certainly, Thai-Chinese merchants may forge an alliance with bureaucratic patronage.

Since 1961, Thai economy implemented the national economic and social development plan (Setabutr Noraint (Ed.) 2013). Thai economy entered Industrialization. From the data of the world Bank Group (The World Bank Group 2018), Thai GDP (gross domestic product) per capita increased from US\$100.768 in 1960 to 6593.82 in 2017 (See figure 1).

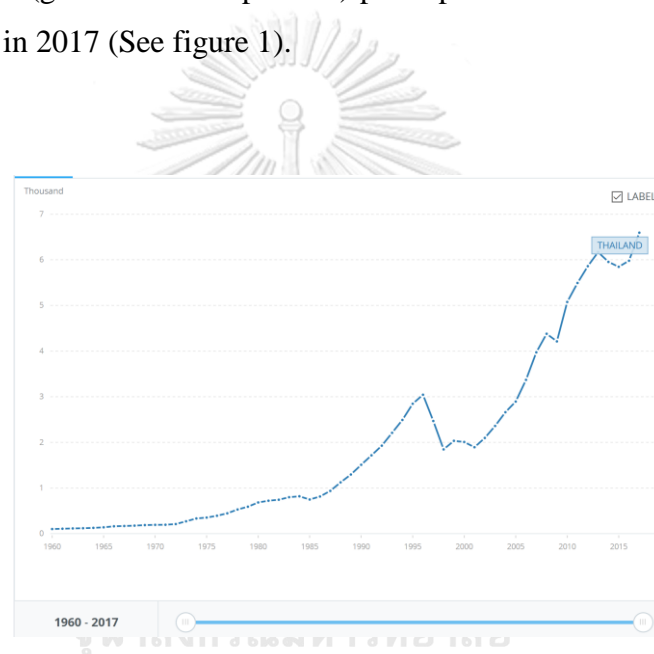


Figure 1 Thailand GDP per capita (current US\$) from 1960-2017
Source from (The World Bank Data GDP per capita Thailand)

It can be said that the Thai economy has undergone earth-shaking changes. However, as the Mahbubani and ((Kishore Mahbubani and Jeffery Sng 2017)(P170) described the unchanged politics of Thailand. From 2014 to the present, Thailand is the military government.

Wongsurawat (Wasana Wongsurawat 2019)pp. 75-92 told that Banharn Silpa-archa (Chinese name: Madexiang [马德祥], 1932-2016) was a Thai-Chinese legend of

“rag-to-riches” relied on bureaucratic-Chinese patronage system. Banharn Silpa-archa was born in a family of Chinese small businessmen in Thailand in 1932. (Wongsurawat, 2019, p. 75). In 1950s, Banharn established the patron -client relationship with Thai military. As a result, he obtained a 10-year monopoly contract with a nationwide install tap-water in Thailand, and he has made huge profits. In the 1960s, Banharn began to get involved in the construction industry. Meanwhile, he also established a joint venture with Japan to engage in manufacturing to join the Thai industrialization and international economic development process. In 1976, he entered the Thai political arena. In 1995, he became the 21st Prime Minister of Thailand. Wongsurawat (Wasana Wongsurawat 2019)(p11) commented that Banharn

was completely loyal to the monarchy and the royal family and earned the trust of the military and bureaucratic elite.

By the data of Suehiro (1989, p. 222), in 1979, in manufacturing sector of domestic business group, 92 percent of manufacturing groups were led by Thai-Chinese people. Suehiro (1989, p. 224) concluded that so-called “domestic industrial capitalist” or “Thai industrial capitalist” could be described more correctly as “Thai-Chinese industrial capitalist.” Moreover, Suehiro (1989, p. 281) claimed that the “bureaucrat capitalist” group played a crucial role in Thailand's economic development.

Suehiro and Wailerdsak (Akira Suehiro and Natenapha Wailerdsak 2004)p. 83) further studied the family business in Thailand. They stated the 220 business groups’ Ethnicity in Thailand in 1997. These 220 business groups’ total amount of sales reached 62 per cent of nominal GDP of Thailand in 1997, which the total 194 business groups or 88.2 percent had Chinese ancestry (see table 15).

Table 16 Distribution of 220 Business Groups by Ethnicity and Generation in 1997
(Unit: number of groups/families)

| Type of Ultimate Owner | Total | % | First Generation | Second Generation | Third Generation and Over | Unknown or Others |
|---------------------------|-------|------|------------------|-------------------|---------------------------|-------------------|
| Chinese | 170 | 77.3 | 80 | 81 | 6 | 3 |
| Thai-Chinese | 24 | 10.9 | 5 | 11 | 7 | 1 |
| Sub-total Chinese | 194 | 88.2 | 85 | 92 | 13 | 4 |
| Thai | 12 | 5.5 | 4 | 6 | 1 | 1 |
| Indian | 3 | 1.4 | 0 | 2 | 1 | 0 |
| European/American | 3 | 1.4 | 0 | 2 | 1 | 0 |
| Sub-total family business | 212 | | 89 | 102 | 16 | 5 |
| Public Enterprise | 5 | 2.3 | - | - | - | 5 |
| Unknown | 3 | 1.4 | 3 | 0 | 0 | 0 |
| Total | 220 | 100 | 92 | 102 | 16 | 10 |

Source from (Akira Suehiro and Natenapha Wailerdsak 2004) (p83)

Chen Hanshi (陈汉士) (Thai name: Kraisorn Chansiri) (Sng & Bisalputra, 2015, p. 394), a permanent President of Chen Clangeneral association of Thailand, is a typical representative of "rag-to-riches". In 2018's Forbes of Thailand's 50 richest, his family ranked as No.42 with net wealth \$700 million. His enterprise, "Thai Union Group, is the world's biggest producer of canned tuna." (Forbes Media LLC 2018)

From personal communication, he was born in Shantou Guangdong province China. In the early 60s, he moved to Hong Kong. Later, he heard that the Thai government rewarded civil and commercial investment in industry and gave a variety of concessions to set up factories. (Hui Gan Bai Ke, 2016). In 1963, he immigrated to

Thailand. He said he brought “three Zero”- zero education, zero knowledge and zero money to arrive to Thailand.

Firstly, he just worked as a small staff in Thailand, also experienced entrepreneurial failure. In 1977, his father’s friend just ran a new company in Hong Kong. He wanted to import frozen shrimp from Thailand. He started a seafood factory with only 5 acres of land and 150 workers, generating \$ 1 million in the first year. In 1988, he set up Thai Union Frozen Products Co. Ltd. (TUF). At present, he has more than 10 factories with the total number of employees more than 30,000 people in the world. (Thaicn.net 2011b)

In contrast, Mr. Hou spoke his story that, about 30 years before, he knew a high official in Thai military. The official gave him a construction project. He earned a lot of money from this project and he gave a reward of 500,000 baht to the official. The official was not satisfied with him for he gave too little. So, he lost the patron of the official. He regretfully told me” if I gave him more at that time, I am now also a Zuoshan (座山) (meaning wealthy Chinese merchants).”

Analyzing the words of the Thai clan, it can see that if the Chinese want to be a Zuoshan (座山), Bureaucratic-Chinese patronage system is a necessary condition. His words also validated Wongsurawat's point of view that relying on the power class in the political center of Thailand, the Thai-Chinese took a rag-to-riches success story (Wongsurawat, 2017, p. 42).

3.3.2 Occupation of the Thai-Chinese clan associations’ leaders and income of Thai-Chinese clan associations

The daily funds, construction and activities of the Thai-Chinese clan associations mainly depend on the sponsorship of committee. Generally, the presidents of Thai-Chinese clan associations were mainly responsible for sponsorship. From my survey, generally, almost all presidents of Thai-Chinese clan associations' occupation are entrepreneurs. Their income came from their family's enterprises. Therefore, this study selected the presidents as a representative of committees in Thai-Chinese clan associations to explain the relationship between Thai capitalist economy and income of Thai-Chinese clan associations.

According to the journal records of each Thai-Chinese clan association and other materials, the management pattern and income sources of Thai Chinese clan associations are basically similar. Since Chinese surname of King Daksin of the Thonburi dynasty was Zheng (郑) and Tae Ngow Low (郑午楼) (Udane Tejapaibul) outstandingly contributed to the Chinese community, Techasumphon Association of Thailand: TAT (泰国郑氏宗亲总会) has a great influence on the Chinese community in Thailand. From the introduction of UCCAT's staff, Lim Clansmen Association of Thailand (泰国林氏宗亲总会) (LCAT) is the most well-managed clan association in Thailand. By Skinner (Skinner, G. William 1957)p. 212) statistics, the first Chinese immigrant population in Thailand is Teochew, and the second is Hakka. Through my on-site investigation, the Xu Clan Association of Thailand (泰国徐氏宗亲总会) (XCAT) is the largest Hakka-based Chinese Clan Association in Thailand. Furthermore, since XCAT was established in 1964, it has saved a relatively complete record.

Tachsumphan association of Thailand (TAT), Lim Clansmen Association of Thailand (LCAT) and The Xu Clan Association of Thailand (XCAT) have relatively comprehensive data and can cover almost all aspects of the work of the Thai Chinese Clan Association. Hence, these three associations were used as the sampling cases to illustrate the relationship between financial situation of their associations and Thai economy.

(1) Tachsumphan association of Thailand (TAT)

Tae Ngow Low (郑午楼) (Udane Tejapaibul, 1913-2007) (Suehiro, 1989) was the most important sponsor of the Tachasumphan Association of Thailand and the president of the Tachasumphan Association of Thailand for 1~6 session of the Council. He was born in Bangkok. His ancestral home was Chaoyang, Guangdong province, China. (Xie Yuanzhang and Shenshun eds 谢远章沈顺 1994)p. 270)

This research tried to quote Suehiro (1989, pp. 256-257) statement in "Capital Accumulation in Thailand, 1855-1985" to briefly introduce Tae Ngow Low's major business: He inherited the liquor business -Chun Hua Co., Ltd. In 1946, he had 15% shareholding of Sri Muang Insurance Co. Ltd. from his father. In 1950, with the help of former Minister of Finance of Thailand, he collaborated with another Thai-Chinese to open the Bangkok Metropolitan Bank; in 1956, he was 4% shareholder of Nam Fah Warehouse Co., Ltd. In 1959, Tae Ngow Low's family was 28% shareholder of Sura Mahakhun liquor company (Sng & Bisalputra, 2015, p. 376). In 1966, his Thai Beer Co., Ltd. started production; From 1965, to set up Bangpoomai Industrial center to construct the World Trade Center in Bangkok etc.

In (Duan Lisheng 段立生 1994)pp. 120-122) book of "Biography of Tae Ngow Low", it described that Sura Mahakhun liquor company in detail as well as the relationship among the Thai-Chinese clan association, the leader of the Thai-Chinese clan association and bureaucratic-Chinese patronage system Thai economy.

In 1959, the Wan Zikang distillery, which was run by the Thai government, was not well-operated. Sahas Mahakhun, the chairman of the Chinese Chamber of Commerce of Thailand, was the best friend of Sarit in Chinese community of Thailand.

With the support of Sarit, Sahas Mahakhun got lease rights of Wan Zikang distillery for ten years since 1960 with annual delivery of 41 million Baht to Thai government. In order to get financial help, Sahas Mahakhun looked for Tae Ngow Low to be a partner, who had strong capital and years of liquor making experience. Then they invited Lamsan family's Kasikorn Bank to establish Sura Mahakhun liquor company (Sng & Bisalputra, 2015, p. 376). To develop market, Liu Yanxun (刘延熏) was employed. Owing to the successful operation, each family attained huge profits. In 1970, the second contract period began. The ruling military entered Sura Mahakhun liquor company by buying shares of Tae Ngow Low family and Lamsan family. Moreover, the ruling military designated Liu to manage the company. Fortunately, students felled the Thanom military dictatorship in 1973. Sura Mahakhun liquor company also ended the cooperation with the military. The third bid in 1980, mainly depending on the contest between two sides' political context, Tae Ngow Low family defeated Liu and regained Sura Mahakhun liquor company. Liu set up new liquor factory. Since then, the competition between Tae Ngow Low family and Liu was started in liquor business. In 1986, Under the Siam Commercial Bank's mediation, Sura Mahakhun liquor company merged with Liu's liquor factory. By the time publishing the biography in 1994, their cooperation went well.

“The second information of Tachsumphan association of Thailand” (Tachsumphan Association of Thailand, 1973) provided the information of the sponsorship fund of preparations to establish the association in 1971. There were 123 sponsors to donate 1,174,000 Baht. Which the president Tae Ngow Low (郑午楼) (Udane Tejapaibul) donated 200,000 Baht (Tachsumphan association of Thailand 1973)p. 69). In the performance of commemoration of King Taksin passing away in 1973, a total of 37 people sponsored 38,600 Baht including 5000Baht donated by Tae Ngow Low as the president.

“Special issue of the Completion of Ancestral Hall of the Tachasumphon Association of Thailand” (Tachasumphon Association of Thailand 泰国郑氏宗亲总会 1983) provided the cost of construction of their ancestral hall was 63,398,858.117 Baht. The committee sponsored 19,617,000 Baht including 4 million Baht from the president of Tae Ngow Low as well as 20,842,327 Baht from Tae Ngow Low Tae’s Bangkok Metropolitan Bank Group overdraft.

(2) The Lim Clansmen Association of Thailand (LCAT)

Lin Bingnan (林炳南, 1922-) was one initiator of Lim Clansmen Association of Thailand. From 1978 to 1982, he served as president of Lim Clansmen Association of Thailand and director of Lim’s Shanzhuang. He is currently permanent president of Lim Clansmen Association of Thailand. He was born in Chaoyang Guangdong province, China and immigrated to Thailand when he was 16 years old.

He engaged in entrepreneurship at about when he was 18 years old. Firstly, he set up Minsheng company to operate electrical appliances and construction machinery business with Uncle of lineage. Then, he cooperated with Chin Sophonpanich as the founder of Bangkok Bank and Uncle of lineage to establish Asia Trading Co., Ltd to win the bid of installment of running water projects in more than 40 provinces in Thailand. He was the managing Director of Thailand Real Estate Mortgage Co. Ltd under Rama VII's jurisdiction. He also set up a company in Hong Kong and Taiwan. (The Lim Clansmen Association of Thailand 2012)

“The special issue of the 50th anniversary of the establishment of Lim Clansmen Association of Thailand (1962-2012)” stated that it totally rewarded scholarship and grant 50,942,400 Baht and 19,542 students were benefited from 1979 to 2012. By 2012, which a total of 371 persons and institutions were sponsored scholarship and grant fund

with a total of 67,598,916 Baht. Lim Clansmen Association of Thailand uses the interest of the fund as scholarship and grant annually. Among scholarship and grant fund, the great donor is Lin Bingnan (林炳南) with 4,200,000 Baht. (The Lim Clansmen Association of Thailand, 2012)

In 1979, Auditorium opening ceremony of Kowloon Shanzhuang (cemetery), the president Lin Bingnan mentioned in the speech Kowloon Shanzhuang total purchase of land 211 rai (337,600 m²) in Chon Buri and got the purchase of land and construction costs of 3, 853, 700 Baht. Lin Bingnan not only donated 30,000 Baht, but also with Lin Lai Rong donate 400,000 Baht to construct office in Kowloon Shanzhuang.(The Lim Clansmen Association of Thailand 2012)

“The special issue of the 50th anniversary of the establishment of Lim Clansmen Association of Thailand” (The Lim Clansmen Association of Thailand, 2012) illustrated that Lin Bingnan sponsored 2 million baht to build Xihe Shanzhuang (ceremony) in 1994 as well as, in order to celebrate the 50th anniversary of the establishment of the Lim Association in 2012, Lin Bingnan donated 11,000, 000 Baht for the maintenance and renovation of the ancestral Hall of Lim association.

(3) The Xu Clan Association of Thailand(XCAT)

“Special commemoration of the 15th anniversary of Xu clan association travel to Thailand (Xu Clan Association Sojourn Expatriating in Thailand 1980) listed committee member’s names form the first to the eighth council. Moreover, the list also marked the name of firm, which committee members ran. It can be seen from the name of firm that most of the committee members engaged in business activities. In other word, the income of these committee members was directly affected by Thai capitalism

economy. This study mentioned the former presidents of the Xu clan association of Thailand and their main business. (see Table 16)

XCAT (The Xu Clan Association of Thailand 2008) shows Xu Hanguang (徐汉光)(Thai name: Vichai Maleenont, 1919-), a permanence President of XCAT, who was born in Chachoengsao province in Thailand. He started his business at the age of 17. After World War II, he opened gas station to act as agent the Shell in Thailand. During Sarit reign, he also became a national lottery agent. Then, he set up Construction Company to engage in real estate. He built dormitory for Thai Navy, Land force and Air force. In 1967, He found Bangkok entertainment Co., Ltd. In 1970, so his TV Channel 3 was born. Vichai Maleenont and family were ranked as the 30th richest of Thailand in 2017 by Forbus with net wealth \$890million. Forbus called Vichai Maleenont as Media baron with founder of broadcast BEC World. (Forbes Media LLC 2018b)

From the survey, the 22-23 Council Session (2007-2010)'s the president of XCAT leading the Council members visited Xu Hanguang repeatedly. "Special issue of 44th Anniversary of The Xu Clan Association of Thailand namely Dong Hai auditorium completed" (The Xu Clan Association of Thailand, 2008) depicted that, behind the Xu ancestral hall, Donghai building was established in 2008. Donghai Building divided into two floors with building area of 2286 m². The first floor uses for offices, conference rooms, Chinese culture classrooms, science and technology, economy and other learning activities. The second floor named Donghai auditorium with long 60m and wide 18m. Donghai Building started construction on February 1, 2008 and completed on 30th Oct 2008. It cost 50million Bath. Whole cost of Donghai building came from Xu HanGuang's donation. (The Xu Clan Association of Thailand, 2008)

Table 17 The business statistic of the former presidents of the Xu clan association of Thailand

| No | Council Session(time) | The president Name | Main Business |
|----|----------------------------------|---|---|
| 1 | 1-5, 7-10 (1964-1973, 1977-1985) | Xu Siheng (徐思恒) | Operating aluminum products, fiber cotton fabrics |
| 2 | 6 (1974-1976) | Xu Zhuntian (徐準田) | |
| 3 | 11 (1985-1986) | Xu Jinling (徐锦领) | Textile manufacturing, real estate |
| 4 | 12-13 (1987-1990) | Xu Siqing (徐思钦) | Operating aluminum products, fiber cotton fabrics |
| 5 | 14-15 (1991-1994) | Xu Daiwen (徐代文) | Real estate and Textile manufacturing |
| 6 | 16-17 (1995-1998) | Xu Huishen (徐惠深) ChimCharoenkhjornkun | Wha Glomac Alliance Co., Ltd. (深华集团有限公司) and Real estate |
| 7 | 18-19 (1999-2002) | Xu Daicun (徐代纯) Lertsak Vichitvikrom | |
| 8 | 20-21 (2003-2006) | Xu Shanshu (徐善述) Adisak Vorasetthakarnkij | Real estate |
| 9 | 22-23 (2007-2010) | Xu Mingshuang (徐名双) Aderek Pattanapanyasat | Textile manufacturing |
| 10 | 24-25 (2011-2014) | Xu Weihe (徐位合) SanChuapanyavit | Riceland Foods LTD Export rice industry |
| 11 | 26-27(2015-2018) | XuWei Zhou (徐伟洲) | Steel, fiber optic, wire, IT, clothing |

Source from (The Xu Clan Association of Thailand, 2008) (The Xu Clan Association of Thailand, 2014)

3.3.3 Experience of Thai-Chinese clan associations in the 1997 Asian financial crisis

The date of 2nd July 1997 became a landmark day for the 1997 financial crisis. On 3rd July 1997, The New York Time reported that “The central bank of Thailand's decision yesterday to devalue the currency, which caused it to tumble as much as 20 percent against the dollar, represents a gamble by Thai policy makers to shore up the country's faltering economy.” (Mydans Seth 1997) The date of 2nd July 1997 became a landmark day for the 1997 financial crisis.

Suehiro and Wailerdsak (2004) surveyed ownership Pattern of Companies in Thailand in 1996 and in 2000 (See Table 17). That are before and after the 1997 financial crisis. The 448 listed firms were investigated. In 1996, 48.2% (216 firms) belonged to family-owned and semi-family-owned firms. After the financial crisis, in 2000, 15 firms did not exist. 33 family-owned firms had to shift to widely-held group and foreign-owned groups. In addition, 31 firms changed their ownership from non-foreign-owned to foreign-owned. In 2000, there were 42.3 percent (183 firms) as family-owned group and semi-family-owned group among the left 433 firms (See Table 17).

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Suehiro(Akira Suehiro 1989)(p285-286) claims the main way of operation of Chinese enterprises in Thailand is family businesses. Suehiro and Wailerdsak (Akira Suehiro and Natenapha Wailerdsak 2004) surveyed ownership of pattern of companies in Thailand in 1996 and in 2000, namely, before and after the 1997 financial crisis (See table 19). The 448 listed firms were investigated. In 1996 48.2% (216 firms) belonged to family-owned and semi-family-owned firms. After the financial crisis, in 2000, 15 firms did not exist in SET. 33 family-owned firms, which had to shift to widely-held group and foreign-owned groups. In addition, 31 firms changed their ownership from non-foreign-owned to foreign-owned. In 2000, there were 42.3 percent (183 firms) as

family-owned group and semi-family-owned group among the left 433 firms (See table 17). Although, the study of Suehiro and Wailerdsak (Akira Suehiro and Natenapha Wailerdsak 2004) did not provide the ethnic information of family-owned and semi-family-owned firms, according to table 17, perhaps, it can be deduced most of family-owned and semi-family-owned firms' shareholders had Chinese ancestry.

*Table 18 Ownership Pattern of Listed Companies in Thailand in 1996 and 2000
(Unit: number of firm)*

| Type of Shareholders | Total 1996 | % | Total 2000 | % | Change |
|--------------------------------|------------|-------|------------|-------|--------|
| 1 Family-owned (F) | 150 | 33.5 | 131 | 30.3 | -19 |
| 2 Semi-family-owned (FW) | 66 | 14.7 | 52 | 12.0 | -14 |
| 3 Widely-held(W) | 160 | 35.7 | 145 | 33.5 | -15 |
| 4 Foreigners-owned(X) | 59 | 13.2 | 90 | 20.8 | 31 |
| 5 State or state enterprise(S) | 13 | 2.9 | 15 | 3.5 | 2 |
| Total listed firms | 448 | 100.0 | 433 | 100.0 | -15 |
| Family-owned firms(F)+(FW) | 216 | 48.2 | 183 | 42.3 | -33 |

Source: (Akira Suehiro and Natenapha Wailerdsak 2004)(p84)

Suehiro and Wailerdsak (2004) also enumerated the negative effect of financial and economic crisis on Bangkok Metropolitan Bank of Tejapaibul (Tae Ngow Low) family. The study interviewed a Thai clan who told that Tae Ngow Low lost Bangkok Metropolitan Bank and World Trade Center in Bangkok. After financial crisis, Tejapaibul family's liquor business survived.

On the contrary, in 1997, Chen Hanshi (陈汉士, Kraisorn Chansiri) received the great opportunities his great career development opportunities. He is exporter. Before the financial crisis, the US dollar exchange rate was 1 dollar for 25 Baht. After the financial crisis the US dollar exchange rate was 1 dollar for 50 Baht. Hence, his business income and profit doubled. (Chaoshang.net, 2016) Chen Hanshi (Thaicn.net, 2011) said in 1997, before the Asian financial crisis, he had an inspiration to refuse the

US dollar loan of Bank. Because he did not have a loan of the U.S. dollar, while the Thai currency was devalued and his stock was appreciating, he acquired Chickew of the sea, that was the third tuna factory in the United States. In October 1997, Chen as the name of the chairman of the Thai Union Group held a grand reception to celebrate entrepreneurship of the 20th anniversary showing the promising development prospects of Thailand's export industry. In June 1998, his stocks were acquired 186,000 shares by foreign investors. (Hui Gan Bai Ke 汇感百科 2016)

How was the Asian financial crisis in 1997 that affected the clansmen in Thailand? How Asian financial crisis affected Thai-Chinese clan association? The General-Secretaries both in Xu and Lim association, who have worked in their association more than 25 years, answered that there were no influence. The General-Secretary's job is responsible for the daily management of the association, so they know more about the operation of the association. Mr. Fang, a former General-Secretary of Plom Samphan assoction of Thailand (方氏宗亲总会) gave me same answer. He tried to explain since the presidents of Thai-Chinese clan associations have years of business experience, most of them did not suffer a big shock in the 97 financial crises.

In order to understand the actual situation of the impact of the 1997 financial crisis on Thai Chinese communities, I interviewed the Chief editor of Sing Sian Yer Pao Daily News on 28th October 2017. The Chief editor of Sing Sian Yer Pao Daily News was male and born in 1952 in Bangkok. He is also Thai-Chinese and his ancestral home is at Tangkeng, Fengshun, Guangdong province. He is Hakka.

“I have worked in Newspaper industry thirty-eight years. I still remembered I almost every day reported some company closed down in the Asian financial crisis time. The bankrupt companies are mostly financial and real estate companies. And the company that just did not have any experience. In realty, the majority of Chinese enterprises engaging in industrial production had little influence. The most Chinese in

Thailand came from poor people. It's not easy to earn money, so they dare not take risks. They keep traditional Chinese ideas - thrift, no borrowing. Thus, the Asian financial crisis had a little influence to Thai-Chinese association.”

After the financial crisis, 56 financial institutions were closed in Thailand. (Icjsx 2013) In 1998, the average real estate market in Thailand dropped 15% to 20%. In the following four years, the construction industry in Thailand had been in a slump. (International Engineering and Services, 2007)

The General-Secretary of LCAT introduced the situation of the LCAT during the 1997 financial crisis. The 1997 financial crisis had a great impact so that many people lost money. Although some clans had some economic loss, they had strong mind to sever the Clan association. They tried their best to donate the association more than before. In addition, LCAT's income did not depend on one person, but it relies on committees of Council. It is the collective power that allows the association to spend the hardship of crisis smoothly.

(1) The income of LCAT not affected during 1997 financial crisis.

The annual conference report of LCAT provided accurate and direct information of its financial position during the financial crisis time. This study compares the main annual work of the LCAT before and after financial crisis, that is, the daily recurrent costs, the ancestral worship donation in winter, and scholarship and grant to analyze the influence of financial crisis for LCAT. Their relevant financial data were selected in 1995, 1997, 1998, 1999 and 2000 .(The Lim clansmen association of Thailand 1996, The Lim clansmen association of Thailand 1998, The Lim clansmen association of Thailand 1999, The Lim clansmen association of Thailand 2000, The Lim clansmen association of Thailand 2001)

The income of the daily recurrent costs in LCAT (see table 18) before and after the financial crisis was stable as well as there was surplus every year. This shows that the daily work of LCAT went smoothly. From the financial situation, the whole work of LCAT during financial crisis time had no obvious effect.

Table 19 The daily recurrent costs of LCAT before and after the financial crisis (Baht)

| Item | 1995 | 1997 | 1998 | 1999 | 2000 |
|---------|-----------|-----------|-----------|-----------|-----------|
| Income | 4,462,739 | 4,397,001 | 4,696,051 | 4,226,127 | 5,272,989 |
| Expense | 3,012,748 | 3,949,332 | 3,872,857 | 3,388,879 | 4,801,948 |
| Balance | 1,449,991 | 447,668 | 823,192 | 837,247 | 471,040 |

Sources from (The Lim Clansmen Association of Thailand, 1996, 1998, 1999, 2000, 2001)

The sponsorship for the winter ancestral worship ceremony of LCAT (see table 19) also remained stable. The annual ceremony of ancestral worship was carried out smoothly without any sign of the impact of the financial crisis.

Table 20 The sponsorship for the winter ancestral worship ceremony of Lim association (Bath)

| Item | 1995 | 1997 | 1998 | 1999 | 2000 |
|-------------|-----------|-----------|-----------|-----------|-----------|
| sponsorship | 1,639,220 | 1,663,930 | 1,598,080 | 1,627,940 | 1,716,610 |

Sources from (The Lim Clansmen Association of Thailand, 1996, 1998, 1999, 2000, 2001)

- (2) Increased educational contributions under the influence of the financial crisis

In LCAT'(The Lim clansmen association of Thailand 2000)(p2) (The Lim clansmen association of Thailand 2001)(p2) , the president wrote although the Asian financial turmoil had hit various industries in Thailand, LCAT not only guaranteed the donation for the poor Lim's children of Thailand, but also increased the donation to the scholarship fund. The members of LCAT subscribed 1,483,000 Bath and 2,231,300 Baht in 1999 and 2000 respectively to the fund of scholarship. This paper provides the data of the expenditure of the scholarship and grant and the number of beneficiaries (see table 20). it can clearly see after the financial crisis in 1997, 1998, 1999, 2000, LCAT increased scholarship spending and the number of beneficiaries. In 1999 and 2000, there were more about 100 beneficiaries than before the financial crisis. Although the expenditure of scholarship and grants exceeded the income in 1999, it did not affect the issue of scholarship and grants because the previous annual scholarships have a balance.

Table 21 The expenditure of the scholarship and grant (Baht) and the number of beneficiaries

| Item | 1995 | 1997 | 1998 | 1999 | 2000 |
|---------|-----------|-----------|-----------|-----------|-----------|
| Income | 3,354,183 | 5,128,157 | 6,981,749 | 1,915,823 | 4,237,648 |
| Expense | 2,039,689 | 2,541,671 | 2,691,394 | 2,786,536 | 2,596,839 |
| Balance | 1,314,493 | 2,586,485 | 4,290,355 | -870,713 | 1,640,809 |
| Person | 648 | 639 | 690 | 761 | 757 |

(3) The operating of Shanzhuang influence by the financial crisis

LCAT (The Lim Clansmen Association of Thailand 2012)introduces the West River Shanzhuang (cemetery) of Lim Clansmen Association of Thailand was completed and operated in 1997. Unfortunately, it was exactly Thailand's financial crisis and the market's depression so that the operation of West River Shanzhuang was affected. In order to attract customers, Lim Clansmen Association had to extend discount time. (The Lim Clansmen Association of Thailand 2012)

It can be summarized, under the power of solidarity, the Thai-Chinese clan associations overcame the impact of the 1997 financial crisis. This was the embodiment of the unity role of Thai-Chinese clan association.

It can be summarized, under the power of solidarity, the Thai-Chinese clan associations were overcome the impact of the 1997 financial crisis. In practice, this is just the purpose of Thai-Chinese clan associations- solidarity.

3.4 Understanding management of the Thai-Chinese clan associations-a case study of the Lim Clansmen Association of Thailand

As the declaration of scope of the study in Chapter 1, the study focuses on the twenty-two Thai-Chinese clan associations which have built their ancestral halls and are the members of UCCAT. According to the survey, the twenty-two Thai-Chinese clan association's management and work contents are relatively similar. Although some associations held regularly activities every year, a few text files of their activities have been recorded. LCAT's annual activities has almost covered all activities of Thai-Chinese clan associations. And annual "The Report of the Council Meeting" of LCAT completely records its one-year work. This study takes LCAT as an example to understand the management of Thai-Chinese clan associations.

3.4.1 Introduction

According to the record of LCAT (2012), LCAT was found in 1962, and there are eleven members of Lin's lineage and sixty-six branches of LCAT. The branches of LCAT are divided into regions of the North (14) , North-East (15) , Central (25) , and South (12) of Thailand. The ancestral hall of LCAT in Bangkok was completed in 1970. There are additionally eight Lin branch ancestral halls in Thailand. LCAT also

set up a Lin Culture Shuyuan (林氏文化书院), located in the ancestral hall of LCAT. In addition, LCAT has a Kowloon Shanzhuang (九龙山庄) and the West River Shanzhuang(西河山庄) cemeteries.

The main functions of the LCAT include daily management, ancestral hall and ancestral worship, training of the young generation, respecting the aged, entertaining relatives, participating in clan gleeful ceremony and funeral, serving the community and participating in world events, etc. (The Lim Clansmen Association of Thailand 2017) In order to illustrate the management and history of LCAT, this paper selects the data of 1993, 1998, 2002, 2006, 2010 and 2016 for analysis.(The Lim Clansmen Association of Thailand. 1994, The Lim Clansmen Association of Thailand. 1999, The Lim Clansmen Association of Thailand. 2003, The Lim Clansmen Association of Thailand. 2007, The Lim Clansmen Association of Thailand. 2011, The Lim Clansmen Association of Thailand 2017)

Note: the year circle of LCAT from May to next year April.

3.4.2 Daily management of LCAT

(1) LCAT

The office of LCAT located in its ancestral hall in 1930/24 Chareon Nakon Road, Klongsan Bangkok. In the constitution of LCAT, its main organization composed of the Chairman's committee(会长委员会) and the Executive Council. Generally, the members of the Chairman's committee are comprised by respected patriarchs who retired from the Executive Council. Its authority consists of supervise and direct the Executive Council to implement all conference; If any of the Executive Council meetings are not proper, the Chairman's committee would have right to make revision; It dominates the election of the new Executive Council and presides over change ceremony of the Executive Council. Each term of the Chairman's committee is two years. The Chairman's committee set up the Permanent Chairman, Chairman of the

Chairman's committee, Chairman, Vice-Chairman, and members. In April 2016, Chairman's committee has the nineteenth session. (The Lim Clansmen Association of Thailand. 2016)

The management of LCAT's daily work is the Executive Council. There is one President, many Vice-presidents, many Executive Directors and many Executive Members of a Council. The President of the Executive Council is in charge of the secretary, financial audit, organizational unit, welfare unit, culture and education unit, social networking unit, publicity unit, regulatory unit, ancestral hall, leisure and women's unit. The session of the Council is two years. The President can assume the two sessions for four years. The President cannot over the two sessions, but can assume other positions. (The Lim Clansmen Association of Thailand. 2016)

All staff of LCAT must surname of Lin.

In reality, the General-Secretary of LCAT is mainly the responsible for daily affairs. He is also the main drafter of annual "The Report of the Council Meeting". The present General-Secretary of LCAT have worked in LCAT 35 years (to 2107). He is second generation of Thai-TeoChiew. He believes the most important thing of LCAT is unity. Hence, how to choose the president of LCAT is very serious. Firstly, the candidates should serve in the Council for more than 10 years. The members of LCAT would observe his character, economic ability, cultural level, behavior, understanding of LCAT, enthusiasm, etc. The president must have ability to unite everyone. And the president should have enough time to manage clan associations, to attend various meetings, signatures and so on. The General-Secretary introduced LCAT is big association in Thai-Chinese communities and has a high reputation. It would be a very honorable to become president of LCAT. Moreover, the president of LCAT have be recognized and trusted by Thai society.

Each year, on 5th May, LCAT hold a perennial conference in its ancestral hall. The participants of perennial conference include the members of the association, the representatives of Lim clan in branches, and students who receive scholarships and students' parents.

(2) Finance

The daily work funds of LCAT come mainly from the committees of Council's sponsorship, utilities sponsorship, interest and so on.

Table 21 lists the 1-year recurring income and expenditure. To illustrate the role of president and Council in their day-to-day expenses, the sponsorship of the president and committee of Council are listed. Note: the recurring fee income includes the committee of Council 's sponsorship and the president 's sponsor.

From 1993 to 2016, LCAT regular fee income is gradually increasing. Each year has a balance. The committee of Council 's sponsorship is more than half of regular fee income. Therefore, from the financial point of view, the committee of Council's sponsorship is the main source of financial support for LCAT. LCAT, every year, has new members to join (see table 22).

Table 22 The recurring income and expenditure per year (Baht)

| Item | Recurring Income | Expenditure | Committee of Council's Sponsorship | President's sponsorship | Number of Committee of Council (person) |
|------|------------------|-------------|------------------------------------|-------------------------|---|
| 1993 | 2,983,986 | 2,983,986 | | | |
| 1998 | 4,696,051 | 3,872,857 | 2,457,000 | 200,000 | 85 |
| 2002 | 4,642,533 | 4,113,566 | 3,060,000 | 200,000 | 100 |
| 2006 | 6,676,983 | 5,105,521 | 3,722,000 | 220,000 | 110 |
| 2011 | 5,641,566 | 4,727,318 | 3,637,000 | 220,000 | 112 |
| 2016 | 7,663,874 | 5,618,748 | 4,312,000 | 220,000 | 129 |

Table 23 New members of each year

| Item | Person |
|------|--------|
| 1993 | 28 |
| 1998 | 62 |
| 2002 | 56 |
| 2006 | 51 |
| 2011 | 42 |
| 2016 | 19 |

(2) The Lineage in Bangkok

By 2016, LCAT had 11 lineage members in the Bangkok area (See Table 23).

Table 24 lineage members in LCAT

| No. | Name |
|-----|---|
| 1 | Lim Hanxue Gong Association of Thailand(泰国林氏翰学公总会) |
| 2 | Takin Nukul Association of Thailand(泰国林氏南山公总会) |
| 3 | Huilai Lim Family Sodality Sojourn Expatriating in Thailand (旅泰惠来林氏家族联谊会) |
| 4 | Jieyang DongyuanXiang Lim Lineage Sodality(揭阳东园乡林氏族亲联谊会) |
| 5 | ChaoYang Xiangang Xinyuan Xiang Lim Lineage Sojourn Expatriating in Thailand (旅泰潮阳仙港新元乡林氏家族会) |
| 6 | Puning Shuihou Township Association Sojourn Expatriating in Thailand (旅泰普宁水吼乡亲会) |
| 7 | Chenhai Nanshaxiang Sodality (澄海南砂乡联谊会) |
| 8 | Jieyang Xichangxiang Lineage Sojourn Expatriating in Thailand (旅泰揭阳锡场乡林氏家族会) |
| 9 | Chenhai Huxiang Lim Lineage Sojourn Expatriating in Thailand (旅泰澄海湖乡林氏家族会) |
| 10 | TongKengXiang Lim Lineage Sojourn Expatriating in Thailand (旅泰桐坑乡林氏族亲会) |
| 11 | Chaoan Boshi Lim Lineage (潮安博士林族亲会) |

These families can be traced back to common ancestry with genealogical records. For example, Takin Nukul association of Thailand(泰国林氏南山公总会) (Takin Nukul association of Thailand 2016)(p96) wrote Takin Nukul was born in 1269. In the early of Yuan dynasty, he moved from Shanghang street Fujian province to Qianke Jiexi Guangdong province. So, his offsprings were called as Lim of Qiankeng. They worshiped Takin Nukul as beginning ancestor in Qiankeng. As so far, it has continued over 700 years, about 30 generation. There are about 300,000 people in the world.

(3) Branches of LCAT

Table 25 The name and the time of establishment of the ancestral hall of LCAT and its branches

| No | Name | The Time of Establishment |
|----|--|---------------------------|
| 1 | The Ancestral Hall of LCAT | 1970 |
| 2 | Lim Ancestral Hall in Nakhon Pathom Thailand (佛统府泰国林氏宗) | 1959 |
| 3 | Lin Thean Hou Temple-Songkhram Lim Ancestral Hall of Thailand(泰国夜功林氏宗祠) | 1956 |
| 4 | Hainan Lim Ancestral Hall of Thailand(泰国海南林氏宗祠) | |
| 5 | Lim Ancestral Hall in South of Thailand(泰南林氏宗祠) | 1960 |
| 6 | Rayong Lim Ancestral Hall of Thailand (泰国罗勇林氏宗祠) | 1960 |
| 7 | Samut Sakhon Lim Ancestral Hall of Thailand(泰国龙仔厝林氏宗祠) | 1984 |
| 8 | Ban Chiang Lim Ancestral Hall of Thailand (泰国万昌林氏宗祠) | |
| 9 | Lin Thean Hou Temple(泰国越南春林) | 1916 |

Note: the source from (The Lim Clansmen Association of Thailand. 2015)

Outside of Bangkok, there are 66 branches of LCAT and they are divided into North (14) , North-East (15) , Central (25) , and South (12) four area in Thailand. These associations' financial and daily affairs are managed by their own. Generally, LCAT visits some branches of Lim clan associations each year. For example, the report of 2017 mentions Lin Huankun the president of Council visited 66 branches of LCAT in 2016. (The Lim Clansmen Association of Thailand 2017).

Per year, there are meeting in some areas of four areas, the members of LCAT and its branches will be invited to attend. The report of 2017 (The Lim Clansmen Association of Thailand 2017) records, in June 2016, Lin Huankun-the president of Council, the members of Takin Nukul association of Thailand, and the members of the thirty branches of LCAT attended the 18th Clan friendship Meeting in North-East area of Thailand held in Nakhon Ratchasima.

The report of 2015(The Lim Clansmen Association of Thailand. 2015) gave information , when the president of Council visited the branches of LCAT, the president of Council paid all cost of LCAT staff, who followed him, and himself. It included the air tickets, land transport, accommodation costs, etc.

3.4.3 Ancestral hall and ancestral worship

- (1) The daily management and construction of ancestral hall

The table 24 lists the name and the time of establishment of the ancestral hall of LCAT and its branches. Moreover, some lineages have their ancestral hall. For example, Takin Nukul association of Thailand built ancestral hall in Bangkok.

In 1993, behind the ancestral hall of LCAT, the Langui Xuan (兰桂轩) was completed. 206 both persons and institutes donated 17,984,000 Baht to build the Langui Xuan. Among them, the president donated 1.5 million Baht. In 2015, the square behind Langui Xuan built a auditorium cost 6,280,000 Baht. The committee donated 2,830,000 Baht and other clans donated 3,430,000 Baht. Due to maintain and decoration of ancestral hall of LCAT in 1993, the ancestral hall had over spent. However, in other years, the ancestral hall has kept the annual balance. (See Table 26)

Table 26 The annual income and expenses of ancestral hall (Baht)

| Item | Income | Expenses |
|------|-----------|-----------|
| 1993 | 2,276,390 | 4,199,475 |
| 1998 | 3,074,035 | 1,929,249 |
| 2002 | 4,591,031 | 3,319,453 |
| 2006 | 4,758,050 | 3,907,542 |
| 2011 | 5,646,184 | 4,478,767 |
| 2016 | 8,515,072 | 5,483,185 |

(2) The ancestral worship rites

Most of the activities of LCAT hold in the Ancestral Hall. The most important event of the year is the ancestral worship in winter (Saturday of middle of December) attending with the Lim clans from whole of Thailand and abroad. Each year, there is a special sponsor for the ancestral worship in winter. (see table 27)

Table 27 The sponsor for the ancestral worship in winter (Baht)

| Item | Sponsor | Sponsor Person | The Sponsor of President |
|------|-----------|----------------|--------------------------|
| 1993 | 3,893,810 | / | 100,000 |
| 1998 | 1,598,080 | 1090 | 60,000 |
| 2002 | 2,184,240 | 1163 | 60,000 |
| 2006 | 2,536,092 | 1089 | 80,000 |
| 2011 | 2,775,750 | 1089 | 100,000 |
| 2016 | 3,296,660 | 930 | 150,000 |

In every Spring Festival, the ancestral hall of LCAT will hold ancestral worship and entertainment activities. Besides, every meeting in LCAT will ancestral worship firstly.

According to interviews of General- Secretary, He said, indeed, sometimes there are inconsistencies in opinion of members of LCAT. However, when people saw the ancestral hall and saw the Lin ancestors, they would set aside their differences and solve the problem.

The 11 lineages in Bangkok mentioned above, some Lineages also conduct the ancestral worship rites in the ancestral hall of LCAT. From survey, 8th Oct 2017, Lim Hanxue Gong Association of Thailand(泰国林氏翰学公总会) worshiped ancestor in in the ancestral hall of LCAT and invited other members of Lim's organizations to join.

(3) The order of the tablet in ancestral hall of LCAT

The annual report of LCAT records the order of the tablets in ancestral hall of LCAT. (see table 28) The tablet is a board which write the names of Lin's male clan deceased and his deceased wife and put in the niches of the ancestral hall. The ancestral worship rites are just to worship the deceased ancestors' tablets. Now, some names of Lin' clans in tablets were absolutely Thai names and written in Thai language.

Table 28 The numbers of the order of the tablets in ancestral hall of LCAT each year

| Item | Number |
|------|--------|
| 1993 | 4 |
| 1998 | 22 |
| 2002 | 15 |
| 2006 | 12 |
| 2011 | 11 |
| 2016 | 12 |

3.4.4 Compiling Thai Lin's genealogy

According to Feng Erkang's (Feng Erkang 冯尔康 2011) (p252) research, the record of Chinese genealogy can be traced back to the era of oracle. He also summed up the ten main functions of genealogy. The first is "literature". That is, genealogy can be used for historical materials. The second is "nostalgia". It can track ancient time and respect of ancestor with ethical significance. The third is to understand history. It can understand the past and predict the future both on the family and Country. The fourth is "inheritance" and the fifth is "eugenics". These two functions can be seen as the rise and fall of the nation. The sixth is 'Hukou'. It is provable increase and fall for the ratio of population. The seventh is "Sociology". It can reflect the national psychology and customs at that time. The eighth is "offspring". It avoids future generations who don't know who are relatives. The ninth is "emigration". It records about history and geography. The tenth is "Greater use". If each family tree is combined together, then much knowledge would be known." (Feng Erkang 冯尔康 2011) (p30)

LCAT(The Lim clan association in Thailand 1986)(p1) reports, Lin Lairong (林来荣), the former president of LCAT, announced LCAT broke the precedent of no editing genealogy among the Overseas Chinese before. Lin Lairong also said that LCAT has completed the establishment of the Clan Association and family temple (ancestral hall), implemented disaster relief operations, awarded scholarships and constructed Shan Zhuang (cemetery). Then, an important task of LCAT was to edit the genealogy. Therefore, LCAT established the editorial committee of the Xi He Lin's Genealogy of Thailand. In 1986, LCAT has completed the Xi he Lin Genealogy of Thailand. Lin Zuomou (林作谋) claimed that the last time Lin's clan genealogy was edited in 70 years ago. This time, some part of Xi He Lin's Genealogy of Thailand was translated into Thai, and some Thai surnames of the Lin's clan were marked. (The Lim clan association in Thailand 1986)(p2)

With interview of General-Secretary of LCAT, he said the Xi He Lin's Genealogy of Thailand may be the last genealogy of LCAT. Now, it is impossible to write the Lim's genealogy in Thailand again. On the one hand, most young generation cannot read Chinese. On the other hand, most Thai-Chinese have changed their surname into Thai surname. The young generation's sense of identity with Chinese surnames is getting weaker and weaker. For example, there is a former president who is very keen on the things of the LCAT. He has donated much money and done a lot of things for the association. However, his 70-year-old son has never participated in any of activity of LCAT and has been completely assimilated into Thai.

3.4.5 Training young generation

LCAT (The Lim Clansmen Association of Thailand 2012)(p317) portrays the former president Lin Bingnan(林炳南) launched to set up fund for scholarship and granted to aid the Lim offspring in need of learning from 1978. By 2016, the total funds

have reached 75,297,716 Baht with 427 person and institutes providing donations as well as 20,721 students got scholarship and grant including 78 Doctors, 728 Master degree and 3132 Bachelor. (see table 28 and table 29) (The Lim Clansmen Association of Thailand. 2015, The Lim Clansmen Association of Thailand. 2016, The Lim Clansmen Association of Thailand 2017)

Table 29 The sponsor for Scholarship Fund each year (Baht)

| Item | The Sponsor | The Number Person and Institute Providing Sponsor | The Sponsor of President |
|------|-------------|---|--------------------------|
| 1993 | 1,620,000 | 11 | |
| 1998 | 2,295,000 | 31 | 400,000 |
| 2002 | 2,825,000 | 35 | 500,000 |
| 2006 | 2,805,638 | 42 | |
| 2011 | 2,294,500 | 22 | |
| 2016 | 1,371,500 | 20 | 250,000 |

Table 30 Scholarships income, expenditure and beneficiaries (Baht)

| Item | Income | Expenditure | Beneficiaries |
|------|-----------|-------------|---------------|
| 1993 | 2,536,157 | 1,935,040 | 612 |
| 1998 | 6,981,749 | 2,691,394 | 690 |
| 2002 | 8,557,221 | 2,484,656 | 698 |
| 2006 | 5,988,010 | 2,869,656 | 685 |
| 2011 | 3,266,065 | 2,694,856 | 622 |
| 2016 | 1,619,135 | 1,761,761 | 62 |

(1) “Lin's Seedlings Plan”

The report of 2016 (The Lim Clansmen Association of Thailand. 2016) narrates when the president Lin Huankun (林焕坤) took office. He investigated 66 branches of LCAT in Thailand. He found the leaders of branches of LCAT were aging. He pointed out it is imperative that LCAT should cultivate the succession of young people. Thus, from 2015, the president Lin Huankun promoted “Lin's Seedlings Plan”.

By “Lin's Seedlings Plan”, the grant was changed to scholarships. If the Lin students want to attain scholarships, they would pass the examination. In 2015, 53 and 62 students attained scholarship in 2015 and 2016 respectively. The participants who failed in the examinations may be enroll in summer camp at domestic or in China to receive cultural and educational training.

In May 2015, 21 students from middle of Thailand joined the training of summer camp in Rayong. In Oct 2015, 28 students were organized to go to summer camp in Weihai, Shandong province China to study Chinese culture, and went to worship Bigan in Weihui, Henan Province China. In May 2016, 24 students from middle of Thailand joined the second time training summer camp in Ayutthaya. In October 2016, 22 students were organized to go to Autumn camp in Guizhou province China to study Chinese culture, and went to worship Bigan in Weihui, Henan Province China.

(2) To teach Chinese in Lin Clan's Cultural Academy (林氏文化书院)

Lin Clan's Cultural Academy (林氏文化书院) located in ancestral hall of LCAT. Its purpose is to foster persons, who will master Chinese, to meet the needs of persons who are good at Chinese language in the current Thai society and to enhance Thailand's competitiveness in the new century. (The Lim Clansmen Association of

Thailand. 2015)(p140) Lin Clan's Cultural Academy (林氏文化书院) regularly run Chinese training classes. The table 30 lists the Lin Clan's Cultural Academy income and expenditure.

Table 31 Lin clan's Cultural Academy income and expenditure

| Item | Income | Expenditure |
|------|-----------|-------------|
| 1993 | / | / |
| 1998 | / | / |
| 2002 | / | / |
| 2006 | 707,590 | 729,590 |
| 2011 | 1,007,121 | 735,981 |
| 2016 | 658,815 | 515,653 |

(3) The establishment of "Youth Unit Friendship Association"

In August 2016, "Youth Unit Friendship Association" was set up. 78 people and organizations donated 3,527,190 baht to set up the fund of "Youth Unit Friendship Association", in which president Lin Hwan-kun donated 500,000 Baht.(The Lim Clansmen Association of Thailand. 2016, The Lim Clansmen Association of Thailand 2017)

According to survey, "Youth Unit friendship association" is establishing branches in whole Thailand now.

3.4.6 Activities of respecting for agings

Each year, the assembly respecting for ageing is held during ancestral worship in winter. LCAT arranges the ageing to ancestral worship and join the banquet in ancestral hall. And there is an activity to select one oldest man and one oldest woman each year to give presents. The president and committee have a ritual of blessing to aging. Each year, LCAT's report lists statistics of aging's name, age, sex, and ancestral home who joined the assembly respecting for ageing.(see Table 32)

Table 32 The number of aging who join the assembly respecting for ageing each year

| Item | Total number | Male | Female |
|------|--------------|------|--------|
| 1993 | 341 | 194 | 147 |
| 1998 | 334 | 193 | 141 |
| 2002 | 403 | 117 | 186 |
| 2006 | 458 | 220 | 238 |
| 2011 | 532 | 252 | 280 |
| 2016 | 571 | 278 | 293 |

3.4.7 Management of Shanzhuang cemeteries

According to the illustration of “The Special Issue of the 50th Anniversary of the Establishment of Lim Clansmen Association of Thailand”, Chinese believe the ancestral hall is the place to ancestral worship and the cemeteries is for deceased. LCAT claims to keep Chinese traditional culture and to educate the offspring, LCAT would intend to construct Shanzhuang cemetery. In 1979, Kowloon Shanzhuang cemetery was completed in Chonburi Province. The Kowloon Shanzhuang cemetery's land and initial construction costed 38,853,700 Baht which was contributed by committee of LCAT. By 2016, the Kowloon Shanzhuang cemetery occupied area about 467 Lai. (The Lim Clansmen Association of Thailand 2012, The Lim Clansmen Association of Thailand 2017)

Another record in “The Special Issue of the 50th Anniversary of the Establishment of Lim Clansmen Association of Thailand”, due to full of the Kowloon Shanzhuang cemetery, the Council of the 17th Session decided to set up West River Shanzhuang in Kanchanaburi province. In 1997, the West River Shanzhuang was completed with land 251 Lai. The West River Shanzhuang got donation 6,720,000 Baht from the contributions of the Committee to purchase the land and pay for construction. Lin Bingnan, the former president, contributed 2,000,000 Baht. (The Lim Clansmen Association of Thailand 2012) The annual report of LCAT provides information of the management of Kowloon Shanzhuang and West River Shanzhuang. Table 33 and Table 34 are financial income and expenditure of Kowloon Shanzhuang and West River Shanzhuang. Per year, the numbers of order for cemetery Kowloon and West River Shanzhuang were recorded (Table 35 Table 36).

Moreover, the Shanzhuang will be renovated. For example, repairing the auditorium, greening and so on. In report of 2017(The Lim Clansmen Association of Thailand 2017), by the cooperation with local Land Government management institute, the actual area of Kowloon Shanzhuang was approved. In annual report, it can be seen some order names of cemeteries were Thai name and written in Thai language.

Table 33 Kowloon Shanzhuang income and expenditure(baht)

| Item | Income | Expenditure |
|------|-----------|-------------|
| 1993 | 7,671,416 | 3,578,330 |
| 1998 | 5,072,259 | 3,318,879 |
| 2002 | 3,882,251 | 3,620,072 |
| 2006 | 5,928,868 | 4,501,165 |
| 2011 | 3,673,233 | 3,048,996 |
| 2016 | 3,365,927 | 3,807,669 |

Table 34 West River Shanzhuang income and expenditure(baht)

| Item | Income | Expenditure |
|------|-----------|-------------|
| 1993 | | |
| 1998 | 1,497,692 | 985,946 |
| 2002 | 1,597,202 | 1,595,913 |
| 2006 | 1,632,306 | 5,662,453 |
| 2011 | 437,905 | 1,259,402 |
| 2016 | 1,051,164 | 1,707,801 |

Table 35 The numbers order for cemeteries of Kowloon Shanzhuang

| Item | The number |
|------|------------|
| 1993 | 72 |
| 1998 | 5 |
| 2002 | 19 |
| 2006 | 10 |
| 2011 | 10 |
| 2016 | 6 |

Table 36 The numbers of order for Cemeteries of West River

| Item | The number |
|------|------------|
| 1993 | 43 |
| 1998 | 5 |
| 2002 | 4 |
| 2006 | 4 |
| 2011 | 2 |
| 2016 | 2 |

3.4.8 Participating in wedding activities

The annual report lists the LCAT attending the weddings of Lin's clans. Table 37. This study counts the times of the LCAT attending the weddings of Lin's clans per year.

Table 37 LCAT attending the Lin's clans weddings times per year

| Item | Times |
|------|-------|
| 1993 | 3 |
| 1998 | 2 |
| 2002 | 6 |
| 2006 | 13 |
| 2011 | 3 |
| 2016 | 1 |

3.4.9 Taking part in funerals

The annual report lists the LCAT attending the funerals of Lin's clans. This study counts the times of the LCAT attending the funerals of Lin's clans per year.

(Table 38)

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Table 38 LCAT attending the funerals of Lin's clans times per year

| Item | Times |
|------|-------|
| 1993 | 43 |
| 1998 | 41 |
| 2002 | 35 |
| 2006 | 39 |
| 2011 | 25 |
| 2016 | 26 |

3.4.10 Pension's activities and social welfare activities

The annual report records, in the past year, the aid and donations to the affected clan and donations to participate in social welfare activities. For example, in the report of 1994 illustrates the donations with a total of 109,800 Baht for victims of fire and difficulties in living and funeral assistance throughout Thailand. (Table 39). The relief activities of LCAT are not only limited to Lin's clansmen, but also involved in social welfare activities.

“The Special Issue of the 50th Anniversary of the Establishment of Lim Clansmen Association of Thailand” gives statistics the sponsor of LCAT for social welfare projects with 15,055,429 Baht from 1977 to 2010 including the sponsor for Thai funding, hospital, relief of floods throughout Thailand, Wenchuan earthquake in China, construction Bigan temple.

In report 2016 (The Lim Clansmen Association of Thailand. 2016), LCAT donated 510,000 Baht through Thai Red Cross to transfer to refugee of 2015 Nepal earthquake. In 2016, Lim association sponsored 839,000 Baht to Thai Red Cross of relief of flood in the Thailand (Table 39) (The Lim Clansmen Association of Thailand 2017)

Table 39 The donation for the pension activities and social welfare activities (Baht)

| Item | Amount |
|------|-----------|
| 1993 | 109,800 |
| 1998 | 78,750 |
| 2002 | 112,650 |
| 2006 | 2,767,600 |
| 2011 | 22,000 |
| 2016 | 839,000 |

3.4.11 Participating activities of the Lin Clansmen Association around the World

In report of 2017, the Lim Clansmen Association of the World was established in Taiwan in 1981. Every two years, its members will take turns to host Lim Clansmen Assembly of the World. In 1986, LCAT held the First Lim Clansmen Assembly of the World in Thailand. In 2012, as occasion of the establishment of 50th anniversary of LCAT, LCAT held the 14th Lim Clansmen Assembly of the World. Moreover, the LCAT took part in the Lim Clansmen Assembly of the World almost every time. Table 40 lists the example of LCAT attending to the Lim clansmen assembly of the world. The General-Secretary of LCAT said the committee of the Lim Clansmen Association of the World invited LCAT to service as the General Headquarters of the Lim Clansmen Association of the World. But, LCAT thinks it is not suitable for political reason as the General Headquarters of the Lim Clansmen Association of the World in Thailand.

Table 40 The example of participation in the Lim Clansmen Assembly of the World

| Item | The Activity's Name |
|------|---|
| 1993 | The Bigan birth 3085 years in Weihui Henan province(河南省卫辉市) |
| 1998 | the 7 th Lim Clansmen Assembly of the World, Taiwan Gaoxiong |
| 2002 | the 9 th Lim Clansmen Assembly of the World, Hawaii, USA |
| 2006 | the 11 th Lim Clansmen Assembly of the World, Singapore |
| 2016 | the 16 th Lim Clansmen Assembly of the World, Indonesia, Northern Mindanao |

3.5 Conclusion

This chapter introduces the establishment of the Thai-Chinese clan association in accordance with Thai law. Thai-Chinese clan associations not only maintain their traditional functions, but also have new functions with the development of Thai contemporary society. The study supports the views of Thai-Chinese Jiang Baichao that Thai-Chinese made Chinese culture plant into Thailand. In the context of contemporary Thai society, Thai-Chinese clan associations have been transformed from secret societies into Thai NGOs and formed NGOs networking. The income of the Thai-Chinese clan associations mainly derived from the contributions of the members of their Councils who relied on Bureaucratic-Chinese patronage system to perform the myth of “rags-to-riches” in Thai contemporary society. 1997 financial crisis has not brought much influence to income of Thai-Chinese clan associations. By analyzing human resources, finance and affairs of Lim Clansmen Association of Thailand, it shows the management mechanism of Thai-Chinese clan association in the contemporary Thai society.

In short, Thai-Chinese clan association help Thai-Chinese integrate into Thai society.

CHAPTER 4

THAI-CHINESE ANCESTRAL WORSHIP CULTS HAVING MIXED WITH THAI CULTURE IN CONTEMPORARY THAI SOCIETY


This chapter provides evidence for the first hypothesis of study, namely, the role of ancestral hall and ancestral worship in clan association in Thailand is mixed between Chinese tradition of ancestral worship and localized Thai traditions. This chapter introduces four celebrations to illustrate the Chinese tradition of ancestral worship and localized Thai traditions. The first ceremony is ancestral worship rites in ancestral hall of Thai-Chinese clan associations. The second ceremony is Thai-Chinese wedding, because the wedding represents the ancestral worship of the next generation to continue the surname, and to join wedding of members and members of relatives is a main work of the Thai-Chinese clan associations. The third ceremony is the Thai-Chinese funeral. Since Chinese ancestor worship is the object of worship for the deceased, funeral is an important symbol of ancestor worship. Participating in the funeral of members and relatives of the members is also one of the main tasks of the Thai-Chinese clan associations. The fourth ceremony is rite to establish tablets in the ancestral hall of the Thai-Chinese clan associations. The ancestral halls are the place where put the ancestral tablets and holding ancestral worship rites. For the establishment of the tablets in the ancestral hall of the Thai-Chinese clan association is related to the funeral, this study puts them in same section to elaborate.

4.1 Overview of Thai-Chinese ancestral halls

4.1.1 Chinese ancestral hall culture immigration to Thailand

Fu Peirong (傅佩荣) received his Ph.D. from Yale University in 1984 and later served as a professor of philosophy at National Taiwan University. He defined the

Yijing (易经) (the Book of Changes) as "the content of Yijing covers the principle of heaven, humanity, and earth, that is, to make humanity settle down between heaven and earth. The method of Yijing is to use the Hexagram(卦) as symbol to represent the phenomenon of nature, and to borrow the combination of symbols and moving, depicting the ever-changing wonders of nature, showing the world's good, fierce, misfortune, blessings and the principles of their causal relationship." (Fu Peirong 傅佩荣 2016)(p1)



Kun Hexagram(困卦)(straits) is the 47th Hexagram of Yijing. According to Fu Peirong's (Fu Peirong 傅佩荣 2016) (p344-350) explanation, Kun Hexagram(困卦)(straits) of Yijing denotes the water flows below the swamp. Due to the water flowing downwards, it means no water in the swamp. This is a symbol of life on the verge of death or destruction to encounter great difficult. Kun Hexagram(困卦)(straits) describes a gentleman (君子)(a man of noble character) is covered for no one believed in what he said. However, he is in trouble without losing his insistence. How can a gentleman get out of trouble? In the Kun Hexagram(困卦), the sacrifice is mentioned twice. A Gentleman would put on formal clothes to offer up a sacrifice involving in worship heaven, earth and ancestors. The twice mention of the sacrifice represents the sincerity of the gentleman. The sincere sacrifice can get good fortune. In other words, sincerely worshipping the heavens, the earth and the ancestors can make the gentlemen get out of the predicament and get happiness. (Fu Peirong 傅佩荣 2016) (p344-350)

During the Cold War, under the Thai assimilated policy, the ethnic Chinese in Thailand had to change nationality, name, language and behavior etc. The Thai-Chinese felt a huge cultural crisis. As description of the Kun Hexagram(困卦), the Thai-Chinese thought of the ancestral worships.

Tae Ngow Low (郑午楼), a well-known Chinese community leader in Thailand, said in his biography although the school cultivate talent and hospital cure pain, the ancestral halls can be seen as Thai-Chinese spiritual fortress just like Cathedrals for Western people. He believed that the Thai-Chinese ancestral hall was not only a place to worship ancestors but also reflects the friendship and unity of Thai-Chinese. So he said that Thai-Chinese ancestral hall was not outdated but necessary. (Duan Lisheng 段立生 1994)(p149)

The Khoo Clan's Association Website(The Khoo Clan's Association) provides the motivation of Thai-Chinese to establish the ancestral hall. Since 1959, when Khoo Clan Association of Thailand was established, its ancestor hall was recommended to build. However, someone once said it was out of fashion to build ancestor temples, too superstitious. The Khoo Clan's Association describes, before 1949, Chinese in Thailand with slightly wealthy returned to the ancestral home to worship ancestors about every one or two years. As for ordinary person, they needed 8 or 10 years to return to hometown. It expresses Chinese people paid more attention to worship their ancestor, repay their roots and miss their original source. Moreover, most aged person eagered to return to their homeland to enjoy their old life. However, they had known, after 1949, although, they had hometown, but they cannot return. Forced by the environment, Thai-Chinese felt emergency o set up ancestral hall at Thailand as soon as possible. Otherwise, after a period of time, their next generation, they neither know what is ancestor hall nor know what are their surnames. For keeping Chinese long history inherent culture, contacting Chinese family friendly, training Chinese descendants to remember their ancestor and not losing their Chinese surname, Thai-Chinese believes it is most urgent matter to construct ancestral hall.

The article of “The Process to Prepare the Construction of Ancestral Hall of Lim Clansmen Cssociation of Thailand (LCAT)” in “The Xi He Lim Genealogy in Thailand (泰国西河林氏族谱)” portrays the psychology of Chinese in Thailand to build the ancestral hall the Chinese in Thailand hope to be able to pick up the memory

of their ancestors in Southeast Asia, and spread the moral norms of mutual love, mutual assistance and sympathy among people abroad.(The Lim clan association in Thailand 1986)(p138)

The early Chinese halls constructed in Thailand were mainly to worship the ancestors of the same surname within Lineage or same region. For example, Chen(陈) Ancestral Hall in Songkhla, founded in 1830, worship Tân Goân-kong 陈元光 (about 657~711) as “Khai-Chiang Sèng-ông (开漳圣王)” meaning the developer of Zhangzhou (漳州) (Fujian province China) with surname Chen (陈). In addition, the Chen Ancestral Hall in Chachoengsao belonging to Tan Lipbuay Wanglee’ family was built in 1875. (The Chen Clangeneral association of Thailand 2012) (p82) Sim Clan Ancestral Sering of Thailand (泰国沈氏大宗祠) was built in 1886, which was developed from a region of Shen's ancestral hall to ancestral hall of Shen in Thailand. In 1965, this ancestral hall was rebuilt. (Sima Songkroh Foundation Sim Clan Ancestral Shine of Thailand 泰国沈氏宗亲总会 1986)From the survey, by 2017, there are 22 Thai-Chinese clan association having built ancestral halls. They are Ding(丁), Diao(刁), Fang(方), Wang(王), Qiu(丘), Wu(吴), Du(杜), Li(李), Shen(沈), Zhou(周), Lin(林), Hong(洪), Hu(胡), Xu(徐), Gao(高), Zhuang(庄), Xu(许), Chen(陈), Huang(黄), Wen(温), Liao(廖) and Zhen(郑) ancestral halls in Thailand. The Fang ancestral hall in Thailand was completed in 2011. (See appendix 2) From the report of Thaichn.net(Thaichn.net 2016b), on 18 September 2016, Shieh Clansmen Association of Thailand(泰国谢氏宗亲总会) held pure Land and blessing ceremony to start to build ancestral hall in Thailand.

It has to say Thai-Chinese with right to build ancestral halls in Thailand is benefit from the land private ownership policy in Thailand. Disaphol (Disaphol Chansiri 2006) (175) provides the information about the Alien Land Law of 1943 which land ownership of all foreigners was controlled by government. After the Thai

assimilated policy, Chinese born in Thailand had Thai nationality with right to buy land so that Thai -Chinese clan associations bought land to build their ancestral halls. The table lists some Thai-Chinese ancestral hall's information. Table 41 is the land information of some ancestral halls in Thailand.

Table 41 The land information of some ancestral halls in Thailand

| Name | Area (rai) | Place | Purchase time | Price |
|-------------------------------------|------------------------------|----------------------|---------------|--------------------|
| Lim clan ancestral hall 林氏大宗祠 | over 4 (purchase over 11) | Khong San Bangkok | 1965 | over 2,700,000Baht |
| Zheng clan ancestral hall 郑氏大宗祠 | over 12 | Yannawa Bangkok | About 1979 | 26,831,945 Baht |
| Xu clan ancestral hall 徐氏大宗祠 | over 4 | SamutPakarn Thailand | 1967 | 796,000 Baht |
| Zhuang clan Ancestral hall 庄氏大宗祠 | About 4 | Sukhumvit | 1961 | 488,750 Baht |
| Lee clan Ancestral hall 李氏大宗祠 | over 6 | SamutPakarn Thailand | 1988 | |
| Hwang clan Ancestral hall 黄氏大宗祠 | over 4 | Suanluang Bangkok | 1978 | 6million Baht |
| Hgow clan Ancestral hall 吴氏大宗祠 | over 5 | Thonburi Bangkok | | |
| Chen clan Ancestral hall | About 6 | Pra-kha-nong Bangkok | 1971 | 2,028,974Baht |

| | | | | |
|--|-----------|------------------------|------|--|
| Association of the Clanmen Wang in Thailand 王氏大宗祠 | over 3.61 | Sathupradit Bangkok | 1968 | |
|--|-----------|------------------------|------|--|

1 Rai=1600m²

The information source from:

(The Lim clan association in Thailand 1986)(p138)

(Tachasumphon Association of Thailand 泰国郑氏宗亲总会 1983)(p53)(p220)

(The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970)(p8)

(Jung Trakul Association 泰国庄氏宗亲总会 1992)(p7, 101)

(Lee Clan Association Thailand)

(Hwang Association of Thailand 2013)(p52-53)

(The Chen Clangeneral Association of Thailand 1993)(p93)

(Association of the clansmen Wang in Thailand 泰国王氏宗亲总会 1971)(p2, 5)

4.1.2 Architectures of Thai-Chinese ancestral halls

Roxanna Nydia Curto(Roxanna Nydia Curto 2016)(p56-57) in her works “Inter-tech(s): Colonialism and the Question of Technology in Francophone Literature” claims colonialism will destroy the local culture of the colonies and cause local people in colonies to lose confidence in their own culture. The mindset of the local people in colonies believed that the colonists were experts and they were only subordinates, so the local people in colonies could only imitate the colonial culture and lost their creativity in culture.

Thai people have always been very proud of that Thailand has not been colonized. Consequently, the ethnic Chinese living in Thailand maintains self-confidence as well as adheres to their ethnic culture. The traditional Chinese culture has

been preserved in the Thai-Chinese Ancestral Hall. And along with the progress of Thailand society, the Thai modern aesthetics also joined them.

(1) Fengshui of Thai-Chinese ancestral hall

The first step in the construction of the ancestral hall is site selection by Fengshui. Although the culture of Fengshui is traceable to China, it has turned into a part of Thai culture. In Thai language, Fengshui is the Thai-Chinese grave.(Duan Lisheng 段立生 2014)(p72)

The Japanese scholar Guo Zhongduan (Guo Zhongduan 郭中端 translated by Qinli 秦笠 1998) (p275) explains the technique Feng Shui originated from tombs. Chinese People believe that the choice of cemetery is related to the prosperity of future generations. Feng Shui also affects the architectural layout and urban planning of houses, palaces and tombs. Generally speaking, Feng Shui is a science used to satisfy people's psychological and behavioral needs when building houses, palaces, temples and mausoleums. Feng Shui understands and uses the essence of the heaven, earth and universe observed in the geographical environment in the sense of symbolism. The choice of Feng Shui is for the family and future generations to be prosperous continually.(Guo Zhongduan 郭中端 translated by Qinli 秦笠 1998) (p275)

When the journals of the Thai-Chinese clan associations introduced their ancestral halls, they will describe their ancestral hall's feng shui. For example:

LCAT(The Lim clan association in Thailand 1986) (p138-139) records in 1967, LCAT invited the Wu Shiqing(吴师清), who was Fengshui master in Hong Kong, to Thailand to determine the ancestral hall's layout. Wu Shiqing wrote a article of "On

Ancestral Hall of LCAT by Bangkok topography and suggested it should leave the empty space behind the ancestral hall of LCAT to collect prosperous air since the ancestral hall of LCAT will get lucky air after it completed 16 years. (The Lim clan association in Thailand 1986) (p139) The general-secretary of LCAT said, as result, the Lan Guixuan (兰桂轩), which is a building behind the ancestral hall of LCAT, was built in the 23rd year(1993) after ancestral hall of LCAT having completed to connect left and right wing-house of ancestral hall.(see figure 8)

TAT (Tachasumphon (郑) Association of Thailand 2001) (p76) narrates, in order to determine the orientation of its ancestral hall, Feng shui master Cai Boli(蔡伯励) (1922-2018) from Hong Kong was invited specially to determine the direction for the ancestral hall. Finally, by the suggestion Cai Boli, the ancestral hall of TAT sites at East to West (face to the road) to ensure the property thrive, descendants of longevity with good luck. (See figure 9)

(1) The plane layout of The Thai-Chinese ancestral hall

Because Thailand has a small population and more land as well as Thai-Chinese have strong financial ability, the Thai-Chinese ancestral hall covers a large area, generally larger than 3 rai ($3 \times 1600\text{m}^2 = 4800\text{m}^2$).(see table) In addition to the main building of the ancestral hall, there are also ancillary buildings. For example:

The Lin's ancestral hall takes up an area over 4 rai, consisting of the front square, the ancestral hall, the Lan Guixuan and the auditorium. Lan Guixuan is located behind the ancestral hall and connected to the ancestral hall. Behind Lan Guixuan is the auditorium (see figure 8). The Zheng's Ancestral Hall covers an area of more than 11 Rai. It consists of the front square, the Nine Dragon Wall (九龙壁) in the front square, (See figure 10) the ancestral hall, the Wulou hall (午楼堂) located behind the

ancestral hall and connected to the ancestral hall and the large garden behind the Wulou hall.(See figure 9)

According to the survey, Thai-Chinese believe if their ancestors have done the emperor or king, the ancestral hall can build the Nine Dragon Wall. TAT(Tachasumphan (郑) Association of Thailand 2001) (p12) in “The Tachasumphan Association of Thailand Established 30th Anniversary Commemorative Issue” introduces the reason of the the Nine Dragon Wall to be constructed in the ancestral hall of TAT. Because there was a King Taksin who is hero for expelling the Burma army and restoring the nation of Thailand, that is why the ancestral hall of TAT has right to set up the Nine Dragon Wall. Furthermore, it also supplies the information of the process of construction of the Nine Dragon Wall in the ancestral hall of TAT. TAT would hope to imitate the Nine Dragon Wall of the Forbidden City in Beijing to build their Nine Dragon Wall. So, they invited the Beijing expert to Thailand to discuss. Nevertheless, the price reported by Beijing was too high. And transportation and taxation problems were difficult to solve. Later, it was replaced by Thailand experts. Thai experts visited the Nine Dragon Wall in Forbidden city and craft of Beijing colored glaze Manufactory. Then, the Nine Dragon Wall was made in Thailand. (Tachasumphan (郑) Association of Thailand 2001) (p12).(See figure 10)

(2) The architecture of Thai-Chinese ancestral hall

According to the investigation, the ancestral hall's architecture of the Thai-Chinese Clan Association follows the architectural style of their ancestral homeland. The LCAT (The Lim clan association in Thailand 1986) (p138) illustrate as the LCAT was preparing for the construction of the Ancestral Hall, there was no experience in the construction of the Ancestral Hall. Most of the ancestral halls built in Southeast Asia were two halls and one patio type. LCAT planned to build three halls and two patios, so their specifications were not suitable. Therefore, LCAT had to resort to the clans of

their ancestral home. However, at that time, the Chinese Communist Party was destroying Chinese traditional culture, and believed that the ancestral hall was a feudal remnant, and the ancestral home's people entrusted by LCAT were convicted of the crime. Therefore, it is impossible to ask for help in their ancestral home.

The general-secretary of LCAT recalled the clan of the ancestral home with the drawings of the ancestral hall entrusted by LCAT was detained in Shenzhen Luohu Customs and charged with crime.

Later, in the Special Issue of the 1927 Shantou Lin's Autonomous Association, which was preserved by the Linzhushan (林竹山, there was a plan of the Shantou Ancestral Hall. LCAT believed that the specification of Shantou Ancestral Hall was more appropriate, and it had been partially modified by the opinions of the Thai Lin Clans to form a plan of the Lin's Ancestral hall in Thailand. Therefore, the plan of the Ancestral Hall of LCAT was born out of the plan of the Shantou Ancestral Hall.

As the ancestral hall of LCAT was completed in 1970, it was a relatively early completion of the ancestral hall in Thai-Chinese clan associations. In the investigation, the Chinese clan of Thailand said that most of the ancestral hall of Thai-Chinese clan associations imitated the ancestral hall of LCAT to build.

This paper refers the study of Fengjiang(Feng Jiang 冯江 2010) for describing the layout of ancestral hall by warp and weft.

Road (路 lu)

The road is counted in the direction of the weft by taking the warp direction as the baseline. The baseline corresponds to the depth direction in the building, which is

the direction parallel to the gable. A ancestral hall with the sequence of architecture and courtyard along a depth axis is called one road.(Feng Jiang 冯江 2010)(p166) By the survey, almost all ancestral halls of Thai-Chinese clan associations adopt three roads, namely, two side roads and one middle road, such as the ancestral halls of LCAT.

Entrance (进 jin)

The entrance is baseline on the direction of the weft and counted the number in the direction of the warp. The baseline corresponds to the first door of the width direction, and it is also a direction parallel to the ridge. In the ancestral hall, a group of buildings parallel to the width of the ancestral hall is called one entrance .(Feng Jiang 冯江 2010)(p168) The ancestral halls of LCAT are three entrance.

Courtyard

The space between the Jin and the Jin is courtyard for lighting and ventilation. The ancestral halls of LCAT have two courtyards.

Room (间 jian)

The number of rooms in the ancestral hall refers to the number of the first entrance in the middle road. The room is formed between the wall and the pillar, between the pillar and the pillar, and between the wall and the wall. Most ancestral halls of Thai-Chinese clan associations have five rooms. For example, there are five rooms of the ancestral hall of LCAT.

The ancestral hall of LCAT has three road, three entrance, two courtyards and five rooms. (see picture 11) (see picture 12)

(3) The name of hall in the Thai-Chinese ancestral hall

Shao Jiandong's (Shao Jiandong 邵建东 2011)(p10)works of "the Study of Traditional Ancestral Hall in Middle Area of Zhejiang Province" interprets most ancestral halls have their hall's names. The name of hall is the symbol of the lineage and the ancestral hall. Generally, each lineage has its specific hall's name. The meaning of hall's name is mainly to distinguish surname and lineage, to persuade good and punish evils, to educate clans etc. Moreover, the hall's name was written by a master of calligraphy within or outside the lineage. Then, it was made as the plaque and the plaque was hanged under the eaves of the ritual hall or some were hung directly above the head gate as the name of the ancestral hall.

Shao (Shao Jiandong 邵建东 2011)(p11) proposes the hall's name can be divided into four categories. Based on field research, the journals of Thai-Chinese Clan Association and the reports of [Thaicn.net](http://thaicn.net), the study obtained the information of the ancestral hall's names of Thai-Chinese Clan Associations. In the following, the names of the Thai-Chinese ancestral halls are classified according to the classification of Shao.

a) Using the place name where is the origin of the lineage as the hall name

Yingyang hall (荥阳堂)of Zheng clan (郑氏), Donghai hall(东海堂) of Xu clan(徐氏), Longxi hall(陇西堂) of Lee clan(李氏), Jiangxia hall(江夏堂) of Huang clan (黄氏), Henan hall(河南堂) of Kloon clan(邱氏), Jiyang hall(济阳堂) of Ding clan(丁氏), Henan hall(河南堂) of Fang clan(方氏), Taiyuan hall (太原堂) of Wang clan, Dunhuang hall(敦煌堂) of Hong clan(洪氏), Bohai hall(渤海堂) of Gao clan and Taiyan hall(太原堂) of Wen clan(温氏).

b) Using the clan's allusion as the name of hall

The “Chongben hall” “崇本堂” of Lim clan means worship originals since the ancestral hall's layout of LCAT was born of Shantou Lim's ancestral hall (the Lim clansmen association of Thailand, 1986). The “Jinxue hall” (锦绣堂) is Zhuang clan (庄氏). In the end of Tang dynasty, the Zhuang shen(庄森) moved to Fujian province from Henan (河南) province. His nine generations offspring Zhuang Xia(庄夏) became an official favored by the Emperor in Southern Song dynasty. The emperor gave name the mountain in his homeland as Jinxiu (锦绣) mountain. Thus, the Zhuang clan used the Jinxiu (锦绣) as his hall name.(360doc.com 2015)

c) Using moral and ethical norms as the name of hall

“Rangde hall” (让德堂) meaning modest virtue is for Wu clan(吴氏). In Sima qian (司马迁)'s book “Siji 史记” the first of Wu Taibo family(史记·吴太伯世家第一)” records the King of Zhou Tai(周太王) had three sons. The oldest named Taibo(太伯); the second son named Zhongyong (仲雍); the third son named Jili(季历). Jili was able and virtuous personage and Jili's son Chang (昌) also had noble virtue. So, the King of Zhou Tai intended to appoint Jili as chief prince for the purpose of Chang as a King in future. Taibo(太伯) and Zhongyong (仲雍) escaped to Wu (about Jiansu province) to show they did not want to become the King and they hoped the Jili to become the King. Later, Taibo set up the Wu Country and become the king of Wu and He also let his brother Zhongyong become the King of Wu after he died. So, the Wu became a surname for his offspring. Confucius praised Taibo was noblest moral character. “Rangde hall” predicates to hope the Wu descendant to promote their ancestor's good quality. “Chongde hall” (崇德堂) (advocating virtue) is for Du clan(杜氏). “Chongben siyuan” “崇本思源” (worship original and miss resource) is for Zhou clan(周氏)

- d) Using their ancestor's merit or name as the name of hall

“Shi Cai hall” (世彩堂) is for Liao clan(廖氏). In Song dynasty, Liao Gang(廖刚) was an official with high prestige. His hall named “Shi Cai hall” (世彩堂). Later, the Liao clan used his hall name as ancestral hall name.

(4) The decoration of Thai-Chinese ancestral hall

Ancestral hall is etiquette building. Shao Jiandong (Shao Jiandong 邵建东 2011)(p9) comments architecture and decoration of ancestral hall reflect the idea of ancestral worship. From the survey, although the builders of Thai-Chinese ancestral halls tried to make their ancestral hall's decoration approach to their ancestral home's form, the social objective factors prompted the decoration of Thai-Chinese ancestral hall to create their own style. For example:

- a) The different building material

The head door's wall of the ancestral hall is the most important part of the ancestral hall. The Chinese are commonly known as the appearance (门面). It reflects the status of the entire building. Stone is usually used as the head door's wall of the ancestral hall. In the investigation, the head door's wall of the Thai-Chinese ancestral homes' ancestral hall mainly uses local stone. The local stone's color belongs to deep color system.

As the Thai-Chinese began to build the ancestral hall during the Cold War, the Thai-Chinese did not have the possibility to purchase stone from their ancestral home.

Most of the stone used in the head door's wall of Thai-Chinese ancestral hall are light tones. Therefore, the appearance color of Thai-Chinese halls are different from their ancestral homes.

b) The different decoration technology

Huangting(Huang Ting 黄挺 2015)(p177) introduces in Chaoshan area China, there are large number of stone and wood carvings decorating the the traditional ancestral halls. However, it cannot find stone and wood carvings decoration in Thai-Chinese ancestral halls. Therefore, the decorations of Thai-Chinese ancestral halls are different from their ancestral homes.

c) The difference between urban and countryside ideas

Compared with the decorations of ancestral halls in their ancestral homes, the decorations of Thai-Chinese ancestral halls are relatively simple with light color, which is more in line with the aesthetic concept of urban residents.

d) The influence of Taiwan's style

Due to its isolation from the mainland of China, when the Chinese ancestral hall was built, in order to seek the traditional Chinese style, Thai-Chinese went to visit Taiwan. LCAT (The Lim clan association in Thailand 1986)(p138)“The Xi he Lim Genealogy in Thailand” narrates the Taiwan glazed tiles were purchased and Taiwan painters were hired. XCAT(The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970) (p10) states the dragon columns and stone lions of the Xu ancestral hall in Thailand made in Taiwan. They also asked Cai Caoru (蔡草如), Taiwan famous painter, and other painters to paint in Thailand. Because Xu and Lim

ancestral hall belonged to the early completion of the Thai- Chinese ancestral hall, the other Thai-Chinese ancestral halls built subsequently imitated them. It can say Thai-Chinese ancestral halls was impacted by the Taiwan.

e) The different social environment

As indicated by Huang Ting's (Huang Ting 黄挺 2015) research, the traditional halls in Chaoshan area have a large number of decoration reflecting local people's life. Nonetheless, this theme decoration can not find in Thai-Chinese ancestral hall.

f) The Different identity

The couplets (对联) hung on the columns and wall of Thai-Chinese ancestral hall strongly expressed they were Thai-Chinese. For instance, the couplets hung in Lim ancestral hall in Thailand, they used the word "south", "Bodhi" and "Exotic" to imply they lived in Thailand.

g) Thai decorative pattern

As the Thai-Chinese ancestral halls in the renovation, Thai craftsmen repaired painting. Consequently, some Chinese traditional ornamentation was replaced by Thai auspicious patterns.

Therefore, although the architectural style of Thai-Chinese ancestral halls follows their ancestral home, they differ from their ancestral home because of the differences in building materials, construction technology and social environment etc. According to the survey, Thai-Chinese ancestral halls planning, layout, facade design,

decorative crafts, decorative style, and decorative colors are basically the same. Thus, Thai-Chinese ancestral hall has formed Thai-Chinese style.

4.1.3 Functions of Thai-Chinese ancestral halls

(1) Ancestral worship

Without a doubt, the main function of ancestral hall is ancestral worship. By investigation, there are two types of Thai-Chinese ancestral worship each year.

➤ Spring and autumn, ancestral worship twice a year

It includes Zheng clan(郑氏), Chen clan(陈氏), Zhuang clan(庄氏), Huang clan(黄氏), Ding clan(丁氏), Fang clan(方氏), Wu clan(吴氏), Du clan(杜氏), Lee clan(李氏), Zhou clan(周氏), Hong clan(洪氏), Hu clan(胡氏), Gao clan(高氏), Liao clan(廖氏)

➤ Winter, once a year

It comprises Xu clan(徐氏), Diao clan(刁氏), Wangclan(王氏), Qiu clan(邱氏), Lim clan(林氏), Xu clan(许氏), Wen clan(温氏).

(2) Office

Most of Thai-Chinese clan associations' office locate in their ancestral halls.

(3) school

There is also a Chinese school in the ancestral hall, such as Lim Culture College in LCAT's ancestral hall.

(4) Museum

The place shows the clan's history and culture, such as Lan Guixuan in the Lim ancestral hall in Thailand, and celebrity room in the Xu ancestral hall in Thailand.

(5) To organize event

The ancestral hall is a place where Thai-Chinese clan association hold meetings and various activities. For example: in the annual August 12 Queen's birthday, TAT invited monk to sermon for Zheng clan in their ancestral hall to educate their clans. On December 5, Father's Day and King Bhumibol birthday, TAT holds a year's celebration and celebrating the birthday of the King in their ancestral hall. During King's Bhumibol's mourning period, Poh Teck Tung Foundation borrowed the grounds of TAT's ancestral Hall to hold a commemoration of King Bhumibol.

(6) To serve the society

By investigation, it found TAT's ancestral hall has a function to service the society. TAT (Tachasumphon Association of Thailand 泰国郑氏宗亲总会 1983) (p77) wrote in front of TAT's ancestral hall and close to the road, there is a prominent land. As the suggestion of Tae Ngow Low, it built a health service center (small hospital). The construction and decoration of hospital all beared by TAT. Then, the health center was submmited to Bangkok government to manage. The Bangkok government send nurses, installed medical equipment to treat and presents medicines to the poor.

4.2 Thai traditional cults having penetrated into Thai-Chinese ancestral halls and the ancestral worship rites-a case study of the Xu Clan Association of Thailand

The Xu Clan Association of Thailand (XCAT) was established in 1964 and their ancestral hall was completed in 1970. Every year on December 17th and 18th, XCAT holds the ancestral worship rites in their ancestral hall, which has never been interrupted. The Xu's ancestral hall in Thailand locates 256 Sukswad Road KM.12 Phrapradaeng Samutprakarn Thailand. It covers over 4 Rai area. In reality, the Xu's Ancestral Hall of Thailand also includes its ancillary buildings. Its ancillary buildings consist of ancestral hall, Donghai Lou, Nanyang Lou, house spirit and altar of heaven and earth parents, front square and a burning stove etc. (see figure 13).

By investigation, many other Thai-Chinese clan association borrowed the design of Xu's Ancestral Hall when they built the ancestral hall. The Donghai Grand Auditorium in the Donghai Lou is the venue for the banquet or event held by XCAT. At present, only two of the Thai-Chinese clan associations have such an auditorium, and the other is in the Chen clansmen Association of Thailand. Besides, the ancestral worship ceremony of the XCAT includes the worship of parents of Heaven and Earth, Thai spirit house, Maosha (茅沙), Door God, ancestral worship and perennial ancestral worship respect the old gala assembly. It covers the entire contents of Thai-Chinese ancestral worship rites. Therefore, this section takes the ancestral worship rites and ancestral hall of XCAT as an example to explore Thai traditional thinking penetrating into Thai-Chinese ancestral hall and the ancestral worship rites.

4.2.1 Xu's ancestral hall and Thai traditional culture

(1) Pre-construction of the Ancestral Hall

XCAT (The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970) records, in 1964, after the Thai authorities approved the registration XCAT, the following year, their ancestral hall was set out to build. Then, XCAT raised a total of 1.2 million baht as the construction fund. In 1966, XCAT purchased the land for the construction of the Ancestral Hall. In 1967, the construction of the ancestral hall committee of 180 members was established. (The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970) (p8) The design of the Xu's ancestral hall in Thailand was designed and supervised by the Xu clan whose ancestral home was Fengshun Guangdong province China. In 1968, Peng Mengji, ambassador of the Republic of China to Thailand, was invited to participate in the groundbreaking ceremony. Meanwhile, the Chinese buddhism monks in Thailand who were invited to Chant for blessing. Thai-Chinese construction company won the bid for the construction of Xu's ancestral hall. At that time, the president and vice president of the XCAT made a special trip to Taiwan to order a pair of stone dragon columns and a pair of stone lions. The stone dragon columns and stone lions all use Taiwan Guanyin mountain's stone. Taiwan's famous stone carving experts had been carved them out for half a year. (The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970) (p10) More than 30 tons of dragon pillars and stone lions shipped to Thailand. (The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970) (p9) A former chairman of the Xu Clan Association said that a Xu clan had just done shipping business between Thailand and Taiwan, so he used his boat to transport the dragon pillars and stone lions back to Thailand.

The specific cost of stone pillars and stone lions had not been recorded. The record expresses that the XCAT had paid a huge fee, and the Xu clans believed that the cost is very worthwhile. (The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970) (p11) And the chairman of the Taiwan Book Federation association(台湾书联会) personally came to Thailand to paint the color on the stone

dragons and stone lions. (The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970) (p9)

Meanwhile, XCAT(The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970) (p10) also illustrates Cai Caoru (蔡草如) and other painters were invited to Thailand to paint in Xu's ancestral hall.

Information from Taiwan, the introduction Cai Cao Ru wrote, in 1970, when the Xu ancestral hall in Thailand was built, the chief executives arrived to Taiwan to visit around the temple. After they saw Cai Caoru's works in Wen Wu temple(文武廟), They specially invited Cai Caoru to go to Thailand painting mural in the Xu temple(ancestral hall).”(Zhou Mingxun 周明訓. 2010)

Cai Caoru (蔡草如) (1919-2007) was Born in Tainan(台南). From 18 years old, he began to learn Temple painting with his uncle Chen Yufeng (陈玉峰)(1900-1964) (Taiwan Temple painting master). He studied drawing in Japan from 1943 to 1946. Xiao Qiongrui(蕭瓊瑞), a scholar of art history in Taiwan, thinks that Cai Caoru took the temple painting project as his career. However, unlike ordinary craftsmen, Cai Caoru did not confine to simply inherit skill and repeat training. He sublimated folk Temple painting as the artistic expression, which is unique on both sides of the strait. He believed that Cai Caoru's achievements in the painting of temples were the first place in modern China and Taiwan. "(Zhou Mingxun 周明訓. 2010)

Cai Caoru's painting in the Xu's ancestral hall in Thailand was regarded as his main works of temple painting in Taiwan Encyclopedia.(Xu Mingfu 徐明福. 1998) According to the data investigation, Cai Caoru's painting in the Xu ancestral hall in Thailand was his only works in Thailand. In October and November in Gen Xu(庚戌)

year (1970 year) of Chinese calendar, namely about November and December 1970, Cai Caoru painted the pictures in the Xu's ancestral hall in Thailand.

(2) the architecture of the Ancestral Hall and its decoration

The Xu's ancestral hall is seat west and face east located in the middle of the upper part of the land. (see figure 13) It has three roads, two entrances and three rooms with left and right symmetrical structure embodying the middle course of Confucianism. (see figure 13 figure 14) "The Analects of Confucius-Yongye " said "the middle course of virtue is really the highest." The middle course means just right.(Fu Peirong 傅佩荣 2012) (p91)

The first entrance of the middle road of Xu's ancestral hall is head door. The head door is divided into two parts-outer and inner. (see figure 14, figure 15, figure 16) The second entrance is sacrifice hall. Between the first entrance and second entrance is middle courtyard. The worship Pavilion locates in middle courtyard and connects with the sacrifice hall. (see figure 17) The niches including left, middle and right laid the ancestral name tablets place in front of the back wall of the sacrifice hall. (see figure 18)

There are Qingyun lanes(青云巷) between the middle road and side road. (see figure 19) The side road built the wing-houses. (see figure 13, figure 14) A pair of stone lions stands in front of Xu's ancestral hall. The outer of head door is supported by a pair of dragon pillars. On the both sides of the head door set the ear rooms. (see figure 15) On the left and right sides of the middle courtyard is the side gallery. (see figure 20) Each side of the gallery is supported by four square columns (a total of eight columns). There are moon doors located in the connection place of side gallery and the sacrifice hall to enter into Qingyun lanes. (see figure 21) The gables in front of ear rooms also

set doors to enter into Qingyun lanes. In east of Qingyun lanes set a side gate. (see Figure 14)

As reference the study of Wang Yungchih(Wang Yungchih 王永志 2014)(p47, p48) in “A Study on the Culture of Temple Roofs Decoration in Southern Fujian, Eastern Guangdong and Taiwan”, the head door’s roof of the Xu’s Ancestral Hall is three Chuan flush gable roof(硬山三川屋顶), namely, the main ridge stop at the gables on either side and the main ridge is divided into three parts - central segment high and low on both sides.(see figure 22)

The Chaozhou trencadís (embedded porcelain) craft was used to decorate the ridge of roof. The ridge of roof abdomen in the central segment decorates double phoenix facing the peonies. (see figure 23) Phoenix is auspicious bird as well as Peony symbolizes wealth and rank. The left ridge abdomen decorates cranes and pine trees symbolizing longevity. (see figure 24) The right ridge abdomen decorates deer, which is emblem of wealth. (see figure 25) The plunging breaker ridges of East Guangdong were used in the swallowtails of main ridge and tails of ridges. (see figure 26) Wang Yungchih(Wang Yungchih 王永志 2014)(p195) gives explanation Chaoshan area persons survive by the sea. Replying on and admiring sea make them take sea totem to decorate their buildings.

In reality, the Chaozhou trencadís has immigrated to Thailand longtime. Moreover, it was developed by Thai people. For example, the central prang in Wat Arun is encrusted with multi colorful porcelain fragments “which had previously been used as ballast by boats coming to Bangkok from China”.(Watarun.net)

The junction between the main ridge of head door and gable is called "horseback". To reference of Wang Yungchih’s (Wang Yungchih 王永志 2014)(p71)

study, the "horseback" in head door and wing-house is called "polygon+pointed" to represent "wood" in five elements. (see figure 22) The traditional Chinese philosophy, natural phenomena can be classified into the Five Elements (五行 Wu Xing) . "Shangshu.Zhoushu.Hongfan" "尚书.周书.洪范" say "one is the water; two is the fire; three is wood; four is metal; five is earth. The wood can be bent and straightened", The process experienced by the growth of tree-type plants is the process from the bending of the young shoots in soil to the straighten out. (He Juan 贺娟 2011)(p439) Therefore, the design of "horseback" in the Xu Ancestral Hall of Thailand implies the character of wood of growth and development.

In front of the Xu's ancestral hall, a pair of stone lions set up. Cheng Zhang (Cheng Zhang 程张 1998) (p49) declares the stone lions became mythical Animals to guard the gate originated in Tang Dynasty.(See figure 27) In addition, a pair of stone dragon columns support outer of head door.The dragon column used to be employed only for royalty, and it was a symbol of power. Above having mentioned, a pair of stone lions and a pair of stone dragon columns made in Taiwan by stone of Guanyin Mountain. In depict of Huang Huiwen(黄惠玟)(Huang Hui-wen 黄慧玟 2007) (p34), The stones of the Guanyin Mountain are soft, and the craftsmen can make meticulous sculptures so that the stone lions carved by Guanyin Mountain are more complex. And From the study of Huang (Huang Hui-wen 黄慧玟 2007)(p55, p 56), it can see the stone lions in the Xu's ancestral hall subordinate to South lion. Furthermore, the modeling of mouth, ears, nose, eyes (include eyebrows) of the stone lions of the Xu's ancestral Hall is close the stone lions in "Xue Jia Ci Ji Gong(学甲慈济宫)" in Tainan and in "Guan Miao Shan Xi Gong Jiu Miao San Chuan Dian(关庙山西宫旧庙三川殿)" in Tainan, which made in 1928 and 1933 respectively.

Jhih-ching Shiao (萧志青) (Jhih-ching Shiao 2008) (p40) indicates the stone from Guanyin Mountain became the main material of Taiwan's stone carving after the world war II and it is suitable for hollow engraving. There are double dragons in each

dragon column of the Xu's ancestral Hall with lotus-shaped clay sculpture of stigma. The core of the dragon column is octagonal so that the body and beard of dragon need not to wholly attach the core of the dragon column leading to form hollowed carving. The clouds carving is closely linked like nets floating in the dragon column. There are four vigorous claws. A forepaw steps on the waves at the bottom of the column. The other forepaw extends upward holding the dragon ball. It also designs the carp-jumping dragon gantry on the waves. The semicircular water waves at the bottom of the column overlapping each other and their lines are clear. In the water waves, the carps are changing into dragon which is metaphor that intellectual passed the royal examination, or official positions and status have risen rapidly. (see figure 28, figure 29)

In the head door, there are three groups of gates with double doors - the middle gate, the left gate and the right gate. These three groups of gates have drawn the door God. The purpose of the door God is to exorcise evil spirits, defend the house, keep security, help the utilitarian and give auspicious and so on. Qin Qiong(秦琼) (? ~638) and Yu Chigong(尉迟恭) (585~658) , who were famous Generals in Tang dynasty, were painted in middle gate as door Gods. XCAT(The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970) (p9) interprets the door Gods on the left gate means increasing the official position and income as well as the door Gods on the right gate means to stack the gold and accumulate Jade. The portraits of these three groups of door gods in Xu's ancestral hall should be the works of Cai Caoru. (see figure 30)

At present, Tai wan statistic just 12 pairs door God in four temples painted by Cai Caoru are persevered. (Public Relations Section in News Marketing Department, 2006) What is more , the door Gods painted by Cai Caoru in Pei Tiangong has approved the general antiquities by the Ministry of Culture (Taiwan). The reason is superb skill with artistic value and the door Gods painted by Cai Caoru handed down sparsely with a rarity.(puzilpay.blogspot.com 2015) Then, it can say that the door Gods of Xu's ancestral hall are already a cultural relic that should be protected.

The outer wall of head door of Xu's ancestral hall made by stone with light color. Wu Hung (Wu Hung 巫鴻 Translated into Chinese by Li Qingqun and Zhengyan 2016) (p155) in his works "Monumentality in early Chinese art and architecture" points out due to hard, simple, solid and durable natural properties, the stone was given the concept of "eternal." In traditional Chinese architecture, stone building belongs to God, immortal and dead.

From the middle gate entering into ancestral hall, the worship Pavilion sits in the middle of courtyard. The most striking decoration is the two dragons playing with a pearl made by Chaozhou trencadís on the roof ridge of worship pavilion. (see figure 31) Ji Chengming (Ji Chengming 吉成名 2003) explicates the roof decorates the two dragons playing with a pearl to avoid evil spirits and against the inauspicious fate. In addition, XCAT(The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970) (p9) declares on the ridge abdomen embellished the double phoenix holding books in the mouth. It implies blossom the study and pass the examination etc. (see figure 31)

(3) Text description and painting decoration of Xu's ancestral hall

➤ Memorial to the ancestors

The words "Xi Shi Zong Ci (徐氏宗祠)" meaning the Xu clan ancestral hall" written by Xu Huansheng(徐焕昇) (1906-1984) , the former commander of the air force of Taiwan, above the middle gate. Similarly, the words "Jing Zong(敬宗)" meaning respecting to ancestor and "Mu Zu(睦族)" meaning the clan living in harmony were inscribed on the top of left and right gate respectively. The side of the left and right gate wall was couplets. The left wrote "Yu Guan Shi Ze 虞官世澤" and the right wrote

“Gao Shi Jia Feng (高士家风)”. “Yu Guan (虞官)” refers Xu Ruomu (徐若木), the Xu clan’s original ancestor, whose official position’s name is “Yu Guan (虞官)” managing grass, wood, bird and animals. “Yu Guan Shi Ze 虞官世澤” means Xu Ruomu patronized his offspring generation by generation. “Gao Shi (高士)” refers XuZhi(徐稹)(97-168). He was born in Nanchang (南昌) Jiangxi province and the 72nd generation of Xu Rumu. He was famous for his knowledge and high moral character. Hence, the later people called him as Gaoshi namely meaning noble man. “Gao Shi Jia Feng (高士家风)” means Thai Xu clan has nobleman- XuZhi’s family tradition. It also inscribes detailed of Xu Ruomu’s (徐若木) merits and virtues on the outer wall of head door. (see figure 9)

In the sacrificial hall, the inscribed board of “Donghai Hall” written also by Xu Huansheng(徐焕昇) hung up in the middle of the sacrificial hall. (see figure32) Now, Donghai locates in Tancheng country, Linyi Shangdong province, China(中国山东省临沂郯城县). The surname Xu regards Donghai as their ancestral birthplace. The middle niche placed the ancestral tablets under the inscribed board of “Donghai Hall”. XCAT (The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会 1970) gives description, on 18th December 1970, Shen Huanchang(沈焕昌 the ambassador of the Kuomintang government in Thailand, placed the successive great-grandfather of Xu’s and their wives name tablet in to middle niche. (see figure4.2.2-19)

From left to right in the sacrificial Hall, the portraits of Xu Ruomu(徐若木), King Xu Yan (徐偃王) , and Xu Maogong (徐懋功) are worshiped. XCAT invited famous painters in Thailand in 1976 and 1979 respectively to paint the portrait of King Xu Yan, and Xu Maogong.(see figure33, 34, 35)

Xu Ruomu (徐若木) is regarded as the common ancestor of surname Xu who lived in about four thousand years ago. Sima Qian's (司马迁) (about B.C145- B.C 90) works "Shiji 史记" a great history book of ancient China, records a story of Xu Ruomu in Chapter Qinbenji(秦本纪). Ruomu's father Da Fei assisted Yu to construct facilities against flood when the emperor Sun (舜) rewarded Yu for his controlling flood successfully. Yu said: "How can I cope with flood myself, thank DaFei aid me." So the emperor Sun did not only reward DaFei goods but also bestow the white flawless, like Jade, daughter of Surname Rao as his wife. Then, Da Fei helps the emperor Sun to domesticate birds and beasts. The most birds and beasts were domesticated by Da Fei. So, DaFei got a title as Boyi, the emperor Sun also granted him, Surname Ying. DaFei or Boyi had two sons, and the Ruomu was his second Son. (Sima Qian 2018)

In Zheng Qiao's (1104-1162) book of "TongZhi (encyclopedia) -Shizulue (outline of Clan)" said "BoYi did meritorious work to help Yu and was prized his son Ruomu at Xu area. Then, Ruomu's descendant use nation name as surname. As the story goes, King Xu Yan was born about B.C. 959 and the 32nd King of Xu Country. He moved Xu Country from Donghai to Huaisi(淮泗) river area (An Hui province 安徽). King Xu Yan aroused his all efforts to make the Country prosperous and stronger and stronger. So, the Xu Country became the leader of the eastern countries and tribes. As indication of Xu Jinwei (Xu Jinwei 徐金渭 2017), it is most important the King Xu Yan created of "Governing the country with benevolence" and carried it out to bring prosperity and flourish to people in Xu country.

Gong Weiyong(Gong Weiyong 龚维英 1960) figures out the books of "Shiji(史记)" "Huai Nanzi(淮南子)" "Shuijing Zhu(水经注)" "Xun Zi(荀子)" mentioned King Xu Yan. In addition, he also claims the archaeological discoveries have proved that the civilization of Xu state is quite high, and many of excavated bronze belonged to the Xu state.

In the view of Chen Hancheng (Chen Hancheng 陈汉成 2010), Xu Maogong (594~669) was the Tang Dynasty founding hero with high EQ. He was sincere to the emperor and did not take part in the royal family events. When he died, the emperor took 7 days off to hold funeral for him.

Above the middle door in the inner of head door, there is a picture to speak the story “the Yellow Emperor beat the chī yóu 蚩尤” meaning the Yellow Emperor set up ethnic Chinese. (see figure 36) It means that Xu clans are the descendant of the Yellow emperor.

➤ Confucian moral model and the spirit of the scholar-officials

Under the eaves on out wall of the left ear room, Cai Caoru paint a picture of “Confucius asked etiquette 孔子问礼” (see figure 37). It described a day in 523 BC, Confucius visited Laozi (老子) and asked Zhou Li (the culture and rituals of Zhou dynasty) to Laozi. It implies that Confucian scholars are modest and eager to learn. Under the eaves on out wall of the right ear room, the picture of “When zhougong ate, he spit out food many times to stop eating” was painted. (see figure 38) Zhou Gong was son of King Zhou Wen and the younger brother of King Zhou Wu. It means that Zhou Gong was eager for talented people. he was courteous to the wise and condescending to scholars.

On the bottom of outer wall of head door, there are four inlaid gold reliefs. They are plum blossoms (梅), orchid (兰), bamboo (竹) and chrysanthemum (菊) patterns respectively. (see figure4.2.2-26) In Confucianism, plum blossoms (梅), orchid (兰), bamboo (竹) and chrysanthemum (菊) were called as “four gentlemen (四君子)”.(see

figure 39) They represent the four qualities of the scholar-official's class. The plum blossom means the person with character of elegant and pure; The orchid implies a person who has the talent and knows how to cooperate; The bamboo represents a modest person. The chrysanthemum represents researchers.

Above the middle gate, there is a painting of “Hao Ran Zheng Qi 浩然正气” on the left. (see figure 40) “Hao Ran Zheng Qi 浩然正气” means positive, great, firm and straight momentum which stemmed from Mencius(孟子). On the right is a painting of Tao Yuanming(陶渊明) (352or365~427) and his poem “picking a chrysanthemum at east hedge, carefree and leisurely appreciation of South hill.” (see figure 41) The two pictures express Chinese scholar-official's class do not yield to the power, enjoy themselves in nature and pursuit of and is longing for the ideal world.

“Guan Yu (关羽) released Cao Cao (曹操) in Hua Rong road”, which is a story in “the Romance of the Three Kingdoms” (三国演义) was painted in the beam of sacrificial Hall placing in the junction of the worship pavilion. (see figure 42) The story is publicizing Guanyu who pay attention to friendship and loyalty.

Cai Caoru painted all nine pictures in the wall under the middle, the left and the right niche in the sacrificial hall. “The night tour of Chibi (赤壁)” is the second picture. (see figure43) Su Shi (苏轼) (1036- 1101), a famous intellectual in the Song Dynasty, was framed and deported to Huangzhou(黄州). But he still maintained optimism and open mindedness to travel to Chibi in night. That showed the ancient Chinese intellectuals' life attitude in adversity. Chibi (赤壁) was famous battlefield in Three country. The last picture under the left niche is “Xiang Yuan Yi Qing(香远益清)” meaning lotus's scent turns ever purer the farther and it travels in the wind. (see figure 44) This word from “On the Love of Lotus” written by Zhou Dunyi(周敦颐) (1017-

1073) conveys the noble and unsullied and the quiet life of the pastoral life for class of scholar-official.

In the middle niche, there are “to appoint Jiang Taigong (姜太公) in Wei river”, (see figure 45) “Han Xin (韩信) be humiliated of being forced to crawl between another's legs” (see figure 46) and “Zhang Liang's (张良) humility for handed the shoes to the elders”. (see figure 47) Jiang Taigong (姜太公) (about B.C. 1156- about B.C.1017) was appointed by King Zhou Wen in bank of Wei river. Later, Jiang Taigong help King Zhou Wen to exterminate the Shang dynasty to establish the Zhou Dynasty. Hanxin (韩信) (about B.C. 231 – B.C. 196) was the founding generals of the Han Dynasty. The story instructs under adverse circumstances to endure humiliation meaning wisdom. Zhang Liang (张良) (About B.C.250~ B.C.186) was outstanding counselor in the Han Dynasty. The story indicates the young people respect the old with courtesy moral character.

The first picture of right niche is “Sparrows and chrysanthemum” with the poem “Do not bloom as other group of grass, later enjoy honor over than hundred flowers” written by Li Mengyang (李梦阳) (1473-1530) . (see figure 48) That shows the intellectual does not compete with ordinary people as well as has their own unique talents. Then, it is picture of “the meeting of scholars in Lan pavilion”. (see figure 49) This story happened in 353. The most famous calligrapher in Chinese history Wang Xizhi 王羲之 (303~ 361) held a party for literati. The literati sat at both bank of canals. To place the glass in the upstream and glass floating to downstream, stop in front of who, who will take the cup drinking and write poetry, called "floating glass in carve canal"(曲水流觞). In this case, Wang Xizhi wrote the first works of Chinese calligraphy, "the preface of Lanting Pavilion" (兰亭序) . The last picture may be also the last picture painted by Cai Caoru in the Xu ancestral hall in Thailand for the sign time is winter of 1970. He wrote a poem to express he would leave Thailand.

➤ Education of future generations

In the sacrificial hall, upper the left niche, there is inscribed board of “Shen Zhong Zhui Yuan (慎终追远)” given by the Xu clan association of Hong Kong. (see figure 50) The word of “Shen Zhong Zui Yuan (慎终追远)” came from “the Analects of Confucius (论语)” means it is caution in doing things and remember the past. Meanwhile, upper the right niche, the inscribed board “Ming De Wei Xin 明德惟馨” hung up. (see figure 51) The word “Ming De Wei Xin 明德惟馨” from “Shangshu. Junchen 尚书·君陈” means the bright virtue is fragrant.

In the sacrificial hall, the architrave in front of inscribed board of “Donghai Hall” painted a story “moved heaven by Shu’s(舜) filial piety”, which is first story in “twenty-four filial piety stories (see figure52) Shu is ancient emperor in China.

Standing in the middle of the sacrificial Hall to look over, the big word “Guang Qian Yu Hou(光前裕后)” written by Shen Huancang (沈焕昌) (see figure 53) meaning shed luster on one's ancestry and bring benefit to one's posterity.

The square decorative beam under the main beam of head door, the word “Yi Jue Jia You 贻厥嘉猷” written in middle means to hand down its good strategy. (see figure 54) This word came from Chinese traditional enlightenment reading- “The Thousand Character Classic(千字文)” written by Zhou Xingji(周兴嗣) (469-537) The next word is “Mian Qi Zhi Zhi(勉其祗植)” meaning to encourage children to be careful of living and communication.

The main beam of worship pavilion drew double phoenixes and peonies. And the decorative beam wrote the words of “yǒng suí jí shào 永绥吉劭” (see figure 55) also came from “The Thousand Character Classic(千字文)” meaning the descendants depend on auspicious advice of the ancestors to keep safety and healthy. The last words “zhǐ xīn xiū hù(指薪修祜)” means to do kind works and accumulate virtue just like the live forever spirit of the flame passing to another.

➤ Express family happiness

It designs a wooden decorating doorframe in junction between the worship pavilion and the sacrifice hall. The upper beam of doorframe in worship pavilion brushed vermilion and painted gold dragon pattern as base, then, the pictures of “The auspicious collection five blessings”, (see figure 56) “Guo Ziyi’s(郭子仪) birthday celebration” and “rank, wealth and long life” were drawn. (see figure 57) The five blessings include long life, rank and wealth, calm, benevolence and death with serene. Guo Ziyi (697-781) was good example of long life, rank, wealth, and many children.

In the sacrificial hall, in the wall under the left niche, from left to right, the first picture is “Fu Gui Bai Tou(富贵白头)” which drew Chinese bulbul and peonies to express husband and wife longevity loving, rich and happiness. (see figure 58)

➤ Repelling evil and bringing prosperity

In the middle of main beam of head door, the black and white Taiji Pisces was drawn and around the golden Eight Hexagram map. While the black Bat patterns surround the four corner of the golden Eight Hexagram map.(see figure 59) Taiji map express the rotation of yin and Yang. It is the philosophy of the origin and the creation

of all things. The Eight Hexagram map is the law of the universe as well as implies supernatural power to deter evil. Bat represents boundless happiness.

The double dragons were drawn on the main beam of the sacrificial Hall. In the middle of double dragons is the golden Eight Hexagram map just like the pearl. The decorative beam wrote the golden words“ Yuan Heng Li Zhen 元亨利贞” which come from “Yijin (易经).Qian hexagram (乾卦)” meaning all things have their common source and form the whole; Each other can be smooth and accessibility; it is good for harmony and everlasting.(Fu Peirong 傅佩荣 2012)

It highlights the rice sieve and broom were hung up on the main beam of the sacrificial Hall. The rice sieve hints the nets above and snares below have set up to ensure the safety and exorcise evil spirits. A broom stands for avoiding the Evil. The ghost is fear of broom.

➤ Buddhism and Taoism

In inner head door, there are three pictures about Buddhist story at here. The one is “Bodhidharma enlighten Shen Guang monk”.(see figure 60) Bodhidharma(达摩) (? ~ 536) came from India to become the fist Patriarchs of Zen. Shen Guang monk later changed name into Huike(慧可) and became the second Patriarchs of Zen. The other picture is “Hunang Long founder enlighten Lv Cunyang” .(see figure 61) Lv Cunyang (吕纯阳) also named Lv Dongbin the one immortal in the Eight Immortals. He was enlightened by Hunang Long founder, the Buddhist monk, to become the patron saint of Buddhist as Taoist. And "Evening Bell Ringing at the Nanping Hill" describes the Buddhist temple's evening bell.

The story of “four harmony picture (四和合图)” from Jataka made in the ground of worship pavilion. An elephant, a money, a rabbit and a bird under the peach tree with many mature peaches shows the harmonious, orderly, peaceful and without hurt life and the state is strong and luxuriant. It hints respecting to ages and living in harmony. What is even more surprising is that the eight instruments of the Eight Immortals surround this picture indicating to protect Buddhist and happiness life. (Hui Ju Magazine Editing Room 慧炬杂志编辑室. 2016)(see figure 62)

➤ Indicating the Thai identity of Xu clans

The most profound meaning is sea fairyland painting and inlaid with the Eight Immortals (八仙) and Guanyin (观音) sculpture just above the inscription “Xu Shi Zong Ci” in the middle of the head door. (see figure 63) Moreover, Guanyin stands in middle of the Eight Immortals. There is an old saying in China that “when the Eight Immortals cross the sea, each one shows his/her superb ability” meaning that the Xu clan fluttered across the sea to Thailand and each person has its own specialty to survive in Thailand. Guanyin is not only a metaphor for Thailand (Buddhist Country), but also indicate the teaching of the Xu clan-no matter what you do, you should have merciful heart.

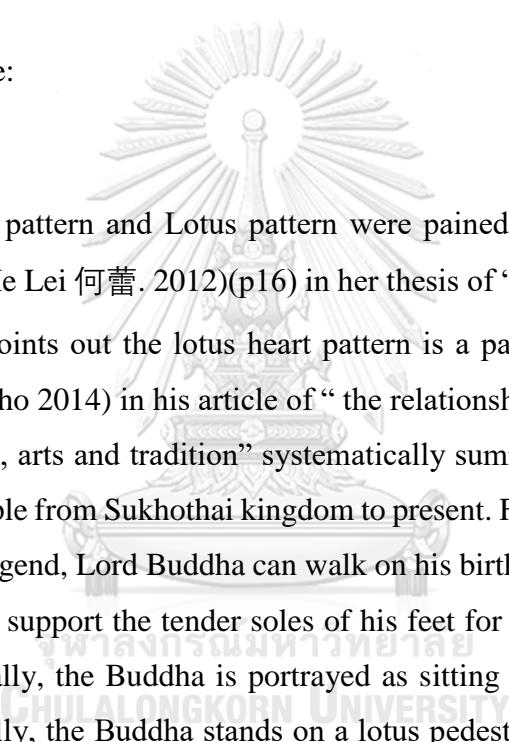
In addition, a painting “Zhaojun Departs the Frontier” “昭君出塞” suggests that Thai-Chinese, although lonely from home, are ambassadors for the friendship between China and Thailand. (see figure 64)

There are six couplets in the Xu’s ancestral hall, which main convey the idea the Xu clan stemmed from Donghai to settle in Thailand. Hence, the Thai Xu not only retains the friendship with Xu clan in China, but also preserves the tradition of ancestral worship in Thailand. Thai Xu does not forget that Chinese people attach importance to morality, benevolence and righteousness. Further more, the Xu clan will promote the Chinese ancestral worship in Thailand.

(4) The auspicious patterns of Thailand

The Xu ancestral hall was completed in 1970. As so far, it has experience many time repairment. Nevertheless, the repairmen were Thai craftsmen, so they bring their familiar Thai auspicious patterns into the Xu ancestral hall in Thailand.

For example:



Lotus heart pattern and Lotus pattern were painted in Xu's ancestral hall(see figure 65). Helei (He Lei 何蕾. 2012)(p16) in her thesis of “ the study of culture on the Thai's patterns” points out the lotus heart pattern is a pattern of lotus flower buds. Phonpho, S (Phonpho 2014) in his article of “ the relationship of lotus to Thai lifestyle in terms of religion, arts and tradition” systematically summed up the role of lotus in the life of Thai people from Sukhothai kingdom to present. First of all, lotus is a symbol of Buddhism. By legend, Lord Buddha can walk on his birth. Lotus blooms opened up from underneath to support the tender soles of his feet for his first seven steps in this mortal world. Usually, the Buddha is portrayed as sitting on a lotus seat with cross-legged. Occasionally, the Buddha stands on a lotus pedestal. In buddhism, “the lotus represents the path of life as it emerges from the mud (samsara), grows clean and pure through the water (purification), and produces a beautiful flower (enlightenment).” (Phonpho 2014)(p1355) Secondly, the lotus represents the Thai traditional Culture. Thai has a saying that the posture of “wai” is the shape of a lotus bud. Finally, the pattern is inseparable from the daily life of Thailand, such as decoration, building, garden, the place name, ceremonies etc.

The former president of XCAT introduced the mural paintings of the former Xu Ancestral Hall are different from the present ones. In the past, all were Chinese-style

patterns. Later, the Xu Ancestral Hall was repaired, and the craftsmen were local Thai. They drew Thai patterns more smoothly, Therefore, the joints of the mural patterns have become Thai-style auspicious patterns. Almost all of the Thai-Chinese clan associations have this situation after the maintenance of the ancestral hall.

4.2.2 Thai traditional cults of Donghai Lou

Forbes (Forbes Media LLC 2018b) points out Vichai Maleenont (Chinese name: Xu Hanguang 徐汉光) is the founder of broadcaster BEC World. XCAT (The Xu Clan Association of Thailand 2008) (p12~13) depicts Xu Hanguang has the will to do good deeds for the XCAT and hoped to build a permanent memorial building in the Xu's ancestral hall to be used by Xu clans in November 2007. After communication, Xu Hanguang fully sponsored to build a two-story auditorium on the right side of the ancestral hall for the clan association to be as office, hold meet and banquet. In addition, this building has a classroom to teach Chinese, and can also be used as an activity center for education, technology, and economy etc. Xu Hanguang hopes that the building will be built into a modern and diversified first-class building, which will win glory for Xu clan. If the classroom area in the building is insufficient, the classroom area will be expanded. Its purpose is to promote Chinese culture. The building was named Donghai Lou. Donghai was place that Xu's original ancestors lived. XCAT formed the Donghai Lou Preparation Committee in December 2007.

XCAT (The Xu Clan Association of Thailand 2008) (p13) mentioned the spirit house was moved in January 2008. (See figure 66) The USA movie of "Ghost house 2017" tells a story an American young couple are vacationing in Thailand. The heroine took a miniature stone figure from the cemetery's spirit houses. From henceforth, she was entangled by the ghosts.

As an interpretation of Kirsch (A Thomas Kirsch 1977), the Thai religious system is a complexity of Theravada Buddhism, Brahmanistic and Animistic elements.

Reichart & Khongkhunthian (Peter A Reichart and Pathawee Khongkhunthian 2007)(p2) claims before the religion of Hinduism, Buddhism, Islam and Christianity arriving to Southeast Asia, the Animism had already existed. In Thailand, Animism can be called as a primitive and local religion. Animism considers everything has spirit such as land, river, tree and dead ancestors etc. And Animism believes the spirit (Phi) has supernatural power to transcend human beings. They provide information the spirit house hailed from animism and has relationship with Hinduism. (Peter A Reichart and Pathawee Khongkhunthian 2007) (p2, p35)

Reichart & Khongkhunthian (Peter A Reichart and Pathawee Khongkhunthian 2007)(p1-3) also expound Thai people think the land has its guardian spirit, while the spirit in Thai can be called Phi meaning ghost. When people construct the building, they should give accommodation for the land guardian spirit. This land guardian spirit's home was called as spirit house (Phra Phum). In other word, the spirit (ghost) should stay at spirit house. The heroine of "Ghost house 2017" made the land guardian spirit leave its spirit house so that ghost tangled her.

Therefore, it is most vital to construct a spirit house for the building in Thailand.

Reichart & Khongkhunthian (Peter A Reichart and Pathawee Khongkhunthian 2007)(p3) assert, generally, the spirit house's height is a person's height, or a little higher than a person's height. The basic element of the spirit house's structure is to have a room for Phra Phum who is spirit of the place, a platform for offering such as food, flower, water and incense sticks etc. and a place for retinue of Phra Phum such as horses, elephants, servants etc. The spirit house can be made by wood, cement etc. (p1)

It is highlights the Brahmin priest ascertains the installation and disposal of the spirit house in Thailand.(Peter A Reichart and Pathawee Khongkhunthian 2007) (p35)

Kirsch (A Thomas Kirsch 1977)(p251-252) that there is no doubt that Brahmanism was derived from India. In Thailand, Brahmanism was divided into two part, namely, “Court” Brahmanism and “Folk” Brahmanism. From Khmer kingdom, the court brahmanism began to play the role for Thai monarchy. It's hard to tell when Folk Brahman became a part of Thai religious. Of course, the Brahman rites in Thai-Chinese Clan Association is subordinated to Folk Brahman. Kirsch (A Thomas Kirsch 1977) (p252) concludes that Folk Brahman rites is usually considered to have two functions. First, it involves legalization, and second, it involves healing.

Reichart & Khongkhunthian (Peter A Reichart and Pathawee Khongkhunthian 2007) (p1) points out the ritual of installing a spirit house presided by Brahmin priests just addresses Phra Phum is the rightful owner of the place. In reality, Kirsch (A Thomas Kirsch 1977) (p256) demonstrates usually Brahman priests were born in ordinary people. Some of them obtains Brahmanistic skills from Thai buddhist temples. Komkrit is a scholar of Hindu practice in Silpakorn University. She said in an interview of Bangkokpost, about the folk Brahmin priest in Thailand, some commoners having no blood line with Brahmin also perform religious ceremonies.(Melalin Mahavongtrakul 2015)

Reichart & Khongkhunthian said usually, the Brahmin priest determines the installation location of the spirit house. The photos in XCAT (The Xu Clan Association of Thailand 2008)(p28) records XCAT invited the Brahmin priest to hold the ritual to install the spirit house. (See figure 67)The president of 22nd -23rd (2007-2010) of XCAT put Chinese land God-Chao Di God (昭帝爷) into Phra Phum solemnly.(See figure 68)

XCAT (The Xu Clan Association of Thailand 2008) (p13) shows in February 2008, Donghai Lou began to construct. As illustration of the video of XCAT's celebration in 2008, a san phiangta (ศาลเพียงตา) was erected. Terwiel (Barend Jan Terwiel 2012)(p160~161) explains that the a san phiangta is ritual of Brahmin. The role of the ritual of a san phiangta is to tell Phum that you are the owner of this land.

When Donghai Lou was completed, from the video of XCAT's celebration in 2008, Xu Hangguang donated a Phra Buddha Dhammacakra image. In the gate of Donghai lou, the ceremony of gold casting for Buddha image was held.(See Figure 69)

From the Ayuttaya era, Theravada Buddhism occupied the dominant position of religion. In the Bangkok Dynasty, the Theravada Buddhism still remains the core position in Thai religion. In "Constitution of the Kingdom of Thailand, B.E 2550(2007) Chapter II section 9 The king is buddhist and upholder of religions." Kirsch (A Thomas Kirsch 1977)(p245) asserts Theravada buddhism is Thai state religion and the Thai government supports Theravada buddhism. He also summarizes the karma, Samsara and Nirvana are three primary terms of Thai Buddhism. Karma can be called as the law of caution. Samara was known as deaths and rebirths. Nirvana means one has broken the rebirths and has eliminated the all suffering. The accumulation of merit could contribute to a good rebirth. In other word, the making merit will benefit to this and future lives.

The Thai buddhism encourages donation as the pattern of merit making. Terwiel (Barend Jan Terwiel 2012) (234) cited the study of Tambiah to believe Thais divide the merit behavior into 8 levels according to their contribution to karma.

"1) Financing entire building of a monastery.

2) Becoming a monk oneself.

- 3) Having a son become a monk.
- 4) Contributing money to the repair of a monastery.
- 5) Making gifts at a kathin ceremony.
- 6) Giving food daily to monk.
- 7) Observing every wan phra at the monastery.
- 8) Strict observance of the five precepts". (Barend Jan Terwiel 2012) (234)

Inthanon and Kotsupho (Viroj Inthanon and Phisit Kotsupho 2016)(p95) said the Buddha-statue represents Buddha. Regardless of the Buddha's statue made of materials, the Buddha's statues embody Buddhism. Buddhists support Buddha statues as a merit making. While, donating a Buddha statue to a new temple is the first rank for the merit which means that more good karma was accumulated.

At the same time, XCAT also held house warming (THAM BOON KEUN BAAN MAI) ritual. Thai people believe when a new building is completed, "KEUN BAAN MAI" a Buddhist ceremony will be held to bless the new building and its inhabitants. The house warming ceremony involves both the Buddhist activity and the Brahman elements. (Shodhganga)(p106) Uneven number of monks, usually nine monks or more than nine monks will be invited to new house to host ceremony. The monks chant with holding a white string ("SAI SIN" - สายสิญจน์). are supposed to protect the house and give luck to its inhabitants. (ThaiWorldView.com 1998~2018) Terwiel (Barend Jan Terwiel 2012) (p206~209) presents inviting a chapter of monks to chant Pali texts at family ceremonies not only convey auspicious, but also conducive to the accumulation of good karma. In Thailand, the Buddhists deem the ritual of Buddhism not only conserved as magical charms, but also contribute to the Buddhist goal of salvation or Nirvana (Shodhganga) (Barend Jan Terwiel 2012) (p106) In 9th September 2018, the XCAT invited nine monks to chant in Donghai grand auditorium to celebrate 10th anniversary of the completion of Donghai Lou.(see figure 70)

As the depiction of Kirsch (A Thomas Kirsch 1977) (p 240-251), monks play major role for the Thai Buddhist religious specialist. The requirement of monk with full ordination should be over twenty years old. Moreover, the monk should be firmly entrenched the full 227 rules of monastic discipline to cut off ordinary society. If men have served as monks, they would be deemed as ripe men. And the Thai girls prefer to marriage with the ripe men. And to serve as the monks will have good opportunities to increase the status in Thai society. Thai government also give considerable supports to Monks including education, economic development and political integration.

XCAT (The Xu Clan Association of Thailand 2008)(P39A) depicts the Donghai Lou was sponsored by Xu Hanguang with 50 million Baht and completed in 2008. The first floor of Donghai Lou contains offices, library, council hall and dinner room etc. (see figure 71) The second floor is Donghai grand auditorium which is 18m wide and 60m long with 1080m². (see figure 72) The president of 22nd -23rd (2007-2010) of XCAT depicts, at that time, Xu Hanguang wanted to contribute to the Xu Clan Association. He wanted to donate a school or a hospital at first, but the school and the hospital needed professional talents and professional management. XCAT did not have the ability to manage schools and hospitals. Therefore, the Donghai Lou for the banquet and activities of the clan was donated.

4.2.3 Thai-Xu clans' ancestral worship rites in contemporary Thai society

XCAT (The Xu Clan Association in Thailand 2014) (p18) gave an account of holding the ritual of ancestral worship on 17th and 18th December every year. Generally, before the ritual of ancestral worship, the Xu ancestral hall will be ornamented. For example, flowers and sun sheds will be set up. The ritual of ancestral worship consists of worship Heaven and Earth parents, Thai spirit house, Maosha (茅

沙) and Door God on 17th December as well as, ancestral worship for XCAT and perennial ancestral worship respecting the old gala assembly on 18th December.

The programme of the ritual of worship Heaven and Earth parents, Thai spirit house, Maosha (茅沙) and Door God and ancestral worship for XCAT generally are similar. Firstly, XCAT will place offerings on the altar. The offerings include red candles, paper money, flowers (Thai orchid, chrysanthemum), three sacrifices (三牲) (chicken, pig and fish) , Hakka food(Hong Ban(红板), faguo(发粿), noodles, vegetable, fruits(apples, grapes, oranges, bananas), Liquor(Chinese liquor, Thai whiskey) etc. (see figure 73) Some offering put in Phan. Stuff (Funky Stuff. 2018) depicts the phan is Thai traditional tray. Generally, the important things should be put on the Phans. For example, in buddhist ceremonies, the offerings will be put on the phans. Chotpradit (Thanavi Chotpradit. 2018)(p235) shows a Book of the Constitution on the double Phans.

On the altar of ancestral worship for XCAT, the offering Three whole pigs and three whole goats will be placed. (see figure 74)

The most necessary offering is liquor. From the Shang and Zhou Dynasty, Chinese had the custom of offering liquor. Zheng Xuanzhu(郑玄注)“Zhouli. Tianguan.Shanfu 周礼·天官·膳夫” claims the liquor was placed in glass to worship their ancestors, which means that God, ancestors share the liquor firstly. With prayer or meditation, the liquor was spilled on the ground and sprinkled to pray for the blessing of the ancestor God.

In the above-mentioned the ritual of ancestral worship, it is necessary to determine the main worshipper (主祭人) and the accompanying worshippers (陪祭)

人) . Being able to be identified as a main worshipper and the accompanying worshippers is an infinite glory. According to the investigation, in the early ancestral worshipceremonies of XCAT, the determination of the main worshipper (主祭人) and the accompanying worshippers (陪祭人) was according to the order of generation from their ancestral homes. Later, with assimilation of the Xu clans into Thai society, the main worshipper is usually the current or former president of XCAT, and the accompanying worshippers are the vice presidents. One main worshipper has two accompanying worshippers. The host of the ancestral worshipceremonies and related staff are from the Thai Xu clans. The Banshan Hakka (半山客) language would be used in the ritual of ancestral worshipconsists of worship Heaven and Earth parents, Thai spirit house, Maosha (茅沙) and Door God ancestral worship. The Banshanke language and Thai language will be used in perennial ancestral worship respecting the old gala assembly.

The process of the ritual ancestral worshipis mainly Chinese traditional offering three sacrifices. These will be described in detail later in the ritual of the ancestral worship of XCAT.

(1) The ritual of worship Heaven and Earth parents

The first is worship Heaven and Earth parents. (See figure 75) In “Yijing(易经)”, the first Hexagram is Qian Hexagram(乾卦) . Then, the second Hexagram is Kun Hexagram(坤卦). While the “Shuo Gua Zhuan(说卦传)” of “Yijing” explain that “ Qian (乾) is heaven called as father; Kun (坤) is earth called as mother.” The “Xu Gua Zhuan(序卦传)” of “Yijing” asserts “There is heaven and earth and then all things were created; there are all things and then men and women were born; There are then men and women constitutes couples.” A couplet was inscribed on Baoshi Mountain in

Hangzhou(杭州宝石山), which wrote “The heaven and earth are the invisible parents; the parents are the visible heaven and earth.”

Then, human being starts from amphoteric reproduction. Hence, the relationship between heaven and earth is also the relationship between Yin and Yang. Fan Shumin (Fan Shumin 樊淑敏 2009) (p106) alleges the creation of all things in heaven and earth can be understood by amphoteric reproduction of Yin and Yang theory. She provides annotation further not only people and everything is the product of the intersection of yin and yang, also heaven and earth is the product of yin and yang intercourse. It can say the worship the heaven and earth also is deemed as worship procreation.

The ancient Chinese believes the heaven is round and the earth is square. Mencius said: "there is no the rules, it can not be square and round." In other word, if people worship heaven and earth, the laws of heaven and earth should also be worshiped. That means worship heaven and earth can be classified as the worship of nature.

Consequently, worship heaven and earth at least can deem as ancestral worship, procreation worship and nature worship.

“Xu Gua Zhuan 序卦传” of Yijing continues to say “there are couples, and then there's a father and a son; there are fathers and a sons, then there are emperor and official; there are emperor and official, there are ranks; there are ranks, then etiquette can be arranged.”

(2) The ritual of worship of the Thai spirit house

In the previous section, the Thai spirit house is an animistic belief in Thailand and is related to the Brahmin faith. In the ritual of worship of the Thai spirit house, Thai spirit house is decorated with yellow chrysanthemum wreaths in accordance with Thai tradition. In front of the Thai spirit house, the incenses are inserted into the altar in accordance with Thai tradition. Behind this altar, there is a large table filled with the aforementioned offerings. The ceremony to worship the Thai spirit house is also offering three sacrifices as the same as the traditional Chinese ritual of ancestral worship. (see figure 76)

(3) The ritual worship the Maosha(茅沙)

It is comprehensive “Special issue of 44th Anniversary of The Xu Clan Association of Thailand namely Dong Hai auditorium completed” (The Xu Clan Association of Thailand 2008) and “Putou Xu's first ancestor Yan Chang Gong ancestral worshipspecial issue” (The Preparatory Committee for the ancestor worship of the founder Yan Chang Gong of the Putou Xu clan 埔头徐氏始世祖彦彰公祭祖筹备委员会 2006) to narrate story about the worship the Maosha. Xu Maogong (594~669) was the Tang Dynasty founding hero. However, due to busy business, he missed his father or mother's funeral. He felt so regret. The emperor knew and told him to put sand (sha (沙)) into bowl meaning tomb and plugging in thatch (Mao 茅) as body and then, worshiping Maosha(茅沙) replaced worshiping his passing father or mother in front of tomb. Therefore, Xu clan inherited the tradition of worship Maosha.

There is an idiom in Chinese saying that "both loyalty and filial piety" means to be loyal to the country and to filial piety to parents. Both are doing well. However, generally, one cannot do well both to be loyal to the country and to filial piety to parents. In the chapter 2 have introduced three cardinal guides and the five constant virtues as specified in the feudal ethical code(三纲五常) of Confucianism. The three cardinal

guides are ruler guides subject, father guides son and husband guides wife. Xu Maogong was so loyal to the ruler- emperor that he got the emperor's appreciation.

In reality, the ritual worship Maosha in Xu ancestral hall of Putou Fengshun Guangdong province China studied from Thai Xu since Thai Xu returned to Putou worshipping ancestor after the Cultural Revolution. Because “Putou Xu's first ancestor Yan Chang Gong ancestral worshipspecial issue” notes“the chant prayer of the worship Maosha” came from XCAT. (The Preparatory Committee for the ancestor worship of the founder Yan Chang Gong of the Putou Xu clan 埔头徐氏始世祖彦彰公祭祖筹备委员会 2006)

The altar of Mao Sha is the temporary establishment located in the middle of the square of Xu ancestral hall in Thailand. The altar is a rectangular table covered with a red cloth. The altar of Maosha facing the West, Maosha, which is the pot filled with sand and thatch inserted in the sand, put on the middle of altar. The paper moneys are on both side of Maosha. In front of Maosha, a pair of vases filled with chrysanthemums put on the altar as well as in front of vases, there are various offerings including faguo(发糶), vegetable, Sansheng(三牲) (chicken, pig liver and fish) , liquor and orchid (Thailand's national flower)etc. on the altar. A pair of big candles put both side of the altar.(See figure 77)

After the ritual of worship Thai spirit house, the member of Council of XCAT lining up a row moved to Sun shed and stood facing the altar of Maosha (facing east). The emcee, priest and staff stood around the altar of Maosha. (See Figure 78)

(4) Worship door God

“Bai Hu Tong Yi. Volume 2. Five worship(白虎通义.卷二.五祀)” written by Bangu (32-92) Han dynasty notes “what is five worship? It is worship door, window, well, stove and house. Why worship them? People live, entry and exit, eat and drink. They are useful things. Thus, worshipping them expresses thanks.” Liu Yinbai’(Liu Yinbai 刘荫柏 1999) article “To talk about door God” claims people pay more attention to worship door God. It is first worship among the five worships.

Before worship the door God. The middle, left and right gates was closed. The stone lions and dragon columns were hung up big red flowers. The flags of Thailand, Thai royal and XCAT was put both side of ancestral hall. 17th December belongs to cool season in Thailand. It seldom rains. The gates of Xu ancestral hall in Thailand face to east. The gold color in the door Gods reflects the morning sunshine. The offering table set in front of middle gate. A pair of candles, a pair of vases, vegetables, Sansheng (Chicken, pig live and fish) and liquor etc. put on the offering table.

After worship Maosha, the member of Council of XCAT lining up the rows moved in front of gates of Xu ancestral hall in Thailand. They stood facing the gates. A main offer stood in middle of row with two accompanies offers on both sides. The emcee, priest and staff stood around the offering table to begin the ritual of worship door God. (see figure 79)

After the ritual of worship door God, the gates of the Xu ancestral hall in Thailand were opened. The main worshipper and two accompanies offers returned to the altar of Maosha, picked up the bowl with Maoshao, walked through the sun shed, went up gatehouse, strode over threshold of the middle gate, passed through middle courtyard, went up worship pavilion, moved around the offering table in sacrifice hall, and put the Maosha in middle place in front of the middle niche.(see figure 80) Maosha will be worshiped at here for one year.

(5) The ritual of ancestral worship

Before the ritual of ancestral worship, the staff of XCAT set up donation center in inner gatehouse of Xu ancestral hall in Thailand. The staff wrote down the name and amount of the donor pasting on the wall, and a receipt is given to the donor. (See figure 81) Meanwhile, the name and amount of the donor would be announced by microphone.

The ritual of ancestral worship is to worship the ancestor's name tablets having placed in the middle, left and right niches in sacrifice hall of The Xu ancestral hall in Thailand. Each name of the tablet and location was listed and hung up on the left gable in the sacrifice hall. Wuhung (Wu Hung 巫鴻 Translated into Chinese by Li Qingqun and Zhengyan 2016)(p107) highlights the significant of the ritual of ancestral worship can be called as "Don't forget one's beginning" and "Return to one's birth".

In the offering tables in front of middle, left and right niches, each of them filled of candles, paper moneys, flowers, fruits, noodles, faguos, three Three sacrifices etc. Since the noodles are specialty of Thai Xu's ancestral home, noodles are vital offering. The offerings also contained three whole pigs and three whole goats to put between left and middle table as well as between right and middle table.

The worshippers of Council of XCAT sited in inner head door. There are three main worshippers and six accompany worshippers. The main worshippers sit in middle. (see figure 82) The Xu clans sit in both side of middle courtyard. The band placed in right side gallery. A temporary lavatory on the left side of the middle courtyard includes washbasins, mirrors, and towels and so on. The moderators, executives, worshippers are all in the sacrifice hall. The executives dressing black suits combined by men and women stand in both side of the worship pavilion with red folding fan. The ground of

inner head door and worship pavilion covered with red carpet. In the middle courtyard, the red carpet was divided into three roads- middle, left and right. (See figure 83)

The whole process of the ritual of ancestral worship is completed inside the Xu's ancestral hall. Wuhung (Wu Hung 巫鴻 Translated into Chinese by Li Qingqun and Zhengyan 2016) (p113) analyzes the ancestral hall keeps the "closed" structure surrounded by a high wall isolated from the outside world. Therefore, the closed, large, empty, solemn, dark and mysterious space inside the ancestral hall created a sacred sense of religion.

At 10:00am, the beginning of the annual ancestral ceremonies for XCAT and all the descendants of Xu's clans at ancestral home and abroad in the Donghai Hall of Thai Xu's ancestral hall. (Taking the 2017 ancestral worship as an example)

The following programme of ritual provided by XCAT and my investigation.

The middle military (中军) drumming, Drumming again, the third time drumming. (note: the middle military followed the usage of Zhou Dynasty(B.C. 1046~B.C.256))

Playing large instruments, playing small instruments, all executives on their positions bow to all tablets of the ancestors and their wives in Donghai hall.

All moderators and executives return to their position.

The executives brought red fan, walked down the worship pavilion, came to inner head door and invited the main worshippers to lavatory.(see figure 84) In Chapter

2 have introduced, the section “Jiyi” of “Book of ritual”(礼记.祭义) (Zheng Xuan, The Volume of Ji Yi in The real explanation of the book of rites asks “before the worshipping ancestors, those who ancestral worship should prepared for all sacrifices without distractions and fasting and bathing. When worship the ancestors, they wear the formal dresses. In fact, this ritual just simulated bathing and wearing the formal dresses to show homage. Then, the main worshippers returned to his seat under the guiding.

The music sounded.

The three executives walked down to inner head door to invite three main worshippers. The three main worshippers walked on the left, middle and right carpet in middle courtyard following the executives. Then, the main worshippers arrived to their worship place in front of middle, left and right niches respectively.

As Wuhung (Wu Hung 巫鸿 Translated into Chinese by Li Qingqun and Zhengyan 2016)(p106) view, the head door that main worshippers sat represents nowadays and the sacrifice hall with name tablet niche represents distant past. In the ritual of ancestral worship, the main worshippers walked from now to ancestor time. The red carpet on the central axis of the ancestral hall highlights the identity and right of the main worshippers. “in addition to the basic technical functions of lighting and ventilation, the middle courtyard is considered to have a more important role in the spiritual requirements of space.”(Feng Jiang 冯江 2010)(p169) The middle courtyard is an open space to make all of the clansmen see the behavior of the main offer. Feng jiang(Feng Jiang 冯江 2010) explains “the main worshippers has a special dual identity. On the one hand, as a representative of the clansmen living in the world, he submits dines, incense, libations and salutes to the ancestors. On the one hand, he is the successor and spokesman of the ancestral spirit.”(Feng Jiang 冯江 2010)(p170)

After the three executives invite accompany worshippers to arrive to their worship place in front of middle, left and right niches respectively. All of descendants of Xu's clans invited to country yard to offer the offerings to the tablets of all ancestors and their wives in Donghai hall.

The executives lit candles and incense. To play the large instruments; to play the small instruments.

To offer the incense the first time; To offer the incense again; To offer the incense the third time.

To open the liquor bottle's lid and pour the liquor.

The executives offer the liquor the first time; to offer the liquor again; to offer the liquor the third time.

To offer the flowers.

To offer arecas.

To bury the sacrificed hair and blood.(it followed the usage of Zhou dynasty)

To offer tea.

To offer Zhu Wen(祝文) (It refers to the words written to the ancestors)

The person who read the Zhuwen is in place. To stop the music.

To present Zhu Wen:

“When we sacrifice ancestors, all rituals are perfect. As the saying goes, remembering the distant past, we can't forget the filial piety to the ancestors and the virtues of the ancestors. The good character of our great ancestors has continued to the present. The ancestors pioneered the foundation in the Donghai, and your descendants came to Thailand. We carry forward the virtues of our ancestors and accumulate our careers and properties in Thailand. We are still same family with our relatives in China. As the years change, year after year, we hold ancestral worshipceremonies every year. The ritual of ancestral worshipis solemn and respectful, never scorned, just like the ancestors being on of us, just like seeing the ancestors. Please taste my sacrifices! Please protect future generations! Please bless the descendants to prosperity! We are falling on the ground to invite the ancestors enjoy the offerings.”(see figure 85)

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All the descendants are kneeling. To kowtow the first time, to kowtow again, to kowtow the third time.

Stand up.

The second time to offer the offering.

To play the large instruments; to play the small instruments.

To pour the liquor.

The executives offer the liquor; to offer the liquor the fifth time; to offer the liquor the sixth time.

To offer the sacrifice; to offer the feet of pork; to offer lamb; to offer delicious foods.

All the descendants are kneeling. To kowtow, to kowtow the fifth time, to kowtow the sixth time.

Stand up.

The third time to offer the offering.

To play the large instruments; to play the small instruments.

The executives offer the liquor; to offer the liquor the eighth time; to offer the liquor the ninth time.

To offer the fruit; To offer the noodles; to offer the Faban; To offer the fuban; To offer the fubao; to offer the vegetable; to offer the tea.

To offer the fuwan;

To offer the money;

The priest read “Zhu Gu Ci” (祝嘏词) to report the condition of Xu’s descendants to ancestors. The main content of “Zhu Gu Ci” (祝嘏词) is “ Xu's descendants are good luck with fortune, inherit the family business, can be as excellent as their ancestors, constantly improve their virtue, grow crops according to the season and harvest, have exquisite craft, constantly open up new areas, are well-off, and constantly improve the level of culture, are unity and friendship, do things carefully, don't forget the predecessors, live longer, filial piety, are incorruptible and keep encouraging.”

All the descendants are kneeling. To stop the music; to stop drum.

To pour the liquor; to accept the liquor.

To cremate the paper money; to flame the Zhu Wen. To play the large instruments.

To kowtow, to kowtow the eighth time; to kowtow the ninth time.

Stand up

To tell to ancestors the ritual of ancestral worship has finished.

When the executives transmit offering to the main worshippers and accompany worshipper, then the main worshippers and accompany worshipper took over and submitted offering to ancestors, they feel that they hold heavy offerings. They were

careful, reverent and respectful to offer sacrifices with sincerely and hope that the ancestors are tasting the offering.

(6) The perennial gala assembly of XCAT to ancestral worship and respect for the aged

The perennial gala assembly of XCAT to ancestral worship and respect for the aged is held in Donghai auditorium on the second floor of Donghai Lou in night of 18th December. The invitation of the perennial gala assembly of XCAT to ancestral worship and respect for the aged would be released in Thai-Chinese newspaper over one month before 17th December. It contains the content of activity, time and related notice etc.(The Xu clan association of Thailand 15th November 2017) Usually, there are 100 tables about one thousand Xu clans joining the assembly. Thai people call this round table as Chinese table(โต๊ะจีน). (see figure 86)

The perennial ancestral worship respecting the old gala assembly mainly program:

Before the perennial gala assembly, in the first floor of Donghai Lou, the Young Xu club welcomes Xu Clans and give gifts to the Xu clans.

Usually, the perennial gala assembly starts at 7:00 pm.

The members of Council of XCAT greet to all the participants Xu clans.

To Sing Thai national anthem.

Women's Unit of XCAT sing "Sansoen Phra Barami" which is the royal anthem of Thailand.

In addition, in 2016, it is the national mourning of King Bhumibol in Thailand. The Young Xu club sang Thai Royal Anthem and the king photos played in big screen. (see picture 87)

As record of the National anthems. info(Nationalanthems.info.), Rama V noticed that the United Kingdom and its colonies had their national anthem, so the first Thai national anthem was born in 1871. The current Thai national anthem's lyrics was written by Luang Saranuprapan. Phra Chenduriyang (Peter Feit) composed the music of Thai National Anthem. Thai National Anthem was adopted on 10 December 1939. Before 1932 coup, "Sansoen Phra Barami"(A Salute to the Monarch) was the Thai National Anthem. The lyrics of "Sansoen Phra Barami" was written by Prince Narisaranuvadtivongs firstly about 1913 and were revised by King Rama VI later. Its music was composed by Pyotr Schurovsky, a Russian composer. (World Heritage Encyclopedia. 2018) Now, "Sansoen Phra Barami" is the royal anthem of Thailand. It would be played before movies, concerts, sporting events etc. The National anthem is played at 8:00am and 6:00pm everyday and when the national flag is raised and lowered.

The Thai law requires when the "Sansoen Phra Barami" and the National anthem are playing, the Thai citizen must stand and show respect for them. (Nationalanthems.info.)

Wongsurawat (Wasana Wongsurawat 2017)(p38-39) illustrates the mainstream narrative of Thai-Chinese history that due to benevolent Chakri Dynasty, Chinese fleeing to Thailand can settle in Thailand. Now, the Thai-Chinese communities have become a good platform for Thai-Chinese to express their gratitude and loyalty to the monarchs of the Chakri Dynasty.

The Young Xu club using Thai language presides the perennial gala assembly.

To Issue scholarship and Honoring the work of the branches of XCAT (see Figure 88)

The president of XCAT awards scholarship to Xu clans' outstanding children. By requirement of "Special issue of 50th Anniversary (1964-2014) the Xu Clan Association of Thailand", Only the Xu clans' students who reach required grades will be eligible for the scholarship. The range of scholarships covers from elementary school to university with the amount from 2000 baht to 3000 baht.

Respect the ages ceremony

It is free admission to the elderly over the age of 70 in the perennial ancestral worship respect the old gala assembly. The president gives red envelopes to ages. In assembly, the Yong Xu gave blessing to ages.

Young Xu talent show

For example: In 2015, two Xu girls performed Thai traditional dance. (see figure 89)

Xu clans' children went up stage to carnival

4.3 Thai-Chinese marriage integration into contemporary Thai society

4.3.1 Update of the Thai-Chinese marriage ideas and women's status in contemporary Thai society

Chapter 2 has mentioned, from Thonburi dynasty, more and more Teochiew immigrated into Siam. After First Opium War (1839-1842) and opening of Shantou Port (1860), a large number of Chinese men arrived to Siam to make a living in. However, until the beginning of 20th century, a few female immigrants began to follow his husband or father into Thailand. After May 4th Movement in 1919, female immigrants had steadily increased in Thailand. In Yang Zuowei's (Yang Zuowei 杨作为. 1997) (p107) article of "Chinese people in Thailand following the signing of the Bowring Treaty", he announces there were 10 percent Chinese female living in Bangkok in 1920 by citing the information of "statistics of Rama VI era" from Thai National Archives (Table 42). Coughlin (Coughlin R.J 2012)(p23) in his "Double Identity" gives data in 1947 that there were 476,582 Chinese settling in Thailand. Among them, 33 percent were Chinese female.

Table 42 Distribution of Chinese in Bangkok in 1920

| Dialect Group | People's number | |
|---------------|-----------------|--------|
| | Male | Female |
| TeoChiew | 78,091 | 8,207 |
| Hakkien | 19,823 | 2,367 |
| Cantonese | 25,978 | 4,151 |
| Hainan | 12,165 | 903 |
| Hakka | 9,411 | 1,409 |
| Total | 145,468 | 17,037 |
| Proportion | 90% | 10% |

Coughlin (Coughlin R.J 2012)(p22-23) also points out, in the early days, many Chinese immigrants got married and left their wife and children in China to make a living in Thailand. Some of them remarried with local Thai women. This kind of transnational polygamy was regarded as a matter of “heaven born rule(天经地义)”. Bao Jiemin (Bao Jiemin 2003) in his essay “The Gendered Biopolitics of Marriage and Immigration: A Study of Pre-1949 Chinese Immigrants in Thailand” called this phenomenon as “‘liang tou jia(两头家)’ namely a family on both end.” (Bao Jiemin 2003) (p128) Their wife who stayed in China was called ‘Widows of living ones (活寡妇)’. Bao(Bao Jiemin 2003) (p149) also points out widows of living ones, even after their overseas husbands died, needed remain chaste and practice filial piety parents-in-law including to raise his husband children born in Thailand.

Through the survey, Mr. W narrated he was born in Thailand. His father passed away when he was six years old. Before his father passing away, his father asked his mother to send their three sons to receive Chinese education in his ancestral home. In 1947, he and his old brother and younger brother returned to his father’s ancestral home. Then, in the ancestral home, they met his father’s Chinese wife. His stepmother raised them to grow up in China. In 1980s, he returned to Thailand and met his mother again.

Bao Jiemin (Bao Jiemin 2003) emphasized that after the Chinese mainland closed their doors after 1949, the wave of massive Chinese immigration to Thailand was cut off. The transnational polygamy of “liangtoujia” had been withdrawn from the stage of history. Besides, through Thai Marriage law of “Civil and Commercial Code Book V Family Title I Marriage Chapter II Conditions of Marriage Section 1452: A marriage cannot take place if the man or woman is already the spouse of another person,” (www.thailaws.com 2008) ‘liangtoujia’ are illegal.

Skinner(Skinner, G. William 1957) (p195)asserts after 1945, most of Chinese male immigrated to Thailand with his wife. And the unmarried Chinese men in Thailand married the second-generation Chinese women who were born in Thailand. Therefore, around Bangkok, most of them were Chinese ethnic intermarriage.

Sun Yuqian (Thai name: Cholaphat Temsongsai) is a Thai student and read his Ph.D. in East China Normal University. His Ph.D. dissertation “ A Study of National Identity of Sina-Thai Novel since the 1980s” asserts at that time, In order to maintain the pure Chinese pedigree and to prevent its inherent culture from deteriorating, there was a trend of thought among the Chinese in Thailand that intermarriage with foreigners was unacceptable. (Sun Yuqian 孙语谦 2015)(p77)

The novel of “Letters from Thailand” was published in 1969 written by Botan which had been recruited into textbook by the minister of education Thailand. Fu Liwa (Thai name Panchewa Pookwangpong), a Thai citizenship, read her Ph.D. in Yunnan University. Her Ph.D. dissertation of “the Social Reflect of Thai Literature on the Overseas Chinese in Thailand” introduces although the protagonist -Suang U of “Letters from Thailand” settled in Thailand, he still created a closed sacred Chinese living environment. Suang U rejected Thais and insisted that their children must retain the identity and pedigree of the Chinese and strictly stipulated that their children can only marry Chinese. But then the protagonist’s youngest daughter ignored his father’s resistance and married his father’s very annoying Thai man. His Thai son-in-law is a knowledgeable and an independent person. He never accepts financial support from his father-in-law. His younger daughter and her husband invited him to join Thai association so that the protagonist has an opportunity to know Thai people's gentle and kind heart. the protagonist’ thoughts and actions unconsciously slowly became Thai people. The protagonist has finally ruled out his prejudice against Thais. (Fu Liwa 符丽娃 2013)(p30-31)

Sun Yuqian (Thai name: Chonlaphat TemsonRsai) (Sun Yuqian 孙语谦 2015) (p78) reflects on national identity in Thai-Chinese literature in his study. With the increasing demand from Chinese for building Thai citizenship, the marriage between ethnic China and Thailand was gradually accepted, and the consciousness that Thai-Chinese do not marry outside gradually disintegrated.

Besides, Bao Jiemin (Bao Jiemin 2003) (p151) described a Chinese male immigrant in Thailand who married a Thai woman but did not dare to register so that their children would obtain Thai nationality and enjoy the rights of Thai citizens, because, if Thai female citizen married a foreigner, she would automatically forfeit her citizenship and lose her right to buy land.

Fu Liwa (Fu Liwa 符丽娃 2013) (p87) states marriage between Thai-Chinese and Thai people will have many benefits for their lives and careers. Since foreigners are not eligible to buy land in Thailand, they can marry Thais to purchase land in the name of their wives. At the same time, they also enjoy the same rights as Thais in terms of trade.

According to the survey, the rate of intermarriage between Thai-Chinese and Thai people is very high. Mr. P was born in Bangkok in 1982. He said he has 25% Chinese parentage. Mr. P's father said his father is TeoChiew and his Chinese surname is Chen (陈). However, Mr. P's family all follows Thai culture without Chinese custom. Mr. P does not know his Chinese surname.

Mr. N was born in Thailand in 1981. He also has 25% Chinese parentage. His mother's father (Grandpa) came from China. His mother's surname is Sun (孙). His family is a mix of Thai culture and Chinese culture. His family still maintains a tradition of celebrating the Spring Festival and Ching Ming Festival.

In addition to 'liang tou jia 两头家' and widows of living ones (活寡妇)', Bao Jiemin (2003) in her study also talks about the Chinese women status in traditional marriage of Chinese immigrants in Thailand pre-1949. For example, 'little daughter –in –law (tongyangxi 童养媳)', 'the purpose of marriage is to have a son', 'Patriarchal', 'bring up sons for the purpose of being looked after in old age (养儿防老)', 'married-out daughter is like spilled water(嫁出的女儿, 泼出去的水)', 'Following parental orders and the advice of the go-between (父母之命, 媒妁之言)', 'If female marry a chicken, she would follow the chickens; If female marry a dog, she would follow the dogs(嫁鸡随鸡, 嫁狗随狗)' and so on.

'little daughter –in –law (tongyangxi 童养媳)' is one form of Chinese traditional marriage. Namely, the son's family adopts a little girl as daughter –in –law. Bao Jiemin (Bao Jiemin 2003) (p127) said, 'little daughter –in –law (tongyangxi 童养媳)' was just like parents trap to get more remittance from the overseas son as well as the status of 'little daughter –in –law (tongyangxi 童养媳)' in her husband home was just like maid. Bao (Bao Jiemin 2003) (p146) declares the 'little daughter –in –law (tongyangxi 童养媳)' cannot be received by Thai culture. According to "Civil and Commercial Code Book V Family Title I Marriage Chapter II Conditions of Marriage Section 1451: an adopter cannot marry the adopted," 'little daughter-in -law (tongyangxi 童养媳)' in Thailand is illegal.

In my survey, even if Chinese women, who married to Chinese immigrants, was not 'little daughter-in-law (tongyangxi 童养媳)', some of them were married very young age. Mr. W said his mother is a Chinese born in Thailand. My father emigrated in Thailand from China. They married in 1930s in Thailand. His mother was only 13 years old when she was married. His mother's parents asked his mother to marry with his father. Otherwise her parents would curse her at home. His mother had 3 sons less than 20years old.

By “Civil and Commercial Code Book V Family Title I Marriage Chapter II Conditions of Marriage section 1448 ask “a marriage (in Thailand under Thai marriage and Family Laws) can take place only when the man and woman have completed their seventeenth year of age. But the Court may, in case of having appropriate reason, allow them to marry before attaining such age.” Therefore, Thailand has legally restricted the marriage of such underage girls.

Hogan(Dennis P.Hogan Aphichat Chamratrithirong and Peter Xenos 1987)(p10) in his study “Cultural and economic factors in the fertility of Thai women”, during December 1978 and April 1979, Thai-Chinese women had 47.4 percent marrying at ages 20-22 (see table 43).

Table 43 Thai-Chinese women marriage ages surveyed during December 1978 and April 1979

| Age at marriage | proportion |
|-----------------|------------|
| 17 or young | 5.1 |
| 18-19 | 12.8 |
| 20-22 | 47.4 |
| 23 or older | 34.6 |

Source from(Dennis P.Hogan Aphichat Chamratrithirong and Peter Xenos 1987)(p10)

Pramualratana’s (Pramualratana Anthony Napaporn Havanon and John Knodel 1985) (p205) article of “Exploring the Normative Basis for Age at Marriage in Thailand: An Example from Focus Group Research” shows the average age at first marriage Thai women are about 22 years old and Thai men are between 24 years old and 25 years old for during the 1970-1980 decade.

Prasartkul & Vapattanawong (Prasartkul Pramote and Vapattanawong Patama 2012) research displays (See figure 4.3.1-1) that the average age of marriage for Thai women has continued to increase from 1960 to 2010. The average age of first marriage for Thai women in 2010 was 24.6 years. Bohwongprasert (Prasartkul Pramote and Vapattanawong Patama 2012) in her report in “Bangkok Post” in 2012, the average age of marriage for women in Bangkok is 28 years old.

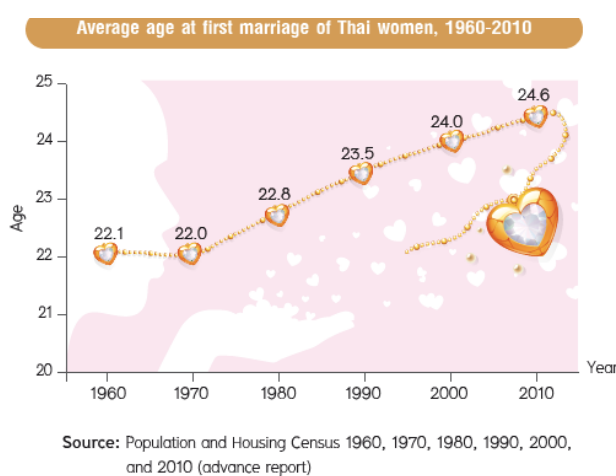


Figure 2 The average age of first marriage for Thai women 1960-2010

(Prasartkul Pramote and Vapattanawong Patama 2012)

Moreover, Wongboonsin (Patcharawalai Wongboonsin Pataporn Sukontaman Wiraporn Pothisiri and Rungratana Kowantanakul 2013) in her study of “Attitude and Perceptions Towards Marriage and Singlehood Among Thai Women” states, by the data of National Economic and Social Development Board, in 2000, there were 2.3 percent women aged over 49 who never married. By 2010, the proportion has risen to 7.6 in 2010.

At the same time, the birth rate in Thailand is falling sharply. Prasartkul & Vapattanawong (Prasartkul Pramote and Vapattanawong Patama 2012) also provides the data, in 1960s, Thai women usually had more than 6 children. After the 21st century, Thai women had less than 2 children (See figure 4.3.2-2).

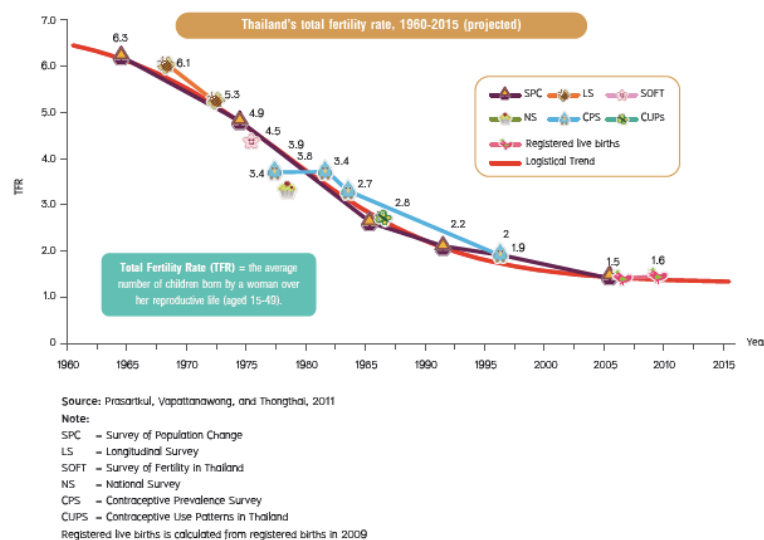


Figure 3 Thailand's total fertility rate 1960-2015
(Prasartkul Pramote and Vapattanawong Patama 2012)

Ms. Lili mentioned in Chapter 3 was born in 1956 in Bangkok. Her parents had four children. Her have one old sister and two younger brothers. However, her father's old brother had 14 children. The 18 children grew up together. Now, Ms. Lili's old sister has no child. Her two younger brothers all have two children respectively.

Phananiramai (Phananiramai Mathana 1997) (p5-6) in her essay "Population Changes and Economic Development in Thailand: Their Implications on Women's Status" summarizes the main reasons leading to decrease of fertility in Thailand:

- (1) Due to shifting production from home-based to non-home-based institutions and establishment of social security systems by Thai economic development, Children are no longer the guarantee for creating valued labor and pensions. So, parents don't need too many children. As the same time, the cost of raising children is increasing in order to improve the quality of children so that family cannot afford growth costs for too many children.

(2) The Thai Government's family planning programme in the late of 1960s effectively implemented as well as contraception promoted the decline of fertility.

(3) Increased educational level of women leads to decrease of fertility.

Different from Chinese strong patriarchal thought, Phananimamai (Phananimamai Mathana 1997) stresses Thai people have a milder preference for their son. Bao Jiemin describes Chinese tradition "Chinese have to live with their son even if he is a beggar". (Bao Jiemin 2003)(p142) On the contrary, Phananimamai (Phananimamai Mathana 1997) (p1) declares, based on the Thai tradition, after marriage, the young couple live with wife's family, look after wife's parents and inherit wife's parents' house. The novel "Letters from Thailand" tells a story Thai-Chinese transform their thoughts of patriarchy. Suang U, who is protagonist in novel, prefers his son and thinks raising daughter is waste resource. Suang U gave most of his inheritance to his son, but his son did not look after him. It was his little daughter who took care of him unconditionally. (Fu Liwa 符丽娃 2013)(p24-25)

Unlike Chinese traditional women who were required to remain chastity and obey their husbands completely, Thailand women's divorce and remarriage are acceptable in Thai culture.(Phananimamai Mathana 1997) (p5) This point we can see from another Thai best-known novel "Four Reigns". It describes in Rama X time the old sister with same father and different mother of the heroine –Phloi in the novel inherited their family's property. And Phloi's mother separated with her father and remarried with other man.

In addition, Richer &Podhistia(Kerry Richter and Chai Podhisita 1991-1992) (p4) in their essay "Thai Family Demography: A review and Research Prospects"

proclaims The Thai tradition is that individuals choose their spouse in a romantic way. Then they got their parents' consent. In modern Thailand, Parents rarely involve in their children to choose the spouse. This is completely different from traditional Chinese arranged marriages.

Sun Yuqian's (Sun Yuqian 孙语谦 2015) (p99-100, p112), research not only introduced Thai-Chinese literature's reflection on the misfortunes of arranged marriages for the Thai-Chinese people's life, but also introduces Thai-Chinese writers who expressed their desire for free love for men and women by describing Loi Krathong. Loi Krathong is a Thai traditional Valentine's Day.

Hogan's (Dennis P.Hogan Aphichat Chamrathirong and Peter Xenos 1987) (p10) survey during December 1978 and April 1979 shows 69 percent rural Thai women and 79 percent urban Thai women selected their spouses by themselves. There were 41 percent of Thai-Chinese women acting alone in choose their husband. Although Thai-Chinese women were not as popular as Thai women in initiative choosing their spouse, it can be said that at the end of the 1970s, some Thai-Chinese women got rid of arranged marriages.

Mr. Zheng mentioned above introduced his marriage he met his wife in their university time. After 10 years of interaction with them, they were married at 29 years old. They do not want to have children because they have thought about their own free lives. Raising children costs money. Thai people say that raising a child is poor for 7 years. Thai Buddhism also influences his idea that he don't want children. Mr. Zheng said the name of the son of Buddha is Rāhula, which means "fetter." He was worried that his child is a "fetter" to him. He was worried that his children will learn to go bad. Mr. Zheng's parents and his wife's parents are all Teochew. Their parents all wanted them to have children. Later, they compromised to have just one child. his daughter is 15 years old in 2018. He don't want to have a son. Although Mr. Zheng joined

ancestral worship rites with his father since childhood in Zheng clan association of his hometown, he don't care about extending his family name. He thinks everything is impermanence. He don't expect his child to take care of him when he get old. Mr. Zheng said he have bought social insurance.

Mr Zhou was born in Thailand in 1971. He is second generation of Thai-Chinese. His father is Teochew from China. Every year, he joins the ritual of ancestral worship in Zhou clan association of Thailand. He does not want to marry. He thought that marriage will lose his freedom and share wealth. So, he thinks that marriage is a loss. Only if marriage can make him feel the harvest, he would consider marriage. He feels no child is good. He does not care about the continuation of the surname.

4.3.2 Thai-Chinese weddings in contemporary Thai society

When the Thai-Chinese clan association was established, helping members to organize weddings is one of the main tasks of the Thai-Chinese clan association. For example, XCAT (Xu Clan Association Sojourn Expatriating in Thailand 1980) (p84) publishes six members' wedding photos in their event pictures column.

Fu (Fu Liwa 符丽娃 2013) (p91-93) announces, in the Chinese tradition, weddings are highly valued. But traditional Thai-Chinese thought that daughter getting married is like being sold. It is a shame of family. Therefore, the girl parents will not hold a grand wedding for their daughter. She also mentions in early first generation Thai-Chinese, the Thai-Chinese must ask the fortune teller to calculate whether the life of two people is suitable for marriage or not before getting married.

Landon (Landon Kenneth Perry 1973)(p55) narrates in the late 1930s and early 1940s, Chinese immigrants tried to find people of the same race to marry. Moreover,

the marriage of most Chinese immigrants was limited to the same dialect. Chinese men in Thailand need to pay to the bride family "milk money." He divides the bride into three types, Thai, Thai-Chinese and Chinese. Their milk money was increasing in turn. He also mentioned that very few Chinese brides wore white wedding dresses. The fashion was the bride in pink clothes instead of China's traditional red and bride head decorated with paper flowers. The wedding ceremony included to ancestral worships in Chinese ancestral hall in Thailand. (Landon Kenneth Perry 1973)(p61-63)

Bao(Jiemin Bao 2005)(p105~124) participated in three Thai- Chinese wedding ceremonies in Bangkok in early 1990s. In these three Thai-Chinese weddings, the bride in white has been widely accepted. Chinese ancestral worship was preserved in the wedding. And religious beliefs have entered the wedding ceremony, Buddhist beliefs invite Thai monks to pray, Christian beliefs held wedding in church. Some families still retain the customs of married couples living with husband's parents. Discrimination against women still existed in weddings, such as the belief that the bride will bring "evil spirit" to the groom's home. Even at the wedding of the daughter of a wealthy family, the name of the bride's family still ranks behind the groom's. Weddings in ordinary families were still held mainly at home. Only very wealthy people married in hotels. And in wealth people's wedding, the bride and groom cut the big Western -style cake was enviable.

With the development of Thai society, most weddings now have held by professional wedding companies. In 2018, S wedding company in Nonthaburi province close to Bangkok was investigated. The manager of the company claimed S wedding company has set up 8 years. Generally, they hold weddings for 60 to 70 couples each year. Half of the weddings were hybrid wedding of Thai-Chinese with traditional Chinese-style and traditional Thai-style. 40 percent of weddings were traditional Thai-style. And 10 percent of weddings were traditional Chinese-style. The manager said, "of course, all style weddings have modern color."

Skulsuthavong (Merisa Skulsuthavong 2016) in her Ph.D. dissertation “‘Thainess’ and Bridal Perfection in Thai Wedding Magazines” explains Thai persons prefer Westernised modern wedding in Thailand which represents luxurious, fashionable and romantic.

Few people in Bangkok hold a wedding at home now. The manager of S company asserted in modern society around Bangkok, Thai-Chinese weddings are held in public spaces such as hotels and her company also provide venues for weddings. On the day of the wedding, she said usually the family of the bride and groom ask the fortuneteller to determine.

Cherlin & Chamrathirong (Cherlin Andrew and Chamrathirong Aphichat 1988) (p337) in their paper “Variations in Marriage Patterns in Central Thailand” indicates traditional Thai wedding auspicious day was selected by an astrologer. This point is similar to Chinese traditional ideas. However, the traditional Chinese idea is that even numbers are lucky numbers, especially weddings, meaning “good things come into pairs 好事成双”. The manager of S company said many Thai-Chinese are like Thai people to choose day with number 9 as wedding day. The number 9 is lucky number in Thai culture, for number 9 is pronouncing as ‘gao’ in Thai, which sounds like ‘moving forward’ and the word for ‘rice’. In reality, the number 9 in Chinese traditional culture is also auspicious number, which symbolizes more and eternity. It can say that the number 9 represents lucky both in Thailand and China.

The manager of S introduced their company's process of holding a Chinese-Thai hybrid wedding ceremony:

- 1) Make merit

Thai religious system : a general view (Shodhganga)(p103) provides a very good overview of Thai people's cosmology and merit relationship. It points out the Thai cosmology believe there are three-world, namely, Kamaloka (the Realm of Desire), Rupaloka (the Realm of pure- Form) and Arupaloka (the Formless Realm).

Kamaloka (the Realm of Desire) consists of eleven levels: God inhabits heaven with six levels; five levels are worlds including human beings, animals, ghosts and demons inhabiting in four level and one level is hell. In Kamaloka, above the human being is six levels of deities and below human being is four levels of less meritorious creatures.

Rupaloka (the Realm of the Pure Form) and Arupaloka (the Formless Realm) can be reached by different grade meditation. However, these two worlds are not something that ordinary Thai can achieve. Comparing with Rupaloka and Arupaloka, Kamaloka is more significant to the most of the Thais. In addition, an important concept is impermanence which means that everything in the world will eventually mutate and remain unchanged. All mankind (except for those who have entered the path to salvation) may be rebirth as demons, animals etc.



The Karma, Samsara and Nirvana are three primary terms of Thai Buddhism. Karma can be called as the law of caution. Karma determines the individuals' past, present and future. In other word, Karma determine both all present status, such as strong or weak, rich or poor, happy or sad and next life, such as human being or non human. Samara was known as full of suffering by endless cyclical series of births, deaths ' and rebirths. Nirvana means one has broken the rebirths and has eliminated the all suffering. Buddhist's ideal is to escape from the worldly karma(Shodhganga) (p89) and get rid of Samara to gain Nirvana. (Shodhganga) (p108)

Thai people believe the suffering will be reduced by improvement of karma (Shodhganga) (p96) Merit-making can accumulate good karma to aid rebirth in better form of life and to achieve Nirvana finally. Ajahn Jayasaro defines the merit (Thai: Bun) is “the inner purification that occurs through virtuous acts of body, speech and mind”. (Ajahn Jayasaro 2013) (p52) Generally, merit-Making (Tham bun) is making offering to monastic order. (Ajahn Jayasaro 2013) (p52) Kirsch (A Thomas Kirsch 1977) demonstrates “most Thai are linked to Buddhism through popular beliefs about ‘merit’(bun) and the pervasive ritual system connected to these beliefs, ‘merit-making’(tham bun)”.

As Thai Buddhists, the new couple tend to make merit before their wedding ceremony. For example, they release the animal to free. The groom in the name of he bride’s parents donates the local temple to ensure the lifetime of love for the marriage. (Watdee 2018)

2) Khan Maak Procession

On the wedding morning, the groom and his relatives and friends, holding Khan Maak (Engagement Tray) arrived at the front of the bride’s house along with Thai traditional music and dance. Because bride makeup in their company, this ceremony is usually performed in front of their company's wedding hall. Traditionally, engagement Trays are usually made from banana leaves. Trays hold with money (dowry), gifts, beans, sesame seeds, and Thai food symbolizing fertility, prosperity, and longevity, at this time usually the bride wears a Thai traditional a pha nung and a sabai. The groom wears white Nehru-style jacket with five buttons and a chong kraben.

3) Gate Ceremony

In order to verify the groom's financial ability to take care of bride, the groom should successfully pass through at least three symbolic "gates" that are put in the groom's way by the bride's family. The three "gates" names are gold belt, silver belt and winner gate.

4) Monks blessing

Terviel (Barend Jan Terwiel 2012) (p144) depicts the nine monks have been invited to wedding and begin to chant to bless the new couple in the auspicious time. In front of the Monks seat, there are a bottle of water and a sacred unroll into the monks hands.

Swearer (Donald K Swearer 2010) in his works "Buddhist World of Southeast Asia", in wedding, Monk will chant the Mangala Sutta and the Metta Sutta of the paritta with pali texts for blessing the new couple:

"Not to associate with the foolish, but to associate with the wise. To reside in a suitable locality . . . and to set oneself in the right direction. Vast learning, skill in handicraft, well-grounded in discipline, pleasant speech. To support one's father and mother, to cherish one's wife and children, and to be engaged in peaceful occupations. Liberality, righteous conduct, rendering assistance to relatives. To cease and abstain from evil, to abstain from intoxicating drinks, being diligent in performing righteous acts. Reverence, humility, contentment, gratitude, and the timely hearing of the teaching of the Buddha. Patience, obedience, meeting with holy monks for discussions. Self-control, chastity, comprehension of the Noble Truths, and the realization of Nibbana."(Donald K Swearer 2010)(p60-61)

5) Sai Monkhon (Joining by Thread) and Rod Nam Sang (Shell Ceremony)

The garlands (Mong Kol) made from one string of white cotton, which have previously been blessed by the Buddhist monks earlier in the wedding, will place upon groom and bride's heads. They signify the joining of the couple. The couple's foreheads will pointed three pyramid dots of white powder by senior members of the family or special guests meaning to bring good fortune to the couple. (Barend Jan Terwiel 2012)(p144) In reality, this ritul derives from the Khwan rituals of Folk Brahmanism. Khwan regards as life souls and reside in the body. The white cotton string is a symbol to connect the couple's Khwan. (A Thomas Kirsch 1977)(p125)

The new couple sits next to each other (bride on the left). The senior guests in turn use shell to pour water the groom's and the bride's hands to wish the new couple getting well and having a good life together. Thai believes the monks can not be attacked by spirit so that the holy water was chanted by monks will help new couple overcome the spirits' threats and exorcise spirit (Shodhganga)(p135)

6) Tea ceremony

Bao Jiemin(Bao Jiemin 2001) talks about some the first and second generation Sino-Thai wedding still kept some Chinese patrilineal customs. For example, the bride had to "cross fire". With the progress of Thai social modernization, those outdated rituals were abandoned. Nowadays, Thai-Chinese weddings usually retain tea ceremony to express filial piety for parents and elders. This time, the new couple has changed their dress into Chinese traditional red formal dress.

The bride sits on the floor with half prostration and hold the tea cup with both hands to present the tea to present the tea to her parents in law, then her own parents and finally both sets of relatives (in sequence of their seniority). Although the bride

presenting the tea belong to Tewchiew customs, the posture of half prostration is Thai style.

After tea ceremony, the couple fed each other a dumpling of rice that symbolized many children.

7) Presenting the Sinsod (Dowry)

Presenting Sin sod to the bride's parents displays how generous the groom's family is. One engagement tray is resting all Sin sod including the gifts and money. After the Sin sod are accepted by the bride's parents. Sin sod will be wrapped in silk package to hand to the mother of the bride. As Thai traditional dictates, the bride's mother will show off carrying the heavy loaded package.

8) The Wedding Reception

This part of the ceremony enters into contemporary Thailand with more Western influence. The grooms dress Western suits and the bride dress white wedding dress. Cutting Cake and tossing bouquet are popular in wedding.

According to investigations of rituals of Sino-Thai wedding in Bangkok, Bao Jiemin (Bao Jiemin 2001) concludes that the new generation of Thai-Chinese are living in Thailand and facing the world with their mixed Chinese Confucianism and Thai Buddhist ideas.

4.4 From Thai-Chinese funerals to set up tablets in ancestral halls of Thai-Chinese clan associations

4.4.1 Eclecticism between the Chinese traditional mindset and cosmology of Thai world view in Thai-Chinese funerals

In my investigation, the Thai-Chinese clans always said when Chinese immigrated into Thailand, they had a few kins and friends. Thai-Chinese clan associations have a main job to aid the deceased relatives to hold funeral. For instance, in the report of the Chen Kinsmen Association of Thailand (The Chen Kinsmen association of Thailand 1966), it talked about if the obituary of member of the Chen Kinsmen Association of Thailand's funeral sends to the association or the association hears the news, by the welfare regular of association, the ceremony crew of association would attend the funeral and give a pair elegiac couplet to keep the friendship with members. If very important member of the Chen Kinsmen Association of Thailand holds funeral, the association would pay respect to a deceased person by holding public memorial ceremony including sending full set elegiac couplets. According to the statistics, the staff of the Chen Kinsmen Association of Thailand took part in their members' funeral 52 times in 1965. (The Chen Kinsmen association of Thailand 1966)

Through the communication with the General-Secretary of the Lin Clansmen Association of Thailand (LCAT), he said that attending to the member's funeral around whole Thailand is one of his main tasks and if staff of LCAT can present members' funeral, the deceased family would be very happy and regard to be paid attention by LCAT. In this study period, I also followed the staff of LCAT to take part in a Lin clan's funeral. LCAT (The Lim clansmen association of Thailand 2018) (p84-85) reports in 2017 (May 2017 to April 2018), LCAT has participated 26 members' funeral.

Mr Zhou is my informant. He was born in 1971 in Bangkok and the second generation of Thai-Chinese. He has bachelor degree.

Mr. Zhou said the purpose of many Thai-Chinese joining the Thai-Chinese community is to have a large number of people participating in his funeral ceremony. He would win a great face. This is why Thai-Chinese who have social status in Thailand usually have 7 days of funeral. The Chinese community in Thailand which he participated in will attend his funeral according to the schedule. For example, his surname clan association will attend his funeral on the first day. His same ancestral home fellow association will join the next day, etc. At his funeral filled with the elegiac couplets donated by the Chinese community, it will give the deceased family a lot of face. Furthermore, Chinese community people will also help the deceased family entertain for those who attend the funeral, such as greeting at the door to send guests and so on

In traditional Chinese cults, the five Fu (五福) or the five blessings is the five standards of happy life for the ancient Chinese including longevity, wealth and rank, health, love of virtue, and natural death with a solemn funeral. Due to solemn funeral, the help and support of the staff or members of the Thai-Chinese clan association were required.

Sun(Sun Yuqian 孙语谦 2015)(p108-109) proposes that Thai-Chinese reflect on Chinese traditional funeral under the influence of Thai social modernization and Thai local culture. He mentions the Thai-Chinese writer Ni Changyou (倪长游)'s novel of "The Funeral of Grandfather" published in 1980s. Ni's novel narrates that the son of a Chinese family in Thailand was not filial. When his father was alive, he was very bad to his father. But in order to cover up his uneasiness and not filial, he held a luxurious traditional TeoChiew funeral for his father to show off his filialty to public. Firstly, he published his father's obituary in Thai-Chinese newspaper and notified his relatives and

friends; He decorated his father's mourning hall by hanging up various elegiac couplets; He also shaved all of his hairs. The traditional Teochiew believes if parents passed away, the son should shave all of his hairs to indicate grateful for the parental support; He held a water buying ceremony for his father to use in the underworld; He held a feeding ceremony for his father, that is, he gave the deceased mouth a small piece of tofu, and a few grains of rice to show his thanks for his father's support; He invited the monks to chant and "making Kong Tek" team who specialize in Chinese funeral ceremonies to carry out rituals of vegetarianism. He asked female relatives to hold ritual of crying under the guidance of "making Kong Tek" team. He burned paper product to his father to enjoy in the underworld etc. In fact, in the novel, Ni slammed some of the hypocritical filial performance of Thai-Chinese at the funeral.

The most important thing for Chinese funeral is to reflect The Confucian filial piety. In "Mencius. Teng Wengong part one (孟子·滕文公上篇)", Zengzi (曾子) said when their parents were alive, they served them according to their etiquette; when their parents died, they not only buried them according to the funeral rites but also worshiped them in accordance with the ritual offerings. That can be called filial piety. (Mencius and his student 孟子及其学生 . 2018) As "XunZi. Lilun volume(荀子·礼论篇)", the etiquette of the funeral is to decorate the dead according to the living person's situation, namely, roughly mimic his lifetime to send his terminal. So, serving the death is like serving the birth; Serving the dead is like serving a living man; Treating the end of life is the same as the beginning of life.

In east Jin dynasty(东晋) (317-420, Guo Pu(郭璞) (276-324) wrote a classic book of "Book of Burial 葬书 ". The book tells the situation of the parents' graveyard that will affect the children's fortune. Sun(Sun Yuqian 孙语谦 2015)(p109) also reveals that some Thai-Chinese were lack knowledge about Feng Shui, and Feng Shui was just a tool for their selfishness. Sun introduced the the Thai-Chinese writer Nian Lamei's(年腊梅)work of "Feng Shui". Nian's works talks about after the father

passing away, the daughter and the son are arguing over the address of the father's graveyard. Everyone's children want their father's cemetery position to be good for her/his wealth, regardless of the interests of others.

The Website of The Committee on Public Relations for the Royal Cremation for His Majesty King Bhumibol Adulyadej Foreign Office(The Committee on Public Relations for the Royal Cremation for His Majesty King Bhumibol Adulyadej Foreign Office. 2017) declared 26th October 2017, the Royal Cremation of His Majesty King Bhumibol Adulyadej took place in the Phra Meru Mas at Sanam Luang next to Bangkok's Grand Palace. The Committee on Public Relations for the Royal Cremation for His Majesty King Bhumibol Adulyadej Foreign Office (The Committee on Public Relations for the Royal Cremation for His Majesty King Bhumibol Adulyadej Foreign Office. 2017)propagated the Royal Cremation Ceremony is festivity to pay a final tribute and farewell to the His Majesty King Bhumibol. Government Public Relations Department(Government Public Relations Department 2017) provides there were Royal Families and Distinguished Representatives from 42 Countries, who attended the Royal Cremation Ceremony of His Majesty King Bhumibol. The Universal Daily News of Thailand pressed on 26th October, 2017 hundreds of thousands of people flocked to Sanam Luang to see the ceremony.(Jianghu 2017)

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From my investigation and interview, the Thai royal funeral has greatly impacted Thai-Chinese thoughts making Thai-Chinese more accept Thai funeral

Thai funeral highlights the benefit to rebirth of deceased.Terwiel (Barend Jan Terwiel 2012)(p248-258) recounts a traditional Thai funeral. Firstly, when family members realize that death is inevitable, they will try to let dying person recall his past auspicious things, such as how much money he gave to the temple, and how many times he provided food for the monks etc. Furthermore, the relatives make dying person to repeat the names of Buddha. All of above behaviors are beneficial to good rebirth.

In “Three worlds according to King Ruang- A Thai Buddhist cosmology”, Meru represents Mount Meru situated at the heart of the universe in Buddhist cosmology with influence from Hinduism. (Frank E Reynolds and Mani B Reynolds 1982) From Nation news of “The Royal Pyre as Mount Meru” on April 02, 2012, Jumsai(Sumet Jumsai 2012), who is an architect and Thai National Artist, explains “Phra Meru-mas – meru for short – is a funerary pyre built for high-ranking royalty...the meru and its associated rite must be ranked at the top of Thai cultural manifestations.” In Hinduism and Buddhist cosmology, the deceased King of Siam, who is the incarnation of Hindu gods, including Shiva and Indra, has returned to his heaven on Mount Sumeru, where he came from before being born as a human.(Sumet Jumsai 2012)

Ven. Thich Nguyen Tang (Ven Thich Nguyen Tang 1999) provides the narrative of Buddhism view to death. He said by the teaching of the Buddha, all people should keep mind the life is impermanence. Gethin (Rupert Gethin 1998)(p61) explains people live in impermanent world. Everything in every moment is changing. People can't keep the past and people can't predict what will happen next. Zhao (Zhao Puchu 赵朴初 2012) (p49) interpretes the nature of all phenomena of universe are impermanent and flux and change. By the depiction of Buddhist text, the life of human being is a succession of cycle from birth, ageing, sickness to death, and then the life goes to the next cycle. Ven. Thich Nguyen Tang (Ven Thich Nguyen Tang 1999) continues to narrate death is just end of the body, but the spirit still exist and to look for the next attachment to rebirth. The next life depends on karma which is the result of past life. The karma determines the rebirth in one of six realms which are heaven, human beings, Asura, hungry ghost, animal and hell. Therefore, for Buddhists, life is not terminated but in the endless cycle. The most important thing is to accumulate karma. The decease means begin a next journey of life. The living should accept the impermanent. The impermanence (Sanskrit: anicca) is central concept for early Buddhist teachings. Buddhists believe that the universe is dynamic to rely on the interrelationships. No any permanent exist at all. For human life-span, one should go

through birth, ageing, sickness and death. Impermanence is an undeniable and inescapable fact of human existence in the earth. (UranDharma.org 2016)

The exhibition of “Insight Thai Architecture”, whose objective is to help both Thais and foreigners appreciate the tradition of the Royal Crematorium (“Phra Merumas”) at the Thailand Creative and Design Center (TCDC)(Pungkanon Kupluthai 2017) describes the building of e royal crematorium resembles the mythical Sumeru Mountain in heaven. However, due to the philosophy of impermanence of Buddhist cosmology, it is important the meru is ephemeral, which appears a brief and then disappears after the ceremony. “The meru is architecture in the mind.” (Sumet Jumsai 2012) Consequently, the building of royal crematorium must consist of temporary material, technique and structure.

Contrary to Chinese tradition, Terwiel (Barend Jan Terwiel 2012)(p248-258) points out Thai person regards cry is regarded inauspicious. Then, the relatives hold a bathing ceremony for death. The death mouth is placed one baht to help death’s soul to pay the fee in the underworld. Even monks will come to Chant to deal with the spirit of the death and offering the food to the officiating monks will become a part of the merit-making for the deceased. The corpse normally keeps seven days to give death time to rebirth. During the funeral period, the orchestra is employed to to banish sorrow, loneliness and the fear of spirits. Before cremation, the monks chant Pali texts not only to improve good Karam for death but also to make-merit for living.

Buddha Dharma Education Association (Buddha Dharma Education Association 1996-2012) mentions Thai believe if corpse keep for more time and more chanting, the spirit of death would get more beneficial to rebirth. In addition, in cremation to distribute the pamphlets about Buddha’s teachings means tribution to death and making merit for living.

In Buddhist Funeral Rites in Thailand, the people depend on monks chanting the sutras that the deceased will be benefited. (Buddhist Funeral Rites in Thailand & other South East Asia Countries) whole funeral of His Majesty King Bhumibol Adulyadej was accompanied by monks chanting. Furthermore, each of the four corners of the Phra Meru Mas is also placed with a smaller Busabok called Sang, a monk's pavilion, for monks to sit and chanting.(Bangkok Post Public Company Limited 2018)

Buddhists believe Monks' blessings chanting in funeral both merit the deceased and aid monks to accumulate to a better rebirth. (Shodhganga) As view of Williams& Ladwig (Paul Williamsand Patrice Ladwig (Eds.) 2012) in his book "Buddhist Funeral Cultures of Southeast Asia and China", the most popular sutras chanted by monks in Thai funeral is Abhidhamma.

Ronkin(Noa Ronkin 2014) in "The Stanford Encyclopedia of Philosophy" indicates Abhidharma in the Sanskrit term may be stem from the expression "concerning (abhi) the teaching(s) (Skt., dharma, Pali, dhamma)". In reality, Abhidhamma is regarded as the Teaching of the Buddha, namely, consciousness (citta), associated mentality (cetasika), physical phenomena (rupa), and Nibbana.(Paul Williamsand Patrice Ladwig (Eds.) 2012) Citta, cetasika and rupa are compounded and conditioned. On the contrary, Nibbana is un compounded and unconditioned. Abhidhamma deals with ultimate realities to attain Nibbana.(The Editorial Committee - Translation Section Department for the Promotion and Propagation of the Sasana Ministry of Religious Affairs Yangoon 1995) To refer Hayes'(Hayes Richard 2015) view of "Madhyamaka" pressing in the Stanford Encyclopedia of Philosophy, Nirvana(Pali Nibbana) can be understood as the absence of attachment, aversion and delusion with no possibility of their return. In other word, Nibbana is depicted as the extinction of the fires of desire in the Buddhist canon.(Mark Webb 2011)

The Theravādin Abhidharma canon comprises a set of seven texts preserved in Pali (Noa Ronkin 2014):

- (1) *Dhammasaṅgaṇi* (*Enumeration of Dhammas*)
- (2) *the Vibhaṅga* (*Analysis*)
- (3) *the Dhātukathā* (*Discourse on Elements*)
- (4) *the Puggalapaññatti* (*Designation of Persons*)
- (5) *the Kathāvatthu* (*Points of Discussion*)
- (6) *the Yamaka* (*Pairs*)
- (7) *the Paṭṭhāna* (*Causal Conditions*)

(The Editorial Committee - Translation Section Department for the Promotion and Propagation of the Sasana Ministry of Religious Affairs Yangon 1995)

This study's survey also confirmed Hill's (Hill Ann Maxwell 2001)(p314) point of view in her article "Tradition, Identity and Religious Eclecticism among Chinese in Thailand", she states in the globalization era, the funeral of Thai-Teochew in Chiangmai have been highly eclectic. Generally, in Thai-Chinese funeral, Thai monk chanting sessions for the deceased is very popular. Making Kong Tek for deceased is preserved, but the ritual of shaving hairs, water buying and crying cannot be seen.

Thai-Chinese funeral generally have acknowledged inviting Thai monks to chant Abhidhamma. Williams & Ladwig (Paul Williams and Patrice Ladwig (Eds.) 2012) point out monk normally just chant the first and last of seven books of Abhidhamma to represent the whole of the Abhidhamma. As introduction of above, Abhidhamma deals with ultimate realities to attain Nibbana.

The Government Public Relations Department (Government Public Relations Department 2017) announced on 28 February 2017, the Chinese Kong Tek ceremony deemed as a merit-making ceremony to show gratitude to His Majesty the late King

Bhumibol Adulyadej was held at Dusit Maha Prasat Throne Hall. Firstly, from video of “His Majesty King Maha Vajiralongkorn Attends the Royal Chinese Kong Teck (Gong De) Ceremony for H.M. the Late King”, (Government Public Relations Department 2017) it can be seen that the inner wall Hall hung up Da Shi (大士) (Mahsaāttva) portraits. Da Shi (大士) (Mahsaāttva) is a general name for the Bodhisattva. The emperor Song Huizong(宋徽宗) in 1119 broadcasted the edict to rename the Bodhisattva as Da Shi(大士). The greatest Bodhisattva of Mahayana Buddhism in China are Wen Shu(文殊) (Mañjuśrī), Guanyin(观音) (Avalokiteśvara) and Puxian(普贤)(Samantabhadra) so that the three Bodhisattva are collectively referred to as “three Da Shi(Three Mahsaāttva)”. (Zhou Zhuoying 周祝英. 2016) (p33) The three Da Shi(Three Mahsaāttva) portraits had been hung on the Royal Chinese Kong Teck (Gong De) Ceremony for H.M. the Late King. And the name of the Chinese Temples in Thailand involved in the celebration were showed including Wat Mangkon Kamalawat (龙莲禅寺) and Wat Bhoman Khunaram(普门报恩寺). Wat Mangkon Kamalawat (龙莲禅寺) established in 1871 located in Chinatown of Bangkok. Wat Bhoman Khunaram(普门报恩寺) founder by Pho Chaeng Mahathera (1901-1986) placed at Sathupradit 19 Bangkok. The first stage of construction Wat Bhoman Khunaram was completely in 1964.

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The video also showed the paper house with paper Thai military policemen as guard, gold and silver paper money for deceased as well as there were China Mahayana Buddhism document for deceased. In addition, since Chinese folk belief deems deceased is to go to the underworld, underworld life is similar with the living world. The paper money called as funerary money and the paper houses called as funerary object would be the necessary in the underworld.

In Thai royal funeral, the Chinese Kong Teck ceremony (The Government Public Relations Department) prayed for the souls of the departed by 21 Chinese

Mahayana monks chanting. His Majesty King Maha Vajiralongkorn did Kong Teck for his father with the guidance of Monks. Firstly, the monks chanted to invite every Bodhisattva. Then, His Majesty King Maha Vajiralongkorn lighted the candle to illumine the road to the underworld for departed. Monks chanted scriptures while led the person held the candlestick, the person carried the banner (made by deceased clothes) guided the soul and His Majesty King Maha Vajiralongkorn crossed Naihe bridge with music of please immortal and leading soul. When His Majesty King Maha Vajiralongkorn threw coins into the bowl at the beginning and the end of the bridge to buy road fee for deceased. Naihe bridge is deemed as bridge between the underworld and living world as well as the place where the departed would be reincarnated in a new body from the view of Taoist. (Wang Hai, 2010)

Normally, on the previous day of the cremation, the ritual of the Making Kong Tek would be held. Before the Making Kong Tek, mourning hall was fixed up with blue fabric decoration and the elegiac couplets. The paper houses, paper cars and paper daily necessities were displayed. the traditional Thai-Chinese funeral still preserves the customs of dressing in the coarse hempen cloth (garb) of mourning. Dressing in the coarse hempen cloth is the form of self-punishment to show filial piety.

Cai (Cai Hanmin 蔡汉铭 2004) tells Making Kong Tek is a peculiar culture of the Chaoshan(Teochiew) region in China. By legend, at end of song dynasty, Yuan military invaded the Central Plains and A large number of Han Chinese were slaughtered. At end of Yuan dynasty and early Ming dynasty, the descendants of the slaughtered Han Chinese in order to memory of the tragedy of the ancestors followed the example of the Buddhist ullambana-sutra – the story of Mu Lian worship his mother and save his mum from hell, to chant sutra to pray Buddha to confess of the ancestors of the soul to eliminate evil from deceased ancestors as well as hope Buddha take the souls of deceased to go to Western paradise.

The Making Kong Tek process of Thai-Chinese is similar with royal family. Normally, Thai-Chinese invite professional “making Kong Tek” team to organize the ritual of “making Kong Tek”. After “making Kung Tek”, it will be burned paper burial objects sent to the deceased to underworld. Mr Zhou said monks chanted for 7 days for his father’s funeral. The last day was making Kong Tek for his father.

Currently, the funerals of Thai-Chinese are usually held in Thai Buddhist temple. Thai-Chinese clans told me as long as the temple has cremation facilities, the deceased's family can take the death certificate to the Thai temple for cremation. Usually temples have space to hold funeral.

In addition, the exhibition of “Insight Thai Architecture” also introduces “Cremation of the remains is the way to return to the Mother Nature and a reminder of ephemeral cycle of life.” “In Buddhism, the relics are kept in a pagoda after the cremation.” The Committee on Public Relations for the Royal Cremation for His Majesty King Bhumibol Adulyadej Foreign Office (The Committee on Public Relations for the Royal Cremation for His Majesty King Bhumibol Adulyadej Foreign Office. 2017) claims the royal ashes will be enshrined at Wat Ratchabophit and Wat Bovoranives.

Through the survey, the Thai-Chinese clans discussed more about the burial or cremation after the funeral. By the record of Chenghai County in Jiaqing (嘉庆) period of Qing dynasty, the government ordered the cremation to be illegal. Chinese have strong belief that “burial brings peace to the deceased” and cremation is both a violation of filial piety and outrageous. The original purpose to establish the Poh Teck Tung Foundation was to provide relief by collecting the corpse of poor victims and arranging for their burial in Thailand. (Poh Teck Tung Foundation 2016)

As indication in 3.2, Tiochew Shanzhuang (cemetery) dominated by the Tiochew association of Thailand was mainly Yi shan(义山). Yi Shan refers to overseas Chinese communities provides for a place for burial the departed who died exotic country and their relatives were unable to transport his body to their ancestor home.(Zhang Changhong 张长虹. 2005) The history of the Hakka Association of Thailand detailed records of the history of Yishan under the jurisdiction of the Hakka Association of Thailand(Lu Junyuan ed 卢钧元). It can be said that Yishan was once the greatest charity of the Thai-Chinese community.

Now, in the mainland of China, cremation is enforcing the law. Before Qingming festival in 2016 surprisingly, about cremation and burial, a number of Chinese medias had a hot discussion. CCTV did extensive survey, as a result, 22.9% respondents keep endorsed the traditional “burial brings peace to the deceased”. Frankly, I also launched a similar investigation among my relatives and friends. The result is more than half of the respondents loyal to the traditional buried. Moreover, a large part of the cremation supporters choose burial after burning.

Mr. Zhou narrated his uncle lived in Jieyang Guangdong province China. He had to be cremated after he passing away. His son bribed crematorium staff and asked could you turn down the burning temperature and, after cremation, his father body still kept human shape. Then, in the evening, he secretly buried the body of his father in the mountains.

Chaoshan people are superstitious Feng shui, so they emphasis on funeral. Mr. Zhou introduced his father had chosen the cemetery in Thailand for himself more than a decade before his passing away. The most important thing to choose cemetery is to watch Feng shui, because Feng shui relates to the fate of future generations. He also said that when the coffin was buried, the direction of the coffin was also important. If the deceased had several sons, the different directions would have different effects on the future of the different sons of the deceased. And each son invited his own Fengshui

master. Therefore, the feng shui master will negotiate and find the direction of the coffin that benefits all the sons.

However, it is such a powerful traditional Chinese belief that it is now largely replaced by the cosmology of Thailand Buddhism. By the investigation, the cremation ceremony of the members of the Thailand royal family also has a great impact on the worldview of the Thai-Chinese. Most Thai-Chinese have accepted the corpse having burned to allow the spirit to escape to heaven. Thus, more and more Thai-Chinese are willing to be cremated and put ash in Thai temple or sow into the sea. Mr. Zhou said his mother's brother immigrated to Thailand when he was 11 years old and was very rich. Before he passing away, he told to his children his body would stay in temple just three days and then to cremate, because he had accepted Thai Buddhist cosmology. Mr. Zhou also said if he will die, he would select cremation for he is Buddhist and accept impermanence.

The constitution of LCAT, the purpose includes to purchase land and establish Shanzhuang (cemetery) as burial place for Lin clans and social crowd. However, to analyzing the table, every year the Shanzhuang of LCAT can only sell a few cemeteries. The operation of cemetery has been in a state of difficulty. Thai-Chinese clans told to me many Thai-Chinese no longer believe "burial brings peace to the deceased". They do not want to take a lot of money to buy a cemetery and to maintain a cemetery. And the cemetery is not in the city of Bangkok. It will take more than 1 hour to arrive, and it is inconvenient to worship. At present, it is difficult for most Shanzhuang (cemetery) to sale the tomb.

In Skinner(Skinner, G. William 1957) highlights after four generation Chinese in Thailand, they will assimilate into Thai society. In other word, Chinese traditional culture in Thai-Chinese will be replace by Thai culture. In Hill's (Hill Ann Maxwell 1992) article of "Chinese Funerals and Chinese Ethnicity in Chiang Mai, Thailand. She

was puzzled at whether the Thai-Chinese funeral was convincing evidence from that Chinese have assimilated into Thai society or not? By 2001, her paper “Tradition, Identity and Religious Eclecticism among Chinese in Thailand” asserts “as a consequence of the globalization of The Thai economy, the Chinese in Thailand are under less pressure than before to assimilate into Thai society.”(Hill Ann Maxwell 2001)(p314)

Mr. A was born about 1970 in Thailand. He is descendant of Wanglee Family. He said his families had immigrated to Thailand about 200 years. He also showed his families photos in Siam about 150 years before to me. He read his middle school, high school and university in UK. He said every 20th December his family members more than two hundred persons will go to his family’s private cemetery in Changwat Chon Buri to ancestral worships. His early ancestors were still buried in the cemetery. But the later ancestors were cremation, and the ashes were placed in this cemetery and stored just like the apartment. He said that all his family members believe Buddhism so that they are not willing to bury. Their ancestral worship ritual is to invite the Thai monk to chanting in the morning and then provide food to the monk. After the monk left, the family members gathered for lunch. Then, the family members worship their close deceased relatives.



4.4.2 The establishment tablet in ancestral hall of Thai-Chinese clan associations after funeral

In Chinese tradition, the ancestral worship rites were held in three locations- home, the cemetery and the ancestral hall. After the funeral ceremony, the deceased relatives would establish deceased tablet in the ancestral hall, and sacrifice the deceased in the ancestral hall.

Wang Heming (Wang Heming (王鹤鸣) and Wang Cheng (王澄) . 2013) (p252) describes the chamber of ancestral hall as a place to place ancestral tablets. He also points out that the traditional chamber has three niches, the middle niches is the main room, the left niches is the Zhao room (昭室), and the right niches is the Mu room(穆室). Nelson (H.G.H. Nelson. 2014) (p262-263) in his essay "Ancestor worship and burial practices" states the ancestral tablets in the middle of the middle niches are the most prestigious location. The top of middle of middle niche placed the original ancestral tablet. Then, from the top to the bottom, in the order of time of the ancestors, the ancestral tablets are placed. The ancestral tablets here are the core of the lineage, which indicates that the same surname clans are from the same ancestor and then points to the common ancestor of the same region. The ancestral tablets of this position are exquisitely crafted and beautifully decorated. Wang Heming (Wang Heming (王鹤鸣) and Wang Cheng (王澄) . 2013)(p285) also explains that the ancestor's tablet in the middle of the middle niche placed the first ancestor who moved to this place. The first ancestor's tablet was called as the main deity tablet. It was made of the finest wood. The Song Dynasty government stipulated that the main deity tablet was 1 Chi (尺) long (about 30cm), 4.5 Cun (寸) (about 13 cm) wide and 5.8 Cun(寸) (about 17cm) thick. It was written the words of "the sacred seat of a certain official." According to the financial resources of the lineage, some lineage casted gold words on the main deity tablet.

Feng Erkang (Feng Erkang 冯尔康. 2013) (p97) believes that the ancestor's tablet position in ancesral hall was determined according to the position of the deceased person and his descendants in the lineage, society, and contribution to the ancestral hall. Nelson (H.G.H. Nelson. 2014) (P263, 269) stresses that, from perspective of the traditional Chinese idea, the tablet of ancestor position was related to the senior and junior branches of the lineage. He also highlights the underage man's tablet can't enter the ancestral hall to be enshrined and the daughter had no tablet. According to Nelson, this shows that only important people in the family tree can enter the ancestral hall after they die.

Through the survey, there are 3 niches in the chamber (寢堂) of the ancestral hall of XCAT. That is, the middle niches in main room, which is divided into 17 levels from up and down; The left niche is Zhao room and the right niche is Mu room, which are divided into 16 levels from up and down. At the top of the middle of middle of niche is the ancestor of the past. The lowest position of middle of middle niche is Yan Zhanggong, the first ancestor of Putou FengShun Guang Dong province China (the ancestral home of most members of XCAT). The tablets of ancestors of this position are twice as large as the regular ones and are well decorated. The names of ancestor's tablets in the niches are listed in a table which hung in the left wall of ancestral hall of XCAT. The price of ancestral tablets of lowest position in the middle of middle niche in ancestral hall of XCAT is most expensive. Then, the ancestral tablet price goes from bottom to top and inside to outside to decrease.

LCAT (The Lim Clansmen Association of Thailand 2012) introduces its ancestral hall's chamber has seven niches, which are divided into 11 levels from up and down. Among them, the main room of chamber is divided into the middle, the left-side and the right-side niches; the Zhao room is divided into left niche and left Ku niche; the Mu room is divided into right niche and right Ku niche. There are 1903 ancestral tablets position in total. The top of middle of the middle niche in the main room is enshrined the Lin clan's original ancestor Bigan's tablet. The left and right sides of Bigan's tablet are the tablets of Lin's ancestors of various dynasty. The lowest position in the middle of the middle niche is enshrined Lin Lairong's tablet, who was the first president of LCAT's council. The general-secretary of LCAT said Lin Lai-rong has made outstanding contributions to LCAT. He introduced, at present, there are a small number of tablet place in the important position of Lin's Ancestral Hall, which will reserve to the clans who will make important contributions to XCAT. The price of each tablet in this place is 3.2 million Baht. In addition, there are only a few dozen remaining tablets in the regular position, and their price ranges from 300,000 Baht to 1,000,000 Baht.

Unlike the Chinese tradition, the position of Thai-Chinese ancestors' tablet in ancestral hall did not have anything to do with the blood status of the lineage. The way in which the clan obtains the position of the tablet is based on the price and his contributions in the clan association of Thailand. A Thai Xu clan said that if the tablet of the deceased is located in a very important position in the ancestral hall, it will bring unlimited glory to the family. The family will feel have face in society. It is the embodiment Chinese ancestral worship idea- glory to ancestors.

When I joined the ancestral worship rite of XCAT, the office manager of XCAT pointed to his tablet in ancestral hall of XCAT, which is wrapped by red cloth, and said that tablet had written his and his wife's name.

The staff of LCAT told to me it is common for Thai-Chinese clan to ask for a tablet position in ancestral hall when he is alive, because according to Chinese tradition, this will bring longevity. Their association has no age limit for those who ask for a tablet, but most of them are old people. The general-secretary of LCAT also told me since 2014, they have broken the rules of Chinese tradition that daughters can't ask for a tablet. Now Lin's daughter can ask for a tablet like Lin's son. In the annual report of LCAT, the name of the persons who invited the tablets in this year are listed, and some are completely Thai names. However, the general-secretary of LCAT said when he will write the name on the tablet, he would help this person to translate the Thai name into Chinese name. Usually, the tablet will write the name of the husband and the name of wife, as well as their birth and death years and their ancestral home in China.

When I attended the ancestral worship rites of XCAT, I met a Thai Xu clan who wanted to find his grandfather's tablet, but because he did not know Chinese, he did not find it for a long time. Another Xu clan from Hainan, China told me that he found many ancestor's tablets written their ancestral home in Hainan.

According to an interview with the staff of LCAT, the current ceremony for the Thai-Chinese to ask for a tablet is as follows:

First of all, although the deceased paid for the tablet before he/she died, after the funeral was held after his/her death, he/she could not immediately establish his tablet in the ancestral hall. Two years after the death of the deceased, the ceremony of the ancestral tablet can be held, because the person who has just passed away is still younger in the underworld. If the tablet of the deceased were immediately put together with the ancestor's tablet, the soul of the deceased would be uneasy.

Two years after the death of the deceased, the descendants of the deceased will choose an auspicious day for the deceased to hold a establishment of tablet ceremony in ancestral hall.

The ceremony is usually attended by family members. If the deceased had a social status when he/she was live, relevant people would be invited to participate.

The ceremony must firstly worship the door god in ancesral hall to tell the door god to stand for the deceased, and ask the door god to look after the tablet of the deceased.

Then, entering chamber of the ancestral hall to worship the ancestors, and tell the ancestors that the tablet of the deceased will be with the ancestors, and ask the ancestors to take care of the deceased.

Finally, a ceremony for establishment of deceased tablet was held.

The ceremony of establishing a tablet for the deceased is similar to the annual ancestral worship rite of the clan association in Thailand. The offerings are similar.

After the tablet of the deceased was established, the family members of the deceased would worship the deceased and ancestors in addition to the annual ancestral worship rituals of their clan association in Thailand, and would worship the deceased and ancestors in ancestral hall on Zhong Yunjie (the 14th or 15th July by Chinese calendar), the Spring Festival, or the anniversary.

4.5 Conclusion

This chapter describes the fact that Thai-Chinese have the right to purchase land for the construction of the ancestral hall because Thai-Chinese obtained Thai nationality under Thai law.

This chapter takes the example of ancestral worship rites in ancestral hall of XCAT. Firstly, it illustrates the Thai-Chinese ancestral hall is not static, but it is developing along with the development of contemporary Thai society. The architecture of Thai-Chinese ancestral halls have been infiltrated the Thai culture to form the Thai-Chinese ancestral hall style. Thai-Chinese ancestral worship rituals also blended Thai Buddhism, Brahman and Animism culture. Moreover, the monarchy culture of Thailand is also reflected in the Thai-Chinese ancestral worship ceremony.

The polygamy in Thai-Chinese marriage was prohibited by Thai law. Traditional Chinese culture such as patriarchal and multi-children were updated by Thai daughter's status in family and Thailand's modern concept of fertility. Thai-Chinese funeral embodying the filial piety and the concept of burial of Chinese Confucianism, etc. were impacted by the impermanence and cremation of Thai Buddhist thought.

However, Kong Teck ceremony that embodies the Teochew culture was preserved in the Thai-Chinese funeral. Therefore, the Thai-Chinese funeral reflects the eclecticism of Thai-Chinese thought in Thai society. The establishment of tablet in Thai-Chinese ancestral hall ceremony not only preserved the traditional Thai-Chinese culture, but also constantly improved the Thai-Chinese culture. For example, the daughter's tablet can enter the ancestral hall.

In short, this chapter through the ancestral worship rituals, weddings, funerals and the establishment tablet in ancestral hall reflects the traditional Chinese culture in Thailand having mixed with Thai native culture in contemporary Thai society.



CHAPTER 5

THAI-CHINESE CLAN ASSOCIATIONS PROVIDING PLATFORMS FOR THAI-CHINESE TO GLOBALIZE

The content of this chapter mainly corresponds to the third research hypothesis namely, ancestral halls and ancestral worship in clan associations in Thailand serves as important platforms for enhancing contact communication of the Thai-Chinese in the age of globalization. This chapter describes the its international platform function in three aspects. The first section focuses on explaining "China and Thailand are kith and kin", which illustrates the relationship between Thailand and China, from perspective ancestral halls and ancestral worship in clan associations between Thai-Chinese and their ancestral homes after 1978. The second section analyzes the impact of the rise of the China's economy on the Thai-Chinese community and the ancestor worship of Thai-Chinese. The third section gives evidence of the contributions of Thai-Chinese clan associations to ancestral halls and ancestral worship in clan associations in world.

5.1 From perspective ancestral woship of the Thai-Chinese clan associations to explain "China and Thailand are kith and kin"

According to projection, the current Thai-Chinese population of about 7 million with about 11 percent of Thailand's total population.(Zhuang Guotu 庄国土. 2010) However, it is actually very difficult to count the Thai-Chinese population because the rate of intermarriage between Thai-Chinese and Thai people is very high. King Rama VII of Thailand himself admitted that the Thai royal family has Chinese ancestry: "The people of Siam and China are brothers. Now, the blood of the people of Siam has been mixed with the Chinese lineage so that they cannot be separated. The senior officers Siam, whether past or present, mostly belonged to the Chinese. As far as I am concerned, I also have Chinese ancestry " (Cao Yunhua 曹云华. 2001) (p7)

Describing the relations between China and Thailand with the " China and Thailand are kith and kin " has been endorsed by both leaders and people of the two countries. Quoting the words of Korn Dabbarangsi, chairman of the Thailand-China Friendship Association, " China and Thailand are kith and kin " is the cornerstone of the relations between China and Thailand.(Wang Shan 2014)

5.1.1 Common ancestors and genealogies

Zhou Daming(Zhou Daming 周大明 2005) (p16) in his essay “Hakka Ethnic Group and Ethnic Awareness in Turbulence” asserts the ethnic group’s identity is based on cultural identity. Ethnic groups emphasize common ancestor, history and cultural origins to form a cohesive force. Lu Meisong's (Lu Meisong 卢美松 2014) (p64) paper of "surname culture and consanguinity identity" explains that Chinese surname culture begins with blood relationship, and develops with the development of human individual, family and Lineage and it includes surname origin, hereditary and branch, migration, reproduction and distribution, genealogy, the name of hall, ancestral hall (the ritual of worship; couplet; plaque), mausoleum, celebrity deeds (achievement and virtue), cultural relics, anecdotes and legends and so on.

Generally, the journals of Thai-Chinese clan associations tend to present the portrait of their surname’s common ancestors and describe the origin and development of their surnames in detail. Some journals also give family genealogies, which provide route of their ancestor’s migration, branches and the relationship with original ancestors and so on. Through their records and descriptions, it is clear to see that Thai-Chinese and Chinese are the consanguineous relationship of the same genealogy and same ancestors.

For instance:

Thai-Chinese Fang clans association(The Fang (方) clan association of Thailand 2011) (101-176)in its “the ceremony of the completion of the Fang ancestral hall and the opening the new office of the Fang clan association of Thailand commemorative issue” speaks the Lei was oldest son of father Emperor Yu Wang(桀)(About B.C 4561- About B.C 4494) who was eleven generations son of The Shennong Yan emperor. Lei helped Yellow emperor beat Chiyu(蚩尤) and Yellow emperor rewarded Lei with field of Fangshan (now, Yuzhou (禹州), Henan province). From then on, some Lei’s descendants took Lei (雷) as surname and some used the Fang(方) as surname. Thai-Chinese Fang clans association claims their ancestors emigrated from Chaozhou area in Guangdong province China and list the generation’s words of position in the Lineage’s hierarchy of Hui Lai (惠来)and Puning (普宁) in Chaozhou as well as supply the Fang clans of Chaozhou were mainly moved from Putian (莆田) Fujian at the end of Southern Song Dynasty. In addition, it demonstrates through Fang clan genealogy in Putian(莆田) Fujian province, it can be seen not only the link of Putian Fang clan with the other Fang clan in whole of China, but also Putian Fang clans can be traced to their original ancestor Lei. The Fang’s commemorative issue asserts there are about 50,000 Fang Clan living in Thailand now. (The Fang (方) clan association of Thailand 2011)

Fang Hanbiao (1929-) , the president of the Fang clan association of Thailand from the eleven session to the eighteen session, was born in Thailand and was educated in ancestral home graduated from Liqing high school (砺青中学) in Shantou (汕头), Guangdong province. His ancestor home is Shikeng town, Donglonggan Huilai country Guangdong province (广东省惠来县东陇岗房石坑乡)(now , Shikeng town Chaonan district Shantou 现潮南石坑乡). (The Fang (方) clan association of

Thailand 2004) (p154) The Fang clan association of Thailand (The Fang (方) clan association of Thailand 2004) (p132) introduces the Fang Hanbiao is the 25th generation of Zun Qin hall(尊亲堂), Shikeng Town, Huila country, Shantou, Guangdong province. Fang Zhanwen (The Fang (方) clan association of Thailand 2004)(p47), the former General- secretary, is the 27th generation Puning neicheng branch(普宁内城派) Guangdong province.

Thaicn.net reports (Thaicn.net 2016d), in 2004, when Fang Hanbiao (方汉标) led the delegation of the United Chinese Clans Association of Thailand to participate the festival of Chinese surnames culture in Henan Zhoukou (周口) Henan province, China, he deliberately met with Fang and Lei clan. After 1978, the Fang clans of Shikeng in Thailand ancestral worship in their ancestral home several times. The Fang clan Fengxian Tang of Puning association in Thailand (泰国普宁方氏奉先堂族亲会) set up in 1993 ancestral worships in their ancestor home almost every year. Besides, due to the Fang clans and Lin clans getting along well in Shikeng for many hundred years, the Fang Shikeng friendship association (旅泰石坑乡联谊会) which subordinate to the Fang clan association of Thailand was invited by Lin clan association in Shikeng Town Chaonan District Shantou China to join the ceremony of completion of Lin ancestral hall in Shikeng.(Thaicn.net 2016d)). (The Fang (方) clan association of Thailand 2004) (The Fang (方) clan association of Thailand 2011)

The Khoo clan's Association of Thailand's (The Khoo clan's Association of Thailand 2010) (p170-171) "Commemorative special issue of 50th anniversary of The Khoo clan's Association of Thailand and 2th Qiuclan's Association World Congress " indicates the Khoo was derived from Qiu Mugong(邱穆公) who was the third son of Jiang Taigong (姜太公) (about B.C1156-B.C 1017. Jiang Taigong (姜太公) helped King Zhou Wen exterminate the Shang Dynasty and establish of the Zhou Dynasty.it

also claims, in 2005, the Khoo clan's Association of Thailand went to Zibo (淄博), Shandong Province to participate in the celebration of the birthday of Jiang Taigong.

Qiu Kecheng (Qiu Kechen(丘克诚) 2010.) (p238-240) in his article "My father told me my surname is Qiu" said he was born in Thailand. When he was child, his father told him his surname is Qiu. In 1981, his father and him returned to their ancestral home-Tangken Fengshun Guangdong province. They worshiped ancestor in ancestral hall and looked for his ancestors' tombs. From the tombstone, He knew his grandfather was 21st generation of Qiu clan in his ancestral home.

The association of Heng Clan of Thailand (The association of the Heng(王) Clan of Thailand 2009) (p196) illustrates most of Wang clan in the association of the Heng Clan of Thailand deem they are descendants of "Sanhuai Wangclan". In 1992, they wrote a letter to Chinese culture department to ask where is Wang clan's root? Zheng Yi Xin, director of Overseas Chinese Affairs in Taiyuan, Shanxi Province, China, came to Thailand to inform the results of the survey "The ancestral home of Wang in the world is located in Taiyuan, Shanxi Province, China."

Sanhuai Wang clan (三槐王氏) is a derivative of Taiyuan Wang clan. Wang You(王祐) (923-986), whose another name was JingShu(景叔), was very talented and became an official in the court. He planted three banyan(槐) trees in the courtyard of his home, and his three sons were very accomplished scholar-officials. So his descendants called themselves as Sancha Wang clan(三槐王氏). (www.hzwang.com.cn 2012)

Yan Chang-hai(Yan Chang-hai 颜昌海 1992), a Chinese person, in 1990 visited the president of the association of the Heng Clan of Thailand Wang Fujiang(王

莽江) and saw a plaque with the words of “ San Hui Bing Mao” (三槐并茂) , which means three ash tree lush together, to commemorate Wang ancestors planted three ash trees in the courtyard. Wang Fujiang told Yan Changhai the Wang clan hung “ San Hui Bing Mao” plaque on the living room after they immigrated to Thailand to remember his ancestors. Later, Yan Chang-hai(Yan Chang-hai 颜昌海 1992) wrote a poem “San Hui Bing Mao”to the association of the Heng Clan of Thailand.

The Chen Clangeneral association of Thailand’s (The Chen Clangeneral association of Thailand 2012)(p122-140) in its “Commemorative special issue of 50th anniversary of the Chen Clangeneral association of Thailand (1962-2012) ” illustrates the Chen clan’s great original ancestor was emperor Shun(舜). Shun was descendant of Yellow emperor. Sima Qian (司马迁) in his “Shi Ji 史记” records the Chen country was founded in B.C 1046 in Huai yang(淮阳) and took his country name as surname. In Tang dynasty, Chen Yuanguang(陈元光), was son of Chen Zhen who was General of army suppressed the rebellion in Chaozhou Guangdong province and Quanzhou Fujian Province from his hometown of Gushi (固始) county Heinan province. In 686, Chen Yuanguang was approval by emperor of Tang dynasty to explore Zhangzhou. So Chen Yuanguang (陈元光) was called as "Sacred King, Developer of Zhangzhou".

The Chen Clangeneral association of Thailand (The Chen Clangeneral association of Thailand 2012) (p118) also mentions, in 1991, the Shun descendants’ friendship association of Thailand was founded in Bangkok Thailand. Then, in 2000, its name turned into the Shun descendants’ association of Thailand. Now, the Shun descendants’ association of Thailand contains Chen, Hu, Wang, Yao, Sun, Tian, Yuan and Lu ad so on whose surname was steamed from the Shun emperor. The Chen Clangeneral association of Thailand is key member of the Shun descendants’ association of Thailand.

From 1985 to present, the Chen Clan general association of Thailand went to Huai Yan Henan province almost every year to ancestral worship. (www.huaiyang.gov.cn 2010) Thaichn.net (Thaichn.net 2014) records, in 1973, the Qiu Xi Chen clan Yanhua hall association of Thailand (泰国秋溪陈氏延华堂总会) was established. The Qiu Xi Chen clan Yanhua Hall association of Thailand derived from his ancestral home Qiu Xi Chen clan Yanhua Tang in Chao An county Guangdong province which was set up in 1189 in Song dynasty.

The Hwang association of Thailand (Hwang Association of Thailand 2013) (p28-50) in its “Commemorative special issue of 50th anniversary of the Hwang association of Thailand (1963-2013)” explains the surname Huang derived from Yellow emperor. Yun Gong was the offspring of Yellow emperor. Huang Country (now, Guangzhou 光州 Henan province) was his enfeoffment so that Yun Gong took the Country name as his surname and his son Xiong qi was enfeoffed Jiangxia (江夏) (now, Huangzhou Huanggang Hubei province). Hwang association of Thailand deems them as the offspring of Jiangxia Huang. It also narrates Chaoyang Xiqi town Huang clan family association's (旅泰潮阳西岐乡黄氏家族会) subordinated in the Hwang association of Thailand. After the members of Chaoyang Xiqi town Huang clan family association's ancestors living 374 years in Shaoan Xian Zhangzhou Fujian province, the two Huang clans moved to Xiqi town Chaoyang Guangdong province in 1391 Ming dynasty. As so far, they have extended for 24 generations. The first ancestor of their Fujian Huang clan was Qiaoshan Gong (峭山公) (872-953). The ancestor of Qiaoshan Gong was Chunshen Jun (春申君) (? -B.C. 238) who was descendant of Jiangxia Huang clan. (Hwang Association of Thailand 2013) (p28-50)

The website of Jiang Xia Huang lineage (QiaoFu 2017) supplies the information the Hwang association of Thailand went to 11 times to Shaowu (邵武) Fujian province to worship Qiaoshan Gong from 2001 to 2017.

Lee Clan Association (Thailand) (Lee Clan Association (Thailand) 2013) (p241-274) in its “Lee Clan Association(Thailand) 50th Anniversary Celebration (1963-2013)” (Lee Clan Association (Thailand) 2013)states the Li clan’s original ancestors were Da Li official in Xia and Shang dynasty. To emperor Shangzhou (about B.C.1105-about B.C.1045) , the Li clan’s first ancestor Li zhen Gong (利贞公) took Li as surname. Laozi(老子) Lier (李耳) was the eleven generation of Li zhen Gong. Li Huode (李火德) moved to ShangHang county Longyan Fujian province (福建龙岩市上杭县) in the end of South Song dynasty and early Yuan dynasty and became the first ancestor in Fujian province.

Lee Clan Association (Thailand) (Lee Clan Association (Thailand) 2013) (p30) claims Li Jiannan (李建南), the president of Lee Clan Association (Thailand) from the 4th session to 11th session(1970-1996), is the 27th generation of Li Huode. The Lee Commemorative special issue records,in 2006, Lee Clan Association (Thailand) (Lee Clan Association (Thailand) 2013) (p195-196) visited Lu yi (鹿邑) Henan province to worship Laozi Lier; In 2007, Lee Clan Association (Thailand) ancestral worshipin the Li Huode hall in Shanghang county, Longyan, Fujian province.

NGOW Clansmen association of (p179-210) (NGOW (吴) Clansmen association of Thailand 2006)“Commemorative special issue of 40th anniversary of NGOW Clansmen association of Thailand and completion of the Wu ancestral hall” demonstrates the most of members in NGOW Clansmen association of Thailand’s ancestor were steamed from Fuyuan Gong(福源公) in Zhangzhou(漳州) Fujian province who moved from Gushi (固始) county Guangzhou (光州) Henan province in Tang Dynasty. Fuyuan Gong was the 44th generation of Jiza Gong(季札公) and the 62nd generation of Taibo Gong (泰伯公). Taibo Gong was the oldest son of King ZhouTai (周太王) who was descendant of Yellow emperor (黄帝) . Jiza Gong lived in Changzhou(常州), Jiangsu province (江苏省) .

According to the Yangtze Evening News reported, in 2006, 41 members of NGOW Clansmen association of Thailand looked for root and worshiped ancestor in Changzhou.(Su Shenand Tang Chuanhu 苏慎 唐传虎 2006)

The Teng Clansmen association of Thailand (The Teng(丁) Clansmen association of Thailand 2013)(p18-22p173-187) in its Commemorative special issue of the 50th anniversary of the Teng Clansmen association of Thailand (1963-2013) declares Ding Gong Lvji (丁公吕伋) (?-B.C. 975) , the second son of Jiangzi Ya, was the original ancestor of Ding clan. Yixing Changzhou Jiangsu province(江苏常州宜兴) was hometown of Ding yun Gong (丁允公) (1142-1214) . He successfully passed the imperial examinations to become Jin Shi (进士) in South Song dynasty and servers as official in court. But he was demoted to Xiantian courty Chaoan (潮安仙田乡)Guangdong province. Ding yun Gong was regarded as the second ancestor of Ding clan in Chaozhou area. Ding Shenkun(丁身坤), Ding Xizhou(丁锡洲), Ding Guangyao (丁光耀), Ding Youfeng(丁有峰) and Ding Duqian(丁度潜), the honorary president of the 25th session council in the Teng Clansmen association of Thailand, are all descendants of Ding yun Gong (丁允公). (The Teng(丁) Clansmen association of Thailand 2013)(p95-100)

Ding Richang(丁日昌) (1823—1882) was born in Tangkeng Fengshun Guangdong province. His ancestor came from Shanghang county(上杭县) Fujian province and was offspring of Ding Gong Lvji. Ding Richang passed the imperial examinations and become the Lin sheng (廩生) and severed as official in Qing Dynasty. He was an important figure in the modern Western ization Movement(洋务运动) in the Qing Dynasty and one of the four bibliophiles in modern China. (The Teng(丁) Clansmen association of Thailand 2013)(p160-168) Ding Jiajun(丁家俊), Ding Weijian (丁威建), Ding Wenzhi(丁文志) Ding Jiayan (丁家彦) and Ding Xintai (丁新

泰) are the president of the 1st to 13th session, the 14th -15th session, the 16th -22nd session, the 23rd-25th session and 26th session of the Teng Clansmen association of Thailand respectively. They are all descendants of Ding Richang.(The Teng(丁) Clansmen association of Thailand 2013)(p57p60p62p72) (Chi Wei and Liu Yanping 2015)

As description of the Teng Commemorative special issue, the Teng Clansmen association of Thailand (The Teng(丁) Clansmen association of Thailand 2013)(p254, 256) shows, in 2005, they went to Ding ancestral hall in Changzhou Jiangshu province to worship DingyunGong and Ding Gong Lvji; in 2006, the Teng Clansmen association of Thailand had the portraits of Ding Gong Lvji and Dingrun Gong custom made in Changzhou China and held ceremonious ritual to welcome the the portraits of Ding Gong Lvji and Dingrun Gong in Ding ancestral hall of Thailand; In 2010 and 2012, the Teng Clansmen association of Thailand went to Chaoan (潮安) Guangzhong province to worship Dingyun Gong; In 2015, the Teng Clansmen association of Thailand visited Shanghang (上杭) Fujian Province to ancestral worshipand set up friendship.(Chi Wei and Liu Yanping 2015)

Sima Songkroh Foundation Sim Clan Ancestral Shine of Thailand(Sima Songkroh Foundation Sim Clan Ancestral Shine of Thailand 泰国沈氏宗亲总会 1986) (p21-44) in its “Special Issue of Memorial Ceremony of the 100th Anniversary of Sima Songkroh Foundation Sim Clan Ancestral Shine of Thailand” demonstrates the original ancestor of Shen clan was Dan Jizai(聘季载) who was the tenth son of King Zhouwen(周文王). Wu Dehou’s name is Shenyong(沈勇) (621-688) , the offspring of Dan Jizai(聘季载), whose hometown is Gushi County GuangzhouHenan province. In 669, he came to Fujian with Chen Yuanguang(陈元光) and become the original ancestor of Shen Clan in Zhang Pu(漳浦), Shaoan(诏安)including Dongshan(东山) Fujiang province and Chaozhou Guangdong Province.

Sima Songkroh Foundation Sim Clan Ancestral Shine of Thailand(Sima Songkroh Foundation Sim Clan Ancestral Shine of Thailand 泰国沈氏宗亲总会 1986) (p60-introduces Shen Shuishi(沈水狮), who is the founder of Sima Songkroh Foundation Sim Clan Ancestral Shine of Thailand, was born in Shan An(诏安) Fujian province China in 1898. In 1917, he immigrated to Thailand. Shen Weiwen(沈伟汶), the 3rd -7th session president of Sima Songkroh Foundation Sim Clan Ancestral Shine of Thailand, was born in Thailand and his ancestral home was Shan An(诏安) Fujian province China.

The Hu clan association of Thailand's (The Hu(胡) clan association of Thailand 1985)(79-111)“The commemorative special issue of establishment of the Hu clan association of Thailand” announces Hu clans are the descendants of Hu Gongmai who was offspring of Emperor Shun(舜帝). King Zhuwu subinfeudated Land Chen to Hu Gongmai. Then, some descendants of Hu Gongmai took Chen as surname and the others used Hu as surname. In 669, Hu clan's ancestor Hu Xiangong(贤公) (official name is Guang yinghou(广应侯)) also came to Fujian with Yuanguang(陈元光) from Gushi county Guangzhou Henan province and become the first ancestor of Hu clan In Fujian province. In 1153 Song dynasty, the 14th generation of Hu Xiangong immigrated to Chaozhou province and become the first ancestor of Hu clan in Chazhou. Hu Zhenjian (Zhenjian(胡振坚) 1985)(p111) in his essay of “ Hu clan status in Thailand(胡氏族人南渡状况)”narratives the 19th generation of Hu clan in Chaozhou immigrated to Thailand about 200 years before. There are over 300 Hu clans belong to the 24th and 25th of Chaozhou living in Thailand now. Each year, on the birthday of Guang yinghou Xingong of the 23rd November of Chinese calendar, the Hu clan association of Thailand held the ritual worship Guang yinghou Xingong (广应侯贤公).(He Dawei 2016)

In West river Lin clan genealogy of Thailand(The Lim clan association in Thailand 1986)(p1) , Lin Lairong (林来荣), the former president of LCAT, announced LCAT broke the precedent there are no editing genealogy among the Overseas Chinese before. West river Lin clan genealogy of Thailand was born by LCAT in 1986. In the genealogy, the family trees of Thai-Chinese Lin clan were edited in detail. For example, Lin Bingnan(林炳南)(1922-), the president of the 9th -10th session of LCAT, was born in Yan Xiangang, Chaoyang Guangdong province and immigrated to Thailand at teenage. Chapter 3 has introduced his career development in Thailand benefited from the help of relatives of his lineage. As the indication of West river (The Lim clan association in Thailand 1986) (p455,456 472 481) He is the 53rd generation of Lu Gong (禄公)who was the original ancestor of Lin clan in Fujian. Lin Bingnan's last generation, the 52nd generation, had at least three persons living in Thailand involved his lineage's uncle Lin Xuwu (林学舞) who was the Chairman of the 5th session in LCAT. His peer of his lineage, at least 17 people live in Thailand as well as at least 33 persons of his next generation, the 54th generation of Lu Gong, live in Thailand. Lin Xueshi(林学士), who was Lin Bingnan's ancestor, was the 36th generation of Lu Gong. Lin Xueshi immigrated from Fujian province to Xian Gang Juzaijiao Chahzou(潮州仙港橋仔脚) Guangdong to become the original ancestor of Dongmen branch of Lin clan. Lin Qi (林杞), who was Lin Xueshi's ancestor, passed the highest imperial examination to become Jinshi(进士). Lin Qi's nine sons all passed the highest imperial examination to become Jinshi(进士) to server as chief of prefecture. So, they were called as Song Jiumu (宋九牧). (The Lim clan association in Thailand 1986)(p240) In 752 Tang dynasty, Lin Pi (林披) passed the imperial examination to assume the official in court and his nine sons all passed the imperial examination to assume the official in court. Hence, they were called as Tang Jiumu (唐九牧) . (The Lim clan association in Thailand 1986)(p236) The homeland of Lu Gong(禄公) (289-356) , the original ancestor of Fujian province, was Jinan Shandong province (山东济南). He was ordered to guard Jinan County(晋安郡)(now, Fuzhou, Fujian province) so that his descendant lived in Fujian. Lu Gong(禄公)'s father YingGong(颍公) was the 63rd generation of

Lin Jian(林坚) who was the son of Bigan(比干). Bigan was the 34th generation of Yellow emperor. In short, Lin Bingnan is the descendant of Tang Jiu mu (唐九牧) , Song Jiumu (宋九牧) and Yellow emperor (皇帝) .(The Lim clan association in Thailand 1986) (P225-232)

The website of LCAT (www.lim.or.th 2014) shows LCAT visited Quanzhou (泉州) China to worship Lu Gong in the ceremony of Lu Gong emigrating to Fujian 1630th anniversary in 1987. In the Journal of LCAT (The Lim Clansmen Association of Thailand 2012, The Lim Clansmen Association of Thailand. 2016, The Lim Clansmen Association of Thailand 2017, the Lim Clansmen Association of Thailand 2018), in 1992, LCAT took the lead in looking for the root and worshipping the Bigan in Weihun (卫辉) Henan province. In 2015, 2016 and 2017, LCAT organized winter camp of the students of Lin clan of Thailand to worship Bigan in Bigan temple of Weihun (卫辉) Henan province.(He Chang 2016)

Tachasumphon Association of Thailand (Tachasumphon (郑) Association of Thailand 2001)(p26) in its “Commemorative special issue of establishment of 30th anniversary of TA” demonstrates Zheng clans regard the Zheng Huangong(郑桓公) (? -about B.C771) , the youngest son of King Zhouli(周厉王), as great original ancestor. The surname of Zheng was derived from Zhen country. Ying yang(荥阳) was capital city of Zheng country. Tachasumphon Association of Thailand (Tachasumphon (郑) Association of Thailand 2001)(p31, 36) claims King Taksin’s (1734-1782) surname was Zheng from Wuya cun Huafuliqi Chenghai county Guangdong province(广东省澄海县华富里区乌鸦村). From 1985, King Taksin’s cenotaph was rebuilt by supporting of local government.

Duan Lisheng(Duan Lisheng 段立生 2014) (p129)in his book of “the history of Thailand” states Bangkok Dynasty inherited the surname of Zheng from King Taksin.

In1998, the princess Sirindhorn of Thailand made a special trip to worship the King Taksin’s cenotaph in Chenghai(澄海) Guangdong province and gave a golden silk Crown to the local government. (Li Yuan ed. 2014) In 2017, 64 members of TAT went to Chenghai Guangdong province to worship the King Taksin’s cenotaph. (Thaicn.net 2017b)

The Xu Clan Association of Thailand (XCAT)’s (The Xu Clan Association of Thailand 2008)(p9)“Commemorative issue of establishing the Xu Clan association of Thailand for 44th anniversary and completion of Donghai auditorium” asserts Xu Ruomu (徐若木) was surname Xu’s original ancestor living in about four thousands years ago and was the tenth descendant of Yellow emperor. King Xu Yan, the 32nd King of Xu Country, was born about B.C. 959 and created of "Governing the country with benevolence" to bring prosperity and flourish to people in Xu country.(Xu Jinwei 徐金渭 2017)

The editorial board of Xu Genealogy (The editorial board of the Xu Genealogy of Putou 埔头徐氏族谱编委会编印 2012) asserts Xu Ruomu (徐若木) was the Xu clans the first generation. The famous high moral character Xu Zhi (徐稚(穉)) (97-168) (His another name is Xu Ruzi(徐孺子) was 72nd generation of Xu clans and lived in Jiangxi province China. The Xu’s 112th generation moved to Ninghua(宁化)Fujian province from Ning Du(宁都) Jiangxi (江西) province in the end of Song dynasty. The Putou Xu’s original ancestor Yanzhang Gong (彦彰公) was Xu’s 115th generation.

The Xu Clan Association of Thailand (XCAT)'s (The Xu Clan Association of Thailand 2008)(p382-389) claims the most members of Xu clan association in Thailand sourced from Putou Xu Clan. With the records of the genealogy of Putou Xu Clan, at late of Yuan dynasty, they moved to Putou, Tangkengzhen, Fengshun, Meizhou, Guangdong province from Ning Hua Xian, Ding zhou, Fujian province(福建省汀州宁化县). Mr. Xu Xiancan (徐显参), the director of Xu Clan association in Putou, has visited and worshiped Surname Xu ancestral hall in Ning Hua (宁化)Xian, Ding zhou, Fujian province on 10th March 2017. was the tenth generation of Yellow emperor

The Preparatory Committee for the ancestral worship of the founder Yan Chang Gong of the Putou Xu clan's (The Preparatory Committee for the ancestor worship of the founder Yan Chang Gong of the Putou Xu clan 埔头徐氏始祖彦彰公祭祖筹备委员会 2006)(p46) declares Yan Zhang Gong(彦彰公) was the first generation of Xu Clan in Putou. Now, Xu clan original from Putou has more than 30 generations during about 600 years. The population of Xu clan original from Putou is over 200,000. There are about 50, 000 living in Thailand.

XCAT(The Xu Clan Association in Thailand 2014)(p163) states Putou Xu in Thailand and Putou Xu in China share the same family tree and the same genealogical arrangement. From their name, you can see their generational sort. For example, Ming(名), Wei(位), Xian(显) and Yi(奕) are the 23rd, 24th, 25th and 26th generation of Xu Clan in Putou respectively. Then, Xu Xiancan (徐显参), the director of Xu Clan association in Putou and Xu Xian Li (徐显利), the vice president of XCAT, are same generation with Xu Xiancan (徐显参) as the 25th generation of Xu Clan in Putou. The Permanent Honorary President of XCAT Xu Weitan (徐位弹) and Xu Weihe(徐位合) as well as the office manager Xu Weichang(徐位常) of XCAT are 24th generation of Xu Clan in Putou. The Permanent Honorary President of XCAT Xu Mingshuang(徐名双) is the 23th generation of Xu Clan in Putou. The director of YXC Xu Yiqun(徐奕群)

is 26th generation of Xu Clan in Putou. According to the calculation, the relationship between the Thai Xu clans and Xu Rumu, the original ancestor of Xu surname, and the emperor of yellow can be traced. (see table 44)

Table 44 The relation of Thai Xu clans with their ancestors in China

| Generation's Name | The generation of Putou Xu's Descendant | The Generation of Xu Ruomu's Descendant | The Generation of Yellow Emperor's Descendant |
|----------------------|---|---|--|
| Min (名) | 23 | 137 | 147 |
| Wei(位) | 24 | 138 | 148 |
| Xian(显) | 25 | 139 | 149 |
| Yi(奕) | 26 | 140 | 150 |

After 2004 the Xu ancestral hall in Putou completed, every year the day of ancestral worship on 17th and 18th November in Putou (The Preparatory Committee for the ancestor worship of the founder Yan Chang Gong of the Putou Xu clan 埔头徐氏始祖彦彰公祭祖筹备委员会 2006) In 2016, I and more than 100 members of XCAT from Bangkok, Mae Sai, Phitsanulok and other place of Thailand to take part in the ritual of ancestral worship in Putou Fengshun Guangdong province China.

The story of the president of Putou Xu clan association in Fengshun Guangdong province's family is good example to elaborate "China and Thailand are kith and kin". The president of Putou Xu clan association in Fengshun Guangdong province was born in 1966 in Fengshun Guangdong province China. He described that his Grandpa had two brothers immigrated to Thailand about early of 20th centuries. his grandfather immigrated to Thailand about 1930s. When his grandparents immigrated to Thailand, they brought his aunt and his younger uncle and left his father and his father's older

brother in Putou Fengshun for they looked after the old house. Later, his grandparents had another uncle in Thailand. So, he had two uncles and one aunt lived in Thailand. There are more than 100 descendants of his Grandparents in all over Thailand including Bangkok, ChiangRai, and LamPang Province and so on. His grandparents' tomb locates at Huashan Cemetery Chon Buri. In 1990s, his relatives in Thailand returned to Putou to visited him and worshiped ancestors. One of his lineage brothers had no child and prepared to divorce. That time, his second son just was one year old. They loved his second son very much and hoped he can give his second son to them. Because his lineage brother and he are a same great grandfather and his second son still took the surname Xu, he agreed them to bring his second son to Chiang Rai Thailand. His lineage brother couple have looked after his son very good. They do not divorce. his second son has studied very well so that he got Chulalongkorn University scholar to read middle or high school free. This university just recruited 200 students in each year all over Thailand. Ten years before, one of ChiangRai students was admitted this university. His second son passed examination of this university with free tuition. His major is aural surgery in Medicine faculty. In 2017, his second son has finished 4 years' study and interned in hospital. When he graduated, he would server to government's hospital 4 years. He visited his second son in Thailand sometime. His wife visited him frequently. His second son now just can speak Thai and English language and cannot speak Mandarin and Hakka language.



The story of the president of Putou Xu clan association in Fengshun Guangdong province proves that Thai-Chinese and Chinese are same families with blood relationship.

5.1.2 Contribution of Thai-Chinese for restoration ancestral worship in their ancestral homes

Zhou Daming(周大鸣)(Zhou Daming 周大鸣 2005)(p14) defines though some ethnic groups have common cultural customs, same historical origins and languages, all of these elements can not come to a conclusion they must have strong identification and belonging within the ethnic group. Usually, the boundary between the ethnic group and the ethnic group is gradually displayed under the impact of external force. Skinner(2017) realizes that the ceremony of ancestral worship is the inviolable traditional culture of Thai-Chinese. The 3.1 section argues the anti-Chinese anti-Communist policy of Thailand stimulated strong ancestral worship of the Thai- Chinese. Thus, Thai-Chinese clan associations and their ancestral halls were established successively during the Cold War.

Zheng Yixing (Zheng Yixing 郑一省 2003)(p66) elaborates in his paper of “Overseas Chinese and the folk activities in Qiaoxiang of Fujian and Guangdong province”, after 1978, overseas Chinese returned to ancestral land, visited relatives, sought roots in succession. He also provides the data, from 1978 to 1988, there were 3.45 million overseas Chinese traveling to Guangdong province. It promoted the governments of overseas Chinese ancestral home to recover the ancestral worship. For example, the ancestral halls destroyed during Cultural Revolution and dilapidated were rebuilt as well as the rituals of ancestral worship were recovered. Because of no enough financial of the China’s government and residents in 1980s and 1990s, the renovate funds of ancestral halls mainly derived from the donations of overseas Chinese. (Zheng Yixing 郑一省 2003)(p70) Zhou Daming & Duan Ying (Zhou Daming and Duan Ying 周大鸣 段颖 Eds. 2012) (p208) unequivocal proposed the ancestral worship behavior of overseas Chinese contributed to the reconstruction ancestral halls and restoration of ancestral worship ceremony in their ancestral home.

After the study of the hometown of overseas Chinese in Southern Fujian, Pan Hongli(Hongli 潘宏立, 2006) (p61)in his article“The same surname organization in Fujian Qiaoxiang and Overseas Chinese- a case study of Cai clan lineage and its clan organization” concludes that the overseas Chinese were divided into two stages of the

restoration of the traditional culture in their ancestral land. For the first stage in 1980s, it is mainly to restore the folk belief. Then, the Lineages and Lineage organizations were rebuilt in 1990s. He also affirms that the large number of economic supported from overseas Chinese to recover the activity of Lineage and rebuild the ancestral hall and other related facilities in Qiaoxiang can be deemed as the main driving force to restore and develop of same surname organizations in Qiaoxiang. (Hongli 潘宏立, 2006) (p63)

The following is some examples to state the Thai-Chinese contributions to recover clan Organizations, the Ancestral Halls and the ritual of ancestral worship in Mainland of China and donate to the construction of their ancestral home.

Khun Eng Kuah-Pearce (Khun Eng Kuah-Pearce 2011) did much investigate about the government of China's attitude toward ancestral worship in southern of Fujian province China. She reaches conclusion the activities of ancestral worship getting actively official support for Chinese cadres deemed the ancestral worship practices would foster closer relationship among our blood relatives, Qiaoxiang and Overseas Chinese.

The Fang clan association of Thailand (The Fang (方) clan association of Thailand 2004)(p132) (The Fang (方) clan association of Thailand 2011)(168) illustrates the Fang ancestral hall in Shikeng Town Huilai county Guangdong province (广东惠来县石坑乡的方氏祖祠) was founded in Cheng Hua(1465-1487) Years Ming Dynasty, nonetheless, due to Culture Revolution, it was ruined with disrepairment for a long time. Fang Hanbiao (方汉标) launched the Fang clan in Thailand to donate 5 million Baht. Finally, the ancestral hall in Shikeng was completed reconstruction in 1999. Among the council members of rebuilding the ancestral hall, there are 17 Thai-Chinese clan members accounting for half of the board members.

Khoo clan's Association of Thailand (The Khoo clan's Association of Thailand 2010)(p210) records when Qiu Xijian(邱细见) (1911-2013) , the president of the Khoo clan's Association of Thailand from the first session to the tenth session(1961-1980), went to ancestral home to ancestral worship in 1979. He donated 1million RMB to create Zhong Shi school(忠实学校)which was first school constructed by Overseas Chinese in Fengshun Guangdong province. Furthermore, he drove the Overseas Qiu (丘)clan to contribute almost 1million RMB to construct the concrete pavement to Qiu Wuzhai(邱屋寨).

It also takes note Qiu Liulin(丘留麟) (1926-) , the president of the 19th session to the 20th session(1997-2000) in the Khoo clan's Association of Thailand, returned his ancestor home of Shanglong, Jiexi(揭西上陇) Guangdong province, several times to ancestral worship from 1980. In 1997, he built 1500meter town road of Yang Xin road(洋心路) in his ancestor home. He donated 1.5 million Baht to build a homesick pavilion(思乡亭) and created couplet for the pavilion; He contributed 550,000Baht to construct the Jing ta road and Shanglong Gate; He donated 550,000Baht to build "Da YanGe Gongguan(大燕阁公馆)" and he also donated 50,000 Baht to press genealogy. (The Khoo clan's Association of Thailand 2010)(p217)

The website of Huclan in Jianhu(建湖胡氏网) (www.jcgxsx.com 2014) shows Hu Rongkai(胡荣楷) (1927-), the Permanent honorary president of the Hu clan association of Thailand, left his home town of Hua Qiao Xiang Xiashan Town Chao Nan District Shantou Guangdong province and immigrated to Thailand. In 1974, Hu Rongkai returned to ancestral home. When he saw the students studied in the shabby ancestral hall, he organized folks of Thailand to donate to construct academic Building with three floors in his ancestral home. In 1984, he contributes to build 600meter village road. Later, the villagers named it as "Rong Kai Road". In 1991, he returned to ancestral home to donated "Overseas Rukai School" which had 6500m2 construction area with 30 classrooms in three floors, an auditorium, 32 staff quarters, library, music room and playground etc.

The Teng Clansmen association of Thailand (The Teng(丁) Clansmen association of Thailand 2013) (p197, 209,217,226, 237) provides the information, from 1979, Ding Jiajun (丁家俊) began to lead Teng Clansmen association of Thailand to donate construction of Qiao Guang High school (侨光中学) in Xiantian Chaoan county Guangdong province. In 1982, Qiao Guang High school was completed; In 1985, Ding Jiajun sponsored 9000 HK\$ to repair the stone in Carving West Lake Mountain Ling Xi district Chaozhou Guangdong province which was damaged during the Cultural Revolution; Ding Jiajun organized the Teng Clansmen association of Thailand to contribute 600,000 RMB to rebuild Ding Huan ancestral hall(丁宦大宗祠) in Xiantian Chaoan Guangdong province which was set up in 1402; In 2006, the Teng Clansmen association of Thailand sponsor 520,9000 RMB to renovate the “Zhang Bi Pavilion” (涨碧亭) in Guangji Bridge (广济桥) Chaozhou Guangdong Province to commemorate Ding Yungong. In 2016, “Ding Jiajun Foundation of Thailand” contributed 5million RMB to reconstruct the "Jia Jun hall" (Comprehensive Building) in the “Qiao Guang high school” in Xiantian Chaoan county Guangdong province. Ding Xintai, the present president of the Teng Clansmen association of Thailand, joined the its foundation ceremony.(Chao Shui Bian Ren Jia 2016)

As the indication from Chen clan website in China(www.nanchens.com 2011), in 1995, Overseas Chen clan donated 500,000 RMB to renovated Chen Hugong cemetery in Huai Yang(淮阳) Henan province China including Chinese in Singapore, Malaysia and Thailand etc. Then, 1996, Chen Shaoyang (陈绍扬), the president of Chen clansmen association of Thailand, lead members of Chen clansmen association of Thailand to ancestral worship in Huai Yang Henan Province.

Thain.net (Thaicn.net 2014) announces Chen Buxing(陈步兴), the president of QiuXi Yanhua Hall in Thailand(泰国秋溪延华堂) attaching to the Chen clansmen association of Thailand, donated 800,000 RMB to construct Waterworks in Shi lake,

1.2 million RMB to construct Yuanhu school and 1.65 million RMB with other Chen clan in overseas to set up Kuan Tang Central Hospital in Guantang, Chaoan County Guangdong province in 1990. (HQCR.com 2009) In 2012, the members of QiuXi Yanhua Hall in Thailand donated 287,000Baht to rebuild the Ji Qing Hall(吉庆堂) in Tie Pu Town Chaoan county Guangdong Province. (Thaicn.net 2014)


Chen Hanshi(陈汉士) mentioned in 3.3 is Permanent Honorary President of the Chen clansmen association of Thailand. From 1985, He continually donated education and construction of his ancestral home (Table 45).

Table 45 Chen Hanshi donating education and construction of his ancestral home

| Item | Name | Amount of moneyRMB | Time |
|-----------------------------|---|--|----------------|
| Education | Chenhanshi Funding for poor college students 陈汉士资助贫困大学生基金 | More than ten million | From 1999-2017 |
| | GuangdongTechnion Israel Institute of Technology 汉士奖学金广东以色列理工学院 | One million | 2017 |
| | Building a new school house | 1.3Million HK\$ launch 2.7million RMB | 1991 |
| Ancestral Home construction | Creating a civilized project | 1 million | 2017 |
| | Flood relief | 200,000RMB | 2013 |
| | Construction of Road | 600,000RMB | 1985 |
| | Protection of cultural relics | 350,000 HK\$ | 1986 |
| | Rescue after the storm | 250,000RMB | 1987 |
| | Chaoyang Gymnasium | 400,000HK& | 1989 |
| | Chaozhou-Shantou Overseas remittance Museum | 200,000RMB | 2003 |
| | Tap water project in Da Keng Village | 1RMB | 2003 |
| Donation | WenChuan earthquake | 6 million RMB | 2008 |
| | Donate to leukemia people | 200,000RMB | 2011 |

Source from:(Li Yiqing and Limin 2017) (Hua Shang Ming Ren Tang 华商名人堂)
(Lin Yihuan 2017)

The Hwang association of Thailand (Hwang Association of Thailand 2013)(p110) depicts, from 1995, the Hwang association of Thailand organize group to Shaowu(邵武) Fujian province to worship Qiaoshan hall and his tomb every year. In 2005, the Hwang association of Thailand subscribe 100,000 RMB to repair Qiaoshan hall.(Huang Zihua 2005) In 2017, the ancestral worshipgroup of the Hwang association of Thailand donated more than 1million RMB to construct the Qiaoshan Gong road.(QiaoFu 2017)



Henan Business Daily (DingYafei and Li xiaoxiao 2014) reports, in 1992, a group of 62 people from the Lim Clansmen Association of Thailand(LCAT) came to the Weihui(卫辉)Bigan Temple (比干庙)to find their root and worship their ancestor. This was the first foreign group to come to Henan province (河南省) China to find root. At that time, the Bigan Temple was just a scenic spot that was not famous. The vehicles going to the temple must drill a culvert and people should walk an uneven road.

The locals heard that ‘foreigners’were coming to worship the ancestors of in Bigan temple, and the villagers in the nearby ten miles and eight townships were boiling. On the day of the ancestral worship, tens of thousands of people flocked to the Bigan Temple, occupying the nearby Beijing-Guangzhou Railway, and once forced the passing train to stop. The surrounding walls around the Bigan temple including the walls of the Bigan village outside the Bigan temple were full of curious people who had never seen foreigners looking like, and had never seen foreigners worshipping their ancestors.

After the end of the ceremony of ancestral worship, the Lim Clansmen Association of Thailand made a special coloring booklets and distributed them in the Lim clansmen assembly of the world. (DingYafei and Li xiaoxiao 2014)

In the second year (1993), Lin clans from more than a dozen countries came to Henan province China to find the roots. After that, every year, Overseas Lin clans went to the Bigan temple to worship their ancestors. (DingYafei and Li xiaoxiao 2014)

LCAT(The Lim Clansmen Association of Thailand 2012)(p336) (p354) records LCAT donated the memorial archway, temple road, white marble statue, bounding wall, and reconstruction of the monument corridor and the mountain gate as well as over 1 million RMB for Bigan temple in 1990s. Thus, the administration of Bigan temple built a pavilion to memorialize that LCAT had donated 1 million RMB for Bigan temple in its yard. In 2010, LCAT donated 4,500,000 Bath to Bigan temple again. Besides, LCAT donated 3,117,000 Bath for disaster relief for China's mainland from 1991.(He Chang 2016)

Xu Clan association of Thailand (Xu Clan Association Sojourn Expatriating in Thailand 1980) reports in 1980, XCAT had organized 45 Xu clans to returned to ancestral home to visit relatives and ancestral worship. XCAT (The Xu Clan Association Sojourn Expatriating in Thailand 旅泰徐氏宗亲总会. 1994)(p149-164) (The Xu Clan Association of Thailand 2008)(p209-212) recounts in 1993 and 1994, XCAT had organized more than 160 Thai Xu clans group to return ancestral home of Tangkeng , Fengshun, Guangdong province to worship their ancestor. The temporary ancestral altar was built in middle school playground of Tangkeng. Thai Xu clans and ancestral home Xu clans of a total more than 2000 people worship their ancestors together.

Xu Clan association of Thailand (The Xu Clan Association of Thailand 2008)(p213-216)(226-228) also wrote down a story about the interrupting and recovering the ritual of ancestral worship of Putou Xu clans. From 1592 (Wanli 20 year, Ming dynasty), Xu Clan in Putou and Xu Clan who were original in Putou moved to

Jieyan (揭阳) had the united ritual of ancestral worship as a ten years cycle. Putou held the first the united ritual of ancestral worship, and then next ten year held by Jieyan. The united ritual of ancestral worship had had been held 36 times, namely had experience 360 years. This tradition of the united ritual of ancestral worship continued to 1942. A Xu clan lived in Putou recalled the scene of ancestral worship in Putian in 1942 "I was only 18 years old. I walked one day from Putou to Putian(莆田) Jieyang(揭阳). When I arrived to Putian, the leaders of the local lineage arranged our accommodation in villages of Putian, Laoyang, Xinlaoling, Houpiaibian by drawing lots. The lots were written Tian, Di, Ri, Yue word. After the ritual of ancestral worship the second day, every Xu clan with a bag returned to home by foot. There were a lot of Xu clan flocked on the road."

An over 90 years old Thai Xu clan told me his experience to join the united ritual of ancestral worship in Putian(莆田) he went to Putian to live local Xu home. Because, that time was the period of the War of Resistance Against Japanese Aggression, there were not many people participating in the ritual of ancestral worship. The activity of ancestral worship just held one day. There was no the ritual of worship Maosha.

Xu Clan association of Thailand (The Xu Clan Association of Thailand 2008)(p213-216) declares after 1949, the united ritual of ancestral worship that lasted 360 years had to interrupt. 53 years later, the united ritual of ancestral worship was recovered. XCAT organized more than 240 Thai Xu clan went to Putian Jieyang Guangdong province to take part in the united ritual of ancestral worship. Almost 10 thousand Putouxu clan from the world joined this ritual. Then, the Xu clans Party was held after the united ritual of ancestral worship.

The Preparatory Committee for the ancestral worship of the founder Yan Chang Gong of the Putou Xu clan (The Preparatory Committee for the ancestor worship of the founder Yan Chang Gong of the Putou Xu clan 埔头徐氏始祖彦彰公祭祖筹备委

员会 2006) (p71)(p10)(p1) provides information, in 1997, in order to rebuild the Putou ancestor Hall, ancestral home Putou Xu clans with the overseas Putou Xu clans set up a committee of reconstruction ancestral hall in Putou. The design of Xu ancestral hall in Putou imitated the Xu ancestral hall in Thailand. In 2005, more than 70 Thai Xu clans of XCAT returned to Putou to take part in the ceremony of completion of Putou ancestral hall. Furthermore, to consider the ancestral worshiptime of XCAT, the Putou Xu ancestral worshiptime fix on the 17th and 18th November. Xu Clan association of Thailand (The Xu Clan Association of Thailand 2008)(p336) illustrates the members of XCAT donated more 800,000 RMB for reconstruction ancestral hall in Putou.

In survey, from 2005, every year, about 100 Thai Xu clans go to Putou to join the ritual worship ancestor. I with more than 100 Thai Xu clans joined the ritual of ancestral worshipof Putouxu in 2016.

The Preparatory Committee for the ancestral worship of the founder Yan Chang Gong of the Putou Xu clan (The Preparatory Committee for the ancestor worship of the founder Yan Chang Gong of the Putou Xu clan 埔头徐氏始世祖彦彰公祭祖筹备委员会 2006) (p75) also offers the information ritual of ancestral worshipin Putu's "the program of worship Maosa" and "Greeting words in the ritual of ancestral worship" adopted related files from XCAT. The office manager of XCAT also confirmed he gave the files of the ritual of ancestral worshipof XCAT to Yan Zhang Gong, who was original generation of Putou Xu clans, Ancestral worshipPreparatory Committee

The table 46 lists the main items of XCAT and its member subscribed their ancestral home(The Xu Clan Association of Thailand 2008)(336-346)

Table 46 The main item of XCAT and its member subscribed their ancestral home

| No | Name | Time |
|----|------|------|
|----|------|------|

| | | |
|----|----------------------------------|------------|
| 1 | Donghai ancestral hall in Putou | 2003 |
| 2 | Qiao Si school (侨思学校) | 1906, 1982 |
| 3 | Huaxiang Road (华香路) | 1986 |
| 4 | Jinhua Road(进华路) | 1979 |
| 5 | Huaxiang Building (华香楼) | 1996 |
| 6 | Xiuxiang Bridge (秀香桥) | 1981 |
| 7 | Wen Miao flood barrier(文庙防洪堤) | 1989 |
| 8 | Shang Xinwu new bridge(上新屋新桥), | 2005 |
| 9 | Shaowen residence(绍闻居) | 1992-2005 |
| 10 | Lou Xiaba country road (楼下壩村道) | 1988 |
| 11 | Pu Tou Zhai country road (埔头寨村道) | 1999 |
| 12 | Shuang He road (双河大道) | 1998 |
| 13 | Wenmiao bridge(文庙大桥) | 1993 |
| 14 | Dajiang ba road (大将壩路) | 1981, 1994 |
| 15 | Houan road (后安路) | 1986 |
| 16 | Houan primary school (后安小学) | 1987 |
| 17 | Huju school(虎居学校) | 1994 |
| 18 | HeShun school (和顺小学) | 1985 |
| 19 | He Shun country road (和顺村道) | 1996 |
| 20 | Sanyu school (三育学校) | 1996 |
| 21 | Dong Xing school (东兴学校) | 1996 |
| 22 | Qiaoyu school(侨育学校) | 1991 |
| 23 | Lifeng school (黎峰学校) | 1945, 1987 |
| 24 | Lifeng country road(黎峰村道) | 1992 |
| 25 | Youyi road(友谊路) | 1984 |

| | | |
|----|---|------|
| 26 | Lifeng Cultural activity center(黎峰文化活动中心) | 2002 |
| 27 | Donglian road(东联公路), | 1993 |
| 28 | Dong Lian Huaqiao middle school (东联华侨中学) | 1995 |
| 29 | Donglian Huaqiao school (东联华侨学校) | 1988 |
| 30 | Banling road (半岭路) | 1978 |
| 31 | Xiacun wei Water supply engineering(下村围自来水工程) | 1988 |
| 32 | Heng Dong school (横东学校) | 1987 |
| 33 | Liang Gang school(良岗学校) | 1988 |

Source from (The Xu Clan Association of Thailand 2008)(336-346)

5.1.3 New immigrants in Thai-Chinese clan associations

After the China's open-door policy in 1978, the new immigrants from China arrived to Thailand. Deng Jinhua (Deng Jinhua 2007)in his master degree thesis "New Chinese Emigrants to Thailand Since 1970s- a case study on new emigrants from Chaoshan Area of China" asserts above 100,000 Chinese immigrated to Thailand from end of 1970s to 1996 and most of them were Chaoshan people. Deng Jinhua (Deng Jinhua 2007)also argues due to restrictions on the number of immigrants under Thai law, legally Chinese immigrants to Thailand do not exceed 100 persons each year.

In my survey, the General-Secretary of Hu clan association of Thailand, was born in Thailand. About 1949, they family returned to ancestral home Chaozhou China. After 1978, he came back to Thailand. The office manager of XCAT was born in Thailand in 1940. He returned to ancestral home, Tangkeng Fengshun Guangdong

province in 1947. In 1980, he came back to Thailand. From 1994, he has worked at XCAT.

The reason of both the General-Secretary of Hu clan association of Thailand and the manager of Office in XCAT work at association because they are good at Chinese. They are all more than 70 years old.

In addition, there are some young Chinese who immigrated to Thailand about 20 year ago. Now, most of them are about 50 years old. For example:

A vice president of XCAT was born in 1961. In 1981, he immigrated to Thailand from Fengshun Guangdong. His business is water pipes. He thought Thai people have a strong sense of community service. However, the Chinese awareness is still guided by economic interests. He hopes Thai people know more current China. He wants to service more for the Thai-Chinese communities.

Another vice president of XCAT was born in 1970. In 1992, he immigrated to Thailand from Fengshun Guangdong province China. He said he do real estate business in Thailand. He intended to become the president of XCAT in the future. If he becomes the president of XCAT, he plans to set up a company in XCAT, mortgage XCAT's property and and invest the property of XCAT to earn money.

The chapter 2 describes the lineage, ancestral hall and ancestral worship rite were destroyed in the mainland of China since 1949. The relationship between people had become the classes struggle. Therefore, new immigrants from Mainland China have totally different backgrounds from Thai-Chinese who was born in Thailand. According to Thai law, Thai-Chinese clan associations are non-profit NGOs. New immigrants lack understanding of Thai NGOs. This will challenge the future of the Thai-Chinese Clan Associations.

5.2 Relationship between China's economic rise and Thai-Chinese new generation' ancestral worship in Thai-Chinese clan association

5.2.1 Economic relationship between China and Thailand after 1997 and its influence to Thailand and Thai-Chinese communities

When the world entered the Cold War after World War II, Thailand joined the 'free world' camp governed by the USA. The USA became Thailand's patron. Meanwhile, Thailand's economy maintained close relationship with the United States and obtained economic and military aid from United States. Yos Santasombat(Yos Santasombat 2019)(p1) claims, with the support of the United States and the North Atlantic Treaty Organization, as an anti Communist strategy, in 1967, the Association of Southeast Asian Nations (ASEAN) was established by Indonesia, Malaysia, Philippines, Singapore and Thailand in Bangkok. Then, Brunei, Viet Nam, Laos, Myanmar and Cambodia took part in ASEAN in 1984, 1995, 1997 and 1999 respectively. (Association of Southeast Asian Nations)

Hsing-Chou Sung(Hsing-Chou Sung 2015) (p23) in his article "China's Geoeconomic Strategy: Toward the Riparian States of the Mekong Region" states, before 1997, due to the territorial dispute between China and some Southeast Asian countries in the South China Sea and China exporting of communist revolution, China was regarded as threat by Southeast Asia. Sung(Hsing-Chou Sung 2015) (p23) also shows the Mainland of China was eager to reshape its image to win the trust of Southeast Asian countries and the Asian financial crisis in 1997 gave a good opportunity for China to establish economic cooperation with ASEAN member countries.

Egberink (Fenna Egberink 2011) (p22) in his study "Asean, China's Rise and Geopolitical Stability in Asia" analyzes, compared with USA and Japan, China can be called as trustworthy partner during the suffering time of Thailand and other Asean in

1997 Asian financial crisis since China provided over 4 billion US dollars to aid to Thailand and other Asian countries dependig on the International Monetary Fund (Pro-Active Policies. Moreover, Renminbi was stabilized in response to Asian Financial Crisis. (Fenna Egberink 2011) (p35) In 2002, the PRC– ASEAN Free Trade Agreement (CAFTA) was signed. Liu Ying’s(Liu Ying and Jayanthakumaran Kankesu 2016) (p1) research of “People's Republic of China (PRC): Thailand economic relationship after signing of free trade agreement in 2005” declares CAFTA promoted the bilateral trade and investment between Thailand and PRC to increase considerably. According to the data from Bank of Thailand, Liu Ying(Liu Ying and Jayanthakumaran Kankesu 2016) (p6) analyzes the importance of PRC market for Thailand’s exports that Thai exports to the PRC as share of total Thai exports increased from about 3 percent in 1995 to over 7 percent in 2003 after signing CAFTA. Less than 10 years, Thai Exports to China as a share of total Thai exports increased more than 2 times. By 2017, Thai exports to the PRC have grown to 12 percent as a share of total Thai exports so that China became the first export partner of Thailand. As an export oriented country, the economy of Thailand highly relies on export. (Trading Economics 2018a) Besides, Thai imports as a share of total Thai imports to the China increased from about 3percent to 8 percent from 1995 to 2003. In 2013, China had become the second import partners of Thailand with 15 percent of total imports Thailand. In less than 20 years, the proportion of Thailand's imports from China had increased five-fold. From 2013 to 2017, Thai imports to the China stabilized in 15 percent of total imports Thailand. (Trading Economics 2018b)

Nozaki (Nozaki Kenji 2017) (48-49)in his study of “FDI Directed to Thailand by Chinese Enterprises for Circumlocutory Export” provides the data of China’s outward Foreign direct investment (FDI) flowing to Thailand from 2004 to 2014. After signing the “PRC-Thailand Investment”, Agreement FDI from China to the Thailand increased sharply from US\$ 50 million in 2009 to US\$ 700 million in 2010. From then on, China’s outward FDI flowed to Thailand with high investment. In 2014, it achieved to US\$ 839 million. (Table 47)

Table 47 China's outward FDI flowed to Thailand (Unit: mil. USD)

| | | | | | | | | | | |
|------|------|------|------|------|------|------|------|------|------|------|
| 2004 | 2005 | 2006 | 2007 | 2008 | 2009 | 2010 | 2011 | 2012 | 2013 | 2014 |
| 23 | 5 | 16 | 76 | 45 | 50 | 700 | 230 | 479 | 755 | 839 |

Source from (Nozaki Kenji 2017)

In Contrast to 1.7 million Chinese visitors traveled to Thailand in 2011 , (www.China.com.cn 2013) in 2017, 9.8 million Chinese tourists arrived Thailand as about 30% of total inbound travelers in Thailand. (Reuters staff 2018) In other words. in past 6 years, the number of Chinese travelers to Thailand increased 6 times. By the word of Pongpanu Svetarundra, who is Permanent Secretary of Thailand's Ministry Of Tourism and Sports, Chinese tourist brought about 500 Billion Baht income for Thailand in 2017. (Hongyu and Bianji 2018) Reuter(Reuters staff 2018) reports Thai tourist revenue is about 1.8 trillion baht in 2017. Then, Chinese tourist was account for 27.8 percent of the total annual income of Thailand in 2017.To quote the words from Thailand's Ministry of Tourism and Sports, the travel and tourism revenue contributed a 21.2 % of the country's gross domestic product (GDP) in 2017.(World Travel & Tourism Council 2018). Therefore, it can be inferred that Chinese tourists' consumption in Thailand contributed 5.9% for Thailand's GDP in 2017.

According to the Xi Jinping's keynote speech in "the Belt and Road" international cooperation forum opening ceremony in 2017, Chinese President Xi Jinping proposed the initiative of "the Silk Road Economic Belt and the 21st-Century Maritime Silk Road"(Belt and Road) to tend to realize strategic docking and complementary advantages among countries in 2013. (Zeng Wei and Liu Juntao 2017) On 22nd June 2017, Thai Industry Minister Uttama Savanayana said about development of Thai eastern seaboard plan, Thailand can cooperate with China's Belt and Road Initiative at least \$44 billion projects including to expand airport, construct new railways and cities, develop port and provoke modern industry from 2017 to 2021.(Haslinda Amin and Anuchit Nguyen 2017)

As the report by Bangkok Post(Brian Wang 2017), the railway designed, supervised and constructed by China with 250km/h from Bangkok to Nakhon Ratchasima was started the first phase on 21st Dec 2017. (Online reporters 2017)

On April 20, 2018, the Nation(Wasamon Audjarint Asina Pornwasin and Wichi Chaitrong. 2018) reports Jack Ma, the cofounded and chairs Alibaba Group which is one of the world's largest e-commerce businesses, came to Thailand in April 2018 as well as Ma announced Alibaba Group will invest at least US\$3 billion (93.6 billion baht) over the next five years in Thailand to benefit the country's small farmers and rural enterprises. Ma also expressed interest in "Eastern Economic Corridor (EEC)" and "Smart City" project of Thailand .

Note: "Eastern Economic Corridor (EEC)" and "Smart City" project of Thailand are all under scheme of Thailand 4.0. In 2016, Thai Government put forward Thailand 4.0 program. The aims of Thailand 4.0 are, in next 20 years, Thailand will become innovative/ value-based industry high income country. The Eastern Economic Corridor (EEC) will focus on 3 eastern provinces including Chachoengsao, Chonburi and Rayong. The "smart city" project plans to improve the quality of life in urban centres in 100 smart cities within two decades. The Phuket, Chiang Mai and Khon Kaen will be the pilot smart cities programme. (Eijas Ariffin 2018) (Pearl Lee Eileen C. Ang and Jum Balea 2018) (Royal Thai Embassy Washington D.C)

From the website of Chinese Academic of Sciences (CAS), on 8th Dec 2017, CAS innovation cooperation center (Bangkok) was opened in Bangkok. Prayuth Chan-ocha, Thai Prime Minister, hoped Thailand will share high-tech innovation with China to support for Thailand's economic development and innovation in science and technology and promote the "One Belt and One Road" to link with the programs of "Industry 4.0" (Economic growth by using knowledge of new technology) in Thailand and "Thailand's Eastern Economic Corridor".(International Cooperation Agency 2017)

Meanwhile, With the rise of China's economy, Chinese education has flourished in Thailand. Gong Shuwan & Dou Tiqian (Gong Shuwan and Dou Tiqian 2017) reports on the website of Hanban representative office in Thailand, from 2006 to 2017, Hanban has established 14 Confucius Institutes and 11 Confucius Classrooms across Thailand. By June 2017, the 16th batch with 1507 persons of Chinese teachers reached Thailand.

By the introduction of the 10th anniversary of Confucius Institute at Chulalongkorn University in Thailand (Confucius Institute at Chulalongkorn University 2017), Confucius Institute at Chulalongkorn University was initiated by Princess Sirindhorn. It was established in 2007 with Cooperation of Peking University and Chulalongkorn University. Its main goal is to teach Chinese and recommend Chinese culture. The main job of Confucius Institute at Chulalongkorn, from 2007 to 2017, included Chinese language education, Chinese language examination, providing scholarship, organizing summer camp in China, Chinese cultural activities and library etc. (Table 48)

Table 48 The Main job of Confucius Institute at Chulalongkorn University from 2007 to 2017

| Main job | Content | |
|---------------------------------|---|---------------------------------------|
| Chinese language education | undergraduate and graduate students | 1578 persons |
| | primary and secondary students | 4816 persons |
| | Thai Royal Palace officials and social people | 6480 course hours and 12,768 persons. |
| Chinese language examination | The exam for the Chinese Proficiency Test | 21569 persons |
| | The international Chinese teacher qualification certificate examination | 1630 persons |
| Providing scholarship | Reading for Beijing University | Over 100 high school graduates |
| Organizing summer camp in China | 12 teams with 320 people | |

| | |
|-----------------------------|--|
| Chinese cultural activities | more than 200 Chinese cultural activities with more than 102000 participants |
| Establishment of library | Sirindhorn Chinese library of Chulalongkorn University in 2015 with collected more than 26000 books as well as the magazine. |

Source from (Confucius Institute at Chulalongkorn University 2017)

Apart from Chinese school running by Chinese government, Thai people also took the initiative to learn Chinese. The Universal Daily(世界日报) in Thailand (Tizi. 2018) reports 14 primary schools in Bangkok were the first to offer Chinese bilingual classes and the number of students participating in the Chinese-Thai bilingual program was over 1,200 in 2018. In addition, there were also many private Chinese schools just established in Thailand. Mr. Song, who was born in Thailand in 1960s, learned Chinese language in Taiwan in 1980s. Before, he worked in the Charoen Pokphand Group. By 2016, he opened his own Chinese studio to teach Chinese. His students not only included Thai-Chinese descendants but also local Thai people. And most of their students are adult. The main aim of his students to learn Chinese is for work. For example, the real estate salesmen or a tour guides intend to get more Chinese customers to learn Chinese language.

As the data from Ministry of Education of the People's Republic China (Ministry of Education of the People's Republic China 2012, Ministry of Education of the People's Republic China 2013, Ministry of Education of the People's Republic China 2014, Ministry of Education of the People's Republic China 2015, Ministry of Education of the People's Republic China 2016, Ministry of Education of the People's Republic China 2017), there were 144,590 undergraduate and graduate Thai students studied in China from 2005 to 2016. The number of Thai students in China was about 3% of total foreign students in China. From 2013 to present, the number of Thai students in China was just less than the number of students of the United States and South Korea in China and ranked the third among the foreign students studying in China. The table 49 shows the undergraduate and graduate Thai students studied in China from 2005-2016. (Guo Yimiao 郭亦邈. 2015)

Table 49 The undergraduate and graduate Thai students studied in China

| Year | Total students | Thailand students | The percentage of the total people (%) | Rank |
|------|----------------|-------------------|--|------|
| 2016 | 442,773 | 23,044 | 5 | 3 |
| 2015 | 397,635 | 19,976 | 5 | 3 |
| 2014 | 377,054 | 21,296 | 6 | 3 |
| 2013 | 356,499 | | | 3 |
| 2012 | 328,330 | 16,675 | 5 | 4 |
| 2011 | 292,611 | 14,145 | 5 | 4 |
| 2010 | 265,090 | 13,177 | 5 | 4 |
| 2009 | 238,184 | 11,379 | 5 | 5 |
| 2008 | 223,499 | 8476 | 5 | 6 |
| 2007 | 195,503 | 7306 | 4 | 5 |
| 2006 | 162,695 | 5522 | 4 | 7 |
| 2005 | 141,087 | 3594 | 3 | 6 |
| | 3,420,960 | 144,590 | 3 | |

Source from (Ministry of Education of the People's Republic China 2012, Ministry of Education of the People's Republic China 2013, Ministry of Education of the People's Republic China 2014, Ministry of Education of the People's Republic China 2015, Ministry of Education of the People's Republic China 2016, Ministry of Education of the People's Republic China 2017)

Miss P was born in 1995 in Bangkok. She is third generation Thai-Chinese. Her parents also were born in Thailand. Her grandfather emigrated from Chaozhou Guangdong Province China. Her father passed away early. However, the scholarship from China's government gave her opportunity to study in China. In 2010, she participated in the Chinese Bridge Summer Camp for ASEAN Middle School Students at College of Chinese Language and Culture, Jinan University, Guangzhou. In 2013, she studied in the College of International Education and Exchange of Tianjing Normal

University. In 2016, she graduated from Assumption University of Thailand. Now, she is preparing to apply for scholarship to read master degree in China.

The official from the Ministry of Education of China declared that In 2016 would start implementing the “Silk Road Study Abroad Promotion Plan” involving the "two-way integrated 100,000-person", "China-ASEAN 100,000-plus people" program, and establishing the "Silk Road Chinese Government Scholarship" to encourage along the Silk Road National students come to China to study. In the next

five years, 10,000 freshmen from countries along the Silk Road will be funded to study in China every year. "(Ma Haiyan 马海燕. 2016)

Dr. H is dentist in Bangkok. She was Thai-Chinese. She has 5 children. In September 2017, her twin children a son and a daughter attained the Chinese Scholarship of “Belt and Road” to study Chinese in Xiamen university for one years.

Under the rapid development of China's economy, the relationship between Thai-Chinese and Thai-Chinese communities and the Chinese government is becoming more and more intimate. The following is examples to describe the interactive between Thai-Chinese communities and China's government. 2009 is the 60th anniversary of the founding of the People's Republic of China. A grand National Day celebration and military parade was held in Beijing. The report of Thaichn.net(Thaichn.net 2009) on 22nd October 2009 describes the overseas Chinese Affairs Office of the State Council invited the heads of various Thai-Chinese communities to attend the celebration of China's National Day 60th anniversary in Beijing (see Table 50)

Table 50 The main lists of heads of various Thai-Chinese communities attending the celebration of China's National Day 60th anniversary

| No | The name of Thai-Chinese communities or Thai-Chinese companies | The person's name | The position |
|----|--|----------------------|----------------|
| 1 | Thai-Chinese Chamber of Commerce | Wu Hongfeng (吴宏丰) | Chairman |
| 2 | Tio Chew Association Thailand | Chen Hanshi(陈汉士) | Chairman |
| 3 | The board of Bangkok Bank | Dr. Chen Youhan(陈有汉) | Chairman |
| 4 | The board of Chia Tai Group | Dr. Xie Guomin (谢国民) | Chairman |
| 5 | Poh Teck Tung Foundation | Dr. Hu Yulin(胡玉麟), | Chairman |
| 6 | Jieshoutang Charity Association (介寿堂慈善会) | Li Guanglong(李光隆) | Chairman |
| 7 | Thai-Chinese President Club (华商联谊会) | Liu Jingting(刘锦庭) | President |
| 8 | Thai-Chinese Chamber of Commerce | Zhang Chaojing(张朝江) | Vice President |
| 9 | Thai-Chinese Chamber of Commerce | Chen Zhen Zhi(陈振治) | Vice President |
| 10 | Thai-Chinese EXIM Association (泰国进出口商会) | Liu Xianyou(刘暹有) | President |
| 11 | Kwong Siew Association of Thailand | Ma Chanli(马灿利) | President |
| 12 | Hainan Association of Thailand | Feng Yude(冯裕德) | President |
| 13 | Thailand Hokkien Association | Zhang Jianlu(张建禄) | President |
| 14 | Taiwan Association of Thailand | Huang Xinxiong(黄信雄) | President |
| 15 | Yunan Association of Thailand | Oyan Jiayun(欧阳嘉运) | President |

| | | | |
|----|--|---------------------------------------|-------------------------------|
| 16 | The Kwangsi Association of Thailand | Feng Jiasheng(封嘉盛) | Chairman |
| 17 | The Kung Jek Association of Thailand | Zhang Deren(张德仁) | President |
| 18 | Thai-Chinese Promotion of Investment and Trade Association- | Li Jinghe(李景河) | Chairman |
| 19 | The Federation of Merchan's Associations Thailand (商联总会) | Fang Hanbiao(方汉标) | Chairman |
| 20 | Thailand Council for the promotion of Peaceful National Reunification of China | Wang Zhimin(王志民) | President |
| 21 | The united Chinese Clans Association of Thailand- | Huang Hanliang(黄汉良), | Chairman |
| 22 | The Chinese School Association (华文民校协会) | Cai Liren(蔡礼任) | Chairman |
| 23 | Chinese Language Teacher of Thailand (泰国华文教师公会) | Dr. Luo Zhengzong (罗正宗) | President |
| 24 | Thai Alumni Association of China's Universities (留学中国大学校友会) | Zhang Xiangsheng(张祥盛) | Chairma |
| 25 | Thian Fah Foundation Hospital | Chen Shaoyang (陈绍扬) | President |
| 26 | The Chinese School Association (华文民校协会) | Liangbing(梁冰) | The permanence honor Chairman |
| 27 | Thai Young Chinese Chamber of Commerce | Li Guixiong (李桂雄) | President |
| 28 | Young Entrepreneurs Association of Thailand(青年企业家协会) | Khunying Natthika Wattanavekin(坤仁丘夏莉) | The founder President |
| 29 | TCC China | Zhou Meizhu(周美珠) | The chief representative |
| 30 | Guang Hua School Rayong Thailand (罗勇光华学校) | Zhang Buqing(张步青) | Chairman |
| 31 | Sawang Resue Pattay | Qin Chuqi(秦初奇) | President |

| | | | |
|----|--|---|--------------------------------|
| | (芭提亚市明满善坛) | | |
| 32 | Thailand-China Business Council (泰中商务委员会) | - Li Shaozhu (李绍祝) | Chairman |
| 33 | The Teo Ann Townsman's Association of Thailand (泰国潮阳同乡会) | Yao Zongxia(姚宗侠) | President |
| 34 | Thai-Chinese Chamber of Commerce | Liang Runchao(梁润潮) | Secretary-general |
| 35 | The Tio Chew Association Thailand | O Shili(欧史里) Zhuang Zhenxiong(庄镇雄) Fang Wei (方伟) Wang Muliang(王睦良) | Vice Chairman |
| 36 | The Hakka Association of Thailand | Lai Jinting(赖锦廷) | The permanence honor president |
| 37 | The Kek Yang Association of Thailand | Xu Jirong(许继荣) | President |
| 38 | Taipu Association of Thailand | Liao Cuizhen(廖翠珍) | President |
| 39 | Rao Ping Association of Thailand | Tang Xilin(唐锡林) | President |
| 40 | Huilai Association of Thailand | Xie Zhencheng(谢振城) | President |
| 41 | Thailand Council for the promotion of Peaceful National Reunification of China – | Lin Yizhu(林怡珠) | Vice president |

Souce from(Thaicn.net 2009)

The website of Thai-Chinese Chamber of Commerce(Thai-Chinese Chamber of Commerce. 2018) records, on September 19, 2009, Thailand Chinese Chamber of Commerce, the Tio Chew Association Thailand and Embassy of the People's Republic of China in Thailand jointed Thai-Chinese in various fields to hold banquet in Bangkok to celebrate the 60th anniversary of the founding of the People's Republic of China. Seven thousand and five hundred Thai-Chinese communities' representatives attended

the banquet. On the evening of September 20, 2009, 12,000 Thai-Chinese in Thailand attended a large-scale cultural evening.

Thailand Council for the Promotion of Peaceful National Reunification of China (TCPPNRC) is subordinate China Council for the Promotion of Peaceful National Reunification (CCPPNR). By report of CCPPNR (China Council for the promotion of Peaceful National Reunification 中国和平统一促进会 . 2008), CCPPNR was established in 1988. CCPPNR has covered more than nineties Countries or Areas in world involving 14 branches in China (including Hong Kong, Macao and Taiwan), 8 branches in Asia, 30 branches of Europe, 2 branches of North America, 14 branches of South America and 27 branches of Africa. CCPPNR(China Council for the promotion of Peaceful National Reunification 中国和平统一促进会 . 2008) claims the purpose of CCPPNR “holds high the banner of patriotism, unites all compatriots in domestic and abroad who support China's peaceful reunification, promote non-governmental exchanges and contact between the two sides of the Taiwan Strait, and oppose the creation of "Taiwan independence", "two China", "one China, one Taiwan" and other activities to split China and promote to realize peaceful reunification of China early.” (China Council for the promotion of Peaceful National Reunification 中国和平统一促进会 . 2008)

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As the declaration of Thaichn.net (Thaichn.net, 2016f), in 2016, the Global Overseas Chinese promotion of Peaceful National Reunification Promotion Conference was held in Bangkok second time. The Overseas Chinese Affairs Office of the State Council of China, the Ministry of Taiwan Affairs and other internal departments, the promotion of China's peaceful reunification meeting around the world, the Thai political figures, the head of the Thai-Chinese community, more than 1,000 people attended the meeting. The Chairman of the National Committee of the Chinese People's Political and the vice president of the China Peaceful Reunification Promotion Association declared that “the conference formed a good situation in which Chinese

people at domestic and abroad jointly opposed Taiwan independence, opposed splittism, and promoted peaceful reunification of the motherland.” (Thaicn.net, 2016f)

By my survey, some staff of Thai-Chinese clan association of Thailand are the members of TCPPNRC. For example, Mr. C immigrated to Thailand in 1980s. He is member of TCPPNRC. Almost every month, he joined the activities of TCPPNRC. Almost every recent year, he traveled to Heilongjiang Province in China organized by TCPPNRC. In 2017, he traveled to Bangladesh and Italy to join conference of against Taiwan independence and promote unification organized by TCPPNRC. TCPPNRC paid all of these activities and trips. Sometimes, TCPPNRC asked him to write some articles against Taiwan independence to support the work of CCPPNR.

Thaicn.net (Thaicn.net 2016g) also provides, in 2016, the Overseas Chinese Affairs Office of the State Council of China imitated the leaders of Thai-Chinese communities to join The 8th Conference for Friendship of Overseas Chinese Association in Beijing. (see table 51)

Table 51 The main list of the leaders of Thai-Chinese communities to join the 8th Conference for Friendship of Overseas Chinese Association in Beijing

| No | The name of Thai-Chinese communities or Thai-Chinese companies | The person's name | The position |
|----|--|----------------------|---------------|
| 1 | The Tio Chew Association Thailand | Huang Daiguang(黄迨光) | Chairman |
| 2 | The Tio Chew Association Thailand | Chen Shaoyang(陈绍扬) | Vice Chairman |
| 3 | Thai-Chinese Chamber of Commerce | Chen Zhenzhi(陈振治) | Chairman |
| 4 | Thai-Chinese Chamber of Commerce | Lin Chuqing(林楚钦) | Vice Chairman |
| 5 | Thai Young Chinese Chamber of Commerce | Li Guixiong (李桂雄) | President |
| 6 | Thailand Council for the promotion of Peaceful National Reunification of China | Wang Zhimin(王志民) | President |
| 7 | The Thai-Chinese EXIM Association | Zheng Yuelong(郑岳龙) | President |
| 8 | Rao Ping Association of Thailand | Xu Guang hui(徐光辉) | President |
| 9 | Thian Fah Foudation Hospital | Zhu Chunlong(朱春隆) | President |
| 10 | The board of Chia Tai Group | Dr. Xie Guomin (谢国民) | President |
| 11 | King Wai Group | Chen Jingwei(陈经纬) | Chairman |
| No | The name of Thai-Chinese communities or Thai-Chinese companies | The person's name | The position |
| 1 | The Tio Chew Association Thailand | Huang Daiguang(黄迨光) | Chairman |
| 2 | The Tio Chew Association Thailand | Chen Shaoyang(陈绍扬) | Vice Chairman |
| 3 | Thai-Chinese Chamber of Commerce | Chen Zhenzhi(陈振治) | Chairman |
| 4 | Thai-Chinese Chamber of Commerce | Lin Chuqing(林楚钦) | Vice Chairman |
| 5 | Thai Young Chinese Chamber of Commerce | Li Guixiong (李桂雄) | President |
| 6 | Thailand Council for the promotion of Peaceful National Reunification of China | Wang Zhimin(王志民) | President |
| 7 | The Thai-Chinese EXIM Association | Zheng Yuelong(郑岳龙) | President |

| | | | |
|----|----------------------------------|----------------------|-----------|
| 8 | Rao Ping Association of Thailand | Xu Guang hui(徐光辉) | President |
| 9 | Thian Fah Foudation Hospital | Zhu Chunlong(朱春隆) | President |
| 10 | The board of Chia Tai Group | Dr. Xie Guomin (谢国民) | President |
| 11 | King Wai Group | Chen Jingwei(陈经纬) | Chairman |

Source from (Thaicn.net 2016g)

The website of Ministry of Foreign Affairs of the People's Republic of China (Embassy of the people's republic of China in the Kingdom of Thailand 2018) demonstats "on 6th June 2018, Lv Jian(吕健), ambassador of Thailand, visited TCPNRC and the United Chinese Clans Association of Thailand (UCCAT)."

The website of Ministry of Foreign Affairs of the People's Republic of China wrote in TCPNRC, Ambassador Lv Jian fully affirmed TCPNRC to do the great work and develop the Sino-Thai relations. He also said that realizing the complete reunification of the motherland will always be the common aspiration and goal of all descendants of Chinese. He hoped that TCPNRC would continue to adhere to the one-China stand, resolutely oppose all forms of separatist activities for "Taiwan independence" and make use of the long-term good foundation to contribute China's peaceful reunification. In UCCAT, the ambassador of Lv Jian fully affirmed UCCAT to do the great work over the years in uniting the various surname folks sojourning in Thailand, promoting the harmonious development of Qiaoshe (侨社) inheriting and carrying forward the Chinese surname culture, and promoting China-Thailand friendly exchanges. he hoped that UCCAT would continue to make use of the advantages to extensively contact with Thai-Chinese various surnames clans to make new and greater contributions to the development of China-Thailand relations in the new era.

Wang Zhimin (王志民), President of TCPPNRC, and Huang Hanliang (黄汉良), Chairman of UCCAT, expressed their heartfelt gratitude to Ambassador Lv for his special visit. They also introduced the relevant business situation and expressed his willingness to continue to play an active role in promoting more members to participate in construction and cooperation of the "One Belt, One Road", contribute to China's peaceful reunification, and contribute to the development of China-Thailand friendly relations. (Embassy of the people's republic of China in the Kingdom of Thailand 2018)

Thaicn.net(Thaicn.net 2011c) (Thaicn.net 2013a) (Thaicn.net 2014a) also shows, in November 2011, Liu Jinting (刘锦庭) vice former Chairman of Thai-Chinese Chamber of Commerce, Li Guixiong (李桂雄) Thai Young Chinese Chamber of Commerce, in 2013, Huang Hanliang (黄汉良) the united Chinese Clans Association of Thailand, in 2014, Liangbing(梁冰) the permanence honor Chairman of the Chinese School Association etc “went to Beijing to join “ the first, third and fourth senior seminar for leaders of overseas Chinese” respectively holding by China Overseas Chinese Affairs Office and China Overseas Exchange Association. The study is divided into two parts: classroom lecture and field trip. in classroom lecture, China’s senior officials from relevant ministries, government officials and well-known experts gave lectures on China's economy, culture, immigration, Taiwan, overseas Chinese affairs, ethnic groups, religions, etc. For example, the course content of the fourth senior seminar includes: the dream of China and dream of world; Internal construction and management; analysis of the economic situation in the Asia-Pacific region; Overseas Chinese Affairs Policy and Overseas Chinese Status, etc. (Indonesia Shang Bao 2014) The first senior semiar’s participants inspected Xiamen and Zhangzhou in Fujian Economic and social development on the west side of the Straits, seeking cooperation opportunities.

Xinhua News Agency in its website releases “The delegations of the Communist Party of China(CPC) visited Thailand and met with the Thai Deputy Prime Minister

and the leaders of the Democratic Party and the Thai Party and. And the delegations attended the Spiritual Symposium of the 19th National Congress of the Communist Party of China to widely publicize the spirit of the 19th National Congress. The Thai side praised China's historic achievements since the 18th CPC National Congress and spoke highly of the great significance of the 19th National Congress of the Communist Party of China and the world influence of Xi Jinping's new era of socialism with Chinese characteristics. Thai side expressed the hope to learn from the experience of the Chinese Communist Party in governing the country and actively explore a development path that is more in line with the local national conditions.” (Wangjin 汪瑾 2018)

Wu Binglin(吴炳林) in his company-Santipap Transportation Co.,LTD's website(Santipap Transportation Co. 2009-2011) introduces he was born in 1972 in Chaozhou China and immigrated to Thailand in early 1990s. He services as vice president of TCPPNRC, vice Chairman of Thai Chamber of Commerce & Industry, Senator of Young Tha Entrepreneurs Association, the president of Suntiphab Import-Export Co., Ltd and vice president of Mutzusi Electric Co., Ltd. He was Beijing 2008 Olympic Torch Relay Event Thailand No. 41 Torchbearer. He took part in the first seminar of young and middle-aged backbone Overseas Chinese Council for the promotion of Peaceful National Reunification fo Association in 2009.

In website of Guizhou Council for the promotion of Peaceful National Reunification (Guizhou Council for the promotion of Peaceful National Reunification of China 贵州中国和平统一促进会. 2014) presents Wu Binglin is member of a council of Guizhou Council for the promotion of Peaceful National Reunification. www.Chinesenews.com (www.Chinanews.com 2009) announces Wu Binglin was invited to Beijing to attend the celebration of the 60th anniversary of the founding of the People's Republic of China.

Thaicn.net (Thaicn.net 2012b) releases Wu Binglin talks about attending the National People's Congress (NPC) and National Committee of the Chinese People's Political Consultative Conference (CPPCC). He said he was honored to participate NPC and CPPCC. As his personally feeling, the socialist-style Communist democracy has really changed a lot. Before, he didn't know much about the NPC and CPPCC, but after participation of NPC and CPPCC, he felt he can understand the direction of the policy for overseas Chinese. He was very deeply aware that the socialist road with characteristics of China is really a gradual improvement, gradually changing towards a new one and gradually becoming perfect. He believed it constantly open to the world and nationalize throughout the world. He hoped to introduce the socialist road with characteristics of China to Thailand and compatriots in Thailand. He also thought the socialist road with characteristics of China have experience for many years so that it is worthy of Thailand to learn.

In my interview, the General- secretary of Kwong Siew Association of Thailand said one of the popular fashions in the Thai-Chinese communities is that if the leaders of the Thai-Chinese communities had closer relationship with the Chinese Communist Party, they would be regarded more powerful in the Thai-Chinese communities. Such people would deem as having face in the Thai-Chinese communities.

As above example, it can be seen, with the rise of China's economy, China's government paid more attention to set up close relationship with Thai-Chinese communities. Relatively, most leaders of Thai-Chinese communities also preferred to participate the activities of China's government.

In my investigation, sometimes, I can meet people from Mainland of China to visit his Thai relatives. For example, Mr. N's father was born in Thailand and his father returned to China after 1949. So, he was born in China. However, his father's brothers and sisters and their descendants are all living in Thailand. From 1980, he often came

to Thailand. Before, he felt Thailand was very prosperous, but China was very backward. In the process of rapid economic development in China, on one hand, China get more and more prosperous than Thailand. He compared with the business development of his Chinese relatives and Thai relatives. His Chinese relatives' business is obviously better than his Thai relatives'. In addition, before, it was so regret for him that he cannot communicate with his Thai relatives for his Thai relatives were unable to speak Chinese language. Now, it is so glad for him that he can talk with one of his Thai nieces for the Thai niece can speak Chinese and has read for master degree in Tianjing China with the Chinese government scholarship. On the other hand, he said he have been doing wholesale business for more than 20 years in mainland of China. firstly, he earned some money. However, now it is getting harder and harder to do business in China. And he was very worried about the security of his assets. He intends to immigrate abroad and transfer his assets to other countries, such as the United States or Europe where private property can be protected.

5.2.2 Discussing Thai-Chinese young generation's view of the ritual of ancestral worship

As mentioned above, during the Cold War Era, Thai Administration carried out the anti-communist pro-American policy. Both Wiese's (York A Wiese 2013) (p8) research of "The 'Chinese Education Problem' of 1948– Thai Governmental Repression as Perceived by the Thai-Chinese Press" and Huang Qianjun's study of (Thai name: Suthasinee Phonsakunphaisan) (Huang Qianjun 黄倩筠 2014) (p35) "Marshal Pibun government's policy on the assimilate of Chinese in Thailand" narrates the "Private Schools Act" of seventh version on 12 May 1948 that Chinese course in Chinese school should stop at the 4th year in primary school as well as the teaching time shall not exceed 10 hours each week. Later, the teaching time was limited within 5 hours each week. Moreover, Chinese schools must use the Chinese textbooks edited by the Thai Ministry of Education, of which China's history, culture and customs did not allow to be mentioned. Besides, Chinese teachers should pass the Thai language

exam to hold a teacher's certificate. As result of this act, more than 100,000 students had to be out of Chinese schools and above 3,000 Chinese teachers lost their jobs. On 15th June 1948, the Thai Ministry of Education announced the long-term plan to manage Chinese school which directly caused not only above 200 Chinese schools to be close but also no the Chinese middle school in Thailand existing.(Huang Qianjun 黄倩筠 2014) (p36)

He Liying (He Liying 何丽英 2010) (p18-19) also explains since the 1950s, Thai governmental regulation made it impossible for Chinese schools to develop the quality of teaching. The parents of Thai-Chinese were reluctant to send their children to study in Chinese School.

The above a series of factors had led to the fact that most descendants of Thai-Chinese cannot speak Chinese now.

In addition to the Thai government's control of Thai-Chinese descendants to learn Chinese, to a large extent, Thai-Chinese themselves also ignore Chinese education. Moreover, in the process of modernization in Thailand, Western culture led by the United States has impacted Thai-Chinese culture.

For example:

By the statement of Sun Yuqian (Thai name: Chonlaphat Temsongsai) (Sun Yuqian 孙语谦 2015)(p154), a Thai student studying in China, in his Ph.D. dissertation of “a Study of National identity of Sino-Thai Novel since the 1980s”, in reality, although Thai authorities have begun to show tolerance towards Chinese education in the mid-1950s to early 1970s, a considerable portion of Chinese families taking the

initiative to give up their Chinese education was also the main reason for the decline of Chinese education in Thailand.

As the study of Sun Yuqian(Sun Yuqian 孙语谦 2015)(p154), he cites a Thai-Chinese literature of “ She Xi(社戏)” written by Li Xu(李栩) to tell stories about that some Chinese donated a lot of money to the temple to win face and no one cared about the investment of the Chinese school in Thailand in 1980s.

Another Thai-Chinese novel of “Repentance (悔悟)” written by Ba Er(巴尔) (Sun Yuqian 孙语谦 2015)(p154) describes some Thai-Chinese did not attach importance of Chinese language education but prefer as "Western slave" to worship Western culture in 1980s. Also, a Thai-Chinese novel of “Talking to the earth and sky and Happy harvest(说地谈天喜丰收)” written by Huache (花车) in 1990s (Sun Yuqian 孙语谦 2015)(p159) depicts some Thai-Chinese have concepts such as the children have no hope of learning Chinese and get no benefit; Chinese is hard-to-read and hard-to-write and there is no use of Chinese in Thailand; in terms of business value, English is still higher than Chinese a lot so that naturally more people pay attention to English education; Overseas Chinese communities’ leaders advocate the promotion of Chinese education, while they privately arrange their children to study in Europe and the United States and so on.,

A Thai-Chinese female writer of Yuwadee Tonsakulrungruang(Sun Yuqian 孙语谦 2015) (p154) , whose ancestral home is in Shunde (顺德) Guangdong Province, in Symposium on “the image of China and Thailand in Thai language and books” in 2010, summed up the minds of Thai-Chinese parents did not arrange their children to read for the Chinese school. Firstly, it was so difficult to learn Chinese language and learning Chinese language increased a burden of children. Secondly, if the children spoke Chinese, it would affect the pronunciation of Thai, and the child cannot speak

the standard Thai. Thirdly, Chinese schools did not link up with Thai school. Hence, their children had problem to enter a higher school. In addition, the strength of the United States made English with higher commercial value. And Chinese was not very useful in Thailand. (Sun Yuqian 孙语谦 2015) (p154) As result, Tonsakulrungruang claims Thai-Chinese families, who have not good enough economic situation, sent children to Thai school. The good economic Thai-Chinese families arranged their children to read mission school and study abroad. (Sun Yuqian 孙语谦 2015)(p154)

It had to say that the Thai government's assimilation policy had also led Thai-Chinese to abandon Chinese culture. And the giving up Chinese culture was a virtue and is praised in Thailand.

For example:

Thai-Chinese novel of "Letters from Thailand" written by Supha Sirsingha with pseudonym "Botan" had just been published in 1969. It immediately won "Southeast Asia Treaty Organization(SEATO) Award in the same year. (Wasana Wongsurawat 2014) (p17) Wongsurawat (Wasana Wongsurawat 2014)(p17) in her essay of " 'Successfully Misunderstand: the untold realities of the Thai-Chinese Assimilation ' Success Story' " comments it is widely recognized as classic literature of the overseas Chinese. From the study of Wu Huilian (Thai name: Natjira Supatnantakul) (Wu Huilian 吴惠莲 2016), the "Letters from Thailand" highlights the hero firstly has a strong ancestral worship consciousness and love of learning Chinese culture, such as hero insists to use chopsticks, prefer sons to daughters, work hard, approves burial, etc. In the end of novel "Letters from Thailand", the author with its appreciated language describes the hero had gave up the "Chinese ancestral worship" culture in his mind and fully accepted Thailand culture. (Wu Huilian 吴惠莲 2016)

This novel was very pleasing to the government of Thailand, so, “Letters from Thailand” was soon adopted into Thai high school textbook.(Wasana Wongsurawat 2014)(p17) Since most readers of “Letters from Thailand” were Thai-Chinese who can not read Chinese, (Wasana Wongsurawat 2014) (p17) these Thai-Chinese believe that “the chopsticks, prefer sons to daughters, work hard, approves burial” written by Botan in her novel represents true Chinese culture. Then, the message conveyed by the novel is that these Chinese ancestors worship culture should be abandoned. Wongsurawat (Wasana Wongsurawat 2014) argues though Botan has Chinese ancestry, she was educated thoroughly by the Thai system. In other word, Botan’s views should not be considered as a complete and absolute representation of Chinese culture.

In the study of Sun (Sun Yuqian 孙语谦 2015) (p105) , he shows the view of Thai sinologists of Adul Ratanamankarm that the main components of Thai-Chinese are Chaoshan people(Teo Chiew) so that the content of traditional Chinese culture and customs mentioned in the works of Taihua writers actually are Chaoshan (Teo Chiew) culture.

Adul Ratanamankarm point of view validates my investigation. When Lim clansmen association of Thailand and Xu clan association of Thailand constructed their ancestral halls in end of 1960s, they all invited specifically temple's painters from Taiwan to draw paintings in their ancestral hall in order to keep authentic China ancestral worship culture. Taiwanese painters drew paintings in Lim and Xu ancestral halls of Thailand which contains a lot of Chinese traditional ancestral worship culture from Confucianism, China’s Buddhism, Taoism. However, in their journals, they did neither record their ancestral hall’s construction process, nor did they specifically explain the Chinese cultural elements in the ancestral hall. In my investigation, no any Thai-Chinese can accurately explain the meaning of paintings in their ancestral hall. That means the Chinese culture of ancestral worship are not really understood by Thai-Chinese.

Mr. Zhen was the third generation of Teochiew-Thai. he cannot speak Mandarin but he can speak TeoChiew. He said his parents taught him to worship all kinds of TecChiew gods and did not tell him about Chinese culture. Although he was very interested in Chinese culture when he was a child, he did not know what Chinese culture was.

Reviewing the content of Chinese teaching materials in overseas Chinese schools of Thailand in “the Study of Chinese Language Teaching in Thailand overseas Chinese Schools” by He Liying (He Liying 何丽英 2010) (p30-46) , at present, Chinese teaching in Thailand is limited to language learning without involving Chinese culture. When I investigated in Confucius collage in Chulalongkorn University in January 2018, a staff told to me, normally the Chinese textbooks for Thai just teach Chinese language and do not teach the Chinese culture. Only the students of Chinese major in Chulalongkorn university learn some Chinese culture such as poets of Tang and Song dynasty. Hence, although Thai-Chinese have learned Chinese language, there is still a certain distance from understanding Chinese culture.

Therefore, it seems that the Chinese culture passed on to the young generation of Thai-Chinese met some problems. Then, does the China’s rise of economy impact the views of young generation of Thai-Chinese on ancestral worship?

I joined the ritual of ancestral worship in Autumn in 2015 and Spring and Autumn in 2016 in Zhen(郑) ancestral hall, on 17th and 18th December 2015, 2016 and 2017 in Xu ancestral hall, on 19th 2015 and 8th October 2017 in Lin ancestral hall, on 20th 2015 in Qiu (邱)ancestral hall and on 17th April in Huang ancestral hall. I interviewed some young generation Thai- Chinese who participated in the ritual ancestral worship.

Mr. Zhen was born in Thailand in 1970s with bachelor degree. He said when he was child, his parents brought him to ancestral hall to ancestral worships. Mr. Xu, the fourth Thai-Chinese generation, was born in Thailand in 1980s with Ph.D. He said he joined the ritual of ancestral worships of Xu Clan Association of Thailand when he was child. He participates in ancestor activities every year. When he was a teenager, he used to return to his ancestral home, Fengshun, Guangdong Province, China to participate in the ritual of ancestral worships there. He is very proud of his Chinese surname. His participation in the activities of the Xu Clan Association of Thailand made him know a lot of friends. He hopes to become the leader of the Thai-Chinese communities in the future. Besides, some young Thai-Chinese who participated in the ritual of worship ancestor for it would bring good luck to them.

There are some presidents of Thai-Chinese Clan Association complaining to me about their sons having no interesting to the ritual of ancestral worships. They have big generational gap with next generation.

Mr. N mentioned above said in recent years, almost every year, he joined the ancestral worship ceremony in Thailand from mainland of China. He has about one hundred relatives living in Thailand. But just one of his Thai lineage old brother join the ritual of ancestral worship in clan association of Thailand every year. Other Thai relatives believe they are already Thai, and do not participate in the activities of the Thai-Chinese communities at all. However, his lineage old brother cannot speak Chinese and he cannot speak Thai. Though they joined the ritual of ancestral worship in Xu ancestral hall of Thailand together, but they cannot communicate.

Therefore, in my investigation, how to attract the young Thai-Chinese to participate in the activities of the Thai-Chinese communities are a major problem.

From 2015 to present, the Lim Clansmen Association of Thailand (LCAT) organized Lin's students to worship Bigan (比干), the original ancestor of Lin clan, in Henan province China each year and study Chinese culture in China. In addition, in the ancestral worship ceremony of 2016, the young generation of Lin were offered a stall at the square of the Lin's ancestral hall to sell their products to attract the younger generation to participate in the ancestral worship activities.

Apart from these, LCAT also invited the young generation to work at LCAT. Miss Lin is third generation of Thai-Chinese. In fact, her mother is Thai and her father is Thai-TeoChiew. When she read bachelor degree, she had the opportunity to go to Peking University as exchange students for a year. Later, she studied master degree in Beijing. She can speak fluent Chinese. She loves Chinese culture very much. So, after she got master's degree in 2017, she has worked in LCAT. But after she worked in LCAT nearly a year, she said she lost work enthusiasm for Thai-Chinese clan associations' work efficiency is very slow and everything must be done according to the old rules with no any creative. she confused about her future. She also admitted that most of her Thai-Chinese peers are not willing to carry the burden of history for they think they are Thai.

In short, a few young Thai-Chinese in my survey participated in the ritual of worship anectors. Even though some younger generations who prefer to participate in ancestral rituals and Chinese culture are influenced by their families, their behaviors are not directly related to the rise of China's economy.

5.3 International platform of the Thai-Chinese clan associations

5.3.1 Chinese clan associations in Southeast Asia, Hong Kong and Macau

Minority Rights Group (Minority Rights Group ed 1992)(p2) is a UK-based charity educational organization that specializes in international research and information gathering. In 1992, Minority Rights Group released “The Chinese of Southeast Asia”. (Minority Rights Group ed 1992) It announced the proportion of Chinese population in Southeast Asian countries such as Malaysia, Indonesia, East Timor, Singapore, Thailand, Philippines, Brunei, Vietnam, Cambodia, Laos Myanmar in 1990. It is estimated that the Chinese population in Southeast Asia is about 20,056,773, accounting for 4.6% of Southeast Asian population in 1990. (See table 52)

Table 52 The estimation of Ethnic Chinese population in Southeast Asia in 1990

| Country | Ethnic Chinese population | The total population of the country | Ethnic Chinese population proportion in the country |
|-------------|---------------------------|-------------------------------------|---|
| Brunei | 61,440 | 256,000(1990) | 24% |
| Myanmar | 416,090 | 41,609,000(1990) | 1% |
| Cambodia | 200,000~300,000 | 7,870,000(1988) | |
| Indonesia | 4,902,660 | 181,580,000(1990) | 2.7% |
| Laos | 8,000(1992) | 4,186,000(1990) | |
| Malasia | 5,680,640 | 17,752.000(1990) | 32% |
| Philippines | 1,227,160 | 61,358,000(1990) | Less than 2% |
| East Timor | 20,000(1974) | 710,000(1989) | |
| Singapore | 2,079,608 | 2,722,000(1990) | 76.4% |
| Thailand | 4,464,080 | 55,801,000(1990) | 8% |
| Vietnam | 997,095 | 66,473,000(1990) | 1.5% |
| Total | 20,056,773 | 440,317,000 | 4.6% |

Soure from (Minority Rights Group ed 1992)

As the Chen Da 's(Chen Da 陈达 2011)(p57-58) investigation of 905 immigration families in Southern Fujian and East Guangdong province from 1935 to1936 , the main reason of immigration was economic pressure(See Table 53) .

Table 53 The investigation of immigration's reason by Chenda

| The reason of immigration | The Number of emigrant families | The Ratio of immigration's families (%) |
|--|---------------------------------|---|
| economic pressure | 633 | 69.95 |
| Have relationship with Nanyang | 176 | 19.45 |
| Natural disaster | 31 | 3.43 |
| To plan to expand business | 26 | 2.87 |
| Bad manner (Shame to stay in hometown | 17 | 1.88 |
| Local unrest | 7 | 0.77 |
| A quarrel within a family (anger leaving home) | 7 | 0.77 |
| Other | 8 | 0.88 |
| | Total 905 | 100% |

Source from (Chen Da 陈达 2011)(p57-58)

Five predestined relationship culture(五緣文化) of kinship, geographical relationship, religious relationship (including philanthropy), business relationship and product relationship is also the character of the Southeast Asian Chinese communities.

The essay of Ding Lixing (Ding Lixing 丁丽兴 2010)(p55)"the new development of the Indonesian Chinese community in the post Suharto era" figures out the first Chinese community-Jakarta Chinese guild hall was opened in 1900. With the survey of "Indonesia daily", "Indonesia International Daily" and Journal of Indonesian Chinese community from 1998 to 2008, Ding Lixing lists 38 clan association in Indonesia. (Ding Lixing 丁丽兴 2010)(p89-90). Ding Lixing (Ding Lixing 丁丽兴 2010) (p67) (p86) also pointed out that after 1998, the Indonesian Chinese community broke the geographical, blood, ethnic boundaries, namely, broke the internal barriers of Chinese communities to form a multi-faceted cooperation mechanism. They no longer addressed themselves in the name of their ancestral home, but collectively called themselves as Indonesian Chinese. In addition, by participating in Chinese international exchange activities, applying to join the world-wide Chinese community, and setting up Indonesian Chinese offices abroad, the Indonesian Chinese community has become international.

In the Myanmar Chinese online, Lin Qingfeng and Zhang Ping's (Lin Qingfeng and Zhang Ping 林清风 张平 2018) article "the Status and Prospects of the Chinese Community in Myanmar" was published. They assert the origin of the overseas Chinese community in Myanmar began in the 1870s. The first Chinese community Guanyin Temple in Ava (the capital of Myanmar at the time) was established in 1773 as well as the earliest clan association of Myanmar was Yingchuan(颍川) Company , which was founded by Hokkien in 1845. Chen Bingxian(Chen Bingxian 陈丙先 2010)(p229) explains Yingchuan(颍川) Company was the Chen(陈) surname association. The study of Lin Qingfeng and Zhang Ping provide the number of Chinese communities of Myanmar and the clan associations of Myanmar in 1941, 1951 and 2000. (see table 54)

Table 54 The number of Chinese communities of Myanmar and the clan associations of Myanmar in 1941, 1951 and 2000

| Item | 1941 | 1951 | 2000 |
|--|---------|---------|---------|
| The number of Chinese communities in Myanmar | 124 | 233 | 149 |
| The number of clan association and propotion | 43(35%) | 99(42%) | 67(44%) |

Soure from (Lin Qingfeng and Zhang Ping 林清风 张平 2018)

In the article of Lin Qingfeng and Zhang Ping's (Lin Qingfeng and Zhang Ping 林清风 张平 2018), now, the function of the Chinese community in Myanmar to help Myanmar-Chinese to go to the world is emphasized. For example, through Myanmar - Chinese communities, Myanmar-Chinese businessmen began to communicate and exchange with Chinese businessmen in mainland China, Taiwan, Hong Kong and Macao, as well as Southeast Asian countries, looked for business opportunities and developing the economy.

Pan Hongli (Pan Hongli 潘宏立 2010)(p373-374) in his article of "The Chinese society of Philippines and family organization in Qiaoxiang of Southern Fujian-Structure and interaction of Cai clan associations of Philippines" asserts, from his 15 years (from 1990s to 2010) survey, 90% Philippines-Chinese ancestral home located in Southern Fujian province China of which almost half of their ancestors came from Jinjiang(晋江) and Shishi (石狮) area. According to the statistic of 1980s, there were 650,000 Philippines-Chinese ancestors steaming from Jinjiang(晋江) and Shishi (石狮) area. He also supplies information there are 445 Jingjiang and Shishi communities of Philippines of which 378 associations belong to the association of fellow townsmen and clan associations. In reality, 90% associations of fellow townsmen were the village as a unit. Normally, a village just has one surname lineage. Therefore, the associations of fellow townsmen were also clan associations. In other word, most of Jingjiang and Shishi communities of Philippines are clan associations.(Pan Hongli 潘宏立 2010)

In Philippine Dragon Media Network (Philippine Dragon Media Network 2017), it offers 37 clan-related Chinese communities in Philippine.

Pan Hongli(Pan Hongli 潘宏立 2010) (p374) introduces Che Yong Cua Chua Ass'n(菲律宾济阳柯蔡宗亲总会). Che Yong Cua Chua Ass'n, which has more than one hundred years, subordinates five branch associations and twenty-six associations of townsmen. He highlights, from 1950s, Che Yong Cua Chua Ass'n implements council and supervisory system with modern social democratic mechanism. (Pan Hongli 潘宏立 2010)(p374-375). ThePan's (Pan Hongli 潘宏立 2010)(p380~385) article also mentions after 1978, Che Yong Cua Chua Ass'n donated a large mount of money to public welfare and the restoration of Chinese traditional culture in their ancestral home. For example, in 1996, Che Yong Cua Chua Ass'n(菲律宾济阳柯蔡宗亲总会) united with Fujian Jiyang Kecai clan committee(福建省济阳柯蔡委员会) to rebuild the cemetery of Cai Xiang (蔡襄) . With a total project value of 2.7 million RMB, Che Yong Cua Chua Ass'n(菲律宾济阳柯蔡宗亲总会) assumed 1.7 million RMB, accounting for 63% of the total project cost. (Pan Hongli 潘宏立 2010) (p384)



Pan (Pan Hongli 潘宏立 2010) (p385-386) provides the data Overseas Chinese join the organizations of their ancestral homes that is Fujian Jiyang Kecai clan committee(福建省济阳柯蔡委员会) to participate in the management of Fujian Jiyang Kecai clan committee(福建省济阳柯蔡委员会). Moreover, the organization of Fujian Jiyang Kecai clan committee is a simulation of Che Yong Cua Chua Ass'n.(菲律宾济阳柯蔡宗亲总会) (Pan Hongli 潘宏立 2010)(p386~387) Furthermore, Pan (Pan Hongli 潘宏立 2010) (p389) highlights the Chinese traditional culture preserved by overseas Chinese is reversely transmitted back to their ancestral homes. For example, the ancestral worship ceremonies of the ancestral homes refer to the ritual of Che Yong

Cua Chua Ass'n. (菲律宾济阳柯蔡宗亲总会). The genealogy of the ancestral home was repaired according to the genealogy retained by the Taiwan clans.

Finally, Pan (Pan Hongli 潘宏立 2010) (p390-391) states that the Ke Cai (柯蔡) clan associations both Overseas and ancestral homes constitute the network of Ke Cai International Clan associations. This network includes not only the Southeast Asian Clan Association but also East Asia, North America, South America.

Luo Yang's (Luo Yang 罗扬 2017) (p57) "Perpetual Reproduction: Hundred Years Transformation of Cambodian Overseas Chinese Associations" declares after the 1975-1979 Khmer Rouge period and 1979-1989 years of Vietnam occupation, in 1990s, the population of Cambodia-Chinese was about 300,000. Now, the Cambodia-Chinese population has risen to about 900,000, accounting for 6% of the national population. When the smoke of the war had just dispersed, in 1990, the Federation of Khmer Chinese in Cambodia (柬华理事会) was reborn on the ruins. Cambodia-Chinese highlights the recovery of worship the ancestors was most crucial for recover of Chinese communities in Cambodia. In Luo Yang (Luo Yang 罗扬 2017) (p64-65) and Jian Hua Daily (Jian Hua Daily 柬华日报 2018) lists 12 clan associations of Cambodia which were set up from 1994 to 2008 (Table 55)

Table 55 The time of establishment of Chinese clan associations of Cambodia

| The name of clan associations of Cambodia | The time of establishment |
|---|---------------------------|
| Yu Zhang Luo clan association 豫章罗氏宗亲会 | 1994 |
| Ji Yang Cai clan association 济阳蔡氏宗亲总会 | 1962, 1995 |
| Huang association of Cambodia 江夏黄氏宗亲总会 | 1961, 1995 |
| Fu clan association | 1996 |

| | |
|---|------|
| 符氏宗亲总会 | |
| Wu Clan association in Cambodia 吴氏宗亲会 | 1999 |
| Lim association in Cambodia 柬埔寨西河林氏宗亲总会 | 2001 |
| The descendant of Rao Chen clan association 舜裔陈氏宗亲总会 | 2001 |
| KHAN DAUNPENH.PHNOM PENH. CAMPUCHEA 汾阳郭氏宗亲总会 | 2001 |
| Yang clan association 杨氏宗亲总会 | 2001 |
| Longxi Li association 柬埔寨陇西李氏宗亲总会 | 2004 |
| Xie clan association 谢氏宗亲总会 | 2004 |
| Lai clan association 赖氏宗亲总会 | 2008 |

Source from (Jian Hua Daily 柬华日报 2018)

Besides, Luo Yang (Luo Yang 罗扬 2017)(p66-68) emphasizes that the Chinese communities in Cambodia focus on running the Chinese schools to teach Chinese language to their descendants.

As the demonstration of Wan Xiaohong(Wan Xiaohong 万晓宏 2004)(p80), in 2001, there were 340,000 population in Brunei of which about 11 percent about 37600 people were Chinese. Brunei has over 40 Chinese communities. Most of them were geographical relationship and Business relationship communities. There was almost no blood Association.

In the home of the Federation of Chinese Associations, Brunei Darussalam(汶莱华人社团联合会) in Facebook, (The Federation of Chinese Associations Brunei

Darussalam 汶莱华人社团联合会 2018) it is composed of 49 Chinese associations and schools in Brunei. It is the highest the main responsibility of the Federation of Chinese Associations that is to promote outstanding Chinese culture in the diverse society of Brunei and to organize the annual Chinese New Year celebrations.

Zheng Da (Zheng Da 郑达. 2010) (p139) in his essay “the new development of the Chinese community in Malaysia” elaborates, though the statistic of Malaysia government, by the end of June 2001, there were 32269 communities in Malaysia and 7276 Chinese communities accounting for 23%. Besides, the number of Chinese communities in Malaysia has increased to 7894 in July 2004. He also offers the information nearly 80 percent of Malaysia-Chinese Association locates in Johore Perak, Penang, Kuala Lumpur, Selangor and Sarawa as well as there were 1603 Chinese associations located in Kuala Lumpur and Selangor accounting for 20 percent of Malaysia-Chinese communities. Zheng Da (Zheng Da 郑达. 2010)(p136) said more than half of them were established after 1980. (Zheng Da 郑达. 2010) (p136,~138) As the introduction of the Great Hall of China in Malaysia’s website(The Great Hall of China in Malaysia 马来西亚中华大会堂总会 2009-2017) , there are more than 10,000 Chinese communities in Malaysia in 2017. (see Table 56).

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Table 56 The number of Malaysia- Chinese communities from 1969 to 2017

| Year | 1969 | 1975 | 1993 | 2001 | 2004 | 2017 |
|--------|------|------|------|------|------|-------------|
| Number | 3268 | 3582 | 5762 | 7276 | 7894 | Over 10,000 |

Soure from (The Great Hall of China in Malaysia 马来西亚中华大会堂总会 2009-2017)

The Great Hall of China in Malaysia was set up in 1991, which was representative of the general organization of the Chinese community in Malaysia. The Great Hall of China is composed of 13 Malaysian provinces Great Hall of China, which are directly members of the Great Hall of China in Malaysia and the geopolitical, blood, business and cultural and educational Chinese communities in province of Malaysia are indirect membership of the Great Hall of China in Malaysia (Figure).(The Great Hall of China in Malaysia 马来西亚中华大会堂总会 2009-2017)

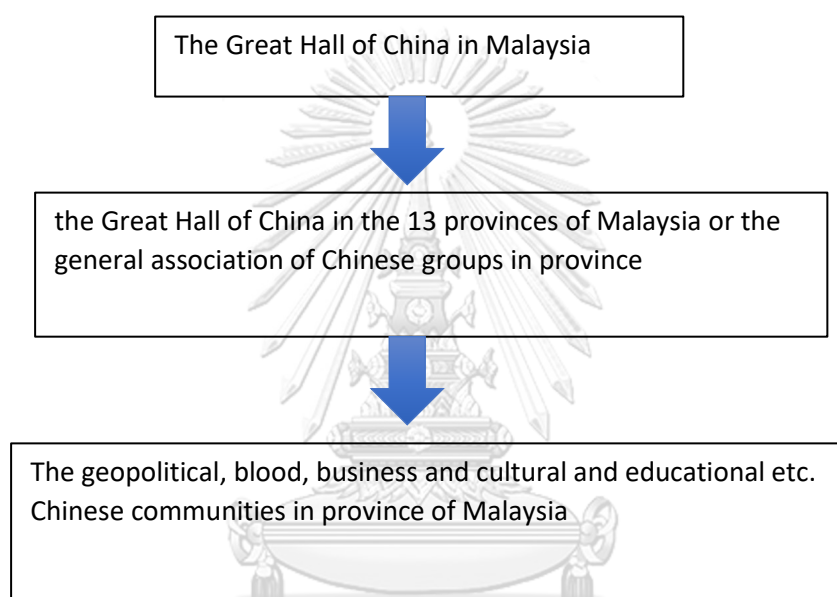


Figure 4 The organization structure diagram of Chinese communities in Malaysia
Source from (Zheng Da 郑达. 2010)(p144)

The website of the Federation of Malaysian Chinese Surnames Associations(The Federation of Malaysian Chinese Surnames Associations 马来西亚华人姓氏总会联合会 2018) figures out the first blood organization in Malaysia is Persatuan Keturunan Huang (Jiang Xia Tang) Melaka / Kang Har Ancestral Temple of the Huang (Surname) Clan (马六甲江夏堂黄氏宗祠) founded in 1825. Then, in 1835, Leong San Tong Khoo Kongsi Penang (檳城邱公司) was established.

From the article of Li Xiongzi's (Li Xiongzi 李雄之 2017) "Great integration of Malaysian blood organizations", The Federation of Malaysian Chinese Surnames Associations(马来西亚华人姓氏总会联合会) was registered in 2009. Currently, the Federation of Malaysian Chinese Surnames Associations has 32 clan associations. (The Federation of Malaysian Chinese Surnames Associations 马来西亚华人姓氏总会联合会 2018) Some same surname clan associations have affiliated associations. For example, Persekutuan Persatuan- Persatuan Chen (Tan) Malaysia (马来西亚陈氏宗亲总会) has 40 branch Chen clan association in Malaysia. (Li Xiongzi 李雄之 2017)

The Federation of Malaysian Chinese Surnames Associations (The Federation of Malaysian Chinese Surnames Associations 马来西亚华人姓氏总会联合会 2018) declares the types of these clan associations include regional clan associations such as Persatuan Eng Choon Hong Pong Tan Malaysia(马来西亚永春鸿榜陈氏公会), non-regional clan associations such as Chan Clan Ancestral Hall(隆雪陈氏书院宗亲会), historical blood organization such as Persatuan Lung Kong Negeri Sembilan(森美蘭龍岡親義会), same hall name blood organization such as Sarawak Lung-Si Association(Li, Dong, Peng) (砂拉越陇西公会(, 李, 董, 彭)), and same original ancestor blood organization such as Malaysia Liu Kwee Tang Clansmen Association(Hong, Jiang, Weng, Fang, Gong, Wang)(马来西亚六桂堂总会(洪、江、翁、方、龚、汪)).

Furthermore, Zheng Da (Zheng Da 郑达. 2010)(145) asserts Malaysia's blood organizations set up international Chinese communities to strengthen international Chinese cooperation and exchange (Table 57).

Table 57 The clan association of Malaysia holding the international clan meeting

| Time | Organization name | Meeting name | place |
|------|---|--|-------------------|
| 2005 | The Federation of Ong(Wang) Wang clan associations, Malaysia 马来西亚王氏宗亲总会 http://www.wangzong.org | The seventh international reunion of family Wang's association 第七届世界王氏宗亲联谊会 | Sibu |
| 2005 | Huang clan association of Malaysia GABUNGAN PERSATUAN- PERSATUAN HUANG MALAYSIA 马来西亚黄氏联合总会 http://www.huangmalaysia.com | 9 th World Huang Clan Convention 第九届世界黄氏宗亲联谊会 | Sibu |
| 2006 | The Xie clan association of Malaysia 马来西亚谢氏宗亲会 | The twelve international reunion of family Xie's association | Penang |
| 2008 | Persekutuan Persatuan Wu Malaysia 马来西亚吴氏宗亲总会 http://wu-malaysia.gbs2u.com/bd/index3.asp?userid=92322249&idno=1 | The first international reunion of family Wu's association | Genting Highlands |
| 2008 | The Peng clan association Malaysia 马来西亚彭氏宗亲会 | The eighth international Peng clan meeting 第八届世界彭氏宗亲大会 | Penang |

Source from (Zheng Da 郑达. 2010)

In 1980s, the clan Associations and the fellow townsmen associations of Singapore generally faced with the aging of members, the reduction of members and

the disapproval of the Huay Kuan by young people so that Singapore Federation of Chinese Clan Associations(SFCCA)(新加坡宗乡会馆联合总会) was set up in 1986.(Lim How Seng 林孝胜 2015)(p109) The website of SFCCA (Singapore Federation of Chinese Clan Associations 2012) shows SFCCA jointed Singapore Hokkien Huay Kuan(新加坡福建会馆), Teochew Poit Ip Huay Kuan(潮州八邑会馆), Singapore Kwang Tung Association(广东会馆), Nanyang Khek Community Guild(南洋客属总会), The Singapore Hainan Hwee Kuan(海南会馆), Sam Kiang Huay Kwan(三江会馆), and Singapore Foochow Association(福州会馆) as well as A General Meeting (AGM) is responsible for managing SFCCA. AGM set up Secretariat office. In my survey, the staff of SFCCA said the SFCCA's daily management organization is Secretariat office (Figure 7). The website of SFCCA (Singapore Federation of Chinese Clan Associations 2012) claims that it has a total of 220 member associations including 70 single surname and 7 multiple surname Clan Associations.

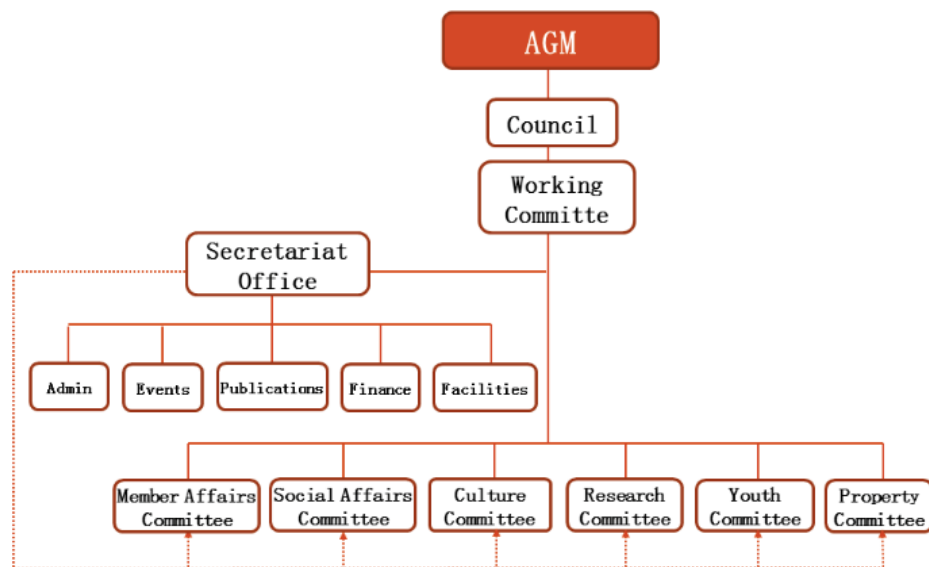


Figure 5 Organization Structure of SFCCA

Source from (Singapore Federation of Chinese Clan Associations 2012)

Under the vision and mission of promoting and reinforcing Chinese culture and values, SFCCA set up five subordinate Chinese cultural originations from 1992 to

2012(See table 58). (Singapore Federation of Chinese Clan Associations 2012) In addition, SFCCA press bi-monthly magazine “Yuany (源)”, “Oneness (华汇)” a quarterly magazine serviced to new immigrants as well as some books about the history and culture of Singaporean Chinese. (Singapore Federation of Chinese Clan Associations 2012) For example, in 2015, SFCCA was responsible for the project of editing of “A General History of the Chinese in Singapore” involving two hundred years of Singapore's history which was wrote by domestic and abroad 37 scholars of history with about 800,000 words, 826 pages, more than 300 illustrations. The Prime Minister Li Xianlong presided over the book release ceremony.(Kua Bak Lim 柯木林. 2015) The daily work of SFCCA also includes organizing activities in Chinese traditional festivals and organizing cultural and recreational activities in normal days.

Table 58 The subordinate Chinese cultural originations of SFCCA

| Name | Time of establish |
|--|-------------------|
| Chinese Development Assistance Council | 1992 |
| Chinese Heritage Centre | 1995 |
| Chinese Language and Culture Fund | 2004 |
| SFCCA Scholarship | 2011 |
| Singapore Chinese Cultural Centre | 2012 |

Source from(Singapore Federation of Chinese Clan Associations 2012)

SFCCA’s (Singapore Federation of Chinese Clan Associations 2012) website also illustrates the funds come both from the Council fundraising and from the national project funds. The national project funds contain “National Arts Council Grand”, “Community Integration fund”, “National Youth Fund(NYF)” and “Harmony Fund Cultural Activities Funding”.

On 4th October 2016, the Executive Director and Manager of Corporate Affairs & Services of SFCCA accepted my interview. The following data came from my investigation.

Now, both new immigrant associations and old immigrant associations are established. For example, The Gong clansmen (龚氏) association of Singapore will just set up. Before, Gong clans participated in Singapore joined the activities of Liu Kwee Tang. Since they attend the Gong World Congress from time to time, they need to establish a formal Gong's (龚) Association of Singapore to facilitate communication. Siow's Clan (萧氏) Guild Association, Singapore just held the 10th Global Shaw clan kinship Assembly. SFCCA did not count the number of ancestral halls in Singapore.

About organization of SFCCA, the boss of Secretariat Office of SFCCA is Executive Director. The Secretariat Office has 16 staff. All of them are bachelor degree or above. Working in Secretariat Office is paid. The council of SFCCA does not take any salary. Most of staff in clan association of Singapore is part time job. The people who went to work are almost volunteers.

Early to Singapore Chinese were mostly illiterate. The beginning of the Chinese communities was mainly from the same area of people (with same dialect). Now, since no one continued to emigrate and people went to different places living in scattered. Their children found their own work and looked for male and female friends themselves. Hence, most Singapore Chinese cannot speak dialect.

The young Singapore-Chinese speak English outside, speak a little Mandarin at home and speak less and less dialect. The Singaporean government has introduced movement of less dialect and more Mandarin. Then, the association of Singapore is

little dialect. So, the village associations or family surname from same village relying on dialect are not easy to exist in Singapore.

Due to the association speaking Chinese, it is incompatible with the English language in Singapore. And there are some contradictions within the associations. So, most the younger generation of Singapore-Chinese is less willing to join the association.

There are schools in the larger Singapore-Chinese associations, such as the Fuzhou association of Singapore. If people are the membership of such an association, Their children will have more chance to enter the school of the association. The powerful Singapore-Chinese associations mainly rely on their subordinate schools to attract members to increase their interest in Chinese association gradually. People who participated in the association for this purpose, and when they reached their goal, they were scattered. In order to keep them in the associations, the associations will do some cultural activities.

For sake of attracting young people, SFCCA's activities begin with the interest of young people, such as sports. As soon as young people play the ball, the barrier of language is gone. Even people who can't speak Chinese will say Chinese. Then there are artistic activities, and there are also activities to cultivate values. The activities of values include teaching filial piety and Laozi etc. Some associations teach Chinese recitation. The association must be in line with the modernization of science and technology. Most association set up their website to attract members. The most difficult thing is to write bilingual in website. Most of them are translated into English from Chinese, and few associations directly write English. Some associations encourage young people to work at associations. For example, Every year Singapore Eng Teng (永定) Association has budget to do activities. They give young people to do their activities. Unless it is too far off, otherwise, the leaders of Singapore-Chinese associations believe young people can do what they like, and even young people fail, they can learn experience. The Council of associations would guide young people. So,

there are some young people working Singapore Eng Teng (永定) Association. But most associations say that young people can not do for they are afraid to spend money. The president SFCCA thinks it should be at ease, decentralize, let go, put resources. Young people can do it.

In Singapore, if people participate in a formal soccer match, people must register as a corporate agency or group. So young people look for some Chinese associations to help them and get some fund. In addition, Chinese associations offer soccer clothes for young people.

During British rule, the government did not care for Chinese people, so the association took charge of Chinese life. After independence of the Singapore, hospitals and schools are in charge of the state. Hence, the Chinese associations of Singapore lost school educational function.

Then, SFCCA Mainly organized some activities including Chinese culture and Chinese values, festivals to help new immigrants assimilated into society and ethnic groups. Singapore is mainly composed of Chinese, Malay, Indian and Eurasian people. Singapore is different with Thailand. Singapore does not assimilate any race. Singapore advocates Multiculturalism, Multiracial and pluralistic religion.

Now, SFCCA have six Committees. Their names and responsibilities are listed in table 59. In reality, the work of the six committees is also intersecting.

Table 59 The Committees of SFCCA's responsibilities

| No | The name of Committees | The responsibilities of Committees |
|----|-------------------------|--|
| 1 | Member affair Committee | To contact with members: organizing members to play golf; |

| | | |
|---|-------------------------|--|
| | | holding annual meetings, seminars and exchanges meeting to know members. |
| 2 | Social affair Committee | About social integration: Visiting the Chinese associations and the temple of other races; Organizeing the new Singapore-Chinese to understand the society of Singapore. |
| 3 | Cultural Committee | To organizes some performance, band and Local drama performance such as Southeast Fujian, Teochew, Hainan drama and Hakka folk song. |
| 4 | Research Committee | publishing academic books and hold academic seminar |
| 5 | Youth committee | To carry out sports activities with more play and less discussion |
| 6 | Property committee | In change of rent and maintains the property of SFCCA |

Source from interview.

More and more Singapore-Chinese believe in Catholicism. so, SFCCA's activities do not involve religion and temples. Generally, the association of subordinates of SFCCA attends SFCCA's activates. SFCCA also participates in the activities organized by the subordinates.

The funding of SFCCA comes mainly from fund raising for every 5 years by council, rent of their offices and halls. In addition, SFAAC apply for governmental funding. For example, SFCCA do an activity that includes the integration of new immigrants into Singapore society. It can apply for governmental "Community Integration fund". If get more money, they do more job. If it get less money, its activities will be small. The staff recruitment of SFCCA is also commercial.

In 2007, Association Chinese Vientiane of Laos published “the overview of Chinese communities and Chinese”. It introduced that since the 1970s, many Lao-Chinese immigrated to other country. Now, there are about 30,000 Chinese registered in Laos and about 8,000 lived in Vientiane. Most Lao-Chinese are engaged in small businesses. Due to the backwardness of Laos' economy, some Chinese have a hard life. The Association Chinese Vientiane of Lao was established in 1930s. Its governing body is the committee. The Eighteenth Committee established in 2006 for a three-year term. The committee consists of 15 members, and the head of the committee is the president. Members of the committee are elected. The election voting process requires the leadership of the relevant departments of Laos and the leadership of the Chinese Embassy to be on the scene. After the establishment of each committee, the information of the committee shall be submitted to the Lao National Founding Front (老挝中央建国阵线) and relevant departments and the Chinese Embassy in Laos for record. The subordinate organizations of Association Chinese Vientiane of Laos include Board of Directors of Liao Du public school(寮都公学董事会), Vientiane ShanTang Committee(永真善堂委员会), Fude Temple Committee(福德庙委员会), Fubo Temple Committee (伏波庙委员会), Chinese Women's Association (中华妇女会), Lion dance Lao (中华少狮团), Alumni Association of Liao Du public school (寮都公学校友总会), De Jiao association Zizhen Ge Committee(德教会紫珍阁委员会), The repair Committee of Liao Du public school(寮都公学修校委员会), Vientiane Chinese District Leaders Association. The financial accounting of these subsidiaries is independent. They regularly report their work and financial status to the Association Chinese Vientiane of Lao. The focus of the work of the Association Chinese Vientiane of Lao is on Chinese education and the construction of Chinese schools. (Association Chinese Vientiane 老挝万象中华理事会 2007)

After a Hydropower Dam Collapsed in Southern Laos in 25th July 2018, the Association Chinese Vientiane of Lao posted photos and videos of the association's

organization of a large number of materials and personnel to involve in the rescue in its facebook home. (the Association Chinese Vientiane of Lao 2018) In the photos and videos, the local Chinese actively participating in the rescue service can be seen.

Wongsurawat (Wasana Wongsurawat 2016a) (p104-105) in her study of “ Home Base of an Exiled People: Hong Kong and Overseas Chinese Activism from Thailand” demonstrates during Cold War Years, because of the special political background and ideology of Hong Kong, the people of Hong Kong and overseas Chinese were in close contact with each other in the economic and cultural fields. Hong Kong was also a transitional zone for overseas Chinese to connect with their relatives in ancestral home, and the Hong Kong and Overseas Chinese shared this historical memory.

As mentioned in Section 4.2, in 1970 Xu ancestral hall of Thailand was completed, “Shen Zhong Zui Yuan 慎终追远” hanging plaque was the gift from Xu clan association of Hong Kong.

From depict of the Website of Antiquities and Monuments Office Leisure and Cultural Services Department Hong Kong (Antiquities and Monuments Office Leisure and Cultural Services Department Hongkong 2016), the Tang clan in Pingshan Hong Kong now came from Jiangxi province about 1000 years before and Tang (冚)clan is most historically significant in the New Territories Hong Kong. For the sake of ancestral worship, Tang clan built ancestral halls temples, study halls and pagoda in Pingshan. Moreover, at present, Tangclan in Pingshan remains the traditional custom of sacrificing ancestors. In 1993, the Hong Kong government inaugurated the Ping Shan Heritage Trail, which was the first heritage area in Hong Kong. The Tang ancestral hall built in over 700 years before and Yu Kiu ancestral hall built in early 16th century in Ping Shan were declared a monument by Hong Kong government in 2001.

A Ai (A Ai 阿藹 2007) Tell the story Ping Shan Tang clans struggled against Hong Kong colonial government events. After Britain forcing the Qing Dynasty to sign the "extension of Hong Kong Tertiary boundary" in 1898, the Pingshan became a British colony. In 1899, the various clans in the new territories, including Deng's struggled against British colonies for one year. In 1899, Hong Kong's colonial government established a police station on top of Crab Mountain in Pingshan area to supervise the Tang village. Due to the Tang clans struggling of the colonial government, and the colonial government made concessions. The colonial government do not intervene and recognize the traditional way of life for the New Territories. In 1997, the two sides agreed to change the police station into Tang Clan Gallery.

Guangzhou Deng clan association (Deng Shi Zong Qi 邓氏宗亲网 2010) reports Ping Shan Tang clan association donated 600,000 RMB to built Hope Primary School in Deng Ying Xiaji Dengzhou Henan province China.

On 13th February 2016, I investigated Tang ancestral hall and Yu Kiu ancestral hall in Hong Kong, That day was the 5th January of the Chinese lunar calendar 2016, Tang clan of people prepared to hold party in front of Tang ancestral hall. Many large tables were arranged and the sound was also arranged. The people of the Tang clan came from all directions. Everyone was happy to talk.

Tan RenJie (Tan RenJie 譚任傑 2016) in his article "A brief history of the 100-year-old of the Tan clan (譚氏) association of Macau" describes in 1916, some Tan clans, who settled in Macau, purchase Tan family cemetery Xiangshan County Gaosha Cun (香山县高沙村) to bury Tan's ancestors, and thus the establishment of "Tan Yi Yi Tang (譚怡怡堂)". And Tan clan donated house in Macau as a Tan Yi Yi Tang's office. The main job of Tan Yi Yi Tang was to ancestral worship, mediate dispute, and set up a fund to hold a party. In 1961, "Tan Yi Yi Tang" was expanded to "the Tan clan (譚氏) association of Macau". The world association of Tan's clansmen Limited

(The world association of Tam's clansmen Limited 世界譚氏宗親會 2013)in its journal “ the 5th World Tam's Clansmen National Convention 2013 Special Issue ” states, in 2013, the Tan Clan Association of Macao (2013) held the 5th World Tam's Clansmen National Convention. It can be seen the Bank of China Macau Branch was supporting Units.

Surprisingly, Tan family cemetery in Mainland of China was not destroyed during the Cultural Revolution. Tan RenJie (Tan RenJie 譚任傑 2016) records continually, in 1967, Tan family cemetery was levied as State land. Tan family cemetery was moved to Gongbei Heluo Mountain Zhuhai Guangdong province China. Tan Bingquan (Tan Bingquan 譚炳銓 2016) recollects, during 1960s and 1970s, the Tan clan(譚氏) association of Macau issued the certificate for their members and members'family. Every Qingming festival(in 1960s-1970s), the Tan clan(譚氏) association of Macau organized trip to Gongbei Heluo Mountain (in Zhuhai Guangdong province China) to visit ancestral graves and sacrifice to ancestors. When passed through the gate border zone, the clan membership card can be used as a passport. The staff of the Tan clan(譚氏) association holding a banner led the way, a team of dozens of clan members followed.”(Tan Bingquan 譚炳銓 2016)(p51)

Mr. Tan was born in 1952. His grandfather immigrated to Macao about the 1910s. He serviced for the Tan clan(譚氏) association of Macao more than 20 years.

On 9th February 2018 in Zhuhai, China, I interviewed Mr. Tan. He introduced when the British government took over Hong Kong, the British government did not have enough manpower to manage Hong Kong. So, they wanted Chinese to manage Chinese. Officials in the Qing Dynasty which were in charge of the administration of the population were called as Buzheng Shi(布政使). According to this, British government set Buzheng Si (chief secretary) in Hong Kong. The director of Buzheng

Si (chief secretary) was called as Chief Secretary for Administration. Therefore, Hong Kong basically maintained the way the Qing government to manage the people. Macau and Hong Kong were similar. In addition, after 1949, some Chinese in the United States could not return to ancestral home and stayed in Hong Kong and Macao. The Chinese community in Hong Kong and Macao were agencies that solved problems for ordinary people outside the government. It helped to contact Mainland Chinese with and overseas Chinese and attract foreign investment. And it helped to resolve the conflicts of interest among the Chinese and between the Chinese and West persons. Normally, the ability of the Chinese community to regulate is more effective than legal process and force.

Mr. Tan also provided the information the Tan clan association of Macau has closer ties with H.K. Chew Lun Clansmen's Ass'N, Ltd(香港昭伦公所). H.K. Chew Lun Clansmen's Ass'N, Ltd(香港昭伦公所) would join the Chinese new year celebration of the Tan clan association of Macau on 1st January (Chinese calendar) (16 February 2018). And on 7th January (Chinese calendar) (22nd February 2018), the staff of Tan clan(譚氏) association of Macao would visit H.K. Chew Lun Clansmen's Ass'N, Ltd(香港昭伦公所) with other members of the Tan clan association of Macau" By Chinese tradition, 7th January of Chinese calendar is Human being's birthday.

H.K. Chew Lun Clansmen's Ass'N, Ltd (H.K. Chew Lun Clansmen's Ass'N Ltd 香港昭倫公所 2013) (p4~5) declares H.K. Chew Lun Clansmen's Ass'N, Ltd was set up in 1963 in Hong Kong. It is a clan association including four surnames- Tan(谈), Tan(譚), Xu(许) and Xie(谢), because these four surnames came from same ancestor in Chinese history.(H.K. Chew Lun Clansmen's Ass'N Ltd 香港昭倫公所 2013)

Mr. Tan also mentioned at present, the Tan clan association of Macau is also facing the same problems. Macao's young people are not willing to participate in clan associations.

5.3.2 International exchange activities of Thai-Chinese clan associations

On 14th March 2008, the Reuters of Beijing reported the leaders of China's Communist Party would agree to recover worship Yellow Emperor.(Chris Buckley 2008) Information office of Zhengzhou Municipal Government(Information office of Zhengzhou Municipal Government. 2016) made an announcement, from 2008, the annual ancestral worship grand ceremony in honor of Yellow Emperor or Huangdi in Zhengzhou Henan province had been listed in the National Intangible Cultural Heritages by the State Council. In reality, beginning from the early 1990s, Zhengzhou has held the ritual of worship Yellow Emperor each year. Hence, by 2015, Zheng Zhou had attracted 153.9 billion U.S. dollars investment.(Information office of Zhengzhou Municipal Government. 2016)

Callahan (William A. Callahan 2003) (p482, 489)in his essay "Beyond Cosmopolitanism and Nationalism: Diasporic Chinese and Neo-Nationalism in China and Thailand" highlights Overseas Chinese constitutes an authentically global network and the "core values" of Overseas Chinese global network was called as "culture of capitalism" which is a series of practices involving temple, fraternal organizations, newspapers and schools rather than a set of ideas. Furthermore, Callahan (William A. Callahan 2003)(p502)takes the Hwang association of Thailand holding the Seventh World Huang Clan Association Convention in 1999 as the example to demonstrate the practice of Overseas Chinese "culture of capitalism" have challenge "both state sovereignty and global capitalism". He said Taiwan had to leave United Nations from 1971, but Taiwanese clan associations promote the informal diplomacy. In addition, he mentions fifty-five clan associations of Thailand wrote jointly letter to Indonesian embassy in Thailand to protest the atrocities against ethnic Chinese in 1998.

Simultaneously, they sent letter to the Chinese embassy in Thailand to demand protection of Chinese compatriots in Indonesia. (William A. Callahan 2003)(p503)

This study gives an example to illustrate transnational practice of the clan association of Thailand.

The Khoo clan's Association of Thailand (The Khoo clan's Association of Thailand 2010) (p160) quotes the surname research project's achievements of the National Natural Science Foundation of China(NSFC) to show there were about 5 million Khoo clan (邱氏) population in the world in 2006. In 2009, the Chinese Qiu clan sodality suggested the world Qiu's descendants would use the uniform rules for typesetting generation as well as the rules of the of Qiu's name are provided to help the world's Qiu descendants to connect with each other. (The Khoo clan's Association of Thailand 2010)(p203)

It also elaborates, in 2008, the Khoo clan's Association of Thailand went to Zhengzhou (鄭州)Henan province China to participate in the establishment of the World Federation of Qiu clan and the first joint conference (Note: Jiang Taigong (姜太公) was born in Zheng zhou); in 2010, the Khoo clan's Association of Thailand took part in the second meeting of the World Federation of Qiu clan and The second session of the National Conference of sub Presidents(世界邱氏宗亲联合会及召开首届联合大会) in Wu Yishan Fujian province and donated 1million baht to build Qiu clan ancestral hall; in 2011, the Khoo clan's Association of Thailand held the second world Khoo family reunion Conference in Bangkok and the Qiu clan from the mainland China, Taiwan, Malaysia, Singapore and Thailand joined this conference. (The Khoo clan's Association of Thailand 2010) (p388~398)

Table 60 Heng Clan of Thailand having taken in all international reunion of family Wang's association from 1993 to 2015

| Session and Year | The name of holder | Place | Number of participants | Come from |
|------------------|---|---------------------------|------------------------|--|
| The first, 1993 | Overseas Taiyuan Wang clan friendship back-up association | Tai Yuan Shan Xi province | Over 300 | |
| The second, 1994 | The association of the Heng Clan of Thailand | Bangkok Thailand | Over 1000 | Mainland of China, Singapore, Philippines Malaysia, Myanmar and Thailand |
| 1996, Third | Tai Guan Ong See Association Singapore | Singapore | Over 1000 | Mainland of China, Singapore, Malaysia, Myanmar, Hong Kong and Philippines, Thailand |
| 1997, Fourth | Philippine Tai Guan Wong's Association | Manila | Over 1000 | Mainland of China, Singapore, Malaysia, Hong Kong Philippines and Thailand |
| The fifth 1998 | Overseas Taiyuan Wang clan friendship back-up association | Taiyuan | Over 500 | Mainland of China, Singapore, |

| | | | | |
|------------------|---|-------------------------|-----------|--|
| | | | | Malaysia, Hong Kong, Philippines and Thailand |
| The sixth 2003 | Overseas Taiyuan Wang clan friendship back-up association | Taiyuan | Over 100 | Mainland of China, Singapore, Myanmar Taiwan, and Thailand |
| The seventh 2005 | The Federation of Ong (Wang 王) Clan Associations Malaysia | Sibu, Sarawak, Malaysia | Over 1000 | Mainland of China, Singapore, Malaysia, Philippines, Indonesia, Cambodia and Thailand |
| The eighth 2007 | Overseas Taiyuan Wang clan friendship back-up association | Taiyuan | | Mainland of China, Singapore, Malaysia, Indonesia, Australia and Thailand |
| The ninth 2009 | The association of the Heng Clan of Thailand | Bangkok Thailand | Over 500 | Mainland of China, Singapore, Malaysia, Philippines, Indonesia, India, Myanmar and Thailand |
| The tenth 2011 | Philippine Tai Guan Wong's Association | Manila | Over 1500 | Mainland of China, Singapore, Malaysia, Philippines, Indonesia, Myanmar, Taiwan, Hong Kong, Australia and Thailand |
| The eleventh | The Wang clan association of Kinmen | Kinmen | | |

| | | | | |
|-----------------|---------------------------|--------|----------|---|
| 2013 | | | | |
| The twelve 2015 | Myanmar Thyf 缅甸太原王氏家族会 | Yongon | Over 900 | Mainland of China, Singapore, Malaysia, Philippines, Indonesia, Myanmar, Taiwan, and Thailand |

The association of the Heng Clan of Thailand (The association of the Heng(王) Clan of Thailand 2009) (p52~54) claims the 2nd and the 9th international reunion of family Wang's association were held in 1994 and 2009 respectively in Bangkok. Guan Mu, China's ambassador in Thailand and the Prime Minister of Thailand, Abhisit sent congratulatory telegram to the 9th international reunion of family Wang's association. (The association of the Heng(王) Clan of Thailand 2009)(p6~8) Besides, King Bhumibol Adulyadej met some of the Wang clan representatives of the 9th international reunion of family Wang's association.(The Wang clan association of World 世界王氏宗亲总会 2013) The association of the Heng Clan of Thailand Thailand (The association of the Heng(王) Clan of Thailand 2009) (p56-57) records, in 2008, Malaysia Barat Tai Ping Wang Taiyuan hall visited the association of the Heng Clan of Thailand. Then, more than 20 members of the association of the Heng Clan of Thailand went to Perak, Malaysia to attend the 128th anniversary of the establishment of "Wang Taiyuan Hall". Moreover, the association of the Heng Clan of Thailand had taken part in almost all international reunion of family Wang's association from 1993 to 2015 (table 60). (www. Chinaorg.org 中华王氏网 2013, Hu Anna 胡安娜 2015)

In 2006, more than 1000 Wu clans(吴氏) from Malaysia, Philippines, Singapore, Hong Kong, Taiwan, Mainland China and Thailand took part in the ceremony of completion of Wu ancestral hall of Thailand In Bangkok.(Gu Shihong Luo Qinwen 顾时宏罗钦文 2006) In 2012, NGOW Clansmen association of Thailand was invited to take part in 54th anniversary celebration of Persatuan Wu Malaysia KL & Sel (马来

西亚吴氏公会（隆雪）） in Kuala Lumpur. In the celebration, NGOW Clansmen association of Thailand also met ZhuiLing Wu association Singapore(新加坡追陵吴氏总会), Hakka Wu association Singapore(新加坡客属吴氏公会), Liong Tek Go Family Asssociation Philippines(菲律宾让德吴氏总会), Yen Leng Goh General Association Philippines(菲律宾延陵吴氏总会), the Wu clan association Indonesia(印度尼西亚吴氏宗亲总会), Wu clan association in Cambodia(柬埔寨吴氏宗亲总会), Wu clan association in Myanmar(缅甸吴氏宗亲总会), ZhuiLing Wu ancestral hall of Vietnam(越南追陵吴氏宗祠) in this ceremony. (Wu Minghui 吴明辉 2012)

In 2015, the Sim clan association Malaysia(马来西亚沈氏总会)and Sarawak Teochew Sim Clan association (砂拉越潮州沈氏公会) attended 129th anniversary of Sima Songkroh Foundation Sim Clan Ancestral Shrine of Thailand. (www.intimes.com.my 2015) The Universal Daily News of Thailand(He Dawei 2017a) reports, in 2017, Sima Songkroh Foundation Sim Clan Ancestral Shrine of Thailand undertook the ceremony of hanging out the Shen clan sodality of world's shingle cum the ritual of the establishment of the first council and inauguration in Bangkok and more than 600 Shen clans of Mainland of China, Taiwan, Singapore, Indonesia, Malaysia and Thailand joined this ceremony.

The Universal Daily News of Thailand (He Dawei 2017b)records on 28th December 2017, the delegation of 16 people of the Hu clan association of Thailand participated in the 3rd world Hu clan family reunion Conference. More than 3000 Hu clans took part in the meeting.

Thainet(Thaicn.net 2015) reports “after the 2nd world Zhi Xiao Du Qin Shun descendants’ (世界至孝笃亲舜裔总会)conference holding Taiwan in 1983, more than 10 international leaders of Shun descendants visited Thailand to promote establishment and development of Shun descendants clan association of Thailand. In 1991, Zhi Xiao

Du Qin Shun descendants sodality of Thailand undertook the 8th world Zhi Xiao Du Qin Shun descendants' conference in Thailand. In 2000, Zhi Xiao Du Qin Shun descendant's sodality of Thailand changed its name to the Shun descendants clan association of Thailand. In 2003, the 17th world Shun descendants' sodality conference was held by the Shun descendants clan association of Thailand. In 2015, the Shun descendants clan association of Thailand attended the 23rd world Shun descendants' sodality conference. When it was announced that Thailand would host the 24th world Shun descendants' sodality conference, the Shun descendants clan association of Thailand showed the song of Loi Krathong, Lamvong dance and introduced Thai customs to the participants of the 23rd world Shun descendants' sodality conference.”

In 2016, the 24th world Shun descendants' sodality conference was came off by in Shun descendants' ancestral hall of Thailand in Nakhon Pathom. More than 800 Shun descendants from Mainland of China, Malaysia, Myanmar, Philippines, Indonesia, Cambodia , Japan, Hong Kong, Taiwan joined this conference.(Thaicn.net 2016c)

Thaicn(Thaicn.net 2016a) released “ 65 people of Hwang clan association of Thailand went to Shenzhen to join the the 3rd of 12th session world Huang family reunion conference hosted by Huang clan association of Xiasha Shenzhen China. In 2017, over 50 people of Hwang clan association of Thailand went to Wen Zhou to participate the first of the 13th session world Huang family reunion conference held by Jiangxia Cultural Research Association of Zhejiang province of China.”

Lee Clan Association (Thailand)(Lee Clan Association (Thailand) 2013) held the Global Li Family Meeting in 2013. Thaicn.net (Thaicn.net 2013) showed over 1400 Lee clans from Mainland of China, Singapore, Malaysia, Indonesia, Vietnam, Philippines, USA, Myanmar, the Republic of Korea attended the ritual of ancestral worshipancestors. Thaicn(Thaicn.net 2017e) reports thirty-six delegation of Lee Clan Association (Thailand) participated “World's Lee Clan Association 2017 Global Lee's

cordial congress " sponsored by the World's Lee Clan Association and Shishi Fujian Province Longxi Cultural History Research Association(福建省石狮市陇西文史研究会). About 2600 Lee clans from Thailand, Singapore, Indonesia, Philippines, Malaysia, Cambodia, USA, Canada, Taiwan, Hong Kong, Macau took part in this conference.

Persekutuan Persatuan-Persatuan Zhuang & Yam (马来西亚庄严宗亲总会) (Hoss, 2016) reports, in 1997, the Zhuang clan association of Thailand hosted the 2nd Zhuang Yan World family reunion Conference in Bangkok. More than 2000 Zhuang Yan clan joined from the world joined this conference. And the Zhuang clan association of Thailand went to Jin Jiang Fujian province to take part in the 7th world Zhuang Yan family reunion Conference in 2013. Over 6000 Zhuang Yan clans from Malaysia, Indonesia, Philippines, Myanmar, Hong Kong, Macau and Taiwan and Mainland of China took part in this conference.

The section of 3.4 has introduced the Lim clansmen association of Thailand (LCAT) took part in the Lim clansmen assembly of the world almost every times. Moreover, in 1986, LCAT held the first Lim clansmen assembly of the world in Thailand. In 2012, as occasion of the establishment of 50th anniversary of the founding of LCAT, LCAT held the 14th Lim clansmen assembly of the world.

Tachasumphon Association of Thailand (TAT) (Tachasumphon Association of Thailand 泰国郑氏宗亲总会 1983) hosted the 5th Zheng family reunion Conference in Bangkok in 1983. From my survey, TAT sent representatives to join almost all of the previous international Teochew and Zheng clansmen family reunion conference activities. Thaicn (Thaicn.net 2015) describes TAT attend the second session of the world's Zheng Cultural Festival ceremony in 2015, about 20 year ago and 10 years ago in 1994 and 2004, TAT take part in the celebration of Zheng Huan (郑桓公) being

appointed to establish Country 2800th anniversary and 2810th anniversary.(Thaicn.net 2015)

Thaicn(Thaicn.net 2017c) illustrates the Xu clan association of Thailand (XCAT) in 2017, 39 people of XCAT went to Taiwan to attend the 50th anniversary celebration of the establishment of the World's Xu Association. Including Nanyang Chee clan association Singapore (新加坡南洋徐氏总会), about 1000 Xu clan took part in this celebration.

Chinanews.com(Yangli 2010) reports over 300 members of the United Chinese Clans Association of Thailand went to the homeland of Yellow emperor to worship Xuan Yuan Yellow emperor in 2010. Dahe.com (Xu Huizeng 许会增 2014) issued the Teng clan association of Thailand(泰国丁氏宗亲会) had participated the ceremony of worship Yellow emperor the 7th times in 2014. It cited the word of Ding Zhewen (丁志文), the president of the Teng clan association of Thailand, "I am second generation of Thai-Chinese. This is my 7th time to join Yellow emperor. I often take the youngers of the Teng clan association of Thailand to Henan province to worship Yellow emperor. Let them know where is their root and let them know they are descendants of Yan and Yellow emperors. "(Xu Huizeng 许会增 2014)

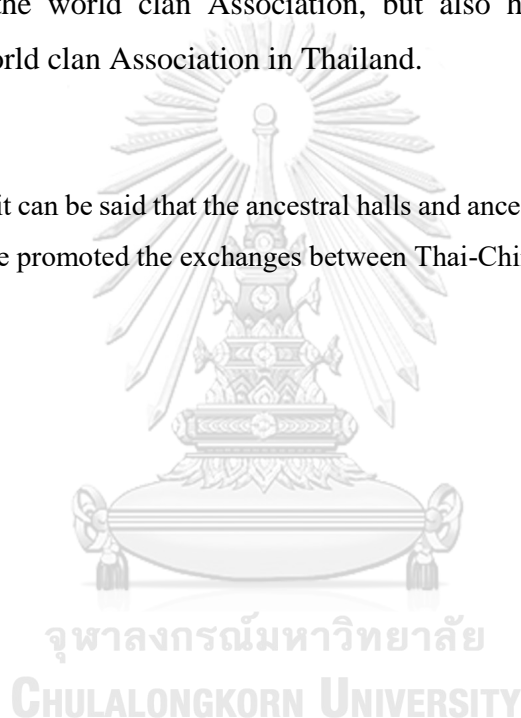
In short, through the common ancestral worship, the Thai-Chinese Clan Association has established a platform for Thai-Chinese to interact with the world.

5.4 Conclusion

This chapter proves that the ancestors of Thai-Chinese are the same ancestors as the Chinese, Thai-Chinese helped their ancestral homes rebuild their ancestral halls

and restore the ancestral worship rituals and Thai-Chinese have contributed to the infrastructure of their ancestral homes after 1978 through a large amount of data. After the 1997 financial crisis, China and Thailand established close economic ties, and the Chinese government has also established close ties with the leaders of the Thai-Chinese community. However, the younger generation in Thailand has already recognized their Thai identity, so this does not allow the younger generation of Thailand to increase their interest in the ancestor worship of the Thai-Chinese clan Associations. Thai-Chinese clan associations not only donated the ancestral halls and participate in the ancestral worship rites of the world clan Association, but also hold the ancestral worship activities of the world clan Association in Thailand.

Therefore, it can be said that the ancestral halls and ancestral worship of Thai-Chinese clan association have promoted the exchanges between Thai-Chinese and the world.



CHAPTER 6

CONCLUSION

After 1949, the Chinese Communist Party had taken power in Mainland China and joined the socialist camp led by the Soviet Union. Thailand joined the anti-communist camp headed by the United States. This had resulted in hostile relations between Thailand and China. The land reform and the Cultural Revolution in Mainland China made the Chinese in Thailand had to be cut off from their ancestral homeland. At that time, China was represented by the Kuomintang government. However, the Kuomintang government was not able to prevent Chinese in Thailand from assimilation by Thai government's policies. The policy of assimilation made the Chinese in Thailand feel an unprecedented sense of cultural crisis so that it promoted the Chinese in Thailand to establish the clan associations, to build the ancestral hall, to continue their ancestral worship and to unite the Chinese in Thailand.

Since the late 1950s, Thai-Chinese had set up the clan associations of Thailand and built ancestral halls. For the sake of uniting the Chinese in Thailand extensively, Chinese clan association of Thailand broke the boundaries of the dialects and bloodlines as long as Thai-Chinese with the same surname can join their surname clan associations of Thailand. Even some Thai-Chinese clan associations had broken the boundaries of the same surname. Now, the representative organization of the Thai-Chinese clan associations is the United Chinese Clans Association of Thailand (UCCAT), which is composed of 64 single surname clan associations and 6 multiple surname clan associations. This study has obtained information of the establishment's time for fifty-three single surname associations. Among them, there were fifty-one percent single surname associations founded in 1960s and twenty-eight percent of them founded in 1970s. Therefore, near four-fifths single surname associations founded in 1960s to 1970s.

The works of Skinner “Chinese Society in Thailand: An Analytical History” as textbook had ruled the study of Thai-Chinese over sixty years. Nonetheless, Jiang Baichao (江白潮)(Thai name: Phat Kasemkosolsri), with his experience of Chinese in Thailand, asserted the Chinese society in Thailand did not exist. Thai-Chinese had been living in the Thailand society and they made Chinese traditional culture to plant in Thailand, to enrich the culture of Thailand and promote the Thai culture.

In addition, the rapid development of the Thai-Chinese clan association in Thai society benefited from the movement of the Non-Governmental Organizations (NGOs) that began in the Sarit regime with the support by American imperialism. This study highlights the place of Thai-Chinese clan association in the networking of Thai-Chinese communities.

By theory of “the Culture of Five relationships”, Thai-Chinese communities can be divided into five types, namely, the clan association, the regional or dialect association, Chamber of commerce and business association, the religious and charitable association and the produce relationship association. Firstly, Thai-Chinese communities were born from Chinese secret societies in Thailand. With the development of contemporary Thai society, by Thai law, above Thai-Chinese communities had belonged to NGOs.

Thai-Chinese clan associations had established connection with their clans around the Thailand by their branches. In other word, through alliance of Thai-Chinese clan association, the kinship networking has set up in Thailand. Other Thai-Chinese communities have also established their internal networks. And through the crossover of the functions of different types of associations, one Thai-Chinese has multiple roles in different types of associations and other means, the Thai-Chinese communities has formed a huge NGOs ‘network. An example is the founders of Hua Chiew

Chalermprakiet University (华侨崇圣大学), who are also members of Thai-Chinese clan associations.

In short, through the Thai-NGO way to address the Thai-Chinese clan association in networking of Thai-Chinese communities prove that the Thai-Chinese clan association has been integrated into Thai contemporary society.

The income of the Thai-Chinese clan associations mainly derived from the contributions of the members of their Councils. The income of the members of the Councils come from their commercial activities in Thai society. In order to survive in the modern society of Thailand, Thai-Chinese businessmen have successfully established Bureaucratic-Chinese patronage system with bureaucratic political power of Thailand.

The entry of the Thai economy into the industrial era and the rapid growth of Thailand's gross domestic product (GDP) have given the possibility of Thai-Chinese businessmen to get profit. Therefore, Thai-Chinese have performed one after another myth of "rag-to-riches" relied on Bureaucratic-Chinese patronage system in Thai contemporary society. An example is Banharn Silpa-archa (Chinese name: Madexiang 马德祥) (1932-2016), who was 21st Prime Minister of Thailand.

Although The financial turmoil of 1997 seriously impacted the economy of Thailand, Thai-Chinese traditional Chinese ideas of thrift and no borrowing made most Chinese businessmen survive from this crisis. Besides, the ancestral worship belief and the united spirit of Thai-Chinese supported the Thai-Chinese clan associations successfully weathered the financial crisis. It can see that the financial crisis in 1997 had verified the ability to unite of Thailand Chinese clan associations. This study proves that the 1997 financial crisis has not brought much influence to income of Thai-Chinese

clan associations through the data from the annual report of the Lim Clansmen Association of Thailand (LCAT).

Since LCAT includes almost all work contents of the Chinese clan association in Thailand, this dissertation takes LCAT as an example to analyze its historic management of human resources, finance and affairs based on their annual report of LCAT. It further illustrates that ancestral halls and ancestral worship in Chinese clan associations of Thailand has planted in contemporary Thai society.

Fortunately, Thailand enforces a private land ownership policy. Thai-Chinese have right to buy lands to build ancestral halls in Thailand. Moreover, Thailand has not been colonized so that the ethnic Chinese living in Thailand maintains self-confidence of their own culture to design Chinese traditional architectures of ancestral halls in Thailand. Along with the progress of Thai contemporary society and influence by Thai culture, the ancestral halls of Thai-Chinese clan associations have formed their own style.

Since the ancestral hall of XCAT was earlier completion of ancestral hall, it has become a reference for later construction of ancestral halls in Thai-Chinese clan associations. Besides, the annual ritual of ancestral worship of XCAT covers the entire contents of Thai-Chinese ritual of ancestral worship. Therefore, the ancestral hall and ritual of ancestral worship of XCAT becomes a case study in this dissertation.

The Xu'ancestral hall built in 1970 embodied the the traditional Chinese architectural structure and decoration. Then, the process of construction of the Donghai Lou built in 2018 in the side of the Xu's Ancestral Hall included Thai animist beliefs, Thai Brahmanism and Thai Buddhism. As time passed, Thai cultural auspicious patterns have penetrated into the decoration of the Xu's Ancestral Hall. Donghai Lou still retains the Chinese ancestral worship. In other words, Xu's Ancestral Hall and Donghai Lou are mixed between Chinese tradition of ancestral worship and localized

Thai traditions. In the ritual of ancestral worship, there is a ritual of worship Thai house spirit and some Thai traditional elements appear, such as, phan, Thai royal anthem, Thai language and Thai dance, etc.

Taking part in members wedding is main job of Thai-Chinese clan associations. In the past, Chinese traditional discrimination against women's polygamy and 'little daughter-in-law (tongyangxi 童养媳)', etc. are shielded by Thai law. According to statistics, the age of marriage of Thai women including Thai-Chinese is gradually increasing as well as Thailand's fertility rate is decreasing year by year. These have completely updated the traditional Chinese concept of early marriage and early child bearing and multi-child welfare.

At the Thai-Chinese wedding in Thailand, Thai-Chinese weddings not only retain tea ceremony to express Chinese filial piety for parents and elders, but also have Thai making merit and invite the Thai monks to blessing. Moreover, they also have contemporary wedding customs, such as wearing white wedding dresses and cutting cakes, etc.

Another major task of Thai-Chinese clan association is to attend the funerals of their members and their members' relatives. There is no doubt that the Thai royal funeral is a good demonstration for Thai people's ideas of death to impact the Thai-Chinese funeral. the Royal Funerals also hold a Kong Teck ceremony with Thai-Chinese character. Thai-Chinese have received Thai tradition to hold funeral in Thai Buddhist temple. Generally, Thai-Chinese funeral ceremony simplifies traditional complex Chaoshan funeral. Most of them only keep Making Kong Tek. Meanwhile, Thai-Chinese funeral absorbed the Thai monk chanting ceremony. It can say that the eclecticism of Thai-Chinese funeral. It is worth emphasizing that as more and more Thai-Chinese believe in Thai Buddhism, more and more deceased Thai-Chinese accept cremation instead of traditional Chinese burying.

After 2 years of Thai-Chinese funeral, the descendants of the Thai-Chinese deceased can establish a tablet for him in their ancestral hall, which not only reflects the reservations of Chinese traditional culture in Thailand, but also reflects the improvement of Chinese culture in contemporary Thai society. For example, daughter's tablet can enter the ancestral hall.

In the era of globalization, this study proves by way of example that Thai-Chinese and Chinese come from the same ancestors with the same genealogies. This study illustrates the examples of the Thai-Chinese who helped their ancestral homes to rebuild the ancestral halls that were destroyed during the Cultural Revolution and restore the ritual of ancestral worship after 1978. Furthermore, it also mentions by examples that Thai-Chinese clans donated to the education and infrastructure for their ancestral home. Therefore, this study provides evidence for "China and Thailand are kith and kin", which describes the relationship between China and Thailand, from the perspective of ancestral hall and ancestral worship of Thai-Chinese clan associations.

After 1997 financial crisis, with the rise of China's economy, China's economy has an important impact on Thai economy involving the import, export and tourism, etc. More and more Thai people began to learn Chinese and went to China to study. This dissertation emphasizes that the Chinese government is very concerned about the leaders of the Chinese communities in Thailand. In contrast, because the younger generations in Thailand have recognized themselves as Thai identity, the rise of the Chinese economy does not arouse the interest of the young generation of Thai-Chinese in the ritual of ancestral worship.

The study gives outline of Chinese communities in Southeast Asian country. In addition to Brunei, other countries have set up clan associations. This study also examines the clan associations in Hong Kong and Macau. Hong Kong and Macau acted

as the transfer station between Overseas Chinese and Mainland of China during the Cold War era. Although Hong Kong and Macao had long been colonized, they still retain the clansmen associations, ancestral temples and ancestral worship belief.

Now, the Thai-Chinese clan associations actively participated in the events of Chinese clan association in world, hosted worldwide clan conferences in their ancestral halls in Thailand. Without doubt, the ancestral halls and ancestral worship in clan associations in Thailand serve as active platforms for promoting communication of the Thai-Chinese in the age of globalization.





Figure 6 The plane layout of ancestral hall of LCAT
The picture source from google earth taken in September 2017



Figure 7 The plane layout of ancestral hall of TAT
The picture source from google earth taken in September 2017



Figure 8 The Nine Dragon Wall (九龙壁) in ancestral hall of TAT

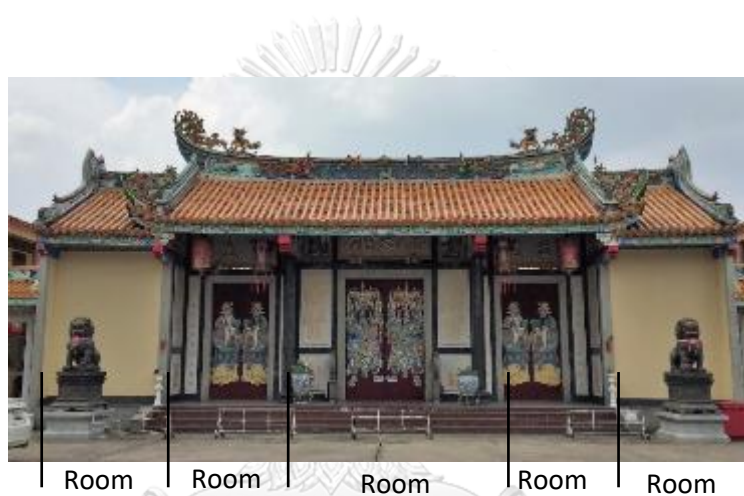


Figure 9 The five rooms of ancestral hall of LCAT

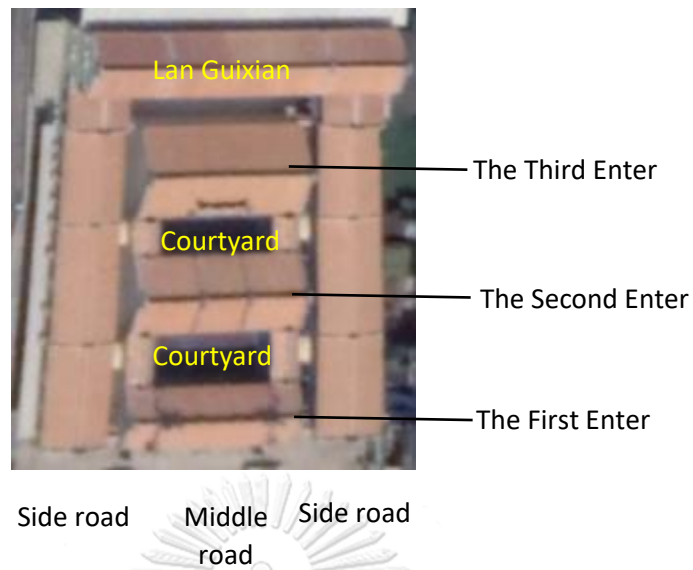


Figure 10 The plan of three road, three entrance and two courtyards for the ancestral hall of LCAT
 The picture source from google earth taken in September 201



Figure 11 The plane layout of ancestral hall of XCAT and the Xu's ancestral hall
 The picture source from google earth taken in September 2017

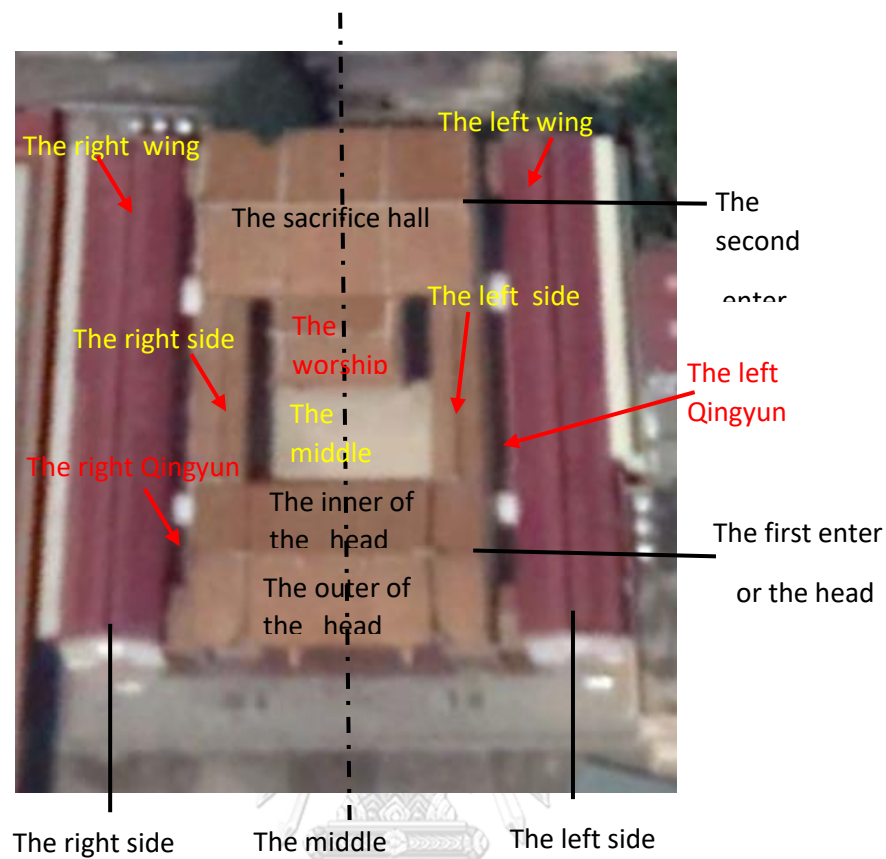


Figure 12 The plane of ancestral hall of XCAT
The picture source from google earth taken in September 2017

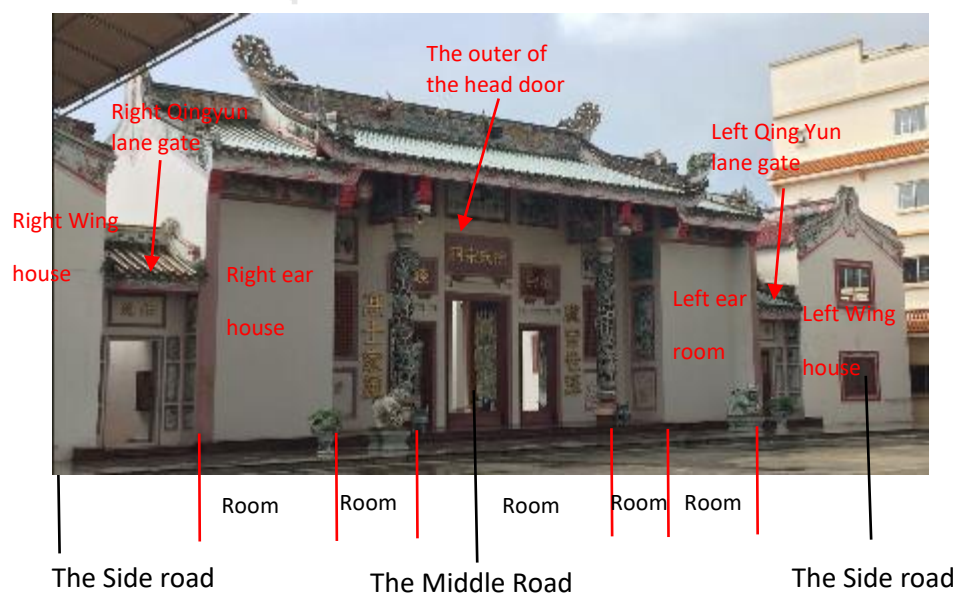


Figure 13 The elevation of the ancestral hall of XCAT



Figure 14 The inner of the head door of the ancestral hall of XCAT



Figure 15 The worship Pavilion of Xu's ancestral hall in Thailand



Figure 16 The left, middle and right niches in the sacrifice hall of Xu's ancestral hall of Thailand



Figure 17 The Qingyun Lane of Xu's ancestral hall of Thailand



Figure 18 The left and right sides gallery on the side of the middle courtyard



Figure 19 The moon doors entering into Qingyun lane

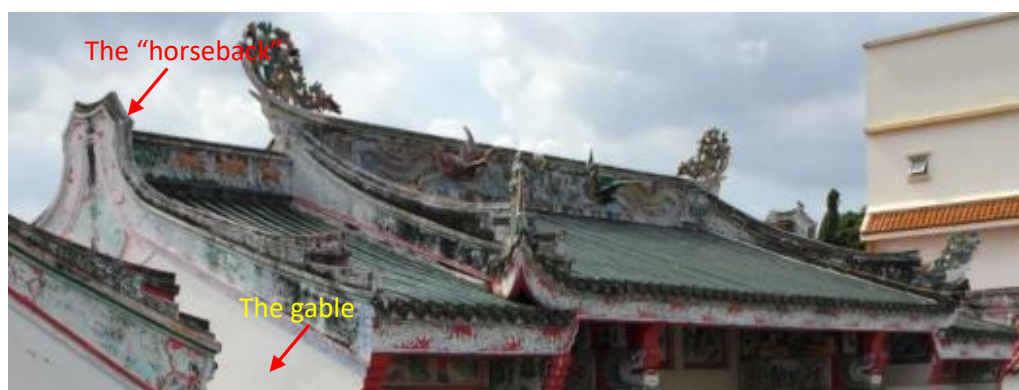


Figure 20 The three Chuan flush gable roof(硬山三川屋顶) of the head door's roof



Figure 21 The Chaozhou trencadís of the double phoenix facing the peonies in the ridge of roof abdomen in the central segment



Figure 22 The Chaozhou trencadís of the cranes and pine trees in the left ridge abdomen



Figure 23 The Chaozhou trencadís of deer in the right ridge abdomen



Figure 24 The swallowtails of main ridge and tails of ridges



Figure 25 A pair of stone lions in front of the Xu's ancestral hall in Thailand



Figure 26 The clouds linked like nets floating in the dragon column



Figure 27 The octagonal core of the dragon column with the carp-jumping changing into dragon



Figure 28 The door God of Xu's ancestral hall in Thailand



Figure 29 The Chaozhou trencadís on the roof of the worship Pavilion



Figure 30 The inscribed board of "Donghai Hall" written also by Xu Huansheng(徐焕昇) in the sacrificial hall



Figure 31 The portrait of Xu Ruomu (徐若木)



Figure 32 The portrait of King Xu Yan (徐偃王)



Figure 33 The portrait of Xu Maogong(徐茂公)



Figure 34 The painting of story "the Yellow Emperor beat the chīyóu 蚩尤"



Figure 35 The paint a picture of "Confucius asked etiquette 孔子问礼"



Figure 36 When zhougong ate, he spit out food many times to stop eating (周公一饭三吐哺)



Figure 37 The plum blossoms (梅), orchid (兰), bamboo (竹) and chrysanthemum (菊) patterns on the bottom of outer wall of head door



Figure 38 A painting of "Hao Ran Zheng Qi 浩然正气"



Figure 39 A painting of Tao Yuanming(陶渊明)



Figure 40 The painting of "Guan Yu (关羽) released Cao Cao (曹操) in Hua Rong road"



Figure 41 The painting of "The night tour of Chibi (赤壁)"



Figure 42 The painting of "Xiang Yuan Yi Qing(香远益清)"



Figure 43 The painting of "to appoint Jiang Taigong (姜太公) in Wei river"



Figure 44 The painting of "Han Xin (韩信) be humiliated of being forced to crawl between another's legs"



Figure 45 The painting of 'Zhang Liang's (张良) humility for handed the shoes to the elders



Figure 46 The painting of "Do not bloom as other group of grass, later enjoy honor over than hundred flowers"



Figure 47 The painting of "the meeting of scholars in Lan pavilion"



Figure 48 The inscribed board of "Shen Zhong Zhui Yuan (慎終追遠)"



Figure 49 The inscribed board "Ming De Wei Xin 明德惟馨"



Figure 50 The painting of a story "moved heaven by Shu's(舜) filial piety"



Figure 51 The painting of "Guang Qian Yu Hou(光前裕后)"



Figure 52 The word "Yi Jue Jia You 贻厥嘉猷"



Figure 53 The word "yǒng suí jí shào 永绥吉劭"



Figure 54 The painting of “The auspicious collection five blessings”



Figure 55 The painting of “Guo Ziyi's (郭子仪) birthday celebration”



Figure 56 The painting of “Fu Gui Bai Tou(富贵白头)”



Figure 57 The painting of “Yuan Heng Li Zhen 元亨利贞”



Figure 58 The painting of “Bodhidharma enlighten Shen Guang monk”



Figure 59 The painting of “Hunang Long founder enlighten Lv Cunyang”



Figure 60 "Four harmony picture (四和合图)" surrounded by the eight instruments of the Eight Immortals



Figure 61 The Eight Immortals (八仙) and Guanyin (观音) sculpture



Figure 62 The painting "Zhaojun Departs the Frontier" "昭君出塞"



Figure 63 Thai lotus patterns into the Xu ancestral hall in Thailand
(He Lei 何蕾. 2012)(P16)



Figure 64 The spirit house of Xu's ancestral hall in Thailand



Figure 65 The Brahmin priest to hold the ritual to install the spirit house
The picture source from (The Xu Clan Association of Thailand 2008)(p28)



Figure 66 To put Chinese land God-Chao Di God (昭帝爷) into Phra Phum

The picture source from (The Xu Clan Association of Thailand 2008)(p28)



Figure 67 Holding the ceremony of gold casting for Buddha image



Figure 68 XCAT inviting nine monks to chant in Donghai grand auditorium to celebrate 10th anniversary of the completion of Donghai Lou

The picture source from the facebook of สมาคมตระกูลซือ (ประเทศไทย) Xu Association (Thailand)



Figure 69 The Donghai Lou



Figure 70 The Donghai grand auditorium

Source from google earth





Figure 71 The offering for ancestral worships and the Phan(tray)



Figure 72 The offering with whole pigs and whole goats



Figure 73 The ritual of worship Heaven and Earth parents



Figure 74 The ritual of worship the Thai spirit house



Figure 75 The offering of the ritual of worship the Mao Sha



Figure 76 The ritual of worship the Mao Sha



Figure 77 The ritual of worship the door God



Figure 78 Putting the Maosha in middle place in front of the middle niche



Figure 79 The donation for XCAT



Figure 80 The worshippers of Council of XCAT sited in inner head door



Figure 81 The red carpet in the middle courtyard divided into three roads- middle, left and right.



Figure 82 The executive bringing red fan to invite the main worshippers



The picture source from the facebook of สมาคมตระกูลซุ่ (ประเทศไทย) Xu Association (Thailand)



Figure 83 Falling on the ground to invite the ancestors enjoy the offerings



Figure 84 The Chinese table (โต๊ะจีน) for the perennial gala assembly of XCAT to ancestral worship and respect for the aged



Figure 85 The Young Xu club singing Thai Royal Anthem to mourn of King Bhumibol








Figure 86 To Issue scholarship and Honoring the work of the branches of XCAT












Figure 87 Thai-Xu's descendants performing Thai traditional dance



APPENDIX 1 The information of the clan associations in UCCA

| Single-Surname associations in UCCAT | | | |
|--------------------------------------|--|----------------------------------|---|
| No. | Clan Name | Year Founded and Present Address | Remark |
| 1 | Teng Clansmen Association 泰國丁氏宗親總會 | 1964 Bangkok |  <p>นายกสมาคม: นายชาย ดึง เบอร์: 02-2113071 แฟกซ์: 02-6748347 ที่อยู่: 3699/1 ซ.ตรอกไถ 15 ถ.จอยวัด ไผ่เงิน 18 แขวงบางโคล่ เขตบางคอแหลม กทม.10120</p> |
| 2 | The Diao Clan's Association of Thailand 泰國刁氏宗親總會 | 1971? SAMUTPRAKARN |  <p>นายกสมาคม: นายแก้ว แก้วฤทธิ์เดช เบอร์: 02-6227799 แฟกซ์: 02-2256447 ที่อยู่: 384 ถนนพหลโยธิน เขตจตุจักร กทม. 10100</p> |
| 3 | PLOEM SAMPHAN ASSOCIATION 泰國方氏宗親總會 | 1979 [36] Bangkok |  <p>นายกสมาคม: นายเสี่ยว ปูนยไพฑูริย์ เบอร์: 02-2863536 แฟกซ์: 02-6760847 ที่อยู่: 291-293 ถนนสุขุมวิท แขวงทุ่งวัดดอน เขตยานนาวา กทม.10120</p> |
| 4 | THE ASSOCIATION OF THE HENG CLAN OF THAILAND 泰國王氏宗親總會 | 1964 Bangkok |  <p>นายกสมาคม: นายณรงค์ ไข่มุขสมรศักดิ์ เบอร์: 02-6821070 แฟกซ์: 02-2940993 ที่อยู่: 664/1 ถนนสุขุมวิท ซ.44 เขต ยานนาวา กทม.10120</p> |
| 5 | The Khoo Clan's Association of Thailand 泰國丘氏宗親總會 | 1959 Bangkok |  <p>นายกสมาคม: นายอนันตชัย คุณาภินันท์กุล เบอร์: 02-3919732 แฟกซ์: 02-7124153 ที่อยู่: 3799 ซ.แยกจันทน์นาโพธิ์ ถนนสุขุมวิท 4 แขวงคลองเตย เขตคลองเตย กทม. 10110</p> |

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|----|---|----------------------------------|--|
| 6 | SATHEN SAMPHAN Association of Thailand 泰國田氏宗親總會 | 1984 Bangkok | สมาคมเสถียรสันพันธ์  นายกสมาคม: นายทวีชัย ปันเสถียรสัน เบอร์: 02-4630077 แฟกซ์: 02-2262740 ที่อยู่: 9 ถนนเจริญวัฒนา กรุงเทพมหานคร มาดามไทย |
| 7 | CHOO Clan Association of Thailand 泰國朱氏宗親總會 | 1982 Bangkok | มูลนิธิตระกูล  นายกสมาคม: นายวิชาญ ภาณุชาติ เบอร์: 02-2144164 แฟกซ์: ที่อยู่: 849/4-5 ซอยซอย 4 ตำบลบางนา กำแพงเขต 1 กรุงเทพมหานคร 10330 |
| 8 | AURSAMPAN ASSOCIATION OF THAILAND 泰國余氏宗親總會 | 1970 Bangkok | สมาคมตระกูล  นายกสมาคม: นายสุภากร อินทร์สุภา เบอร์: 02-4168137 แฟกซ์: 02-4168138 ที่อยู่: 65/670-671 ถนนสุขุมวิท แขวง บางนา เขต บางนา กรุงเทพมหานคร 10150 |
| 9 | NGOW Clansmen Association of Thailand 泰國吳氏宗親總會 | 1967 Bangkok | สมาคมตระกูลหัวหมื่นประเทศไทย  นายกสมาคม: ดร.สุวิทย์ อินทร์ เบอร์: 02-45402045 แฟกซ์: 02-4540206 ที่อยู่: 13/10 ถนนสุขุมวิท แขวงบางนา เขตบางนา กรุงเทพมหานคร 10150 |
| 10 | TOWTAKUL Association 泰國杜氏宗親總會 | 1965 Bangkok | สมาคมตระกูลหัว  นายกสมาคม: นายทวีชัย ปันเสถียรสัน เบอร์: 02-2112302 แฟกซ์: 02-6748867 ที่อยู่: 740 ถนนวิภาวดีรังสิต แขวงบางนา เขตบางนา กรุงเทพมหานคร 10120 |
| 11 | Lee Clan Association Thailand 泰國李氏宗親總會 | 1963 Bangplee Samutprakarn | สมาคมเสถียรสันพันธ์แห่งประเทศไทย  นายกสมาคม: นายประสิทธิ์ ใจทวีชัย เบอร์: 02-2140144 แฟกซ์: 02-2168288 ที่อยู่: 342/90-92 ซอยซอย 24 ถนนสุขุมวิท แขวงวิภาวดี เขตบางนา กรุงเทพมหานคร 10330 |
| 12 | The Wang Clan's Association of Thailand 泰國汪氏宗親總會 | 1974 Bangkok | มูลนิธิร่วมตระกูลสงเคราะห์  นายกสมาคม: นายวิฑูรย์ ร่วมสกุล เบอร์: 0280986023 แฟกซ์: 028098604 ที่อยู่: 2/1 หมู่ 8 ซอยซอย 77 ถนนพหลโยธิน แขวงบางนา เขตบางนา กรุงเทพมหานคร 10160 |
| 13 | SIMA SONGKROH FOUNDATION SIM CLAN ANCESTRAL SHRINE OF THAILAND 泰國沈氏宗親總會 | 1959 (2502) Bangkok | มูลนิธิสืบตระกูลสงเคราะห์  นายกสมาคม: 沈木盛 เบอร์: 02-4654606 แฟกซ์: 02-4727561 ที่อยู่: 656 ถนนพหลโยธิน แขวงบางนา เขตบางนา กรุงเทพมหานคร 10600 |
| 14 | RUH CLAN Association of Thailand 泰國呂氏宗親總會 | 2000 [37] Bangkok | สมาคมตระกูล  นายกสมาคม: นายวราวุธ วัชรกุล เบอร์: 02-6281700 แฟกซ์: 02-6282130 ที่อยู่: 488 ชั้น 6 อาคารนิมิตการพาณิชย์ ถนนพหลโยธิน แขวง คลองจั่น เขตบางนา กรุงเทพมหานคร 10100 |


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|----|--|----------------------------------|--|--|
| 15 | BOOSAKUL Association of Thailand 泰國巫氏宗親總會 | 1966 Bangkok | สมาคมบุคล  นายกสมาคม: นายสุ ภากร อินทร์สุกุล เบอร์: 02-4158137 แฟกซ์: 02-4158138 ที่อยู่: 65/670-671 ถนนสุขุมวิท ซ.80/1 แขวง บางบอน เขตบางขุนเทียน กทม.10150 | |
| 16 | CHOW Clansmen Association of Thailand 泰國周氏宗親總會 | 1963 Bangkok | สมาคมตระกูลจ้าวในประเทศไทย  นายกสมาคม: 周隆光 เบอร์: 02-2402992 แฟกซ์: 02-2495777 ที่อยู่: 1212 ถนนพญา 4 (ด้านโรงพยาบาลศิริราช) คลองเตย กทม.10110 | |
| 17 | Lim Association of Thailand 泰國林氏宗親總會 | 1962 Bangkok | สมาคมตระกูลลิมในประเทศไทย  นายกสมาคม: นาย สุชาติ โพธิ์สุกันกุล เบอร์: 02-3715278 แฟกซ์: 02-4378798 ที่อยู่: 1930/24 ศรีนครินทร์ คลองสวน กทม.10600 | |
| 18 | Suwan samakee Association 泰國金氏宗親總會 | 1973 (2526) ? [38] Bangkok | สมาคมสุวรรณสมบัติ  นายกสมาคม: นางนง วาทิน นาคี เบอร์: 02-8698014 แฟกซ์: 02-8698015 ที่อยู่: 70/118 ถนนสุขุมวิท ซ.42 ภาณุวงศ์ กทม.10160 | |
| 19 | HUAM Clansmen Association of Thailand 泰國范氏宗親總會 | ? Nonthaburi | สมาคมตระกูลหามในประเทศไทย  นายกสมาคม: นายสม ชัย หอมแก้ว เบอร์: 029222182-7 แฟกซ์: 02-5943313 ที่อยู่: 110/29-30 หมู่ 3 ถนนพหลโยธิน วัดโพธิ์ท่าเตียน แขวงบางกอกใหญ่ กทม.10000 | |
| 20 | The TRAKUL HOU Association 泰國侯氏宗親總會 | 1967 Bangkok | สมาคมตระกูลห่อในประเทศไทย  นายกสมาคม: นาย นิพนธ์ ไชยศิริวัฒนา เบอร์: 02-4651051 แฟกซ์: 02-4651051 ที่อยู่: 96/7-8 ถนนสุขุมวิท ใกล้ สีลม ทำพระ เขตบางกอกใหญ่ กทม.10600 | |
| 21 | The Yao Clan's Association of Thailand 泰國姚氏宗親總會 | 1974 Bangkok | สมาคมเย้าพันธ์  นายกสมาคม: นาย บวรชัย เรืองเกียรติ เบอร์: 02-2403571 แฟกซ์: 02-2403572 ที่อยู่: 77 ซ.เมืองนคร 6 ซอย 75 ถนนพหลโยธิน แขวงจตุจักร เขตจตุจักร กทม.10120 | |
| 22 | ANG Clansmen Association of Thailand 泰國洪氏宗親總會 | 1965 (2508) | มูลนิธิการกุศลแห่งตระกูล  นายกสมาคม: นาย ไกรย ฐิตะพุดผ่อง เบอร์: 02-2347769 แฟกซ์: 02-6347070 ที่อยู่: เลขที่ 3 ถนนสุขุมวิท กทม.10500 | |
| 23 | KIAT SAMPHAM Association 泰國紀氏宗親總會 | 1977 Bangkok | สมาคมเกียรติสัมพันธ์  นายกสมาคม: นาย วิบูลย์ กำเนิดวิชัย เบอร์: 02-43387934 แฟกซ์: ที่อยู่: 107/66-69 ซ.เทพารักษ์ ถนนสุขุมวิท พระปิ่นเกล้า แขวงบางกอกใหญ่ เขตบางกอกใหญ่ กทม.10700 | |
| 24 | The Hu Clan's Association of Thailand 泰國胡氏宗親總會 | 1983 Bangkok | สมาคมโฮ้วพันธ์  นายกสมาคม: นาย บุญส่ง โอภาสธิดา เบอร์: 02-67599489 แฟกซ์: 02-2116372 ที่อยู่: 26/55-57 ซอยอินทรี ถนนวิภาวดี เขตจตุจักร กรุงเทพฯ 10120 | |

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|----|---|-----------------------------|---|--|
| 25 | The Sun's (Thailand) Association 泰國孫氏宗親總會 | 1967 Bangkok |  นายกลลภ: นายสุวิทย์ ทองศิริเดช เบอร์: 02-2611619 แฟกซ์: ที่อยู่: 318/12 ซ.หิมาลัยจันทน์ (ศรีนครินทร์) กรุงเทพมหานคร | |
| 26 | The Xu Clan Association of Thailand 泰國徐氏宗親總會 | 1964 SAMUTPRAKARN |  นายกลลภ: นายอดิสร วัฒนปัญญาชัย เบอร์: 02-8172911-4 แฟกซ์: 02-4636857 ที่อยู่: 256 ถนนสุขุมวิท กม.ที่ 12 อ.พระประแดง ร.สมุทรปราการ 10130 | |
| 27 | The Lian Clan's Association of Thailand 泰國連氏宗親總會 | 1976 (2519) Bangkok |  นายกลลภ: 連楚弘 เบอร์: 02-2234404 แฟกซ์: 02-2227904 ที่อยู่: เลขที่ 108 ถนน สมาร์ท สวนมะลิ ถนน.10100 | |
| 28 | MANA SAMPHAN Association 泰國馬氏宗親總會 | 1967 Bangkok |  นายกลลภ: นายประเสริฐ ประเสริฐวณิช เบอร์: 02-8823403 แฟกซ์: 02-8823404 ที่อยู่: 78/16 ถนนสุขุมวิท แขวง อนุสาวรีย์ เขตบางเขน กรุงเทพมหานคร.10700 | |
| 29 | Kohsri chareon Association Thailand 泰國高氏宗親總會 | 1972 Bangkok |  นายกลลภ: นายโกวิท ใจสมุทรธรรมการ เบอร์: 02-4211763 แฟกซ์: 02-4444121 ที่อยู่: 15/2 หมู่ 7 ถนนพหลโยธิน แขวงบางพลี กรุงเทพมหานคร.10160 | |
| 30 | The Wei Clan's Association of Thailand 泰國韋氏宗親總會 | 1980 (2523) Samut Sakhon |  นายกลลภ: นายทองหล่อ อธิธรรมรัตน์ เบอร์: 02-2111788 แฟกซ์: 02-2111788 ที่อยู่: 309/13 ถนนสุขุมวิท แขวง บางกอกน้อย เขตบางกอก กรุงเทพมหานคร.10120 | |
| 31 | YUEN SHI Association of Thailand 泰國袁氏宗親總會 | 1984 Bangkok |  | |
| 32 | ENG Clansmen foundation 泰國翁氏宗親總會 | 1997 Bangkok |  | |

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|----|--|-----------------|---|--|
| 33 | CHONG CHAREON CO- ORDINATE Association 泰國張氏宗親總會 | 1978 Bangkok |  | |
| 34 | The Liang's Union Support Association of Thailand 泰國梁氏宗親總會 | 1972 Bangkok | | |
| 35 | JUNG TRAKUL Association 泰國莊氏宗親總會 | 1960 Bangkok |  | |
| 36 | Xu Clannish Association of Thailand 泰國許氏宗親總會 | 1964 Paknam | | |
| 37 | KWOK Clansmen Association of Thailand 泰國郭氏宗親總會 | 1965 Bangkok |  | |
| 38 | The Chen Clangeneral Association of Thailand 泰國陳氏宗親總會 | 1962 Bangkok |  | |
| 39 | SIRICHAN SAMPHAN FOUNDATION 泰國曾氏宗親總會 | 1972 Bangkok | | |
| 40 | HUANG'S Association of Thailand 泰國黃氏宗親總會 | 1963 Bangkok |  | |
| 41 | The Pang Clan Association of Thailand 泰國彭氏宗親總會 | 1982 Bangkok |  | |

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|----|---|------------------------|---|--|
| 42 | The Ye Clan's Association of Thailand 泰國葉氏宗親總會 | ? Bangkok |  | |
| 43 | The Zou Clan's Association of Thailand 泰國鄒氏宗親總會 | 1972 Bangkok | | |
| 44 | Woon family Association of Thailand 泰國溫氏宗親總會 | ? Nakhon Pathom |  | |
| 45 | SI TY TUNG FOUNDATION 泰國楊氏宗親總會 | 1966 (2509) Bangkok |  | |
| 46 | LIAW'S Association of Thailand 泰國廖氏宗親總會 | 1970 (2513) Bangkok |  | |
| 47 | HSIUNG Association of Thailand 泰國熊氏宗親總會 | 1966 Bangkok | | |
| 48 | The Trakul Lao Foundation 泰國劉氏宗親總會 | 1969 (2512) Bangkok |  | |
| 49 | The Chai Clansman Association of Thailand 泰國蔡氏宗親總會 | 1967 Bangkok |  | |
| 50 | The DENG Association of Thailand 泰國鄧氏宗親總會 | 1973 Bangkok | | |

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|----|--|------------------------|---|--|
| 51 | TACHASUMPHAN Association of Thailand 泰國鄭氏宗親總會 | 1971 Bangkok |  | |
| 52 | LO'S Clansmen Association of Thailand 泰國盧氏宗親總會 | 1968 (2511) Bangkok |  | |
| 53 | LAI SI SAMAKKEE Association of Thailand 泰國賴氏宗親總會 | 1969 (2512) Bangkok |  | |
| 54 | Shieh Clansmen Association of Thailand 泰國謝氏宗親總會 | 1965 (2508) Bangkok |  | |
| 55 | The Chung Association of Thailand 泰國鍾氏宗親總會 | 1966 Bangkok | | |
| 56 | The Wei's Association of Thailand 泰國魏氏宗親總會 | 1998 Bangkok |  | |
| 57 | The Lo's Association of Thailand 泰國羅氏宗親總會 | 1968 (2511) Bangkok |  | |
| 58 | The So's FAMILY Association 泰國蘇氏宗親總會 | 1966 (2509) Bangkok |  | |

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|----|---|------------------------|---|--|
| 59 | The Xiao Clan's Association of Thailand 泰國蕭氏宗親總會 | 1982 (2525) Bangkok |  | |
| 60 | HIA SUMPHAN Association of Thailand 旅泰蟻氏族親總會 | ? Bangkok |  | |
| 61 | SAT Association of Thailand 旅泰藍田馮氏宗親會 | ? Bangkok | | |
| 62 | FU FOUNDATION OF THAILAND 泰国符氏祖祠 | Samut Prakan | | |
| 63 | The Qian Clan Association of Thailand 泰国钱氏族亲会 | ? ? | | |
| 64 | The OuYang Clan Association of Thailand 泰国欧阳氏宗亲会 | Bangkok | | |

APPENDIX 2 The information of Ancestral Hall in Thailand

| Multi surname Associations | | | | |
|---|--|--------------------------|---|-----------------------|
| No | Clan Name | Year Founded and Address | Remark | |
| 1 | LUCK GUI TUENG FOUNDATION THAILAND 泰國六桂堂宗親總會 | 1966 Bangkok |  | |
| 2 | SHUN YIH ASSOCIATION OF THAILAND 泰國舜裔總會 | Nakhon Pathom |  | |
| 3 | LUNG KONG ASSOCIATION OF THAILAND 泰國龍岡親義總會 | 1961 Bangkok |  | |
| 4 | 泰國蕭葉鍾氏宗親總會 | Bangkok |  | |
| 5 | LIANSANFAMILY ASSOCIATION (THAI) 烈山五姓宗親總會 | Samut Prakan | | |
| 6 | CHEEYEETHORSEAH CLANS ASSOCIATION OF THAILAND 泰國徐余涂余同宗會 | ? | | |
| The information about Ancestral Hall of Thai-Chinese clan association | | | | |
| No | Ancestral Hall Name | Year Founded | Belonging and Present Address | Worship time per year |

| | | | | |
|----|--|------|--|---------------------------------|
| 1 | The Khoo Clan's Ancestral Hall 泰国丘氏大宗祠 | 1967 | The Khoo Clan's Association Bangkok | 20 Dec Hakka |
| 2 | JUNG TRAKUL Ancestral Hall 泰国庄氏宗祠 | 1968 | JUNG TRAKUL Association Bangkok | Teochiu |
| 3 | NGOW Clansmen Ancestral Hall of Thailand 泰京吴氏宗祠 | 2006 | NGOW Clansmen Association of Thailand Bangkok | Teochiu |
| 4 | The Lim Clan's Ancestral Hall 泰国林氏大宗祠 | 1970 | The Lim Clansmen Association of Thailand Bangkok | 19, Dec Teochiu Thai |
| 5 | The Chen Clangeneral Ancestral Hall of Thailand 泰国陈氏大宗祠 | 1977 | The Chen Clangeneral Association of Thailand Bangkok | Spring and Autumn Teochiu |
| 6 | CHOW Clansmen Ancestral Hall of Thailand 泰国周氏大宗祠 | ? | CHOW Clansmen Association of Thailand Bangkok | Thai and TeoChiu |
| 7 | Hwang's Joss-House of Thailand 泰国黄氏大宗祠 | 1985 | HWANG'S ASSOCIATION OF THAILAND Bangkok | Spring and Autumn Teochiu |
| 8 | LEE CLAN Ancestral Hall THAILAND 泰国李氏大宗祠 | 1998 | LEE CLAN ASSOCIATION THAILAND Bangplee Samutprakarn | Spring and Autumn Teochiu |
| 9 | The Teng Clan's Ancestral Hall 泰国丁氏大宗祠 | 1978 | Teng Clansmen Association Bangkok | |
| 10 | The Xu Clan's Ancestral Hall 许氏大宗祠 | 1980 | XU CLANNISH ASSOCIATION OF THAILAND Paknam | |
| 11 | The Xu Clan Ancestral Hall 泰国徐氏宗祠 | 1970 | THE XU CLAN ASSOCIATION OF THAILAND SAMUTPRAKARN | 17, 18 Dec Hakka |
| 12 | The Ancestral Hall Association of the clansmen Wang in Thailand 泰国王氏大宗祠 | 1971 | THE ASSOCIATION OF THE HENG CLAN OF THAILAND Bangkok | |
| 13 | TOWTAKUL Ancestral Hall 泰国杜氏大宗祠 | 1972 | TOWTAKUL ASSOCIATION Bangkok | |

| | | | | |
|----|---|----------------|---|---------------------------------|
| 14 | SIM CLAN ANCESTRAL SERING OF THAILAND 泰国沈氏大宗祠 | 1886 1965 | SIMA SONGKROM FOUNDATION SIM CLAN ANCESTRAL SERING OF THAILAND Bangkok | |
| 15 | Tae Clan Ancestral Shrine of Thailand 泰国郑氏大宗祠 | 1983 | TACHASUMPHAN ASSOCIATION OF THAILAND Bangkok | Spring and Autumn Teochiu |
| 16 | KOHSRI CHAREOM Ancestral Hall THAILAND 泰国高氏大宗祠 | 1971 | KOHSRI CHAREOM ASSOCIATION THAILAND Bangkok | |
| 17 | Ploem Samphan Ancestral Hall 泰国方氏大宗祠 | 2011 | PLOEM SAMPAN ASSOCIATION Bangkok | |
| 18 | ANG CLANSMEN Ancestral Hall OF THAILAND 泰国洪氏大宗祠 | ? | ANG CLANSMEN ASSOCIATION OF THAILAND Pathum Thani | |
| 19 | Hu CLANSMEN Ancestral Hall OF THAILAND 泰国胡氏大宗祠 | About 100years | Hu CLANSMEN ASSOCIATION OF THAILAND Chachoengsao Province | |
| 20 | Wen Ancestral Hall OF THAILAND 泰国温氏宗祠 | 2004 | Wun Family Association Of Thailand Mueang Nakornpatom | |
| 21 | Liao Ancestral Hall OF THAILAND 泰国廖氏大宗祠 | | Liao's Association of Thailand | |
| 22 | Diao Ancestral Hall OF THAILAND 泰国刁氏宗祠 | | The Diao Clan's Association of Thailand Pathum Thani | |

APPENDIX 3 The information of interviewer

| No | The name of the interviewer | Introduction | Interview Time |
|----|-----------------------------|--|----------------|
| 1 | Ms M | Chinese. She was born in 1946 in China. College education. | May, 2016 |

| | | | |
|----|---|---|----------------------------|
| 2 | Ms M's younger sister | Chinese. She was born in 1957 in China. Middle school education | May, 2016 |
| 3 | Mr. Y | Thai-Chinese. He was born in 1930s in Thailand. He works at Chinese Studies Center, Institute of Asian Studies, Chulalongkorn University | August-September 2016 |
| 4 | A Thai-Chinese clan with surname Fang | Second generation of Thai-Chinese. He was born in 1949 in Bangkok and He is former secretary-general of Plom Samphan association of Thailand (方氏宗亲总会). Master degree education. | May-December 2016 |
| 5 | Ms. Lili | Her mother was Thai-Chinese born in Thailand. Her father immigrated to Thailand from Chaozhou China. She was born in 1956 in Bangkok. | May 2017 |
| 6 | The secretary-general of Hu Clan Association of Thailand | He was born in Thailand in 1940s. And He grew up in ChaoZhou area China. After 1978, he returned to Thailand. | September 2015 |
| 7 | An over 90 years old Chinese clan in Thailand | He was born in 1920s in Fengshun Guangdong province China. After 1945, he immigrated to Thailand. | October 2016 |
| 8 | The present president of Tachasumphon Association of Thailand | Thai. He was born about 1949. In early 1960s, he immigrated to Thailand. | August 2016-March 2017 |
| 9 | Mr. Zheng | Third generation Thai-Chinese. He was born in 1971 in Thailand. Bachelor degree. | September 2016-June 2018 |
| 10 | Mr. Hou | Thai. He was born in 1940s in Thailand | August 2016 |
| 11 | A Chinese scholar | Chinese. He was born in 1944 in China. Professor | August 2018 |
| 12 | The General-Secretaries Lim Clansmen Association of Thailand | Thai. He was born in 1946 in Thailand. | June 2015-November 2018 |
| 13 | The office manager of the Xu Clan | Thai. He was born in Thailand in 1940. He grew up in China. He returned to Thailand in 1980. | August 2015-September 2017 |

| | | | |
|----|---|--|------------------------------|
| | Association of Thailand | | |
| 13 | The Chief editor of Sing Sian Yer Pao Daily | Thai. He was born in 1950 in Thailand. Reporter | November 2017 |
| 14 | Mr. W | Thai. He was born in Thailand in 1940s. He grew up in China. He returned to Thailand in 1980s. | September 2016 |
| 15 | Mr. P | His father's father immigrated to Thailand from Chaozhou. He was born in Bangkok in 1982. Master degree. | March 2016 |
| 16 | Mr. N | His mother's father immigrated to Thailand. He was born in Thailand in 1981. Bachelor degree. | March 2016 |
| 17 | Mr. Zhou | The second generation of Thai-Chinese. He was born in Thailand | September 2016-December 2017 |
| 18 | Mr. A | Thai. His ancestors immigrated to Thailand about 200 year. He was born in Thailand in 1970. Bachelor degree. | June 2018 |
| 19 | Miss Lin | Thai. She was born in Thailand in 1993. Master degree. | July -November 2018 |
| 20 | Mr. Tan | Macau person. He was born in Macau in 1952. High school education. | February 2018 |
| 21 | The Executive Director of Singapore Federation of Chinese Clan Associations | Singaporean. About 50 years old. Bachelor degree. | October 2016 |
| 22 | Manager of Corporate Affairs of Singapore Federation of Chinese Clan Associations | Singaporean. About 26 years old. Bachelor degree | October 2016 |
| 23 | The president of Putou Xu clan association in Fengshun | Chinese. He was born in 1965. | November 2017 |

| | | | |
|----|---|---|------------------------------|
| | Guangdong province | | |
| 23 | Mr. Xu | The fourth Thai-Chinese generation, was born in Thailand in 1980s with Ph.D. | September 2016 |
| 24 | The former president of Xu Clan Association of Thailand | About 70s years old | December 2016, December 2017 |
| 25 | A vice president of Xu Clan Association of Thailand | Chinese. He was born in 1961. In 1981, he immigrated to Thailand from Fengshun Guangdong. | December 2016, December 2017 |
| 26 | Another vice president of XCAT | He was born in 1970. In 1992, he immigrated to Thailand from Fengshun Guangdong province China. | December 2017 |
| 27 | Mr. N | Chinese. He was born in 1960s in Hainan. | December 2016, December 2017 |

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