



From Fei Xiaotong to Shi Zhengyi: The Chinese Economic Anthropology Pioneers' Academic Essentials

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ABSTRACT

In China, economic anthropology started relatively later compared with that in the West; however, under the guidance of Marxist theory and based on the needs of China's economic development, it gradually formed unique advantages in its development process. In China's economic and social development practice, Fei Xiaotong and Shi Zhengyi, among other pioneers, creatively applied the economic anthropological paradigm to solve the specific issues, starting from the local characteristics, and completed some excellent academic results. This paper probes and analyzes the scholarly contributions of the pioneers of Chinese economic anthropology; especially, it takes Marxist economics as the starting point to examine Professor Shi Zhengyi's theoretical contributions to the development of Chinese economic anthropology and its practical significance.

Keywords: Economic anthropology; Ethnic economics; Acceleration strategy; Western development

INTRODUCTION

Anthropology is an interdisciplinary subject that spans natural and social sciences. It takes human beings and their culture as the object of study. Because of its unique and practical research methods, anthropology has developed rapidly in western developed countries. As a branch of anthropology, applied anthropology is gradually becoming a new favorite of anthropology (Gunn, Otto, and Smith, 2015). As an essential branch of applied anthropology, economic anthropology is an interdisciplinary subject of economics and anthropology. On the one hand, it involves the research paradigm of anthropology to solve some critical issues that were solved by economics research. On the other hand, it can also apply the research paradigm of economics and analytical tools to the problems addressed by anthropology research. Especially after Marxist anthropology effectively docks Darwin's theory of biological evolution with the theory of human historical development from the perspective of historical materialism, the development prospect of anthropology and economic anthropology is broader and worthy of in-depth study (Yang and Tian, 2018).

In recent years, in the western developed countries, especially in the United States, economic anthropology, as an interdisciplinary subject of economic and social development, economic management, and anthropology, has become an important part of the applied anthropology discipline. It has received the collective attention of academia and economic management circles. Economic anthropology started relatively late in China. Professors Fei Xiaotong and Shi Zhengyi were the early founders and promoters of Chinese anthropology and ethnology. Both of them had devoted their lives to the study of anthropology, ethnology, and ethnic economics.

They had successfully applied their research results in various fields of society, including the development of ethnic regions, the economic construction of backward areas, the management of industrial and commercial enterprises. Their theoretical thoughts, works, and methods of thinking had made significant contributions to the discipline construction of Chinese anthropology; they pointed out the direction for the development of economic anthropology and even the further development of anthropology (Tian, 2014).

Professor Fei Xiaotong, based on the background of social changes in China, conducted anthropological fieldwork in different communities and villages to study the influence of culture and cultural differences on the cultural and economic life of human society. Fei is the author of *Peasant Life in China* and put forward the theory of "cultural consciousness." This book makes a highly concentrated theoretical summary of the formation of the Chinese nation, emphasizing anthropological theories and concepts such as the relationship between man and nature, man and society, and between man and culture. It lays a theoretical foundation for the development of economic anthropology. It is of considerable significance to the construction of ecological civilization and the practice of the scientific concept of development.

Professor Shi Zhengyi adhered to the basic principles of Marxism and devoted his whole life to the study of ethnology. His general contribution mainly lies in establishing the discipline of ethnic economics, broadly putting forward the concept of ethnology, and pointing out that China should strengthen the four modernizations of ethnic areas. In comparison, his outstanding contribution is commonly recognized in putting forward the "strategic guideline of accelerating development" to take western development as the task and attach importance to the economic development of ethnic areas.

To achieve balanced growth of the overall economy, Shi Zhengyi conducted a study of Shaman and other minority cultures, religious and cultural morphology, and comprehensively enriched the scope and content of China's economic anthropology. Professor Shi Zhengyi put forward a scientific thinking method, "concrete-abstract-concrete." His academic contribution inspires Chinese anthropologists and ethnologists to expand research in new fields continuously. His theories have cross-era significance for the development of economic anthropology has made contributions to the national economic construction.

Guided by the academic thoughts of Fei Xiaotong and Shi Zhengyi, some famous contemporary anthropologists, such as Professor Chen Qingde, Professor Zhou Daming, Professor Luo Kanglong, Professor Zhang Jijiao, Professor Chen Gang, and Professor Shi Lin, have studied economic anthropology from different perspectives and promoted the indigenization of economic anthropology in China. For example, Professor Zhou Daming devotes himself to the study of urban anthropology, applies anthropological research methods to the study of cultural and social processes in urban areas, and tries to find new ideas for the operation of urban-rural harmony through the study of the migration, integration, and reconstruction of the civic society of Chinese migrant workers (Zhou and Yang, 2014). Professor Zhang Jijiao devotes himself to the study of corporate anthropology (Zhang, 2014). He indicates that the commercial value of the cultural heritage of the "old brand" should be excavated to maintain the city's vitality (Zhang, 2016).

Professor Chen Gang conducts an economic anthropological study on the cultural tourism market of Lugu Lake, finding that the development of cultural tourism has a far-reaching impact on the relationship between local ethnic groups and traditional culture (Chen, 2012). He tries to find solutions for many social problems by studying market and group behavior in economic anthropology, such as the case study of Kunming taxi drivers through an economic anthropology perspective (Li and Chen, 2014). In her review of ethnicity in Ethiopia, Shi Lin points out that when ethnology and anthropology are used to do fieldwork, it will be more useful to research ethnic governance through a comprehensive understanding of the historical context and ethnic composition of racial relations. She insists on realizing the multi-dimensional and systematic research methods of panorama and close-range dimensions, vertical and horizontal, and the combination of theory and description (Shi, 2016). In her monograph *Economic anthropology*, she elaborates on the theoretical sources of early economic anthropology-the academic contributions made by Malinowski, Polanyi, and others in the field of economic anthropology (Shi, 2002).

Besides, as the leading promoters of economic anthropology in China, a group of scholars has tried their best to explain the importance of anthropological research to the academia of China's economic management discipline. The representative works include *Economic anthropology* (Tian and Luo, 2013), *General Theory of Business Anthropology* (Tian and Zhou, 2013), *Environmental Anthropology* (Wang and Tian, 2012), *Marketing Anthropology* (Tian, Feng, and Wang, 2017), *Management and Business Anthropology* (Tian, Zhou, and Ma, 2018), *Management Anthropology* (Tian, Tao, and Lv, 2019). Their works emphasize the importance of anthropological research methods such as fieldwork, observation, and interview in the economic sectors. Their works, such as Economic anthropology, elaborate on the research content, research object, and method system of economic anthropology in detail. Using the relevant theories and methods of anthropology, they make a study of cross-cultural marketing (Tian, 2014), consumer behavior (Tian and Zhou, 2013), dietary culture (Li and Tian, 2014), and anthropology and economic management education (Lan and Tian, 2011). Some of these scholars are Professor Shi Zhengyi's students and have made remarkable contributions to the promotion and development of economic anthropology in China.

FROM "PEASANT LIFE IN CHINA" TO "ETHNIC ECONOMICS AND THE FOUR MODERNIZATIONS IN ETHNIC REGIONS"

With the ongoing efforts of the pioneers and leaders, all the progress has been made to develop China's economic anthropology. Fei Xiaotong's *Peasant Life in China* and Shi Zhengyi's *Ethnic Economy and the Four Modernizations in Ethnic Regions* occupy a unique historical position. They are the essential achievement of the pioneer academic thoughts of China's economic anthropology. Therefore, it is necessary to conduct an in-depth comparative study of these two masterpieces to sort out and understand the early development of economic anthropology in China.

As one of the founders of sociology and anthropology in China, Mr. Fei Xiaotong constantly calls for attention to the issue of "cultural consciousness" and emphasizes that anthropologists should have their historical responsibility (Fei, 2004). The birth of *Peasant Life in China*, a famous work of Chinese rural society, started anthropology research in China and is a milestone in developing anthropological theory and field investigation (Fei and Dai, 2012). *Peasant Life in China* provides a reference model for studying China's indigenization of economic

anthropology. It highlights a practical methodology for the anthropological research of Chinese rural communities (Quan and Cui, 2013). The formation of this literary masterpiece is attributed to Fei Xiaotong's field investigation of Kaixiangong village by the anthropological method. In this book, he pointed out that under the condition of unbalanced land and other resources, balancing the relationship between agriculture, animal husbandry, and forestry to develop the rural economy is very important, thus putting forward the theory of rural economic development earlier. In his works, the "Jiang Village" is a miniature transformation from an agricultural society to an industrial society in China, reflecting Chinese farmers' local economic development model and characteristics. It is the germination of early economic anthropology research in China.

For the development of Chinese anthropology, Professor Fei Xiaotong's significant theoretical contributions can be broadly summarized in the following aspects (Huang, 2007): scientifically analyzed and summarized the historical process of the formation of the Chinese nation, the national system structure and its evolution law, and the self-cognition of the Chinese society. Utilizing anthropological research, the author re-examines Chinese traditional culture and makes a lot of original ideas, which dramatically develops his teacher Malinowski's theory of functional school. Put forward the philosophy of "cultural consciousness," that is, people should have "self-knowledge" of the culture they live in to have a clear self-awareness of their cultural environment. People should understand what it has done, how it works, and how it may evolve in the future. Still, it does not mean "cultural return," nor advocate "wholesale westernization" or "wholesale otherness." In other words, the purpose of "cultural consciousness" is to understand better and develop human beings themselves, rather than to fight for the sphere of influence and domination in various specific cultural forms. He believes that every intellectual in China should take the initiative to understand the culture itself and its position, appreciate different lifestyles, and actively participate in cross-cultural dialogues (Fei, 2003). At the same time, he advocates that culture has the characteristics of mobility, expansion, change, and innovation. Paying attention to the community research theory, in the book *"Peasant Life in China,"* Fei Xiaotong put forward the development of local industry, the realization of local reconstruction theory, and established its anthropological status internationally. Professor Fei Xiaotong, as a pioneer in the field of Chinese anthropology, had made considerable academic contributions to the discipline construction of Chinese sociology and anthropology and left much precious educational wealth for the academic development of Chinese economic anthropology, social anthropology, and even the entire anthropology.

Professor Shi Zhengyi studied many classic works of economics and ethnology both at home and abroad with the stand, viewpoint, and method of Marxism from his unique perspective. In the process, he developed his ways of thinking and research methods. First, he insisted on the concrete abstract-concrete way of doing academic works (Shi, 1983). Professor Shi Zhengyi put forward the four modernizations and the Strategy for Accelerated Development in Ethnic Minority Areas by emphasizing the importance of theoretical thinking, adhering to the principle of the relationship between understanding and practice of Marxism, and in the field of economic anthropology. He pointed out that the scientific method of theoretical thinking has the characteristics of indirect, abstract, and conscious, which is a trinity organic unity process of "practice-cognition-practice," "individual-general-individual," and "concrete-abstract concrete." Based on this theory, he founded the discipline of Ethnic Minority Economics. He defined it as an interdisciplinary discipline with distinct ethnic characteristics, which means to study the

aspects and laws of the interweaving and interaction between economic factors and social factors in different social forms (Shi, 2001).

Secondly, based on absorbing the essence of the methodology of Marxism, Professor Shi Zhengyi summarized the relevant theories of the former Soviet Union and Chinese economists, constructing the unity of history and logic and other critical theoretical principles to guide the development of the economy in ethnic areas. The facts have increasingly reflected its unique value and should become one of the academic resources for developing the Ethnic minority economies of socialism with Chinese characteristics (Shi, 2001).

Thirdly, Shi Zhengyi studied, challenged the traditional view of theoretical thinking and cognitive process on Karl Marx's *Das Kapital* dialectically. He argued that the process of cognition includes not only the process from concrete to abstract but also consists of the process of "abstraction to concreteness." Based on this point, he put forward the tracing method and reduction method of irrational thinking. He believed it is important to ask questions, trace back to the source, and find the answers. It is also important to dialectically treat the existing conclusions, inspect the causes, find out the problems and establish new theories and viewpoints (Yang, 2006).

In his book *Ethnic Economics and the Four Modernizations in Ethnic Regions*, Professor Shi Zhengyi pointed out that the main task in the new period for China is to realize the four modernizations in ethnic areas. He indicated that in developing modern society, the state should proceed from the country's actual conditions and carry forward the glorious traditions of all ethnic groups, give full play to their strengths and avoid their weaknesses. At the same time, the state also should adhere to the correct direction to consolidate, develop and constantly improve the public ownership of the means of production. The realization of the four modernizations in ethnic areas, especially the accomplishment of industrial modernization in ethnic regions, is the basis for consolidating and developing the great unity of all ethnic groups in China. It is the necessary way for the development and prosperity of all ethnic groups in the country. The four modernizations must be realized to improve the Ethnic minority economies. Today's practice increasingly bears out these insights, but it is precise because he has been criticized by some people who believe too much in western neoliberal ideas (Shi, 1992 c).

Professor Shi Zhengyi's theoretical elaboration on industrial modernization is highly consistent with the early branch of American economic anthropology, "Industrial Anthropology." Before the 1980s, American anthropologists referred to the study and practice of business-related phenomena as "industrial anthropology," which studied workers and managers. The 1930s were the most glorious period of American Industrial Anthropology. From the 1940s to the 1950s, industrial anthropologists identify the factors and forces that balance the organizational system by studying workers and managers (Baba, 1986). After the Second World War, with the decline of business enterprises, the school of interpersonal relationships and its practitioners slowly fell behind. The academic environment changed, industrial anthropology began to decline, many industrial anthropologists gradually became professors of business schools. Then, as a sub-branch of economic anthropology, business anthropology steadily rose.

As a Marxist economist, ethnologist, and anthropologist, Professor Shi Zhengyi's theoretical thoughts are similar to that of Professor Fei Xiaotong's and have some noticeable differences.

First of all, Professor Fei Xiaotong is the proponent of the topic of "Research on the Socioeconomic Development of Ethnic Minority Areas in Border Regions." After inspecting the ethnic minority areas in Inner Mongolia, Gansu, and other provinces and regions, he noticed the unbalanced development between the east and the west. He actively advocated the research on the development of the Border Regions. For several years, Professor Fei Xiaotong pointed out the significance of ethnic studies by his research achievements in this field. The shared prosperity and progress of all nationalities based on equality is the fundamental national policy of the country and can affect the overall situation of the construction of the "four modernizations" of the entire country. It is related to China's long-term stability and prosperity (Fei, 1997).

It is very much in line with Professor Shi Zhengyi's view. They all believe that in a socialist country like China with special national conditions, it is necessary to research ethnic minorities. At the same time, narrowing the gap between the east and the west and equally treating the people of all ethnic minorities are the crucial ways to realize the four modernizations of the country. However, there are differences between the two professors' research perspectives. Influenced by his early academic thoughts, Professor Fei Xiaotong explained the need to balance the development of the east and the west from the perspective of demography and biology (Sun, 2017), while Professor Shi Zhengyi explained the problem from the standpoint of Marxist economics, ethnology, and anthropology.

Professor Shi Zhengyi once pointed out that the economy of minority nationalities is an indispensable part of the Ethnic minority economies of the country, and the economy without animal husbandry is an incomplete Ethnic minority economy. To narrow the gap between the east and the west, it is necessary to develop the economy of minority nationality areas faster than that of the general areas (Shi, 1991). Minority people generally live in mountainous regions or vast grasslands. Their living space is several times more than that of the Han people, very suitable for the development of animal husbandry. Therefore, the animal husbandry economy in the minority economy occupies a considerable proportion; attention must be paid to it. While Professor Fei Xiaotong pointed out: Northwest China occupies one-third of China's land area. Animal husbandry is the economic foundation of Northwest China and has excellent potential. Most of the people engaged in animal husbandry are ethnic minorities. Therefore, from the perspective of developing the economy of ethnic minorities, Professor Fei Xiaotong believed that the modernization of animal husbandry is essential to accelerate the development of the border areas, and it should start from the pastoral areas (Fei, 1993). Professor Shi Zhengyi and Professor Fei Xiaotong regard the rural economy as a breakthrough in the development of the economy in minority areas and emphasize that in minority areas, China must combine the characteristics of minority areas and vigorously realize modernization of the pastoral regions. These similar views are related to the particular national conditions of the country and the same experiences of the two scholars in the minority areas in their early years. During the fieldwork in the countryside of south China, Professor Fei Xiaotong thought that the development and perfection of the rural financial market should be given full attention and support to revitalize the rural economy. Urban funds should be returned to rural areas, and domestic and foreign aid should be given according to local conditions. Rural areas should be domestic and urban areas as foreign aid (Fei, 1996). Professor Shi Zhengyi believed that to develop the economy of minority areas, China must develop "two markets," namely, the market of means of production and the financial market in western minority areas (Shi, 1998).

Therefore, from the two scholars' similar academic points of view, to invigorate the enterprises in minority areas, the government must invest more in them and make up for their capital defects.

Shi Zhengyi used Stalin's interpretation in 1913 to define ethnic groups in his book *Ethnic Minority Economics and the Four Modernizations of Ethnic Regions*. He considered that in historical development, ethnic groups are a stable community formed by the people who have a common language, region, economic life and show a common psychological quality to the prevailing culture (Shi, 1985). Professor Fei Xiaotong also thinks that an ethnic group has four common elements: the common region, the common language, the common economy, and the common psychological quality. The two scholars agreed with Stalin's definition of an ethnic group, showing their common understanding of social attributes and similar theoretical ideas. Professors Shi Zhengyi and Fei Xiaotong attach great importance to the strategy of developing the Great Northwest. Professor Fei Xiaotong said: To speed up the development of the western region, to positively and adequately develop the township enterprises is a meaningful way, apart from increasing domestic and foreign investment, improving infrastructure construction, developing high-tech industries, and implementing water-saving agriculture. To this end, he also proposed a "business-to-work" start-up strategy (Fei, 2000). Professor Shi Zhengyi put forward the procedure of developing the western region at the beginning of establishing Ethnic Minority Economics and pointed out that, to a certain extent, Ethnic Minority Economics and the development of the west region co-exist and grow together. It also emphasizes that in developing the western region, China should unite all nationalities to realize socialist industrialization, the same as Professor Fei Xiaotong's strategy of taking business as a guide to work.

However, in developing the Northwest, Professor Fei Xiaotong paid more attention to developing, protecting, and utilizing human resources in the western region. Professor Shi Zhengyi studied the fundamental problems of the development of the west region from the angle of Ethnic minority economies research. Professor Shi Zhengyi indicated that China needs to pay more attention to handling the relations between ethnic and economic factors in the western region and among all ethnic groups and between ethnic minorities and the state. He stressed that it is necessary to draw lessons from the widening gap between the east and the west caused by prioritizing the east's development. He suggested the government must pay attention to the development of the west and ethnic regions in the future and find ways to narrow the gap between the east and the west, and eliminate the polarization between the rich and the poor. From Fei Xiaotong's *Peasant Life in China* to Shi Zhengyi's *Ethnic Economy and the Four Modernizations of Ethnic Regions*, and then to the contemporary anthropological research in the economy, society, culture, and education demonstrate that in the long historical development of Chinese economic anthropology, it has not only its historical height but also has its unique practical significance.

FROM ECONOMIC ANTHROPOLOGY TO ETHNIC ECONOMICS

With the accelerated process of socialist modernization in China, ethnology has appeared in many academic disciplines and is forming into an independent, substantial new group of subjects. If ethnological research is limited to the scope of traditional research, it will undoubtedly affect its development and is not conducive to the economic development of ethnic areas (Li, 2008). Shi Zhengyi started the construction of broad ethnology in the journal of

Ethnic Minority Economics in 1991. Later, he published the book "Broad Ethnology" (Shi, 1992). The book systematically introduced the research object, method, and content of broad ethnology. Professor Shi explained that ethnology in a broad sense refers to ethnology with Chinese characteristics. It was initiated by Chinese ethnologists under the guidance of Marxist theory and expanded the scope of ethnic studies to the entire world. The emergence of broad ethnology has added important content to ethnology. It is significant in the development of ethnology. In particular, the research methods involved in the broad sense of ethnology provide a handy reference for the development of economic anthropology in recent years (Shi, 1992).

According to Shi, any subject has its specific research methods. As a comprehensive subject, broad ethnology has three main research methods: guiding, basic, and specific application methods. The guiding method is the fundamental guiding principle in the methodology, which is mainly based on the viewpoint of Marx's practice, development, and dialectical materialism. The so-called primary method refers to the subject's most important or commonly used approach in the specific research process. The fundamental techniques of ethnological research include fieldwork, participatory observation, historical narration, cultural auditing, subject-object analysis. Most of the research methods used in Chinese economic anthropology come from the primary research methods of broad ethnology and have been developed to a certain extent. The specific methods refer to generally applied methods. In other words, the specific methods or unique methods adopted according to the actual needs of tasks in the research process can be divided into general techniques in general scientific research and specialized research methods related to broad ethnology (Shi, 1992).

The broad sense of ethnology takes the worldwide "nation" as its object of study. It studies the historical process of the formation, development, and extinction of the nation. It focuses on the various characteristics of the nation and its various forms of expression, the material culture and spiritual culture, the economic structure and social formation and the psychological quality of each nation, and so on, to reveal how each nation develops, changes, and influences each other (Shi, 1990). From the founding of *Ethnic Minority Economics* to the proposition of broad ethnology, Chinese scholars have made significant progress in the practice and theory of economic development in minority areas. As an interdisciplinary subject of economics and anthropology, the research scope of western economic anthropology is relatively narrow. The birth of *Ethnic Minority Economics* in China was 30 or 40 years later than that of western economic anthropology, with different theoretical bases and backgrounds. Economic anthropology in the West focuses on various trivial human cultural and economic phenomena (Wilk and Liggett, 2007).

Ethnic Minority Economics in China focuses on the position and function of each ethnic group in the process of economic activities, revealing the relationship between different ethnic groups and the relationship between economic changes and economic development in minority areas (Shi, 1993). The study of ethnic economics in China is from the perspective of ethnology to study the economy. It is the specific application of the unique value and subject advantages of economic anthropology, which is worthy of careful study and reference in the practice of the scientific concept of development and the construction of ecological civilization today. In other words, to study nationalities from the perspective of economics, to achieve the cross-integration of the two significant issues of ethnicity and economy is worthy of careful study and

reference in the practice of the scientific concept of development and the construction of ecological civilization.

Since the beginning of the development of western economic anthropology, there have been many different definitions in its discipline. As a product of the Second World War, economic anthropology takes the realization of human concern and the reflection on human development as its research content. The study of human heterosexuality can understand society and the times of its own life. According to Herskovits (1936), Economic anthropology is a study of "the economic life and behavior of primitive people." Stuart M. Plattner (1974) holds that economic anthropology is a subject that studies the economic system and economic behavior of human society from the perspective of anthropologists, using ethnography and other methods. Keith Hart (1996) emphasizes that economic anthropology can be regarded as a science concerning the material evolution of human society, that is, the interaction between human beings and the natural environment. It is difficult for scholars in other fields to understand the essence of economic anthropology with different definitions of discipline. Since the founding of Ethnic Minority Economics, Professor Shi Zhengyi had made clear that its subject is to study the characteristics and laws of the development and change of Ethnic minority economies, which is authoritative.

The research fields of Ethnic Minority Economics in China are similar to those of western economic anthropology, both of which are devoted to studying different groups of people (Shi, 2002). In recent years, many anthropologists in China have introduced western economic anthropology into China and written books, such as *Economic anthropology* by Professor Chen Qingde (2012), by Professor Shi Lin (2002), and by Professors Tian Guang and Luo Kanglong (2014). When Chinese scholars introduce western anthropology, they combine western economic anthropology with China's unique national conditions to a certain extent and inject vitality into it. It can be predicted that in future research, the indigenization of economic anthropology and Ethnic Minority Economics in China will complement each other, absorb each other, and develop together.

One of the subjects of ethnology is to study the religious beliefs of ethnic minorities. Here, Professor Shi Zhengyi regarded religion as a cultural form and puts forward a new concept of "religious-cultural morphology." The original theory put forward by Professor Shi Zhengyi involves many subjects such as anthropology, ethnology, culture, religion. It is noteworthy that economic anthropologists have conducted specialized studies of shamans and change consultants. They point out that Shamanism is a culture-centered religion. A Shaman's resource is the cultural resource itself. A Shaman's knowledge is the content of culture, which coincides with the focus of religion, cultural morphology (Tian and Dai, 2013). Therefore, the development of religious and cultural morphology also promotes economic anthropology to a certain extent.

To develop the economy of ethnic minority areas rapidly, China must actively adjust the industrial structure of ethnic minority areas, vigorously promote the commodity economy and increase the wealth of ethnic minorities. The development of township enterprises is the necessary way to develop the commodity economy. However, in remote ethnic minority areas, people's thoughts are conservative and backward because of the long-term semi-closed living environment. People in these areas tend to wait for the government, rely on the government,

and want help from the government. They pay attention to agriculture and despise commerce, and this ideology severely hampered the development of industry and business in ethnic minority areas. Therefore, Professor Shi Zhengyi pointed out that emancipating the mind and renewing ideas through various channels and ways is the first step in adjusting the industrial structure of ethnic minority areas. It is also essential to develop industry and commerce in ethnic minority areas (Shi, 1993). At the same time, the government should attach importance to the development of commodity production, give full play to the advantages of human resources, promote the transfer of labor force from the primary industry to the secondary and tertiary sectors in a planned way in the minority areas. Also, it is important to increase the proportion of industry and commerce in the economic sector and vigorously develop such advantageous industries as the fur industry and construction industry in the minority areas (Shi, 1988).

Recently, supply-side reform has been a hot topic in China's academic circles (Tian and Wang, 2016). Many industrial and commercial enterprises have been in urgent need of supply-side reform as early as the 1980s. In the last century, the industry has been the leading sector of the Ethnic minority economies; the development of the industry can provide funds for the economic development of ethnic regions, improve their productivity level, and narrow the gap with the developed areas. However, the efficiency of many industrial productions is extremely low in these areas, and the waste of resources is dangerous. Therefore, the key to improving the minority industry is strengthening the production's technical transformation and management optimization. Many minority industrial and commercial enterprises have problems with low management levels, chaotic administration, little labor discipline, low efficiency, resulting in low product quality. Shi Zhengyi believed that to improve the economic efficiency of industrial and commercial enterprises in ethnic minority areas. These are the indispensable contents of economic anthropology (Shi, 1986).

"ACCELERATION STRATEGY" AND THE DEVELOPMENT ECONOMIC ANTHROPOLOGY

In recent years, with the increase of poverty alleviation efforts of the Chinese government, the issue of accelerating the economic development of ethnic minority areas is becoming more critical. It has gradually risen to the national strategic position. The imbalance between minority areas and developed areas has become increasingly prominent due to historical development, geographical conditions, and national economic policies. It is not conducive to the healthy and coordinated development of the Ethnic minority economies; it will affect the country's national unity and long-term stability in the long run.

It is believed that the western minority areas have many advantages in resources and huge development potential. If the state can give them enough policy support, then the minority of the west areas may catch up with or even surpass the developed regions. The two-step theory is to improve the eastern coastal areas actively, regard the east coastal areas like the strategic focus of economic development, and return to the development of the western ethnic areas after completing the task of developing the eastern coastal regions. Synergetic theory, namely synchronous development, advocates that the economic development of the East and western regions or the three major zones should advance at the same speed and in coordination with each other. The strategy of accelerating development emphasizes giving special attention to the western minority areas and accelerating the economic development of the minority areas, which is the most active development strategy for the development of the minority economy,

put forward by Professor Shi Zhengyi (Shi, 1986). Later, Professor Shi Zhengyi pointed out that the strategic policy of accelerating modernization in ethnic minority areas should take accelerated steps to narrow the gap with the developed regions in the shortest possible time. This strategy will finally wholly eliminate the backward predicament and enter the ranks of advanced nationalities (Shi, 1993). Of course, for various reasons, this development strategy has not become the dominant strategy, but its theoretical significance is undoubtedly paramount, worthy of our study today.

Instead of merely unrealistically and unilaterally pursuing high speed, the so-called Accelerated Strategic Approach is a systematic project that fully considers the functions and conditions of the system and is most conducive to the scientific acceleration of the overall long-term development of the system. It mainly includes the following contents:

First, "acceleration strategy" is a guiding ideology, and the governments at all levels must attach importance to its important strategic significance to the development of the western minority areas. Second, to carry out the "accelerating strategy" in ethnic minority areas is not to increase the speed of their economic development blindly, but to realize the four modernizations in ethnic minority areas in combination with the pace of the modernization of the country, to take "economic construction as the center" and to speed up the construction of political, educational and spiritual civilization in ethnic minority areas in an all-round way. Third, the acceleration is not a high speed divorced from reality, but a seizing of favorable opportunities to make full use of various favorable conditions to carry out modernization. It will help the minority areas to catch up with or surpass the development speed of the developed regions as far as possible and narrow the economic gap between the eastern and western regions. Fourth, while speeding up economic development, we should also speed up the reform of the economic system in ethnic minority areas and speed up the process of building two civilizations in the western ethnic minority areas within the overall national system.

Implementing the strategic approach to acceleration is not a departure from the broader context of national policy. On the contrary, it must adhere to the central government's primary line of "one central task and two basic points," subscribe to the Four Cardinal Principles, comply with the reunification of the motherland, and national unity. China should adopt local and social conditions in minority areas, speed the transition from a natural economy to a commodity economy, and promote the modernization process in minority areas. At the same time, it is necessary to implement an opening-up policy in minority areas firmly. It should be open to the outside world, not only to the border countries but also to other countries globally. Based on resource development, the development of border trade should be accompanied by the development of international trade (Shi, 1989). It can be said that the accelerated development strategy is a concrete way of opening up the country's significant policies of reform and opening up, and they are internally unified.

However, the "accelerated strategic approach" must also face certain historical limitations. Because of the restriction of the social environment and productivity level, our country mainly regarded the industry as the pillar industry of ethnic minority economies. It emphasized that the advanced sector was the primary way to realize the four modernizations. With the rapid development of the economy in the 21st century, the proportion of industrial output value in developed economies' national economic output value is becoming smaller and smaller, and the dimension of tertiary industry is significantly increased. In China, while ignoring the tertiary

sector, a vigorously growing sector cannot better meet the growing needs of people for a better life, and today's world ecological civilization and green development requirements also have a particular gap.

Since the 1980s, Professor Shi Zhengyi first discussed the economic development of the western region based on general abstraction and put forward the strategic policy of the overall development of the west minority areas earlier. Subsequently, the actual situation of the western region, including geographical conditions, regional characteristics, and the concept of ethnic status and the level of economic development, were investigated and studied in detail. A large number of first-hand data were mastered. It was found that the western ethnic regions were far behind most parts of China, including the central area, than initially expected (Shi, 2002).

Professor Shi Zhengyi was fully aware of the extreme importance of developing the western ethnic areas to develop the whole country. He spent much effort studying it. First of all, he particularly stressed that ethnic minority areas are exceptional in terms of geographical location, local conditions, and customs and that the characteristics of different ethnic minorities are different. Therefore, to speed up the development of the economy in ethnic minority areas, China must grasp the specific "regional conditions." Secondly, in line with Fei Xiaotong's (Fei, 2001) view, Shi Zhengyi believed that when developing the economy in the western minority areas, the protection of human resources should be taken as a prerequisite for economic development. Third, Professor Shi Zhengyi repeatedly stressed that the development of the commodity economy is the only way for the economic development of the western ethnic areas. With the development of the economy and the acceleration of the four modernizations in ethnic minority areas, the small-scale peasant economy has been entirely unable to adapt to the development of the times and social progress. Therefore, it is necessary to speed up the transformation from a small-scale peasant economy to a commodity economy to speed up the development of the economy in minority areas. Fourthly, China should properly handle the relationship between "rich countries," "rich people," and "rich areas" (Shi, 2000). Not only to improve the national economic tasks, community economic tasks as a strategic starting point but also to pay attention to improve people's living standards and quality, pay attention to people's livelihood construction.

Economic anthropology is a collection of anthropology, management, economics, ethnology and psychology, and other multi-disciplinary knowledge of interdisciplinary disciplines (Tian, 2012). Ethnic economics and economic anthropology are different in their development history and discipline definition. Still, they are similar in their research fields, so they will complement each other and merge in the discipline construction in the future. Comparing with economic anthropology, we can also find the commonness between them.

Firstly, in methodology, ethnic economics follows ethnological field investigation, comparative study, ethnological narrative, abstract economic analysis, and model analysis. In contrast, economic anthropology takes anthropological methods as the main method and emphasizes observing and studying people's behavior. Moreover, economic anthropology uses ethnographic technology and is good at combining remote areas with local areas to study farmers' economic life and pays attention to the role of the human network. As a branch of economic anthropology, business anthropology creatively studies industrial and commercial

administration. It emphatically probes into the cultural differences and the influence of cultural change on management practice (Shi, 2011).

Secondly, in the research object, Ethnic Minority Economics and economic anthropology are based on studying people's behavior and life in a specific cultural background. Influenced by the history of the times, China's early society was predominantly rural. Therefore, the observation objects of new ethnic economics and economic anthropology are mainly farmers and rural life. In recent years, China's comprehensive national strength has been dramatically improved. The service-oriented tertiary industry formed by industrial and commercial enterprises has gradually become a pillar of the Ethnic minority economies. Given this, economic anthropologists will inevitably bring various business practices into the study object more and more. However, both explain the cultural essence and the root cause behind the behavior by observing and studying the different tones and guiding the economic activities. Their subject nature is the same.

Thirdly, Professor Shi Zhengyi realized the limitation of traditional ethnology. He developed ethnology in a broad sense in keeping with the trend of the times. This pioneering research idea brings the global ethnic, cultural, and social issues into the Chinese scholars' scope of the study. Moreover, it opens the way for the early reviews of ethnic economics and economic anthropology to expand to a global extent and, as such, makes the economic anthropology discipline construction like the confluence of hundreds of rivers into the blue sea. The reality also confirms the development trend of this discipline. Today, many Chinese economic anthropologists gradually shift their research focus from local enterprises to multinational firms due to the accelerated process of economic globalization and cultural globalization. It shows that the research and development direction of Ethnic Minority Economics and economic anthropology is very consistent. This pioneering thinking of Professor Shi Zhengyi extends the research scope of China's economic anthropology and points out the correct direction for the future development of China's economic anthropology (Tian and Luo, 2013).

CONCLUSION

Professors Fei Xiaotong and Shi Zhengyi, the forerunners of Chinese economic anthropology and Ethnic Minority Economics, devoted their whole lives to academic research and made indelible contributions to social sciences in China. Professor Shi Zhengyi, guided by Marxist economic theory, established the "Ethnic Minority Economics," which serves to develop economic construction in ethnic minority areas and has been highly appraised by the Chinese people. Shi Zhengyi was a Marxist ethnologist with Chinese characteristics. He constructed broad ethnology theories and accelerated strategic policy suggestions. His contribution helped the government narrow the gap between the East and the West in China. His academic achievement is innovative and has a significant impact on the field of ethnology and anthropology. With his unique perspective and deep theoretical foundation and experience, Professor Shi Zhengyi has put forward many constructive meanings, including "accelerating strategy," "two-way circulation," and "four modernizations in minority areas." Historical practice has proved that these pioneering policy recommendations benefited the economic development of minority areas and have practical significance for developing the western region, constructing ecological civilization, and implementing the scientific concept of development. In the final analysis, they are conducive to the development of the whole country, the revitalization of the nation, and the progress of humankind.

Economic anthropology has a history of nearly one hundred years since the rise of the West, focusing on the market and consumers and the organization and operation of companies. One of the missions of economic anthropology is to highlight the humanistic value of business practice; that is, economic development should ultimately serve the overall development of society (Liu and Zhang, 2017). It is also the academic value of Professor Shi Zhengyi, the establishment of Ethnic Minority Economics, "accelerated strategy," western development, and other strategic principles to serve the community, accelerate the economic growth of minority areas, and promote the implementation of the overall national strategy.

Western economic anthropology was formally formed in the 1940s in the American academic circles, and its foothold is to explore the processes of production, distribution, and consumption in different societies (Tian, 2015). The starting point of the discipline of Ethnic Economics lies in developing the economy of ethnic minority areas in China, narrowing the gap between the east and the west, and paying attention to the all-around development of humanities and economy. Although there are many differences between western economic anthropology and Chinese Ethnic Minority Economics, Professor Shi Zhengyi's "two-way circulation" and other academic theories inspired the localization of Chinese economic anthropology. China's economic anthropology combines western economic anthropology with ethnic ethnology and other ethnic economics. It considers China's unique national conditions, especially the particularity of minority areas, conducive to the integration of economic anthropology into China and the accurate positioning of China's economic anthropology.

Professor Shi Zhengyi has made remarkable academic contributions in the field of Chinese ethnology. It can be considered that Chinese ethnology without Professor Shi Zhengyi is incomplete ethnology. The indigenization of China's economic anthropology is inseparable from the continuous development of Chinese ethnology. Professor Shi Zhengyi's academic contribution is of fundamental significance to China's economic anthropology. It will continue to promote the development of China's economic anthropology in future academic research.

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