

# Intellectual Youth Communicate and Blend with Herdsmen in the Border Areas Experience and Enlightenment

Asi Han

School of Ethnology and Anthropology, Inner Mongolia Normal University, China

## Abstract

The practice of exchanges and integration among all ethnic groups has proved that to promote ethnic relations featuring unity, equality, mutual assistance and harmony among all people, we must forge a strong sense of community of the Chinese nation and actively build a mixed national social structure, including historical, economic, political, cultural and other factors. The theory of "communication and integration among ethnic groups" is not only a summary of the development of ethnic relations, but also a summary and refinement of the structural law of ethnic relations, and has important theoretical significance for the study of ethnic issues. We should correctly examine history. While seeing the positive role of the intellectual youth movement to the countryside, we should also sum up experience and lessons. How to further promote exchanges and integration among ethnic groups in border areas is more in line with the requirements of the new era and provides a very useful historical reference.

## Keywords

Ethnic Exchanges; Exchange and Integration of Knowledge Youth Go to the Countryside Border Areas.

## 1. Introduction

As the latest theoretical achievement of the Sinicization of Marxist ethnic integration theory, the scientific connotation of "ethnic integration" is inevitably in line with the basic thought of Marxist ethnic integration theory, and in line with the line of the discourse and ideological essence of the leaders of the Communist Party of China on ethnic integration in different periods. Ethnic exchanges and integration are an important way to strengthen the sense of community of the Chinese nation. Academia existing research results mainly focus on the concept of national communication blend, the concept of definition and interpretation, etc., the scholars in the understanding of national communication blend also gradually formed some consensus, but the frontier pastoral areas in the mountain to the countryside period of the ethnic communication process and status quo research is lacking, especially between knowledge youth and frontier herdsmen communication practice and experience is more rare. The author has summarized the knowledge of youth and frontier herdsmen exchanges, including economic activities, ideological and cultural exchanges and social life, can further promote mutual understanding, mutual respect, mutual tolerance, mutual appreciation, mutual learning, mutual help, truly form between all ethnic groups, harmonious and harmonious development of vivid situation. On this basis, this paper will further sort out the practice process and current situation characteristics of intellectual youth and herdsmen in the border areas in the countryside period, summarize their experience and enlightenment, and provide some understanding and reference for the development of ethnic work in the new era.

## 2. National Identity is the Ideological Basis for Exchanges and Integration among All Ethnic Groups

"Great national unity is related to the lasting peace and stability of the country and the Chinese dream of the great rejuvenation of the Chinese nation. In order to solve ethnic problems, both material problems and spiritual problems, we must strengthen the awareness of the "five identities" and consolidate the ideological foundation for great national unity ".[1]A history of China is a long history of the Chinese nation, which exchanges and integration become diverse. Promoting ethnic exchanges and integration is a new development in the Sinicization of Marxist ethnic theory, which is in line with the current situation of China's ethnic relations and is an important concept guiding China's ethnic work.[2]No matter from the history or from the reality, from the perspective of economic, political, cultural and so on, this concept has a rich ideological connotation, which is worth our in-depth discussion in theory and practice.

Ethnic communication is the interaction and coordination, including between ethnic groups, individuals and peoples, between material, culture, culture and spirit, is the expansion and deepening of ethnic communication, not the result, "communication is the form, communication, content and integration".[3]Located in the northwest of Inner Mongolia Xilin sunits left flag, since ancient times is labor life reproduction of local herdsmen and communication between various ethnic groups, in the mid-1960s to the late 70s, a large number of including Beijing, Hohhot, Baotou knowledge youth came to sunit left flag pastoral production team to jump the queue, they not only enrich the production of labor there, brought urban new civilization, and promote the local culture and education and health undertakings, improve the overall quality of the frontier pastoral areas. Thus, the ethnic interaction of this progressive relationship, which is the most basic, in the communication, on the basis of economic, social, cultural and other aspects of deeper material and spiritual communication, finally reached you, I have you and maintain the degree of integration of their own cultural characteristics.

Through a review of the historical practice of exchanges and integration between intellectual youth and herdsmen in the border areas in the countryside, the profound enlightenment to us is that ethnic exchanges and integration are a long-term historical process, and we must respect history, summarize historical experience and explore historical resources."We should clarify the historical facts of the exchanges, exchanges and integration of all ethnic groups and the theoretical misunderstandings."[4]Over the past 70 years and more, ethnic exchanges and exchanges in the border areas of Sunite Left Banner have gradually deepened, which is due to the profound historical foundation of exchanges and integration among ethnic groups in history and even when intellectual youth went to the countryside. Therefore, we must study clearly the historical facts of the exchanges and integration of various ethnic groups, so as to provide practical experience for the ethnic work in the new era. Must always earnestly implement xi chairman, general secretary on strengthening and improving the party's national work important thoughts and inspect Inner Mongolia's important speech instructions spirit, firmly grasp the cast the community consciousness of the Chinese nation, promote extensive exchanges, comprehensive exchanges, depth blend, promoting national unity and frontier stability.We will always hold high the banner of national unity, and enhance our recognition of the great motherland, the Chinese nation, the Chinese culture, and the path of socialism with Chinese characteristics.

### 3. Common Economic and Social Life is to Promote All Ethnic Groups the Realistic Basis of Communication and Integration

In the realistic background of the pluralistic and integrated pattern of the Chinese nation, harmonious and good ethnic relations need to be maintained on the premise of respect and equality, mutual benefit and win-win results as the goal, and the purpose of harmonious coexistence.[5]Historically, there was more population mobility in Sunite Left Banner area and the surrounding counties, mainly concentrated in the moving Han nationality and other small number of ethnic minorities. The main reasons for population mobility are marriage and livelihood. With the arrival of intellectual youth to the countryside movement, many urban youth into pastoral areas, let the local communication between multi-ethnic blend appeared new content and larger scope, in material life and spiritual life, each ethnic life has more overlap, strengthen the mutual trust between peoples, communication between the communication between the exchanges got the substantial development, long-term history also stabilized the harmonious relationship between nations, communication between local ethnic blend presents a positive momentum. With the progress of The Times and the development of economy, the communication between the nationalities in the Sunite Left Banner area of the period promoted the economic development of the animal husbandry production.Only individual members of the nation can live in multi-ethnic members, study, work, enjoy each social life field actively, continuously to comprehensive, multi-level contact and interaction, in thought, value, emotion, guarantee the inter in cultural tradition, political and economic development of stability and harmonious development.[6]

Ethnic exchange is also a kind of inter-ethnic communication, but it is a higher stage of communication, characterized by high frequency, wide coverage and wide field, and rich content, including cultural, ideological and other communication and mutual communication. [7]The folk culture of the border area of Sunite Left Banner is very rich. In the period when the intellectual youth went to the countryside, the educated youth had been in contact with the herdsmen for a long time. There was a process of mutual learning and mutual influence from various aspects such as living, diet and language. Living, intellectual youth gradually adapt to the characteristics of nomadic people, and the herdsmen "eat, live and labor" symbiotic situation, food, pastoral characteristic meat food, milk food also become the love of other nations, language, in the long-term communication, herdsmen can not only use the national language, Chinese has also become the common language of all nations, in all aspects of mutual influence, closer intellectual youth and frontier herdsmen.

Ethnic integration refers to the process in which different ethnic groups further deepen their understanding on the basis of exchanges, and gradually gain recognition of individuals and groups through long-term positive interaction. National cultural consciousness is constantly converging, national boundaries become blurred, and a national community of mutual inclusiveness, integration and symbiosis is gradually formed. During the period when Sunite Left Banner went to the countryside, the intellectual youth and the herdsmen respect and understand each other. In the long-term communication and interaction, they have enhanced their psychological identity and improved their mutual cohesion through the identity change in the field. The contents of communication and integration mainly include production and life, residential culture, food culture, language and culture, education and customs. Due to historical, geographical and economic development, sunits left flag of relatively backward economic and social development, through knowledge youth to the countryside bring urban civilization, and local herdsmen mutual learning, reference, communication, in the development of their own economy at the same time, also strengthen the contact with the city, greatly promote the knowledge of youth communication and local herdsmen blend."The combination of intellectual youth and practice" brings advanced knowledge, management and technology to pastoral areas,

and combines it with animal husbandry production, to become an advanced productive forces to promote the development of pastoral areas, which is conducive to promoting social development. At the same time, "the combination of intellectual youth and practice" is the need of intellectual youth to realize "the comprehensive development of people". Intellectual youth go deep into pastoral areas and practice deeply. In the process of communication and integration with herdsmen, they not only realize their self-value, but also contribute to the society. Practice has proved that the common economic and social life is the practical basis for promoting the communication and integration of various ethnic groups.

The lesson left by the intellectual youth campaign is to go deep into rural and pastoral areas and grass-roots training, which can not only relieve the pressure of urban employment, but also accelerate the change of the backward appearance of agricultural and pastoral areas at that time. In the face of the current "knowledge youth and rural pastoral practice", mainly including "college students volunteer service in western plan", "three help", "culture, science and technology, medical programs", etc., knowledge youth to rural pastoral areas, is to accept education, the process of the construction of new pastoral area, is also improve their own quality, and the process of realizing their own social value. We must adhere to the Marxist view of intellectuals to formulate correct policies to guide them, and encourage the combination of intellectual youth with practice. In order to fundamentally solve the problem of employment, and reasonably control the flow of urban and rural population, it is necessary to strengthen guidance, but we must fundamentally take economic development as the central task. This is the most direct and realistic inspiration of the intellectual youth to give us up in the countryside.

#### **4. The Social Structure of Interconnection is Promoted a Favorable Guarantee for Exchanges and Integration among All Ethnic Groups**

In May 2014, the CPC Central Committee held a conference on further promoting social stability and long-term peace and stability in minority and proposed to " promote the establishment of an embedded social structure and community environment for all ethnic groups, promote exchanges and integration among all ethnic groups, and consolidate socialist ethnic relations featuring equality, unity, mutual assistance and harmony." " Ethnic mutually embedded social structure " has become a guiding ethnic work guideline for maintaining harmonious ethnic relations and strengthening ethnic unity.

"Mutual embedding" means to form a new social structure and community environment through guiding mutual interaction, active mutual tolerance and mutual complementarity, and finally form a community of interests and emotional community closely linked to each other.[8]"Embedding them together" means that the people of all ethnic groups live together, learn together, work together and enjoy themselves together. In the big family of the Chinese nation, they can not see each other and help each other. It can be seen that interconnection refers more about a high degree of economic dependence, high tolerance in life, high cultural identity, and emotional closeness. People of all ethnic groups live together, learn together, work together, and enjoy themselves together, and help each other. On May 26, 2014, the Political Bureau of the CPC Central Committee held a meeting, proposing to "innovate the work of ethnic unity, promote the establishment of a social structure and community environment embedded among all ethnic groups, and promote exchanges and integration among all ethnic groups." The Central Conference on Ethnic Work, held in September 2014, once again stressed the need to promote the establishment of an interconnected social structure and community environment among all ethnic groups. Since the party central party committee put forward the concept of "social structure and community environment", academic research mainly focused on the national community and social structure of the concept definition and empirical research, undoubtedly, embedded social structure and community environment construction is the

important measures and path to promote national communication blend, further accelerate the national built in economic, social, culture, emotional and other levels of communication blend of embedded social structure has become particularly important. Since the 1960s to 70s, a large number of young knowledge up to the countryside from the city to sunit left flag frontier pastoral areas, accelerated ethnic population flow, bring ethnic personnel exchanges and communication degree, to further deepen national exchanges blend to create ethnic contact space and environment, frontier ethnic groups through economic, cultural, and many other exchanges, learn from each other, promote mutual integration, in the process of common development formed the "I, I have you, who can leave who" symbiotic situation. The successful practice of exchanges and integration among various ethnic groups benefits from the historical and cultural traditions of the local ethnic groups. Ethnic embedded community construction needs a harmonious and stable social environment as an external condition, but also need ethnic communication common living pattern, cultural exchange platform, material life security, social security services and psychological identity cognition and other basic conditions, community service link through effective organization form bearing the important content of promoting national unity, in the "together, learning, work, enjoy" produce emotional resonance, enhance psychological identity. Based on the sunite left banner knowledge youth to the countryside period communication with the local herdsmen and late GaZha community construction research can be found that in the national embedded community cast in the Chinese nation community consciousness, in the mode of "party +" strengthen GaZha community governance, national relations construction and cultural integration, is the community to realize national unity, harmonious development, the important guarantee of industrial revitalization.

Practice has shown that the interconnected social structure is an important way to strengthen the sense of community of the Chinese nation, and also a favorable guarantee for promoting exchanges and integration among all ethnic groups. In the construction of ethnic interembedding communities, it is necessary to firmly grasp the interembedding of space, culture, economy, society and psychology, so as to forge a strong sense of community of the Chinese nation. The needs of the members of all ethnic groups are mainly reflected in the five aspects: living, cultural needs, economic development, social security and psychological needs. The social structure of interconnected embedding needs to adhere to the practical direction of all-round embedding, and constantly forge the community consciousness of the Chinese nation of all ethnic groups.

## 5. Conclusion

The early practice of communication and integration between the countryside and the ethnic groups in the border areas laid the fine tradition of ethnic harmony and social harmony in Sunite Left Banner. Cadres and masses of all ethnic groups in Sunite Left Banner have always valued ethnic unity, adhering to the policy of regional ethnic autonomy, practicing people-centered, respecting ethnic beliefs, maintaining ethnic unity and improving the lives of all ethnic groups; and culturally, doing the united Front work of ethnic groups and religion and cultivating ethnic cadres. Especially since the eighteenth congress, Sue left flag people of all nationalities always earnestly implement xi general secretary on strengthening and improving the party's national work important thoughts and visit Inner Mongolia's important speech instructions spirit, firmly grasp the cast up the Chinese national community consciousness of the main line, promote various ethnic exchanges, comprehensive exchanges, depth blend, promoting national unity and frontier stability.

## References

- [1] Li Jian, Qu Leigang, enhance the consciousness of the "five identities" to build a solid foundation for the ideological foundation of national unity, 2020.8.
- [2] Luo Caijuan, Practice and Enlightenment of Strengthening Ethnic Communication and Integration in Guangxi Zhuang Autonomous Region since 1949, School of Ethnology and Sociology, Guangxi University for Nationalities, Nanning, Guangxi, July 2021.
- [3] Luo Caijuan, the practice and enlightenment of strengthening ethnic exchanges and Integration in Guangxi Zhuang Autonomous Region since 1949, School of Ethnology and Sociology, Guangxi University for Nationalities, Nanning, Guangxi, July 2021.
- [4] Wang Yang, a member of the Standing Committee of the Political Bureau of the CPC Central Committee and chairman of the National Committee of the Chinese People's Political Consultative Conference, stressed at the consultative symposium on ethnic minorities held on December 2,2020.
- [5] Wang Yu, Ma Xiaoting, Associate Professor, Doctor of Education Science, Nanning Normal University, Master tutor of Education Science, Guangxi University for Nationalities, Graduate School of Education Science, Guangxi University for Nationalities, on the connotation analysis, theoretical analysis and education path of strengthening ethnic exchanges, Nanning, Guangxi, May 2020.
- [6] Li Jing. Psychological Analysis of the psychological components of National Communication [J]. Ethnic Studies, 2007 (6).
- [7] Yang Bo, Research on Ethnic Communication and Integration in China, [J] Northern University for Nationalities, 2020.
- [8] Mu Hongquan, "mutual embedded" social structure analysis- -Take Tacheng area as an example, in October 2014, today's minority Network.