

# Reality and Ideal: Rethinking the Education Choice of the Yi Ethnic Group in Liangshan

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**Abstract:** Through investigation and analysis, the bilingual teaching of Yi and Chinese, preschool promotion activities, and the introduction of intangible cultural heritage into the campus carried out in Liangshan Yi District were conducted. These educational activities are essentially the results of cultural choices made by Liangshan Yi District in the field of education, that is, these are the fruits of educational choices and also the results of cultural choices.

**Keywords:** Cultural Choices; Bilingual Teaching; Education Choice; Rethinking

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## Introduction

There is a significant overlap between educational choice and cultural choice in the field of educational research, and there are both differences and connections between the two. The theory of educational choice holds that as an artificial existence, the formation, operation, and development mechanism of education itself is fundamentally different from the objective existence of pure nature. Its essence lies in the fact that the "human" nature of education is achieved through human selection.

So we view educational choice as a process of combining "self choice" and "institutional choice", without neglecting the subjective initiative of individuals, while emphasizing the decisive role of institutional environment in the behavior of actors.

The implementation of the two modes of Bilingual education between Yi and Han in Liangshan Yi District is in line with the relevant provisions of the Constitution, the Law on Regional National Autonomy, the Education Law and other national laws and policies. Since its establishment in 1984, it has played a positive role in the protection and inheritance of national language and culture, integration into the mainstream society, and strengthening national identity. However, "Bilingual education is a complex proposition"(Ouyang Changqing, 2012). It is a systematic proposition that "there is no single mode of Bilingual education for the Yi people in Liangshan: reality and prospect"(Sude, Yuanmei,2016).

From the perspective of the ultimate goal of education, the systematic development based on people is undoubtedly the criterion for the choice of Bilingual education model. The people referred to here are both individuals and individuals within the country and society. Therefore, the choice of Bilingual education mode should not only provide ethnic students with a foothold in ethnic minority society, but also prepare them for a larger and broader social stage in the future. Therefore, in educational reform, for whom do we cultivate people? What kind of people should we cultivate? How to cultivate it? The way out for students? These issues are the issues that should be seriously considered in the current Bilingual education in Liangshan Yi District.

Obviously, Bilingual education is to train qualified socialist builders and successors for the Party and the country, and train successors with ideals, skills and responsibilities. Therefore, the Yi Chinese Bilingual education should pay more attention to the connection between the national language and culture, the mainstream culture and the National Common Language. In essence, the use of the National Common Language and the language and characters of the ethnic minorities themselves are by no means antagonistic.

The survey found that although the Chinese pronunciation of a type of model Yi students is not very standard, with a strong "Yi accent" or "Chuan Pu" accent, it does not hinder communication in Chinese, that is, "can not speak Chinese" is not the root cause of low academic achievement of Yi students in the upper grades of primary school, junior high school and senior high school. At the same time, it is not possible to simply summarize the reasons for low academic achievement in Chinese among students in a certain model based on their family's financial difficulties and the lack of a Chinese language environment in their daily lives. In fact, after the implementation of educational modernization and east-west cooperation measures in Liangshan Yi District, the channels for Yi students to access external information and teaching resources have been expanded. Daily verbal communication is not difficult, but the cultural understanding hidden behind language and writing is a real obstacle to the improvement of Yi students' Chinese language ability. Being able to read does

not necessarily mean understanding.

In the survey of "Why should we implement the cognition of Yi Chinese Bilingual education", 85.19% of the students think it is conducive to the inheritance of their own national culture, 82.87% of the students think it is conducive to the inheritance of their own mother tongue, 75.35% of the students think it can build national self-confidence, and 72.22% of the students think it is easier to learn Chinese through their mother tongue. In fact, Chinese is only a subject course in one kind of model teaching. In addition to the professional knowledge of Chinese in the classroom, students' mastery of Chinese is not entirely through the Yi language intermediary. However, it must be acknowledged that the frequent use of Yi language in daily communication has indeed hindered the use of Chinese to a certain extent.

In addition, regardless of the teaching mode, Yi students are highly consistent in their attitude towards Chinese, which is closely related to the fact that Chinese is the National Common Language and all mainstream media publicity reports use Chinese. The communication platforms such as Tiktok, Weibo and WeChat that Yi students use daily also use Chinese for communication. There is a high degree of consistency between the two types of Yi students in terms of their identification with Chinese, national identity, and ethnic identity. Wang Lijuan conducted a survey in Liangshan and found that 77.5% of the two types of model students enjoy learning Chinese and 55.5% enjoy learning Yi language, while more than half of the first type of model Yi students only want to learn Chinese. Obviously, these ideals and expectations of students also need the attention of education policy makers and practitioners.

The Yi people in Liangshan are particularly concerned about their "root"(Bamo Qubumo,2018), which is not only a foothold in their family branch, but also an identification of the Yi ethnic identity. Therefore, as a cultural burden for the inheritance and educational practice of Yi traditional culture, Liangshan Yi Chinese bilingual teachers have always had the mission of inheriting Yi language and writing. But in actual work, they use Chinese more for communication and teaching. 67.25% of teachers only use Chinese in their classes, and only 28.7% of teachers use Yi Chinese bilingual language in actual teaching. Only 2.66% of teachers teach in Yi language. In addition, when asked what language to use for lesson planning and lesson planning, 81.93% of teachers only use Chinese to write lesson plans, 13.25% use bilingual lesson planning, and only 4.82% use Yi language.

In the survey, 79.41% of teachers believe that students' learning of their own ethnic culture and local knowledge is helpful for their future learning, life, and employment. 30.31% of teachers think that students lack the knowledge of national Cultural resource management most, 28.06% of teachers think that they lack modern science and technology, and 19.24% of teachers think that students lack growth guidance. 78.81% of teachers believe that creating a campus environment can effectively inherit ethnic culture and local knowledge, 67.89% of teachers believe that offering related themed activities can effectively inherit ethnic culture, and 66.95% of teachers believe that offering ethnic courses can effectively inherit ethnic culture.

But when asked if they actively integrate ethnic culture or local knowledge into the curriculum, only 37.66% of teachers said they often actively integrate ethnic culture and local knowledge in their teaching, 42.2% of teachers said they occasionally integrate local knowledge and culture, and 2.18% of teachers never integrate.

The main reason for this is that the curriculum assessment and evaluation standards are too single, as well as the high teaching pressure on teachers, who only try to complete the subject knowledge to be tested within the limited class hours. Therefore, when asked what is the biggest difficulty in Bilingual education and campus culture construction, 39.2% of teachers think that it is the pressure brought by examinations and entrance examination. This pressure is not only reflected on students, but also on teachers themselves.

In China, for schools, parents, and students, the high school entrance examination is the first truly educational choice and a turning point from compulsory education to non compulsory education. Afterwards, the college entrance examination was also an extremely important educational choice. Behind these choices is a unified national talent selection system. The assessment method of crossing a single wooden bridge with a thousand soldiers and horses cannot be changed in the short term, and the foundation of a unified education screening and evaluation model is difficult to shake. The most crucial thing is that it is difficult to find a more advanced, reasonable, and easily acceptable model in the short term.

However, at the same time, a single assessment method forms a paradox with multicultural courses. So is incorporating local knowledge into classroom teaching a good solution to minority education? Can we fundamentally solve the problem of cultural interruption in minority school education? This is also worth our serious consideration. Many scholars believe that offering multicultural and local knowledge courses is an effective strategy to solve the problem of minority education. Is it really so effective? Reality tells us that it's not like.

Firstly, China's single curriculum evaluation system determines that even if local knowledge enters the curriculum system, it is only a subordinate position. Due to the pressure of further education, teachers, especially those majoring in subjects such as language and mathematics, will not spend too much time and energy on local knowledge and culture because they believe that effort and reward are not equal.

Secondly, local knowledge courses or ethnic knowledge courses only target a small group of educated individuals. Some of these courses are not called courses, but rather amateur activities organized by interest classes or associations.

However, if there are no local or ethnic cultural courses entering the campus, then for children who have been living in their mother tongue environment and Yi traditional cultural environment, they will face the interruption of familiar culture, after all, school education and Yi traditional education are two systems. If these children finally graduate from school and still return to Liangshan Yi District, they may face the "cultural fracture"(Fan Xiuli, 2010) again. As a result, they have to become "cultural marginalized people"(Tengxing, Yanghong, 2004) or familiar strangers in the countryside.

So, we believe that the solution to the problem of cultural interruption is not to set up one or two ethnic culture courses to achieve the goal, but to create a cultural atmosphere in schools that is suitable for ethnic minority students and other students to recognize, and to show respect for and absorption of ethnic culture in ideas and actions, And give space and position for the development of ethnic culture in the school education field dominated by mainstream culture, to obtain the continuous development of culture.

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