

Research on the Path of Cultural Identity for Xinjiang College Students to Create a Strong Sense of Community for the Chinese Nation

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Abstract

Create a strong sense of community for the Chinese nation, we must enhance the identity of the people of all nationalities with Chinese culture. For the college students in Xinjiang to create a strong sense of community for the Chinese nation is already a task in front of us. The talents cultivated in Xinjiang's colleges and universities will be the backbone of building Xinjiang in the future, and how to effectively grasp this part of the population largely determines the effectiveness of the work in Xinjiang in a future stage. In this paper, we analyze the special characteristics of college students in Xinjiang universities, combine the influence of geopolitical and cultural factors, put forward the current problems and give the corresponding solution path.

Keywords

Cultural Identity; Sense of Community for the Chinese Nation; Xinjiang University Students; Culture Moistens Xinjiang.

1. Introduction

Xinjiang is located in the frontier of the national Belt and Road, and it is the bridgehead and front-runner of the national strategy to carry out the Belt and Road. The university students in Xinjiang are the backbone of the future construction of Xinjiang, and it is of great practical significance to the steady implementation of the national strategy to create a strong sense of community for the Chinese nation in Xinjiang universities effectively.

The Third Central Symposium on Xinjiang Work points out that create a strong sense of community for the Chinese nation should be incorporated into the education of youth, and the sense of community for the Chinese nation should be rooted in the heart. The composition of Xinjiang college students is complicated, and minority students account for a relatively large proportion, so how to effectively create a strong sense of community for the Chinese nation among college students in Xinjiang is an urgent problem to be solved.

2. The Connotation of Cultural Identity and its Mechanism of Action

In 2004, the Party Committee of the Xinjiang Uyghur Autonomous Region put forward the "four high levels of identity", and in May 2014, Xi Jinping emphasized the need to strengthen the four identities of the ethnic groups at the Second Central Symposium on Xinjiang Work. In 2014, Xi Jinping pointed out at the Fourth Central Ethnic Work Conference that "to strengthen the unity of the Chinese nation, the long-term and fundamental thing is to enhance cultural identity". In 2015, on the basis of the original "four identities", the content of "identification with the Communist Party of China" was added. In October 2017, the 19th Party Congress was held, and "create a strong sense of community for the Chinese nation " was written into the Party constitution.

The cultural identity mentioned in this paper is the "four identities" first proposed by the Party Committee of Xinjiang Uygur Autonomous Region in 2004. The four identities were first proposed in Xinjiang, which especially reflects the importance of the four identities for the work of Xinjiang. The Third Xinjiang Work Conference of the Central Committee, held in Beijing in September 2020, added the content of Culture moistens Xinjiang and enrichment of Xinjiang as the strategy for governing Xinjiang in the new era, which is to nourish Xinjiang with excellent Chinese traditional culture, establish cultural self-confidence at a deep level, and firmly grasp the discourse of Xinjiang issues in our own hands.

"Identity" is a term that first appeared in psychology and was defined as a psychological concept by Freud. According to Freud, "identity" is a psychological [1] process in which individuals agree on their intentions, attitudes, and values toward individuals and groups, and at the same time make individuals agree with individuals and groups. According to the British scholar McGuigan, "identity is a group identity, not just an individual identity, and is widely used in the field of ethnography to denote the common characteristics shared by people within a nation-state". [2]

In the 1990s, the Western scholar Phinney et al. proposed a model of ethnic identity development, which was studied by adolescents. [3]He argued that in the process of achieving their ethnic identity, there are three levels: the first level is the selection period of their ethnic identity, in which they do not know their ethnic identity, they do not know which culture they identify with, and they are influenced by other foreign cultures; the second level is the affirmation period of their ethnic identity The second level is the period of affirmation of their ethnic identity, in which they will have new cognition of their own culture after they have been exposed to and adapted to various cultures, and they will develop a sense of pride and gradually realize their identification with and pursuit of their own culture, as well as the screening and differentiation of foreign cultures; the third level is the period of affirmation of their ethnic identity, in which they have accepted the factors that are favorable and unfavorable to them, and have reached what scholars consider to be the highest level. In this period, adolescents have accepted both favorable and unfavorable factors and reached what scholars consider to be the highest level. At this stage, individuals no longer identify with their own culture at a superficial level, but also begin to integrate their own culture with foreign culture, and begin to spontaneously learn from the advantages of foreign culture in order to achieve the innovation of their own culture. In this process, individuals have reached a new level of understanding of their own culture, and can further transform from internalization to externalization, and to a large extent, have developed cultural confidence in their own nation.

According to Professor Zheng Xiaoyun, who is engaged in ethnic culture research, "Human cultural identity originates from three aspects: first, labor practices. Secondly, the ethnic affiliation of their own development. Third, nature worship as the core of the primitive religion". [4]Then we can simply understand cultural identity as: human beings' affirmation of a certain culture through the influence of labor, matrilineal clan, religion, and other factors.

2.1. The Relationship between Cultural Identity and National Identity

To understand what ethnic identity is, we must first determine what ethnicity is.

There have been numerous definitions of the concept of nationality, and the more famous one is the definition of nationality by Mr. Fei Xiaotong, who believes that the concept of "nationality" in China should include three levels of meaning. The third level of meaning should be the individuals of each nationality under the Chinese national community, that is, "people"[5]. Therefore, if we take China as an example, we can understand the nation in a broad sense as the Chinese nation, and in a narrow sense as the 56 nationalities under the Chinese nation, so this can be used as a distinction between the broad and the narrow sense.

Professor Wang Yapeng of Beijing Normal University has given a definition of ethnic identity. In his view, ethnic identity refers to the reflection on one's own ethnic identity through intra-ethnic communication and interaction between individuals, which leads to the formation of emotions about one's own ethnicity and other ethnic groups, as well as the identification with the culture, language, and history of each ethnic group. [6]

Then we can conclude that the concept of ethnic identity is based on the concept of ethnicity, the individual's approval and approval of the culture, living habits, economic lifestyle, etc. of the ethnic group, and when the individual reaches a certain size, we can say that the ethnic identity of the group is reached.

Some scholars believe that ethnic identity includes cultural identity, but from the perspective of ethnography, Wang Fuxin believes that ethnic identity includes cultural, value, historical and political identity. [7] In fact, there are many factors that affect ethnic identity, such as culture, language, religion, customs, geography, etc., but culture has the greatest influence on ethnic identity. The cultural identity is the exchange and integration of excellent cultures among various ethnic groups under the system of the Chinese nation, so the culture here is the excellent traditional Chinese culture, which is the collection of all ethnic cultures.

Therefore, in the research on create a strong sense of community for the Chinese nation, cultural identity and national identity are complementary and mutually reinforcing. Western scholar Donald B found that cultural adaptation and ethnic identity are positively related [8], which confirms that cultural identity and ethnic identity are inextricably linked.

When individuals identify with the culture of a nation, they also have a corresponding sense of identity with that nation; when individuals identify with a nation, then naturally they will identify with the culture of that nation.

2.2. The Mechanism of Action of Cultural Identity

Cultural identity means that Xinjiang college students should be nourished by the excellent Chinese traditional culture, so as to form the acceptance of the excellent Chinese traditional culture in their hearts, and then further form the recognition of the excellent Chinese traditional culture and the affirmation of the Chinese national community through various forms such as the Civic Science classroom and student organizations.

Jonas Hsu said, "The division of human ethnic groups is often not based on descent, but on the cultural genes of identity as a way of life". [9] The same cultural background is the basis of the unity of the Chinese nation. For a nation, having the same cultural background means integration from the root, and this has been proven from the Western Han Dynasty more than 2000 years ago. The so-called division of human communities can be roughly understood as ethnicity, so what distinguishes ethnicity? At a deeper level, it is culture.

Cultural identity is the foundation of create a strong sense of community for the Chinese nation, the source of sense of community for the Chinese nation, and can directly promote the solidification of Chinese national community consciousness. For college students in Xinjiang, we should insist on using the "five views" of Marxism to understand the problems in Xinjiang and pay attention to the construction of ideological field; guide students to pay attention to the study of the four histories, be wary of not believing precisely in the wild history, and help college students in Xinjiang to strengthen their cultural identity and create a strong sense of community for the Chinese nation with the iron-clad historical facts.

3. The Special Characteristics of Xinjiang College Students

In 2010, the number of college students in Xinjiang was 263,835, of which 94,708 were ethnic minorities, accounting for 35.8%; in 2013, the number of college students in Xinjiang was 295,292, of which 116,256 were ethnic minorities, accounting for 39.3%; in 2016, Xinjiang

colleges and universities The number of students was 339,089, of which 154,404 were ethnic minorities, accounting for 45.4%; the number of college students in Xinjiang in 2018 was 398,751[10], of which 209,856[11] ethnic minorities, accounting for 52.6%. According to statistics, the number of ethnic minority students receiving higher education is increasing year by year, and the proportion is increasing.

Geographically speaking, Xinjiang borders directly with eight countries, among which three of the five Central Asian countries directly border Xinjiang. Uyghurs, Kazakhs, Russians, etc. are inextricably linked to their foreign counterparts in terms of blood relatives, language, religion, culture, and living customs, so under the influence of such a diverse environment, Xinjiang college students grow up with a diverse and unique cultural identity.

3.1. College Students of Xinjiang Minority Groups have a Strong Sense of Ethnicity

During the traditional festivals of ethnic minorities, such as "the Festival of Fast - breaking" and "Corban Festival", students from ethnic minorities dress up to celebrate the festivals, which increases the degree of unity and cohesion among students and strengthens the sense of ethnic community. In this process, the unity and cohesiveness among the students is increased, and the sense of ethnic community is strengthened, and the sense of ethnic identity is reinforced.

Socio-economic development has caused differences in the economic status of the families of origin of students from different ethnic groups, which to a certain extent enhances the internal identity of the same ethnic group and at the same time creates a natural alienation from classmates of other ethnic groups. In Xinjiang Normal University, for example, the degree of interaction between students of the same ethnicity is significantly higher than that between students of different ethnicities, and there is little communication and interaction between Chinese and ethnic students together, which some scholars believe is to some extent derived from the inferiority complex of minority students. The unequal socio-economic status will strengthen the internal identity and external prejudice of Xinjiang university students, increase ethnic segregation, and sow hidden dangers for the sound operation and harmonious development of Xinjiang's economy and society.

3.2. Xinjiang University Students are Geopolitically Vulnerable to the Influence of Three Forces Outside the Country

Regionally speaking, there are 14 countries bordering China, 8 of which border Xinjiang. Except for North Korea in the northeast and five countries in the south, the entire northern, western and southwestern countries border Xinjiang. Of China's 22,800 kilometers of borders, the Xinjiang portion accounts for about a quarter of them, or about 5,600 kilometers. The border of Xinjiang is geomorphologically composed of the Altai Mountains, the plains at the southern foot of the Altai Mountains, the western Junggar mountains, the Bozhen set of mountains, the high mountains of the Bolokonu Mountains, the low hills of the Bolokonu Mountains, the high plains of Ucha at the western end of the Southern Tien Shan, and the Western Kunlun Mountains [12], so we can see how long the border of Xinjiang is and how difficult it is to patrol it. Moreover, geomorphologically, there are not only highland mountains and other rift valleys, but also small parts of plains and lower elevation Hilly mountainous areas, so geographically do foreign forces invasion has a lot of difficulty, then that gives the three forces to take advantage of the opportunity to enter.

At the same time, Uyghurs and Kazakhs are more consistent with neighboring countries in terms of language and can realize the barrier-free language communication, which is more "convenient" for the invasion of external forces, and at the same time, external forces are distorting and blackening the doctrine in the name of Islamic doctrine to control people's

thoughts, and young people are Therefore, to a large extent, there is a threat and hidden danger of being influenced by external forces.

3.3. Students of Various Ethnic Groups in Xinjiang have a Strong Cultural Identity with Their Own Nationality

Xinjiang is a multi-ethnic and multi-religious region due to geographic and historical factors. According to statistics, there are 56 ethnic groups in Xinjiang, which is one of the most comprehensive provincial administrative regions in China in terms of ethnic composition [13]. In a multi-cultural interdependent environment, young people will unconsciously develop a sense of psychological defense and naturally identify more with their own culture to a certain extent, while they will be indifferent to or even reject other ethnic cultures.

According to a master's thesis survey conducted by Southwest University in 2020, 5% of the students chose to "love their own culture and inherit it uncritically", 1% chose to "dislike other national cultures and are not willing to learn about them", and 1% chose to "learn what they like and don't know what they don't like". "1% of the students chose to "learn what they like and don't know what they don't like according to their personal preferences, regardless of the advantages and disadvantages", [14]which to a certain extent shows that some college students in Xinjiang only have strong identification with their own culture, but show indifference to other national cultures and Chinese culture. This indicates to a certain extent that some college students in Xinjiang only have strong identification with their own culture, but show indifference or even rejection to other ethnic cultures and Chinese culture.

4. Problems of Create a Strong Sense of Community for the Chinese Nation in Xinjiang Universities

Due to the special characteristics of Xinjiang students and the geographical location of Xinjiang, the issue of create a strong sense of community for the Chinese nation also shows different problems from other places, mainly in the lack of grasp of the common national language and script, and at the same time, it is easy to be influenced by the "three forces" outside of Xinjiang. Therefore, for Xinjiang, it is necessary to dig deeper into the problems, analyze the reasons behind them, and find timely solutions.

4.1. The Popularity of the Common National Language and Script is not High

The slogans for learning the common national language and script can be seen everywhere in Xinjiang universities, which to some extent indicates that college students in Xinjiang universities do not have a high level of mastery of Mandarin and Chinese characters. Take Xinjiang Normal University as an example, the slogans of learning the national common language and script can be seen everywhere on the campus, and most of the minority students do not have a high level of Mandarin. In the article "The Current Situation of National Language Proficiency and the Ways to Improve it among Minority Prep Students in South Xinjiang--Xinjiang Normal University as an Example", it is written that "This paper is to understand the current situation of national language proficiency among minority prep students in the four prefectures of South Xinjiang, to explore the ways to improve it, and to solve the problems. The purpose of this paper is to understand the current situation of national language proficiency of minority students in the four southern states of Xinjiang, explore ways to improve it, and solve the problems of not understanding, not speaking, and not daring to speak in order to achieve the purpose of strengthening the national language ability." [15]From this, we can see that there are still some prospective students in South Xinjiang who cannot understand Mandarin, and then the degree of identification with Chinese culture is also evident.

4.2. The Degree of Integration of Students of Different Nationalities is not Enough, and There is Still a Natural Barrier between Students of Different Nationalities

At present, the more effective way to promote contact between students of different nationalities is the Min-Han co-housing system and student groups. The implementation of the Min-Han co-housing system is a great help to promote contact between students of different nationalities, and it is also an important way to enhance the emotion and friendship between students. However, college students are becoming more and more autonomous, and each individual has their own unique ideas and special feelings, and they are not willing to spend too much emotion and energy to get in touch with more people, nor are they willing to tolerate more people's lifestyles, thus creating the situation of "each one is fine, don't bother each other", unless the necessary situation requires communication and cooperation. Cooperation, then will avoid some unnecessary contact.

The main reason why student organizations are not as effective in terms of the scale of ethnic integration as the Min-Han integration system, but are higher in quality than the Min-Han integration system, is that in student organizations, the influence of the students' active choice is included. When a student chooses a student organization, it means that he or she is willing to integrate into the student organization from his or her heart, and then he or she is willing to communicate and integrate with the people in the organization to a certain extent, and is also willing to tolerate different people's habits and personality traits, so he or she can get better results.

4.3. The Difficulty of Carrying out Ethnic Exchange Activities during the Epidemic

In early 2020, the New Crown Pneumonia epidemic spread globally, and China, in the first half of 2020, almost completely shut down the entire country, banning all gathering activities and making way for all efforts to prevent and control the epidemic. on January 13, 2020, Wuhan closed the city, and after successfully surviving the first phase under the leadership of the Party and the State, the New Crown Pneumonia epidemic broke out again in Xinjiang, and on July 17, Urumqi the city was closed, and different levels of preventive and control measures were taken in some areas of Xinjiang. The New Crown epidemic has had a major impact on the country's economy, and with the superiority of the socialist system and the cohesiveness of the Chinese people, great progress has been made in the prevention and control of the epidemic. However, the prevention and control of the epidemic cannot be taken lightly, so it becomes more difficult for schools to carry out ethnic exchange activities, and it becomes more difficult to carry out ethnic exchange activities.

4.4. Some Students are More Influenced by "Toxic Teaching Materials"

In 2002, a series of Uyghur language textbooks, which were filled with blood, violence, terror and separatist ideology, were prepared under the leadership of Sattar Sawut, then head of the regional education department, and had been used in Xinjiang's primary and secondary schools for 13 years.

As mentioned earlier, Xinjiang is located at the northwest border of China, and its ethnic minorities have different degrees of ties with Central Asian countries and other countries in terms of geography, language, religion, culture, customs, etc. The three overseas forces have taken advantage of these ties to poison and infiltrate the ideology of China's ethnic minority cadres. The leader of the "poisonous teaching materials", Sattar Sawut, himself said that a considerable number of people were students "trained" by them, whether in the 7·5 incident or in the series of violent terrorist activities afterwards. We are not sure how many of the current group of university students in Xinjiang have been influenced by the "poisonous teaching

materials" to varying degrees, but the historical nihilism and erroneous contents and ideas in the "poisonous teaching materials" should be severely combated and deeply refuted. We should not allow young people to continue to be corrupted and violated by ideas.

5. Research on the Path of Building Sense of Community for the Chinese Nation in Colleges and Universities

Create a strong sense of community for the Chinese nation is a major issue concerning the unity of the Chinese nation, a major issue concerning the central government's strategy for governing Xinjiang in the new era, and a fundamental way to unite people's hearts. For college students in Xinjiang, firmly establishing the sense of community for the Chinese nation in their hearts is extremely important for the future ethnic integration in Xinjiang and the effective development of ideological and political education in colleges and universities. To create a strong sense of community for the Chinese nation in colleges and universities, we should start from many angles, combine theory and practice, interact positively inside and outside the classroom, firmly create students' consciousness of the sense of community for the Chinese nation from both life and study, make students in Xinjiang become our propagandists, and resolutely fight back against all reactionary voices and separatist forces.

5.1. Strengthen the Construction of Common Language and Script Project, do a Good Job of Publicity Planning, Standardization and Popularization and Application

Language and writing are the ties that link the 56 ethnic groups in China emotionally, an important link in building deep friendship between Xinjiang minority students and their Han Chinese classmates, and an important way to build identity with Chinese culture. Strengthening the common national language and script is of great significance in create a strong sense of community for the Chinese nation.

To strengthen the construction of the common national language and script, we must combine it with the customs and habits of each ethnic group, and we cannot use the promotion of the common national language and script to combat the construction of each ethnic group's own language and script. Chinese culture is diverse and all-encompassing, and the scripts and languages of various ethnic groups are the valuable treasures of the Chinese nation. Not only should we not combat the development of the languages and scripts of various ethnic groups, but we should also continue to excavate the relics of the languages and scripts of various ethnic groups to find more historical facts to support the pluralistic unity of the Chinese nation, so that more cultural relics can speak out and let history speak.

Learning the common national language and script is an inevitable requirement for achieving socialist modernization and improving the economic level of underdeveloped areas in Xinjiang. At present, economic globalization is unstoppable, and China has become the second largest economy in the world. Professor Jin Canrong expects that China will surpass the United States in economic volume by 2025. The importance of Chinese characters in the world is becoming more and more obvious, and learning the common language can further increase the opening to the outside world and better promote the development of the economy.

5.2. Run a Good Socialist Education with Chinese Characteristics and Strictly Control the Whole Process of Writing and Publishing Teaching Materials

To run a good socialist education with Chinese characteristics should run through the whole stage of education. General Secretary Xi Jinping said, "compulsory education stage, to buckle the first grain of life", [16] "the majority of young people should closely combine correct moral

cognition, conscious moral cultivation, positive moral practice, consciously establish and practice the core values of socialism, take the lead in advocating good social ethos "[17].

A strict review system must be established for compulsory education and high school textbooks, and a team of experts with professional ability should be organized to review them, and an external review system should be established to avoid control by "two-faced people" within the organization. In the higher education stage, we should insist on the leadership of the five Marxist views and help college students in Xinjiang establish the correct five Marxist views.

Education is the basis of a hundred-year plan; education is the first step in a thousand-year plan. In the process of running a good socialist education with Chinese characteristics will adhere to the leadership of the Communist Party of China, strictly control the publication of teaching materials, teachers, political censorship and other key aspects of the teaching work. We should focus on cultivating students' proper historical outlook, correct understanding and learning of local history courses in Xinjiang. Learning history well is important for enhancing college students' identification with Chinese culture, clarifying the development history of the pluralistic unity of the Chinese nation, and forging a sense of community for the Chinese nation.

5.3. Make Good Use of the Main Battlefield of the Civics Classroom

The ideological classroom is the main battlefield to carry out the construction of culture moistens Xinjiang. In colleges and universities, we should make accurate use of the ideological classroom to make the sense of community for the Chinese nation enter the classroom, the mind and the heart, which is deeply rooted in the heart of every college student. Insist on using theories to guide students to set up the correct five views of Marxism, do a good job of learning the four histories, speak with facts and let history speak.

According to Marx, "Once a theory has mastered the masses, it also becomes a material force. Theories can master the masses as long as they convince people, and theories can convince people as long as they are thorough." [18] Therefore, on the one hand, teachers should continue to study the works of classic Marxist writers and the theoretical system of socialism with Chinese characteristics in depth and lay a solid theoretical foundation, and at the same time, they should speak well to their students and pass on their knowledge, so that they can internalize it and externalize it.

The ideology and politics class are reformed in terms of teachers' team, curriculum reform, educational technology level, and students' practical activities. One of the most crucial aspects is students' practical activities, that is, the unity of knowledge and action, to be able to speak and reason, and gradually realize the grasp of discourse.

5.4. Strengthen the Construction of College Thinking and Politics Team and Build a Team of Talents with Solid Theoretical Skills

The talents cultivated in Xinjiang's universities will be the backbone of the future construction of Xinjiang, and how to effectively grasp this part of the population will largely determine the effectiveness of Xinjiang's work in the coming period.

To grasp the cultivation of ideological and political talents is to grasp the mouthpiece at home and abroad, which is to tell the Chinese story with truth and facts. In Xinjiang, in the face of the ideological erosion of separatist forces outside the country, we should firmly hold our ideals and beliefs, strengthen our political theory study, and make sure that we have reasons to speak and evidence to follow. Strengthen the cultivation of ideological and political talents in universities, formulate relevant working guidelines, put into practice the cultivation of ideological and political talents, and provide wisdom support for the future development of Xinjiang.

Strengthen social practice activities, carry out propaganda activities on the history of the Party, and make use of the opportunity of the 100th anniversary of the founding of the Communist

Party of China to enable students to go deep into the grassroots and carry out practical propaganda and education activities. Theoretical knowledge will be spoken out, so that the people will understand and ideas will come alive, so that what can be said will become what will be said, and what can be based on evidence will become what will be based on evidence.

We must adhere to the policy of minority development and train a group of politically determined minority cadres. Ethnic minority cadres are our valuable asset and an important link to unite our compatriots of all ethnic groups. Cultivating politically firm minority cadres will help spread and import the excellent traditional Chinese culture and patriotism to the grassroots in the autonomous region in the future, better unite the grassroots and bring into play the bastion effect.

5.5. Strengthen Ethnic Exchanges and Ethnic Integration in Colleges and Universities, So That Students of All Ethnic Groups can Hug Each Other Tightly

Strengthening ethnic exchanges and ethnic integration is of great significance to create a strong sense of community for the Chinese nation, as Xi Jinping pointed out when attending the National Conference on National Unity and Progress on September 27, 2017: "..... These important elements constitute a comprehensive and systematic, organic and unified set of national view. The national view is closely related to the historical, national and cultural views, and the establishment of a correct national view is of great importance to national development and national rejuvenation."

To strengthen the integration of ethnic groups, the first thing to do is to strengthen the understanding between ethnic groups. There are many ethnic minorities in China, and different ethnic minorities have different customs and habits. In today's globalization trend, the degree of communication and integration among ethnic groups in China is getting stronger and stronger, and it is necessary to speed up the communication and cooperation among ethnic groups against the background of economy as the main driving force. It is possible to strengthen the communication and cooperation among the ethnic groups before through customs, food, language, writing, national costumes, etc., and to strengthen the ethnic communication in a diversified way. If there is no mutual understanding between ethnic groups there is also no national integration, and naturally national integration becomes an empty word.

Student association is an important activity organization for college students in the university, and it is the main way for students to create a strong sense of community for the Chinese nation in practice. It is necessary to adopt multi-category and multi-level ways to carry out activities, expand publicity and form scale effects with the help of new network media such as Jitterbug, and individual universities give high attention to the establishment of a school-led and league committee responsible mechanism to carry out national unity week activities and make it a tradition in order to gradually form a complete system of club activities.

5.6. Strengthen Institutional Construction and Provide Institutional Guarantee for Forging a Sense of Community for the Chinese Nation

High-level party committee should strengthen the top-level design. The so-called top-level design is to coordinate the construction of the culture moistens Xinjiang project from a high station and wide angle. We should deeply understand the spirit of the Third Xinjiang Work Conference of the Central Government, and coordinate the work among various departments with the idea of taking the overall situation into consideration and coordinating all parties, so that the culture moistens Xinjiang project can play its effectiveness effectively and with high quality. We should not only set our position high, but also do our work in detail, so as to effectively "wet" people's hearts with culture.

Each grass-roots organization gives full play to its subjective initiative to carry out cultural propaganda and cultural exchange activities to promote national unity activities and create a strong sense of community for the Chinese nation through deep and diversified ways. And take it as a criterion to create a strong sense of community for the Chinese nation throughout the culture moistens Xinjiang Project. To strengthen the education of socialist core values, young people are in the final period of value formation, but also the stereotypical period, in this process, we should be justified, based on historical and historical facts, promote the excellent traditional culture of the Chinese nation, the core socialist values, rooted in the hearts of young people, so that young people become a fortress, better to achieve the protection and development of the results.

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