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Study on Christian Belief and Cultural Exchange of Chinese in Northern Thailand

——The Case of the Manchu Village of Chiang Rai[1]

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Abstract: In the process of integration into Thai society, Manchu Village, a Chinese community, has achieved mutual cooperation between civil autonomy authority and national administrative authority. Gradually accepted Thai culture, villagers in Manchu formed a strong national identity for Thailand. Meanwhile, they still inherit Chinese culture and maintained hometown recall and Chinese identity, which have also undergone fission. A variety of beliefs, such as Islam, Christianity, Buddhism, Yitong Taoism, and "Heaven, Earth, Country, Ancestor and Teacher", coexist in the community. However, the split of the Christian church has not affected the unity and cohesion of the community. The spread and development of Christianity in Manchu presents a macro interaction chain between Thailand and Southeast Asia, between China's southeastern coastand southwestern frontiers.

Key Words: Chinese in Thailand; religious harmony; Christianity

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As an ordinary Chinese village in northern Thailand, Manchu Village located in the core of the "Golden Triangle" bordered by Laos, Myanmar and Thailand. It is only 12 kilometers away from the Thai-Myanmar border city "Mesai". In the later period of the Liberation War of China, more than 1,000 Kuomintang remnants from Yunnan retired to Myanmar to establish the "Yunnan People's Anti-Communist National Salvation Army" in northern Myanmar. At its peak, the number of soldiers reached nearly 20,000, and the main people are from Yunnan. "Under international pressure and military strikes, this army was withdrawn to Taiwan in batches. Among them, the Third Army and the Fifth Army were reluctant to evacuate and entered Tangwoin Chiang Mai and Mae Salong in

[1] Research Project: National Social Science Great Research Project (No. 17ZDA231), Philosophy and Social Science Research Base project of Yunnan Province (No. JD2019YB15).

Chiang Rai in Northern Thailand, therefore, they became 'solitary troops'".[2] In 1955, some family members of the Fifth Army came to the Manchu area in Chiang Rai province. Confronted with jungle with wild grass, they cut down big trees with their own hands, reclaimed wasteland, built bamboo huts, engaged in agricultural production, vegetable sales and poultry breeding to build their new home in Thailand. After settling down, these drifting, fate-beaten veterans married Lahu, Arka, Thai, Lisu women and lived here for generations. Located in the north of the village, a beautiful and elegant Sleeping Beauty Mountain embraces and nurtures the village's peaceful and affluent life in the village. As it was fenced away from war-fire, turbulence and poverty, it is difficult to associate this scene with armed remnants and refugees. At present, there are 135 Chinese families in Manchu, plus some scattered Chinese around, there are about 200 families in total. With Thai, Lisu and Lahu ethnic groups, they maintain the same traditional customs and frequent interactive relationships with each other.

Ⅰ. Authoritative Structure Changes of Manchu Village

At the beginning of these solitary troops' settlement in northern Thailand, the Thai government adopted a temporary tacit attitude to their self-government. Later, in order to levy taxes, it was incorporated into the local administrative establishment, following the "chieftain" management method of the mountainous areas in the border areas. The head person is responsible for the internal affairs of the community. The solitary army formed an autonomous system with Duan Xiwen and Li Wenhuan as the chieftains due to its own organizational basis, cultural traditions and living environment. The Chinese Village established an autonomous association to be responsible for the management of community affairs. The "capable man and magistrate" directly appointed by Duan and Li as the chairman, established a management system that is accessible and stratified. The military system and discipline are still deeply ingrained in the ideology of the first and second generations of Chinese. In addition, the Chinese community has always attached importance to traditional moral etiquette such as "three outlines, five constituencies", "loyalty", and "filial piety", which constitute the organizational and cultural elements of the self-government management model. In 1997, the Thai government formally incorporated the "solitary army" Chinese community into the national administrative system and established a formal administrative village system. In 2002, the elected village heads were gradually implemented in these communities in accordance with the Thai internal affairs law, and village committees were formed. In the face of national forces infiltrating into the Chinese community, after confrontation, debugging and integration, the Autonomous Association was changed to "Sandang Boarding Committee", giving up the community's administrative management rights, and was specifically responsible for community public assets, marriage and funeral, education, disputes, mediation and other matters. Represented by the chairman of Boarding Committee, the "gentry class" is still the backbone of community management, and the village chief is a bridge between the community and the state. When I first entered the village, I asked the villagers who was

〔2〕 柏杨 Bo Yang:《金三角·边区·荒域》Jinsanjiao, Bianqu, Huangyu [Golden Triangle · Frontier · Wilderness],(时报文化出版社 Shibao wenhua chubanshe[Times Culture Press]1982 年版),第 119-120 页.

the village head. According to their guidelines, I stepped into the house and found out that it was the head of the Boarding Committee. As it can be seen that the village's chief is the local authority. The state-village-gentry interaction model is similar to the rural governance model in the period of the Republic of China.

With a charity hall in Manchu, Shantang as a consortium manage the community's public property, such as Jianhua Middle School, Guanyin Temple, mosque, Activity Center and vegetable market. Shantang has a Board Committee and is composed of more than 30 enthusiastic villagers. It has a chairman and 7 standing committee members. The village head is also one of the standing committee members. Manchu Village's document approval and financial plea for the Thai government are issued in the name of Shantang. The General Assembly of Villagers is the highest power organization in the internal affairs of the community and has the veto power over major affairs. As a permanent organization and executive agency for community affairs management, Shantang's Boarding Committee absorbs village elites such as village heads, school principals, elite of Buddhist temples and mosques, and descendants of military officers. The village chief is the official administrative authority of Manchu Village, with six subordinate groups. The village chief controls the government's administrative resources and has an independent executive organization. The administrative system led by the village chief and the board of directors led by the chairman have clear boundaries in terms of property, personnel and management, but they work together on specific matters to maintain the unity and cohesion of the village.

Ⅱ. Cultural Inheritance and Manchu Villager's Identification

In the process of integration into Thai society, the Chinese in northern Thailand have gradually accepted Thai culture and have formed a strong national identity for Thailand. At the same time, they continue to inherit Chinese culture and maintain Chinese identity, hometown recall and national identity with China. The Hani (Arka), Lisu and other ethnic minorities who migrated from China and Myanmar have a strong national identity for Thailand. The national identity of the Han people who traveled from China to northern Thailand is complicated. These Han nationalities admit that they are Thais with a Chinese heart and struggling emotion, which contributes to their Chinese education.[3] The solitary army is dominated by men, and their spouses are mainly ethnic minority women from the Baiyi (also called Thai), Miao, Yao, and Lisu on borders of China, Myanmar, Laos, and Thailand. Mothers play a role as teachers for children to learn the tradition culture. However, women are usually ignorant and dominated by their husbands, with few powers at home. Secondly, as these mountain women are mostly married at a young age (about fifteen or six years old), forming an old husband and a young wife pattern (generally with more than 20 years gap), which is a big problem in life. Broken families leave a negative impact on the next generation. Deeply influenced by their fathers, most of the young despise their mothers and consider them as barbarians. Some are

〔3〕 马翀伟 Ma Zhongwei:《秋千架下:一个泰国北部阿卡人村寨的民族志》Qiuqianjiaxia: Yige taiguo beibu akaren cunzhai de minzuzhi [Under a swing: The ethnography of an Akha village in northern Thailand], (中国社会科学出版社 zhongguo shehuikexue chubanshe[China Social Sciences Press] 2013 年版), 第 106 页.

even ashamed to admit their mothers with Yelang's arrogance.[4]Therefore, the Chinese community in northern Thailand does not highlight the characteristics of minority cultures, but prefers traditional Chinese moral etiquette and Chinese culture, which is attributed to its military background, patriarchal social structure and association with Taiwan.

1. Ethnic Intermarriage Brings Cultural Integration

Most of the first generation married Yunnan minority women or local minority women when retreating to Myanmar, Laos and Thailand. Due to the governance of Thai, these Yunnanese cannot casually leave northern Thailand to Bangkok and other big cities for development. Growing up in the Chinese community in northern Thailand, the second generation forms an internal stable social circle and most of them choose to marry familiar people. The Mainland Disaster Relief Association in Taiwan (also called Savior Committee) has acquired 50 free college admissions for these Chinese people to go to Taiwan each year. They went to Taiwan to study and work with overseas Chinese status and most of them started their families in Kaohsiung. In October 2018, the author interviewed the descendants of withdrawn Yunnan troops and a Yunnan native from Thailand. In the 1980s, she went to study in Kaohsiung from Mae Salong, Chiang Rai, Thailand, and then went to these Yunnan communities to find boyfriends, and finally got married and settled down. After Lee Teng-hui took office in Taiwan, he gradually reduced the quota for overseas Chinese students and finally terminated the free quota in 1991. The educational access to Taiwan narrowed. The Chinese in Northern Thailand have gradually acquired Thai nationality and entered large cities for development. The economic conditions in northern Thailand are improving day by day, and a large number of Chinese remain in the local industry to build their homes. During their integration into Thai society, the Chinese people integrated with other ethnic groups. The third generation of intermarriage with Thais is ubiquitous. Ethnic intermarriage has brought about the integration of Chinese culture and Thai culture, thereby promoting the inheritance and changes of Chinese culture. The third generation of Chinese has accepted quite a lot of Thai culture and promoted the integration of Chinese culture and Thai culture to a higher level.

Most of villagers married with Chinese people, and they gradually married Thais. The conservative parents of the first generation wanted their children to marry a Chinese or have a Chinese daughter-in-law. The Chinese village was relatively isolated and had little contact with the outside world. Now that with an ID card, the open-minded young generation has a wider range of contacts and is influenced by the Thai culture. They made a lot of Thai friends and naturally fell in love. Without parents' objection, the third-generation of Chinese and Thais married each other and maintained both Chinese and Thai cultures. Luckily, the Qingming Festival coincides with Thai's legal holiday Songkran Festival and people can go home to sweep the grave and celebrate Thais' festival.

(Interviewed in Villager Chief's home in December. 14th, 2016.)

2. Cultural Inheritance in the Process of Social Integration

The solitary army has always attached great importance to the Chinese education of the next

〔4〕 林镜初 Lin Jingchu:《再上小村路——重临金三角》Zaishang xiaocunlu—chonglin jinsanjiao[On the small village road again-to the Golden Triangle],(宣道出版社 xuandao chubanshe[Xuandao Press] 1992 年版),第 76-77 页.

generation. As long as the fighting is calmed down during the transition to the border between Yunnan and Myanmar, the learned military officers will teach the children Chinese characters and moral etiquette. After the settlement of in the north of Thailand, each Chinese village immediately set about building a school with the aim of inheriting Chinese culture and maintaining Chinese identity. In 1982, Savior Committee began to provide teaching materials and training teachers to these Chinese Villages in Northern Thailand, and enabled 50 students to learn each year in Taiwan for free. Then, Chinese education in Northern Thailand has been incorporated into the Taiwanese education system, splitting the cultural memory of the hometown (Yunnan) from the Chinese cultural identity (Taiwan). In 1986, the Thai government banned Chinese schools and changed them to Thai schools to promote rural Thai education. While receiving Thai language education, the Chinese Village also continued to adhere to Chinese language education in the name of holding agricultural technology training or being distributed to farmers' homes in turns. By the early 1990s, in order to revitalize the economy, Thailand began to introduce funds from Taiwan, Hong Kong, and mainland China, lacking a large number of Chinese and Thai bilingual talents, and gradually relaxed control of Chinese education. Chinese villages in northern Thailand have restored Chinese schools. Most villages have established Chinese primary schools, and villages with better conditions have established Chinese junior high schools and high schools.

The Manchu is located in plateau with convenient transportation. In the process of restoring Chinese education, it raised funds to establish elementary schools, junior high schools and high schools to recruit children from surrounding Chinese villages. In 1995, Manchu allocated public land and raised more than 4 million baht for constructing high school. Taiwan's Salvation Committee funded more than 9 million. Without government support for Chinese school, they are approved under the name of Thai Vocational and Technical School. The school teachers accorded with the curriculum of the Thai Vocational and Technical School during the day and taught Chinese in the evening. In 2000, the Manchu High School began to enroll students and the teaching materials of Taiwan are used. At present, there are 500 students in the Thai Department and 300 students in the Chinese Department. Many students learn both Chinese and Thai. School funds are mainly collected from overseas Chinese committees, non-governmental organizations in Taiwan (such as Taiwan Fu Guangshan Association), overseas Chinese businessmen in Taiwan, Taiwanese businessmen and local chambers of commerce. In October 2018, locals recalled the chairman of the Manchu Chinese School who led students to tour the Taiwan area to collect donations, while interviewed by me.

Ⅲ. Manchu's Multi-region and Christian Belief

1. Multiple religions coexist in a community space

As an immigrant settlement community, Manchu has a complex religious background. Coupled with religious exchanges with Chinese in Taiwan, Hong Kong, and Southeast Asia, a harmonious coexistence of multiple religions has formed. The folk beliefs of the "Admiration of Heaven, Earth, Country, Ancestor and Teacher" in Yunnan, Guangxi and other regions in China protected these soldiers and civilians who escaped to northern Thailand to have a wonderful home. Except Muslim

families,each house in the Manchu set a "Heaven,Earth,Country,Ancestor and Teacher" sign,with an incense burner in front and the portraits of the deceased parents on both sides.[5] The arrangement of the belief space of the family hall includes the ancestor worship,Confucianism,Buddhism and Taoism,which fully embodies the prevalence and tolerance of traditional Chinese beliefs. The dominant religious belief of the villagers is mainly reflected in Buddhist activities. When they first settled here,there were no Buddhist temples. During the Buddhist festivals,villagers spontaneously went to nearby Theravada Buddhist temples of Thai people. As Buddhist festivals have become an important framework for the folk culture of the Chinese community in northern Thailand,Manchu Village collectively funded the construction of Guanyin Temple to construct a collective field that showcases the memory of traditional Chinese belief culture. A villager who understands the Buddhist scriptures regularly,often holds ceremonial ceremonies for the surrounding residents to pray for disaster relief,and later built a temple on his own land. The two temples are private and public,interweaving the belief space of community collective activities and private individual activities. The remnants of the Dian-Burma Kuomintang include a large number of Hui people,both military combatants and members of the horse gang. These Hui people followed the troops to the north of Thailand. At the beginning of the construction of the village,a mosque was established to inherit the Islamic faith and the Muslim social interaction model. Only when the Hui and Han people marry will the phenomenon of "religious encounter" of two beliefs in a family or a person arises,and they face the problem of reformation or religious adaptation. More often,Islam and other religions in the community have their own affairs. The Taiwan authorities are inextricably linked to the Chinese villages in northern Thailand,and their religious culture has also affected this area. In the 1990s,the "consistency" listed by the Taiwan authorities as a cult spread in northern Thailand and inevitably spread to Manchu Village. Consistent Tao borrows some teachings of Confucianism,Taoism,Buddhism,Christianity and Islam to worship the supreme god "Promise Mother";emphasizes the "three-phase robbery" and believes that it is currently in the "last robbery". Consistently preaching by means of granting relief funds,it envelops a large number of poor villagers to teach. Believers can only eat eggs rather than meat,the religion is also called "egg church" in northern Thailand.

Before the founding of the People's Republic of China,the Christian faith in Southwest China was very popular. China Inland Mission has spread to most parts of Yunnan,especially in central Yunnan,northern Yunnan,and western Yunnan. In the Liberation War,the Great Leap,the "Democracy Reform" and the Cultural Revolution,Christians in the border areas constantly moved out and entered Chinese villages in northern Thailand. Most of evacuated foreign missions escaped to Southeast Asian countries,in Thailand and Myanmar and they continued to preach to these Chinese who had migrated from Yunnan. After the founding of the People's Republic of China,China Inland Mission moved its headquarters to Singapore and renamed it as The Overseas Missionary Fellowship. Priests came to northern Thailand to teach mountainous nations. The remnants of the

[5] When the Revolution of 1911 overthrew the imperial system,"Heaven,Earth,Emperor,Ancestor and Teacher" was changed into "Heaven,Earth,Country,Ancestor and Teacher". Each house set a "Heaven,Earth,Country,Ancestor and Teacher" sign in Yunnan communities in northern Thailand and in Taiwan.

KMT recruited a large number of Yunnan ethnic minorities who fled on the Yunnan-Myanmar border, including many Christians. They also forced to marry local ethnic minority women as wives. Therefore, the Chinese village including a large number of ethnic minority population become a key target for China Inland Mission in northern Thailand. The Chinese in Thailand traditionally migrated from Guangdong, Fujian, Hainan, and other places along the southeast coast of China, who were mainly preached by The Baptist Church. Currently, the Baptist Church and the China Inland Mission are jointly shepherding among Yunnan Chinese from northern Thailand. After the Chinese Liberation War, the Baptist Church began to pay attention to the remnants of the Kuomintang from Yunnan to Northern Thailand. Around 1975, Baptist seminary students at Bethel Sacred Word College in Bangkok went to the refugee village of the Kuomintang remnants of Chiang Rai province. In 1984, Bethel Holy Path College moved to Mae Sai City, Chiang Rai Province, focusing on mission to Yunnan Chinese from China and Myanmar. The Baptist Theological Seminary first entered Manchu Village for missions. Later, the China Inland Mission settled in Manchu Village to set up a student center depending on Manchu High School and entrust students from other villages who come here to gospel ministry.

2. Development and Inheritance of Christianity in Manchu

In the 1970s and 1980s, mission groups in southern Thailand, Singapore, Taiwan, and Hong Kong began to enter the region for short-term missions and condolences with the ending of wars in northern Thailand. In 1975, Bethel Theological Seminary bought land, built a church, sent missionaries and supported Christians who had been converted in the village. Later, various mission groups of foreign churches followed. In 1981, Hong Kong Nian En Church and Ling Guang Chinese Church sent the students to study short-term missions in the northern Thailand. Among them, a young couple from the Lin Family came to the Manchu to serve as a missionary mission in 1984 and 1985 respectively. In a Theravada Buddhism country, they preached to some drug users in a male-dominated community with strong family values and traditional beliefs. In order to overcome multiple minority languages barriers, the couple of missionaries studied the local customs to Yunnan on vacation specially. They were responsible for receiving visiting groups and short-term mission teams from all over the country; and participated in the training of Chinese missionaries retreat in Thailand. After six or seven years of hard work, the number of believers in the Manchu Church has steadily increased, the management and operation have entered the track, and the faith has become more solid.

In 1991, the Lins' husband and wife contract expired and returned to the Hong Kong's Association. The pastoral matters of the church were handed over to the local Chinese Pastor Wang and his wife. After more than ten years of steady development, the Manchu Village Church suffered a tremendous change in 2004 and split into two churches due to the rivalry for authority. Pastor Wang also lost the right to manage the church. In 2000, the Manchu Village School added a high school department and started to recruit children from surrounding Chinese, but the school's boarding conditions and management level both worried parents. In 2005, Pastor Wang bought land next to the Manchu Village and planned to build a Student Center, which was completed in 2007. This Student Center mainly provides board and lodging for students from other villages who come to Manchu Village for high school, fulfills parental care duties, and spreads the gospel to students. In fact, there

were many Student Centers in Chiang Rai, some of which provide lodging and boarding for college students and high school students, including some Christian-centered Student Centers. In 2016, when I was investigating in Chiang Rai Province, most Student Center charged five or six thousand baht per person for board and lodging. Because the Manchu Student Center is located in the countryside, the surrounding rents are cheap and free of accommodation fees. Meals are only charged at 2,800 baht per month. Morning and evening meals are provided from Monday to Friday, and three meals are provided on Saturday and Sunday. Most of the younger generations in the Chinese village in northern Thailand work in cities such as Bangkok, Chiang Mai, and Chiang Rai, and send their children back to hometowns. The children are taken care of and educated by their grandparents. These children do not get good family education at home, and they lack a group of moral constraints. The Student Center is like a big family, with Pastor Wang and his wife as parents. The Manchu Student Center has a fixed time for Christian activities. It prays at 6 a. m. every day to explain a Bible; it meets on Saturday and Sunday nights to sing hymns and share testimonies of growth; 10 a. m. on Sunday is a normal service. The gospel was spread to boarding students and cultivated their awareness of Christian faith through these Christian activities. There are more than 30 boarders in the Manchu Activity Center, including Chinese, Aka, Yao, Miao, Lisu, Wa, Lahu, and Thai students. The Manchu Student Center has become a local multi-ethnic youth gospel training center.

3. Manchu Multi-religious Coexistence and Christian Church Split

The management system and community structure contribute to Manchu Village's multiple religions. These remaining troops include regular soldiers from Guangxi and Guizhou, local armed forces in Yunnan, and ordinary people who migrated from Yunnan. In addition, the troops forcibly married local ethnic minority women at the borders of Yunnan, Myanmar, Thailand, and Laos, forming a group with a very complex ethnic and religious background. The military system and the patriarchal social structure ensure the collective cohesion and cultural unity of this group of "foreign and isolated troops". Therefore, most families in the Manchu village generally worship "Heaven Earth Emperor Teachers", and have established a collective Guanyin Temple to inherit traditional Chinese religious culture. The villagers' turbulent migration experience and life course have virtually "held all together" into a "fate community". Meanwhile, they refined their tolerance for multi-ethnic and multi-religious cultural differences. The Manchu Village used collective assets to build mosques for Hui villagers, and reformed the religion during marriages with the Hui people. After the Self-governing Council evolved into the board of directors of the charity Shantang, the mosques, Christian church managers and ordinary followers who were enthusiastic about community public welfare undertakings were added to the board of directors. At present, the imam of the Manchu mosque has not entered the board of directors, but a mosque organizing committee is a member of the Board of Directors. The pastor of Christ Church works for the Board of Directors and actively serves the community charity.

Around 2014, a split occurred in the church. Some believers came out, bought land to build churches, and organized church services independently. As early as 2005, Pastor Wang and his wife came out of the Manchu Village church and built a student center, no longer involving in the church affairs. This had shown the deep problems of church management. Although the church was built by locals, the outside pastor was hired to serve. But the Deacon Committee formed by the believers in

the village controls the daily management of the church. Therefore, although the church is an independent legal person, it inevitably "embeds" the social structure of the Manchu village and has lost its autonomy to some extent. Pastor Wang was sent by Bethel Holy Word College to build a church in Manchu Village and went to central Thailand to take charge of the gospel work of the mountain people. The management of the church is handed over to the more prestigious elderly soldier Christians in the village, reflecting the extension of the community authority structure within the church. However, these prestigious Christians did not have a deep religious foundation, which caused the church to fall into stagnation. When the Lins' husband and wife presided over the teaching affairs in the Manchu Village, they simply focused on cultivating Christians with enthusiasm and deep roots as church leaders. But these believers are at the lower level of the community's authority structure, and are regarded as "little people". They have no knowledge and lack leadership skills. Therefore, there is a rift between the authority structure of the church and the community structure. In 1991, the Lins' husband and wife returned to Hong Kong after the expiry, and Rev. Wang and his wife took over the church again. Because this group of elderly soldiers with prestige and shallow foundation of faith still have a greater influence in the church, it is difficult for Pastor Wang to really take charge of church affairs, and he can only do so. In 2014, the church grew from more than 20 people to more than 100 people. The relationship between religious authority and powerful Christians in the community was more complicated, and finally led to irreconcilable conflicts. The real reason for the split of the Manchu church is the conflict between the authority of the church and the structure of the community authority.

Ⅳ. Manchu Village Presents the Status of Sino-Thai Chinese Christian Exchanges

Chinese schools are continually run to inherit Chinese culture by Chinese in the northern Thailand. Before the establishment of diplomatic relations between China and Thailand, the Thai Chinese School innorthern Thailand completely used the teaching materials of Taiwan in accordance with the syllabus of the Taiwan authorities. With the peace of northern Thailand, Yunnan Chinese have acquired Thai status and their living conditions have improved, giving up their will to study in Taiwan. After the establishment of diplomatic relations between China and Thailand, China increased its assistance to Chinese language teaching in Thailand and expanded the influence of Chinese culture by selecting volunteers for Chinese language teaching and establishing Confucius Institutes. Some Chinese schools in northern Thailand began to abandon the education system in Taiwan and accepted education assistance from China.

Chairman Liu, the board of Directors of Manchu Shantang, was very excited about the two issues. Firstly, the textbooks used by Chinese School in northern Thailand are in traditional Chinese. He said: "Due to simplified characters in the mainland, there is a distinction between traditional and simplified Chinese characters. We are always using traditional Chinese characters. "This reflects their identification towards Taiwan and the People's Republic of China. Liu continued: "After Lee Teng-hui's coming to power, he reduced the number of Chinese students to Taiwan. Lee Teng-hui is Japanese and he advocated Taiwan independence. "The Chinese, escaping to Thailand from Yunnan

support one China. The complexity of the cultural inheritance and identity of ethnic Chinese in northern Thailand has brought uncertainty to Sino-Thai Christian cultural exchanges.

The ethnic involvement of the Chinese in northern Thailand and the history of Christian beliefs have a special effect on the Sino-Thai Christian exchanges. Most northern Chinese are moved from Yunnan, China, and have a natural sense of identity with their hometowns. They have always maintained political, economic, demographic, and cultural connections with Taiwan, which will inevitably affect the Chinese national identity and their national identity. In the process of finding a place to live, they acquired Thai nationality and finally integrated into Thai society. The first group of Christians in the Chinese Village in Northern Thailand had converted to God in their hometown in Yunnan. After moving to Thailand, they reconnected with the Overseas Mission of Christ (OMF, formerly known as the Inland Mission Association). Baptist churches, a very influential one on the southeastern coast of China (including Hong Kong and Taiwan) and Southeast Asians, have also spread gospel in Yunnan and then in the northern Thailand. It was only in 1973 that the People's Republic of China resumed diplomatic relations with Thailand. Especially with China's Opening-up and Reform Policy, the Chinese churches in northern Thailand entered the borders of Yunnan in China. It is the interaction between Chinese Christianity in northern Thailand and Yunnan superficially, but it is actually interactive chain of Christianity in Yunnan, Thailand, Singapore, Taiwan, Hong Kong, and Southeast China. So, the Christian cultural exchange in a Chinese village in northern Thailand presents the Chinese cultural ties between China and the Southeast Asia.

中文题目:

泰国北部华人基督教信仰与文化交流研究:以清莱府满村为例

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摘　要:华人社区满村在融入泰国社会的过程中实现了民间自治权威与国家行政权威的相互协作。满村逐步接受了泰国文化,对泰国形成强烈的国家认同;同时继续传承中华文化,维持着华人认同、故乡的追忆和对中国的国家认同,但多种认同发生了裂变。伊斯兰教、基督教、佛教、一贯道和家堂等多种信仰共存于社区;但基督教会的分裂并没有影响社区的统一性和凝聚力。满村基督教的传播和发展呈现了泰国与东南亚、中国东南沿海、西南边疆的宏观互动链。

关键词:泰国华人;宗教和谐;基督教