



Research Paper

The Changes of Clan, Ancestral Hall and Management in Urban-Village Community: A Case of Investigation-based on Village Changban , Guangzhou, China

Li Meng¹; Yang Liao²

¹(Guangdong Centery for Rural Policy Research)

²(College of Public Management, South China Agricultural University)

Corresponding Author: Yang Liao

ABSTRACT: *Clan is the basic trait of traditional Chinese social structure. The ancestral hall is the center of clan activities and the basic carrier of clan culture. In the process of urbanization development in rural China, a unique social phenomenon of urban villages has been formed. Around the problem of rural clan relocation in urban development, most scholars tend to regard clan and its surviving ancestral hall as negative factors that affect the negative development of urban development. It is worth noting that the growth of clan consciousness and the revitalization of the ancestral hall activities in Village Changban, Guangzhou, China, is a reflection of the internal structure of the local culture in response to the external economic and social transformation, and has its inherent social needs. Activities such as the repair of the ancestral temple and the ancestral ancestor worship are the externalized forms of the enhancement of clan consciousness and the internal adjustment of the response to the change of community governance. The case of the development of Urban-Village(Changban) in Guangzhou, China shows that clan ancestral halls are not completely negative influencing factors, and they still have their positive effects in the development of modern society.*

KEYWORDS: *Clan; ancestral hall; urban-village; community governance; social change; Village Changban ; Guangzhou*

Received 10 Mar, 2021; Revised: 23 Mar, 2021; Accepted 25 Mar, 2021 © The author(s) 2021.

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I. INTRODUCTION

The traditional Chinese society is a patriarchal family (or "clan") society. The ancestral hall is the center of clan activities. During a fairly long period of time, clan and ancestral halls played an important role in community "autonomy" in traditional Chinese rural society. Therefore, the clan and its ancestral hall as a cultural carrier have become the main object and content of the study of anthropologists.

Watson (2008) and Maurice Friedman (2000) have conducted anthropological investigations on the clan society in South China and Southeast China, respectively, and expounded the role and function of clan in rural society in China. Xu Shuguang (1990) regards Chinese society as a clan society and compares it with Indian and American society. Three different social characteristics are included in the title of "Clan Caste Club".

Yang Fangquan (2007)'s "Tangcun Disputes" shows the historical scene of clan battles around a village in Foshan, Guangdong, and describes the land and clan social changes in the process of urbanization. Li Pei-lin (2004) "The End of the Village" The ancestral hall of Guangzhou Shipai Village is small, but it also discusses the clan society of the village. Zhou Daming et al. (2007) discussed the ethnic group structure and ethnic group relationship of Changchun Village in the book "Research on Ethnic Groups and Regional Culture in the Pearl River Basin". The main analysis is the interview data. Although it does not involve clan and ancestral halls, It provides the basis for our further research. Of course, there are still many research results related to the clan society in South China. Limited to space, no longer enumerated.

From the perspective of research paradigm, the path of Chinese clan society research has experienced the development orientation of sociology, anthropology and history to interdisciplinary integration. Qiao Suling and Huang Guoxin (2009) believe that they have experienced the transformation from social anthropology to social history. process. It is worth noting that Zhou Hua (2014) discussed the development of clan in Village

Changban, especially since the founding of New China, the clan of Village *Changban* has developed into a social team (1949-1977) and a village committee (1978-1998). The history of the company (1999-2007). However, he mainly analyzes the economic structure and consciousness structure of land rights, equity, transactions, etc., but basically does not involve the game of clan power in formal and informal systems. It cannot be said to be a big defect of study on the clan society in Village *Changban*.

With the successive implementation of socialist reforms such as rural land reform, people's communes, and "four cleansing" movements after 1949, the economic structure, organizational system, and ideological and cultural foundations of the clan social organizations in the vast rural areas have been weakened. The culture of the temple is also weak. Since the reform and opening up, especially since the implementation of the household contract responsibility system and the socialist market economic system, the clan power in rural China has recovered, and the reconstruction or repair of the temple has begun to flourish. Scholars' opinions are not consistent with this phenomenon.

Most scholars believe that the rise of clan power is a hindrance to the modern rule of law society and is not conducive to the formation and development of modern citizens (or citizens). Fei Xiaotong (1998) believes that the organic combination of blood and geography is the basic feature of traditional Chinese rural society. However, the development of modern cities has not completely broken through the traditional society of blood and geography, but has found the roots of survival in the villages in the city. The case of Village *Changban* in Guangzhou shows that clan and ancestral halls in traditional rural society still exist in modern urban society and have a positive role in community governance. This issue is discussed and analyzed below.

II. THE CLAN AND ANCESTRAL HALL OF VILLAGE *CHANGBAN*, GUANGZHOU

Village *Changban* is located in the northeast of Guangzhou, on the east side of Guangyu Road, west to Yuangang Village, adjacent to Tianhe Bus Terminal; north to South China Botanical Garden, east to Cencun Village, and south to Wushan Street; it is a hilly area. In 2000, the village had an area of 9 square kilometers, 374 acres of arable land, 6 economic associations, a population of 2,391, and a temporary resident population of 6,200. (Edited by the *Changban* Villagers Committee of Tianhe District, Guangzhou, 2004: 1) Thereafter, with the expansion of Guangzhou, the villages in the city were gradually included in the scope of urban construction, and the village system was changed to the resident system. The original rural economic and economic restructuring was the village economic development joint stock company (referred to as the village restructuring company), and the household registration and rural social management were included in the territorial community management.

According to the statistics of China's sixth national census in 2010, the Changchun community has a population of 19,196, of which 2,816 (1,380 males and 1,436 females) live in the township or in the township, and live in the local town but the household registration is outside the township or There are 16,236 people (9013 men and 7223 women) who have registered in the street or the household registration area for more than half a year. In addition, there are still 144 people whose residence and residence are pending (87 males and 57 females). (Deng Haofeng, 2012) Comparing the demographic changes in this decade, we can find that the population of Village *Changban* has increased slightly, but the number of migrants has increased rapidly, almost six times. How to deal with the number of outsiders who are several times the population of the village? The rejuvenation, differentiation and expansion of the clan consciousness of the villagers of *Changban* provided answers.

According to the records of Village *Changban*, there mainly have clans of Liang, Zhao and Chen San in Village *Changban*. Among them, Liang's clan has two branches: One is from Xinhui, Guangdong Province, whose ancestor was Liang Yuepingzu. Liang Yueping was born in the sixth year of the *Xiaoqiao* Village, *Tongjing* Town, *Xinhui* County, and was born in the first year of Hongwu (1368). However, he was abused by his stepmother Chen, and was raised by his grandfather *Nanzhuang*. In the 31st year of Hongwu (1398), *Nanzhuang* gave him 50 yuan to bring his family out to make a living and came to Village *Changban* to settle down. It is said that if a brother from *Xiaoqiao*, *Xinhui* visits, he can mainly tell the *Nanzhuang* ancestor's couplet, "the pearls will be enshrined in the future, and they will be praised by the family." Its "continuation of the ancestral veins, the beginning of *Yueping*, to *Yuanwan*, *Shisuo*, *Maosong*, *Jiannan*, *Munan*, *Liangshou*, *Liang Zong*, *Dongri*, *Guiting*, *Taifeng*, *Cuiju*, and *Dongxiao*. Among them, the son of first-room, *Munan Liang*, the son of the four-room *Dongri Liang*, the son of the five-room, *Guiting Liang*, the son of the eight-room, *Dongxiao Liang*, stayed in the village, and the son of the second-room, *Liang Su*, the son of the three-room, *Liang Zong*, the son of the six-room, *Taifeng Liang*, The son of seven-room, *Cuiju Liang*, moved to another place. Since the 13th century, the lineage has been ranked according to the world biography: *Shi Ye Da Ming*, *Bang Zu De Yuan*, *Chuan Chang Ling Si*, *Shi Shu Hong Ze*, *Guo Sun You Pan*, *Yan Zhen Hong Tu*. (Edited by the *Changban* Villagers Committee of Tianhe District, Guangzhou, 2004: 39) At present, there are more than 1,600 descendants of Liangping's descendants of Village *Changban*, which has become the most populous clan in the village. (Edited by the *Changban* Villagers Committee of Tianhe District, Guangzhou, 2004: 35-36) They

have five ancestral halls. Liang's Ancestral Hall (the first ancestral temple) is located at No. 5 *Changban* South Street, which is arranged by itself. *Munan Liang* Temple is located at No. 12 *Changban* South Street; *Guiting Liang* Temple is located at No. 9 *Changban* South Street. *Dongri Liang* Temple is located at No. 3 *Changban* South Street., and *Dongxiao Liang* Temple is located at No. 11 *Changban* East Street.

Another clan of Liang came from Tuhua, Guangzhou. Their ancestor Liang Dengshi had three sons and once lived in Zhuyu Lane, *Shashui* Village, Baochang County, Nanxiong Prefecture. In the Nan Song Dynasty, Liang Dengshi took the three sons to move south. The third son, Liang Jie, married with a woman Xu, moved to the village of Tuhua in Panyu. Liang Yuangao, the fifth ancestor, had five sons. His fifth son, Liang Jingmao, moved from Tuhua to *Changban* Village in the first year of Tianshun (1457). Liang Jingmao has two sons. The eldest son Liang Zining lived in *Changban* Village. The second son Liang Zifu married a woman Su and had four sons. In 1728, he moved to Xiayangang to settle down. By the year 2000, the Liangzi Ning clan of *Changchun* Village had been handed down for 23 generations, and its branch veins were scheduled to run in the 19th century according to the “*Shi Ze Yuan Yi, Mou Dao De We n, Chang Kai Sheng Ye*”. (Edited by the *Changban* Villagers Committee of Tianhe District, Guangzhou, 2004: 39) At present, there are more than 200 descendants of the ancestors of Jingmao in *Changban* Village. (Edited by the *Changban* Villagers Committee of Tianhe District, Guangzhou, 2004: 36) Its ancestral temple is also known as the Liang Ancestral Hall (also known as the *Ziling* ancestral ancestor). It is located in No. 1 of *Changban* West Street, with a width of 5.6 meters and a depth of 5.6 meters. 13.6 meters, hard mountain top and gray ash tile.

The legend of the surname of the Zhao ancestors is called *Zhao Meng*. At the beginning of the Han Dynasty, Zhao Meng entered Guangdong, lived in Panyu, and had nine sons. The second son was in Shadi Township, and his descendants moved to Langbian Village in Nanhai County in the Yuan Dynasty and then moved to Shijingtou Village in Dafu Township. The name of the third ancestor is called Zhao Zicheng. He has a son called Chao Ding, the alias is called Gongfu, and his name after death is Wen Zhen. In the 20th year of Zhiyuan (1360), Yuan Dynasty, Zhu Yuanzhang started his army and Wen Zhen led his army to follow. In the four years of Hongwu (1371), Wen Zhen was granted a thousand posts. When he was old, his son Bian Xun inherited the Weiqian households in Jinan, Shandong, and later changed to Weiqian households in Suzhou. So Shijingtou Village, Dafu Township, moved to Nanhai County. Ten years of orthodoxy (1445), Zhaoying moved from Jingshen Village in Nanhai County to Changying Village. At present, there are more than 100 descendants of Zhao's family in *Changyu* Village. (Edited by *Changban* Villagers Committee, Tianhe District, Guangzhou, 2004: 36) The Zhao's Ancestral Hall is located at No.15, *Changban* South Street, 10.5 meters wide and 16 meters deep.

The ancestor of the surname Chen of *Changban* Village moved southward with the Central Plains immigrants in the late Northern Song Dynasty due to Jinbing's invasion, and then moved from Liuxi, Jiangxi Province to Yuan Village, Jiahe, Panyu County, Guangdong Province. In the first year of the Zhengtong (1436), Ming Dynasty, the fifth house of his thirteenth century, Chen Zong'an, moved to *Changban* Village, Huai'anli, and joined the Liang family to give birth to a son. After the death of Mrs. Liang, he married Lin and gave birth to a son named Shun; after the death of Lin, he married Mrs. Huang and gave birth to three sons whom the eldest son named Tai. (Edited by *Changban* Villagers Committee, Tianhe District, Guangzhou, 2004: 40) At present, there are 12 households with a surname of Chen and a total population of 47 people in *Changban* Village. Among them, there are 25 males and 22 females. (Edited by *Changban* Villagers Committee, Tianhe District, Guangzhou, 2004: 36-37) The surname of Chen in *Changban* Village seems to have not built the ancestral temple.

In addition to Liang, Zhao, and Chen, there are also Xiao, Luo, Li, Yang, and He surnames in *Changban* Village. There are two main sources of this: First, they started working in the *Changban* village in the early days of liberation, and settled down in *Changban* Village during the land reform. (Edited by *Changban* Villagers Committee, Tianhe District, Guangzhou, 2004: 37) Of course, after China's reform and opening up, other surnames also appeared through marriage and other methods.

There are many bandits in the surrounding area in the history of *Changban* Village. For example, in the first year of the Tongzhi in Qing Dynasty (1865), *Changban* Villagers and other 18 villagers and villagers jointly wiped out water mouth thieves. (Edited by *Changban* Villagers Committee, Tianhe District, Guangzhou, 2004: 109-110) During our field trip, we learned that the villagers' patriarchal consciousness was strengthened due to the armed conflict between *Changban* Village and surrounding villages such as Yuangang Village, Longdong Village and Cen Village during the Republic of China. This is similar to Morris Friedman's use of Chinese social data in Hong Kong and Southeast Asia to analyze the reasons for the development of clan organizations in the southeast of China (clan fighting and water irrigation, etc.).

Due to the weakening of the economic, organizational, and cultural foundations of the rural clan society, the villagers' clan consciousness tended to weaken from 1949 to China's reform and opening up. After the 1990s, as the planned economy transitioned to a market economy, social risks and uncertainties increased,

and the number of migrants increased, and the ancestral consciousness of the villagers of *Changban* began to re-emerge. Among them, the ancestral temple repairs around 2010 were sign.

Some of the ancestral temples in Village *Changban*, such as the Liang's Ancestral Hall of the Yueping ancestors and the Zhao's Ancestral Hall, were the former sites of the Anti-Japanese Revolutionary Base. Except for the earlier restoration of the Zhao's Ancestral Hall, the Liang's Ancestral Hall and the Ancestral Hall were restored in recent years (2009-2011). In the name of maintaining the old site of the Anti-Japanese Revolutionary Base, the local people actually tied the repair of the clan temple with the repair and maintenance of the old site of the Anti-Japanese Revolutionary Base, so that the restoration of the clan temple has a "legal" name. In addition, the "Qingming Festival" became a legal public holiday in China after 2008, and the revival of the traditional filial piety culture of the Tun and Um and respecting their ancestors has further promoted the local people's clan activities to repair the ancestral hall and public ancestral hall. This can be reflected in their donations to build ancestral shrines, ancestral shrine celebrations and Qingming Festival ancestor worship activities.

The proposal for donation for the reconstruction of the ancestral temple of the Liang Family in *Yueping* is as follows^①:

The Ancestral Hall of the Liang Family in *Changban Village* has a history of hundreds of years. The only thing that is unchanged is that the ancestors of the ancestral temple are not afraid. Since the beginning of the year, the wind and rain have been protecting our prosperity, inheriting the family, and living and working in peace.

Since ancient times, the Chinese nation has worshipped ancestors and built temples and temples. Today, in the prosperous years, the descendants of the Liang family have responded to the people's aspirations to save the ancestral temple, protect the former sites of the anti-Japanese revolutionary base areas, raise funds to rebuild the ancestral temple, comfort the ancestors, and promote the Liang people Culture. Recently, a number of children and grandchildren spontaneously formed a preparatory team, with clear division of labor, strict discipline, and specific responsibility for fund-raising and preparatory work.

Approved by the higher-level cultural department, and strive to rebuild as scheduled, we entreat the Liang clan, regardless of surname, relatives and friends, enterprises and institutions, successful business people, generous donations and sponsorships, countless merits, blessings, and returning together, Enthusiastically donated to build a shrine.

Donation date: December 20, 2009

Written by the Liang Clan Ancestral Team
December 13, 2009

This donation proposal has three points worth noting: first, it emphasizes the important role or function of the clan culture and the ancestral hall from ancient times to the present, and regards the clan culture as "national culture"; Approved by the higher cultural department"; Third, the fundraising target is not limited to the Liang clan, but is "regardless of surname", and is "open" to people of different clans, different industries, and different strata, reflecting the openness of the local clan society during the social transformation awareness.

This ancestral hall is often called "Liang's Ancestral Hall" or "Liang's Great Ancestral Hall". Although it was proposed to be rebuilt earlier, *Changban Village* has been included in the urban village reconstruction plan, and the ancestral hall has been identified as Tianhe District of Guangzhou City. Dangerous houses, worried that the reconstruction of the ancestral temple and the reconstruction of the village in the city will cause repeated investment, so at the end of August 2011, a public suspension plan was announced. The notice is as follows:

Public announcement on donation for repairing Liang's Ancestral Hall^②

Donors, villagers:

Since the proposal for repairing the Liang Clan Ancestral Hall was launched, the majority of Liang clan's relatives and enthusiasts have actively donated money, and the total donation has reached RMB 857,633. According to the original plan, the next step is to repair the Liang Clan Ancestral Hall. However, our village is

^① We photographed the wall on the right side of the gate of *Changban Economic Development Co., Ltd.* (formerly *Changban Village Committee*) when we visited *Changban Village* on January 19, 2010. See also "*Anthropology and Modern Life • Appendix*" edited by Liao Yang, Beijing: Modern Education Press, 2012 edition. The proposal was also posted on the left side of the gate of the Liang's Ancestral Hall at No. 5 *Changban* South Street, and above the entrance of the Ancestral Hall there was also a "heartfelt welcome to all folks, enthusiasts, and villagers to raise funds for the Liang's Ancestral Hall! (Fundraising Office)" banner is very eye-catching.

^② On the afternoon of September 29, 2011, we visited *Changban Village* and photographed it on the right side of the gate of *Changban Economic Development Co., Ltd.* (formerly *Changban Village Committee*).

included in the urban village reconstruction plan in Guangzhou. After the reconstruction plan is started, the village temple restoration cost will be paid by the special reconstruction fund. After many studies, the Preparatory Committee decided to suspend the maintenance of the Liang Clan Ancestral Hall in order not to repeat the investment. The next step will depend on the environment to protect the best interests of all donors. The donation is entrusted and managed by the village for the future temple maintenance fund and the public welfare of the temple, so as to live up to the expectations of all donors.

Villagers' Committee
August 29, 2011

The ancestral hall of *Yuepingzu* (the first-room of *Munan Liang Gongci*, the fourth-room of *Dongri liang Gongci*, the fifth-room of *Guiting Liang gongci*, the eighth-room of *Dongxiao Liang Gongci*) and the *Zining* ancestral Liang's shrine were still around 2010. It was rented to migrant workers to live or serve as a storefront, but almost all of them completed repair work at the end of 2010. In early 2011, a grand donation dinner party celebration event was held. The relevant notice is evident.

Notice of the celebration^①

To commemorate the 100th anniversary of the reconstruction of the *Munan Liang Gongci*, a dinner celebration event was held by the meeting of fathers and representatives. It is scheduled to be held on January 18, 2011 (December 15th of the lunar calendar). The villagers are invited to participate actively, regardless of Men, women, children, young people and surnames are welcome to join the celebration!

This event only represents a historical event of the village. Funding has been for one week since the announcement, and we sincerely hope that everyone will actively cooperate with each other to ensure that this celebration is as successful as possible!

Decision: over 75 years old, under 15 years old free of charge; each person raises more than 50 yuan unlimited, one vote for each seat, donate more! At 5:30 in the afternoon. Funding Point: Inside the *Mu NanLiang Gongci*.

Mu Nanliang Gongci Activity Team
January 6, 2011

The notice of the celebration of the completion of the rebuilding of the *Guiping Liang Gongci* in the fifth-room of the Yueping ancestors is as follows:

The descendants of *Guiting Liang Gongci*^②

To celebrate the 110th anniversary of the five-bedroom *Guiting Liang Gongci*, with the consent of the younger brother and elders of the house, on January 24, 2011 (December 21st, the Chinese calendar), a dinner was held at the *Liang Guiting Gongci* dinner at 5pm. Now raise funds from the villagers (regardless of their surnames). The number is unlimited. Each person is required to raise 100 yuan for 1 person to take a seat. We hope the villagers in this bedroom will inform each other. The fund-raising place is in the *Guiting Liang Gongci*. The date is from January 16 to 23, 2011. We hope that all the townships will take part in it.

Fifth Room
January 16, 2011

According to statistics, a total of 183 people participated in the donation ceremony of the *Guiting Liang Gongci* (2 of them were foreigners, and there were other four- and eight-room families), and the donation income was 18300 yuan.

The *Dongxiaoliang Gongci* of the Eighth-room Family of *Yue Ping* celebrated the income of 12,400 yuan for the dinner after the completion of the rebuilding, plus 50,700 yuan for 290 donations, 1,600 yuan for sesame oil, and a total income of 64,700 yuan; various expenses for repairs and dinners were 26,689. The balance is 38,011 yuan (as of February 21, 2011).^③ The notice of occupation is as follows:^④

Dongxiaoliang Gongci in *Changban Village* will be settled on Tuesday, January 18th, 2011 (December 15th in the lunar calendar). Please inform each other. In addition, after the Lianggong Ancestral Hall was

^① On the afternoon of January 16, 2011, we visited *Changban Village* and photographed it on the right side of the gate of *Changban Economic Development Co., Ltd.* (formerly *Changban Village Committee*).

^② On the afternoon of January 16, 2011, we visited *Changyu Village* on the left side of the gate of the *Guiting Liang Gongci*.

^③ On December 4, 2012, when we visited *Changban Village*, we took a picture of the income and expenditure table of *Dongxiao Liang Gongci* on the inner wall of *Dongxiao Liang Gongci* No.11, East Street of the village.

^④ On the afternoon of January 16, 2011, we visited *Changban Village* on the left wall of the gate of *Dongxiao Liang Gongci*.

repaired, funds were needed. It was decided to donate more than 100 yuan per person per household, which was collected on the day of occupation.

January 14, 2011

Dongxiao liang Gongci also held a dinner celebration event for the rebuilding of the temple:^①

In order to celebrate the anniversary of the reconstruction of the *Dongxiao Liang Gongci*, a dinner event in the hall will be scheduled on the evening of January 1, 2012. Each person will be charged more than 60 yuan per head, please inform each other. People from outside the tribe and outside are invited to attend.

Eighth Room
2011.11.20

It is not difficult to see that the notice of the celebration of the anniversary of the reconstruction of the *Dongxiao liang Gongci* has broken through the narrow circle restricted to the house and the clan, and the invitation to outsiders has shown that its clan activities are open and convergent, and it has an integrated community Social functions of the population.

The notice of the rebuilding of the Liang's Ancestral Hall of Zining's ancestors is as follows:^②

The *Zining* Ancestral Hall was celebrated on January 26, 2011 (December 23rd of the lunar calendar) for the centennial celebration of the *Zining* ancestors, and is now preparing a banquet to celebrate. Each participant donates 60 yuan (unlimited last name). And donate to the shrine before the 22nd of this month in order to set the banquet, please inform each other. At 5:30 pm on the 23rd day of the lunar calendar this month.

Tel: Liang × Qing: 136 ××××× 952; Liang × Chi: 134 ××××× 489

According to statistics, as of January 26, 2011, the ancestral temple of the Liang family of Zining ancestors received a total donation of 30,500 yuan, and as of March 23, 2011, the donation to the temple was increased to 30,900 yuan, with 165 donations, of which 139 were Liang , Other surnames are 26 people (4 people are Li, 4 people are Luo, 2 people each are Yang, Chen, Feng, Guo, Long, Kong, Xie, Sun, Zhao, Lu, Wen, Xue, Fan, Huang, Zhu) 1 each). Its expenses are mainly used to pay for the purchase and maintenance of artificial funds such as gods, seats, furniture, stools, patio stones, cement, and sandstones, as well as expenses such as mining the green lanterns during the Lantern Festival and ancestor worship at Qingming Festival, etc., January 2011 The balance on the 26th was 3835 yuan, the balance on February 20, 2011 was 2,479 yuan, and the balance on March 15, 2011 was 2,179 yuan.

The increase of clan consciousness and the strengthening of the agglomeration function of the ancestral hall in Village *Changban* are also manifested in the annual Lantern Festival and Qingming ancestor worship. The notice of the dinner of Mulan Liang GongCi in 2013 Lantern Festival (the 17th day of the first month) is as follows:^③

After studying with my elders in this room, it was decided to hold a large reunion dinner party at the Lantern Festival on the 17th day of the first month in the village. Welcome to join us! We wish you all happiness and good health! Everything wins! Time: At 11 noon on the 17th day of the first month.

We hope that everyone will join in and communicate with each other.

15th of the first month, *Mu Nanzu*

Liang Clan's Ancestral Hall of *ZiNing* for the 2013 Lantern Festival (the 17th day of the first month) dinner donation notice as follows:^④

The ancestral temple is set to have dinner at the ancestral hall in the seventeenth year (February 26th of the Gregorian calendar) to celebrate the Lantern Festival. All children, old and young, men and women of this shrine are invited to participate enthusiastically, and brothers and friends from all parties are invited to participate. Payment is scheduled for the eighth to thirteenth of the beginning of the year (80 yuan per person).

The donation notice for the dinner of the Zhao's Ancestral Hall in the 2013 Lantern Festival (the 17th day of the first month) is as follows:^⑤

^① On the afternoon of December 4, 2011, when we visited *Changban Village*, we shot it on the left wall of the gate of *Dongxiao Liang Gongci*, No.11, East Street, *Changban Village*.

^② On the afternoon of January 16, 2011, we visited *Changban Village* and photographed it on the left side of the outer wall of the Liang's Ancestral Hall, No.1, West Street, *Changban Village*.

^③ On the afternoon of March 3, 2013, we inspected *Changban Village* and photographed the outer wall on the left side of the gate of *Munan Liang Gongci*, which was edited at No. 12 *Changnan* South Street.

^④ On the afternoon of February 23, 2013, when we visited *Changban Village*, we shot it on the left side of the outer wall of the Liang's Ancestral Hall, No.1, West Street, *Changban Village*.

^⑤ On the afternoon of March 3, 2013, we inspected *Changban Village* and photographed the exterior wall on the left side of the gate of *Zhao's* Ancestral Hall, No. 2 *Changxi* West Street.

Happy New Year!

This ancestral shrine is scheduled to set a dinner in the ancestral hall on the 17th day of the first month (ie February 26th), hoping to recruit children, men and women of the clan, to participate actively.

Gathering to celebrate the Spring Festival! Please pay 80 yuan per person from the 9th to 13th day of the new year. Payee: Zhao ×, Zhao × Hua

In 2009, the ancestors of the Qingming Festival at the Liang Ancestral Hall of the *YuePing* ancestors announced the following:

Ancestor of Qingming Festival^①

Scheduled to start on April 11th on the Gregorian calendar and March 16th (Saturday) on the Lunar Calendar Ancestral shrine meal. Payment schedule for ancestral worship in Yi Paradise:(1). *Changxian Xianju*; (2)*Huangpigang*; (3)*Chang'an*. Time: At 1:00 noon, the ancestral hall departs intensively, and the ancestors worship at the ancestral hall to eat at 6 :00pm.

March 31, 2009

he ancestral offerings of the *Qingming Festival* at the Grand Ancestral Hall of the Liang Family's First Ancestor of *Yueping* in 2012 were as follows:

Notice of Ancestor worship^②

This year's *Qingming Festival* ancestor worship event is scheduled to be held on Saturday, April 14, 2012 (March 24, Lunar Calendar). At 1 noon on the same day, it will depart at the Liang's Ancestral Hall. Dinner will be held at the hall at 6 pm. Starting from 100 yuan, we hope that everyone will actively participate in time and hope to pass on each other. Sincerely,

Place of payment: the shrine

The notice of the ancestors of the *Qingming Festival* of the *Munan Liang Gongci* in 2012 is as follows:^③

The ancestral offering of *Tinglan* is scheduled to be held at 8:30 in the morning of *Qingming Festival* (April 4th). The lunch will be concentrated at noon. Each person will pay 100 yuan temporarily and pay before departure.

The notice of the ancestor worship of the *Qingming Festival* in 2012 at *Dongri liang Gongci* is as follows:^④

The *Dongri Liang* public shrine is scheduled to worship at 2 o'clock noon on the 9th of this month (March 19th of the lunar calendar). We hope that interested people will participate and each will raise 10 yuan. Give back roast pork. If you are interested, please get back the roasted meat before 5 o'clock on the day, and you will not be responsible for it later.

Fourth-room

Guiting Liang Gongci for the 2012 *Qingming Festival* ancestors notice as follows:^⑤

The members of the *Guiting Liang Gongci* have been deliberated by some people and will be worshipping their ancestors at this ancestral hall on Sunday, April 8, 2012 (March 18th, the lunar calendar), at 3 pm. Interested parties participate in the worship service, and each person raises 20 yuan to buy offerings and worship services.

Fifth room

April 2, 2012

The notice of *Dongxiao Liang Gongci* for the 2012 *Qingming Festival* ancestors is as follows:^⑥

^① On the afternoon of May 12, 2009, we visited *Changban Village* and photographed the outer wall on the left side of the gate of the Liang's Ancestral Hall, which was edited at No. 5 *Changban* South Street.

^② On the afternoon of April 7, 2012, when we visited *Changban Village*, we photographed the outer wall on the left side of the gate of the Liang's Ancestral Hall, which was edited by No.5 *Changban* South Street.

^③ On the afternoon of April 7, 2012, when we visited *Changban Village*, we photographed the outer wall on the left side of the gate of *Munan Liang Gongci*, which was edited at No. 12 *Changnan* South Street.

^④ On the afternoon of April 7, 2012, when we visited *Changban Village*, we took a picture of the outer wall on the left side of the gate of *Dongri Liang Gongci*, No. 3, *Changjian* South Street.

^⑤ On the afternoon of April 7, 2012, when we visited *Changban Village*, we took a picture on the right exterior wall of the gate of the *Guiting Liang Gongci* at No. 9 *Changban* South Street.

^⑥ On the afternoon of April 7, 2012, when we visited *Changban Village*, we photographed the outer wall on the left side of the gate of *Dongxiao Liang Gongci*, which was edited by No.11 *Changban* East Street.

The descendants of *Dongxiaoliang Gongci* are going to worship the ancestors at *Xianrenlou* at 3 pm on Saturday, April 21, 2012, and hold a dinner party in the evening. Charges are calculated on a per-person basis, at more than 60 yuan per person. Outsiders of ethnic groups are welcome to participate.

Eighth Room
March 12, 2012

In order to determine the number of people to arrange meals, please register quickly. For registration on April 14, 2012, please inform each other.

Eighth Room
April 3, 2012

The Zhao Clan Ancestral Hall also held ancestral worship activities. The *Qingming Festival* Ancestors' notice in 2012 is as follows:^①

We will focus on the grave sweep at 8 am on April 15, 2012, and we invite everyone to take an active part.

Shrine director
April 6, 2012

Why has the clan activity in *Village Changban* revived in recent years? Previous studies in sociology and anthropology have held that the clan is the product of a pre-modern society or a traditional rural society, and it mainly exists between "acquaintance society". However, why in the process of urbanization in the suburbs of the metropolis, even *Village Changban* has been "transformed" from rural communities to urban communities (completed in May 2005). Today, the local clan consciousness has not been weakened, but has appeared "Rejuvenation" or growth (such as donating to repair the ancestral hall, the 17th lunar month party and the *Qingming Festival* joint ancestor worship, etc.)? This may be analyzed from the urbanization of the village in the city itself.

For more than 130 villages in the city of Guangzhou like *Village Changban*, urbanization is only an external force to promote the development of villages in the city, but the original "communities" inside the villages have changed the traditional villages due to the development of urbanization. The community's population structure, spatial structure, economic structure, management mode, etc., are still different from urban communities that have been completely civicized in essence, and are in a form of transition from traditional rural communities to modern urban communities. This form still tends to turn "strangers" into "acquaintances." In recent years, donations and other dinner gathering activities such as the maintenance of temples in *Village Changban* and the celebration of the Lantern Festival, almost all temples have welcomed "outside people" (regardless of surname). The opening of the clan ancestral hall to people with different surnames is actually a process of social capital mobilization that transforms "living" into "familiar".

In completely urbanized communities, strangers are gathered in commercial housing residential communities. The vertical extension of the geographical space of residential houses has replaced the horizontal connection of traditional rural social spaces. Houses have become residences for citizens to leave early and return late, closed communities and closed. The family door separates the "home" and the "township", that is, the "home" of the citizens no longer has a "local" atmosphere. The "home" of citizens is far from "native land", and their production and lifestyle are correspondingly far away from "native land" and "farming". Economic activities have also been transferred to the flow operation and payment of commercial services in industrial production.

However, the villages in the city are different. Although the population of the village has increased significantly or even several times the population of the village, the people in the village are still relatively concentrated or live in one piece, and the geographical space is relatively completely preserved, unlike a fully urbanized community. It was fragmented by the commercial housing. In other words, the "homes" of villagers in urban villages still have a rural flavor, although they have no land to cultivate or land to grow because of the land for urban development.

However, this change in production methods and economic life from the traditional "cultivating fields and farming fields" to "cultivating buildings" (renting houses to migrant workers and collecting rent) has not fundamentally changed the villagers or even become a "citizen" (original villager in the village). Because their population structure, living space and their homes are still closely linked, they do not have the "nostalgia" of the fully urbanized community citizens. On the contrary, with the increase of the migrant population and the acceleration of the urbanization process of urban villages, villagers in urban villages need to seek to maintain the management order of the changed rural society. The traditional revival and reconstruction of the Uzbekistan tribe have thus been "invented".

^① On the afternoon of April 7, 2012, when we visited *Changban Village*, we photographed the outer wall on the left side of the gate of the Zhao's Ancestral Hall, No. 2 *Changban* West Street.

Here, we seem to have seen the demographic structure of the increase of clan consciousness in *Village Changban* → the spatial structure → the economic structure → the internal mechanism and logical deduction of the change in management mode, and the activities such as temple repairs and ancestral worship of ancestors have only enhanced their clan awareness Externalized form.

After the founding of the People's Republic of China, the organizational evolution and village management of *Village Changban* have been described in "*Village Changban Recordss*", so we will not repeat them here. However, are the powers of the major clans in *Village Changban* embedded in the village-level organizations and their community governance as a formal system? It is still an issue worth exploring.

According to the list of "Persons in Charge of the Party and Government of *Village Changban* after the Founding of the People's Republic of China" on pages 70-72 of the *Village Changban Journal*, we met with the village in the Paradise of *Village Changban* on the afternoon of December 30, 2014. Several male elderly over 70 years old conducted interviews to understand the proportion of the various clans in *Village Changban* or different housing groups within the same clan in the power structure of the village community.

It is worth noting that there are also large differences in the formal organization of the Zuliang clan of the *Yueping* ancestral family in *Village Changban*. Among the 129 people of the *Yueping* ancestors who served as the party and government leaders of the village, first-room, Liang Munan 49 people, and fourth-room, Liang Dongri 9 people, and fifth-room, Liang Guiting 52 people, and sixth-room, Liang Taifeng 2 people, and eighth-room, Liang Dongxiao 27 people. It can be seen that the first-room, fifth-room, and eighth-room of the Liang clan of *Yueping* occupies an important position in the formal organization of power structure at the *Changban* village level; the fourth-room once played a leading role, but they retired the village's power structure after 1990. The sixth-room has a small population (currently only a few families), only occupied the core of the village's power structure in the 1950s and 1960s, and has withdrawn from the village power organization since 1961. After China's reform and opening up, especially after the implementation of the household-based contract responsibility system, the Zhaos, Chens, and *Zining's* Liangs in village *Changban* have completely withdrawn from the village's formal power organization.

In addition, we learned from the interviews that after 2003, especially after the completion of the "village relocation" system in *Village Changban* in May 2005, the original villagers' committee was transformed into *Guangzhou Changban Economic Development Co., Ltd.* Leadership also changed to the company's party branch secretary and chairman. At present, the company's leaders are mainly from the first-room and eight-room members of the Clan of *Yueping*. The fifth-room people who were originally inside the village's power structure have also begun to marginalize, reflecting the growth of power within the clan and the differentiation of the power of the family.

III. MIGRANTS AND CHANGES IN COMMUNITY GOVERNANCE IN VILLAGE *CHANGBAN*

For a long period of time, the social management of *Village Changban* is the same as that of traditional villages in other regions of the country. "*Changban Village Recordss*" has already described its organizational evolution and village management. This article does not need to repeat them, but just wants to examine the relationship between community governance and migrants, especially migrant workers in *Village Changban*.

Before the founding of the People's Republic of China, *Village Changban* was generally responsible for the house's elders. If it could not be resolved, it would be handled by the *Huiyuan Tang* (village-level elders' organization). The principle is generally handled in accordance with family rules. After the founding of the People's Republic of China, in addition to the management of grass-roots organizations, rural society is also subject to village regulations and people's covenants.

China's traditional rural society is a farming society, and farmers' mobility is not strong. After the founding of the People's Republic of China, due to the influence of the dual urban-rural economic structure, household registration system, social structure, and management model, there was little horizontal movement of farmers. After the reform and opening up, especially the establishment and gradual deepening of the market economy system, the vast number of rural migrant workers from the inland rural areas have flooded into the developed areas along the southeast coast. Due to the impact of housing and other cost-of-living factors, most of them have gathered in the rural-urban fringe, which has spawned villagers in urban villages. "Rent" market.

Before the mid-1980s, there was basically no immigrant population in *Changban Village*. After 1985, a few processing plants were opened in *Changban Village*, with more than 500 foreign workers. After 1990, the industrial and commercial areas of *Changban Village* were opened successively, and the population of foreigners was increasing, reaching 6,200 in 2000 and as many as 8,800 in 2001. (Edited by *Changban Villagers Committee*, Tianhe District, Guangzhou, 2004: 32-33) These migrants are mainly engaged in industrial, agricultural, construction, commercial catering and other activities.

After completing the conversion of villagers to residents in *Changban Village* in May 2005, the village committee of *Changban Village* was correspondingly changed to the *Changban Community Residents*

Committee, and the original village collective economic organization was changed to *Guangzhou Changban Economic Development Co., Ltd.* Therefore, the number of "original villagers" and migrants in *Changban Village* was included in the *Changban Community Residents Committee* for statistics in the 2010 National Census.

In 2010 there were 16,236 migrants from the *Changban Community Residents Committee*, from Guangdong's own province, 8441 and foreign provinces, 7795, and these foreigners mainly came from or around Guangdong Province, such as Hunan, Guangxi, Henan, Chongqing, Hubei, Sichuan and other provinces. These mobile workers from different provinces have relatively obvious industry characteristics. We learned from the field survey that the migrant workers who rent and operate a "business" in *Village Changban* mainly come from Hunan, Guangxi, Jiangxi, Sichuan, Henan and other provinces. Among them, most of the migrant workers in Hunan and Guangxi mainly pull goods (bicycles, minivans, trucks), and some male migrant workers in Hunan drive taxis (different from tan taxis for local villagers) and women. Operating hair salons, Jiangxi migrant workers mainly operate anti-theft doors and windows, Sichuan migrant workers mainly operate catering and hair salons, Henan migrant workers mainly collect used mini trucks, and Guangdong migrant workers mainly operate *Changban* market.

Relevant data of *Village Changban* around 2001 shows that the majority of the people outside the village come from "Jiangxi, Hunan, Guangxi, Sichuan, Guizhou, and a few from Fujian and Hubei; most from the province come from Wuhua, Qingyuan, Shaoguan, Chaozhou, Shantou has more people than in other provinces. Gaozhou people are engaged in the construction industry, Fengshun people are more engaged in tire business, Kaiping and Taishan are carpenters, Wuhua is a stonemason, and most of Shantou, Puning, Jiexi, and Guangxi are engaged in planting and breeding. Most of Hunan and Sichuan operate hair salons." (Edited by *Changban Villagers Committee*, Tianhe District, Guangzhou, 2004: 33) Later, due to the needs of urban construction, the collective land of *Village Changban* continued to be requisitioned, and farmland and arable land continued to decrease. Pig breeding is not allowed in the suburbs. Since then, the breeding industry in *Changban Village* has gradually been replaced by other industries such as processing, construction, catering and other industries. In the process of the development and transformation of the original village → urban village → urban community, "working and doing business" is still the main reason for the migration and migration of migrants in *Village Changban*. See Table 9 for details.

The management of foreign migrants in *Village Changban* was originally incorporated into public security management. In 1984, the village established a full-time security team, and in 1998 established a comprehensive social security management team. According to the relevant regulations of Guangzhou, foreign migrants must be declared, and their ID cards, family planning certificates and temporary residence permits must be complete before they can live in urban or rural areas. With the successive expropriation of collective land and the increase in the number of migrants, the housing lease and governance of villagers have been put on the main agenda. In 2000, there were 450 rental houses in *Village Changban* with a population of over 4,300. (Edited by *Changban Villagers Committee*, Tianhe District, Guangzhou, 2004: 82) In 2001, the village strengthened the responsibility system for the management of rental housing. The IC card was used to declare temporary residence permits for foreign residents. Basic information such as, height, fingerprints, etc., to achieve "people register, people leave and write off, the base is clear, and the situation is clear", and realize the grid management of the rental house jointly managed by the owner of the rental house, the Security Council and the exclusive police. The experience of implementing the residence permit management model has accumulated.

However, due to insufficient police force in the contact area (only one local police officer), in addition to maintaining the security of the village, the *Changban Village Social Security Committee* will also assist the public security, fire protection, urban management and other departments to do a good job, and even to mediate Family conflicts or labor disputes, although there are currently more than 40 members of the insurance team, patrolling on two shifts 24 hours a day, but due to low remuneration (2300-2500 yuan per month, and no "five insurance and one gold"), Veterans who have been demobilized for two years are reluctant to work in the village government. As a result, they feel stressed at work.^①

On the other hand, the *Changban* community is an urban village community developed from the former *Changban Village Committee*. It has undergone a transformation from rural community management to urban community management in the process of transformation. Therefore, urban management and rural management The dual characteristics of this are more obvious here. Judging from the household registration system, with the completion of the local villager change to a resident and residence permit in May 2005 to replace the temporary residence permit, the urban-rural difference in identity seems to have disappeared. However, for the original villagers in the village in the city, some or even most of them have been transformed into urban residents through the "village reform system", but their urban work varies from person to person. Due to the influence of education, skills, experience and other factors, not everyone can find good, stable and high-

^① We interviewed in the office of *Changban Village Governance and Insurance Association* from 11:30 am to 13:00 pm on July 14, 2013.

paying jobs in the city. Some of them are self-employed or rely on rent to make a living. Because the transformation into citizens means that they have to give up the original village-level collective economy (land, village-owned enterprises, etc.) benefits. Under the condition that social security has not been perfected, those original villagers who have "glamfully turned" for citizens are even Miss and envy the original villager identity.

This dual urban-rural economic system and the "dual-track" management of urban and urban village communities have brought multiple pressures on the local residents' economic life, cultural identity and social identity: On the one hand, house rental An important source of income, but its premise is based on the needs of tenants. The arrival and renting of a large number of migrant workers has provided an important source of income for villagers in urban villages and some people who rely on rent for income. However, there is a lack of identification between migrant workers and renting communities. They consider economic factors rather than non-economic factors. In this way, the relationship between the tenant and the landlord becomes a pure economic relationship.

On the other hand, the pure economic relationship has weakened and impacted the interpersonal relationship in *Changban Village*. The transformation of the economic structure has challenged the village's original population structure, spatial structure and management model, and stimulated the increase of the village clan consciousness. The logic of action in the village's major ancestors successively repairing and ancestral worship of ancestors appeared around 2010, and the ethnic boundaries were opened due to the transformation of economic production methods (rental houses), and foreigners were invited to participate in the clan activities in an attempt to turn "birth" into "cooked" In fact, it is a reflection of the internal structure of local culture in response to external economic and social transformation.

To sum up, the development of urbanization has made *Changban Village* from a suburban city in the 1990s to a village in the city. The implementation of the village (civilian) change of residence (civilian) system and residence permit system has also made the economic and social transformation of *Changban village*. The result is the change of grassroots social governance caused by the pressure of two aspects of community governance in *Village Changban*: first, the villagers are transformed into citizens. Second, the influx of foreign populations has changed the population structure, economic structure, and production and lifestyle of the community. (Liao Yang, Meng Li, 2014) Internal and external forces have led to changes in local community governance, while the revival of clan and shrines is an internal adjustment to cope with such changes.

From the perspective of public management, community governance requires the joint participation and equal consultation of multiple subjects, not just the "solitary combat" of community neighborhood committees or village committees. The "dual city in the city" geographical space accumulates the "dual economy" and production and lifestyle of the city and the countryside. In the process of "reforming villages," the "dual management" system and management model of village committees and neighborhood committees still exist. Village committees and neighborhood committees both have "insertions" in community governance in urban villages, but "blind areas" have emerged due to inadequate management. Obviously, this top-down community governance model cannot effectively solve all the problems of the village in the city, but depends on the supply of endogenous forces of the villagers in the city from the bottom up. The revival of the clan and ancestral hall in *Village Changban* is an example, which shows that the ancestors and ancestral halls still have their active functions in the governance of modern society.

IV. CONCLUSION

In recent years, the ancestral repair and clan revival of *Village Changban* in Guangzhou shows that it has inherent social needs: as a non-governmental force to respond to and make up for the blind areas of the "dual management" of the community neighborhood committee or village committee; Strive for and integrate the migrant population in order to cope with the changes in production and lifestyle of *Changban* villagers from the original "farming" to "cultivating buildings".

The clan mobilized their own or extra-clan power to "recognize" their clan through blood or fictional methods, so as to maximize the benefits of social capital to make up for some shortcomings or "vacuums" in community governance of village committees and neighborhood committees. . The reconstruction or repair of the ancestral hall is a cultural practice and expression of action in response to the excessive "administrative" of the village committees and neighborhood committees. This is essentially to rebuild a community of "gods" (that is, cultures) on the basis of a "tangible" community. Through the excavation and revival of local knowledge, people's ethnic identity, cultural identity and regional identity are strengthened. All these are exactly what is needed for social construction and social management today. In this sense, the clans and shrines in modern society still have their positive effects.

From the 1930s to the present, the distribution of the power of the various clan houses in the village's party and government organizations has reflected the rise and fall of their clan houses to a certain extent. The change in the leadership of *Changban Economic Development Co., Ltd.* after the transformation of "village to residence" has reflected the growth of the power within the clan and the differentiation of the power of the clan.

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