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Contents, Abstracts and Keywords

Lenin and Stalin's Criticism to the "Cultural-National Autonomy"

..... Wang Xi'en (1)

Abstract: In the history of international communist movement, the claim with a far-reaching impact, "cultural-national autonomy" which was made in the period of Second International, was a main obstacles to the Marxist party's program about national question. When Lenin criticised the nationalism, he laid emphasis on the theory of "cultural-national autonomy" and regarded it as "most refined, absolute and hundred-percent nationalism." Like Lenin, Stalin expressed much criticism to "cultural-national autonomy" in the same period. Additionally, he analyzed some issues more thoroughly and denied "cultural-national autonomy" according to the laws of historical development. The goal of Chinese ethnic works in the current stage is all ethnic groups working together for common prosperity and development rather than going their own way for selfish development. We should keep the goal throughout the course of the socialism with Chinese characteristics and apply it to the institutions and policies in the different levels or aspects. "Cultural-national autonomy" wanted to reflect each ethnic group's own cultural will in line with the west liberal idea and "civil society" construction. Because of its fundamental nature and limitation comparing with the advantage of current ethnic work system of china, cultural-national autonomy should not be an option of our ethnic policy.

Keywords: nationalism; cultural-national autonomy; Marxism; ethnic policy.

To Encourage More Exchanges and Interactions among Different Ethnic

Groups: The Practice and Significance of Hulun Buir Zhao Yuemei (13)

Abstract: The general history tide in Hulun Buir was more and more contacts, exchanges, integrations among the native peoples. In the Qing dynasty, the immigration policy encouraged numbers of new settlers moving into the region and strengthened the development of the exchanges and interactions among different ethnic groups. For the ethnic mix and complex situation of border areas, the ethnic issues became a very influential factor for the social and economic development of Hulun Buir areas in modern history. Since the founding of the People's Republic of China, the CPC's policies concerning ethnic groups have been fully implemented. Now, the members of 42 ethnic groups are living here. For fully applying "to encourage more exchanges and interactions among different ethnic groups," the region takes important measures such as developing urban infrastructure, improving residents' living conditions, adjusting economic structure, taking advantage of communicated language in bilingual education. Hailar District stresses working toward the goal of promoting ethnic unity to implement pertinently "to encourage more exchanges and interactions among different ethnic groups." And the Evenk Autonomous Banner stressed creating the kind of conditions "to encourage more exchanges and interactions among different ethnic groups" in the process of the implementation of ethnic progress. In general,

growing close in emotion among the members of different ethnic groups verifies and reflect the positive environment of implementation “to encourage more exchanges and interactions among different ethnic groups.”

Keywords: exchanges and interactions among different ethnic groups; ethnic relationship; Hulun Buir.

China’s “National” Narratives in the 1930s and 1940s: From the Perspective of Ethnology and Historiography Feng Jianyong (25)

Abstract: In China, from 1930 to 1940, due to the frustrate experience in the competition at the national level, some historians tended to think about ethnic issues from the angle of the crisis of national separation in the frontier regions, and kept constructing the Chinese national continuous history from the academic level. Historians emphasized that “the Chinese Nation is one” and hoped to integrate the frontier people into a common national-state framework. But for some ethnologists and ethnographic sociologists, the tension between the nation and politics made them feel uneasy. They proposed to use “national equality and cultural pluralism” as the basis for identifying the “Chinese Nation.” As a result, the two groups constructed different “national” narrative frameworks. Although historians and ethnologists had much difference about academic views, they generally regarded the construction of the “Chinese Nation” as a sacred mission, and formed a historical view according to China’s frontier standard. By the standard, they re-examined frontier society and frontier people from the academic point of view, reviewed the traditional idea “Hua Yi Zhi Bian 华夷之辨,” and put the frontier society and the frontier people in a higher position.

Keywords: frontier ethnic group; ethnology; historiography; China-centered; age of the Republic China.

China’s Ethnic Discourse System and Its Development During the Process of Reform and Opening up Tong Dezhi (42)

Abstract: In the basis of the analysis of *Selected Works of Deng Xiaoping*, *Selected Works of Jiang Zemin*, *Selected Works of Hu Jintao* and series of speech by Xi Jinping, this paper discovers that the main line of the ethnic discourse system with Chinese characteristics, which formed during the process of China’s reform and opening up, centered on the CPC’s leadership of Chinese nation, oriented on ethnic harmony and national unity, targeted on the common development of all ethnic groups, contains route, goal, substance, subject and rule etc. The evolution of ethnic discourse system during the process of China’s reform and opening up is gradual with more and more reform discourse, and the discourse of “rejuvenation” is becoming more and more outstanding. After the Eighteenth National Congress of the CPC, Chinese national rejuvenation becomes the great goal of the cause of socialism with Chinese characteristics.

Keywords: reform and opening up; ethnic; discourse system; development.

Hunting and Gathering Societies and Their Current Significance Fan Ke (57)

Abstract: Dichotomy in conceptualization of “culture” and “nature” appeared only in

recent historical past. Such a dichotomy has not existed in many “traditional” societies even today. One of reasons many societies could continue living their life with hunting and gathering tradition in the present world is because of lacking of such a dichotomy in their cosmology and value. This could be a source for these peoples to understand and deal with the relationship between them and surrounding environments, and a manifestation of their wisdom of survivability as to integrate themselves with nature as well. Hence, the vitality of today’s hunting and gathering societies tremendously inspired our understanding of things regarding development.

Keywords: hunting; gathering; culture; nature.

Comprehensive Practices and Multiple Relations: The “Gubu” Ritual of Daba among the Na People Chen Jin (71)

Abstract: The anthropological community has long been concerned with the forms of linguistic communication in different cultural traditions, resulting in the emergence of a binary classification of “verbal/writing.” This approach limits the researchers’ understanding of social and cultural phenomena. Based on long-term fieldworks on the Na (Mosuo) people located on the Sichuan-Yunnan borders in southwestern China, this paper attempts to examine the “gubu” ritual hosted by Daba from the perspective of comprehensive practices. The study reveals that various elements such as seeing, hearing, language and motion are intertwined in the ritual process, jointly promoting and realizing the representation and imagination of the multiple relations among humans, spirits and gods. The comprehensive ritual practices reflect the complex situation of indigenous social life.

Keywords: practice; relation; ritual; Na people; Daba.

“Kuaishou 快手” Under the Perspective of Urban and Rural Culture Mosaic:

Fieldworks on the Mobile Internet Practice of the Young Villagers of the Tu People in Qinghai Ji Guangxu (81)

Abstract: This study takes the mobile internet practices of young villagers of the Tu people in Qinghai Province as an example to explore the cultural significance of “Kuaishou,” an APP of short video, which is frequently used in their daily life. Those practices are of great significance for resolving the binary urban-rural opposition. “Kuaishou” shows the overlapping of urban and rural cultures between online and offline space, as presenting another possibility of the coexistence of urban and rural culture in the new era of the internet. And it becomes a stage for the ambiguities and coexistence of urban and rural boundaries.

Keywords: Kuaishou; urban; rural; young villager; Tu people.

New Interpretation of Honglu Well 鸿胪井 Stele Inscription: Two Missions in the Relationship of the Tang Dynasty, Bohai 渤海 and Mojie 靺鞨 Li Dalong and Zhu Jian (89)

Abstract: Honglu Well stele is an important source of the research on the history of northeast border areas. It is generally believed that inscription “Hongluqing Cuixin 鸿胪卿崔忻” on the stele could be seen as the same person named “Langjiang Cuixin 郎将崔忻” in the

record of historical literature; and inscription “xuanlao 宣劳” and “cefeng 册封” could be explained as the activities in a mission to Bohai. However, there are several doubts surround the interpretations on the inscription. This paper argues, on the basis of the analysis of the time, destinations and goals of the mission, that Hongluqing Cuixin or Langjiang Cuixin was not the envoy in two stages of the single mission but the envoy of two missions, and that the “Mojie” people in the inscription was not the subordinate of Dazorong 大祚荣 but the tribe whom Hongluqing Cuixin conveyed the Tang empire’s regards to (in the inscription, the mission was called as “xuanlao”).

Keywords: Honglu Well stele inscription; Tang dynasty; Bohai; Langjiang CuiXin; Hongluqing CuiXin.

The Plague of Locust and the Control of the Disaster in Xinjiang During the

Late Qing Dynasty Period Aliya Aniwar (99)

Abstract: On the basis of the sources of the First Historical Archives of China and Xinjiang Uyghur Autonomous Region Archives and other Qing literatures, as well as relevant studies, this paper takes a comprehensive overview and offers statistics on the locust plague in Xinjiang during the Late Qing Dynasty period, and analyzes the pattern that the locusts rose. The paper also discussed the damage of the plague in the reign of Guangxu 光绪 and Xuantong 宣统 and the countermeasure of Qing government which revealed the Qing’s ability and distinctive characteristics in the governance of the border areas.

Keywords: late Qing period; Xinjiang; locust plague; coping with disaster.

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