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# 民族研究

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## Contents, Abstracts and Keywords

### **Achievements and Advantage of the Cultural Rights Protection of the Ethnic Minorities in Xinjiang: The Interpretation of *Cultural Protection and Development in Xinjiang***

..... **Chang An (1)**

**Abstract:** Xinjiang is a territory where various ethnic groups live together, many cultures coexist, and its culture has made indelible contributions to the development and progress of Chinese culture. The party and the country attach great importance to the protection of the culture rights of ethnic minorities and development of ethnic cultures. As for the rights of ethnic minority languages, protection and inheritance of cultural legacy, creation of good literary and art works of the ethnic minorities, public cultural services of ethnic minorities in community-level, etc. , Xinjiang has made outstanding achievements. As a unified socialist country of many ethnic groups, china takes advantage of the strengths of socialism and practices its characteristics, such as the socialism value for protection of ethnic minority rights, the principal position of the ethnic minorities and equality among ethnic groups in the protection of ethnic minorities' cultural rights, full protection of ethnic minorities' cultural rights, promoting human rights through development, focusing on the effect in protecting the rights of ethnic minorities (including cultural rights).

**Keywords:** Xinjiang; the rights of ethnic minorities; cultural rights of ethnic minorities; socialism; human rights.

### **Protecting the Rights of Women and Children of Various Ethnic Groups in Xinjiang: Achievements, Experience and Prospects**

..... **Zuliyati Simayi and Zhang Yaxi (13)**

**Abstract:** Human rights are the unity of history and development. In the 70 years, the founding of the country, reform and opening up, and entering a new era all have provided different aids for the development of Chinese human rights. Xinjiang, as an integral part of China, plays an important part in safeguarding and promoting the rights of women and children of all Xinjiang ethnic groups, which positively boosts the development of human rights in China. This paper reviews the institutional framework and development strategies for the protection of the rights of women and children of all ethnic groups in Xinjiang, and points out the overall tasks of protecting the rights of women and children of all ethnic groups in Xinjiang and promoting the rights of development of women and children of various ethnic groups in Xinjiang. Finally, this paper puts forward the thoughts on promoting the rights of women and children of all ethnic groups in Xinjiang.

**Keywords:** human rights; rights protection; Xinjiang; women; children; ethnic minorities.

### **A Study of the Effect of the Industrial Transfer on the Poverty Control in China's Ethnic Minority Regions**

..... **Zhang Xiuping, Yang Haiyun and Wang Liyan (30)**

**Abstract:** Since the founding of new China, the poverty alleviation and industrial transfer policies have played a quite positive role in the economic and social development of

the ethnic minority regions. The work of the poverty alleviation began in 1986 and the industrial transfer began in 2010. In 2016, it was clearly stated that industrial transfer was a major measure to win the battle against poverty. In practice, the success and failure of industrial transfer in minority areas are largely embodied in its contribution to poverty control. Theoretically, there are abundant studies on the impact of industrial transfer on economic growth, but few studies on the contribution of industrial transfer to poverty control have been found, especially the contribution of industrial transfer to poverty control in minority areas. This study found that the undertaking of industrial transfer in minority areas and other four factors jointly play a significant role in poverty control in minority areas. Among them, capital-intensive transfer and technology-intensive industrial transfer have relatively significant contribution to poverty control in minority areas, while labor-intensive industrial transfer is not significant. According to our study, we give three policy suggestions to industrial transfer in minority areas.

**Keywords:** industrial transfer; poverty control; minority areas.

**Fredrik Barth and His academic Heritage: Toward an Understanding of “the Actor-Oriented Anthropology” ..... Fan Ke (43)**

**Abstract:** Fredrik Barth’s career is productive and colorful. As an experienced fieldworker he had unique understanding with regard to the methodology of the fieldwork. To him, not only is a field a site for collecting data but also it is a field for testing relevant hypotheses and theories that have been established. As an anthropologist Barth took an approach much different from what most of anthropologists of his generation had taken. Different from the conventional paradigm of anthropology emphasizing social structure or how a culture is working as a whole, what concerned Barth are individual practice and choice of maximization of individual action. He agreed with that rules, regulations, and structures exist and people are limited by these institutions, but social members know how to negotiate with them, albeit the fact that their negotiations have to be limited by specific conditions of the locale and constrained by certain cultural regulations. This research approach of Barth has been called “the actor-oriented anthropology.” Anthropology has made Barth. From a view of methodological innovation, however, anthropology is to a certain degree made by Barth as well.

**Keywords:** Barth; fieldwork; actor-oriented approach; ethnic boundary.

**The Unity in Chinese Culture Based on the Case Study of Local Religion and Rituals of Guangxi’s Zhuang People in the Upper Reaches of Zuo River ..... Du Shuhai (56)**

**Abstract:** Based on research of local religion and rituals in Southeast China, in the 1980s James Watson put forward the theory of “standardizing the gods” and “orthopraxy”, demonstrating the diversity and unity of Chinese culture from the perspective of content and form’s dichotomy. In this paper, the author examines the Zhuang ritual experts and ritual traditions in the Sino-Vietnamese border area of Guangxi, and finds that local religion and rituals are formed by overlapped religious ritual traditions at different times, including the tradition of the local “native”, tradition of regional political body, and tradition of the dynasty-state; there is a unifying power in the hierarchy and system of local religion and rituals, and the tradition of the dynasty-state plays a key role in transmitting mana and authorizing ritualists. The concept of “multi-layered unity” is a kind of local manifestation of

Chinese cultural unity which can form a reference and dialogue with James Watson's theory.

**Keywords:** local religion and rituals; Chinese culture; unity.

**Adaptation of the Ethnic Identities of Overseas Chinese Elites in Cambodia**

..... **Luo Yang** (68)

**Abstract:** This article traces the criteria of “shetuan” 社团 (association) set up by Chinese in Cambodia and delineates the notion of “jingying” 精英 (social elites). It relies on the class-based “jingying” to understand how elite Chinese negotiated with the Cambodian regimes over their own social status. Specifically, this article focuses on how they positioned themselves tactically in the changing process of political and economic system and power of local society, as well as how they engaged with the politics of representation through performing the ethnicity of Chineseness. Building upon the literature of processual constructivism, especially economic determinacy on overseas Chinese, this article treats intellectuals to be side by side with overseas Chinese merchants, both of whom are elite class. Moreover, it proposes that in the overseas Chinese societies, there are two distinct value systems: profit-oriented transnationalism and culture-based hierarchism. This article reveals how the two mechanisms inform our understanding of both negotiation of class and identity within overseas Chinese and their adaptation to local societies.

**Keywords:** Cambodia; overseas Chinese; ethnic group; identity.

**Three Routes of Interaction Between the Han Chinese and the Hu Peoples  
(Non-Han ) in the Tang: Highlighting on the Epitaph Resources**

..... **Li Hongbin** (79)

**Abstract:** Taking three routes of the Hu peoples' entering into the Han Chinese territory for example - the Shiyun Kan 是云偏 and Heba Liang's 贺拔亮 families, Tuyuhun's 吐谷浑 royal members and Sogdians, the paper analyzes these peoples' changes of ethnicity, culture and identity after they had been involved in the Han Chinese society. Shiyun Kan and Heba Liang's families had changed their original culture by marrying the Zhongyuan 中原 elites after they had followed the Tuoba Wei 拓跋魏 force to arrive in the Central Plain areas as appointed officials. On the other hand, some Tuyuhun's royal members changed their ethnic culture through transformation from the rank of nobility to officials by the Tang court. Before that, they were posited in a place of the Northern defense strategy of the Tang when they had lost their kingdom to Tibetans. However, because of their different living conditions, the Sogdians's ethnic cultures and identities, showed a diversified trend. In a word, it is essential that the changes of their ethnic cultures were dominated by the Tang political power.

**Keywords:** the Tang Dynasty; relationship between the Han Chinese and the Hu peoples (non-Han Chinese); ethnic cultures; choice of identities.

**Confucian Culture in the Making of Tibetan Empire** ..... **Zhu Lishuang** (93)

**Abstract:** *Chos* and *gtsug lag* among a number of old Tibetan texts concerning the political ideology of Tibetan empire were used to translate the Confucian concept li 礼 or proper rite, referring to li as well as those related to li such as rites and regulations (lifa 礼法), rites and customs (lisu 礼俗), ritual ceremony (liyi 礼仪), ritual system (lizhi, 礼制), and principle of Heaven (tiandao 天道) or principle of Heaven and earth (tiandi zhi dao 天地之道). Traditional Confucian ideology, especially the Royal Way (wangdao, 王道) based on

the principle of governing by right virtue (dezhi 德治), was once an important part in the political culture of the Tibetan empire. These texts state again and again that the proper rites of the Tibetan empire would never be changed, which was to justify the rule of the sPu rgyal royal family in Tibet. The paper also points out that the political ideology of the Tibetan empire was a complex combined with the elements both from Central Eurasian culture and the traditional Confucian culture, while the latter was introduced into Tibet during the reign of the king Srong brtsan sgam po (? -649) with a purpose to differentiate the right of the lord and the subject, to establish the supreme status of the monarch, and thus to secure the long safety of the sPu rgyal royal family.

**Keywords:** li (proper rites); Confucian culture; Srong brtsan sgam po.

### **On the Migration of Hami 哈密 and Turpan Uighurs to the Western Hexi 河西**

**Area in the Early Qing Dynasty ..... Wang Xilong and Yang Daicheng (105)**

**Abstract:** During the reign of Emperor Kangxi 康熙 and Yongzheng 雍正 in the Qing Dynasty, some Uighurs in Hami and Turpan migrated to the East Pass of Suzhou 肃州, Jinta Temple 金塔寺 and Guazhou 瓜州 of the western Hexi area. By the middle of Qianlong period, most of them returned to their hometowns. During their stay in the western Hexi area, the Qing government not only adopted many preferential policies to ensure their daily life and production activities, but also continued to strengthen and improve administrative and judicial management on them. The migration of Hami and Turpan Uighurs to the western Hexi area had a profound influence on the reunification of Xinjiang by the Qing Dynasty as well as the consolidation of the unification of Xinjiang afterward, which is an important embodiment of unified multi-ethnic country's historical tradition of China.

**Keywords:** Qing Dynasty; Xinjiang; Hexi; Uighur immigrants; unified multi-ethnic country.

### **A Review of the Studies on Marx and Engels' Theory of the Origin of the State: Commemorating the 200th Anniversary of Engels' Birthday**

..... **Lü Hongshan (118)**

**Abstract:** The theory of the origin of the state is an important part of Marx and Engels' political thought. It is directly related to their understanding of the nature, function, temporaryness and declining trend of the state. It is the ideological basis when they conceived the future common community, and also one of the distinctions between Marxism and liberalism and anarchism. It is the core theory of Marxist historical writing and anthropological fieldwork, and it has also had an important impact on the construction of a socialist state. The academia had many in-depth studies on Marx and Engels' theory of the origin of state around the relationship between consanguinity and region, the egalitarian society and the chiefdom, the differences in Marx and Engels' specific viewpoints, the public management functions of the state, and its status in Marxism. The achievements are remarkable, but there are also misunderstandings and deviations, as well as some shortcomings in research depth and vision. Thoughts on the "dual nature" of state functions indicate that current research is beginning to shift to the contemporary value of this theory.

**Keywords:** Marx; Engels; the origin of the state.

### **A Summary of the First Joint Meeting on the Discipline Development of the**

**History of Nationalities of China ..... Duan Jinsheng (136)**

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主办单位 中国社会科学院民族学与人类学研究所  
编辑单位 《民族研究》编辑部  
地 址 北京市海淀区中关村南大街27号6号楼  
邮政编码 100081  
电 话 (010)68932934  
电子信箱 mzybjb@cass.org.cn  
网 址 <http://www.mzyj.net.cn>  
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