民族研究

ETHNO-NATIONAL STUDIES

4

2020

目　录

Contents, Abstracts and Keywords

On the "Nation" in the Idea of "National State Building" in Sun Yat-Sen's

Abstract: In his late life, Sun Yat-Sen argued to build a "national state" with "nationalism of grand Chinese nation" or "nationalism of grand Chinese Republic". His grand Chinese nation was a nation with the Han people as its center and majority, assimilating the Man, Meng, Hui and Tibet people,and meanwhile changing its name Hanzu 汉族 into Zhonghuaminzu 中华民族. The "nation" in the "nation with nationalism of grand Chinese Republic" actually refers to the Han nationality. The two kinds of nationalism are the manifestation of his concept of nation and state with the Han chauvinism shaped in late Qing period. Due to its historic limitation the concept is not in line with Chinese national conditions and realities.

Keywords: Sun Yat-Sen; nationalism of grand Chinese nation; nationalism of grand Chinese Republic; national state building; nation-state.

Research and Enlightenment of the Sources of the Chinese Concept of "Community": Commemorating the 110th Anniversary of

Abstract: In China, the Chinese concept of "community" originated from the English word community, which was translated into "社区 shequ" by Fei Xiaotong, and was gradually adopted after a group discussion by teachers and students from Department of Sociology of Yenching University. Wu Wenzao 吴文藻 is the first person to advocate community research, and was the leader of the "Chinese school of sociology" characterized by community research. The translation of term community in China has evolved from "basic society", "local society" into "community". Tönnies' "gemeideshaft" (community) theory had an early influence on the Chinese school of sociology, but it was not the main one. "Community" in the modern sense implies "basic society", "local society" and "community".

Keywords: community; basic society; local society; gemeideshft (community).

Racism and Nationalism in Western Countries in the COVID-19 Pandemic

Abstract: As the world comes together to tackle the global public health crisis of COVID-19, jaw-dropping expressions of racism, nationalism and xenophobia continue to erupt. Under the combined effect of public panic, media advocacy and manipulation of politicians, racism, nationalism and xenophobia not only present a huge obstacle to the unity of humanity against the COVID-19 virus, but also add some uncertainty to future international relations and the world situation. In view of the inherent antagonism between

racism, nationalism, xenophobia and the concept of a community with a shared future for mankind, we must be highly vigilant against the deep negative influence of these ideological factors in the process of constructing a community with a shared future for mankind.

The Historical Evolution and Governance Dilemma of Identity Politics in Europe and the United States ······························· Wang Jun and Huang Peng (42)

Abstract: Identity politics is an important key for us to understand ethnic issues in Europe and the United States. Although there are some disputes about the connotation and starting point of identity politics in European and American academia, they all pay more attention to the ups and downs of identity politics since the 1960s. From the perspective of ethnic issues, the evolution of identity politics in Europe and the United States has generally gone through three stages since the 1960s. The first two stages highlighted minority issues, which were prominently manifested as ethnic and immigration issues. The third stage highlighted the majority status issues, characterized by a mixture of populism and conservatism. Identity politics in Europe and the United States is a multi-agent compound game, involving state and society relations, various ideological competitions, party politics, and competition between groups of different identities. The evolution of identity politics in Europe and the United States includes complex ideological dynamics and narrative contention. Leftism, communitarianism, liberalism and conservatism are all involved in the process, which in turn presents identity emancipation politics, identity recognition politics, identity tolerance politics and identity confrontation. It also reflects different paths and tension in the governance of identity politics. Identity politics has a dual effect on political changes in Europe and the United States. Nonetheless, recent developments of identity politics have played an important part in the Western (governance) crisis and must be responded from theoretical and state governance levels.

The Multimodal Transformation of Anthropology and its Significance
·· Wang Jianmin and Cao Jing (61)

Abstract: Debating from the different usages of the conception of multimodality, this paper analyzes the relations and differences among multimodal, multimedia and multisensory in linguistics, communication and sensory research, showing the possibility and necessity of anthropological intervention in the study of multimodality. By reviewing the process of proposing the multimodal shift in anthropology, this paper interprets its academic significance and value, and provides the basis for the multimodal transformation in anthropology from the perspective of anthropology holism and ethnography. Subjectivity, situationality, compositionality, interactivity, sensibility and technicality demonstrate the methodological characteristics of multimodal ethnography. This paper also discusses the anthropological presentation of multimodal ritual scenes in combination with field cases. The multimodal transformation of anthropology, namely multimodal anthropology, as an

innovative possible direction of anthropological research, is a new critical inquiry after the era of crisis and reflection of anthropological expression.

Ecological Resettlement and Social Cultural Adaptation in
Sanjiangyuan 三江源 Region ⋯⋯⋯⋯⋯⋯ Qi jinyu and Chen Xiaolu (74)

Abstract: Based on the field investigation, this paper makes a special study on the relocation and adaptation of ecological immigrants in the Sanjiangyuan region. How to get reasonable relocation for ecological immigrant groups and how to better integrate and adapt to the social and cultural environment of the place which they moved in are the focus of this article. With regard to the above issues, this paper points out that implementing a balanced ecological migration policy may be the more effective way for balanced development, that is, implementing ecological migration in different regions while taking into account the "balance of grass and livestock" and the improvement of grassland ecological environment.

An Exploration of the Surname "Zhu"竺/竹 in the Turpan Documents
⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯⋯ Wang Qitao (87)

Abstract: While examining the manuscripts concerning the surname "Zhu" in the Turpan documents unearthed over the past hundred years, we found that either in the period of Gaochang 高昌 Prefecture, or in the period of Gaochang kingdom or Xizhou 西州 Prefecture period of the Tang dynasty, the people with the surname Zhu were not only engaged in painting, building, brewing, farming and other grass-roots work, but also engaged in the reception for foreign envoys, serving as low-level officials, or acting as petty officials titled as "dian 典"and "fu 府" whose responsibility was to deal with concrete affairs, "lushi 录事"as in charge of documents and records, "shuzhu 戍主" whose responsibilities were to guard localplaces, capture thieves and manage garrison affairs, the head managing canals, the post master facilitating posthouses, and the gentry such as "qilao 耆老" (old gentleman with high social rank) and so on. In the economic field, the people with the surname Zhu acted as lenders, insurers and witnesses of civil contracts, which indicates that they had good economic strength and reputation for public trust on the Silk Road. They intermarried with the Han and Sogdian, kept close interpersonal communication with other ethnic groups, and integrated into the mainstream society at a high speed and in a deep degree. In the military sphere, they took an active part in the military actions of the state. For example, they acted as the soldiers of the Qianting fu 前庭府 and Puchang fu 蒲昌府, joined the expeditions and became technical soldiers such as "scouts". The people with the surname Zhu on the Silk Road actively absorbed the Han cultural values, believing in Confucianism, Taoism and Chinese Buddhism. In the political sphere, they actively participated in governmental affairs; in the military sphere, they protected and defended the country; in the economic sphere, they worked hard to run their business; in the technical sphere, they were of versatility, and they bore the state tax and the corvee. Together with

people of different ethnic backgrounds, they have written the chapter of the xiyu 西域 (literally, the western region) within the community of the Chinese nation.

On the West Xia's Identification with Zhongguo 中国 ·············· Shi Jinbo (103)

Abstract: The West Xia kingdom recognized itself as a Zhongguo dynasty like the Song, the Liao and the Jin. Through the records of ancient history literature, we can know that the rulers of the West Xia claimed their connection with the Tuoba Wei 拓跋魏, took pride in the Tang Dynasty's conferring on their ancestors, called officially the Song the Great Han 大汉, as well as tried to follow the examples of ancient great rulers like Tangyao 唐尧 and the first emperor of the Han Dynasty. In the literature of the West Xia language discovered in the modern age, the Center Plant dynasty, the Song, were called the name of the ethnic group, or the name of the location, or the name of the dynasty, according to the contexts. The usage of the name reflected the reality of the coexistence of the Song, the Liao, the Jin and the West Xia in the time as well as the attitude of the West Xia's elevating itself in the kingdom and estimating its power properly in the face of others. The recognition to the ancient orthodox emperors showed that the West Xia had deemed itself as one of the successor of traditional Zhongguo. Specially, the examples of inheriting and developing of the traditional culture of Zhongguo showed the West Xia's identification with Zhongguo, such as respecting Confucianism, taking imperial exams, inheriting the traditional Chinese legal system, imitating the official system of the central dynasty, recognizing the circle of five De 德运, setting the era name and the renal name, inventing the written signs of the West Xia language by borrowing the written Chinese, translating classical texts and Buddhist scriptures, studying the literature and art, ceremony and custom, developing the technologies, etc.. By regarding Tangut, the ruling ethnic group of the West Xia, as a part of the Hua 华, the ruler blurred the boundary between the Hua and Yi 夷. The identification of the West Xia, the Liao and the Jin with Zhongguo promoted the large-scale merging of ethnic groups. It is an important foundation for the grand unification of Yuan Dynasty as an orthodox Zhongguo dynasty.

Keywords: the West Xia; identification of Zhongguo; cultural identity; literature in the West Xia language.

Marriage and Dharma: Kingship Discourse in Tibetan Treasure Literature
the Pillar of Testament ·· Yangmaocuo (116)

Abstract: This paper attempts to explore the kingship discourse in famous Tibetan treasure literature *the Pillar of Testament*. Based on combined approaches of literary criticism, kingship perspectives and Buddhist studies, by looking closely at the female representations and marriage narratives offered by this text, the study investigates the paradigm shift of imperial Tibetan kingship, analyzes the dual character of the emanation kingship as well as the humanization of Bodhisattva kingship. Through an analysis of the structural relationship between Danda, marriage and Dharma, this paper can shed some light on the special status of Dharma in Bodhisattva kingship, and illuminate the question how

marriage and Dharma reconstruct the Buddhist identity of Songtsen Gampo's kingship.

The Analysis of the Dispute Between Tusi 土司 of Southern Yunnan and "Bianwai Yi Ren 边外夷人"and the Qing Dynasty's Policy during the Daoguang Period: Focusing on *Miscellaneous Documents on Yunnan Affairs*

································ **Li Liangpin,Zhu Guochao, and Yuan Yaqin** (130)

Abstract: During the Daoguang period of the Qing Dynasty, the disputes between Tusi such as Cheli 车里, Mengla 猛喇, Nageng 纳更, and Mengding 猛丁 in southern Yunnan, and "bianwai Yi ren"(literally, the Yi people living outside of boundary) such as Gayula 戛于腊, Laowo 老挝, and Mianzi 缅子 once endangered the Qing Dynasty's frontier governance and social stability in southern Yunnan. The Qing government handled the disputes with the aim to "pacify the Yi peoples and keep the frontiers peace forever." However, the Qing Dynasty's frontier governance was not effective because of its impotence to deal with the complicated relationship between the chieftains and "bianwai Yi ren", the relationship among the chieftains as well as the relationship inside the southern Yunnan society. This article uses archival documents to analyze the historical facts, and explore the Qing's governance strategies to deal with disputes, and reflect on the reasons for the poor governance, which will help deepen the understanding and research of related issues.

Keywords: in the Daoguang period; Tusi of southern Yunnan; "bianwai Yi ren."