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Contents, Abstracts and Keywords

Evolution of the Communist Party of China's Discourse of the Chinese Nation over a Century ·· **Li Xuan** (1)

Abstract: This article reviews the connection between the Communist Party of China's (CPC's) discourse of the Chinese nation in the new era and that in the past. Highlighting the innovations embedded in the discourse, it also elaborates what has been inherited to maintain coherence. Methodologically, the discourse, proposed by CPC at different stages of its history, is reviewed and analyzed. The results show that "the Chinese nation" content changed as China adapted to the needs of different eras and social development, and even in mainstream political discourses it took on striking temporal patterns in terms of the frequency of its use. Nevertheless, the variations of the discourse over different stages are to stress CPC's pluralistic and integrated understanding of the essence of the Chinese nation.

Keywords: the Chinese Nation; Chinese people of all nationalities; Chinese people; discourse of Minzu 民族; creating a strong sense of community for the Chinese nation.

Conducting Ethnic Studies of China Based on the Holistic Pattern of the Chinese Nation: Enlightenment from Fei Xiaotong's Reflections on Ethnic Studies in the Early Stage of Reform and Opening up
·· **Shi Shuo** (15)

Abstract: Fei Xiaotong made insightful reflections on "what we should do" about China's ethnic studies in the early stage of reform and opening up and argued that "ethnic studies must look forwards" and "it is futile to process the outdated data." And he suggested the studies mode should rely on "ethnic areas shaped by the history", instead of administrative zones or specific ethnic groups. On the basis of the concept that "the territory of the Chinese nation " can be segmented into different "ethnic areas shaped by the history," he proposed ethnic studies should be conducted based on the holistic pattern of the Chinese nation. The reflections were the background and origin of theory of the pattern of diversity in unity of the Chinese nation. Therefore, the paper explains the reasons for Fei Xiaotong's great academic achievements after reform and opening up. His reflections and understandings about ethnic studies entail plentiful connotations, which as a valuable academic heritage are enlightening and instructive to our research in the era of creating a strong sense of community for the Chinese nation.

Keywords: Fei Xiaotong; ethnic studies; the Chinese nation; reflections.

Modern Transformation and Development of the Commonality in the Sense of Community for the Chinese Nation ····································· **Zhu Jun** (23)

Abstract: Either through historical evolution of ethnic interaction in China, or through constructive practice of nation-state in the context of western modernity expansion, we cannot fully grasp the commonality in the sense of community for the Chinese nation and its generation and development process. From the theoretical perspective of reflection on modernity, the transformation and development of the sense of community for the Chinese nation cannot be separated from the modernization practice of Chinese revolution and socialist construction. The consolidation of the sense of community commonality for the Chinese nation is a process of the political force led by the Communist Party of China reflexively constructing political social orders and collective identity and interacting with the public in

social movements, so as to realize the effective combination of the political rationalization system and the social scale. From the dimension of history, ancient China has formed the strong historical and cultural identity that is the key element of identity of the Chinese nation. From the dimension of reality, the practice of Chinese revolution and modernization has promoted traditional dynasty-state identity into a modern national identity. From the dimension of development in the new era, the sense of community commonality for the Chinese nation has been an indication of characteristics in historical continuity, compound modernity and structural constraint, and creating the sense of community for the Chinese Nation has marked the dual significances of domestic governance and global governance.

Keywords: sense of community for the Chinese nation; commonality; modernity; reflections on modernity.

Fei Xiaotong's Field Research in Northwest China during the 1980s and Its Significance ·· Su Faxiang and Wang Yatao (39)

Abstract: In the 1980s, Fei Xiaotong, though already in his 70s, made field research several times in northwestern region and wrote a series of investigation reports as the continuation of his academic practice of "improving the livelihood of people" which included his thoughts for the development of Northwest China. These reports remained his concern on the issues of Chinese social modernization since the 1930s. Fei pointed out that for realizing social modernization in Northwest China we must break the closed circle of agriculture and animal husbandry economy and large-scale manufacturing industrial economy and meanwhile link with the modern market through combining industry and commerce, so as to "transform the closed self-sufficient economy into an open commodity economy." The organic integration and cooperation of the three open economic patterns of commercial animal husbandry, rural industry and modern commerce is an effective path to realize modernization in Northwest China. Even today, Fei's points of view still provide valuable guidance and reference for social and economic development in Northwest China.

Keywords: Fei Xiaotong; Northwest China; opening up; modernization; market.

Analysis of Ethnic Integration through Recent Changes in Ethnic Distribution of "Mountain and Flatland Structure" in Contemporary Yunnan: Three Cases from Xinping Yi and Dai Autonomous County ·· Li Yongxiang and Cao Jinyong (53)

Abstract: The relationship between mountain areas and flat areas, called the "mountain and flatland structure" in this paper, not only reflects the basic geographical characteristics, but also represents the unique structure of ethnic distribution, which affects the development of inter-ethnic relations in Yunnan Province. In recent years, ethnic groups in mountain areas have gradually moved to flat areas. The traditional dual "mountain and flatland structure" has begun to change and the distribution of ethnic groups has undergone new changes as well. Ethnic groups in mountain areas and in flat areas have gradually become more closely integrated. Based on three cases from Xinping Yi and Dai Autonomous County, this paper discusses three ways of ethnic integration in "mountain and flatland structure:" family integration, community integration and integration through urbanization. These cases demonstrate new trends in the development of ethnic integration in the "mountain and flatland structure" in Yunnan.

Keywords: "mountain and flatland structure;" ethnic integrated community; ethnic integration; Yunnan.

Emotional Communication and Construction of Harmonious Ethnic Inter-Relations in Primary-Level Governance: A Case Study on a Multi-Ethnic Community in Hami of Xinjiang ········ Luo Qiangqiang and Wang Yanzi (63)

Abstract: The effectiveness of primary-level governance is not only reflected in the

power of rules established by the system, but also in the emotional power and charity embedded in the system. In a multi-ethnic community in Hami of Xinjiang Uygur Autonomous Region, the village cadres used emotion as a bridge to link the local people of all ethnic groups to build a life community with strong cohesion and high identity. It is in this life community that mutual emotional experience memories are deepened, and positive group emotional identification and harmonious inter-ethnic relations are continuously constructed. This primary-level social governance model with "emotional communication" at its core is an important supplement and innovation to the previous emphasis on technological governance, and a significant demonstration for China's primary-level communities to promote the modernization of the state governance system and governance capability.

Keywords: primary-level governance; emotional communication; harmonious inter-ethnic relations; multi-ethnic community.

Discussion on Ethnic Concepts and Borderland Thoughts of Yan You 严尤
.... **Zhu Jian** (75)

Abstract: Yan You's ethnic and borderland concepts, as one of the representative thoughts in dealing with borderland ethnic relations in ancient China, summarized gain and loss of the policies about border ethnic groups from the Pre-Qin period to the Western Han Dynasty, and put forward the understanding of "no best policy (wu shangce 无上策)," "five difficulties (wu nan 五难)" and "appeasing He people (weian Heren, 尉安貉人)." Yan You's thought was helpful to the stability and development of the Xin Dynasty, but from the perspective of the administration of borderland in Chinese history, it had its limitations. Hence, the ministers and historians took it as a controversial argument, and many emperors wanted to show "the best policy" by action. The critique about the argument proposed by Yan You showed the evolution process of the thoughts of dealing with the frontier ethnic issues in Chinese history to some extent, that is, from "Yi Xia Zhi Fang" 夷夏之防 (the defense of Yi and Xia) to "Hua Yi Yiti" 华夷一体 (the integration of Hua and Yi).

Keywords: Yan You; ethnic concepts; borderland thoughts; ethnic relations.

Creation and Shaping of Ethnic Labels: A Case Study of "Zhuang" 撞 and "Zhuang" 獞 in Guangxi from the Late Song to the Early Ming
.... **Ren Jianmin** (85)

Abstract: The name of the Zhuang 壮, an ethnic group of China, has been written as "Zhuang" 撞/獞, which could be traced back to the word "Zhuang Ding" 撞丁 in the late Southern Song. In the Yuan Dynasty, the policy of station farming and defending the Yao 徭 in Guangxi was the key to the evolution of "Zhuang" 撞 from a specific title to a widely used appellation, and it spread with the expansion of station farming troops in Guangxi. When the government, the registration household and the Yao people all used the identity label of "Zhuang" 撞 to describe their own identity, the meaning of "zhuang" 撞 gradually expanded. By the mid-Yuan Dynasty, "Zhuang" 撞 had been expanded from a special title for station farming troops to an identity label closely related to station farming, guarding passes and defending Yao. In the late Yuan Dynasty, Zhuang 撞 people rebelled to break away from the control of the government and were labeled as barbarians therefore and became "Zhuang" 獞. As a result, "Zhuang" 獞 has the meaning of ethnic label. After the station farming of Guangxi was abolished in the early Ming Dynasty, the Zhuang soldiers 撞兵 lost the institutional support, and the original word "Zhuang" 撞 gradually faded out of people's memory. In the literature of the Ming and the Qing, "Yao" 猺 and "Zhuang" 獞 were often called "Yao-Zhuang" 猺獞 which referred to the non-Han people in Guangxi who were not controlled by officials.

Keywords: Guangxi; station farming; Zhuang ding 撞丁; Zhuang soldiers 撞兵; Zhuang 獞 people.

The Mission of Torghut Tribe to Tibet to Brew Tea in the Twenty-First Year
of Qianlong ··· Zhao Lingzhi (99)

Abstract: From the nineteenth year to the twenty-second year of Qianlong, Torghut tribe in the Volga Valley sent a brewing tea (used in ceremonial offerings in Lamaist temples, in Chinese as aocha 熬茶 and the Manchu equivalent is manja fuifumbi) mission led by Coijab to the Qing, which attracted great attention of the Qianlong emperor. With great support and concern of the Qing Dynasty, the mission of pilgrimage and presenting the boiled tea in Tibet was completed successfully, and the Torghut people had a better understanding of the Qing's strength and religious policies. As the last mission sent to the Qing Dynasty, members of Coijab brought back a lot of significant information to Torghut tribe, which had an important influence on the understanding of the Qing Dynasty as a place of prosperity for Shamanism and Torghut's plan of returning back.

Keywords: Qing Dynasty; Torghut tribe; mission led by Coijab; brewing tea.

A Micro Study of the Xiangyue 乡约 of Xinjiang in the late Qing Dynasty:
The Case from Turfan ·· Zhang Lianyin (109)

Abstract: In the process of establishing the system of prefectures and counties in Turpan, the xiangyue (the monitors for the customary arrangement for the rural order) system in the late Qing Dynasty gradually replaced the Beg (a generic term for chiefs of Muslim groups in ancient Xinjiang) system and the xiangyue participated in primary-level governance. During the reign of Emperor Guangxu and Emperor Xuantong, the selection and appointment of the xiangyue fell into disarray, and the xiangyue changed frequently. The xiangyue got involved into corruption and inordinate tax and corvee due to the shortage of local finance and the influence of the old Beg system. Many conflicts between the xiangyue, local populace, Beg chiefs and the court officials arose and escalated. The conflict of interests in the selection of the xiangyue, the conflict between Beg system and the xiangyue system, and the dissatisfaction of people with the inordinate tax and corvee, led to the over distortion and exaggeration of the image for the xiangyue. In addition, the writers of official documents such as the certificate and the report, produced the image of the xiangyue from "fair and upright" to "corruptible". In official documents, the active role of the xiangyue in primary-level governance was forgotten. The transmutation of the image of the xiangyue reflected dilemma of the governance system of the village in Xinjiang in the late Qing Dynasty.

Keywords: late Qing; Turfan; xiangyue; inordinate tax and corvee.

Sale and Impact of Indian Tea in Tibet from the Late 19th Century to the
Middle of 20th Century ····································· Liu Zhiyang (121)

Abstract: In the middle of the 19th century, the British succeeded in growing tea in Assam of India and tried to dumped tea into Tibet. After the Revolution of 1911, the sale of Sichuan brick tea experienced a sharp fall in Tibet. At that time, many people believed that it could attribute to the dumping of Indian tea. Actually, because of the backlash from China and Tibetan preference to Sichuan brick tea, the sale of Indian tea in Tibet market did not increase fast. British colonists failed in their attempts to dump Indian tea into Tibet. At the same time, Yunnan tea due to marine transportation and cheap price made up the shortfall left by Sichuan brick tea and occupied half of tea market in Tibet.

Keywords: Tibet; Indian Tea; Sichuan Brick Tea; Yunnan Tea.

A Summary of the First Forum on the Study of Creating a Strong Sense
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A Summary of the Joint Working Meeting of the Research Bases for
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