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Mingzu Universities as an Educational and Social Phenomena in PR China

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Abstract: Mingzu University is a common name for educational institutions for ethnic minorities established in China in 1950. By establishing such kind of higher education institutions, PR China as a state pursued several goals. In one hand, they started the opportunity for minor ethnic groups' representatives enter a higher education institution and thereby enlist their support for the state government. In the other hand, China saves the originality and the identity of small nationalities' cultures at the state level by studying and promoting it. Today such educational institutions also serve to train leading cadres from ethnic minorities' representatives, loyal to the state system and the political and social course of modern China as they are brought up in the spirit of modern Chinese social and pedagogical guidelines. The article aims to represent different social functions of Mingzu Universities as a social phenomena common for China as well as cultural and social strategy of the PR China state in the field of ethnic minorities, an important part of which is implemented through them. Using the research methods typical for scientific studies of this kind (mainly empirical and theoretical ones) the article proves the idea that Mingzu Universities in China play a great not only the educational, but also social role in the country to form an ideologically homogeneous society and respect for human rights in the country.

Keywords: *PR China; Mingzu University; state strategy; ethnic minority; citizenship education.*

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Introduction

Today in the world it is difficult to find a country whose population would belong to only one ethnic group and throughout history has maintained its mono-ethnicity. In the modern world, the concept of "nationality" is increasingly approaching the concept of "citizenship" and in most cases a person's nationality is determined by the passport he/she holds. Due to globalization, intensive migratory processes, mixed marriages, gradual leveling of caste traditions in the structure of states and societies, respect for a person in general regardless of his/her origin (which is guaranteed by most world constitutions and fundamental interstate and supranational legislative acts), the concept of "nationality" as affiliation with a certain type of ethnic group is increasingly moving into the field of traditional culture. A modern Ukrainian is happy to wear a shirt embroidered in colors and tracteries of his /her native region, but in everyday life he/she identifies himself/herself more as a "Ukrainian" rather than "vuyko" or "karaim" (minorities of Ukraine). And a resident of the United States would rather define himself/herself as an "American", than a "Sioux Indian," even if both his/her parents and all ancestors belonged to this ethnic group. These processes are quite natural, and mainly occur in an evolutionary way, although they are primarily based on the political will of the nations` and countries` leaders. Also, in Western countries, due to the peculiarity of their religious beliefs and social structure, limited territory, dynamism of geo-political processes, cultural and historical unification, etc. the processes mention go faster than in Asian countries or in the ones with theological dominant.

Throughout history, China demonstrated a very balanced and politically-ideologically verified policy towards representatives of national minorities, which continues today. The strategy of the Chinese state (both in historical retrospect and today) is based on the principle of «usefulness and value of all the ethnic groups that live in the country for its development» (The Constitution of the People's Republic of China, 2018). Also, in preventing ethnic conflicts education plays a major role. By forming in the 50s of the XX century a specialized system of educational institutions for representatives of minor nationalities the Chinese Government guaranteed their loyalty to the new social structure and allowed the formation of a successful monolithic state. Today, the Chinese Mingzu University system, on the one hand, really opens up higher education opportunities for representatives of national minorities, but on the other, it is a powerful method of directed citizenship education for a dedicated group of people in the country.

Literature review

Traditionally Mingzu Universities of China rarely become an independent object of study in non-Chinese scientific literature. Usually they are under consideration as a part of the Chinese higher education system or in the aspect of advanced training of workers in various sectors of the national economy (Rhoads & Chang, 2014; OECD, 2012). The other idea that usually uses Minzu Universities as an illustration is the development of the Chinese minors under the Communist party leadership (Liu, 2014; Trucano 2012 and others). But there is a group of research (conducted by the foreigners mainly) who present a Minzu University system as the way to exclude the minors from the higher education opportunities by giving them the system mentioned which list of departments is limited by arts and agricultural sector (Beach, 2013; Zhu & Zayim-Kurtay, 2019). Also Minzu nationalities are also mentioned in the research devoted to methods of teaching Chinese as a foreign language (Yang Lu, 2017; Tian et al., 2020 etc.). The Chinese researchers traditionally avoid the problematics of using Minzu Universities as a part of ideological and directed citizenship education in China, going to idea that thanks to these educational authorities the cultural heritages of the Chinese minors are not only studied or saved, but also adopted and presented to the needs of modern world society (Cindy Sui, Jackson Wu, Gao, 2019 and others). Recently with the activation of the «One Belt One Road» Project Minzu Universities are commonly used to illustrate the capathity of the Chinese government as the leader of the country (and the global Project as well) to make an educational system that fulfills the needs of different ethnic and religious groups with different cultural background (Liu & Xiao, 2020).

Since Mingzu Universities as a form of educational institution is a unique phenomenon for the world pedagogy and sociology, this can explain the lack of comprehensive research on this topic and a certain fragmentation and bias of existing ones depending on the personal socio-political views of the author.

Methodology

While making the research mainly theoretical research methods were used, that is typical for scientific studies of this kind. Among the methods of theoretical research, such ones as abstraction, analysis, synthesis, idealization, induction, mental modeling, ascent from abstract to concrete, etc. were used to create a comprehensive picture of the Mingzu University use for the

needs of citizenship education in the PRC both in historical retrospective and in modern China. In particular, such methods came in:

- general scientific: analysis, synthesis, comparison and generalization of philosophical, psychological, pedagogical, cultural knowledge to define the concept of Mingzu University, identify the essence of leading concepts, systematize the views of scientists on the problem of training in educational institutions of this type, generalization of the experience of researching the problem;

- the interpretation and analytical method contributed to the study and analysis of scientific, educational and methodological literature, official regulatory documents in order to clarify the state and position of Mingzu University as a pedagogical reality in the general system of providing educational services (and higher education in particular) in the PR China;

- a prognostic method was used to determine the prospects for the development of Mingzu universities in the conditions of modern China, as well as the creative use of pedagogically valuable ideas and experience in the educational practice of other countries.

To study the features of Mingzu Universities as an ideological and educational system, statistical research methods were also used (to understand the number of students, teachers and department subjects of these educational institutions).

As the research materials we used: Chinese and abroad scientific developments regarding the research problem; official documents and regulations (educational code of the PR China, laws, decrees, circulars, letters of the Ministry of Education of the PR China), statistical data of the National Institute of Statistics and Economic Research of the PRChina, documents of the UN, UNESCO, the European Commission, and other international organizations as to ethnic minorities' issues; publications of theoretical and applied nature, devoted to the problems of ethnic minority representatives and their rights in general and to education in particular; Internet resources.

Results

1. Ethnic minorities in China: national policy in historical retrospective.

«Ethnic minorities» or «indigenous peoples» is a common name for peoples who lived on certain territories before the arrival of immigrants from other places; peoples who feel a historical connection with the territory of their residence, have their own language, customs and traditional crafts. Their total number today is estimated at 370 million people living in more

than 70 countries of the world. (Minority Rights Group International, 2019). Issues related to the state policy of various countries as to minorities in the world history are still rather painful and are not the subject of this study. However, it should be noted that for the World Community (with the exception of several Eastern states) it is a problem of Modern Times. The problem first entered the international agenda only in the 1970s, when the UN Sub-Commission on Prevention of Discrimination and Protection of Minorities initiated a study on discrimination against indigenous peoples. Twelve years later, a specialized working group appeared, and in 1994 the UN declared the International the World's Decade of Minorities and then prolonged it in 2004. In 1995, the UN General Assembly established a memorial day for celebrating their role in the world community (August 9). Start the time the UN Permanent Forum arose and the Declaration on the Rights of Minorities was adopted (Lattimer, 2016). Protection and development of their rights and cultures, promotion of languages and knowledge, and promotion of their own potential has become an integral part of state policies all over the world.

Unlike the world community, the Minority issues have been the subject of the Chinese governments' attention throughout the history of the Chinese state. The national policy of China has evolved over the centuries. Starting from the middle of the II century BC in the Han Empire period, China began to pursue consistently the policy of non-Chinese peoples inhabited territories' appending. For this the Chinese state used very flexible methods based on a deep understanding of the differences in lifestyle and of economic development level of the Han people and of their neighbors'. It should be mentioned that in the appending process, the Han people were guided not by the «annexation of a weaker by a stronger» principles (traditional for the European and American models), but by the idea of voluntary entry of new peoples and territories into the Khan (Chinese) state. The state doctrine of traditional China proclaimed that the «beneficial influence of the Chinese monarch was experienced not only by the Han, but also by the other peoples», who willingly obeyed to the Chinese Emperor and arrive to the court with a tribute. In this regard, all peoples and tribes were seen either as real or potential vassals of the Chinese state. The official ideology explained the imperial steps aimed at the inclusion of new lands into the administrative-territorial structure of the Chinese state as the «patronage over the ethnic peripheries». Under the Tang Dynasty (618-907), the idea of a multi-ethnic and multinational state, in which both Han and «barbarians» lived, was first included into the Chinese political doctrine (Hoshino, 2019).

This historically established practice organically blended with the national policy of the modern China. At the official level, the CCP determined the following principles of the party course as to minorities:

- equality of all nationalities, regardless of their numbers;
- formation of minority autonomous regions as form nation-state building organization;
- development of national regions` and minorities` local economy and culture;
- improving the level of education and training of national personnel;
- respect and preservation of minorities` traditions, customs, beliefs, languages.

The content of the national concept is interpreted as follows: China has historically evolved as a «single multinational state» (Report of the State Commission on Party Administration on the state in the field of education, 2019). From this comes the recognition of all peoples living on the territory of the PRC as «nations», the including in the concept of «Chinese nation» all ethnic groups «involved in the history of the country» (The Constitution of the People's Republic of China, 2018) and the non-recognition of minorities` national self-determination and confederal state structure.

Today there are 56 peoples and nationalities in China. According to statistics, national minorities in 2000 amounted to 8.41% in relation to the dominant nationality - the Han (actually the Chinese). Of the national minorities, 22 of them are considered «small» (these are minorities with the population less than 100 thousand). (Xinhua News, 2016). Historically small ethnic groups live on the outskirts of the country.

2. Chinese Minorities: the education problem

As it was already mentioned above, the Chinese government at all times guaranteed all residents of the state equal rights and non-discrimination on the basis of origin. On the other hand, in practice, ethnic minorities had no opportunity to enjoy the same rights as Hans (or Mans during the last 300 years of Empire) because of the low economic level, religious characteristics, absence of their representatives with an adequate level of education, etc. The Chinese government has adopted a “divide and conquer” policy regarding ethnic minorities, which in practice has been expressed in the desire to keep the local population on their historical territories and to prevent active migration processes within the country. To tell the truth, i the same principles were applied to the entire population of China, and not just representatives of ethnic minorities. Therefore, even one of the Confucianism postulates (which has officially become the state ideology of

China since the 1st century AD) says: the mission of any person is to love the emperor, pay taxes in time and not seek for more. (Wang, 1999).

For the government of the Chinese Empire, ethnic conflicts have always been nightmares. Therefore, various means were used to prevent this situation:

- ethnic minorities' representatives were mostly self-employed (in the field of agriculture and crafts), but did not fall into public service, even into the military;

- preservation and cultivation of local beliefs and lifestyle did not allow minorities' representatives to claim higher social positions within the country level;

- differences in appearance and inconsistency of minorities' females external data to the Han beauty canons (which were fixed by law) did not even allow their representatives to become Han men's wives (only occasionally as concubines);

- low level of education, absence of a standardized system of even primary education in places of ethnic minorities' compact residence, unacceptability of the idea as to obtaining education for women in some minorities, etc. naturally put the ethnic minorities' representatives in a non-competitive environment with representatives of the Han ethnic group.

And if issues related to the minors' economic and political oppression sometimes received decisions from Beijing (formation of ethnic minorities' military units on the balance of the state, appointment of the leadership of cities and provinces levels from local minorities' representatives, introducing to the list of dishes served to the imperial table, dishes of ethnic minorities' cuisines etc.), the problem of organizing a public education system for representatives of minorities remained outside the circle of Beijing interests. How, what, and for how long the children were taught in the communes and villages was purely a private matter of an ethnic minority. The main thing for the state as to small minorities has always limited with taxes paid in time and the absence of riots.

In the Chinese society (both traditional and modern) higher education practically guaranteed success in life not only for a person himself / herself, but also for his / her relatives, fellow villagers, etc. A representative of a village, who obtained a high position at the court, could qualitatively improve the life of the entire county or even the province, his family received respect and financial benefits (the same mechanisms worked if a girl got married or got into the harem of a high-ranking official). The interdependence of success in life from the education received was clear, however, until the end of the XIXth century the state did not envisage this right for

representatives of ethnic minorities due to their small size on a whole-Chinese scale. The inability of ethnic minorities to unite against the Hans, their lack of independent financial and military capabilities, low level of some minorities' social development in the south of the country, etc. allowed the Chinese government to simply not notice the problem of education for representatives of ethnic minorities. Until the middle of the XXth century higher education remained an unrealizable dream for representatives of the Chinese ethnic minorities.

3. Chinese Minorities: the right to education

Although at the state level the Chinese government has always declared the equality of all nationalities of the country, in practice the Han population has always been in a higher priority. This trend is observed in all areas of life: public administration (the number of officials originating from national minorities), the level of the economic development, level of public health, education, etc. On the one hand, it can be explained by the remoteness of national minorities residence places from the center, a certain resistance of the local population to the introduction of innovations in the traditional way of life, an attempt to maintain a balance between «local tradition» and «state standards», etc. On the other hand, the state with the help of education, additional benefits (number of children in a family, payments for the “clean marriage” (where both people belong to 1 minority), additional payments for practicing traditional crafts, etc.) (Gao, 2019) encourages representatives of minorities to limit themselves to existing conditions and not strive for more.

Education (especially higher education) has always been a great dream of both the Han part of the Chinese population and representatives of minorities. However, the percentage ratio of minorities and the Han majority representatives in higher education has never in the history of China been equal to the ratio of their numbers. In 1949, minorities made up less than one percent of all university students. The proportion of ethnic minorities enrolled in Chinese universities has changed depending on the events taking place in the country. So, the introduction of nationwide entrance exams in 1954 and 1977 led to a drop in the proportion of students who came to higher education from national minorities to 3.16% after 1954 and from 6.5% to 3.7% in 1978-1978. With the development of the educational system in China, the number of students from national minorities increased in proportion to the growth of students of the dominant ethnic group (Clothey, 2005).

The dynamics of improvements as to education (including higher education) for representatives of minorities in China can be summarized as follows:

1951 - in Beijing was held the First All-China Meeting on Education for National Minorities. The main decisions of this Meeting were:

- the schools and other educational institutions should reorganized with taking into account the characteristics of the small nationality in a particular region (lifestyle, religious tradition, etc.);
- small nationalities that have their own written system must study in their mother tongue in primary and secondary schools;
- educational programs` orientation for national minorities should correspond to the specificity of their craft or occupation;
- it is necessary to form a corps of teachers from representatives of a particular minority for further work at local schools.

1950-1958 - the opening of teaching and public administration courses in Guizhou, Yunnan, Guangxi, Qinghai and Tibet to ensure the number of civil servants and teachers to work with the local population (representatives of national minorities).

start 1970 - localization of educational programs for representatives of small nationalities and their specialization in regional agriculture, industry or labor work.

start 1980 - an attempt to unify educational programs for representatives of minorities and to adapt them to the national educational standard.

1985 - Shengxi, Gansu, Ningxia, Qinhai and Xingjiang Universities organized special groups for students of ethnic minorities` origin (after 2 years of education in such groups students got a «junior bachelor» degree that allowed them to continue education later or by the means of distance learning).

2002 - The State Council of China approved the policy of accelerated development of education for national minorities.

start 2006 - students from of the minority origin in rural schools are exempted from any tuition fees. (Clothey, 2005; Hoshino, 2019; Ives, 2010; Su, 2015)

The main form of education for representatives of national minorities is still boarding schools and schools organized by local communes (religious or national, less often - territorial). Today, among national minorities, the norm on compulsory 9-year education is not very well maintained. More popular is a 4 or 6 year education (Su, 2015). The state

allocates a large number of finances and personnel for organizing education in places of compact residence of national minorities.

4. Mingzu University as a form of Postmodern Education Authority

Postmodern ideas can influence the educational process in different ways. As for the postmodernists, they define teaching of critical thinking, producing of knowledge, development of individual and social self-identity and self-creation as the main goals of education (Burbules, 2011). Also, one of the main features of the educational process in the postmodern period is national self-identification and individualization combined with respect for the identity of other cultures and nationalities (Slattery, 1999). It is also the postmodernists who insist on the creativity of education, both in the process and in the result (Afzal-os-sadat & Samane, 2011).

As to the Mingzu University system in China, it can be defined as the only one which not only respect the local and minority self-identification peculiarity⁶ but also proclaim them on the regional and state levels. As a country advocating the unification and formation of a common "Chinese" nation, it is within the framework of the Mingzu universities that not only selection takes place, but also the preservation of those national characteristics that the national minorities of the PRC have. In other words, in the general system of higher education in the PR China, the Chinese are trained with a common vision of history, social picture and general Chinese culture, while at Mingzu universities a Chinese representative of a national minority is formed. It can also be noted that higher education in the PR China is engaged in "patriotic upbringing of the nation on a national level», and the Mingzu university system is engaged in the national self-identification of each student (Hu & Hu, 2011). A feature of studying at Mingzu universities is the emphasis on the subjects of the aesthetic cycle, and therefore graduates are considered more creative and creative (Ma, 2017).

Another distinctive feature of the postmodern era is the renewed concern of society for the formation of ethics and the development of new ethical, aesthetic, social and other values (Rajshree, 2012). It is also can be seen in Mingzu Universities which not only adapt common Chinese moral and ideological values and norms to the needs and capabilities of each minority, but also present some of the ethical and aesthetic features of the small nationalities of the PR China, making them the property of the nation as a whole.

5. Mingzu Universities as an Educational Institution in China

The Communist Party of China first established a Nationalities Institute for representatives of minorities during the Civil War in Yan'an, in central China, in October 1941. It was organized in the likeness of the Communist University for National Minorities of the West named after Y. Markhlevsky - the educational institution of the Comintern, which worked in Moscow (USSR) in 1922-1936 to train future revolutionaries and political workers from representatives of Western nationalities of the USSR (ethnic Lithuanians, Jews, Latvians, Germans, Poles, Romanians). Also the model was approved by 2 more Universities which worked in Moscow (USSR) and which graduated most of the national leaders of China at that time: Communist University of Workers of the East and Communist University of Workers of China (Zhu & Zayim-Kurtay, 2019).

As an independent educational unit, the Central (Institute of Nationalities) was created in 1951 and officially opened on June 11, 1952 after specialists and departments from the Tianjin Party Members Training Institute and Beijing University were invited to the Yan'an Institute and relocation of it to Beijing.

Today, Central Mingzu University (Beijing) is one of the most famous Chinese universities. This is one of 38 universities that are entirely funded by state funds (including dormitories, textbooks, notebooks, cultural development of students, trips, etc.). The Central Mingzu University is the only university in China where representatives of small nationalities study on a priority basis. Until the year 2000, only representatives of ethnic minorities had the right to study in this University. Today, the number of students of the Khan and Man nationalities (the 2 most numerous nationalities of the PR China) should not exceed 30% in total (Report of the State Commission on Party Administration on the state in the field of education, 2019).

Central Minzu University focuses on the humanities, and ethnic studies as its majority. Its courses cover a broad range of subjects with majors in ethnology, anthropology, ethnic economies, regional economics, religion studies, history, dance, Chinese minorities' theories, Marxism and Chinese political studies, fine arts.

Today, 9 universities (with fills and separated educational institutions attached to them) form in China the higher education system for ethnic minorities. In addition to Central Minsu University (Beijing), they are:

- Dalian University for Nationalities - Dalian city, Liaoning province, was established in 1997 and is the youngest among the Mingzu Universities in China and the only one which originally was organized as a University (all

the below listed Universities were established as schools and only in 2000s obtained the University level);

- Guangxi University for Nationalities - Nanning city, Guangxi province, was established in 1952 and mostly is famous for its ethnology and foreign languages department;

- Northwest University for Nationalities - Lanzhou city, Gansu province, was established in 1950 and mostly is famous for its Tibetan Sciences department;

- Qinghai University for Nationalities - Xining city, Qinghai province, was established in 1949 and mostly is famous for its agricultural department;

- South-Central University for Nationalities - Wuhan city, Hubei province, was established in 1951 and mostly is famous for its Pedagogical department;

- Southwest University for Nationalities - Chengdu city, Sichuan province, was established in 1951 and mostly is famous for its Fine arts and Calligraphy department and Minority Architecture major;

- Yunnan University for Nationalities - Kunming city, Yunnan province, was established in 1951 and mostly is famous for its Political Sciences and Economics Departments;

- Inner Mongolia University for Nationalities - Tangliu city, Inner Mongolia Autonomous region, was established in 1958 and mostly is famous for its Adult Education Department. (Liu, 2014; Ding, 2005; Trucano, 2012)

For today all the Mingzu Universities of China are seen as the best educational platform for foreigners who want to learn Chinese. The point is that most of the Chinese minorities have their own languages which even belong to other linguistic groups than the Chinese language or have a very strong local distortion of normative Chinese. The Chinese Constitution and other regulations of the PR China guarantee the representatives of the Chinese ethnic minorities education in their native (local or minority) language in primary and secondary schools (including textbooks and computer educational platforms). In this regard, the majority of students entering a Mingzu University are poorly fluent in the Chinese (Mandarin, official variant of the Chinese language) and must study it almost from the very beginning. Therefore, the best theoretical and practical research as to teaching Chinese as a foreign language (or for foreigners) developed in Mingzu University system (Tian et al., 2020).

Another feature of this university system is that it is managed by State Ethnic Affairs Commission of the PR China, but not the Ministry of Education. In this case, more attention is paid to issues related to ethnical

minorities (their way of life, adaptation to modern conditions of their traditions, philosophy of life, etc.), rather than to promoting the idea of a standardized and competitive education for representatives of ethnic minorities. Therefore, in practice, there is a certain limitation of areas where representatives of ethnical minorities can achieve national or international recognition (Beach, 2013). This can also be illustrated by the list of graduates of the Minzu Universities System of different years, among which there are many artists, musicians, agronomists, but there are no physicists, computer scientists, chemists, etc.

6. Social and Citizenship functions of Mingzu Universities

When a new Chinese state has been forming in the first half of the XX cent., then new leaders extremely needed to have a support for their ideas on the local level. In that situation, guaranteeing educational opportunities (and, in particular, higher education ones) for representatives of ethnic minorities became one of the «win-win» issues of the new government. It also fully complies with the Chinese tradition of resolving any social problems through education (in this case, the idea is about the social problem of control and loyalty of territories inhabited by ethnic minorities).

The education system plays a crucial role in the ideological and civic education of any nation. It is there that the norms and values of social and state life are transmitted to the younger generation and its planned and directed formation passes. Higher education as a social phenomenon completes the process of forming a citizen and provides him / her with the knowledge, skills and abilities, as well as with the necessary documents, for occupying public posts at the highest level. Today, the Mingzu University system, in addition to a pure educational function, implements the following strategic tasks on a national level:

- realization of the «right to higher education» for representatives of ethnic minorities which is guaranteed for them as well by the Constitution of the country as to other citizens of China. Soberly assessing the fact that representatives of ethnic minorities (especially representatives of rural areas) are uncompetitive and their knowledge does not meet the state standard (additional funds and time are needed to solve this issue), the state has actually reduced the educational qualification for entering a higher educational institution but for this category of people by separating them from a wide amount of enrollees. This created *additional* opportunities for representatives of ethnic minorities to get higher education without limiting their right to enter any university in the country (Yang, 2017);

- directed formation of professionals who during their studies perceive national social values (formed mainly on the Han ones) and in the future, returning home, will be able to occupy leadership positions and work with the state on conditions more comfortable for the state. The state relies on them in particular when planning the implementation of new social norms, initiatives, standards, etc. The state, as it could be said, delegates to them the function of promoting on the local level the Chinese state norms, which often come into conflict with local traditions (the most striking example is a 9-years education for girls; this social norm is very difficult to be implemented in regions with a Muslim population, as well as among ethnic minorities of the south, where the girl is seen to be ready to get married at the age of 11);

- the more people loyal to the Chinese state are among representatives of ethnic minorities, the lower is the danger for the state as to development of separatist sentiments on a particular territory. The PR China today is not economically homogeneous country and the territories of ethnic minorities` compact residence mainly belong to the ones with a low standard of living. This periodically serves as an occasion for the revitalization of separatist organizations on these territories, which the Chinese government prefers to level out peacefully. Education according to the general Chinese norms is a long-term strategy and a guarantee of a gradual solution of this problem in favor of the state;

- enhancing the image of the Chinese state on the world arena. It took the countries of Europe, Russia, the USA centuries to open the possibility of access to higher education for representatives of ethnic minorities in their territories (for example, for Jews, African-Americans, periodically Ukrainians, etc.) and usually these processes took place with large social difficulties. China by creating the Mingzu University system solved this problem quickly, with low costs, total social support, high efficiency and great bonuses for the state in general.

Today, all of the above mentioned social functions of Mingzu Universities have not lost their relevance, but gain additional weight in connection with the activation of the Chinese global and international project «One Belt One Road». It is Mingzu Universities that are seen as the leading ones for admission to training, internships, scientific research at the expense of the Chinese government of students and young scientists from countries that are involved in this Project. It is obvious that in the same way that the PRC works with ethnic minorities within the country, there now is started a training process of specialists loyal to China and its initiatives in other countries to increase the effectiveness of the «One Belt One Road» Project.

Conclusions

Each country at a certain point in history solves the problems related to ethnic minorities on the basis and depending on its own moral, financial and political capabilities. In the modern world, it is extremely difficult to maintain a balance between the interests of the state as a monolithic system and the interests of a particular ethnic group. China, due to respect for ethnic minorities and their early inclusion in the national system on an equal footing with the dominant population, has shown an example of a very vigorous state strategy as to this matter. Mingsu University System is a unique educational and social phenomenon of the modern Chinese state. Being educational centers, they also perform important social functions, providing a link between ethnic minorities and the state education system. Initially appealing to a sense of social justice and national self-identification of ethnic minorities and solving the problem of providing local support for state government, today Minzu Universities have expanded their social functionality as centers of citizenship education on the basis of common Chinese values (not the local or particular ethnic minorities' ones). From our point of view, the Mingzu universities system not only successfully resolved issues with access to higher education for representatives of national minorities, who are practically uncompetitive in ordinary conditions (due to their small number and the peculiarities of obtaining a previous level of education) in China, but today is a completely viable form of providing educational services for foreigners in particular. Also, this experience and the form of an educational institution can be seen as the promising one for being used in countries with small national minorities and indigenous peoples to preserve their cultural heritage.

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