

Research on the educational mechanism and practical effect of forging the consciousness of the Chinese national community in inland Xizang classes

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Abstract: Guided by the important assertion that "governing the country must govern the borderland, and governing the borderland must first stabilize Xizang", this paper takes inland Xizang classes as the research object. From pedagogy and history dual perspectives, it sorts out the three-stage evolution since 1985, analyzes the transformation logic from "intelligence aid to Xizang" to "community consciousness cultivation", and discusses its educational mechanism. It finds that the program plays a key role in talent training, ethnic exchanges and national identity enhancement, providing a reference for the high-quality development of borderland ethnic education.

Keywords: borderland governance; inland Xizang classes; consciousness of the Chinese national community; educational mechanism

1 Introduction

The assertion "governing the country must govern the borderland, and governing the borderland must first stabilize Xizang" reveals the core strategic status of borderland governance. Established in 1985, inland Xizang classes, as a key initiative integrating the ethnic education and borderland governance of China, facilitate the development of Xizang and ethnic unity, cultivate grassroots talents, and serve as a core carrier for ethnic communication and integration. Existing research is extensive yet mostly focuses on pedagogical value, lacking exploration of its evolution logic and the mechanism for forging Chinese national community consciousness. This paper integrates perspectives of pedagogy and history, sorts out its three-stage evolutionary trajectory, analyzes its transformation logic, and explores practical implementation paths, to provide references for the high-quality development of borderland ethnic education.

2 Research status of inland Xizang classes

2.1 Institutional innovation and the value of educational equity

The institutional innovation of inland Xizang classes stands as a milestone in the development of ethnic education. Yan Qing revealed that the four-year flexible junior high school system and integrated training model have effectively bridged the educational gap between borderland and inland areas [1]. Farmers and herdsmen's children accounted for over 70% at the initial stage, enabling grassroots groups to access cross-regional education for the first time. Yu Yongqing et al. found that the needs of border development and national security prompted the policy to shift from talent transmission to value shaping [2].

2.2 Cross-cultural interaction and integration practice

In cross-cultural research, inland Xizang classes act as a bridge for ethnic communication. A case study of Wuhan Xizang Middle School reveals that the "one school, two systems" model retains ethnic cultural symbols and adopts a mixed dormitory system, turning cultural differences into a bond of understanding [3].

2.3 Policy tool application and strategic effect evaluation

Multi-dimensional policy tools ensure the achievement of educational goals. Li Bo et al. revealed that the policy defines school-running direction via mandatory norms and stimulates motivation via inductive measures, with preferential policies boosting enrollment in agricultural and pastoral areas by 45% [4]. The program also promotes graduates to return to Xizang for employment, verifying its strategic value in ethnic communication and borderland stability.

To sum up, existing studies mostly analyze the value of inland Xizang classes from the perspective of pedagogy. This paper integrates pedagogy and history perspectives, reviews the historical experience of borderland governance, and analyzes the special function of inland Xizang classes in borderland social integration, to promote the high-quality development of borderland education in the new era.

3 Policy evolution: the three-stage transformation from "intelligence aid to Xizang" to "community consciousness cultivation"

3.1 Initial stage (1985-2000): "talent transfusion" dominated by instrumental rationality

In the 1980s, the talent gap in the modern development of Xizang prompted the state to launch inland Xizang classes under the strategy of "national support for Xizang". The curriculum focused on Han-Xizang bilingual teaching and modern disciplines, with Shanghai Gongkang Middle School forming a "3+1" bilingual teaching mode in 1989 [5]. By the end of the 20th century, 21 provinces had trained over 12,000 graduates, 87% of whom returned to Xizang for public services [5]. Management experience such as mixed class grouping laid a foundation for the subsequent cultivation of community consciousness.

3.2 Exploration stage (2001-2012): cultural integration and identity adjustment

In the early 21st century, China's ethnic policy shifted from "blood transfusion" to "blood making", with inland Xizang classes turning from talent training to cultural identity cultivation. The 2005 Central Ethnic Work Conference put forward "promoting ethnic exchanges, communication and integration". The program explored multicultural education, with Beijing Xizang Middle School's "cultural workshop" integrating Thangka painting and Han calligraphy into a cross-cultural teaching paradigm [6], and the 2008 "pairing project" deepened students' cultural identity via regular inter-school exchanges.

3.3 Deepening stage (2013-present): systematization of community consciousness education

Since the 18th CPC National Congress, forging the Chinese national community consciousness has become a national strategy. The 2014 policy's call for a mutually embedded social structure added community-building connotation to the program. Education system innovations include special history modules, "group-type" education assistance and mixed class system. It now has a mature system centered on community consciousness cultivation, enhancing the national identity of Xizang teenagers and underpinning long-term borderland stability.

4 Educational mechanism: practical paths of inland Xizang classes to forge community consciousness

4.1 Curriculum system construction

The curriculum reform integrates the historical narrative of the Chinese national community into the discipline system, placing Xizang's local history in the overall context of Chinese civilization. For example, the analysis of the Qing

Dynasty's resident ministers system in Xizang in ethnic theory courses restores the central government's effective jurisdiction and highlights the historical logic of multi-ethnic national territory construction [7]. The curriculum also builds a multicultural exchange bridge through bilingual teaching and intangible cultural heritage integration, guiding students to understand the inclusiveness of the Chinese culture.

4.2 Teacher-student interaction mechanism

Teachers of inland Xizang classes act as both knowledge instructors and cultural disseminators, integrating national historical narrative with local cultural memory, and transforming abstract community consciousness into concrete teaching language to eliminate cognitive barriers. The mixed class and dormitory system breaks ethnic boundaries, enabling students of different ethnic groups to form a cultural practice community through academic mutual assistance and daily communication, fostering emotional resonance and deepening their understanding of the "diversity in unity" pattern.

4.3 Social practice mode

Inland Xizang classes embed national community consciousness into student cognition via systematic social practice. Studies in revolutionary halls and modernization zones boost national pride by linking national development with Xizang's history. The "inter-school friendship-community service-cultural co-construction" system helps students break closed circles, deepen cultural understanding, and realize the unity of "appreciating one's own beauty and embracing the beauty of others".

5 Optimization paths: based on policy implementation analysis

5.1 Strengthening top-level design and implementation supervision

It is necessary to build a forward-looking policy framework, integrate ethnic education policies with regional development and cultural inheritance, refine policy tools, and establish a cross-departmental coordination mechanism. Dynamic evaluation should be strengthened to form a closed-loop management from policy formulation to effect evaluation.

5.2 Promoting the balanced allocation of educational resources

A two-way flow mechanism should be constructed to direct high-quality educational resources in the eastern region to tilt toward inland Xizang classes through the group-based education assistance model for Xizang [8], and establish a regular mechanism for local teachers in Xizang to pursue further studies in inland areas. A system linking special transfer payment with performance appraisal can be explored.

5.3 Optimizing education and teaching methods and modes

It is urgent to build an "immersive" education ecosystem, which integrates national common language teaching with Xizang cultural elements, builds a cross-regional research community, as well as builds a virtual practice platform with digital technology. A multi-dimensional comprehensive evaluation system including cultural cognition, emotional identity and behavioral practice should be established.

6 Conclusion

Since 1985, inland Xizang classes have undergone three-stage transformation, realizing the leap from "intelligence support for Xizang" to "community consciousness cultivation". Over 40 years, it has cultivated numerous grassroots talents, promoted ethnic integration, and enhanced Xizang teenagers' national identity. This paper expands the research perspective from a dual-discipline dimension, and its experience provides reference for high-quality development of China's ethnic education and forges national community consciousness.

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Conflicts of interest

The author declares no conflicts of interest regarding the publication of this paper.

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