




The Applied Research on 
Ethnosociology and Anthropology

民族社会学和 人类学应用研究

◎ 何 群 / 著

The government rehabilitated anthropology as a discipline in 1978. Anthropologists again established professional associations, such as the Chinese Ethnological Society, the Society for Anthropology in China, the Society for World Ethnic Studies, and the China Urban Anthropology Association. At the same time they established departments of anthropology or ethnology in institutes and universities, offering a major in anthropology and ethnology to undergraduate students, along with M.A. and Ph.D. programs. Research institutes were set up under the umbrella of the Chinese Academy of Social Sciences and its regional branches, including the Institute for Nationality (Ethnic) Studies in Beijing and several provincial institutes located close to areas inhabited by ethnic minorities.



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2 民族社会学和人类学应用研究

老师学习民族社会学并在毕业后给研究生、本科生讲授“民族社会学”的学习经历，民族社会学的理论和方法，多多少少渗透于我对民族—社会—民族社会共同体的观察，并一直尝试从个案分析和专题研究途径接近此学科本质。这种努力的阶段性收获，反映在此书第一部分。

胡适曾言：“有几分证据，说几分话，有七分证据，不说八分话”。这道出了一个朴实的真理：治学是老老实实的工作，有几分真耕耘，就有几分真收获。正是这份“苛刻”和“严峻”，每每使从业者自行“淘汰”，自己将自己置于“死地”——不能饶恕的思想平庸，难以掩盖的才疏学浅，无法逃脱的学问与人格成正比的铁律。以历史的眼光观察，学问时空隧道间林林总总的结局，确有几分暗示和威慑。带着这种惶恐不安，将这些谈不上有什么水平的习作奉献给读者，作为厚礼，敬献给那些帮助、爱护着我的师长和朋友；如果能够作为自己读书、治学成长的一个“过渡”仪式，更是自己给自己制造一种鼓舞。诚如享有“社会学先生”美誉的罗伯特·K·默顿通过引述表达出的书与作者关系的比喻：“作为经济学哲人和我的老朋友的保罗·A·萨缪尔森至少曾提出：‘一个学者的著作[而且可以扩大地说，还包括他的一些论文]如同他的孩子。它们形成了自己的生命。’”（默顿：《社会研究与社会政策》，林聚任等译，三联书店，2001年8月，第6页，“作者中译本序言”）这本书是否能够“形成自己的生命”，对社会、对学术能够构成多大贡献，我目前缺乏足够自信。但是，它们确如同我的“孩子”，它们的孕育，凝聚了我的真诚和挚爱。

有几分自信的是，故意忽略理论水平不谈，书中一些文章因来自草根世界，一些往往不被主流纳入视野的活的人活的社会、文化事实，并因带着自己几分真性情和一定的科学精神在描述、在分析、在总结，因此，或许会带给不知道的人们几许有益的兴

奋感和崭新的启发。捆绑难有创意。我甚至认为，第三部分“附录”——轻快、感性的文章、书评、新近会议综述述评，或许是一种更好的文字形式，是一种更为自在而享受、没有因“学术”而异化、更富于人性味道与泥土气息、更“人类学”的思想抒发形式。在中国最东北地界、“黄金之路”三十二站之十八、呼玛河畔鄂伦春族——古拉伊尔人关小云，她作为塔河县里公务员，却“学者般”地“泡”省档案馆，利用工作以外时间“哭着喊着”著书，并走出了现代化冲击中少数民族、弱势群体所往往难以避免的或自我封闭、妄自菲薄，或盲目自大、玩世不恭等等局限、藩篱，频频领外来“研究者”进猎民村，与仍然健在的本族萨满一族内精神领袖、“心理医生”，以及当年迫于日寇淫威，不得已当“日本特务”的老人见面。老人述说：他头上至今还有日寇打后留下的伤疤……“共产党好，共产党好”，这是我听老人讲的最标准的一句汉语，尽管感觉起来有些“套话”。这或许是太多的外界“采访”形成的一种自然，但绝不是没有灵魂的空壳。关小云写厚厚一本《大兴安岭鄂伦春》，不那么出于功利，也不太明白学者惯常写东西时的心态，而说是为了“自己的民族”。在她内心，有一种高度我一直难以领略。“附录”中一些篇章，谈到人类学之“场”，谈及毛利人、印第安人，2008年1月，在南开大学，在那次会议上，他们的风采、特色，他们对世界的了解和把握，他们对自己文化的自觉与郑重……

另外，“附录”中收入了北京大学国际关系学院李安山教授、中国社会科学院拉丁美洲研究所吴德明研究员、中国社会科学院民族学人类学研究所邸永君副研究员给予我曾经作品的序言和评价文章。三位在我国非洲等国际问题研究、拉丁美洲研究、清史及国学研究界声望显赫。在我初读这些篇章时的激动与忐忑过去之后，今又重品，我发现其中蕴藏的思想宝藏不应仅仅由我独享，因认识到这些宝藏是我个人所难以认识和挖掘穷尽的，遂决

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定借此平台，郑重奉献给学界和社会。活物之间的神交完全可能，作为一种生命联系系统，活人与死人、与先哲之间的神交亦为可能。还是用哲学家的话收篇，“我像一个骑在马上的一蹶脚骑手一样，骑在生活上。我之所以现在还未被抛下，仅仅要归功于这匹马有一副好脾气。”（[英]路德维希·维特根斯坦著，[芬]冯·赖特、海基·尼曼编，徐志强译：《维特根斯坦笔记》，复旦大学出版社，2008年9月，第65页。）

2008年12月16日

……重联已觉自他升天自他降世，……

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observation on the inner parts of social lives and cultures. It is admitted that many other disciplines also benefited from such special research perspectives. My major is Anthropology and recently I am interested in the relationship between environment and simple culture, modernization and survival of small ethnic groups. The second part of my book is the outcome of these researches. The ethno-sociology was introduced into China in 1970-1980s with ethnographic or cross-disciplinary approach, bringing a sociological vision into studies on relations between ethnic groups. It was helpful to the definition of our multi-cultural society. More and more universities have established such curriculums. For years I used to study ethno-sociology under the name of Professor Ma Hong and at Peking University and the Chinese Academy of Social Sciences, CASS last fall. During the passing years, I wrote a number of papers, from which I now select some and compose this book by three categories: Ethno-sociology Applied Researches, Anthropology Applied Researches and "appendices." Although I strongly doubted that such a title Ethno-sociology and the Anthropology Applied Researches might be too general for this book, I have to adopt it because of my limited research ability as well as the historical context. There are some unpublished themes and notes of my considerations in the book as well as the published ones.

Acknowledgement and Introduction

It had been nine years since I began my visiting study at Institute of Sociology & Anthropology (Peking University, PKU) in fall 1999 and then at finally accomplished my postdoctoral program at Institute of Ethnology & Anthropology (Chinese Academy of Social Sciences, CASS) last fall. During the passing years, I wrote a number of papers, from which I now select some and compose this book by three categories: Ethno-sociology Applied Researches, Anthropology Applied Researches and "appendices." Although I strongly doubted that such a title Ethno-sociology and the Anthropology Applied Researches might be too general for this book, I have to adopt it because of my limited research ability as well as the historical context. There are some unpublished themes and notes of my considerations in the book as well as the published ones.

The thriving branches of Anthropology were always based on the deep roots into the fertile soil of human evolution. Those anthropological theories and methods encourage close

observation on the inner parts of social lives and cultures. It is admitted that many other disciplines also benefited from such special research perspectives. My major is Anthropology and recently I am interested in the relationship between environment and simple culture, modernization and survival of small ethnic groups. The second part of my book is the outcome of these researches. The ethno-sociology was introduced into China in 1970-1980s with characteristic of cross-disciplinary approach, bringing a sociological vision into studies on relations between ethnic groups. It was helpful to the definition of our multi-cultural society. More and more universities have established such curriculums. For years I used to study ethno-sociology under the advice of Professor Ma Rong and at Peking University and then I gave lectures on ethno-sociology to the students. These experiences attributed to my confirmation of applying the ethno-sociological approach to the observation on national-social community. During this time, I conducted many case studies. The outcome then consists of the first section.

As Hu Shi said, "Making no assertions more than could be supported well by evidence". That is a plain truth for scholars. It is the rigidity of this career that always makes the scholars feel uneasy: being afraid of flatness of thoughts, shortage of knowledge, lacking of virtue in the works. The complexity of history does not like to reveal itself much from the mist, while the consequences of misunderstanding history are always serious. One must always be discreet to reach his \ her conclusions. I am indebted profoundly to my teachers and friends

who always cheer me on, to whom I can only give my thanks by presenting the fruits of my work. It would be an adulthood ritual and a summing up of my previous academic life. Just like Paul A. Samuelson said, a scholar's books (to some larger extent also including the papers) are their children who will have their own lives (a quotation from Robert K. Merton). I am not so sure whether my book has any contribution to society and academy or would have its own life, but it was definitely my lovely baby.

There are some topics focusing on the bottom society, in which many aspects of human being and societies used to be ignored by mainstream cultures. My little discoveries may offer some clue or inspiration to readers. Stereotype is the deadly enemy of creativity, therefore I assume that the third part of this book—"appendices" including proses, book reviews and conference records/ reviews—would better convey my ideas. To some extent, they are exempted from certain academic cliché.

Guan Xiaoyun, who is a "Gu-La-Yi-er"—a tribe from Oroqen Ethnic Group, lives near Hu Ma River in the 18th stop of the whole 32 stops in the "Golden Way" in far northeast China. As a civil servant in Ta He County, she spent all her spare time reading archives and writing books on the local history. Different from small ethnic group people, which under shock of modern culture is usually self-enclosed to the outside world, Guan broke through these emotional obstacles. She often generously show "outside researchers" to the traditional hunting village. During this visits, I fortunately met a survival shaman, the spiritual leader and "Psychologist" of the tribe and an aged man who was

accused of “Japanese spy” for he once subservient to the force of the invaders. The aged man shew me the scar on his head left by the Japanese. The most standard mandarin he could speak was “Communists are good”. The phrase was meaningful to him, though it was kind of cliché as a natural response to too many outside interviews. Ms. Guan has written a thick book titled with Oroqen Ethnic Group in Great Xing An Mountains. For no extra reason, she said that she wrote just for “her nationality.” As an anthropologist, I can understand that. In the “appendices”, beside several papers concerned the “field” of anthropology, I also talk about the Maoris and the American Indians. I met them in an international conference at Nan Kai University in Jan., 2008. Their excellent presentations, cultural perspectives and their self-respect of their own cultures impressed me much.

The “appendices” also contain several prologues and reviews on my previous works. They are written by Professor Li An’shan (School of International Studies, PKU), Professor Wu Deming (Institute of Latin America, CSAA) and Vice Professor Di Yongjun (Institute of Ethnology & Anthropology, CSAA). They are respectively famous for their studies in Africa affairs, Latin America affairs and history of Qing & Chinese Classics. There are many insightful ideas in their works, with which I would like to share here.

It is possible for spiritual communication between the lives. Moreover, there is also a possibility for this intercommunion between this life and the after life or those ancient philosophers.

I conclude here with an exhortation from one philosopher, Ludwig Wittgenstein — I ride on my life just like a fumble hiker on the back of a horse. Luckily it is good in temper so that I could still enjoy here (see in *Vermischte Bemerkungen*).

He Qun

December 16th, 2008.

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