

Study on the Consciousness of National Community among Minority Youth

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Abstract: Chinese national community consciousness is group consciousness. To cultivate a sense of community among ethnic minority youth from the general rules of human consciousness activities and the characteristics of their psychosocial development stages, it is necessary to explore the path of constructing the content of the elements of community consciousness in the institutional system, policy system and school educational system, which are the main information carriers. The system of institutions and policies provides the material guarantee and spiritual guidance for the macro environment of youth development, while the education system of schools acts as a "flexible" communicator; starting from the construction of campus culture, to provide the physical and psychological space for ethnic minority youth to interact and communicate in an equal, free and harmonious manner. At the same time, the improvement of the teaching system focuses on the integration of cultural awareness, historical knowledge, career development planning closely related to youth development, and ethnic policy content. The students' perception and construction of the content of the community elements are enhanced through a curriculum model that reflects the students' subject and an emotional experience that follows the students' cognitive rules.

Keywords: Chinese National Community Consciousness, Ethnic Minority Youth, Group consciousness

1. Introduction

Young students, bearing the historical mission of the great rejuvenation of the country and the nation, will be the main force for socialist modernization drive and regional development in the future. To cultivate a sense of national community among ethnic minority youth, it is necessary to consider both their inherent cultural identity, natural developmental laws and characteristics of their unique stages, as well as the effectiveness of the cultivation carrier (mainly schools) in constructing and cultivating a sense of community among young students. This study takes the national community consciousness of ethnic minority youth as the research object, and interprets the connotation of national community consciousness from the process of group consciousness activities and its main constituent elements; it explores the cultivation path of national community consciousness of ethnic minority youth students by combining the law of subjective spiritual development of young students and focusing on three veins: the subject of group consciousness, the process of group consciousness activities and the elements of group consciousness.

2. National Community Consciousness in the Perspective of Group Consciousness

The process of group formation is also the process of group consciousness formation. Consciousness, a unique psychological phenomenon of human beings, is a unique form of psychological reflection. The formation of a person's consciousness not only follows the general laws of individual psychological development, but also is subject to the constraints and influences of the social environment. Group consciousness is a part of individual consciousness and is a reflected form of group psychology. Group psychology, still reflected in the group's common cognition, common emotional experience, common behavioral will, and even behavioral performance. In the process of forming a group, group members must have a common group goal, and in order to achieve this common goal, the group members naturally form a common identity and follow the norms, as well as in the long-term interaction and cooperation process formed the emotional ties between group members. This suggests that the formation of group consciousness is necessarily also reflected in the group cognitive processes, group emotional and affective experiences, group behavioral intentions and

behavioral performance of group members in a given context.

As mentioned above, the formation of the national community is inevitably accompanied by the formation of its community consciousness, which is a group consciousness whose formation process is manifested in the community members' understanding of what a community is and their specific emotional connection and behavioral performance towards the community.

3. Problems Facing the Cultivation of Chinese National Community Consciousness among Ethnic Minority Youth

The process of forming a sense of national community reflects the identification of all ethnic groups with the national political system, and is also "accompanied by the process of national construction from a self-contained group to a conscious group", which is manifested in the "integration of ethnic groups into a national community and the generation of national emotions and national consciousness" [1]. Under the guarantee of the progressive improvement of the state's supporting political system, the reconciliation of the social interests of ethnic groups and members within the community is a top priority. How each ethnic group views its own interests and the interests of others must be influenced by their respective regional development, historical and cultural memory, religious beliefs, and living customs, etc. This contradiction, which manifests itself in different interest demands, reflects the conflict of culture and values among different ethnic groups. Thus, the formation of national community consciousness of minority youth faces the following problems in terms of the subject of group consciousness (minority youth), group norms and feelings (important content of group consciousness) and the process of consciousness activity (process of internalization of group content):

(1) Subjects of group consciousness: Does a strong sense of minority (self-awareness) affect the national consciousness of ethnic youth?

It is actually two sides of the same issue. One is the ethnic self-awareness as an individual and the other is the ethnic awareness of the minority group. First of all, national self-awareness from an individual perspective refers to a set of patterns of thinking and behavior closely related to the history and culture, religious beliefs, values and living customs of the nation, which are internalized and externalized by the members of the nation growing up in a specific historical environment. The youth stage is a critical stage in an individual's self-concept development. Turner believes that a person's self-concept consists of two components: personal identity and social identity. Many of these young people have grown up in rural areas, and some of them do not even speak Mandarin. Their mother culture and their own identity with their own ethnic group are deeply rooted. When they leave their usual living environment and move to a city or a multicultural area, they naturally encounter many adaptation problems: trying to integrate into the local mainstream culture, but unable to abandon their mother culture and their own ethnic identity, the process of sinicization naturally faces the conflict between traditional and modern values. In addition, national consciousness as a group consciousness has the characteristic of exclusivity, which is reflected in the clear definition of national consciousness identity among the "five identities". When ethnic students' "local subcultural consciousness deviates from the mainstream consciousness promoted by the community, they naturally face identity choices and conflicts of consciousness brought about by the two consciousnesses." According to the theory of early adulthood, young people face problems of self-discovery and uncertainty about their self-development, and their sense of xenophobia becomes more pronounced especially when they perceive that their national identity is at risk of being weakened or "submerged". It should be noted that the "bicultural" conflict here refers specifically to the conflict between the ethnic culture of minority youth and the mainstream Han culture in China. This is because under the propaganda and construction of the national community consciousness, which is mainly characterized by Han culture, ethnic minority youths tend to equate the Han culture with the Chinese national culture. With a biased understanding of certain elements of Han culture, they may not readily accept and identify with national cultural identity. Secondly, from the perspective of ethnic consciousness of ethnic minorities, the traditional, closed production and living environment in ethnic areas of China determines that local and ethnic knowledge and experience are more prominent. Coupled with the inclination of national ethnic policies and the further influence of ethnic education autonomy since the reform and opening-up, the subjectivity of ethnic minorities has gradually increased and their ethnic consciousness has grown rapidly, while the national consciousness of the state has lagged behind in comparison, resulting in the loss of balance between the ethnic consciousness and the national consciousness among these ethnic individuals.

(2) Socialization of group norms: Where does "profit maximization principle" and "instrumental rationality" lead young people's values to go?

The socialization of the national community consciousness is the community identity formed by all nationalities and their members through the common values in a common macro social and cultural context to "reach a cultural communication beyond instrumental rationality" [2]. In the context of market economy integration and the interweaving of multiple cultures and values, the core values of the whole society are the ideological basis and value guide for integrating the interests of the whole nation and reconciling the relations among the various ethnic groups.

Social transformation and Socio-economic structure restructuring, the development of the market economy has given rise to profit-seeking, self-interest and money-worship qualities that are not conducive to the formation of the correct three views of youth. In an era when pluralistic values are prevalent, minority students also face the common psychological characteristics of their peers, and still have immature thoughts and beliefs, and are extremely vulnerable to temptation in study and life. The negative impact of the "utilitarian" nature of the market economy on the formation of young students' core values will further hinder their compliance with and identification with national institutional and moral norms. In addition, the widespread use of Internet technology and the instrumental nature of the Internet itself have led people to overly pursue instrumental rationality and focus more on the material level and neglect the spiritual level of development. The anonymity and pluralism of the Internet world have also led to a weak sense of commitment, public interest compliance and solidarity, and under the dual influence of the market environment and the multimedia environment, the cultivation of socialist core values of ethnic youth students has encountered challenges.

(3) Group awareness activities: top-down (concept-driven) or bottom-up (data-driven)?

Institutional and policy systems, school education systems are important communication information carriers for the formation of a sense of community among young students. Psychology-related theories suggest that the process of processing external information, understanding it and giving it some meaning follows a two-way mechanism of data-driven (bottom-up) and concept-driven (top-down). The cultivation of a sense of community is a kind of identity education. An individual's identification begins with the process of perceiving information about the object of his identification, a process that is accompanied by his beliefs, values, desires and needs. The selection and determination of the object of identification is necessarily activated by certain internal drives, reflecting a psychological tendency (top-down). Motivation is explained in psychology as the internal cause of a person's behavior, and the motivational system is a manifestation of conscious activity. Therefore, it is worthwhile to explore the motivational system behind why young people develop a national identity that points their cognitive, emotional, and behavioral intentions toward a sense of Chinese national community [3]. Young people between the ages of 18 and 23 are at the peak of their cognitive and thinking abilities, with a strong sensitivity to life and social thinking and the ability to think deeply. They have a set of their own belief system and corresponding behavioral norms, carrying the vision of ideal and self-fulfillment, strong achievement motivation and the pursuit of self-efficacy. However, their emotions still are susceptible to large fluctuations caused by the disturbance of external information, and their emotional self-regulate ability is less mature, so they behave with a certain impulsiveness, and obviously their unstable emotions and behaviors also disturb their existing beliefs, and their constructed values are also characterized by instability. Obviously, they also have the need and satisfaction of self-esteem, the search for individual meaning and the motivation to explore it. While, in terms of social development, they begin to have a more realistic sense of social responsibility and gradually develop an ability to participate effectively in society, so that seeking cooperation and belonging in social situations is also one of their motivations. Civic identity and national identity can satisfy the intrinsic motivation and needs of young people is one of the important logical starting points. The existing environment (bottom-up) for cultivating the consciousness of young ethnic students, especially in the backward areas of the central and western regions, is characterized by a single educational link that only addresses the issue of knowledge transmission, simplistic and patterned indoctrination and teaching, and the widespread use of restraint education methods, as well as the one-way output of social culture. In the current era of market-oriented pluralistic values, education neglects the recognition of the motivation and needs of "being born as a human being" and fails to make students truly "accept the idea, identify with the emotion and internalize the value" of community consciousness, which inevitably leads to the misalignment of education. In addition, the satisfaction of a variety of social development needs a sound policy system as a guarantee, otherwise the development of life disillusionment and even social crime and other situations are bound to have a negative impact on social stability and development.

4. The path of cultivating minority youth Community consciousness based on the perspective of group consciousness

As mentioned above, whether it is because the ethnic consciousness of minority youth exceeds the national consciousness, or because they face interference from multiple values or wrong values in their development, or because the educational and nurturing messages from the external environment do not activate the internalization of the core content of the community consciousness among youth, from the perspective of group consciousness, it is understood that the national community consciousness (group norms, group goals, group belonging and emotions) does not penetrate deeply into the hearts of youth. The logical starting point of this process back to the cognitive process is the human perception process, that is, what kind of information people will pay attention to, interpret and even remember is influenced by internal factors such as motivation, needs, beliefs, values and external factors such as physical characteristics of the information stimulus source. Obviously, group norms, the core content of group consciousness, have not played a role in inspiring, regulating and leading in the behavior of group members. The normative system of a country is reflected in the system of institutions and structures that accompany it, covering all aspects of the economic, cultural and social spheres. They are areas that are closely related to the survival and life of national youth in this country. Based on the above logic, the problem can be solved by exploring the "heartfelt" process of Chinese ethnic community awareness around the main information carriers - government and schools, starting from the psychosocial development stage of minority youth.

(1) The policy system as an information supply carrier

Mainstream value communication at the national level tends to follow a top-down messaging. Ethnic minority youth are in the core age group of early adulthood (18-25 years) and have psychosocial developmental tasks common to youth at that stage: identity exploration and determination, achievement motivation, and belonging motivation. Young people in this period are facing the transition from home - family (leaving parents) - family (forming their own family), school - society, their lives revolve around the themes of study, love and work, and their social roles, attachments and living and working spaces are about to change [4]. The state's education of young students' sense of community needs to play its unique functional role in terms of institutional system, policy improvement and popularization, and promotion of cultural values around the immediate interests of ethnic minority youth and in line with their psychosocial development aspirations.

First, institutional environment --still firmly adhere to the ethnic regional autonomy system.

The system of ethnic regional autonomy permeates all aspects of economic, cultural and social development in the development of ethnic regions. In relation to the construction and development of people's livelihood, especially in the areas of academic education, continuing education, vocational skills education and development, marriage and social integration of ethnic youth, the state can promote the improvement of relevant systems and policy systems from the top level of macro-level design, so as to remove policy obstacles for the development of ethnic youth. In the area of ethnic education, we will continue to provide educational resources to higher education institutions in ethnic areas, rationalize the allocation of resources, and improve the quality of teaching to make ethnic minority youth more competitive in society. In promoting the employment of ethnic youth, specific legal measures are introduced to ensure effective employment and promote the protection of youth rights and interests in line with the economic development of the region, such as self-employment policies and other specific policies. The more specific the policy is, the higher the degree of implementation and the better the audience's knowledge and awareness of it. While highly implementing employment promotion policies, we rely on new technology and new media, colleges and universities and other channels to popularize policy contents, put relevant systems and regulations and ethnic policies on media platforms, disseminate and interpret ethnic theories and policies from official perspectives, and enhance ethnic youth's understanding and knowledge of policies related to and their development. By starting with such preferential policies that facilitate the development of ethnic youth in a small way, we create a favorable institutional environment for the development of ethnic youth at the material level, enhance their awareness of the national system and policies at the internal psychological experience, strengthen their confidence in the national system and economic development and their belief in their personal development and self-fulfillment in society, provide a peripheral support path for the construction of community consciousness of ethnic youth, and increase their cognitive and emotional identity with the nation[5-6].

Second, in terms of spiritual development, the youth stage is a period of gradual formation of personal worldview, outlook on life and values, as well as an important period for finding self-identity,

self-development and belonging in a broader social environment.

Theoretically the more cohesive the national community consciousness is, the more centripetal the group members' identification with the community is, the more the elements of community norms, goals and feelings of community and belonging are present and perfect. In a general environment, the state's complete institutional system and policy guarantee as an important part of the community normative system and the government's effective policy implementation provide the peripheral guarantee for the development of minority youth, while the values as the core are the important spiritual guidance for youth self-actualization. The policy system is an important carrier of national spiritual civilization construction, and a good spiritual civilization atmosphere provides the ideological foundation and spiritual motivation for youth development. The mainstream values in a society are a summary of the shared, universal culture of all ethnic groups. While promoting ethnic policies with the help of official institutions and the media, we integrate the relevant contents of national education and mainstream values advocated by society to strengthen the symbiotic sense of belonging of young people whose personal fate is closely linked to the fate of the nation and provide a favorable social atmosphere for the construction of a sense of Chinese national community.

(2) Awareness cultivation with the education system as an information carrier

If the policy system is the information carrier for the construction of community consciousness, it is the peripheral path, playing the role of "institutional guarantee" and "atmosphere bearer", then the education system is the "cultural" carrier (way) to spread the mainstream socialist consciousness. The cultivation of a sense of community in school places greater emphasis on the experience of the subject in the atmosphere, which serves to promote the internalization of environmental information. That is, we need to recognize that the cultivation of a sense of community among minority youth in schools and the construction and internalization of that sense of community by youth is a two-way process that requires us to take into account the role of the school's cultural ecology in infiltrating and leading values, while at the same time catering to the spiritual interests and emotional satisfaction of minority youth.

First, the campus culture should be optimized to create a physical, interactive and psychological space that is conducive to the integration of minority youth into the environment.

The influence of culture on people is silent, but the presentation of culture must be with the help of certain carriers. In the campus environment, the connotation of community consciousness is integrated with the connotation of diversified local cultural resources, and the connotation and concept of community consciousness are symbolically relied on in the physical environment of the campus environment such as reminder signs, display boards, teaching buildings and corridors, so that students can always notice the content of community consciousness and strengthen their perception and memory of the symbols and information through the visualization and multiple memory points. Culture is also reflected in campus management philosophy, campus civilization norms and other implicit spiritual civilization construction. Protecting and respecting the cultural resources of young student groups, sorting out and integrating common factors of Chinese culture, campus civilization slogans, school logo design, etc., can all become windows for realizing the presentation of cultural resources. Try to carry out campus cultural branding, such as the construction of minority youth cultural clubs, and encourage the participation and cooperation of students of different nationalities. Actively popularize the common national language and script, while respecting and scientifically protecting the culture and ethnic language and script of all ethnic groups, creating a psychological space and environmental space conducive to interaction, exchange and intermingling among youth of all ethnic groups, and guaranteeing the application, learning and exchange of language and script of ethnic minority youth. On the other hand, the "flexible management" of students needs to encourage the league organizations, class work and league branch construction to make use of important anniversaries and traditional festivals to carry out rich cultural dissemination activities. The biggest problem with this type of work currently is the lack of student participation, the lack of experience, and the fact that the activities are on the formal side. College students have a prominent sense of self, and students have a strong desire for self-expression, self-presentation, and active participation in society. Even if there are inappropriate expressions in the "idea space", it is a time for the school to understand the students and guide them with appropriate values, to realize the management model of interacting with ideas in the campus context instead of one-way control and restriction, to reflect the tolerance and intention of campus governance, and to enhance students' trust and belonging to the campus environment[7-8].

Second, the cultivation of a sense of community among minority youth is mainly based on Civics courses, supplemented by general and elective courses in various majors and humanities and social

sciences, as well as courses on mental health education for students and courses on career development planning for students.

The national economic, cultural, and social body of knowledge migrates from the official propaganda of government agencies to classroom interaction. This seamless integration of the "grand narrative at the national level with the small life of the cognitive subject" requires teaching activities that allow students to fully experience the relationship between the grand narrative and their own meaning. The content is arranged in a way that incorporates knowledge of the history of the Chinese community, such as the history of the Organization and the development of China. Cultivating a sense of community is identification with the "Great Motherland", "the road to socialism with Chinese characteristics" and "the Communist Organization of China". The identity cultivation is characterized by distinct political attributes. Through systematic historical knowledge combing let the youth deeply understand the historical inevitability of our country's development path choice, and take a realistic attitude towards the current glorious realistic achievements made by the people of all ethnic groups under the leadership of the Communist Organization of China, so that students can make correlations and comparisons between real life experiences and the cognition of historical development history, leading to their certain emotional identity. Second, the national policy for the development of ethnic youth themselves is combined with the content of psychology and career planning courses, so that students understand the relationship between the content of the sense of community and their own development from the subjective desire to actively seek the construction of self-concept and seek personal development. Third, strengthen the cultural awareness education of minority youth. Integrate excellent cultural resources to enrich the content of various courses and strengthen the integration between different knowledge. The effective dissemination of the above content cannot be achieved without effective teaching methods. Change the teaching method of one-way output and ignoring students' subject experience. The way of using multimedia to participate in classroom teaching has high requirements for teachers in terms of classroom rhythm control ability and personal knowledge quality. The key reason to our current classroom results, which have not changed substantially from traditional lectures, is that the traditional role of teachers' good ideas have not changed. Individuals at the youth level are keen thinkers, sensitive to the environment and social events, and also have a willingness to actively participate collectively and a desire to be encouraged and affirmed. In addition, we integrate resources inside and outside the classroom, expand educational space, go into the community, streets, etc., encourage students to participate in social practice, combine thematic educational activities designed to encourage students to work together to accomplish common goals; invite outstanding minority experts and elites from various industries to campus to give lectures and lectures to set role models for minority youth, etc.

Finally, student management and service work for minority youth cannot be done without the support of school counselors, Youth League cadres, mental health counselors and other college professionals. Through these ways of solving students' problems, they can stimulate and guide students' positive concepts of life and values, and lay the psychological foundation for the construction and internalization of students' sense of community.

5. Conclusion

Based on the view that ethnic community consciousness is group consciousness, this paper analyzes the problems encountered in cultivating community consciousness for ethnic youth around the three elements of group norms, group emotions and group will, which are reflected in the self-awareness conflict of conscious subjects, value interference in the process of socialization of group norms, and the process of peripheral dissemination and internalization of information. Based on this, the path of cultivating and internalizing the community consciousness of ethnic youth is constructed with the policy system and education system as the main carriers. It is expected to provide a reference for the cultivation of national community consciousness among ethnic youth.

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