

国家社会科学基金资助期刊



Q K 2 2 2 2 5 3 3

民族研究

ETHNO-NATIONAL
STUDIES

2

2022

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Pomegranate Seeds Effect in Cross-Ethnic Interaction: Personal Attributes,

Network Structure and Social Effects Guo Xiaoxian and Li Xiaoguang (1)

Abstract: Forging the sense of community for the Chinese nation is an important issue in current ethnic work. This paper explores the ways of cross-ethnic interaction with the aim of forging the sense of community for the Chinese nation. On the one hand, it theoretically analyzes the determinants, gradient differences, behavioral consequences and social effects of ethnic interaction willingness from the perspective of social networks; on the other hand, it conducts empirical analysis using data from the China Survey of Social Change (in western areas). The findings are as follows. First, regarding the determinants of ethnic interaction, the language proficiency and modernity profoundly affect the willingness to interact with one another. Secondly, concerning the results of ethnic interaction, the willingness of ethnic interaction directly shapes people's social network structure and social capital stock. Thirdly, as to the social effects of ethnic interaction, the willingness of ethnic interaction significantly affects individual's social trust level and national identity. These findings have important policy implications. Namely, future ethnic policies need to further promote Putonghua and ethnic minorities' languages and accelerate the process of rural revitalization and modernization as well as optimize social capital, enhance social trust and strengthen national identity in ethnic areas, so as to forge the sense of community for the Chinese nation in practice.

Keywords: forging the sense of community for the Chinese nation; cross-ethnic interaction; social capital; social trust; national identity.

A Study on the Sense of Community for the Chinese Nation and Ethnic Cultural Diversity

..... Xie Zuomiao, Feng Mengjie, Fang Han and Ma Shengchun (21)

Abstract: Ethnic cultural diversity is a typical characteristic of China as a multi-ethnic country. Since the beginning of the new century, the population mobility has made organizations face challenges from ethnic cultural diversity. However, under the background of promoting various ethnic work with creating a strong sense of community for the Chinese nation, there are still some shortcomings in the studies on the role of the sense of community for the Chinese nation in ethnic cultural diversity and identity, and relevant empirical research is even more lacking. Based on the theoretical framework of categorization-elaboration model (CEM), this study integrates the two perspectives of information and decision-making theory and social categorization theory, using the Chinese evidence to verify the role of the sense of community for the Chinese nation in promoting the pluralistic integration of Chinese ethnic culture from the organizational level. It indicates that: (1) the

sense of community for the Chinese nation has a regulating effect on ethnic cultural diversity; (2) the sense of community for the Chinese nation works by promoting information exchange and sharing among multi-ethnic groups and better integrating into the collective conception of organizations; (3) realizing the internal identity of values in ethnic cultural diversity is conducive to promoting ethnic unity and improving organizational performance.

Keywords: the sense of community for the Chinese nation; ethnic cultural diversity; information exchange and sharing; organizational collectivism; organizational performance.

CPC's Perspective of the Chinese Nation's History in the New Era and Its

Significance **Zhao Tianxiao and Peng Fengwen (36)**

Abstract: CPC's perspective of the Chinese nation's history in the new era consists of holistic conception of the Chinese nation's history, dynamic and developmental conception of history, and dialectical materialism of diversity in unity of the Chinese nation. With "four shared characteristics" and "four common activities", the perspective summarizes the history process of Chinese nation's formation and development, reveals that the community of the Chinese nation with a shared future is the essential feature of the community for the Chinese nation. In addition, it scientifically answers the significant questions such as the evolution path and driving force of the history of the Chinese nation, and elaborates in depth the basic structure and the tendency of diversity in unity of the Chinese nation. As the new achievement of Marxism ethnic theory of CPC in the new era, the new peak of theory of China's modern historiography, and the ideological guarantee and practical guideline with significant theoretic value and practical significance, this perspective completely demonstrates its scientific, practical and localized characteristics. The study of the history of China's nationalities should be ideologically guided by CPC's perspective of the Chinese nation's history in the new era, explores new research path, and consolidates the foundation for forging the sense of community for the Chinese nation.

Keywords: the Chinese nation; conception of history; ethnic history; Marxism; adapting to China's reality.

Achievements and Experience of Legalization of Ethnic Affairs Governance in

the New Era **Zhu Jun (48)**

Abstract: In the new era, the law-based governance is a fundamental principle of the governance of China. The legalization of ethnic affairs governance has become the basic task of China's ethnic work. Xi Jinping's important exposition on the legalization of ethnic affairs governance is its theoretical basis in the new era, and points out the direction for further promoting the modernization of ethnic affairs governance. On the one hand, great achievements have been made in the legalization of ethnic affairs governance in the new era; upholding and improving the system of regional ethnic autonomy, maintaining ethnic equality, ethnic unity, mutual assistance and ethnic harmony through the legalization of ethnic affairs, safeguarding the legitimate rights and interests of all ethnic groups in accordance with the law, safeguarding the unity of the Chinese nation, strengthening the overall national security concept, and forging a sense of community for the Chinese nation. On the other hand, the legalization of ethnic affairs governance in the new era has formed the

following experience: adhering to the overall leadership of the Communist Party of China in the governance of ethnic affairs; maintaining the socialist ethnic relationship of equality, unity, mutual assistance and harmony among ethnic groups, and forging a sense of community for the Chinese nation; promoting the legalization of ethnic affairs governance through law-based governance thought patterns and means; improving the legalization system of ethnic affairs governance with the system of regional ethnic autonomy as the core; and fully implementing Xi Jinping's thought on the law-based governance in ethnic work.

Keywords: ethnic affairs governance; the law-based governance; the sense of community for the Chinese nation; ethnic equality and unity; ethnic mutual assistance and harmony.

From French Sociology to Chinese Marxist Ethnology: Mr. Yang Kun's

Academic Career and Original Aspiration Wang Xien (68)

Abstract: As one of the pioneering Chinese ethnologists, Yang Kun was the main bearer of the French sociological school in China in his early years, as well as the active advocate and founder of Marxist ethnology of China in his later years. The transformation from French sociology to Marxist ethnology marks Mr. Yang Kun's main academic career. The primary impetus of the progression was his sincere academic belief and original political aspiration all his life. After the founding of the People's Republic of China, Mr. Yang Kun criticized the French sociological school, but also left room as "reference" for it. In hard time, he firmly held fast to the name and status of "ethnology" and "Marxist ethnology", while constantly filled the connotation of this subject with concrete researches. For Mr. Yang Kun, Marxism is not only an academic belief, but also a political belief, and both are indispensable. To achieve this perfection, he fought for the whole life through hardship and adversity. This belief is as precious as his writings and is our eternal treasure and inheritance.

Keywords: Yang Kun; ethnologist; French sociology; Marxism.

The New Progress of Anthropological Methods in Research of Complex Societies

..... Zhou Daming and Xiao Mingyuan (82)

Abstract: The traditional anthropology used to focus on existing "simple and primitive" tribal societies. With the development of anthropology and the expansion of research fields, how to perpetuate the study of complex civilizations, especially a country with a long history such as China, has been a tricky problem in anthropology. Facing this challenge, anthropology has created some important research methods in the study of complex societies. These methods include the summary and improvement of the application of Western anthropological methods to China's practice, the method innovations based on traditional Chinese research approaches, and the new discussions on anthropological fieldwork methods in the digital age. Represented by historical anthropology, multi-sited ethnography, Participatory Rural Appraisal (PRA), and Internet anthropology, the research methods reflect the new progress of anthropological methods in research of complex societies, strongly support the adequacy of anthropological field methods in the new age, and improve the adaptive capacity of anthropology in face of the new fields and new times.

Anthropology is suitable, competent and necessary to study the complex societies.

Keywords: complex societies; community research; historical anthropology; multi-sited ethnography; Participatory Rural Appraisal (PRA); Internet anthropology.

Inheritance and Insistence: Overseas Chinese Culture in Betong, Thailand

..... **Zheng Yisheng and Long Gaoyun** (94)

Abstract: For hundreds of years, Chinese culture has been kept by the overseas Chinese in Betong, Thailand. Their culture, like guildhalls, clan associations, sacrifice, language, education, funeral, and diet, shows the unique features as same as ones in their ancestral hometowns. Meanwhile, it is also the extension and development of Chinese culture in foreign countries. The inheritance and insistence of the culture is determined by multiple factors such as geological and political space with local special features, abundant capital of overseas Chinese, active participation in political issues and close connections with overseas Chinese society outside.

Keywords: Betong, Thailand; overseas Chinese culture; inheritance.

The Evolution of the Administrative System Dao 道 during the Qin and

Han Dynasties in Light of Excavated Documents **Ma Menglong** (106)

Abstract: This paper studies the evolution of the system of dao during the Qin and Han dynasties based on the new documents which have been excavated in the recent three decades. Firm evidence suggests that at least 12 daos were established in the Qin dynasty. Zhi Lü 秩律 (law of official salaries) in Er Nian Lü Ling 二年律令 (the laws Empress Lü 吕后 decreed in her second year's reign) records at least 23 daos and these recordings reflect the establishment of daos and the salary rank of their governors in the areas under the direct administration of the Han Dynasty in the early reign of Empress Lü. According to Zhilü, it can be seen that during the Qin dynasty, all the governors of daos held an official title of Ling 令 with the salary rank of 600 shi 石 (annual salary of that amount). In the early years of the Western Han dynasty, a new 500 shi rank of daos, Zhang 长, was added with a new official title of their governors. During the later Western Han dynasty, the rank of the governors of daos was further lowered as it was dominated by the Zhang. Compared with Xian 县 (counties), the rank of the governors of daos was generally low. The dao was created by the Qin Kingdom in around the 35th year in the reign of King Zhaoxiang 昭襄王 in order to govern those local nomadic peoples after defeating and conquering Yiqu Rong 义渠戎. During the Qin and Han dynasties, the number and geographical distribution of daos were very stable. From the late Warring States period to the early Han period, the daos were all established in the frontier regions of the Qin Kingdom, but seldom in any territories of the Six Kingdoms. The only exception was the Changsha Kingdom 长沙国, which in the early Han dynasty established a dao in the upper reaches of the Xiang River 湘江 in order to resist the military invasions of the Nanyue Kingdom 南越国. After the reign of Emperor Wu 武帝 of the Han dynasty, no daos were established in the newly conquered frontier regions, and the geographical distribution of daos was finally fixed. The number of daos did not exceed 20 during the Qin dynasty, and increased continuously during the Western Han dynasty, reaching its peak during the reign of Emperor Ai 哀帝, and then gradually

decreased.

Keywords: excavated documents; dao; seal clay of the Qin Dynasty; Zhi Lü in Er Nian Lü Ling; district geography of the Qin and Han dynasties.

Fufan Ting 抚番厅 and Local Governance in Ganbian 甘边 Areas in the Qing

Dynasty **Du Changshun and Xu Ruobing (123)**

Abstract: Fufan Ting is a special form of administrative district for the Qing court to implement authority in Ganbian areas (the south-western areas of Gansu Province in the Qing dynasty where both the Han, Tibetan and other Peoples lived together). Since the Yongzheng 雍正 period, while the transformation from the Wei 卫 (district administrative system based on the military system) to the Ting 厅, and unification of the field-and-poll tax were carrying out in Ganbian, five Fufan Ting, Xigu 西固, Bayanrongge 巴燕戎格, Taozhou 洮州, Xunhua 循化 and Guide 贵德, were set up. Most of the officials of these Tings were yao-que 要缺 (important, categorical designation of the head-ships of units of territorial administration) or bian-que 边缺 (front). In the Xunhua and the Guide, it once has been emphasized that only officials from the Eight Banners could be appointed. In the late Qianlong 乾隆 period, the Fan Zu 番族 and civil and military officials in the Xunhua and the Guide were concurrently managed by Xining amban. In some areas of Ganbian, there were two administrative systems, the direct province and the Fan Bu 藩部 (tributary and tribal affair). Like the people under direct provinces, Fan households affiliated to Fufan Ting paid the tax, named as Fan Liang 番粮, and were ruled by the Fan Mu 番目, that is, the head of the tribe, who were appointed the titles of Qianhu 千户 (one thousand households) and Baihu 百户 (one hundred households). The main function of Fufan Ting was to regulate the political behavior of local tribal forces and their interrelationships with a flexible governance that follows local traditions and regulations. In this case, the tribes, that is, the grassroots political power and social resources, were still controlled by the Fan Mu. It was difficult to achieve sustainable and effective management and control of the Fan Mu and their tribes, which was the main dilemma faced by Fufan Ting.

Keywords: Ganbian; Fufan Ting; administrative system; local governance; Fan Zu.

民族研究

MIN ZU YAN JIU

2022 年第 2 期

(双月刊)

1958 年创刊 1979 年复刊 (总第 256 期)

2022 年 3 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

国内发行 社会科学文献出版社 北京市报刊发行局

邮发代号 2-523

订阅电话 (010)59366555

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: 40.00元