

国家社会科学基金资助期刊



QK2211182

民族研究

ETHNO-NATIONAL
STUDIES

6

2021

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Contents, Abstracts and Keywords

**The Value for the Era and Practical Path of Xi Jinping's Important Thoughts
on Strengthening and Improving Ethnic Work Li Junjie and Ma Nan (1)**

Abstract: In the report of the Fifth Central Conference on Ethnic Affairs, General Secretary Xi Jinping incisively explained the profound connotation of the important thoughts of strengthening and improving ethnic work from the perspective of "twelve necessities" after comprehensively reviewing the glorious course and historical achievements of the CPC's ethnic work in the past 100 years, and analyzing new problems and challenges faced by the Party's work on ethnic affairs under new circumstances. On the one hand, the three aspects of "main line of work", "four relations" and "political guarantee" are the value for the era. On the other hand, the four aspects of "economic development", "system construction", "unity and progress creation" and "governance system construction" are the practical path. Xi Jinping's important thoughts on strengthening and improving ethnic work have showed the way to the high-quality development of the Party's ethnic work in the new era and laid out the fundamental rules for it.

Keywords: Xi Jinping; important thoughts on ethnic work; the Central Conference on Ethnic Affairs; the sense of community for the Chinese nation.

**The Effect and Basic Experience of Construction of Modernization in Ethnic
Areas in China Ning Yafang (12)**

Abstract: The modernization of ethnic areas is an important issue in the national construction of a unified multi-ethnic country. Although western theories of modernization "designed" a set of theories for realizing modernization in less-developed countries and regions after World War II, these theories were overshadowed by China's ethnic work practices. Domestic scholars have constructed the discourse of reflecting on the modernization of ethnic areas, but they cannot accurately explain the current modernization of ethnic areas in China. Under the main line of fostering a strong sense of community for the Chinese nation, the modernization of ethnic areas is not only a problem of regional economic development, but also a political problem related to the construction of community for the Chinese nation. The modernization practice of ethnic areas in China shows that the modernization of ethnic areas in China is not "westernization" or "Sinicization", but the realization of community for the Chinese nation. On the basis of ethnic equality, all ethnic groups have worked together to form a relation of mutual assistance and mutual benefit between ethnic areas and the state, between ethnic areas and other areas, and among ethnic groups, which has become an basic

driving force for fostering a community of the Chinese nation.

Keywords: modernization of ethnic areas; ethnic equality; the sense of community for the Chinese nation; common prosperity and development

**Ecological Protection and Environmental Governance in the Sanjiangyuan 三江源
Region: Centred on Wildlife Conservation in Qumalai County 曲麻莱
县, Qinghai**

..... **Xu Jun and Chen Yun (27)**

Abstract: Based on the fieldwork in Qumalai County, Yushu Tibetan Autonomous Prefecture, Qinghai Province, this paper analyses the history and current situation of multiple cooperations in wildlife conservation in a pastoral community in the Sanjiangyuan (the sources of the Yangtze River, the Yellow River, and the Lancang River) region, and examines in a realistic context the dilemma of local herders' livelihood being affected by the impacts of wildlife and the various needs and opinions expressed by local stakeholders. Wildlife conservation is an important issue in environmental governance of the Sanjiangyuan region, and different agents have their own environmental discourses and practical logic. National environmental policies, biodiversity discourses and traditional Tibetan ecological knowledge all work together to shape local herders' embodied conservation practices. In an ecological conservation practice where the environmental discourses and actions of various agents intertwine, the relationship and future of communities and wildlife need to be re-examined in order to build a synergy between ecological conservation and environmental governance in the Sanjiangyuan region.

Keywords: Sanjiangyuan region; ecological conservation; environmental governance; wildlife; human-wildlife conflict.

**A Study on the Transnational Operations and Adaptive Differences of New
Chinese Immigrants in Russia: Centered on New Chinese
Immigrants From Moscow Yu Tao (41)**

Abstract: In the era of globalization, the transnational migration is increasing. Based on the fieldwork in Moscow and the follow-up interviews of new Chinese immigrants, this paper explores the adaptation of new Chinese immigrants in Russia from the perspective of transnational theory. The new Chinese immigrants are mainly engaged in the transnational operations of business, which are characterized by the bottom-level transnational business practice, the transnational application of social network and the cross-cultural communication. On this basis, the cross-border ethnic economy to some extent has been formed with centralized and decentralized adaptation differences. At the same time, the new Chinese immigrants in Russia face certain difficulties in integration. They are in a state of transnational existence. Their adaptation cannot be explained only by a single theory such as "assimilation" or "cultural pluralism." And the ways of adaptation are also changing and showing some differences.

Keywords: new Chinese immigrants; multinational operations; adaptation; integration; Moscow.

**In the Name of Sudan: The Study on Symbolic Construction of Social Orders
in Ternate Island, Indonesia Tong Ying and Wang Xiao (54)**

Abstract: Based on a field study of Ternate Island, Indonesia, this paper proposes that the local people still retain the concept of the ancient kingdom in pre-modern Indonesia and construct a set of symbolic orders in the name of the Sultan. The mechanism of construction mainly includes three interrelated aspects: the ordinary people weave themselves into the symbolic meaning of sacred majesty through mythological metaphor; the Sultan tries to increase the prestige in villages by re-establishing a three-tiered royal bureaucracy; foreign ethnic groups regain their identity as "royal subjects" to gain recognition in local society. The relationship between sacred kingship and villages was not exactly binary opposition as Gertz said, and ordinary people actively integrate themselves into the symbolic orders centered on sacred majesty. In today's Indonesian society, these remaining values of ancient cultural states can promote the effectiveness of modern state governance. Essentially, the symbolic orders constructed in the name of Sudan are the social self-governance on the basis of cultural practice and can provide reference for rigid regulation in modern states.

Keywords: symbolic orders; identity; sacred majesty; Indonesia.

**The Change and Responsibilities of Honglu 鸿胪 from the Han Dynasty to the
Tang Dynasty and the Ethnic Interactions Zhang Guanxi (67)**

Abstract: As a significant institution in charge of ethnic affairs in ancient China, Honglu had a long history. From the Han Dynasty to the Tang Dynasty, Honglu was mainly responsible for the reception rites of tributary envoys, as well as more internal affairs concerned. Honglu, as an administrative unit, had complex or simple organization in different periods, and sometime was eliminated. Meanwhile, the ranks of its officials had been gradually downgraded, and its functions had been gradually reduced. Under different circumstances, such as the weakening of the power, the reduction of external affairs, and the strengthening of centralization, the agency and responsibilities of Honglu changed. From the Northern and Southern Dynasties to the Sui Dynasty and the Tang Dynasty, Honglu gradually changed from the Qing 卿 of the court to the Si 寺, an administrative unit under the Shangshu Cao 尚书曹 and Sansheng 三省. In the Tang Dynasty, it was only responsible for the reception of the envoys, and most of its functions were divided among other units. Generally speaking, Honglu experienced the change from a comprehensive and uncertain agency to a relatively specialized unit. Through its change, we can see the change of the ethnic relationship and ethnic policies in different periods. As a ritual institution of reception affairs, Honglu had embodied the ritual rules and value pursuit in ancient China and embodied the Chinese philosophy of pursuing the unification of the tianxia 天下 and harmony

in diversity since ancient times.

Keywords: the Han Dynasty; the Tang Dynasty; Honglu; ethnic groups; Honglu Si.

The Civil Organizations and the Grassroot Orders in Ming and Qing Dynasties of China Long Denggao, Wang Ming and Chen Yueyuan (80)

Abstract: As the institutional basis and the core element of the grass-roots orders in Ming and Qing Dynasties of China, the civil organizations had strong legitimacy and capacity of resource integration. Under the corresponding systems of property rights and governance structures, the civil organizations had formed self-organization ability and institutional expansibility, which could meet diverse needs of grass-roots society. The gentries played an important role by creating and leading civil organizations, and the groups other than gentries could also make use of civil organizations to meet their own needs. The civil organizations invigorated grass-roots society and helped to form stable social rules and spontaneous orders. The government, gentry and civil organizations were connected in an orderly way, which made it possible to govern grassroots society indirectly at a low cost.

Keywords: civil organizations; gentry; public affairs; local orders; Ming and Qing Dynasties of China

Communication and Integration of the She and the Han in the Southeast of China since the Qing Dynasty Based on the Studies of the Civil Contracts Chen Zhiping and Liu Huiqin (93)

Abstract: Through the study on the civil contracts collected and collated in recent years, this paper discusses the communication and integration between the She and the Han people from the Qing Dynasty to the Republic of China, including intermarriage, product trade, neighborhoods, and integration of cultures and customs between the two ethnic groups. In the paper, it is argued that the policy of regarding the She as “qimin 齐民 (ordinary people with brunt of taxation)” stabilized the relations between the She and the Han people since the Qing Dynasty.

Keywords: civil contracts; the She in the southeast of China; marriage customs; ethnic relations.

The Exhibitions of National Artifacts in the Republic of China and the Spread of the Knowledge about the Chinese Nation Li Peirong (105)

Abstract: During the period of the Republic of China, the history of the exhibitions of national artifacts independently prepared by Chinese could be seen as two major stages. Before the total resistance against Japanese aggression in 1937, the exhibitions were influenced by social evolution theory, and after that, the exhibitions were influenced by the cultural transmission theory. The exhibitions reflected the duality of “inside-of-China” and

“out-of-China” of the concept “nation” which was introduced into China in the beginning of 20 century. In the first stage, the concept of the exhibitions highlighted “interracial competition” between the Chinese nation and foreign nations, and in the second stages, the pluralistic composition of the Chinese nation and the internal connections among all the nationalities were the major topic of the exhibitions on the nationalities of China. By the exhibitions, as a way of “seeking Tao 道 by Qi 器”, the intellectuals of the Republic of China actively disseminated the knowledge of the Chinese nation to the public and promoted the self-consciousness of community for the Chinese nation.

Keywords: the Republic of China; the exhibitions of national artifacts; the Chinese nation.

**The Summary of the High-level Forum of Chinese Ethnological Association:
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民族研究

MIN ZU YAN JIU

2021 年第 6 期

(双月刊)

1958 年创刊 1979 年复刊 (总第 254 期)

2021 年 11 月 25 日出版

主管单位 中国社会科学院

主办单位 中国社会科学院民族学与人类学研究所

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出版单位 社会科学文献出版社

印 刷 北京盛通印刷股份有限公司

总发行处 社会科学文献出版社

订 购 处 全国各地邮局

邮发代号 2-523

国外发行 中国国际图书贸易集团有限公司 (北京 399 信箱)

国外代号 BM165

ISSN 0256 - 1891
CN 11 - 1217/C

ISSN 0256-1891



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封面设计: 段 丽

定价: 30.00元