

Research on the Ideological Functions and Implementation Paths of Education on the Sense of Community for the Chinese Nation

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Abstract

In the critical period characterized by “unseen changes in a century” and the rejuvenation of the Chinese nation, national identity and ideological security face diverse challenges from both domestic and international fronts. Existing literature exhibits certain limitations on this issue, particularly regarding theoretical gaps in the construction and education of the sense of community for the Chinese nation. This paper analyzes the evolutionary process of the “sense of community,” integrates it with Marxist ethnic theory, and dissects the triple core functions of this educational framework. Furthermore, it proposes practical paths for improvement and provides an outlook for future development. The study argues that education on the sense of community for the Chinese nation is a strategic ideological project that carries multiple formative functions—political, historical, and value-based. It plays a vital role in dismantling erroneous Western viewpoints, fostering a cohesive collective consciousness, and promoting national rejuvenation. In view of this, this research aims to deepen the understanding of the “Sinicization and Modernization of Marxist Ethnic Theory” and provide a reference framework for the functional analysis of ideology.

Keywords

sense of community for the Chinese nation, ideological functions, national identity, educational paths

1. Introduction

At present, the world is undergoing profound changes unseen in a century, while China has entered a critical historical stage of national rejuvenation. The advancement of national stability and rejuvenation relies not only on the enhancement of “hard power” as a material foundation but also requires ideological shaping as a fundamental pillar. From an external perspective, the continuous development of globalized ideological trends and the empowerment of digital technology have rendered the infiltration of Western ideologies increasingly covert. Internally, as society evolves, the fragmentation of massive information in cyberspace has, to a certain extent, challenged the mainstream value system constructed by the state. Consequently, fostering a broad ideological consensus and fortifying a shared intellectual foundation for unity and progress has become a major issue concerning national development [1] Following Fei Xiaotong’s conceptualization of the “Pattern of Diversity in Unity of the Chinese Nation,” theoretical discourse evolved toward “forging the sense of community for the Chinese nation” [2]. Building upon this foundation,

President Xi Jinping formally introduced the “Sense of Community for the Chinese Nation” [3]. During the 2021 Central Conference on Ethnic Affairs, it was explicitly established that “forging the sense of community for the Chinese nation” serves as the main line of the Party's ethnic work in the new era. This policy evolution reveals that education on the “sense of community for the Chinese nation” is not merely general cultural inheritance or social moralization; rather, it is a strategic project of national ideological construction. It represents a fundamental political emotion and collective consciousness that generates a high degree of belonging and identity toward the Chinese nation as a whole and the national community.

Reviewing existing research [4], some viewpoints suggest that the sense of community for the Chinese nation serves as the cultural bond of national identity. This perspective holds that “cultivating the sense of community for the Chinese nation involves constructing shared historical and cultural memories as well as shared contemporary cultural forms among different members of society.” These views primarily manifest through the following dimensions:

The Historical and Cultural Perspective [5]. This perspective focuses on excavating historical facts regarding the interaction, exchange, and integration of various ethnic groups throughout the long course of history to demonstrate the historical roots and cultural integrity of the Chinese national community. For instance [6], some scholars argue that the concept of “Great Unity” (*Dayitong*), as a core element of traditional Chinese political culture, profoundly influences the “cultural-psychological structure” of the Chinese people, and that the “sense of community for the Chinese nation” aligns with the lineage of “Great Unity” thought.

The Pedagogical Perspective [7]. Scholars in this field explore curriculum design, teaching methodologies, and practical paths for integrating the sense of community into the national education system. For example [8], some propose incorporating the sense of community into various stages of education, promoting its development in alignment with educational characteristics and the laws of students' cognitive development.

The Sociological and Ethnological Perspective [9]. Research in this area focuses on the functions and implementation mechanisms of the sense of community in social governance, ethnic interaction, and community integration.

While these studies are of significant value, there remains a theoretical deficiency in excavating the deep-seated intrinsic attribute of this concept—namely, its nature as a potent practice of ideological construction. Existing research provides important analytical frameworks and perspectives for understanding the overall picture of education on the sense of community, yet it suffers from certain biases to some extent. First is “depoliticization,” which interprets the sense of community solely as cultural consensus and historical emotion, thereby weakening its core political attributes of serving national political integration, the construction of regime legitimacy, and ideological security, and diminishing its strategic value in practice. Second is “simplistic politicization”; although it emphasizes political nature, it remains confined to policy dissemination and fails to systematically analyze its construction mechanisms and interactive relationships from the level of Marxist theory, resulting in superficial research that lacks explanatory and critical power. Therefore, this study intends to construct an analytical framework that possesses both theoretical depth and political sensitivity to uncover its core operational essence as an ideological state apparatus.

2. The Sense of Community under the Perspectives of Marxist Ethnic Theory and Ideology

The theoretical construction of forging the sense of community for the Chinese nation is rooted in the core tenets of Marxist ethnic theory and community thought. It is essential to grasp its constructive logic and practical connotations from an ideological perspective, thereby establishing a solid theoretical foundation for understanding this significant proposition.

2.1 Marxist Thought on “Ethnicity” and “Community”

Marxist ethnic theory provides the fundamental epistemological and methodological basis for our understanding of the Chinese national community. Unlike the essentialist views in Western nationalist theories—which regard the nation as “eternal,” “natural,” and “culturally homogeneous”—Marxism departs from historical materialism to profoundly reveal the socio-historical nature of ethnic issues [10]. Marxism posits that the “nation” or “ethnicity” is a historical category; it has not existed since time immemorial, nor

will it exist forever. The emergence, development, and eventual disappearance of nations are closely linked to the development of social productive forces and changes in the relations of production. This perspective fundamentally critiques the idealist theory of “eternal nations,” which often mystifies and absolutizes national characteristics, providing a theoretical breeding ground for irrational sentiments and exclusive identities within nationalism [11]. Idealists maintain that nations exist eternally—a view that is erroneous as it dissociates from the reality of socio-historical development and overlooks the historical and social dimensions of ethnicity [12]. The mutual relations between different nations depend on the extent to which each has developed its productive forces, the division of labor, and internal intercourse. Starting from a standpoint of historical materialism, classical Marxist writers profoundly revealed the socio-historical essence of the nation. Marxism emphasizes that the form and content of a nation change alongside transformations in the mode of production. The formation of the modern nation is itself a product of the expansion of the capitalist world market [13]. In Engels' *The Decay of Feudalism and the Rise of National States*, it is also noted: “Behind these walls and moats there developed medieval handicraft (thoroughly guild-bound and small-scale), the first capitals were accumulated, the need for commercial intercourse between cities and with the rest of the world arose, and with it, there gradually arose the means for protecting this intercourse.”

Marxism holds a clear and fundamental perspective on ethnic and national issues. The evolution from the “illusory community” to the “real community” constitutes the core thread of Marxist community thought, pointing toward the historical direction for socialist states to shape a new type of political community [14]. In class-based societies, the state serves as a tool for class rule and represents only the interests of the ruling class. This type of community, formed on the basis of class antagonism, is essentially an “illusory community”—it appears to represent the common interests of all social members but, in reality, conceals the essence of class exploitation and oppression, failing to achieve the free and comprehensive development of the individual.

The establishment of a socialist state, however, eliminates the roots of class exploitation and antagonism, aligning the interests of the community with those of all its members and initiating the historical process of transitioning toward a “real community.” The Chinese national community is precisely the concrete manifestation of this new political community in contemporary China. In the *Manifesto of the Communist Party*, Marx and Engels envisioned such a future: “In place of the old bourgeois society, with its classes and class antagonisms, we shall have an association, in which the free development of each is the condition for the free development of all.” This “association of free individuals” represents the ultimate form of the “real community,” where class opposition is eradicated, ensuring the community is no longer a shackle on individual development but rather the condition for achieving it.

The theoretical leap from “illusory community” to “real community” in Marxism entrusts socialist states with a historical political mission: to construct a new type of political community during the transition toward communism. This community differs both from pre-capitalist tribal forms based on kinship or geography and from the “illusory communities” fractured by capitalist class divisions. Its core lies in overcoming internal antagonisms and, based on the fundamental interests of the broadest masses of the people, forming a socio-political organization characterized by a high degree of identity and cohesion.

The contemporary practice of this mission is embodied in “forging the sense of community for the Chinese nation.” As a unified multi-ethnic state guided by Marxism, the core task of socialist China is to eliminate the roots of ethnic alienation, class differentiation, and social injustice through continuous social revolution, construction, and reform. This involves constructing a political community of the Chinese nation that integrates the fundamental interests of all ethnic groups, shares the fruits of development, and consolidates common ideals. This is not only a practical requirement for maintaining national unity and ethnic solidarity but also a critical step toward the “real community,” highlighting the practical form and theoretical value of Marxist community thought in contemporary China.

2.2 The Sense of Community for the Chinese Nation as an Ideological Construction

Examining the “sense of community for the Chinese nation” through the lens of Marxist ideological theory reveals its essence as a systematic project of ideological construction [15]. Louis Althusser posited that ideology ensures the reproduction of the conditions of social production. Through the material vehicle of

Ideological State Apparatuses (ISAs), ideology instills specific value systems and narrative logics into members of society, achieving the construction of social identity and the integration of social order. Thus, ideology is itself a system of meaning production endowed with material force. It follows that ideology is not merely “false consciousness” but rather a “system for the production and distribution of meaning” possessing material power. Through a comprehensive set of concepts, categories, narratives, and value systems, it provides the fundamental cognitive framework for individuals to understand the world and establish their positions within society; its core function lies in constructing social identity and integrating social order [16]. Ideology is not the “arbitrary ideology” of a single individual, but rather an “organized ideology”—the conceptual expression of the collective social practice of a particular social group. Via material carriers such as schools, religious institutions, and trade unions, it provides a cognitive framework for people to understand their social status and consolidates social consensus.

Education on the sense of community for the Chinese nation is the concentrated manifestation and proactive application of this “construction-integration” function in contemporary China. As a vast system of meaning production, it organizedly and systematically produces, disseminates, and solidifies a series of core narratives regarding the “Chinese Nation”: Who are we? Where do we come from? What have we experienced together? Where are we headed? These narratives are not simple repetitions of historical facts; rather, they represent a process of selecting, organizing, interpreting, and assigning meaning to complex historical materials, cultural symbols, and contemporary experiences based on specific political goals and value orientations. Systematically “distributed” to all members of society through various channels—such as school education, media dissemination, and literary and artistic creation—this process aims to shape a shared historical memory, common cultural symbols, and a unified value orientation. In this process, the “state apparatuses” of ideology play a critical role as material carriers, ensuring that this system of meaning penetrates the social fabric and influences the cognitive structures and emotional identities of individuals.

The core of the ideological construction of the sense of community for the Chinese nation is the shaping of a national-level political and cultural identity—one that is rooted in historical materialism and transcends narrow ethnic identities.

First, this identity is grounded in historical materialism. It rejects the view of the Chinese nation as a mere “imagined community” or a purely cultural construct. Instead, starting from the material production and social practices of long-term interaction, exchange, and integration among China's various ethnic groups, it demonstrates that the formation and development of the nation constitute an objective historical process.

Second, this identity aims to transcend narrow ethnic identification. Rather than seeking to eliminate the cultural characteristics of individual ethnic groups, it functions at a higher political level to guide people of all ethnicities to sublimate and integrate their emotional belonging to their own ethnic group into a sense of loyalty and love for the Chinese nation as a whole and for the People's Republic of China as a political community. This represents a reconstruction of identity at the political level, requiring citizens to prioritize their identities as “members of the Chinese nation” and “citizens of China.”

Ultimately, what is being shaped is a stable, national-level political and cultural identity. This identity encompasses not only the respect for and continuation of the historical and cultural traditions of the Chinese nation but also a profound identification with and conscious support for the socialist system, the leadership of the Communist Party of China, the nation's path of development, and its core values. It organically fuses ethnic identity with national identity, and cultural identity with political identity, making it the deepest and most enduring source of strength for maintaining national unity, ethnic solidarity, and social stability.

3. The Triple Core Ideological Functions of Education on the Sense of Community for the Chinese Nation

The core ideological functions of education on the sense of community for the Chinese nation are concentrated in three dimensions: politics, history, and values. It utilizes the directional cohesion of political identity as its fundamental support to integrate diverse individual identities, solidify political legitimacy, and fortify the political foundation of national unity. It employs the integrated narrative of historical memory as a spiritual bond to connect the shared past of ethnic intermingling and symbiotic coexistence with a future anchored in a common mission, thereby fostering emotional connections within the community. Furthermore,

it uses the enculturation and guidance of values as an ideological guarantee to practice Core Socialist Values, resist various erroneous trends of thought, and build a consensus of values for unity and progress.

3.1 Directional Orientation and Cohesion of Political Identity

Political identity is the core objective of ideological construction and an important foundation for maintaining national stability and promoting social development. The primary ideological core function of education on the sense of community for the Chinese nation is to achieve the orientation and cohesion of political identity, providing solid political support for national development.

First, education on the sense of community for the Chinese nation is a vital path for promoting the construction of national identity. Its core lies in shaping “the Chinese nation” as the central symbol of the highest sense of belonging for all members of society. It achieves the command and integration of multiple individual identities—including civic, ethnic, and cultural identities—guiding social members to clarify that all ethnic groups are integral parts of the Chinese nation and that the development of individuals and ethnic groups is always inextricably linked to the overall destiny of the Chinese nation. Through this process of identity integration, identity barriers between ethnic groups can be broken down, narrow ethnic-centered concepts can be neutralized, and the national identity of social members can be strengthened, making national identity a common value consensus and pursuit for all people. Simultaneously, through continuous discourse guidance, this education prioritizes the identities of “member of the Chinese nation” and “Chinese citizen” within the hierarchy of individual identities. It incorporates local and disparate identities—such as those based on region, ethnicity, or culture—into a more inclusive and overarching framework of national identity. This effectively averts identity conflicts and centrifugal risks that may arise from diverse identities, laying a solid emotional and psychological foundation for the political unity of a multi-ethnic state.

Second, education on the sense of community for the Chinese nation effectively solidifies the foundation of political legitimacy. The core support for political legitimacy stems from the identification and support of the masses. This education is not conducted in isolation; rather, it is deeply integrated with the history of the Communist Party of China (CPC), the history of the development of New China, the history of reform and opening up, and the history of socialist development. Through systematic review and interpretation, it closely combines the leadership of the Party and the path of socialism with Chinese characteristics with the historical process of the rejuvenation of the Chinese nation. Its core path lies in clearly conveying that the leadership of the CPC is the fundamental guarantee for the rejuvenation of the Chinese nation, and that the path of socialism with Chinese characteristics is the only correct path to achieve national rejuvenation—a choice made by both history and the people. By presenting the developmental journey of the Party leading people of all ethnic groups from “standing up” and “growing rich” to “becoming strong,” it explains the practical superiority of the path of socialism with Chinese characteristics in resolving ethnic issues, promoting the development of ethnic areas, and achieving common prosperity for all ethnic groups. It clarifies the core leadership role of the Party as the vanguard of the Chinese nation in national rejuvenation and the rationality of the path of socialism with Chinese characteristics as the essential way forward. In this process, the masses' identification with the Party's leadership and the socialist path is deeply bound to their pursuit of national rejuvenation and their demand for national strength. From the dual dimensions of historical necessity and value rationality, this consolidates the legitimacy of the current political order, strengthens the political consciousness of the masses, and thereby solidifies the Party's governing foundation and the political legitimacy of the path of socialism with Chinese characteristics.

3.2 Integration and Narrative Functions of Historical Memory

History is the source of identity, and memory is the cement of a community. This function aims to provide a coherent, unified, and inspiring world of meaning for the community through specific interpretations and organizations of history, answering the questions: “Where do we come from?” and “Where are we going?”

On the one hand, historical memory serves as a vital carrier of ethnic and national identity. In the absence of shared historical memory, it is difficult to form a solid national community. Thus, the second core ideological function of education on the sense of community for the Chinese nation is to integrate historical memories, construct a unified narrative, cultivate shared history among all people, and consolidate a

common mission. Its primary task is to integrate diverse and even heterogeneous historical narratives. As a multi-ethnic country, China's various ethnic groups have formed unique historical memories and local knowledge over long periods of development. Education on the sense of community does not negate these pluralistic narratives; instead, it carries out creative integration within the overarching framework of “diversity in unity of the Chinese nation.” By systematically tracing the historical threads of interaction, exchange, and integration among ethnic groups, this education excavates shared historical facts regarding territorial expansion, cultural creation, resistance against foreign aggression, and homeland construction. It corrects the limitations of certain past historical narratives that focused on a single ethnic lineage and failed to reflect the joint struggles of all groups. By organically merging local and ethnic histories—which might otherwise remain parallel or isolated—into a unified narrative framework of the development of the Chinese nation, it clarifies that ethnic histories have always been a history of symbiotic coexistence on Chinese soil, characterized by interdependence and gradual cohesion into an inseparable whole. This practice of integration and narration shapes a shared historical memory that transcends specific ethnic groups and regions, providing a crucial prerequisite for cultivating a sense of “we” and enhancing national pride and cohesion.

On the other hand, building upon the integration of historical memory, this education further undertakes the important responsibility of constructing a common mission oriented toward the future. The integration of historical memory is not merely a retrospective act; its core value lies in bestowing rational meaning upon contemporary development and providing directional guidance for the future. With the rejuvenation of the Chinese nation as the overarching goal and vision, this education constructs a complete narrative system connecting the past, present, and future, breaking down the fragmentation between history and reality, and between the individual and the collective. Its core logic lies not only in reviewing the past where all ethnic groups jointly created history but also in clarifying the practical significance of all groups participating in national development today and the goal-oriented nature of joining hands to achieve national rejuvenation tomorrow. By explaining the historical necessity of the great rejuvenation of the Chinese nation, it clarifies that this grand cause is the shared dream of all Chinese people, requiring all ethnic groups to work with one heart and one mind. Simultaneously, it closely links individual destinies with the development prospects of the nation-state, clearly defining the value of the individual within this common mission. It guides social members to recognize that individual development and happiness depend on national strength and rejuvenation, while the realization of rejuvenation is inseparable from the active contribution of every individual. Consequently, individual struggle is endowed with collective value and meaning. This construction of a future-oriented common mission effectively stimulates a sense of responsibility, participation, and enthusiasm among all members of society, transforming historical identity into a spiritual impetus for real-world development and gathering the immense power necessary to realize national rejuvenation, ensuring that individual progress resonates in harmony with the nation's revival.

3.3 Enculturation and Guidance Functions of Value Systems

Value systems constitute the core content of ideology. As a vital path for value enculturation and guidance, education on the sense of community for the Chinese nation undertakes the dual mission of transmitting Core Socialist Values while playing a critical role in resisting erroneous trends of thought and safeguarding ideological security. It guides society toward forming a value consensus rooted in unity, solidarity, and mutual assistance.

First, this education serves as the concretization and vivid carrier of Core Socialist Values. While the concepts within Core Socialist Values possess abstract and universal characteristics, education on the sense of community for the Chinese nation achieves their figurative and everyday transmission by providing specific historical contexts, cultural connotations, and realistic scenarios. This transforms abstract concepts into understandable, identifiable, and actionable codes of conduct. As the concentrated reflection of the contemporary Chinese spirit, the practical application and expression of Core Socialist Values in ethnic regions must be implemented through this educational framework. The primary approach involves integrating core values—such as prosperity, civility, harmony, and unity—into the specific connotations of the “sense of community.” By explaining the intrinsic link between national prosperity and rejuvenation, it guides people of all ethnicities to establish a value pursuit of common prosperity; by promoting the fruits of mutual learning and tolerance among civilizations, it transmits a value orientation of civility and harmony;

and by emphasizing the fundamental principle of equality among all ethnic groups, it practices the value standards of equality and solidarity. Consequently, this achieves the subtle enculturation of Core Socialist Values during the daily interactions and joint struggles of the masses, strengthening the identification with and practice of these ideological principles.

Second, it constructs a value barrier against various erroneous and extreme trends of thought. In the face of the current complex and volatile international situation, erroneous ideologies—such as extreme nationalism, historical nihilism, and narrow individualism—take the opportunity to infiltrate and spread, posing multiple threats to national ideological security, ethnic unity, and social stability. Extreme nationalism incites ethnic antagonism and creates group alienation, at times advocating for fundamentalist nationalism to undermine the foundation of unity from the perspective of ethnic relations. Historical nihilism distorts historical facts and dissolves shared memory, with some even fabricating conflicting historical memories to dismantle national identity and cultural confidence from its historical roots. Ethnic separatism advocates for secessionist claims and challenges national sovereignty, with certain separatist forces long engaged in overseas activities that endanger territorial integrity and political security. Narrow individualism dissolves the collective spirit and weakens the sense of responsibility, eroding social consensus and public ethics at the level of value orientation. By cultivating a community ethic of unity and mutual aid, education on the sense of community for the Chinese nation establishes the dominance of mainstream values. It guides the masses to recognize the essence and hazards of these erroneous trends, continuously enhancing their ability to discern right from wrong. By strengthening the overall identity of the Chinese nation and consciously resisting the infiltration of faulty values, this education firmly upholds the value baseline of ethnic unity and national unification, building a solid barrier for safeguarding national ideological security.

4. Critique of Deconstructive Forces in Internal and External Ideological Fields

Currently, education on the sense of community for the Chinese nation faces complex and severe practical challenges within both domestic and international ideological fields. These include the infiltrative deconstruction by external theoretical trends as well as deviations and dilemmas in internal practical implementation. Only by maintaining a clear understanding and systematically critiquing these deconstructive forces, while resolving practical bottlenecks, can we fortify the security defense line and solidify the developmental foundation for education on the sense of community.

4.1 Responding to Theoretical Challenges

The theoretical construction of education on the sense of community for the Chinese nation has consistently faced the impact and misleading influence of various Western theories regarding nationhood and ethnicity. Therefore, a systematic and critical examination of these Western theories—to clarify their theoretical limitations and practical hazards—is an essential requirement for strengthening the theoretical foundation of this education and preventing ideological risks.

Primordialism regards the nation as a “given,” fixed, and primordial existence, emphasizing the absolute nature of primordial ties such as bloodline, language, and religion, while overlooking the socially constructed nature of ethnic identity. Its misleading core lies in detaching ethnic development from specific historical and political contexts, viewing it as an isolated and closed process. When applied to explain ethnic relations in China, it often simplifies the historical and political construction process of “diversity in unity” into a static and latent conflict model. China's ethnic relations represent a symbiotic relationship formed through millennia of historical evolution; through long-term migration, integration, and exchange, various ethnic groups have jointly created the Chinese civilization and formed a community of destiny where “each is part of the other.” This ethnic pattern is the combined result of historical choice, political construction, and cultural integration, rather than the static, isolated existence posited by Primordialism. This viewpoint ignores the organic interdependencies and symbiotic prosperity formed over long historical periods, as well as the new type of ethnic relations built under the socialist system through policies such as regional ethnic autonomy, common economic development, and shared cultural prosperity. If misled by such theories, the historical links and emotional bonds between ethnic groups would inevitably be severed, weakening the holistic identity of the Chinese national community and seriously hindering the progress of education on the sense of community [17].

Postmodernism is characterized by “incredulity toward metanarratives,” opposing unified and holistic discourse construction while emphasizing the fragmentation of knowledge, plurality of perspectives, and relativity of values. Postmodernism stresses difference, fragmentation, and decentralization, maintaining a skeptical or even negative stance toward any “metanarrative” that attempts to provide a holistic explanation or construct overarching meaning. The infiltration of this trend into ethnic studies dissolves the proposition of grand narratives, weakens the guiding power of mainstream ideology, and shakes the theoretical foundation of education on the sense of community. Furthermore, its emphasis on the absolute equality of multiculturalism and the supremacy of individual experience easily triggers the fragmentation of identity, severing the cognitive link of “diversity in unity” among ethnic groups. Additionally, the tendencies toward pan-entertainment and value nihilism spawned by postmodernism squeeze the space for serious ideological education and create obstacles for innovative educational paths, making it difficult to build a systematic and efficient cultivation system for the sense of community. In response, a dialectical analysis is necessary: while respecting individual experience and localized truths, one must adhere to the basic position of historical materialism. It is crucial to recognize that scientific and healthy metanarratives possess irreplaceable constructive significance for national integration, social mobilization, and cultural inheritance. Education on the sense of community must accommodate “pluralistic” expressions under the leadership of “unity,” but it must never abandon its commitment to common values and collective goals for the sake of emphasizing differences [18].

4.2 Responding to Empirical Dilemmas

Compared to external theoretical impacts, education on the sense of community for the Chinese nation faces more specific and prominent dilemmas during its practical implementation. These challenges stem from biases in educational philosophy, methodology, and mechanisms, which prevent educational outcomes from reaching expectations. Consequently, it remains difficult to effectively transform ideological guidance into internal identity and conscious action among all Chinese people, thereby restricting the high-quality development of this educational endeavor.

The Dilemma of “Generalization” and “Superficiality” At present, a prominent issue in certain regions and schools is the “generalization” and “superficiality” of education, which severely impacts its relevance and effectiveness.

“Generalization” manifests as hollow and slogan-based educational content that lacks specific, vivid carriers. It often remains at the level of abstract slogans such as “The Chinese nation is one big family” without integrating the historical culture or realistic development of various ethnic groups. By failing to connect education with specific life practices and the interests of the masses, the content becomes detached from reality.

“Superficiality” refers to the failure to reach the deep-seated identity structures and the ideological core. Education often stops at surface-level knowledge transmission, neglecting the cultivation of emotional, value-based, and political identification. This makes it difficult to achieve the unity of “knowledge, emotion, will, and action,” preventing the education from truly entering the minds and hearts of the people.

The Dilemma of “Separation” and “Disconnection” Education on the sense of community for the Chinese nation does not exist in isolation; its ideological function requires deep integration and synergy with ideological-political education (*Si-Zheng*), history education, and specialized academic disciplines. However, in current practice, there is a widespread problem of “separation,” where this education is treated as an “extra task” divorced from other activities.

In ideological-political education, the sense of community is often not integrated as a core element alongside patriotism and collectivism.

In history education, narratives of the collective creation of Chinese civilization by all ethnic groups are sometimes overlooked.

In specialized disciplines, there is a lack of infiltration, failing to meet the goal of “comprehensive education through all personnel, all processes, and all dimensions.” This fragmented model prevents the formation of an educational synergy, weakening its leading ideological role.

The Dilemma of “Involution” and “Performance-Orientation” Some regions and schools have fallen into the trap of “involution” (*Neijuan*) and “performance-orientation,” equating educational practice with formalized activities and the mere stacking of documentation.

“Involution” is characterized by repetitive, surface-level activities—such as holding seminars, thematic lectures, or posting slogans—without tracking or obtaining feedback on their actual effect.

“Performance-orientation” manifests as incorporating educational practice into performance appraisals, where there is an excessive pursuit of quantitative indicators like the number of activities, participants, and completeness of files. This neglects qualitative effects and the actual formation of internal identity. Such a tendency toward “form over substance” risks turning the education into “surface work,” which not only fails to fulfill its ideological function but may even trigger resistance, hindering the long-term development of the project.

5. Systematic, Synergetic, and Lifestyle-Oriented Implementation Paths

To ensure that the sense of community for the Chinese nation is effectively implemented, it is necessary to construct a scientifically feasible, clearly layered, and long-term path. This involves maintaining the unity between political integrity and academic rigor, as well as between indoctrination and inspiration. While upholding political stances, emphasis should be placed on inspiring identity and respecting diverse characteristics. On this basis, the following measures should be taken: integrating narratives to bridge history and reality; fostering educational synergy to create an integrated nurturing pattern across all school segments, courses, and faculty; and perfecting institutional safeguards to provide policy, evaluation, coordination, and resource support. These efforts aim to sublimate the sense of community from a cognitive level to a conscious action.

5.1 Principled Philosophy

To achieve a systematic, synergetic, and lifestyle-oriented implementation, unity must be reached across the dimensions of politics and academia, indoctrination and inspiration, and uniformity and diversity, respecting different traits while leveraging their unique functions.

Unity of Political Integrity and Academic Rigor: The political attributes of education must be unwaveringly upheld, with the fundamental goals of maintaining national unity, ethnic solidarity, and ideological security. Simultaneously, academic research and theoretical support must be strengthened. Based on China’s reality and contemporary needs, the theoretical origins, historical lineages, and practical values of the sense of community should be deeply explored to solidify the ideological foundation through rigorous academic analysis.

Unity of Indoctrination and Inspiration: Based on the leading requirements of the sense of community, necessary “indoctrination” through systematic education is required to clarify the core connotations, value pursuits, and practical requirements of community construction, thereby establishing a baseline for ideological consensus. Concurrently, a student-centered and audience-oriented approach should be maintained. Through case studies, situational experiences, and critical discussions, the audience's active thinking and emotional identity can be stimulated, achieving a leap from passive acceptance to active construction of identity.

Unity of Uniformity and Diversity: Adherence to the common baseline of all ethnic groups striving together for common prosperity is essential to strengthen the collective cognition of the community and ensure that the core goals are not compromised. Under this premise, the “diversity” of different regions, ethnic groups, school segments, and social groups must be fully respected. Educational content can be characterized by local history and ethnic culture, while educational methods should consider the cognitive characteristics and habits of different age groups. In short, the education should be both uniform in its requirements and vibrant in its vitality.

5.2 Practical References

To transform the community from a concept into practice, the philosophy can be implemented through narrative integration, educational synergy, and institutional safeguards.

Narrative Integration Path: Centering on the sense of community, a “Grand History” narrative system and a modern developmental narrative system should be constructed, connecting China and the world while bridging the past and present. This involves excavating the community genes within over 5,000 years of Chinese civilization and telling historical stories of symbiotic prosperity and mutual aid. It also involves focusing on contemporary development, telling stories of national achievement and the rejuvenation process. By maintaining an international perspective and telling the story of the Chinese community in a way that responds to universal human concerns, we can break cognitive barriers and enhance the influence of the community narrative.

Educational Synergy Path: With ideological-political courses as the core front, the integrated construction of these courses across primary, secondary, and tertiary levels should be promoted. Content should be designed in gradients—enlightenment for lower grades, deepening understanding for middle grades, and practical application for higher grades. The sense of community should be deeply integrated into the “Curriculum Ideological and Political” (*Kecheng Sizheng*) framework and the textbook system, permeating subjects such as Literature, History, Ethics, and Geography. Furthermore, the ideological literacy of the teaching force must be enhanced through regular training to ensure a politically firm and professionally proficient faculty.

Institutional Safeguard Path: A long-term safeguard mechanism must be built to provide solid support. This includes perfecting laws, regulations, and policy systems to clarify responsibilities and measures for community construction. A scientific policy evaluation system should be established to regularly assess and optimize the effectiveness of these policies. A cross-departmental coordination mechanism involving propaganda, education, culture and tourism, united front work, and civil affairs should be established to create a synergy of resources. Finally, increased investment in human, material, and financial resources is necessary to support education and discourse innovation, ensuring the normalized and long-term development of the sense of community.

6. Conclusion

Based on the context of “profound changes unseen in a century” and the critical period of the great rejuvenation of the Chinese nation, this study focuses on the vital subject of education on the sense of community for the Chinese nation—an issue concerning national unity, ethnic solidarity, and spiritual initiative. It conducts a systematic research on its ideological attributes and realization mechanisms. The findings indicate that education on the sense of community for the Chinese nation is a key strategic project of national ideological construction in the new era, rather than a mere extension of general national education or ethnic solidarity education. It carries three core functions: the cohesion of political identity, the integration of historical memory, and the guidance of value systems. Simultaneously, this education faces double deconstruction from the infiltration of erroneous Western theoretical trends and the dilemmas of “generalization and superficiality” in domestic practice. The study clarifies that only by adhering to the three major principles and applying synergetic efforts across five dimensions—including narrative integration and educational synergy—to promote a transformation from “campaign-style advancement” to “systematic construction,” can the educational outcome be transformed from surface-level cognition to deep-seated identity and conscious action.

This study achieves a dual breakthrough at both theoretical and practical levels, possessing significant academic value and realistic significance. Theoretically, it deepens the understanding of the concrete forms of the “Sinicization and Modernization of Marxist Ethnic Theory.” Rooted in classical principles and new era practices, it enriches the academic interpretation system. By constructing a triple ideological functional analysis framework—political identity orientation, historical memory integration, and value system enculturation—it breaks through the limitations of existing single perspectives and provides a methodological reference for related research. It achieves an organic unity of critical analysis and normative construction, deeply analyzing theoretical and practical problems while proposing systematic and feasible

solutions. Practically, it clarifies the strategic positioning of ideology, promotes the synergy of the triple functions, and adopts differentiated and precise work strategies to provide policy guidance for the high-quality implementation of education on the sense of community in the new era.

Future research can be deepened and expanded in four areas: Strengthening empirical investigation and quantitative testing to precisely explore identity differences among different groups and optimal educational intervention models. Focusing on changes in cognitive habits and emotional structures brought about by generational shifts, exploring educational paths adapted to different age groups. Systematically researching the dual impact of new technologies in the digital age on the sense of community, promoting the transformation of educational paradigms and path innovation. Expanding the horizon of international comparative research, drawing lessons from the experiences of various multi-ethnic countries in identity construction. Education on the sense of community for the Chinese nation is a strategic long-term project. Subsequent efforts require multi-disciplinary collaboration and diverse methods to continuously promote theoretical and practical innovation, thereby fortifying the foundation of the sense of community for the Chinese nation.

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