



# Contribution of Qiaopi in China-Malaysia Economic Trade

Deng Shaoyun<sup>1, 2, 3, \*</sup>, Qiu Qinghua<sup>1, 2, 3</sup>

<sup>1</sup>School of Architectural Engineering, Beibu Gulf University, Qinzhou, China

<sup>2</sup>Research Base of Humanistic Spirit and Social Development in Yunnan, Guizhou and Guangxi Border Old Revolutionary Base Area, Baise University, Baise, China

<sup>3</sup>Guangxi University Key Research Base of Humanities and Social Sciences, Baise University, Baise, China

## Email address:

676997121@qq.com (Deng Shaoyun), 270535354@qq.com (Qiu Qinghua)

\*Corresponding author

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**Abstract:** This paper had comprehensively applied investigation, observation, literature research, empirical research, quantitative research, interdisciplinary research, case analysis, functional analysis and other methods to investigate, analyze, infer, summarize and summarize the role and contribution of Qiaopi phenomenon, Qiaopi events, culture and Qiaopi. This paper makes an in-depth study on the contribution of Qiaopi to the economic trade between China and Malaysia, and draws the following conclusions. Qiaopi is one of the unique cultural phenomena formed by the special historical period and historical reasons in modern China. It is an important part of the Chinese culture and the world culture and has made great contribution to the development of mankind. Qiaopi is a unique culture shared by the coastal countries of Southeast Asia and China. It is an important part of the economic trade between China and Malaysia. China and Malaysia enjoy a long-standing friendship. Malaysia would be China's best economic and trade partner, the most responsive country to China's Belt and Road Initiative, and a friendly country that had made fruitful achievements in China's economic construction and development. The promotion and construction of the overseas Chinese culture is of great significance and had played a huge role in further promoting the economic and trade exchanges between China and Malaysia and the friendly relations between the two countries.

**Keywords:** Qiaopi, The Belt and Road, China-Malaysia Economic Trade

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## 1. Introduction

The topic selection of this thesis would come from my work practice, in which I came into contact with the Memorial Hall of Chinese Qiaopi and related cultural collections displayed in Fangchenggang, Dongxing, Pubei, Beihai and other places in Guangxi, China, which had inspired me to write the relevant thesis. Its purpose would be to publicize the great contribution of Chinese Qiaopi, remember the ancestors, inspire the future generations, and make efforts for the development of China's economy, the development and prosperity of China-Malaysia economic trade, and provide necessary materials and relevant cultural accumulation.

The research background of this thesis would be that in the current era of peaceful development, countries are developing economy and trade in the overall form, under the

premise of implementing the Belt and Road development strategy advocated by the Central Committee of the Communist Party of China, the State Council of the Chinese Government, and under the premise of strengthening the sea development and Marine economy development strategy, in the period of large-scale development of China's Beibu Gulf region, By exploring the great hard work and fighting spirit of Chinese overseas Chinese, we would encourage the people of the modern and future to learn from their predecessors, strive and forge ahead, and at the same time, we would make contributions to the inheritance and development of the traditional spirit of good-neighborly and friendly relations and trade between China and Malaysia, and further promote the friendship of China-Malaysia relations, the harmony of international relations in Southeast Asia and the stability of the larger region.

## 2. Related Concepts and Research Methods

The research significance of this paper would be to clarify the concept, connotation and extension of Qiaopi, Qiaopi, abbreviated as "PI" (in Fujian dialect, Chaozhou dialect and Meixian Hakka dialect "xin" would be "PI", not only in Fujian dialect, Fuzhou dialect would be also referred to in this way, so far still), Commonly known as "Pan Piao", "silver letter" refers to the overseas Chinese through the domestic non-governmental institutions to remit to the domestic remittances and letters, would be a letter, a special mail carrier. In the late Qing Dynasty and early Republic of China, overseas Chinese were widely distributed in Fujian, Chaoshan region of Guangdong and Hainan. In southern Fujian, letters would had been called "PI", and the correspondence between overseas Chinese in southern Fujian and their hometowns would be "Qiaopi". [1]

The research methods in this paper mainly include investigation, observation, experiment, literature research, empirical research, quantitative analysis, transdisciplinarity, case analysis, functional analysis, quantitative research, simulation research and information research. In this paper, we will use several research methods. 1) investigation method: This article mainly adopts the concrete way of the network investigation, the network investigation may obtain the massive information and the data through the network media to achieve the investigation goal, this method has saved the time, the manpower and the cost, the effect is better. 2) observation method: In this thesis, the implementation of the observation method will be a detailed observation of overseas Chinese and their contributions to the cultural relics and phenomena, and extract the corresponding research conclusions. 3) literature research method: this thesis will mainly adopt the literature research method to analyze the related literature of "Overseas Chinese batch", and analyze the historical reasons and social environment of the birth, development and decline of overseas Chinese batch. 4) empirical research method: this thesis will use the method of empirical research to analyze the phenomenon of overseas Chinese criticism and the historical facts of its contribution, and prove the conclusion of the contribution of overseas Chinese criticism to Sino-malaysia economy and trade. 5) Quantitative analysis: this master's thesis will adopt the Quantitative analysis method, Quantitative analysis a certain number of characteristics of overseas Chinese wholesale development, from which to summarize and predict the development of related overseas Chinese wholesale law. (6) transdisciplinarity method: this paper integrates the research methods and skills of liberal arts, Science, management, economics and law into its research practice. 7) case analysis: this paper will use a large number of case analysis methods to conduct research practice, expound relevant phenomena and draw relevant conclusions. 8) functional analysis: this paper will analyze the characteristics and internal structure of things (or systems) to understand the history, development and changes of the relevant overseas Chinese batch, etc.

## 3. Literature Review

### 3.1. Statistical Analysis of Research Literature

761 literatures (as of December 2019) that could only be found by "Qiaopii" in the CNKI database were selected as the subject of retrieval, including 427 academic journals and 24 master and erudite papers (including 3 doctoral theses). 21 master's degree theses), 15 conference papers, 37 newspaper reports, 0 foreign journals, 81 yearbooks, and 79 related patent documents, which would show a lot of research results. From the number of newspaper news articles, it could be seen that the social attention would be relatively high. From the sources of yearbook documents, we could see that the overseas Chinese culture in Chaozhou, Guangdong had been systematically studied and sorted out. And achieved fruitful results, yearbook revision from 1988 to 2017. From the materials of master and erudite theses, mainly concentrated in universities in southeast coastal cities of China, it could be seen that overseas Chinese culture had been locally sourced by local universities as the research direction of master's or doctor's degree thesis. Some studies would be conducted from the perspective of historical development, some from the comparison of architectural styles, some from the aspect of economic contribution, etc. In short, the publication of relevant academic papers had pushed the study of overseas Chinese culture to its climax and climax. By analyzing 425 academic journal papers, it would be found that 83 related papers had been published in core journals, among which 59 papers had been published in Chinese social science retrieval journals, and 40 papers had been published in Peking University Chinese core journals. Core journal papers represent a high level of research, indicating that overseas Chinese culture had been highly valued by outstanding researchers. And had made rich high-level research results; In terms of subject matter, There were researches on overseas Chinese culture in different regions, on the historical development of overseas Chinese culture, on overseas Chinese culture from the perspective of financial perspective, on overseas Chinese culture from the perspective of document archive arrangement, on overseas Chinese culture from the perspective of cultural heritage application, from the perspective of cultural value, and from the Angle of collection development of overseas Chinese culture Some studies have been conducted from the perspective of integrity reflected in the overseas Chinese culture, from the perspective of image collection of cultural relics, and even from the perspective of humanity reflected in the overseas Chinese culture. Some documents have very important research reference value, such as literature [2, 3]. Therefore, it would be of great significance to sort out, analyze, summarize and make comprehensive comments on overseas Chinese culture research literature, which would be also an important method and means to study overseas Chinese culture.

### 3.2. Review of Research Process

As an academic research topic, overseas Chinese culture could be inferred from the analysis of literature [4] as early as the 1940s of the last century, but formal literature had not

been formed at that time. If the collation and collection of overseas Chinese letters could be regarded as the research content and method of Qiaopi culture, it could be inferred from the analysis of literature [5] that it could be traced back to the middle of the 18th century, but there would be no written document preservation. Due to various reasons such as war, change of dynasties and other political turbulence factors, some existing research documents on Qiaopi culture were lost or damaged. Jiao Jianhua believed that the research on Qiaopi culture should have a history of nearly one hundred years, clearly recorded in the early Republic of China, and clearly pointed out that there were three research stages: During the period of the Republic of China, 1949-1979 and the late 1980s, it had pointed out that there were many deficiencies in the research, such as extremely lack of data, extremely narrow topic selection, unbalanced field, and theory not yet established [6]. The research data available in modern network databases probably began in the 1960s, for example, document [7] clearly mentioned Qiaopi remittances. Before 1980s, there were very few research documents on Qiaopi culture, which might be closely related to the ten years of Cultural Revolution. During the Cultural Revolution, occasionally some research documents were published in foreign journals, or even studied by foreign scholars, such as document [8]. It could be seen that at that time, Qiaopi were regarded as "devils, serpents and gods" and were excluded from the study. At the end of China's Cultural Revolution, domestic scholars did not dare to touch the topic of research. It was also driven by foreign scholars [9] that domestic scholars began to study the topic in a roundabout way. As reflected in literature [10], Li Yihua talked about Qiaopi with a postal history. Since the Third Plenary Session of the Eleventh Central Committee of the Communist Party of China decided to correct the chaos, reform and opening up, and develop economic construction, the study on the culture of overseas Chinese had quickly come into the eyes of scholars. Li Tianxi made a preliminary study on the concept and connotation of Qiaopi in literature [11], and set off a research boom. The period from 1990s to the first decade of this century was the golden age for the study of overseas Chinese culture, and a large number of valuable literature came from this period. In the second decade of this century, although there were more research documents on overseas Chinese culture than in the previous two decades, the research value did not improve. However, a significant change lies in the importance and application of the materials for the papers of master and erudite degree, which might be closely related to the development of postgraduate education in China. Students explore the research value of overseas Chinese culture from various aspects. For example, Hu Lewei [12] studied the social economy of overseas Chinese villages from the perspective of population change and real estate. In recent years, scholars had studied the culture of overseas Chinese batch from the perspective of archival arrangement and other aspects, with more concentrated results. The papers were mostly published in the corresponding archival journals. Luo Keng believes that

overseas Chinese batch would have high historical data value and academic value. Therefore, the development model of overseas Chinese batch resources based on cultural inheritance and protection, the development model based on the dissemination of multicultural achievements and the development model based on digital humanistic research services are proposed [13].

### 3.3. Review of Research Methods

There were many research methods. In the study of overseas Chinese culture, The research methods had used by people mainly include investigation method, observation method, literature research method, empirical research method, quantitative analysis method, qualitative analysis method, interdisciplinary research method (cross research method), case study method, functional analysis method, quantitative research method, simulation method (model research method), exploratory research method, information research method, experience summary method, descriptive research method, mathematical method (There were mainly statistical processing and fuzzy mathematical analysis methods), thinking methods (including inductive deduction, analogical reasoning, abstract generalization, speculative imagination, analysis and synthesis, etc.), systematic scientific methods and so on.

Due to the particularity of Qiaopi culture, the survey method was the most widely used and prominent. Especially for the enlightenment stage of the study of Qiaopi culture, before there would be any literature, the survey method would be the most appropriate research method. It would be the direct means to master the first-hand information, and the most precious first-hand information would be the letter of Qiaopi. For example, Li Tianxi took the lead in studying the culture of Qiaopi. In order to be more convincing, he had analyzed and studied the origin and development history of Qiaopi from the mining of folk collection materials of relevant letters of Qiaopi, and had pointed out that Qiaopi was probably born during the Jiajing period of Ming Dynasty [14].

Observation method would be also a research method, which would be mainly to observe and analyze the phenomenon of certain things and draw conclusions. For example, Du Guifang pointed out that Qiaopi would be wonders of Chaoshan history and culture through the observation of cultural relics collected by Qiaopi in Chaoshan [15], and the literature [15] informs people about the study of Qiaopi culture. The collection of relevant overseas Chinese documents and data would be also an important research method. For example, Chenghai would be Mr. Zou Jinsheng's research on Qiaopi culture.

The specific operation of application of literature research method in the study of Qiaopi culture would be that when the number of overseas Chinese literatures reaches a certain level, researchers put forward corresponding opinions or draw corresponding conclusions by means of collation, induction and analysis of these literatures. The literature research method would be of great significance. The viewpoints and insights put forward by the researcher would be worth

learning because they were based on a large number of literatures for statistical induction and analysis. Ma Xiaohui [16] used the literature research method to make a statistical analysis of 296 literatures on Qiaopi from 1936 to 2005 and pointed out that: 1) Qiaopi researchers would be widely distributed but not balanced, and most of them would be domestic and Southeast Asian scholars; 2) The number of papers published by a single author would be not large, and few scholars publish more than 5 papers; 3) In terms of whether the authors of published papers were co-authors or not, there would be more sole authors. Xu Jianping had regarded this research method as the study of Qiaopi under the view of philology, and pointed out that it was necessary to extensively collect various Qiaopi literatures under the guidance of literature to expand and deepen the connotation and extension of the study of Qiaopi [17].

Examples prove that the application of research methods in the study of Qiaopi culture should be reflected in the contribution of Qiaopi industry to the social and economic construction of China and the region or relevant countries and regions. Tong Xinchun had analyzed and sorted out the development history of Qiaopi industry in literature [18]. It would point out that Qiaopi, as a financial and communication tool lasting for one and a half centuries and playing a unique role, not only had helped Qiaopi realize the transnational circulation of wealth, emotion and information, but also was the predecessor and origin of China's modern bank and contained the financial innovation process of money, credit and international exchange.

As a research direction of liberal arts, qualitative analysis method would be widely applied in the study of Qiaopi culture, which had also obtained good application effects. Lin Dan defines Qiaopi as special letters sent by overseas Chinese in Hokkien to their relatives through folk channels, including silver and letters with letters, in which the meaning of "batch" was derived from the extension of the meaning of "instructions and reply" [19].

Quantitative analysis had also been applied in the study of Qiaopi culture. For example, the previous literature [16] made a qualitative analysis of the collected Qiaopi literature, and thus drew relevant conclusions, such as the geographical distribution of the author and other information. Interdisciplinary research method (cross research method) had also been applied in the study of Qiaopi culture. For example, scholar Zhou Liuyan adopted the cross research method of culture and architecture disciplines in her master's thesis [20]. This paper would analyze the composition and characteristics of the geographical culture, historical culture and humanistic culture of Shantou in modern times, captures the interpenetration and interdependence between culture and architecture, summarizes the influence of each culture on the layout, scale, function and asset structure of modern hotel architecture and summarizes the performance of the architectural form, and would make a more systematic and detailed analysis on the formation background of Shantou modern hotel architecture [21]. This paper would study and summarize the plane type, facade form prototype and

component combination law of modern hotel buildings in Shantou.

The case analysis research method would be often used in the study of Qiaopi culture. The reason would be that Qiaopi culture was a collection of many regional overseas Chinese groups and individual overseas Chinese groups. Therefore, personality analysis would be inevitable in the study of Qiaopi culture, and case analysis would be natural. Would be a major case of Chinese Qiaopi cultural construction; As described in Ou Guangwei [22], the role had played by Weiqifeng Bureau in the war of Anti-Japanese War and its contribution to the cultural construction of Qiaopi. And Lin Huijiang pointed out in literature [23] that the opening of Dongxinghui Road had been supported by the continuous efforts of Qiaopi, among which Zhao Kaipin, the operator of Qiaopi in Hanoi, would be one of the pioneers of Dongxinghui Road.

In addition, descriptive research methods are also used by Qiaopi culture researchers. Yuan Ding et al [24]. Describe the phenomenon of large-scale overseas Chinese remittance evasion in Guangdong province due to the instability of the political situation and the unreasonable foreign exchange policy during the civil war from 1946 to 1949. It flowed into the black market through foreign banks, private overseas Chinese approval bureaus, banks, bank accounts and other institutions, resulting in a large loss of foreign exchange income of the government at that time, and the financial predicament could not be relieved. The research results added a vivid picture to the study of Qiaopi culture.

### 3.4. Research Content Review

Qiaopi was a unique phenomenon in China. The culture of Qiaopi was a wonderful flower and bright pearl in the time-honored Chinese culture. The translation of Qiaopi had been made great contributions to the enriching of Chinese culture, especially to the development of China's economy and the development of telecommunications and postal services. Because of this, many scholars' strong research interest had been aroused and fruitful research results had been achieved. Now, more than 700 literatures retrieved would be summarized as follows:

#### 3.4.1. Research Results of Concept, Connotation and Extension of Qiaopi

The formation of the concept of "overseas Chinese PI" had experienced a very long historical period. According to the analysis of a series of literatures [25-35] on the study of "overseas Chinese PI", the concept of "overseas Chinese PI" had been commonly known as "money, property, messages, letters, etc.", "Pan PI", "Silver letter", "silver letter", "overseas Chinese silver letter", "silver letter", etc. After centuries of history, the concept of Qiaopi had been clearly defined as the remittance and letter home sent to China by overseas Chinese through private institutions at home and abroad. It would be a special mail carrier of letter and combination. The concept of Qiaopi culture would be the sum of all the people, things and things related to remittances

and letters sent by overseas Chinese to their relatives in China through non-governmental organizations at home and abroad.

The cultural connotation of Qiaopi was rich and colorful. Overseas Chinese Group had experienced from the simple "water passenger" carrying "overseas Chinese money, property and letters" to the modern postal way and until the modern bank exchange and other advanced ways. According to Xie Guerlain's research, Qiaopi culture highlights the filial piety, integrity and "loyalty, righteousness, courtesy and integrity" in Chinese culture of Qiaopi [36]. The author thinks that filial piety would be reflected in the years of hard work hard to run hard and tired overseas Chinese filial piety to the family of overseas Chinese, to parents and wife and children with silver, integrity would be reflected in the water as a letter to overseas Chinese with money and goods, there would be good faith, for the entrusted people do their due diligence to do a good job in this entrusted thing; Qiaopi also embodies the Confucian excellent qualities of "loyalty, justice, propriety, integrity". This "loyalty" was reflected in the loyalty of overseas Chinese to the country, hometown and family, especially in the era of war, it could also reflect the loyalty of overseas Chinese to the country and hometown elders. And that "righteousness" would be reflected in the "righteousness" of the requesting person as the "middleman" -- a promise would be worthy of gold, said and done, for asking for words would do, did not fruit; However, "courtesy" font now overseas Chinese letters reflect the respect for the elders, filial piety and love for the younger generation, and Qiaopi had a series of procedures and etiquette; After that "clean" font was now tired overseas Chinese running around in a foreign country, scrimping and saving, and the relevant staff of the overseas Chinese letter museum of the kind of clean work spirit and professional ethics.

#### 3.4.2. *Qiaopi Collection Research Results*

Qiaopi culture was a novel and bright pearl in Chinese culture, which was very worthy of research and excavation. The first step of the research was to collect relevant cultural materials of Qiaopi, and the largest and most important work to be collected was excavation. Excavation of Qiaopi cultural relics was a powerful way to enrich the culture of Qiaopi, and it was also an effective way and method of research. Fu Xiaolan clearly pointed out that the collection of physical documents of Qiaopi was a powerful means and method for the study of Qiaopi [37]. The study of Qiaopi culture was not limited to the historical review and text interpretation of Qiaopi, but should broaden the perspective and carry out a more extensive and detailed study on the people, events and things in the history of Qiaopi.

Around the beginning of the last century, some Chinese scholars proposed to collect and collate overseas Chinese books and letters and other cultural relics in order to enrich and deepen the study of Chinese Qiaopi culture. For example, Lin Qingxi and Luo Yangpeng edited *Selected Readings of Qiaopi in the Late Qing Dynasty/Data Series of Shantou Qiaopi Museum of Cultural Relics* [38], which was compiled according to Qiaopi of Ye Heren family collected by Shantou Qiaopi Museum of Cultural Relics and arranged in a time

sequence. 95 selected letters of approval, 5 appendixes of approval, the original letter was reduced to the original copy, attached to the record, brief explanation, annotation.

Another example was Huang Qinghai's "Complete Collection of Qiaopi in Southern Fujian" [39, 40], the first volume of which consists of 15 volumes, which was Qiaopi of the Huang Kaiwu Family in Jinzhai, Zhangzhou Taiwan Investment Zone. It contains historical materials such as "on August 21, Chen Changsheng of the Philippines sent a Yellow Kaiwu letter to Tong 'an Jinzhai" and "On October 30, GUI, Huang Kaiwu of the Philippines sent a letter to Huang Chongqin, the son of An Jinzhai". The second volume contains more than 4,000 pieces of Qiaopi and related materials from the southern Fujian region from the 1890s to the early 21st century, including Qiaopi, return of approval, bills of exchange, money orders, telegraphic transfer orders, etc. All Qiaopi in the book are photocopied in original to maintain their original appearance, and strive to reflect the characteristics of different receiving counties and townships, different sending countries and different historical ages. Appropriate text annotations would be also added to each batch for the convenience of readers' research and use. Selected Archives of Qiaopi in Chaoshan [41] had collected a large number of documents related to Qiaopi in Chaoshan, which would be a powerful resource for people to study Qiaopi culture.

In CHAOSHAN Library, there was a batch of relevant OVERSEAS Chinese archives, which was the result of the study of Chinese Qiaopi culture, as well as the noble resources of the subsequent people enriching and deeply studying our country's culture, these documents mainly HAVE CHAOSHAN Library: CHAOSHAN Archives Literature Series: *Selected Volumes of Chaoshan Qiaopi Documents (I)* [42], *Selected Volumes of Chaoshan Qiaopi Documents (II)* [43], *Selected Volumes of Chaoshan Qiaopi Documents (III)* [44], *Selected Volumes of Qiaopi Documents (Meizhou)* [45], *Collection of Qiaopi Documents in Thailand* [46], etc.

In 2013, the Straits Metropolis Daily reported that Quanzhou Archives in Fujian Province received a batch of complete Qiaopi files with more than 60 years of money. These Qiaopi files were sent to Quanzhou from Yangon, Myanmar. Although the year of Qiaopi was relatively late, the contents of Qiaopi involved many currency names and letter bureaus, so they were particularly precious. At present, the library also collects more than 200 files of Qiaopi from Myanmar, but most of them only contain letters or envelopes, which are not complete enough. The names of the currencies sent by Qiaopi include gold coupons, gold coins, and Hong Kong dollars, and the letter bureaus involved include the Yishun Letter Bureau, the Jie Communication Bureau, the Zhongzheng Letter Bureau, the Lianxing Letter Bureau and the Yangchang Letter Bureau in Xiamen [47]. On March 31, 2016, Meizhou Daily reported that the archives of Putian City in Fujian Province collected 80 valuable "Qiaopi archives" through unremitting efforts. These "Qiaopi" filled the gaps in the collection of "Qiaopi archives", and also provided a strong reference basis for understanding and enriching the history of Putian overseas Chinese hometown, and further digging and studying "Qiaopi archives" [48].

These materials were basically obtained from Qiaopi in Singapore, Indonesia and other places from 1939 to 1983 through non-governmental channels and financial and postal institutions. A letter home or a brief postscript sent to relatives in Fujian Province and proof of remittance.

In Meizhou City, Guangdong Province, Qiaopi collection was also a great achievement. According to the news report [49], there would be more than 15,500 registered archives of Qiaopi collection. These materials were displayed in different forms, including documents, letters, mails, etc., on the walls and exhibition cases, each of which records the life of Qiaopi at that time and reflects its historical background. Dongxing Qiaopi collection has collected a large number of cultural relics of Qiaopi during the Anti-Japanese War, providing a large number of resources and fruitful results for the study of Qiaopi culture. For example, the publication of *Memory of the World Register•Dongxinghui Road of Chinese Qiaopi*, a detailed record of Qiaopi and Qiaopi remittances and contributions of Qiaopi to the motherland [50], compiled by Guangdong Provincial Archives in February 2015, *Stories of Qiaopi* [51], published by Guangdong People's Publishing House, records the origin and events and experiences of a large number of Qiaopi, which was a fruitful and important carrier for people's cultural construction and research of Qiaopi.

## 4. Results and Analysis

### 4.1. Concept, Connotation and Extension of Qiaopi

Qiaopi, referred to as "PI" for short (in Fujian dialect, Chaoshou dialect and Meixian Hakka dialect, "Xin" is "PI", not only in southern Fujian dialect, but also in dialects around Fuzhou, which is still so called up to now), commonly known as "Pan PI" and "Yinxin" refer to remittances and letters sent to China by overseas Chinese through non-governmental organizations at home and abroad. It is a special mail carrier of letter and confluence. Figure 1 below is a typical example picture of overseas Chinese batch. On the left of the picture is a letter combined with a remittance notice; The picture on the right shows a typical remittance notification; Typical overseas Chinese grants often combine the contents and functions of both letters and remittances, as shown in the picture on the left of the figure.



Figure 1. Sample of Qiaopi Physical Object.

In the late Qing Dynasty and early Republic of China, overseas Chinese were widely distributed in Fujian, Chaoshan region of Guangdong and Hainan. In southern Fujian, letters are called "PI", and the correspondence between overseas Chinese in southern Fujian and their hometowns is "Qiaopi" [51]. In the coastal cities of Guangxi, such as Fangchenggang, Beihai and Qinzhou, due to their close proximity to Nanyang and other countries, a large number of overseas Chinese go to work, trade and live abroad, and there is a strong culture related to overseas Chinese. In Dongxing Town of Guangxi, there is a memorial hall for Qiaopi, where a large number of documents and materials of Qiaopi in the late Qing Dynasty and early Republic of China are displayed. These documents and materials include letters, remittance vouchers, introductions of people, organizations, archives of overseas Chinese Batch, etc., as shown in Figure 2 of the Memorial Hall of Qiaopi in Dongxing Guangxi, and the cultural relics of Qiaopi collected in Figure 2.



Figure 2. Guangxi Dongxing Memorial Hall for Qiaopi.

For the definition of the concept of "Qiaopi culture", we can get inspiration from the concept of "culture". "Wen" in "culture" means "record, expression and comment". And "transformation" means "analysis, understanding and tolerance". In this way, we can accurately define the concept of "Qiaopi culture" as "recording, expressing and commenting on Qiaopi events, and analyzing, understanding and tolerating all things related to people and things formed by them. It can be seen that the study of Qiaopi culture is the focus and key point of studying Qiaopi culture, and because of this, it is of great significance to study the generation, development and influence of Chinese Qiaopi culture.

### 4.2. Contribution of Qiaopi

- 1) The construction, development and application of Qiaopi Museum, cultural relic museum and museum is also one of the fruitful achievements in the construction and research of Qiaopi culture. With the attention of the Chinese Party and government to the construction and research of Qiaopi culture, related areas such as Shantou and Meizhou in Guangdong, Quanzhou and Putian in Fujian and Dongxing in Guangxi have successively established museums, cultural relic museums and museums for the collection, display and display of Qiaopi. The construction, development and utilization of these buildings, on the one hand, collect and display people's achievements in the construction and research of Qiaopi culture; on the other hand, they constantly



excavate and enrich the achievements in the construction and research of Qiaopi culture. These contributions have been fully shown in the literature [51, 52].

- 2) Qiaopi culture was one of the concrete embodiment of Chinese traditional culture, is the Chinese traditional culture of Confucius and Mencius, filial piety, bear hardships, frugality, loyalty and patriotism, respect for the old and love the young, protect the family, protect the country, look at home, miss the old folks, fallen leaves return to the roots of overseas Chinese, laborers, workers and so on the concrete embodiment of Qiaopi culture, pieces of Qiaopi cultural relics was evidence. Lu Junzhu pointed out in his research that overseas Chinese group was the product of a specific era, and its development trend shows the changes of the relationship between Qiaopi and their hometowns and China, as well as the excellent family culture, strong spirit of patriotism and the determination of a strong man to defend his home and country, which reflects the traditional Chinese culture [53]. Gao Qin pointed out that the spirit of "sacrificing one's life for justice, benevolence, kindness, caring for the elderly, caring for the young, honest and faithful" embodied by overseas Chinese was the inheritance and development of the Chinese nation's excellent traditional thoughts [54]. Deng Dahong also believed that overseas Chinese group gathered profound humanistic spirit and rich cultural connotation, revealing the spirit of Chinese family culture everywhere, and traditional educational concepts such as "filial piety", "family and country integration", "honesty", "thrifty family", "diligent study and progress", "moral education and cultivating people" [55].
- 3) Qiaopi had made a great contribution to China's economic development. Overseas Chinese remittances in overseas Chinese are not only the source of living for overseas Chinese and their relatives, but also the source of foreign exchange in that era. Overseas Chinese remittances involve "water customers", approval bureaus, bank numbers, credit bureaus, import and export firms, and later post offices and banks, which all bear witness to China's economic construction and development. During the Anti-Japanese War, Chinese Qiaopi played a huge role in saving the economy of the occupied areas and non-occupied areas, and made great contributions. Zhou Yobin pointed out that Qiaopi played a significant role in the development of China's modern financial industry, and it was also a good reference for the development of modern small and micro finance [56].
- 4) The development and development of Qiaopi industry promote the development of Chinese and even international shipping. Chinese Qiaopi usually go across the ocean to make a living in a foreign country, whether they leave their hometown to make a living in a foreign country, or the later overseas Chinese exchanges were generally inseparable from shipping (except for a few land transportation exchanges between neighboring countries). As we all know, overseas Chinese going abroad was closely related to overseas transportation and trade, so the generation, development and prosperity of Qiaopi industry. It brings a business and a source of income to the shipping industry, and also promotes and develops the shipping industry. The development of shipping industry was also a part of promoting the construction of China's Maritime Silk Road. "Chaozhou's foreign transportation was far from the Tang and Song Dynasties" [57]. Li Tianxi believes that the promotion of overseas transportation industry was reflected in the fact that Qiaopi were carried by overseas traders and delivered by water passengers [58].
- 5) Qiaopi culture was one of the achievements of the construction of China's Maritime Silk Road. The construction and development of China's Maritime Silk Road had a long history. The construction and development of China's Maritime Silk Road was mainly for overseas trade, which could not be separated from the participation of people. Of course, labor trade and exchange also existed in the process of maritime Silk Road construction. The generation, construction and development of Qiaopi greatly enriched the achievements of maritime Silk Road construction and development. According to the original study, Qiaopi archives were also an important part of the cultural construction of the Maritime Silk Road [59]. Qiaopi culture was also the dissemination, inheritance and streaming of Chinese culture along the Maritime Silk Road. Literature [60] points out this point of view.
- 6) Qiaopi was also an important way, method and content of China's foreign trade, finance and currency, political economy, transportation and cultural information, and the study of Qiaopi was also an important subject for the study of overseas Chinese entrepreneurs, capitalists and transnational capitalism. Ban Guorui et al [61]. Believe that Qiaopi trade plays a very important and far-reaching role in China and overseas Chinese society.
- 7) The study of Qiaopi culture is also a supplement to the study of Chinese painting and calligraphy and other arts. Every overseas Chinese group not only contains overseas Chinese's love for their families, relatives of overseas Chinese, ethnic groups, hometown and country, but also shows the beauty of Chinese characters and calligraphy and painting. Each letter of overseas Chinese lot has the contents of the recipient and the sender's signature and the letter home, which are transmitted in Chinese characters. These Qiaopi lot show the calligraphy art of Chinese people. In addition, the printing of the cover of Qiaopi lot was often decorated with some calligraphy and painting, which were rich research materials of Chinese calligraphy and painting art. In literature [62], Chen Shengsheng believes that Chinese seals were a unique carving art, which was closely related to calligraphy and painting

and had rich connotations. Seals were usually made of gold, stone, horn, wood and other materials. Calligraphy was based on Zhuan, Li, Song, Kai, line and so on. Chaoshan had always been no lack of printing masters. Stamps of various colors and purposes could be found on the envelopes and letterheads approved by overseas Chinese from Chaoshan, as well as postmarks of post offices, all of which reflect the beauty of Chinese calligraphy and painting.

- 8) Overseas Chinese work hard outside, save money, remember the family members of overseas Chinese and their relatives and villagers in their hometown, remit money to support life and production, the construction of some hometown of overseas Chinese had achieved fruitful results, the construction of their villages or buildings reflect the unique architectural culture of China. These buildings had certain local characteristics and cultural characteristics of Qiaopi. For example, Li Yuechuan pointed out that overseas Chinese Pavilion directly reflects the intricate relationship between architecture and social and economic development. In terms of architectural form and spatial distribution, the architectural culture of South Fujian and Chaoshan overseas Chinese Pavilion on the one hand shows the common characteristics of diversity, dependency and hierarchy, on the other hand, it also shows the difference in the development trend of geography and industrial relationship [63].

#### **4.3. Contribution of Qiaopi to China-Malaysia Economic Trade**

As for the contribution of Qiaopi to the economy and trade between China and Malaysia, first of all, Qiaopi industry itself was also an economic and trade behavior and mode. Overseas Chinese in Malaysia in the early days, like other popular businessmen at home and abroad, considered the situation and were smart and flexible. In the gap between "banks could not handle remittance transfer procedures" and "post cannot deliver", they seized this great business opportunity and greatly flourished overseas Chinese industry. After more than a century of operation practice, it finally "first for the economy of Southeast Asia, dug a canal of commerce, and then had raised the waves and waves, poured into the tide of the world economy." [64]. For the host country and economic prosperity, had made an indelible historical contribution! Tide business therefore tasted all the sweetness, initially learned the scale and intensive business skills. Qiaopi industry was the precursor of tide merchants (Confucian merchants) to build "transnational" and "diversified" economy. Because overseas Chinese industry was a special industry involving economy, politics, culture, education, trade, finance, transportation, geography, local customs, customs, folk customs, morality, theory, education and so on in different historical periods, different countries and different nationalities. As a result, a relatively complete "transnational" and "pluralistic" commercial system has emerged since its inception.

While striving to make a living in Malaysia, the early overseas Chinese who came to Malaysia did not forget their relatives in China, which was thousands of miles away. Overseas Chinese were sent to their hometowns one by one, which also promoted the economic trade between China and Malaysia. Overseas Chinese themselves were one of the ways of Marine economic trade [65, 66]. Secondly, some of the overseas Chinese who came to Malaysia in the early days were clever, calculating and making a living. They cultivated crops, operated farms, carried out manufacturing and factories, and carried out trade and business. While developing the economy of Malaysia, they never forgot their relatives in their homeland and kept inextricably linked with the Chinese homeland.

We should think that it was reflected in the contribution of Chinese in Malaysia to the economy and trade between China and Malaysia. Malaysia was a multi-ethnic country. The Chinese were the second largest ethnic group in Malaysia, accounting for 25.3% of the total population and controlling 55% of the national wealth of Malaysia. The Chinese Malaysians were behind the overseas Chinese who arrived in Malaysia from across the sea in those years. According to the investigation of relevant literature [67-69], the overseas Chinese in Malaysia were very positive about the identity issue, that is, the loyalty and affiliation of the Chinese people. They had never forgotten the identity of the Chinese nation and the attachment to the roots of China for two or three hundred years, and had long been nostalgic about China, from reluctant to identify with the local society to gradually identify with the local society. However, the overwhelming majority of the Chinese people had never changed their attachment to their native land, their blood identity to the Chinese nation and their inheritance of Chinese culture.

The hard-working tradition, noble quality, elegant sentiment and good wisdom of Chinese people in Malaysia brought up by Chinese culture in Malaysia gradually achieved economic status, political status and social status, and gave birth to a large number of outstanding figures, local prominent families, Malaysian Chinese national consciousness and local consciousness were very strong, both of which exist and interweave. Therefore, after the Malaysian-Chinese had made certain achievements in the local society, obtained certain status and accumulated certain wealth, they would not forget their native land of China and strive to be the bridge and bond of friendship between China and Malaysia. According to the Internet survey [70], 70% of Malaysia's economy was controlled by Qiaopi, which was a very large proportion and almost controls the lifeline of Malaysia's economy. According to ancient Chinese books, in the Tang Dynasty, a small number of Tang people went south to the Malay Peninsula for commercial activities. At that time, the Tang people were mainly temporary traders and did not settle in large numbers, but what we call Malaysian Chinese are mainly the descendants of Chinese who migrated to the Malay Peninsula from Fujian, Guangdong, Guangxi, Hainan and other areas of China for hundreds of years during the



Ming Dynasty, Qing Dynasty and the Republic of China. After the establishment of the Republic of China, they began to call themselves Chinese, Chinese and overseas Chinese. After the independence of Malaysia, they began to call themselves Chinese, Chinese and overseas Chinese, and became Malaysian nationals instead of calling themselves "Chinese" and "overseas Chinese". In other words, the actual Chinese in Malaysia were more than the statistics show. Therefore, the actual proportion of Malaysia's economy is larger than 70%.

In addition, according to the investigation of literature [71], China and Malaysia were friendly close neighbors. Since the establishment of diplomatic relations between China and Malaysia 38 years ago, bilateral relations had been constantly upgraded to a new level. The two countries had maintained frequent high-level visits, enhanced political mutual trust, rapidly expanded economic and trade exchanges and deepened practical cooperation in various fields. China had been Malaysia's largest trading partner for three years in a row, and Malaysia had been China's largest trading partner in ASEAN. In 2011, bilateral trade reached 90 billion US dollars, a year-on-year increase of 21.3% and a record high. Bilateral economic and trade cooperation had entered a new historical stage. As close neighbors, the people of China and Malaysia had lived in harmony for thousands of years and forged a profound friendship. Malaysia was the first ASEAN country to establish diplomatic ties with China. China is Malaysia's largest trading partner. Malaysia was China's largest trading partner in ASEAN and the sixth largest in the world, with bilateral trade volume reaching \$97.36 billion in 2015, accounting for 20.6 percent of the total trade volume between China and ASEAN. In recent years, China and Malaysia have witnessed frequent high-level visits and enhanced strategic mutual trust. In this great and new historical era, the Malaysian Chinese play an important role as a bridge and bond [72].

## 5. Conclusion

Above, the concept, connotation and extension of Qiaopi, overseas Chinese groups and Qiaopi culture are elaborated and analyzed in detail, and the whole historical process of the birth, development, exuberance, decline and extinction of overseas Chinese, Qiaopi and Qiaopi culture is tracked, analyzed, summarized and summarized in detail. Through the detailed literature and network information, the role and influence of Qiaopi, Qiaopi and Qiaopi culture are investigated, analyzed, summarized and summarized in detail. It also makes a comprehensive comment on the research methods and main research contents, and makes a detailed and detailed statement, statistics, analysis, inference and analysis of the influence and role of Qiaopi on the economy and trade between China and Malaysia.

- 1) Qiaopi was one of the unique cultural phenomena formed by the special historical period and historical reasons in modern China. It was an important part of the Chinese culture and world culture and has made great

contribution to the development of mankind. Qiaopi was a unique culture shared by the coastal countries of Southeast Asia and China. It was an important part of the economic trade between China and Malaysia.

- 2) Qiaopi and Qiaopi culture were an important part of the Maritime Silk Road culture in modern China, and they had made significant contributions to the construction of the Maritime Silk Road culture in China and to the construction of modern China.
- 3) Qiaopi and Qiaopi culture were the inheritance of Chinese traditional filial piety and fraternization culture, the transmission of Chinese Confucianism, the transmission of Chinese traditional culture and the internal connection of an important way and bond, was a good witness of Sino-foreign friendship.
- 4) Qiaopi was the early prototype and ancestor of modern and contemporary postal industry and financial and foreign exchange industry, but not completely. Qiaopi was also the sea and land transportation form of early postal industry and financial and foreign exchange industry, which plays a significant role in the birth and development of modern postal industry and financial and foreign exchange industry.
- 5) Commemorating, propagating and inheriting overseas Chinese groups and Qiaopi culture were of great significance to China's modern social and economic construction and its future social and economic construction, as well as to promote diplomatic, economic, trade and cultural exchanges between China and other Southeast Asian countries.
- 6) Malaysia was one of the most favored Southeast Asian countries in the Tang, Song, Yuan, Ming and Qing Dynasties by Chinese overseas Chinese. It is also the most friendly country to China throughout the ages. China-malaysia friendship had a long history, and Malaysia is China's best economic and trade partner and the most responsive country to China's Belt and Road Initiative. It was also a friendly country that has made fruitful achievements in China's economic construction and development.
- 7) Malay Western Medicine was a country with the largest proportion of Chinese, the country with the highest role and status of Chinese. The Chinese had a huge influence in Malaysia, which holds the economic lifeline and future of Malaysia and plays a huge role in the current friendship and future development trend between China and Malaysia.

## ORCID

0009-0002-8468-7227 (Deng Shaoyun)

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## Conflicts of Interest

There is no conflict of interest in this research work.

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## Biography

**Deng Shaoyun** (1971-), male, born in Xingan, Jiangxi Province, double doctor, postdoctoral, professor, research direction of ethnology.

**Qiu Qinghua** (1978-), female, born in Zaoyang, Hubei Province, master, associate professor, doctoral candidate, research direction is ethnology.