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# 目 录

## · 铸牢中华民族共同体意识研究 ·

云南迪庆各民族中华民族共同体意识生成研究 ..... 李志农 高云松(1)

## 中国共产党的中华民族观论述

——以中共六届六中全会为中心的研究 ..... 陈建樾(15)

## 从“嵌入”到“互嵌”：民族地区教育对口支援 范式的转型

..... 袁 梅(30)

## 从“和而不同”到“和合共生”：中华优秀传统文化

对构建人类命运共同体的意义 ..... 罗惠翹(44)

法人类学中的习惯：概念谱系与阐释范式 ..... 刘顺峰(55)

## · 田野调查与研究 ·

百年来阿尔金山地区的游牧人群及其互动 ..... 关丙胜 石春霞(73)

老挝北部山地阿卡人刀耕火种的生计与文化 ..... 黄彩文 方 婧(90)

唐前期农牧结合的军事战略 ..... 刘子凡(101)

## 马来亚独立前吉隆坡广东社群的形塑

及整合途径 ..... 宋燕鹏 [马来西亚]陈爱梅(115)

## · 学术动态与信息 ·

2022年中国民族学学会汉民族分会年会

暨“铸牢中华民族共同体意识”学术研讨会综述 ..... (130)

西南民族大学首届“中华民族共同体研究论坛”综述 ..... (133)

2022年《民族研究》总目录 ..... (135)

英文目录、提要、关键词 ..... (138)

## Contents, Abstracts and Keywords

### **The Formation of the Sense of Community for the Chinese Nation of All**

**Ethnic Groups in Diqing of Yunnan** ..... **Li Zhinong and Gao Yunsong** (1)

**Abstract:** To promote the high-quality development of the Party's work on ethnic affairs in the new era with the focus on heightening the sense of community for the Chinese nation, it is necessary to incorporate the formation history of the community into theoretical reflection, and grasp the historical dialectical relationship between commonalities and differences. Based on the investigation of Diqing history before the founding of the prefecture in 1957, this paper analyzes the dialectical relationship between the commonalities and differences contained in the formation and development of the sense of community for the Chinese nation of all ethnic groups in Diqing from the three dimensions of history, space and society. The study found that the differences of various ethnic groups have not been eliminated, but have always been transcended by the commonalities in the process of maintaining their tension. This historical dialectic shows that the principle of "promoting commonalities, respecting and embracing differences" in ethnic work is of great significance for heightening the sense of community for the Chinese nation. The empirical study on the formation and development of the sense of community for the Chinese nation in the border areas from a regional perspective highlights the positive role of the border society as an important subject of border governance, which is conducive to implementing the focus of strengthening the sense of community for the Chinese nation into all fields and links of the border social and ethnic work.

**Keywords:** the sense of community for the Chinese nation; commonalities; differences; historical dialectics; Diqing of Yunnan.

### **The Discourse of the Communist Party of China on the Chinese Nation Centered on the Sixth Plenary Session of the Sixth Central Committee**

..... **Chen Jianyue** (15)

**Abstract:** The Sixth Plenary Session of the Sixth Central Committee of the Communist Party of China (CPC) was the landmark starting point for the adaption of Marxism to the Chinese context and a crucial period for the dissemination of Marxist-Leninist ethnic theory and the exploration of the correct path for solving ethnic issues with Chinese characteristics. The continuous translation and dissemination of Marxist ethnic theory provided a boost to the CPC's adaption of Marxist theory to the Chinese context. The CPC's the adaption of Marxist-Leninist ethnic theory to the Chinese context not only completed the

definition of the Chinese nation, but also completed the entire discussion of the positioning of the Chinese nation-state through the *Chinese Revolution and the Communist Party of China* and guided the planning of the ethnic policy of the Northwest Working Committee of the CPC central Committee. Through this series of work, the correct path for solving ethnic issues with Chinese characteristics was initially shaped, and the construction of a "new society and new state for the Chinese nation" was thus put into practice. Although the *Chinese Revolution and the Communist Party of China* was revised three times after its publication, Mao's statement that "China is a great national state" has not gained enough attention yet since its proposal in 1940 and publication in 1952. Based on relevant historical documents, this paper sorts out and analyzes this historical process.

**Keywords:** the Chinese nation; nation-state; the multi-ethnic country; *Chinese Revolution and the Communist Party of China*.

**From "Embedded Model" to "Inter-embedded Model": The Paradigm**

**Transformation of Educational Pairing Support in Ethnic**

**Minority Areas ..... Yuan Mei (30)**

**Abstract:** The Implementation of educational support in ethnic minority areas is an important strategic decision made by the Party and the State to promote the equity and high-quality development of education. In the new era of further improving differentiated regional support policies and consolidating and expanding the effective connection between poverty alleviation and rural revitalization, it has become an inevitable trend for the paradigm of educational support in ethnic minority areas to change from "embedded model" to "inter-embedded model". "The inter-embedded and integrated model" is the social basis for "forging a strong sense of community for the Chinese nation"; "the inter-embedded and co-construction model" is an important condition for "high-quality and balanced development of regional education"; "the inter-embedded and sharing model" is an crucial prerequisite for achieving "common development with high-quality". Through building the "information tower", expanding the "spatial domain" and stimulating the "power source" for inter-embedded education pairing support in ethnic minority areas, the inter-embedded pairing support paradigm in ethnic minority areas should base on the triple logic of "government positioning", "market generation" and "cultural interaction" so as to promote efficient and high-quality integration of education governance in ethnic minority areas.

**Keywords:** ethnic minority areas; educational pairing support policy; inter-embedded paradigm; internal dynamics.

**From "Harmony in Diversity" to "Harmonious Coexistence": The Significance**

**of Fine Traditional Chinese Culture for Building a Community with a**

**Shared Future for Mankind ..... Luo Huixuan (44)**

**Abstract:** Based on the concepts of "harmony in diversity" and "harmonious coexistence" in fine traditional Chinese culture, this paper attempts to elaborate Xi Jinping's

proposition of deepening exchanges and mutual learning among civilizations and building a community with a shared future for mankind as the fundamental approach to reducing estrangement and conflict among civilizations and achieving common development and prosperity of mankind. The idea of a community with a shared future for mankind is not only a vivid manifestation of adapting Marxism to the Chinese context and the needs of the times but also a presentation of the values of fine traditional Chinese culture. It has become the guideline to both the trend of times and the progress of mankind, pointing out the right direction to the world undergoing profound changes unseen in a century. The Belt and Road Initiative is a practical manifestation of the idea of a community with a shared future for mankind translated into the common actions of mankind.

**Keywords:** harmony in diversity; harmonious coexistence; fine traditional Chinese culture; mutual learning among civilizations; a community with a shared future for mankind.

### **Custom in Legal Anthropology: Conceptual Genealogy and Interpretive**

**Paradigm** ..... **Liu Shunfeng** (55)

**Abstract:** Custom has different expressions and meanings in ancient Chinese and Western documents. There is a close relationship among custom, taboo and law, and on the other hand an obvious difference in the meaning also exists. The concept of custom, with the change of the research methods and the issues and purports of legal anthropology, has experienced the change of the "primitive", "legal", "normative" and "practical" meanings. Although the research on the functionalism, historicism and normalism of custom provides a variety of exploration paths for promoting the scientific cognition of custom, the cognitive divergences of custom are not eliminated effectively. The interpretative paradigm of situationism of custom can overcome the defects of traditional interpretative paradigms to some extent and provide new possibilities for the scientific cognition of custom.

**Keywords:** custom; conceptual genealogy; interpretive paradigm; legal anthropology.

### **Nomadic Groups and Their Interactions in Altyn-Tagh over the Past Hundred**

**Years** ..... **Guan Bingsheng and Shi Chunxia** (73)

**Abstract:** In the late 19th century, some Uighurs living on the western side of the Altun Mountains moved from west to east into the alpine pastures around the Qimantage Mountains in the hinterland of the Altun Mountains, where they joined the Mongolians who had been nomadic in the region earlier. During that period, many Kazakh people who migrated from the grasslands in the northern part of the eastern Tianshan Mountains also lived there for a short time, forming the convergence of the three nomadic groups in the mountains. Later, with the migration, settlement and transformation of livelihoods of the nomadic groups, the alpine co-herding situation came to an end. By combining the natural ecology and geographical boundary, the activities of the people before modern times and the nomadic situation of the three groups in the Altun Mountain region, the paper proposes "the alpine co-herding" mode of nomadic society, and analyzes its formation conditions and

interaction.

**Keywords:** the alpine co-herding; Altyn-Tagh; nomadic society; migration.

**Slash-and-Burn Agriculture Livelihoods and Culture of the Akha People in the Uplands of Northern Laos ..... Huang Caiwen and Fang Jing (90)**

**Abstract:** The studies on the ecological issue of slash-and-burn agriculture among the upland communities in Southeast Asia have long been carried out from multi-dimensions and produced numerous research findings. The Akha people in the uplands of northern Laos also live on slash-and-burn farming, performing their cultivation rites and collective action logic in a specific spatial and temporal context. Based on thorough investigation on the life and labor practice of local people in their natural environment, the authors, from the multi-dimensional perspectives of "people, events, time and space", try to illustrate the Akha people's slash-and-burn cultivation system, cultivation rites and village order derived from slash-and-burn agriculture in the interaction between people and land in the uplands of northern Laos, and analyze the underlying logic and socio-cultural connotations of the Akha people's insistence on worshipping their ancestors while shifting the land and their expectation that the ancestral spirits will shelter their descendants. This paper provides a vivid ethnographic case for further reflection on the encounter of the traditional slash-and-burn farming civilization in modern society and the development of the upland communities in Southeast Asia.

**Keywords:** the Akha people; slash-and-burn agriculture; the man-earth relationship; Laos; Southeast Asia's uplands.

**The Military Strategy in the Early Tang Dynasty Combining Agricultural and Nomadic Characteristics ..... Liu Zifan (101)**

**Abstract:** The military interaction between agricultural and nomadic regimes is an important issue in the study of ancient Hu-Han 胡汉 relations. At the end of the Sui Dynasty and the beginning of the Tang Dynasty, both the central plain dynasty and the grassland forces had a tendency to learn from each other's military strengths under the blending background between the Hu and the Han. However, the vast differences in the mode of production prevented the two ethnic groups from fully converging. The key to the great military power of the Tang Dynasty was not to completely replace the Fubing 府兵 (garrison militia) with the Fanbing 蕃兵 (frontier tribal troops), but to realize the complement and coordination of the two military forces in agricultural and nomadic regions. Emperor Taizong 太宗 of the Tang Dynasty created a political pattern of "crossing north and south". A large number of Turkic and Huihe 回纥 cavalry entered into the Tang army, and cooperated with the government soldiers and military recruits, which greatly enhanced the military power of the Tang Dynasty in terms of techniques, tactics, and campaigns and formed a military strategy combining agricultural and nomadic characteristics. During the reign of Emperor Gaozong 高宗, the "crossing north and south" pattern ended, but before the Anshi Rebellion, the Tang Dynasty could still employ the grassland tribes attached to the frontier

to continue the military strategy. From the perspective of military strategy, we can further understand the historical process of exchanges and interactions between ancient agricultural and nomadic civilizations.

**Keywords:** Tang Dynasty; military strategy; interactions between agricultural and nomadic civilizations; "crossing north and south"; cooperation between infantry and cavalry.

**The Track of Formation and Integration of Guangdong Community in Kuala Lumpur before Malaya's Independence**

..... **Song Yanpeng and Tan Ai Boay** (115)

**Abstract:** The rising of tin industry attracted large numbers of Chinese to Malaya in the middle 19th century. Since then Fiuchew Hokka started to possess predominance status in Kuala Lumpur. Guangzhao community rose abruptly in the end of 19th century. At the beginning of 20th century, the leadership of Chinese community shifted to Guangzhao community, and Cantonese became the dominant dialect in Kuala Lumpur. Cantonese community established the community boundary in Kuala Lumpur through the Cantonese cemetery, and sub-regional communities were coalesced through the establishment of the Selangor Kwang Tung Association.

**Keywords:** Kuala Lumpur; Guangdong community; Guangdong cemetery; the Selangor Kwang Tung Association.

**The Summary of the Annual General Meeting of 2022 of the Han People Studies Chapter of the Association of Ethnology and the Colloquium on "Fostering a Strong Sense of Community for the Chinese Nation" .....** (130)

**The Summary of First Forum of the Study on the Community for the Chinese Nation of Southwest Minzu University .....** (133)

**The Annual Contents of the Bimonthly *Minzu Yanjiu (Ethno-National Studies)* in 2022 .....** **Editors Board of *Ethno-National Studies*** (135)

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