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Contents, Abstracts and Keywords

Preliminary Investigation of Ethnic Work Thought of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era

..... **Li Liangpin and Ge Tianbo (1)**

Abstract: Since the 18th National Congress of the Communist Party of China, General Secretary Xi Jinping has especially emphasized the co-development of ethnic minorities in China, Chinese nation, and ethnic groups in the world. On the basis of the dialects of historical materialism and China's traditional ethnic theory, a series of new viewpoints, new arguments, and new theses regarding ethnic issues these days and future have been raised up, and the rich and logical ethnic work thought of Xi Jinping thought on socialism with Chinese characteristic socialism for a new era has been formed. "The new era ethnic thought" is composed of nine parts including ethnic politics, ethnic economics, ethnic culture, rule-of-law of ethnic areas, ethnic unity, ethnic regional autonomy, ethnic ecological civilization, the great rejuvenation of Chinese nation, and community with shared future for humanity. It profoundly answers a series of theoretical and realistic questions regarding peaceful development, co-development, and shared development of ethnic minorities in China, the Chinese nation, and ethnic groups in the world. The new era ethnic thought manifests the Communist Party of China's courage of theoretical innovation of, quality of advance with the times, and great vision of the Chinese nation striving for constructing community with shared future for humanity.

Keywords: Xi Jinping; new era; socialism with Chinese characteristic; ethnic work thought.

Study of Rights Conflicts of Different Subjects in Cultural Heritage: On Tianlong and Yunfeng in Anshun, Guizhou **Zhou Zhengang and Hu Man (15)**

Abstract: Different subjects have different rights based on specific cultural heritage. These rights conflict against each other most seriously in commercial activities like tourist development in practice. There are three kinds of conflicts: the clash caused by the rights of ownership and participation of cultural heritage, the clash caused by the rights of development and management of of cultural heritage, and the clash between different subjects fighting for property rights of specific cultural assets. Based on the subject of rights in the examples of Tianlong and Yunfeng of Anshun, Guizhou, this article clarifies questions of interest distribution behind rights conflicts. By introducing the institution of protector of cultural relics to the protection of material and cultural heritage, providing institutional and theoretical bases for the fulfillment of the rights of cultural development, developing the compensation institution of private ownership of intangible cultural heritage can effectively promote the protection of cultural heritage and its sustainable development.

Keywords: cultural right; cultural heritage protection; rights conflict; legal protection.

The Influence of Human Capital Accumulation and Outgoing Employment on the Income of Rural Residents in Ethnic Areas: An Empirical Study Based on 2013-2015 Survey in Ethnic Areas of China ... **Wang Guohong (27)**

Abstract: Based on 2013-2015 Survey in Ethnic Areas of China and by using extended Mincerian approach and quantile regression, this article studies the influence of human capital accumulation and outgoing employment on different income groups in ethnic rural areas, and further adopts the ordered Logit model to make an empirical analysis on the

factors that affect the subjective economic evaluation of rural residents. The study shows the accumulation of human capital in ethnic rural areas is conducive to narrowing the income gap among the residents. And there is a great difference between the incomes of ethnic rural residents engaged in agricultural and non-agricultural, which reflect that the "Lewis turning point" in ethnic areas has not yet appeared, while the rural residents' outgoing employment can significantly improve their income level. The income of ethnic minority residents in rural areas is significantly lower than their counterparts of the Han population, and the main reason is that the average years of education for ethnic minorities are at the low level and the income gap between the residents is too large. Besides, the majority of rural residents in ethnic areas believe that their family economic status has been steadily improved, and are optimistic about their own economic situation in the future, while outgoing employment reduces the subjective evaluation of their own economic status. The article argues that the accumulation of human capital determines the upper limit of labor productivity, and whether human capital can flow from low income industries or regions to high income industries or regions determines whether the accumulation of human capital can be converted into real productivity. And while improving the level of human capital in ethnic rural areas, the government should also further improve the labor market mechanism.

Keywords: ethnic areas; human capital; outgoing employment; income of rural residents.

Characteristic Analysis of the Environmental Pollution in Minority Areas

..... **Du Wencui** (42)

Abstract: The minority areas have rich natural resources in China. The construction of ecological civilization in minority areas not only affects the ecological development of the regions but also relates to the sustainability of national development. This research mainly discusses the relationship between economic and social development and environmental protection in minority areas from three aspects, including EKC, resource and environmental capacity, and carbon emissions accounting. Using data of 8 minority provinces from 2006 to 2015 in China, taking sulfur dioxide (SO₂) and chemical oxygen demand (COD) as examples, from the view of the scale, structure and intensity, the situation, causes and countermeasure of environmental pollution in the minority areas are analyzed based on statistical analysis and factor decomposition. This research finds that although the target of emission reduction has been achieved, many conclusions are worth thinking from the perspective of structure and intensity. The minority areas which are occupied by 15% of the population in China and have created about 10% of the GDP, but have discharged about 20% of the pollution from 2006 to 2015. From the view of pollution structure, most of the COD emissions are from industrial production and the economic development still causes high pressure to ecological environment. From the view of intensity, although the pollution emission in the minority areas is decreasing, the intensity of emission of air pollutants is still significantly higher than the national average. The adjustment of structure has not played positive roles in terms of decreasing waste emission in the minority areas. Generally speaking, the minority areas should fully utilize their ecological advantages, cultivate endogenous power, fulfill new development ideas, be integrated into modern economic system construction, and steadily form pull of reformation. The nation should develop the system of ecological compensation and protect external dynamics of high-quality development.

Keywords: environmental pollution; ethnic minority areas; characteristics analysis; ecological civilization.

Fei Xiaotong's Ideological Resources of the Theory of "Chinese Nation with Multi-Ethnic Groups": Research on the Theory Design of "Pluralism" and "Unification" in the Ethnological Community in the Republic of China

..... **Liu Bo'er** (56)

Abstract: In the period of the Republic of China, the Chinese ethnological community

held an idea of constructing a unitary multi-national state, that is, under the premise of recognizing the existence of ethnic minorities, a new Chinese nation is built with a unified new culture and thus a unitary multi-national state is created. Whether using Miao and Han's "cultural homology" as the core of "unified culture" or the language education strategy of promoting Chinese as well as ethnic languages, it reflects the idea that the ethnological community recognizes both "pluralism" and "unification." After the 1940s, this idea was gradually improved, and the process of shaping the new culture was defined as the process of pursuing "modernization." And it was distinguished from "sinicization" and "assimilation." A review of this history helps us find the source and development of Fei Xiaotong's theory about Chinese Nation with multi-ethnic groups today.

Keywords: pluralism; unification; new culture; Chinese Nation; the period of the Republic of China.

The Practice and Diffusion of the Modern Idea of "Civilization" in Guangxi Chieftdom-Rules Region in the Late Qing Period

..... Zhang Jianghua and Yang yang (64)

Abstract: This article based on the stele inscriptions established in the Taiping village of Guangxi in 1892. Combining through other literature documents, this research aims to clarify that the concept of "civilization" was already introduced to Guangxi from Japan at that time and infiltrated into the local practice context. Since the early Qing period, subordinates of local chieftains continuously acquired free social status by taking the imperial examinations. Thus the advent of "civilization" provided a good chance for changing new social status. Meanwhile, with the support of local gentry, the chieftains attempted to use the practice of "modern" as an excuse of rationalizing their exploitation of local society.

Keywords: civilization; diffusion; late Qing period; Guangxi; chieftain.

The Changes and Adaptation of the Oroqen's Pace of Daily Life

..... Zhang Yu'nan (76)

Abstract: In recent years, the Oroqen people's livelihood has changed from hunting to settled agriculture. In this process, the pace of traditional daily life which is rapid consumption of resources, synchronization with the prey growth cycle, and interspersed individual activities in group activities is gradually transformed into a pace of farming with continuous accumulation, synchronization with the crop growth cycle, and family operation. While dealing with the external effects of hunting and farming, the Oroqen people are facing several problems. The Difference of life paces between hunting and farming makes the Oroqens who were used to hunt in the past cannot adapt to farming smoothly nowadays. And this is the deep reason why some Oroqen people have fallen into the predicament of survival since hunting was prohibited.

Keywords: pace; daily life; Oroqen; hunting; agriculture.

The Worship Ceremony of the Heaven of the Mongols in the Yuan Dynasty

..... Ma Xiaolin (84)

Abstract: The worship ceremonies of the Mongols consist of jügelü and pouring airag in the Yuan dynasty. The ceremony of jügelü, which means hanging meat on poles, was the oldest worship ceremony of the Mongols. Because the heaven worship of the Jin dynasty shared similarity with jügelü, so it was accepted by Muqali. In 1275, Zhongshu Sheng 中书省 abandoned the heaven worship left by the Jin dynasty; however, the related customs of shooting willows and polo game were still preserved as official-recognized local worship activities. Pouring airag was the highest ceremony of the Yuan dynasty. It appeared in the period of Chinggis Khan and was practiced in two seasons. "Sa ma ni zi" 洒马奶子 on June 24th was a special worship ceremony appearing in the late Yuan. It was the outcome of Sino-Mongolian cultural exchanges. The Yuan dynasty regarded praying ceremonies of each religion and outskirts sacrifice as the worship ceremonies of the Heaven. Some Mongols

participated in and influenced outskirts sacrifice. Various worship ceremonies of the Yuan Mongols manifest characteristics of interactions of diverse cultures.

Keywords: Mongol; the Yuan dynasty; worship; Mōngke Tenggrī; rituals.

Ethnic Intermingling and Text Description: An Example of Daotong 道童 and His Biography in *Yuan Shi* 元史 (*The History of Yuan Dynasty*)

..... **Shang Yanbin and Feng Yuan** (92)

Abstract: This study investigates inscriptions and local chronicles of the Yuan Dynasty and aims to scrutinize Daotong's lineage, ethnic identity, and career path. The paper argues that Daotong is the seventh generation grandson of Mongolian Muqali, the founding minister of Yeke Mongqol ulus, rather than Qocho Uighur. Daotong had been the government official in the region of the south of Yangtze, while was a mongol confucian and good learner of the Han culture. The biography of Daotong and relevant text descriptions reflected the history of ethnic communication and cultural intermingling of Yuan dynasty.

Keywords: Daotong; *Yuan Shi*; Mongol; Qocho Uighui; Yuan dynasty.

***Huihui Yuan Lai* 回回原来 (*The Origin of the Huihui*) and the Construction of the Origin of the Hui Nationality under Chinese Cultures**

..... **Yang Xiaochun** (103)

Abstract: *Huihui Yuan Lai* was a very popular book in Chinese Hui society, which told us a story about Huihui entering China in the Tang dynasty. In 628, the Taizong Emperor sent an embassy to the West Area to search the Islamic Sutra to suppress the monster because he saw the monster in his dream. Then the Muslim king sent three embassies to China and one of them arrived China, who was appreciated by Emperor Taizong. In the end the Taizong Emperor exchanged three thousand Muslim soldiers with three thousand Chinese soldiers. This story looks absurd and was not true. But actually it reflected Hui people's self-consciousness to their ethnic origin from the late Ming and early Qing periods. The basic structure of *Huihui Yuan Lai* was from a famous Chinese novel, *Xi You Ji* 西游记 (*Pilgrimage to the West*). A part of an ode to Muhammad in this book was perhaps from some Islamic odes in Chinese, such as *Qingzhen Faming Baizi Shenghao* 清真法明百字圣号. While the term of "Baidi Zhenjun 白帝真君" used in this ode was totally a Chinese deity. We can conclude that *Huihui Yuan Lai* was a product under Chinese cultures.

Keywords: *Huihui Yuan Lai*; Hui people; origin of an ethnic group; construction.

Qing Official Worship Ceremony of Xinjiang Bogda Mountain and the Imperial Order

Wang Ping and He Yuanyuan (113)

Abstract: During the process of pacifying Xinjiang, the Qianlong emperor issued 3 edicts in 1755, 1757 and 1759 ordering sacrificial ceremonies for Bogda of Tianshan Mountains. When the wars ended, the worship as a annual ritual became permanently incorporated into Qing's imperial ceremonial system. This paper points out that Bogda Mountain's sacredness came from multiple sources, and its annual worship ceremony indicated while maintaining the empire's pluralistic ruling nature, Qing was self-conscious in building the one and unitary imperial order symbolically and practically.

Keywords: Bogda Mountain; official worship ceremony; ritual; imperial order; Qing dynasty.

A Summary of the International Conference in Commemoration of the 30th Anniversary of the Publication of Fei Xiaotong's Theory of Chinese

Nation with Multi-Ethnic Groups **Liu Haitao** (121)

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