



African Journal of Humanities and Social Sciences

Publisher's Home Page: <https://www.svedbergopen.com/>



Research Paper

Open Access

Cultural Integration and its Dynamic Mechanism in Mongolia-Chinese Integrated Schools: A Case Study

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Article Info

Volume 2, Special Issue 1, January 2025

Received : 08 November 2024

Accepted : 26 December 2024

Published : 25 January 2025

doi: [10.51483/AFJHSS.2.S1.2025.S37-S46](https://doi.org/10.51483/AFJHSS.2.S1.2025.S37-S46)

Abstract

Cultural integration happens when different ethnic groups interact and exchange ideas. It is the clearest sign of ethnic unity. In Mongolian-Chinese joint schools, the idea of living together in harmony, respecting cultural equality, and promoting cooperation shows how these two cultures come together. This process takes time and is influenced by many factors. The shared living environments of Mongolian and Han people create opportunities for their cultures to mix. Education programs that promote national unity provide external support for this integration. The deep similarities between Mongolian and Han cultures form a strong internal bond, while the cultural identity of Mongolian-Chinese students creates a personal need for integration. These four factors work together to strengthen the connection between Mongolian and Chinese cultures, building a sense of belonging to the Chinese nation.

Keywords: Mongolian-Chinese schools, Cultural integration, Driving factors

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1. Introduction

Cultural diversity is a vital characteristic of the contemporary world. With the rapid development of information technology, network coverage in various countries has been increasing year by year, accompanied by a significant growth in internet users. According to the 50th Statistical Report on Internet Development in China released by the China Internet Network Information Center (CNNIC) on August 31, 2022, as of June 2022, the number of internet users in China reached 1.051 billion, with an internet penetration rate of 74.4% (China Internet Network Information Center, 2022). The collision between diverse cultural environments and the rapid development of network information technology not only expands channels for cultural exchange but also inevitably strengthens cultural integration and collision. The Chinese nation is a large family consisting

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of 56 ethnic groups, each having its own excellent culture created through long-term historical processes that align with their production and daily practices. In the course of long-term development, various ethnic groups have engaged in frequent exchanges and mutual learning in terms of economy and culture, resulting in a cultural blending characterized by mutual permeation and integration, while retaining distinctive characteristics of each ethnic group. Together, they form the splendid and enduring traditional culture of the Chinese nation. Until now, cultural exchange and blending among different ethnic groups continue to occur, particularly evident in school education. Culture has never been static; its vitality lies in constant development and change. So, in this new historical period, how is cultural integration achieved among the various ethnic groups in schools, and what are the driving mechanisms behind it? By conducting on-site investigations at T Primary School, a Mongolian-Han cooperative school in Inner Mongolia, we can deeply analyze the blending of Mongolian and Chinese cultures in Mongolian-Han cooperative schools, extract development experiences of ethnic cultural blending, and contribute to the better promotion of Mongolian-Han cooperative school development, the enhancement of ethnic friendship, and the inheritance and development of the excellent traditional culture of the Chinese nation, while consolidating the awareness of the Chinese national community.

2. The Connotation of Mongolian-Han Cultural Blending in Mongolia-Chinese Cooperative Schools

Mongolian-Han cooperative schools refer to schools where both Mongolian and Chinese students are enrolled, and separate classes are conducted using two language instruction systems: one primarily taught in Mongolian and the other mainly taught in Chinese. Mongolian-Han cooperative schools have a dual mission of imparting modern scientific and cultural knowledge while inheriting the excellent traditions of ethnic cultures, possessing both commonalities with non-ethnic-specific schools and ethnic and regional characteristics. Cultural integration refers to the convergence and blending of cultures, reflecting the interactive relationship between cultural entities. Ethnic cultural blending refers to the absorption of certain cultural elements by two or more ethnic groups during their long-term historical development and cultural exchange, incorporating them as part of their own ethnic cultures. Some aspects of cultural heritage may be shared by multiple ethnic groups, while other cultural elements may be partially assimilated and incorporated by other ethnic groups (Jiang and Lei, 1998). Mongolian-Han culture, as a part of Chinese culture, represents the inclusive, learning, and appreciative relationship between the Mongolian and Han ethnic groups. In the school context, Mongolian-Han culture is formed by the integration of Mongolian and Han students and teachers, as well as the cultures they represent. Mongolian-Han cultural blending in cooperative schools refers to the ability of Mongolian and Han students and teachers to draw on their own cultural traditions and value systems while transcending the limitations of their respective cultures. They internalize the excellent cultural elements of the other ethnic group as part of their own ethnic culture and manifest the blending of Mongolian and Han cultures in their ideas, values, and behaviors. Gradually, this leads to an increase in common cultural factors, deepening the cognitive recognition from surface-level awareness to value-based identification. It expands the scope of interaction and frequency of communication between individuals from both ethnic groups, ultimately resulting in a state of mutual understanding, emotional resonance, and behavioral harmony between them.

3. The Manifestation of Mongolian-Han Cultural Blending in Mongolia-Chinese Integrated Schools

T Elementary School is a typical school that exemplifies the blending of Mongolian and Han cultures in Mongolian-Han cooperative schools. The school has a total of 86 full-time teachers, including 68 Mongolian teachers, 16 Han teachers, and 2 Manchu teachers. There are 413 students enrolled at T Elementary School, including 364 Mongolian students, 45 Han students, 3 Manchu students, and 1 Daur student. The school has a total of 15 classes, with 9 classes taught in Chinese and 6 classes taught in Mongolian. The Mongolian language classes have a total of 178 students, all of whom are Mongolian students, accounting for 43.1% of the total student population and 48.9% of the Mongolian student population in the school. The Chinese language classes have a total of 235 students, accounting for 56.9% of the total student population. Among them, there are 186 Mongolian students, accounting for 51.1% of the Mongolian student population in the school. Thus, it can be seen that the proportion of Mongolian students receiving instruction in Mongolian and Chinese is roughly equal, with slightly more Mongolian students in the Chinese-language classes than in the Mongolian-

language classes. Therefore, the Mongolian-Han relationship in Mongolian-Han cooperative schools is an important reflection of ethnic relations, and the campus culture primarily embodies Mongolian-Han culture.

3.1. The Concept of Mongolian and Han Cultural Symbiosis

Coexistence refers to the optimal structural relationship and state of existence between various elements within a thing and between different things (Chen, 2019). Cultural coexistence emphasizes the concept of multicultural coexistence, which is a cultural form where different ethnic groups and diverse cultures coexist, interact, and integrate (Sun, 2011). T Elementary School practices the educational concept of Mongolian-Han cultural coexistence and consciously creates a harmonious atmosphere of ethnic interaction, communication, and blending in its educational and teaching practices.

T Elementary School explicitly defines its educational philosophy as creating a “standardized + distinctive” school, cultivating “qualified + characteristic” teachers, and nurturing “comprehensive + talented” students. The school principal, based on the educational philosophy, emphasizes the overall concept of Mongolian-Han cultural coexistence, which is manifested in four aspects: Initially, the school advocates the establishment of a standardized and distinctive school. “Standardization” and “distinctiveness” clearly define the basic direction of cultural coexistence between Mongolian and Han cultures on the same campus. “Standardization” refers to the construction of campus culture, including the material, institutional, and spiritual aspects, by the unified national educational and developmental goals. This is reflected in the hardware facilities such as teaching buildings and activity rooms, school rules and regulations, and campus cultural activities that meet the needs of cultivating well-rounded individuals. “Distinctiveness” refers to the creation of unique goals based on ethnic and regional characteristics in addition to meeting the unified national educational and developmental goals. For example, it involves the inheritance of Mongolian traditional culture, primarily reflected in the architectural style of the school, the use of ethnic languages and scripts, and the content and form of human landscapes, showcasing the ethnic characteristics of the Mongolian people. Secondly, the school emphasizes respect for diverse and integrated cultures, reflecting the attitude toward handling the relationship between different ethnic cultures under the concept of cultural coexistence. T Elementary School is committed to firmly implanting the awareness of cultural coexistence into the vivid consciousness of its diverse ethnic members and encouraging Mongolian and Han students and teachers to practice it. The principal believes that the school should not only recognize the diversity of cultures but also emphasize the integration of Chinese ethnic cultures. Respecting diverse and integrated cultures is an effective means of managing the relationship between different ethnic cultures within Mongolian-Han cooperative schools. Thirdly, the school advocates the creation of a harmonious and blended atmosphere, reflecting the characteristics of “interaction, communication, and blending” under the concept of cultural coexistence. The campus culture atmosphere can be cultivated by continuously inspiring Mongolian and Han students and teachers to pursue a sense of community, developmental community, and value community. This helps achieve the goal of close interaction, frequent communication, and noticeable blending between Mongolian and Han ethnic groups. Lastly, the school emphasizes broadening students’ understanding of their own ethnic culture and the world, reflecting the characteristics of “development” under the concept of cultural coexistence. The philosophy aims to provide educational resources to Mongolian and Han students and broaden their horizons, helping them understand global development patterns and develop a more inclusive perspective. Additionally, efforts are made to expand students’ social activities and provide more development opportunities.

3.2. The Value Choice of Mongolian-Han Cultural Equality

T Elementary School explicitly recognizes the value of Mongolian-Han cultural equality and practices the value choice of Mongolian-Han cultural equality. The learning and life of Mongolian and Han students and teachers, demonstrate the equality of Mongolian-Han cultures in various forms and embed it in the cognition of Mongolian and Han students and teachers, forming a shared culture of Mongolian-Han that permeates their knowledge, emotions, intentions, and actions.

Firstly, Mongolian and Han cultures are jointly represented in the appearance of the school. Modern buildings such as teaching buildings, dormitories, and faculty and student cafeterias reflect the universality of modern Chinese schools in their exterior design. At the same time, they incorporate elements of “Mongolian border patterns.” Mongolian scripts and the national standardized language scripts always appear side by

side. Above the entrance of the teaching building, the school emblem is placed, with the Mongolian version of "T Elementary School" on the left and the Chinese version on the right. Below the emblem, there is a Mongolian-Chinese bilingual sign indicating "Teaching Building." In front of the teaching building, there is a display board of the bilingual "Introduction to T Elementary School." Inside the teaching building, on the left and right sides, there are propaganda posters such as "Core Socialist Values," "Party's Educational Policy," and "Chinese Dream" in both Mongolian and Chinese versions. Even in calligraphy exhibitions, there are both Mongolian calligraphy and Chinese calligraphy. In the library, there are Mongolian language books as well as Chinese language books. Secondly, a school field cultural community is established to strengthen the awareness and behavior of Mongolian and Han students and teachers toward cultural equality. Outside of T Elementary School, Mongolian and Han students and teachers rely on their respective traditional characteristics such as blood relations, geographical proximity, and religious affiliations to form regional and ethnic cultural communities. Within the school field, Mongolian and Han students and teachers at T Elementary School participate in rich and diverse campus cultural activities by adhering to common schedules and behavioral norms. Through continuous contact and interaction, their thoughts and behaviors gain understanding and support from each other, and they experience positive emotions through emotional communication. As a result, Mongolian and Han students and teachers gradually achieve identification with the value output of Mongolian-Han cultural equality at school and internalize it as their deeply rooted values, thereby making value choices for cultural equality.

3.3. The harmonious Behavior of Mongolian and Han Culture

Ethnic harmony refers to a state of mutual interdependence, coordination, and mutual promotion among different ethnic groups and within ethnic groups (Li, 2007). T Elementary School is committed to the development of Mongolian-Han cultural harmony. Mongolian language classes and Chinese language classes in the same grade coexist harmoniously, expressing their love for the motherland and playing the anthem of ethnic unity together, which vividly confirms the assertion that cultural integration is the deepest level of cultural identity and truly reflects the consolidation of the consciousness of the Chinese national community.

Firstly, there is the use of a common language (Chen et al., 2020). Language itself is a major component of cultural resources, and the national standardized language is provided to Mongolian and Han students as an educational resource in the form of curriculum resources. In the Mongolian language classes at T Elementary School, the main language of instruction is Mongolian. Over 90% of the students come from families where only Mongolian is spoken, while less than 10% come from families that speak both the national standardized language and Mongolian. In the Chinese language classes, the main language of instruction is the national standardized language. However, in over 50% of the classes, students come from families where Mongolian is spoken, while the remaining students come from families that use the national standardized language. Interviews revealed that the communication between Mongolian and Han students is simple and mainly revolves around daily studies and life. If one of the communicators is fluent in both Mongolian and the national standardized language while the other can only speak the national standardized language, the latter becomes the common language of communication. Even if the communicators cannot express themselves clearly in words, it does not hinder their interaction. Secondly, there is participation in common activities. As early as the 17th century, Locke's "tabula rasa" theory of knowledge was based on the background of social activities, suggesting that interpersonal communication through the transmission of information and exchange of ideas enhances understanding and fosters friendship. At T Elementary School, interviews revealed that student interactions between different grades and classes mainly stem from participation in common activities. Campus cultural activities such as the Principal's Cup soccer tournament, chess competitions, skipping rope contests, and Lei Feng activities are actively participated in by students. While enriching their learning and lives and improving their overall qualities, these activities also expand the range of interactions among Mongolian and Han students, breaking down barriers between classes and grades, increasing the frequency of interactions, and bridging the psychological distance between them, which have facilitated cultural exchange and integration.

4. The Development Motivation of Mongolian-Han Cultural Blending in Mongolia-Chinese Integrated Schools

As a typical Mongolian-Han joint school, the harmonious integration of Mongolian and Han cultures at T

Elementary School is the result of the combined action of multiple motivations. It is essential to grasp the relevant social structure and cultural context to understand the sources of motivation for Mongolian-Han cultural integration. This can provide valuable insights and experiences for the campus cultural construction of other Mongolian-Han joint schools in our country.

4.1. The Mixed Living Characteristics of the Mongol-Han Ethnic Group are the Environmental Driving Force for the Integration of Mongol-Han Cultures

The distribution of various ethnic groups in China shows a pattern of large-scale intermingling, small-scale clustering, and overlapping settlements. The areas inhabited by the Mongolian ethnic group are no exception. This multi-ethnic coexistence and overlapping living environment provide external environmental support for the blending of Mongolian and Han cultures, promoting and facilitating the interaction, communication, and blending between the Mongolian and Han ethnic groups. In the common geographical environment, members of the Mongolian and Han ethnic groups find themselves immersed in a network of social connections, and through their interactions and coexistence, they achieve the sharing of resources, understanding of thoughts, and alignment of behaviors.

Firstly, the long-established intercommunication between the Mongolian and Han ethnic groups has laid a historical foundation for the blending of Mongolian and Han cultures. China has always been a big family shared by multiple ethnic groups from ancient times to the present. Ethnic minorities and the Han people have jointly protected their homeland throughout different dynasties, greatly promoting the formation and development of the Chinese nation as a community. China has experienced four major ethnic integrations: the integration from the Shang and Zhou dynasties through the Spring and Autumn Periods to the Qin and Han dynasties, the integration from the Eastern and Western Han dynasties through the Wei, Jin, Southern, and Northern Dynasties to the Sui and Tang dynasties, the integration from the Liao, Jin, and Yuan dynasties to the Ming dynasty, and the integration from the Qing dynasty to the present (Sun, 2003). These four major ethnic integrations have laid a solid historical foundation for the interaction, communication, and blending of ethnic groups. Furthermore, the Mongolian-dominated Yuan Dynasty, which emerged after the downfall of the Tang Dynasty, put an end to more than 370 years of division in China. Since then, China has not experienced any widespread division for over 700 years (Zhu, 2015). During the Yuan Dynasty, the Mongolian ethnic group was the major ethnic group in Inner Mongolia. In modern times, with the migration and settlement of a large number of Han people from the mainland to Inner Mongolia, the Han population within the region has been increasing, changing the original situation where the Mongolian ethnic group made up the majority of the population. This influx of Han population has also played a role in the development of the regional economy, society, and culture. In the early 19th century, the Mongolian and Han populations in Inner Mongolia were both one million. By the beginning of the Republic of China, the Han population was already 2.84 times that of the Mongolian population, and by 1949, the Han population was 6.17 times that of the Mongolian population (Zhao, 2015). According to the seventh national population census in 2020, among the permanent residents of the Inner Mongolia Autonomous Region, the Han population accounted for 78.74% of the total population, a decrease of 0.8 percentage points from 2010; the Mongolian population accounted for 17.66%, an increase of 0.55 percentage points from 2010; and the population of other ethnic minorities increased by 0.24 percentage points compared to 2010. The steady growth of the ethnic minority population in the Inner Mongolia Autonomous Region also fully reflects the united struggle and common prosperity and development of various ethnic groups under the leadership of the Communist Party of China (People's Government of Inner Mongolia Autonomous Region, 2021). In summary, since modern times, Inner Mongolia has presented a situation of Mongolian-Han cohabitation, transforming from a single Mongolian nomadic society to a diversified society characterized by Mongolian-Han cohabitation, the coexistence of banners and counties, and the dual development of agriculture and animal husbandry (Lv and A, 2015). The main body of ethnic relations in the region has also changed from a single ethnic group to the Mongolian and Han ethnic groups. At present, the Inner Mongolia Autonomous Region has always adhered to the basic principles of ethnic equality, ethnic unity, and common prosperity, and the pattern of Mongolian-Han overlapping cohabitation remains dominant in the residential layout, promoting the long-term harmonious development of the local economy and society.

Secondly, the establishment of "ethnicity-embedded communities" in the living environment provides a practical basis for the blending of Mongolian and Han cultures. The concept of "ethnicity-embedded

communities" proposed by General Secretary Xi Jinping in 2014 is the best interpretation of the Mongolian-Han relationship in the Mongolian-Han cohabitation areas. An ethnicity-embedded community refers to a community in the same area where two or more ethnic groups live together and form spatially interlocking relationships. Members with different ethnic identities in this community form relationships of free communication, interaction, and mutual tolerance (Yang, 2019). The majority of students in T Elementary School come from X Town and its subordinate administrative villages (Gaqia, in Mongolian, refers to an administrative village). Kezu Central Banner has the highest proportion of the Mongolian population among the ethnic groups in the Inner Mongolia Autonomous Region.

4.2. National Unity and Progress Education are the External Driving Forces of the Policy of Mongolian and Chinese Cultural Integration

China is a unified multi-ethnic country, and ethnic unity and progress education are crucial to the great rejuvenation of the Chinese nation and serve as an important extrinsic driving force for the integration of Mongolian and Han cultures. The Chinese government has long attached importance to ethnic unity and progress education, focusing on ethnic relations and the development of ethnic groups, and is committed to translating its positions and understanding of education into behavioral practices.

Firstly, ethnic unity and progress education are based on the harmony of ethnic relations and the formation and development of an ethnic community, which helps solidly promote the realization of cultural integration among ethnic groups. Cadres in ethnic regions have played a demonstrative and leading role in comprehensively coordinating ethnic unity and progress education, continuously exploring effective means of ethnic unity and progress education through problem-solving and experiential learning. In Inner Mongolia and other regions, efforts have been made to establish or clarify management institutions for ethnic unity and progress education, formulate corresponding implementation opinions, develop ethnic unity and progress education curriculum and local teaching materials, promote the integration of excellent ethnic cultures into schools and classrooms, and address the shortage of teachers in ethnic unity and progress education through full-time and part-time positions, training programs, and recruitment. By creating exemplary schools for ethnic unity and progress education, efforts are made to institutionalize ethnic unity and progress education in schools. T Primary School, since its establishment in 1947, has been a Mongolian-Han joint school, oriented towards the development of Mongolian-Han ethnic unity and progress. The school has established a basic mechanism for ethnic unity and progress education, which covers curriculum, teachers, resources, activities, and other aspects of ethnic unity and progress education. The curriculum on excellent Chinese national culture offered by T Primary School provides opportunities for interaction and communication among Mongolian and Han students and better helps them understand each other's cultures, which is strong evidence of the coexistence, equality, and harmony of ethnic cultures. In the context of Chinese-style modernization, school administrators closely focus on the practical operation of the school and strive to grasp the profound connotation of the concept of the Chinese national community, solidly promote ethnic unity and progress education, deepen the implementation of the goal of forging a sense of community among the Chinese nation, and promote Mongolian and Han students to cherish ethnic unity like they cherish their own eyes, coexist, study, work, and enjoy life in a campus environment of Mongolian-Han cultural coexistence.

Secondly, ethnic unity and progress education have established a banner and guided the establishment of a sense of community among the Chinese nation and the realization of Mongolian-Han cultural integration in the school field. Under the influence of ethnic unity and progress education policies and their subtle impact, T Primary School has formed a culture of Mongolian-Han integration. This cultural accumulation is an excellent tradition for friendly exchanges between Mongolian and Han ethnic groups and has an intergenerational and constructive effect on campus culture construction and the interaction and communication among Mongolian and Han students. At the same time, this culture motivates school administrators to actively cultivate and work hard for ethnic unity and progress in education. Based on the principles of students' cognitive development and the characteristics of education at different stages, school administrators explore practical paths for campus culture construction based on the concept of the Chinese national community, continuously increasing the cultural capital and vitality of ethnic cultural integration. In the practice of campus culture construction, common and universal principles in different cultures, such as respecting others, advocating social justice, pursuing peace, and seeking a happy life, are recognized. Mongolian and Han students are encouraged to

respect each other's cultures and the specific ways in which different cultures are realized and expressed. Based on the preservation of the distinctive cultural characteristics of each ethnic group, the transformation and generation of Mongolian-Han culture are achieved, and efforts are made to enable Mongolian and Han students to develop in a unified environment of "harmony in diversity." Meanwhile, various ethnic unity and progress education activities that are in line with the ethnic characteristics and age characteristics of students and suitable for their acceptance capacity are actively organized to promote cultural exchanges among students of different grades and different ethnic groups, strengthen the Chinese national awareness of Mongolian and Han students, stimulate their ethnic feelings, and transform educational activities from external communication and interaction among students into internal spiritual and emotional pursuits of students. These practices conform to the main goals and directions of the Party and the government's work on ethnic affairs and are specific measures for promoting Mongolian-Han cultural integration by policy requirements.

4.3. The Deep Commonality of Mongolian and Han Culture is the Endogenous Force of the Cultural Integration of Mongolian and Chinese Cultures

The community of the Chinese nation is a diverse entity, and the endogenous force of various ethnic groups symbiotic within this community lies in the cultural commonality of different ethnic groups. This commonality stems from the shared Chinese cultural symbols created by all ethnic groups in their practical activities of survival and development. The deep commonality of Mongolian and Han culture is also the endogenous force that promotes the integration of Mongolian and Han cultures.

Firstly, Mongolian and Han cultures share a deep commonality, embodying the motto, "Appreciate the beauty of other ethnic cultures as do one's own and let the beauty of different cultures be shared. That is when there is harmony under the sun" (Fei, 2009). On the one hand, Mongolian and Chinese cultures have their beauty. Culture has not only the individuality that distinguishes them from others but also the commonality of communication and exchange. The cultural commonality and individuality carried by Mongolian and Chinese culture are the foundation for the promotion of Mongolian and Chinese cultures today. The practical culture centered on survival carried out by members of the Mongolian and Han ethnic groups is the most common culture among them. This practical culture fundamentally determines the manifestation of many individual cultures under different geographical environments and social and historical conditions and enriches cultures with commonality. Members of Mongolian and Han ethnic groups respect each other's cultures and understand that ethnic culture is the spiritual foundation for maintaining the survival and development of a nation. Through communication and exchange, they develop a deep commonality between each other. With the increasing frequency of interaction and cultural exchange between Mongolian and Han ethnic groups, the existence of cultural individuality has transformed into a universal common existence of the Mongolian and Han ethnic groups, which integrates common values into the development and innovation of cultural individuality, nourishes and comforts the inner soul of commonality, and provides possible ways for cultural mutual understanding and respect. Secondly, make the beauty of different cultures be shared. That is when there is harmony under the sun. In modern society, while bringing abundant material wealth, it has also closed the distance between people. Therefore, the Mongolian and Han ethnic groups in Kezu Central Banner share more common values and behavioral patterns, which makes them mutually recognize more. According to Randall Collins, "Because they are focusing attention on the same thing and aware of each other's focus, they become caught up in each other's emotions, as a result, the emotional mood becomes stronger and more dominant" (Collins, 2019). Compared to the local social environment, T Elementary School more systematically upholds the value pursuit of Mongolian-Han cultural coexistence. Delighted by the commonality manifested in each other's clothing, food, housing, transportation, and spiritual aspects, Mongolian and Han students and teachers often actively appreciate and learn from each other's cultural factors such as customs, traditions, and habits. Moreover, they are more likely to accept the essence of each other's culture and the mutual understanding of their values, hence the accumulation of the deep commonality of Mongolian and Han cultures.

Secondly, the development of school practice urges the formation of a deep commonality between Mongolian and Han cultures. Culture is the wisdom of survival and development created and accumulated by human beings in the practice of transforming the world and dealing with various relationships. The development of practice pushes the formation of a common culture between the Mongolian and Han ethnic groups, creating

conditions for their mutual communication and learning. In practice, T Primary School is committed to providing cultural capital support for Mongolian and Han students and teachers under the guidance of strengthening the sense of community of the Chinese nation, enhancing their understanding of the excellent cultures of all ethnic groups in China, inheriting and innovating excellent national cultures, and deeply exploring the common content of Mongolian and Han cultures in cultural exchanges, creating a new culture shared by Mongolian and Han to promote the integration of Mongolian and Han cultures. There are two specific measures. First, clarify the commonality awareness. The school always adheres to the concept of symbiosis between Mongolian and Han cultures, recognizes and respects national individuality, practices the value choice of Mongolian-Han cultural equality, advocates the exploration of the commonality of Mongolian and Han cultures, and faces the commonality and enhances integration. Second, develop the commonality culture. The construction of campus culture is related to the development history of the Chinese nation and the history of cultural exchanges between ethnic groups. Selecting excellent Chinese culture on the campus can enhance the common factors among all ethnic groups. The development of the possible cultural commonality between Mongolian and Han ethnic groups adds historical connotations and positive influencing factors to the integration of Mongolian and Han cultures. Therefore, through school practice, Mongolian and Han teachers and students see common phenomena and the possibility of mutual learning at the level of objects and values in their daily interactions. They formed a psychological identity of “we are all the same” in each other’s hearts through this emotional core. This identity, as David Hume elaborated the concept of “sympathy” in his theory, (Hume, 1980) generates our moral sense of communication with all people. Based on this, beyond the cultural characteristics in terms of physical characteristics, lifestyle habits, modes of thinking, and linguistic logic, Mongolian and Han students and teachers are delighted by the commonality of each other’s culture.

4.4. The Identity Condition of Mongolia-Chinese Students is the Individual Demand Force for the Integration of Mongolia-Chinese Culture

Identity has a strong impact on an individual’s interaction, participation, behavioral performance, and learning (Markus and Wurf, 1987). Student identity is of great significance in educational activities (Qiu and Li, 2018) and the student identity granted by schools inevitably encourages students to learn about the excellent culture of the Chinese nation, and to understand, comprehend, and embrace multi-culture. Located in T Elementary School, Mongolia-Chinese students have the conditions given by the school to be in the same school at the same time and have frequent interactions. These conditions affect and characterize the communication needs of Mongolian-Chinese students, which promote the integration of Mongolian and Han cultures.

Firstly, serving as an objective condition, the shared time-space in a school region satisfies the individual needs of Mongolian-Chinese students for cultural integration. Mongolia-Chinese students are immersed in the areas of Mongolian and Han ethnic groups, both at home and in school. Influenced by the geographical environment, economic development, local population and ethnic structure, ethnic relations, etc., Mongolian-Chinese students have a natural and conscious demand to understand each other’s culture. For students within the same school, the school zone provides objective conditions for the individual needs of Mongolian-Chinese students for cultural integration. On average, Mongolian-Chinese students spend at least six hours a day learning and growing in the school zone, day in and day out, throughout the six years of elementary school. Since the implementation of the after-school service, the school time for students has been extended. In other words, students have more time to engage in activities in the school. Chains of dependence and association are objectively formed between Mongolian-Chinese students and the school, and they interact and develop with each other. Mongolian-Chinese students have a strong love for the school, and the Mongolian-Chinese culture is pervading and intertwining on the campus. Similarly, Mongolian-Chinese students are also wandering on the campus where the Mongolian-Chinese culture is coexisting. Under the unified leadership of the school and the call of common interests and developmental demands, Mongolian-Chinese students internalize the cultural integration into the demand for self-development, and actively take part in the construction of the common campus culture. Furthermore, Mongolian-Chinese students form a perception of “relationship” as they spend time with their peers. In the process of getting to know each other, Mongolian-Chinese students develop and cultivate deep friendships and establish peer relationships. They realize their identification with

each other's culture and form the common psychological characteristics of the group in the same environment, which we call group personality (Li, 2009). This kind of relationship is very important for students' development to strengthen their self-concept of integration, integration values, and integration behaviors, to urge students to enrich and develop multicultural quality, and to motivate them to make self-practices.

Secondly, the frequent interactions between Mongolian-Chinese students as a subjective condition stimulate the individual needs of Mongolian-Chinese students for cultural integration. The frequent interaction between Mongolian-Chinese students in the same fixed area of the school is not so much a state of affairs in a particular period of change as a fact that conforms to objective law. Moreover, this fact has an effect on activation. Mongolian-Chinese students inevitably need to communicate with each other in their study and life, and thus they interact with each other actively and frequently. Following the law and actively applying it, T Elementary School makes every effort to provide the conditions for Mongolian-Chinese students' frequent interaction with each other, to stimulate the individual needs of Mongolian-Chinese students for cultural integration and to promote cultural integration with the needs for interaction. The binary teaching system breaks down the barriers of cultural interactions between Mongolian and Chinese students. The cultural activities on campus promote the prevalence of interactions, coupled with the symbiosis, equality, and harmony of the Mongolian-Chinese culture, thus, the frequent interactions embody and stimulate the individual needs of Mongolian-Chinese students for cultural integration. Firstly, Mongolian-Chinese students, through frequent interactions, have the tentacles of mutual understanding. They are becoming increasingly aware of the causes of each other's characteristics, including shortcomings, and can treat and judge the strengths and weaknesses of their cultures objectively and rationally. Secondly, Mongolian-Chinese students start the sparks of friendship through frequent interactions. Mongolian-Chinese students recognize and accept each other. With a group sense of belonging instead of the individual characteristics of the ethnic group, Mongolian-Chinese students generalize the positive emotions gained from individual interactions into the interactions between Mongolian-Chinese student groups, forming an aggregated expression of information communication and symbiotic growth among members. Thirdly, Mongolian-Chinese students have improved their multicultural quality through frequent interactions. Mongolian-Chinese students' understanding and acceptance of each other's cultures increase their identification with each other's common and scientific cultural factors and foster their ability to learn and communicate across cultures. Fourthly, Mongolian-Chinese students, through frequent interactions, create the possibility of perception. The culture of integration shared by Mongolian-Chinese students affects all aspects of individual Mongolian-Chinese students in tangible or intangible ways, bringing a sense of closeness and affinity to members of the same group and reflecting the cognition and behaviors of Mongolian-Chinese students in practice.

5. Conclusion

Rooted in Mongolian-Chinese joint schools, a specific field with Chinese characteristics, the paper comprehensively examines the current situation of Mongolian-Chinese cultural integration and explores the mechanism of Mongolian-Chinese cultural integration, which is conducive to providing a cultural field of reflection for the realization of the deep integration of various ethnic cultures and providing a cultural perspective for Mongolian-Chinese students. It should be highlighted that exploring the cultural integration of Mongolian-Han cooperative schools and emphasizing the deep commonality of Mongolian-Chinese culture does not mean that the Mongolian-Chinese culture should develop in the direction of homogenization, but rather, it should better promote the development of Mongolian-Chinese students and realize the interaction, exchange, and integration of various ethnic groups. The paper strives to construct a program on building the campus culture of a joint school, using the integration of the Mongolian and Chinese cultures in the Mongolia-Chinese Joint School as a picture. Meanwhile, the paper also develops a set of guidelines for the symbiotic development of the cultures of all ethnic groups, to forge a strong sense of community of the Chinese nation and contribute to the realization of the great rejuvenation of the Chinese nation.

Funding

This work is supported by Project "Research on the Development of Education in Ethnic Mixed Areas in Southwest China from the Perspective of the Community of the Chinese Nation" (20BMZ080).

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Cite this article as: Xiaohe Li, Hui Chen and Xingyue Gan (2025). Cultural Integration and its Dynamic Mechanism in Mongolia-Chinese Integrated Schools: A Case Study. *African Journal of Humanities and Social Sciences*, 2(S1), S37-S46. <https://doi.org/10.51483/AFJHSS.2.S1.2025.S37-S46>.