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从祖先崇拜看冲绳华裔祖先观念的本土化  
广盛号:半个多世纪两代人的传承兴衰  
缅甸归侨的社会适应研究  
传统华人时代智利华侨流量与职业探析

广西华侨历史学会主办

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### Localization of Ancestral Belief in Ethnic Chinese Community in Okinawa from the Perspective of Ancestral Worship

——A Case Study on Ruan Clan in Okinawan.....Yu Yunping Yamakawa Shizuka(1)

**Abstract:** The Chinese Okinawan inherited the ancestral belief of Chinese culture, which has also been combined with local elements, including those in Japanese culture, goddess worship of Ryukyu, and pilgrimage to sacred sites. The Chinese Okinawans have shown a special insistence on upholding their ancestral belief, so as to build their own Okinawan identity and enhance the cohesiveness of the community.

**Key words:** Chinese Okinawan; Ancestor Worship; Ancestral Belief; Localization

### Analysis on Guanyin Faith of Overseas Chinese: International Communication, Worship Patters and Cultural Identity

.....Cao Yuanqing Shi Cangjin(9)

**Abstract:** Guanyin is one of the most popular and influential Chinese folk deities in overseas Chinese society. The overseas Chinese brought the Guanyin faith overseas early and spread it all over the world, especially in East and Southeast Asia. After World War II, the overseas Guanyin faith presents the characteristics of localization and internationalization. Most of the overseas Chinese worship Guanyin in very secular and folk temples, and genuine overseas Chinese Buddhist ashrams usually worship Guanyin. In addition, some folk sects mixed with Buddhism, Taoism and Confucianism also worship Guanyin. Adhering to the spirit of mercy and compassion of Guanyin Bodhisattva, overseas Guanyin temples are often charitable ashram. Based on the Guanyin faith, close cultural ties have been established between the overseas Chinese towns of Fujian and Guangdong, and overseas Chinese. With the Guanyin ashram in Putuo Mountain in Zhejiang Province as a link, and driven by the factor of "resinicization", overseas Chinese not only strengthen the emotional identification of Guanyin faith, but also strengthen the identification of traditional Chinese culture.

**Key words:** Overseas Chinese; Guanyin Faith; International Communication; Cultural Identity

### A Study on the Chaozhou People's Temples in the USA .....Yang Ximing(21)

**Abstract:** This paper outlines the Chaozhou (also known as Tiechew) people's Temples in the USA. It sketches the temples' basic facts and features, relation with the Chaozhou Associations, original of the deities, as well as functions of uniting the Chaozhou people, linking up with the original homeland, carrying forward their culture, promoting the Sino-US culture exchange, donation for public welfare.

**Key words:** USA; Chaozhou People's Temples; Features; Functions

### A Microcosm of Overseas Chinese and the Anti-Japanese War Cultural Movement: A Study of the Overseas

Chinese Bookstore in Kunming.....Fu Xiaoyi Wang Mingliang(29)

**Abstract:** After the Southern Anhui Incident in 1941, the Overseas Chinese Bookstore founded by returned overseas Chinese from Thailand landed in Kunming, one of the cultural fortresses of the War of Resistance against Japan. With the help of the CCP's underground party and democratic progressives from all walks of life, Kunming Overseas Chinese Bookstore actively developed its own cultural publishing business, sold progressive books, supported the CCP's anti-Japanese cultural movement, and gathered a group of intellectuals and progressive readers. The torch of knowledge was lit in the rear area during the adhesive period of the War of Resistance against Japan, which also provided a springboard for returned overseas Chinese to approach the Communist Party and support the Anti-Japanese War of the motherland.

**Key words:** Overseas Chinese Bookstore; Anti-Japanese Cultural Movement; The Communist Party of China

## **Kwong Sang&Co: Inheritance and Rise and Fall by Two Generations in More Than Half Century**

——Case Study on Overseas Chinese Enterprises in Australia.....Su Mingxian(36)

**Abstract:**Established in the early 1880s by Lum Hock Sing in inland town concentrated with agricultural and animal industry in Southeast Queensland in Australia, Kwong Sang & Co was run by two generations of Lums immigrating from Xianshan County in Guangdong province. It served as one of the main grocery stores for local residents and a local Chinese community center. Kwong Sang & Co had tried to apply for descendants from China studying in Australia, which was preparing for its inheritance. Because of the cross ethnic marriage of the second manager Diamond Lum, the extension and transmission of the business was interrupted by the Pacific War and its business was finished in 1950s. While local government and people remember the outstanding contribution of the two generations of Kwong Sang & Co to local economy and business in the long period as three-fourth century, and rebuilt a "Kwong Sang Lane" in its former location as memorial place to commend overseas Chinese's contribution in developing and constructing local community and promoting economic and business development. The rise and fall of Kwong Sang & Co was the miniature of overseas Chinese in the business development in Australia.

**Key words:**Kwong Sang & Co; Lum Hock Sing; Diamond Lum; Queensland; Operation; Inheritance

## **Investigation on the Differences of Overseas Chinese Banks in the Rear Area during the Anti-Japanese War...Wu Yuan(46)**

**Abstract:** During the Anti-Japanese War, a number of overseas Chinese banks with overseas Chinese investment as the main investment were set up in the rear area centering in Chongqing and Kunming. Most of these banks were set up from 1942 to 1944. Although they belong to the commercial banks in the financial network system of the rear area constructed by the National Government, the purpose of the establishment of these banks is different, which makes the development of overseas Chinese banks roughly divided into two types, namely, "pure overseas Chinese banks" and "overseas Chinese banks that are like officials but not officials, like businesses but not businesses". This paper mainly analyzes the differences of overseas Chinese banks from the aspects of capital raising, staff selection, branch establishment, etc., and points out that this difference in the initial stage is an important reason that different types of overseas Chinese funded banks have different business development paths in long term.

**Key words:** the Great Rear Area; Overseas Chinese Bank; Overseas Chinese Network

## **A study on the Chinese Social Movement under the of Democratic Transformation in Malaysia**

.....Huang Siting(55)

**Abstract:** After the new century, the "Reformasi" triggered by the "Anhua affairs" has set off a series of political waves in Malaysia, bringing rare political opportunities to the overseas Chinese social movement. The social movement, political parties and non-governmental organizations interact with each other outside the system and become an important civil force against the state. The rise and development of social movements are closely related to political opportunity institutions such as the openness of the political system, the change of power within the ruling elite and the interactive alliance of forces outside the system. In the context of democratic transformation, the overseas Chinese protest forces regained their vitality, actively initiated and participated in various social movements, built cross-ethnic alliances with other ethnic groups while defending ethnic interests. The goals and issues of the struggle also showed the characteristics of diversity. There is a complex interaction between the social movement and the political environment. At present, the political order in Malaysia is changing. Under the political ecology of split political parties and tense ethnic relations, the future development of the Malaysian overseas Chinese social movement will face more challenges. In the environment of changing political situation, how to create and develop political opportunities through appropriate strategies and how to rebuild the relationship with the country are issues that political actors need to pay attention to in the future.

**Key words:** Malaysia; Overseas Chinese Social Movement; Democratic Transformation

## **A Study on the Social Adaptation of Returned Overseas Chinese from Myanmar: A Case of Nanning in Guangxi**

.....Tang Yusheng PanYanqin(66)

**Abstract:** The returned overseas Chinese from Myanmar in Nanning, Guangxi were young students who came back China for education in 1960s. They adapted to social life through studying in overseas Chinese tutorial school, the experience of educated youth in the countryside, and the arrangement of work by the government. Good education and social practice enable returned overseas Chinese from Myanmar to better adapt to and integrate into society. The shared experience of studying and living has strengthened the connection and emotional interaction among the returned overseas Chinese from Myanmar, who have intermarried and



have largely maintained the language, culture and living habits of Myanmar over the years. Returned overseas Chinese from Myanmar have mastered the Burmese language and culture so that they can give full play to their unique advantages in the process of the development and construction of "Nanning Channel", and actively participate in the China-ASEAN Expo and other activities to further integrate into the society and create new social value, showing strong initiative and social adaptability.

**Key words:**Returned Overseas Chinese from Myanmar; Nanning; Social Adaptation; Initiative

**A Preliminary Study on the Livelihood Transformation of Returned Overseas Chinese Groups from the Perspective of Rural Revitalization: A case study of Guilin Overseas Chinese Farm.....Luo Zan(73)**

**Abstract:**Since its establishment in 1960, Guilin Overseas Chinese Farm has successively resettled Indonesian and Vietnamese returned overseas Chinese, and after more than 60 years of development, the livelihood of returned overseas Chinese has undergone major changes. After the concept of "rural revitalization" was proposed in 2017, the livelihood model of overseas Chinese farms in Guilin has achieved a new transformation under the background of rural revitalization, and the land system, industrial integration and cultural development of farms have become the driving forces for the transformation of the livelihood of returned overseas Chinese. In the context of rural revitalization, the transformation of the livelihood of returned overseas Chinese reflects the characteristics of diversified development and mountaineers rely on the mountains, just like those by the waterside profit from water. For returned overseas Chinese, this livelihood transformation is a highly complex livelihood transformation, which is a livelihood transformation based on social resources and social environment for the purpose of poverty reduction.

**Key words:** Guilin Overseas Chinese Farm; Returned Overseas Chinese; Livelihood Methods

**A Survey of the Flow and Occupations of Overseas Chinese in Chile in the Era of Traditional Migration .....Gao Weinong(81)**

**Abstract:** A small amount of overseas Chinese moved from Peru to the North Chile in the 1850s, who were in the employ of some private manors. Since then, the history of overseas Chinese in Chile began. In the meantime, more and more overseas Chinese went to Iquique in the North Chile for the sodium nitrate exploitation. Iquique gradually became the first district thickly inhabited by Chinese in Chile. Around "the Pacific War" in 1884, a lot of Peruvian overseas Chinese had been identified with the "free Chinese labor" in Chile. From the beginning of the 20th century to 1930s, Chinese migrated normally to Chile and increased quickly. They were no longer all in a labor class, and more and more of them became the Chinese merchants in different fields. Most of Chilean Chinese, however, didn't naturalize as Chile citizen. Around 1930 the negotiation on the Chinese migrants between China and Chile took a new opportunity for overseas Chinese migrating to Chile. The economic crises taken place in 1930s in Chile led to a large number Chinese to move southward from the north Chile. Some of them finally arrived in Santiago, so another district thickly inhabited by Chinese emerged. From 1930s to 1940s, the overseas Chinese to Chile from China were less and less, and from 1950s to 1970s it was in small amount. Most of overseas Chinese in Chile naturalized as Chile citizen and gradually merged local Chilean society during this period.

**key words:** Chile; Overseas Chinese; Flow ;Occupation



# 征稿征订启事

《八桂侨刊》创刊于1987年,是刊发华侨华人问题研究成果的专业期刊之一。本刊倡导严谨的学风和朴实的文风,以及新课题、新视角、新方法的研究。开设的主要栏目有:侨乡、侨务、侨史、社团、教育、动态信息等,同时根据需要设立其他栏目。竭诚欢迎海内外专家学者赐稿。

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