

The Dilemmas and Outlets of Cultural Inheritance Education of Ethnic Minorities

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ABSTRACT--- *The connotation of traditional ethnic minorities' cultural inheritance is tied up with their living world; however, the appearance of institutionalizing schools makes it break away their living world. This problem is mainly showed as the decline of cultural inheritance in living world and education-out-of-life in ethnic cultural inheritance. In order to make cultural inheritance in education returning to living world, education consciousness should be the internal impetus; what's more, affected by education operation laws, those various ethnic cultural inheritance subjects should interchange with different levels of ethnic cultural inheritance objects.*

Keywords--- education; ethnic cultural inheritance; living world; education consciousness

1. INTRODUCTION

Each national minority has its own unique culture. Such as Dong minority chorus, Tibetan guozhuang, Wa wood drum, Muosuo bar mitzvah and temple education of Dai nationality, etc. They are various in both content and forms, but what is important is that they carried the ancient culture in their special ways and keep impacting those new generations. For any nationality, culture represents their veins and footprints in the long history process. It act like a bridge where the past, present and future of nationality are perfectly linked, giving a lively show of continuity and vitality of that nationality.

Nevertheless, the traditional culture of ethnic groups is facing a dilemma of whether being withered away or inherited under the intense impact of globalization and civilization. Once we lost our traditional national culture, it's hard to be reproduced and replicated. Wang jun (2006) put forward the necessary three conditions in inheriting a typical culture: (1) of practical significance.(2) Be constant with social need. (3) Has characteristics of the times. Zhao Shilin (2002) hold that The core problem of cultural inheritance lies in the national character of culture itself, culture is the social result of people's adaption to their living environment, also are shared by social groups, that's why culture cannot separate from nationality. Therefore, men should do their best effort to protect the priceless culture heritages and the culture diversity created by their own during thousands of years. "Men reproduce themselves through gens, but culture is inherited by education. Education is an essential mean of protecting and inheriting culture. That can explain why ethnic schools are acted as life mechanisms to inherit national culture due to multicultural education thoughts and local people's need of developing minority areas" (Wu Xiaorong,2011). Only if ethnic students learn to be close to and understand their culture and gradually learn to cherish their "maternal culture" little by little from a young age can their passion be transferred into conscious action. Only if integrate traditional nationality culture with school education can we effectively respond to the challenge from globalization and promote the heritage and development of traditional nationality culture.

2. NATIONAL CULTURE AND NATIONAL CULTURE INHERITANCE

Early in 1871, the English anthropologist Edward Tyler defined culture like this: “culture is an integration of the entire lifestyle”. Specifically speaking, according to Ernst Cassirer (1985): “culture and civilization, in its broad significance of ethnology, is a complex whole which including knowledge, belief, art, morality, laws, customs and the ability and habits acquired by man as members of society” . Yi Jie (2013) suggest that Cultural inheritance, in a broad sense, is what anthropologist called “enculturation”, it refers to the longitudinal process of culture transmitting in a community (such as a nationality), which act like a relay race.

The Chinese anthropologist Fei Xiaotong once said: “culture itself has three levels, the first level is implements, the second is organization and the third one is values” (Yang He, 1997). Similarly, the culture of ethnic groups is colorful and profound both in its content and manifestation. It covered not only material life content such as production technology, traditional costumes and buildings, medicine, diets and even folk regulations, but also social life content such as kinship, social interaction, social conventions and entertainment, etc.

Right now, there are two standpoints about the explanation of culture inheritance. One emphasize on the procedure of “passing on”, which means passing on culture from one generation to another, in another way, it mainly refers to the culture owner pass on it to the next generation. Therefore, the second standpoint mainly emphasize on the essence of “carrying on”, which shows great importance to the self-production of culture in the procedure of “carrying on”. They believe that cultural inheritance is “a reproduction of culture, a self-improvement of ethnic groups, a transfer of rights and obligations in society, a deep accumulation of national consciousness and a longitudinal duplication of ‘cultural meme’”(Zhao Shilin, 2002) .

Most of the ethnic groups live in remote mountainous areas; the unique natural system here has created a unique humanistic environment, thus various ethnic cultures are formed during the long period. Such traditional cultures like national language and literature, clothing and buildings, religion believes formed into integral part of the very culture via passing on it from generation to generation for the propose of reproduction. In the past, the life of ethnic groups is relatively close due to the relatively closed natural ecosystem; this kind of system can protect the traditional culture from outside influencing. Therefore, the environment gets a strong stability and continuity. However, the traditional lifestyle and production patterns of ethnic groups are constantly changing due to the acceleration of modernization, especially after the birth of institutional education, families and communities, as the mainly carrier of national culture inheritance in traditional significance, their roles of protecting culture are declining. In this way, schools become the main fields of inheriting national culture and school education is generally regarded as main means of national culture inheriting. Ten Xing and Su Hong (1997) believe that as an important way of cultural inheritance, school education is not only responsible for delivering excellent traditional culture of the mainstay nationality, but also those of the ethnic minorities. Nonetheless, the pure pursuit of “knowledge centralism” and the aim to foster modern talents by education itself always lead to the separation education and real life, obviously, the traditional culture is losing its soil inch by inch, which once makes it lively and prosperous.

3. THE SYMPTOMS OF NATIONAL CULTURE INHERITANCE IN EDUCATION: THE SEPARATION OF EDUCATION AND THE LIVING WORLD

“The living world” was first created/proposed by Edmund Husserl, in his view, the living world is a “visual world” and it is the overall things that can be observed in principle; put it another way, it is a relative and subjective world with continuous relative motion; it’s a non-subject world and undoubted self-evident premise, therefore, as Zhao Shilin (2002) put it: “living world” itself cannot be such an issue that be discussed as a problem.

The concept of “living world” which put forward by Edmund Husserl is mainly direct at the concept of “scientific

world”. He thinks that “living world is just opposed to scientific world, the living world is always close to our subject while scientific world is far from it; the living world can be experienced while scientific world cannot ; the truthfulness of scientific world must be traced to the audiovisual experience of living world” (Zhang Qingxiong., 1995) . If so, as Edmund Husserl put it, the human world can be divided into living world and scientific world, then human education can also be divided into living world education and scientific world education, and definitely national culture inheritance in education can be fall into national culture inheritance both in living world and scientific world. The living world is mainly refers to family world and community world, while scientific world is mainly about school world.

“Education in extensive agriculture era is a kind of random and informal education. The reason we call it random education is because that education activity is just happened naturally along with people’s specific activities such as production, livelihood or celebration. In this case, education is happened simultaneously with the very activities and was one part of those whole situations; it occurred, developed and ended randomly” (Zhang Shiya, 1994). In that time, education of national culture inheritance in scientific world is still tightly adhered to that in living world, although this education of ethnic culture inheritance is spontaneously blended with living world and its educational connotation is closely associated with natural living space and social living space, nonetheless, it is this kind of fragmented education makes traditional national culture continuous flourishing and co-existing with each other. However, with the arising of the institutionalization of school education, not only the main undertaker of ethnic culture inheritance in traditional significance, say, families and communities, get the problem of declining in their effecting, but also with the development of society, the more powerful systematicness, standardability and goal shows in education always lead to longer distance between education and real life. Since then, “human social life is a world while school educational life is another, teachers and students are those outsiders who take a whistle stop in living world and stay in education world in long-term” (Wang Jian., 2006) .Naturally, education separated from living world little by little, not to mention the separation between ethnic culture inheritance in education and the living world; this is mainly reflected in the follow two aspects.

3.1 The decline of ethnic culture inheritance education in living world

3.1.1 Family life

Firstly, the traditional production mode in minority area is mainly about husbandry, parents seldom get the time to impart their own culture to children, what’ s more, children have to do some basic homework or farming as the burdens of life also resting on their shoulder. Secondly, generally speaking, traditional method of family culture inheritance usually passes on cultures like language and literature, dress and architecture, music and dance, customs and etiquette by means of, say, “one-to-one” or “one-to-many”. However, with the rising popularity of school education, a number of minority families start to think that what counts for their children is a better school education and hold the idea that national culture inheritance just makes no sense for them. They neither consciously impart ethnic culture and technical abilities to their children nor pay attention to the development of children’s personal emotion, attitude and value; last but not the least, the mushroom growth of market economy and modern industry have a heavily impact on traditional husbandry of minority areas, which makes youths leave home and work outside, leaving children and olds stay at home. In this way, the traditional family structure, say, joint families, is replaced by the structure of generation-skipping family, since then, the ethnic culture inheritance beginning cracking.

3.1.2 Community life

First of all, In the process of modernization, market economy rapidly penetrated into ethnic village life, national culture resources was usually overdeveloped as a result, which is mainly reflected in tourism. As developers are always nonnatives, economic benefit is the only thing they would like to pursue. They have no idea about the inherent growth law and connotation of culture, during the development process; they neither followed the historical law of local culture nor understand the real connotation of their culture. Local residents were guided to participate in various shows only for money, which always act against the tradition. The community structure and internal system of villages will certainly be

maladjusted as numerous customs that represent ethnic consciousness were abused or even destroyed; the continual influx of numerous and completed culture, especially popular mainstream culture, continuous impact the minority culture and push them the way to marginization, as a consequence, the national awareness faded away day and it's quite obvious among youths. They tend to yearn for the outside world and expect to leave hometown for more opportunities and enjoy comfortable life in cities. What they see, hear and feel in cities is totally different from those in their minority communities, the original communities are not the only way to obtain natural and social resources. Not much felling to communities and less contact with their communities, no surprising that the education function of communities would weaken in some extent.

Secondly, with the booming of modern science and technology and mass media, particularly the wide range popularization and application of network and information technology, makes mass media such as TV, movies, journals, networks more accessible to people's daily life. Those media are always vivid and direct-viewing; the younger generation tends to be obsessed with popular movies, television programs and pop songs, a great number of their spare time is filled with trying different new things and being fashionable, there is no much spare time to carry out cultural inheritance activities. Additionally, mass media keep influencing the younger generation in an unconscious way. They engulf the various culture characteristics of minority groups and their education of national cultural inheritance by guiding the younger generation enter into a "mainstream" lifestyle that they desired.

3.2 The education-out-of-life in national cultural inheritance in school world

3.2.1 Ethnic culture inheritance education in school divorced from students' real life

Along with the institutionalization of school education, school has becoming an enormous scale enterprise which is both in high socialization level and complex in social relations, Wu Xiaorong (2011) holds that the status of school is increasingly highlighted in the whole education system and weakened the education function of family and society in some extend as the "axis" of education. The school education in that "axis" position "gradually transferred into a 'purely rational education' that has been 'dehydrated' and 'purified' Since it separated itself from those dependent elements like lifecycle, circumstance, time-space relationships, interaction between subject and object, etc"(Lu Jie, 2006) . similar as any other education forms in science world, a tendency of separation is demonstrated between school education of national cultural inheritance and living world: firstly, schools are mainly focus on offering national curriculums and pay no enough attention on local curriculums, even though some local curriculums are offered, the teachers just repeat what the book says and lay less emphasis on the input of interest, feeling, manners and values of their own culture. Secondly, seldom ethnic cultural activities or seminars are carried out by schools and communities. Thirdly speaking, teachers are rarely taking students' life-situation and national cultural psychology into account; most of them teach ethnic culture courses in a stiff way of simply referring teaching program. What's more, schools hardly ever employ national culture specialist and seldom invite those local residents who have national specialties. As all those mentioned above, school education of ethnic culture inheritance failed to contact with children's real life, which by the way hindered the inheritance of ethnic culture.

3.2.2 The ethnic cultural inheritance in school education separated from those in family education and community education

Early in 1933, the Chinese sociologist Pan Guangdan pointed out in an article named "Ungrateful Education": "the Chinese education should put more attention on the countryside and make education more accessible there, say, at least 85 percent of the peasants, however, it seems that our universal education achievements during the past 30 years are mainly about teaching them how to separate themselves from countryside and blended into urban life. This kind of education shows no interest in how to teach them to realize the relationship between the earth and environment around them and use their knowledge to improve circumstance and offer a better life for the 85 percent peasants besides teaching students some more words, enhancing their economic desire and consuming ability, some sophomoric knowledge in social science and natural science, etc." if we look at the ethnic culture inheritance in education from Mr. Pan's point of

view, the modern school education is a product of industrialized production, as for ethnic minorities, it's an "explanation-style" education. There are limited efficient connection and corporation between ethnic culture inheritances in school education and those in families and communities in some ethnic minority areas. Teachers tend to delivery book knowledge and concern about students' acquire of text book knowledge while rarely take their real life into account. In this case, schools become a cultural island and seriously impact the ethnic cultural inheritance and the spiritual growth of ethnic minorities.

To sum up, the separation of cultural inheritance in education and living world is manifested in the decline of ethnic culture inheritance education in living world and education-out-of-life in school world respectively. These two aspects keep ethnic cultural inheritance in education away from the living world step by step, which result in alienation between cultural inheritance and the public. Consequently, the individualized and independent-minded children are abandoned and this leaves ethnic cultural inheritance education an oversimplified, formalized "no-human" participation education.

4. THE OUTLETS OF ETHNIC CULTURAL INHERITANCE IN EDUCATION

4.1 Educational self-consciousness: the internal impetus of ethnic cultural inheritance

"Cultural self-consciousness" was proposed by Fei Xiaotong in 1997, which means that people who live in certain historical and cultural circles know their culture well. In another word, it's the self-awakening, self-reflection and self-creation of a typical culture (Pan Naigu, 2000). This concept directly inspired the proposing of educational self-consciousness. Usually, educational self-consciousness means not only have a self-knowledge on Chinese educational tradition, educational characteristics and educational issues, but also a profound understanding of the current universal educational background, tendency and problems, on this basis, can we construct an educational system with Chinese characteristic through a process of self-adoption and comprehensive innovation (Fei Xiaotong., 2005). The foundation of cultural inheritance lies in the life and energy of culture itself. The life of culture is manifested when culture made initiative adjustment to transfer external challenges into internal growth in facing of external pressure. In the authors' point of view, educational self-consciousness in ethnic cultural inheritance should include those things listed below: firstly, the cultural self-consciousness which aroused the main body of cultural inheritance is definitely where the shoe pinches. The very subject in ethnic cultural inheritance are minority masses themselves, however, in education it is minority students who undertake that job. The students should be close to and appreciate their own culture and foster a kind of cultural confidence during that process, thus, to achieve a cultural identity and learn traditional culture and arts voluntarily, this is maybe the most effective way. Secondly, the globalization of culture is a bilateral process, students should hold a correct understanding toward culture both of their own and that of others. When it comes to the external culture, to reject the dross and assimilate the fine essence should be the reasonable choice. Last but not least, besides those mentioned above, it is necessary to use some outside stimulus, in order to arouse cultural self-consciousness, for example, for those students who grasp a particular traditional skills can enjoy additional awarded marks or gain a green channel to a higher school, etc.

4.1.1 The interactive transformation between various ethnic cultural inheritance subjects and hierarchical ethnic cultural inheritance objects

The so called cultural inheritance subject in education refers to educators that rich in cultural knowledge and skills, schools of different levels and administrative departments of education, etc. Since each minority group has its own cultural bearer, books of ethnic culture should be compiled with the cooperation of ethnic culture researchers and bearers and in doing that, it's necessary for the authors to penetrate into ethnic students' real life, to listen attentively to their heart, only in this way, can they produce excellent ethnic culture textbooks that they both skilled in and willing to accept.

Generally speaking, audiences of a typical cultural inheritance are the objects of ethnic cultural inheritance. According to the correlation theories of pedagogy and psychology, these inherit objects can be divided into three levels, say, the primary, the second and the third objects. Students with certain knowledge and skills can be regarded as the

primary inherit objects, those who are not familiar with but identify with their culture served as the second inherit objects, while the third inherit objects should include those neither have a good knowledge of their culture nor feel confident enough in their ethnic culture. This huge inherit project better to started by the primary inherit objects, thus, it can promote objects of other levels and boost the ethnic cultural inheritance in education.

Ethnic cultural inheritance in traditional significance is mainly a unilateral imparting of knowledge and skills from inheritance subjects to objects, which attend importance to the position and function of cultural inheritance subjects, while the knowledge construction of objects is usually ignored. Cultural knowledge and skills are firstly acquired by inheritance subjects, and then with the continual learn of objects, their knowledge and skills; attitude and emotions or even values will react upon those subjects in diversified forms. It is quiet an interactive process and their roles are interchangeable. The mutual learn of subjects and objects benefit each other. What's more, the interaction and conversion between them is based on constructivism, it puts high value on the human initiative, therefore, and that kind of inheritance is evolutionary.

4. CONCLUSION

Ethnic culture refers to culture that owned by a specific nationality, which reflect the material culture and spiritual culture such as spirituality, customs and behaviors, production etc. as a whole. Some ethnic cultures are fading away or even extinct along with the transform of modern production method and life-style and the impact of foreign cultures, while some are relatively completely preserved. How to maintain the continuation and further development of ethnic cultures is definitely a consensus of those who keep a watchful eye on the sustainable development of ethnic culture. For education, the better protection and inheritance of ethnic culture can be achieved only by teaching student to be close to and understand their culture from childhood, and appreciate the glamour within and cherish that 'maternal culture', ultimately, all those emotions will melt into conscious action. Only unifying ethnic culture inheritance in education with living world can we maintain the freshness and vitality of national traditional culture and promote the permanently blossom of it.

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