



Theoretical Construction of Freedom and Pluralism Education in Pastoral Areas

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Abstract

At beginning of the article, author has a brief introduction of basic conditions in pastoral areas of Imperial Town, and interprets ethnic relations among Han, Tibetan, Mongolian, Yugur, Hui, Manchu and Tu mixed residence. After analysis of the internal and external factors that affect the specificity of pastoral education, author generalizes educational specificity in pastoral area: freedom and pluralism, furthermore, constructs freedom and pluralism education theory in pastoral areas and states significance of theoretical construction.

Keywords: Theoretical construction, Freedom and pluralism education, Pastoral areas

1. Brief Introduction of Basic Conditions in Pastoral Areas of Imperial Town and Relations among Mix-Lived Ethnic Groups.

1.1 Administrative Divisions and the Patterns of Livestock-Based Economy

Imperial Town, also known as Imperial Beach, known as Woer Duo in history, Yongchang King in Yuan dynasty built summer palace here, named Imperial Town. Imperial Town under the Sunan County, Gansu Province, is located in north eastern section of Qilian Mountains, Hexi Corridor. South to Menyuan County of Qinghai Province is adjacent to the north in Yongchang County, Wuwei City. Tianzhu county is in the east of Imperial Town, on the western border of it is Shandan horse-courtyard where horses trained for military supplies, about 95 kilometers east-west, north-south width of 92 kilometers, the total area of 3972 kilometers. (Shenlin Luo, 2006) Imperial Town under the jurisdiction of Huajian, Tibetan Township, Yang Xiang Tibetan Township, Horsecamp Township, Eastbeach Township and Northbeach Township, a total of 18 administrative villages.

Livestock is the economic pillars of Imperial Town for keeping fine wool, sheep, yak mainly and a combination of indigenous sheep, goats and cattle. In 5 animal husbandry-based rural townships has Eastbeach, Xiangyang, Horsecamp, Largelake Beach, Yingpan; Horsecamp Township of Jinzi Beach, Xicheng, Westwater Beach; Northbeach Township has Northpole, Beifeng etc. 9 villages, accounting for 50 percent of the total number of villages; mainly livestock, farming villages have Northbeach township of Northbay; Huajian township of Ningchang, Shuiguan, Changfang Village; Yangxiang township of Hedong, Hexi, Dongding Village and others, 7 villages, accounting for 38.9percent of the total number; agriculture mainly barley, wheat, oats for forage materials, planting some potato for food. Agriculture is the main villages have Eastbeach Township of Dongzhuang, Redflag village two administrative villages, accounting for 11percent; other industries such as tourism is mainly distributed in the Eastbeach township of Xiangyang Village, with tourist attractions; mining industry distribution Horsecamp township in Westwater Beach; Huajian township of Ningchang, Shuiguan, Changfang Village; Yangxiang township in Hedong, Hexi, Dongding Village has coal mines. The service sectors are mainly distributed in the Eastbeach township of Xiangyang Village and Northbeach township of Northpole and Beifeng village. Transportation in Eastbeach of Dongzhuang, Redflag village, in North Beach township of North Bay Village and Huajian township of Ningchang, Shuiguan, Changfang Village. Tourism, mining and service industries account for about 0.1 percent, the proportion of categories in Imperial Town economic patterns as shown:

Insert Figure 1 Here

1.2 Relations among Mix-Inhabited Ethnic Groups and exchange of Different Culture

In terms of historical documents, there are Quanrong, Qiang, Yuenshi, Hun, TongFan, Turk and Mogolian nationality lived in Imperial Town town in a course of Cunqiu, pre-Qin, Qinhan, Songyuan. From the end of Qing dynasty to the initial stage of Democratic Republic (1911-1949), Mogonlian, Hui and Tibetanan nationality lived there. In 1959, Yugur nationality moved here after having border adjustment between Gansu province and Qinghai province. By the end of

June, 2006, a population of minority groups inhabited in Imperial Town is as follows: Han(49.72 percent), Tibetan(27.45percent),Ugur(18.31percent),Hui(2.32percent),Tu(1.81percent),Mogonlian(0.36percent),Man(0.02percent).Propositions of minority population are as followings.

Insert Figure 2 Here

Ethnic relations in multi-ethnic country refer to formality, content, quality, status of interaction in development process for all ethnic groups. (Association of Hui Nationality in China, 2003) As for many nationalities live in pastoral areas of Imperial Town, the ethnic relations refers to a process of Han, Tibetan, Hui, Mongolian, Yugur, Tu and Manchu fully getting along, exchanging and developing in common. Analysis of this process, necessarily from form, content, quality, status of interaction of Han, Tibetan, Hui, Mongolian, Yugur, Tu and Manchu to start, operation of the variable indicators of languages, religions, customs and ethnic intermarriage and ethnic consciousness and so on will be used. The Section Five, Chapter I of the author's dissertation explores evolutionary stage of ideology hidden behind the ethnic relations, from a historical dimension, which can be divided into four stages: assimilation theory of stage (1949 years ago); pluralism stage (from early 1950s to late 1970s); diversified unity stage (from the end of the 1970s to end of the 20th century) and the Liberal Pluralism stage (after 21st century) and further explains the development of relations between China and the United States.

Combined with China's national conditions, the author expresses by formula (see Section Five of Chapter I) description of the mainstream culture and ethnic culture when they are in contact forms. In the west pastoral areas, exchange between the minority culture and the Chinese culture, on a voluntary and equal basis, has three possible results: The first possibility is that minority culture accepts and absorbs the Chinese culture, the development pattern for diversified culture; The second possibility is that ethnic minorities choose to maintain their own traditional culture and carry forward; A third possibility is inclusive of the former two, that is acceptable to the Han culture, while maintaining the ethnic traditional culture. The three possible outcomes will be fully respected. In Imperial Town, when Yugur culture and Han culture exchange, on different occasions, different cultural backgrounds may result in different results.

Insert Table 1 Here

There are three main types of occasion for Yugur culture and Han culture to meet, namely, the inter-marriage of Yugur and Han, the community and the pastoral School - SunanNo.2 Junior High School. Yugur and Han intermarriage in the family showed the first case, that is, Yugur and Han culture accept and absorb the culture each other, the formation of emphasis on "Chinese culture", "Yugur culture and Han culture pattern." Livestock income for the family's main economic sources, including holiday celebrations and life-style day-to-day, eating habits, dress both Yugur and the Han culture. In the use of everyday language, the elderly with many Yugur languages (eastern or western) communicate, young people communicate in Chinese. Communities in the Imperial City, when Yugur culture and Chinese culture met, there will be second or third case, organizing some activities, such as "Six-One Ethnic Festival", when the performance of all ethnic groups together for cultural programs. Normally, Yugur and Han have been together such as the Mid-Autumn Festival holiday. Nationality Autonomous Region has stressed that "Yugur culture", meanwhile, Yugur also shared the pattern of Han culture. Community surroundings are harmonious for coexistence of all ethnic groups. In Sunan No.2 School, previous campus culture of "examination-oriented education" to teach the national curriculum-based, teaching content are mainly Han culture mainstream culture, country courses are taught by the formation of the emphasis on "Chinese culture before construction of school-based curriculum." After construction of school-based curriculum pattern, two simultaneous blending of campus culture, a country course and school-based course are taught by the formation of the emphasis on "Han culture", "Yugur culture and Han culture" pattern; the other is the formation of school-based curriculum taught by the emphasis on "Yugur culture "" Yugur shared Han culture pattern." Cultural interaction of the two cultures is a prerequisite for compliance with the rule of equality. Liberal pluralism is able to achieve only on a basis of voluntariness and equality.

2. Specificity of Education in Pastoral Areas

Specificity of pastoral education determined by internal reforms in the education system is to be done to meet the unique needs of education in pastoral areas. The author in previous chapters already mentioned in the Imperial City, students after the study of Junior High School, Senior High School phase, and finally are able to enter university school, accounting for only 10percent of the total, how to find a way out for those students about 90percent of the total, is a bottleneck problem for pastoral education to solve.

2.1 Influencing Factors on Specificity of Education in Pastoral Areas

2.1.1 From the point of view within the pastoral educational system:

Prior to school-based curriculum, the implementation of national curriculum structure, teaching content, teaching methods, teaching language and so does not reflect the regional, ethnic character. Many students failed in the final examination, return home and become "cultural marginalized people." (Refer to those who can't adapt themselves to urban circumstances, meanwhile are abandoned by local culture circle), who are described kiddingly by local people,

“those who neither work so hard as whose fathers nor cook so deliciously as whose sisters-in-law, who are too short to be used as poles for propping against the door and too long to be used as sticks for making a fire.” Education loses its attractiveness to herdsmen, pastoral education in a very difficult situation. School-based curriculum construction is conducive to the sound development of the pastoral education. It lies in giving full play to pastoral teachers, students, school leaders’ community members in pastoral areas and relying on their own strength to find the goal of educational development, create various opportunities for the development of education, establishes pastoral circulation mechanism of self-education, and build a sustainable development of education in philosophy.

2.1.2 From the point of view outside the pastoral educational system

Insert Figure 3 Here.

The external factors that affect on the special nature of pastoral education, such as the uniqueness of the location of pastoral areas, livestock production and development patterns, linguistic pluralism, the concept of thought herdsmen, pastoralists's religious pluralism, these factors have a positive impact on pastoral education, meanwhile have an impact on the negative, thereby creating the specificity of education in pastoral areas.

2.2 Pastoral education specificity constitutes of cultural factor analysis

Insert Figure 4 Here

2.2.1 External cultural factors

2.2.1.1 International culture

Nowadays, most of the countries are multiethnic ones. With globalization of economy, population of cross-country immigration has an uprising jump remarkably. Development of race or ethnic groups in many countries lack of stability, some even have a conflict with social structure and economic development in local community, others also influence development of relationship among minority ethnic groups all over the world. Therefore, a higher concern for research on relationship among ethnic groups and issues related to has been showed by governments and academic circles in many countries. Under such circumstances, education reform in western pastoral areas of China based on relationship among different minority ethnic groups should draw lessons from experiences of dealing with different ethnic groups in other countries all over the world, and find a way-out to improve ethnic relations in China.

2.2.1.2 Internal Common Culture of mainly Han culture

The ideology of society, values, behaviors, lifestyles and production are determined by the main Han ethnic group. From National educational content to the main contents of the Han culture. Screening of National Education also depends on the system of rules of Han culture. Minority culture all the time is influenced by the Han culture. This influence through radio and television channels such as media, social media, social groups, or example national education policies to develop “two exempt and one subsidy” (To make education fair, China constantly make favorable policy for rural areas, west areas and poverty personals.) School of ethnic minorities enjoyed benefit, there will have a lot of preferential policies for education in pastoral areas. This effect has a spontaneous and organized; have positive, and has negative.

2.2.1.3 Internal cultural factors

Pastoral education is not only influenced by the development of relations between the world's peoples and their main impact of the Han culture, inhabited by various ethnic minorities in the cultural education will also affect each other. Yugur language such as the impact by popular Mongolian living in the eastern part of Sunan County, Yugur Altaic language use of the Mongolian tribe. Yugur diet and lifestyle clothing by Tibetan, songs and dances as well, the impact of deep impact on culture and education by the Han nationality. Imperial Town pastoral areas of the Tu language characters in half with the Mongolian language has the same or similar. Language is also an Altaic Mongolian language. After some historical research, speaking from the family sources, the Tu long-term development of our ancestors are in the process of absorption of the Tibetan, Han, Mongolian and other ethnic ingredients formed. Hui influenced by Han Chinese, the use of Chinese, while retaining their own custom of the ethnic and religious beliefs. Manchu language has its own language, but the long-term mixed with the Han, some ethnic characteristics, customs and habits, are watered down, disappeared. In short, in the Imperial Town, Tibetan, Mongolian, Yugur, Hui, Tu, Manchu, Han peoples of fraternal long-term exposure to a wide range of interactive elements in many of its cases,. Imperial Town special geographical environment, and animal husbandry production patterns as well as pastoralists’ ideas, concepts, language and religious beliefs common to pastoral areas have a profound impact on education, which has resulted in the specificity of education in pastoral areas.

2.3 Specificity of Pastoral Education: Freedom and Pluralism

The specificity of pastoral education in pastoral areas to be considered apart from all ethnic groups mix-lived of ethnic features, we must also consider the historical development of various ethnic characteristics and the uniqueness of

pastoral areas of the eco-geographical location. field spot of all ethnic groups not only learn from each other, communicate with each other, mutual absorption of the excellent culture of the characteristics and advantages, but also remain fairly stable ethnic characteristics, such as the ethnic cultural traditions, language, education system, educational content and knowledge of methods, resulting in a complex web of ethnic relations and ethnic culture characterized by diversity of education, namely, the diversity of pastoral education, embodied in the pastoral areas and cultural backgrounds, educational goals, educational system, educational content, teaching materials, teaching methods, teaching language, teachers team, as well as the flow of the diversity of graduates.

3. Theoretical Construction of Freedom and Pluralism Education in Pastoral Areas

3.1 The Concept Interpretation of Freedom and pluralism Educational Theory in Pastoral Areas and Its Relations with Collective, Pluralistic Educational Theory in Pastoral Areas

"Freedom and Pluralism educational theory in pastoral areas "was inspired by American sociologist Gordon's "Liberal pluralism" It emphasizes the pursuit of individual rights should not be subject to ethnic identity and other forms of influence, on a voluntary basis of equality to maintain a unified ethnic culture, taking into account the cultural characteristics of minority groups.

3.1.1 A Concept Statement of Freedom and Pluralism Educational Theory in pastoral areas

Combined with China's national conditions, takes into account the actual pastoral education. The author holds that freedom and pluralism education in pastoral areas is, in the background of pastoral community to explore the nature of inter-ethnic relations among various ethnic groups, Han, Tibetan, Mongolian, Yugur, Hui, Manchu, Tu, inhabited in Imperial Town, to expand and balance the development of educational opportunities, to tap the potential development of education in pastoral areas, and to enhance the capacity of educational development in pastoral areas, based on voluntariness and equality, to develop the pastoral education, through social general standards in pastoral areas, to narrow the gap of educational development between pastoral regions and other regions, as advocated by the education welfare policy, not only with reference to the disadvantaged status of pastoral economy and education development, but also should consider the actual performance of their own endogenous development in pastoral areas.

3.1.2 Relations between Freedom, Pluralism Education and Collective, Pluralism in Pastoral Areas

Difference between the Two: collective diverse pastoral education in pastoral areas to the right of education as the starting point, and identity as the pastoral nomads education an important factor in the results achieved to political power and economic benefits in accordance with a certain formula (the case of many preferential policies) for the distribution of educational outcomes in order to concern the development of exogenous characteristics; free multicultural pastoral education in pastoral areas is the starting point for the rights and responsibilities of education by combining the fruits of education was based on the development of education in pastoral areas. Efforts are to tap the potential development of education in pastoral areas, the adoption of universal standards for society to allocate educational outcomes.

Contact: Being an advanced stage of the multicultural education theory, liberal pluralistic educational theory in pastoral areas is set up on the collective pluralistic educational theory, the two are complementary relationship. Liberal pluralism originated in the theory of pluralism unity, which derived from diversified theory, resulted from the assimilation theory. The development of ethnic relations the first three stages are the starting point to comply with the principle of equality of the process of equality or equality of results. In the pursuit of equal rights, the use of means of pluralism based on the collective, that is, access to education to ethnic identity compensation. Liberal pluralism stage of development is to emphasize the efforts of individual ethnic groups in the development of ethnic education, the adoption of common standards to society to narrow the gap with other ethnic groups.

3.2 The Basis of Theoretical Models of Freedom and Pluralism Education to build in Pastoral Areas: Equal Opportunity and Endogenous Development of Multi-Ethnic Culture in Pastoral Areas

All nationalities in the common cultural background, inhabited in the Imperial Town include Tibetan, Mongolian, Hui, Yugur Tu, Manchu and Han, different peoples learn from others, absorb each other's outstanding culture, but also maintained a fairly stable characteristics of the ethnic, as well as their education system, content and teaching methods. Result in a complex web of ethnic relations and education in the diverse nature of ethnic culture. Pastoral areas of the unique geographical location, and shape the development of animal husbandry production, language diversity, the thought concept of herdsmen, pastoralists' religious diversity determines the specificity of education in pastoral areas. How to make rational use of the favorable factors in pastoral areas, such as the natural ecological environment and human environment and to avoid negative factors on a voluntary and equal basis, the development of potential education in pastoral areas, overall planning of education and human development, education and community

development, promoting liberal pluralistic harmony education for sustainable development in pastoral areas are the core problems of the pastoral school reform - school-based curriculum construction that needs to be considered.

3.3 A Theoretical Model of Freedom and pluralism Education in Pastoral Areas

Insert Figure 5 Here

In the double background of both the mainly Han culture in the national common culture and multi-ethnic culture in pastoral areas, pastoral education reflected in the specificity of two aspects, one for "pluralism"; second as "freedom." "Pluralism" has been expressed above, this will not repeat them. "Freedom" mainly refers to equal educational opportunities in of development in pastoral areas. A concrete manifestation of the provisions of the aims of education in pastoral areas, the establishment of the educational system, educational content screening, preparation of teaching materials, teaching methods, integration of teachers staff and the flow of the graduates etc., in the following parts, the author to SunanII school-based curriculum construction as an example, to elaborate connotation and denotation of the freedom and pluralism education theoretical model in pastoral areas.

3.3.1 Pastoral Education Goals

Sunan No.2 school-based curriculum materials to improve the overall quality of students, promote professional development of teachers, to win recognition of community support, to promote the comprehensive school reform for the overall objective. Their educational objectives in pastoral areas of freedom embodied in the pastoral areas to adapt to the unique natural ecological environment of the premise, from the ethnic cultural tradition, and give full play to SunanNo.2teachers, students, school leaders and the masses of the main pastoral areas, and to rely on its own strength, to find the goal of educational development, and create various opportunities for the development of education, the establishment of pastoral circulation mechanism of self-education, build a sustainable development of education in philosophy.

3.3.2 Pastoral Education system

The composition of School-based curriculum R & D is team of experts, students, local government agencies, educational institutions (such as Sunan County Education Bureau, Sunan County Yugur Cultural Research, Imperial Town of Education Administration Committee, etc.). Their freedom reflected in: a multi-level multi-disciplinary research team composition, especially the relevant government departments at all levels of policy-makers and the depth of participation of the implementers, school-based curriculum for the successful construction of the guarantee provided by the organization, taking full advantage of the local human resources for innovative, sustainable research.

3.3.3 Pastoral Education Content

School-based curriculum materials for students comprehensive quality education through livelihood education, environmental education and innovation in education so that students recognize the homeland, recognize the local ecological environment, enhance environmental awareness, and enhance social responsibility; for students to master basic life skills, the actual exercise capacity, civic awareness of Hometown Service. In view of this, school-based curriculum is the core of the concept of "people-oriented", emphasizing student-centered, research and development of students' creativity, improve their practical ability, which is to create dynamic endogenous pastoral areas. Animal husbandry skills grasped so as to achieve economic, social harmonious development in pastoral areas.

3.3.4 School-Based Curriculum Materials Planning, Teaching Methods and the Use of the Medium of Instruction

SunanNo.2school-based curriculum includes three volumes: Volume I, Recognizing our homeland (Trial version for the seventh grade), the second volume in the Protecting our homeland (Trial version for the eighth grade), the third volume to Building our homeland (Trial version for the ninth grade). In the teaching schedule, the seventh grade focuses on the comprehensive identification of the capacity of the eighth grade focus on a comprehensive analysis of the ability to focus on ninth grade, the ability to explore and practice. Accordingly, the teaching content of the logical framework is in accordance with the "Recognizing our homeland - Protecting our homeland - Building our homeland" as the idea of scheduling, teaching materials from the student's life experience to start. Design is closely linked with student life, and operational activities, to stimulate student interest in learning, so they were happy to participate in the learning process to, in order to keep the protection of homeland and building a homeland of their ability to work hard. School-based curriculum based on "learner-centered, activity-oriented, group cooperation, equal participation," the basic concept. Completion of interviews, questionnaires etc., school-based curriculum materials from point of view of the comprehensive planning, flexibility in the use of teaching methods and the use of teaching bilingual recommended, these three dimensions to enable teachers and students to add life experiences, feelings, ideas to the curriculum resources or in teaching process of dynamic generation, thereby increasing the acceptability and fun of school-based curriculum materials, and effective teaching in the interaction generated in the communication in advance.

3.3.5 Teachers Constitute

Teachers are basic conditional resources for the construction of school-based curriculum. Teachers in the course of school-based curriculum materials compiled and curriculum implementation play an important role. School-based curriculum concerns are integrated capabilities of students, and students are to rely on the quality of the development of strong professional teachers, so the building of teacher staff is essential. With the school-based curriculum materials to complete, the school will recruit local knowledge experts, ethnic elite, and animal husbandry production technical personnel, veterinary and wool traders etc., walked into the classroom, to develop students on the relevant professional skills, such as animal husbandry production knowledge. To take full advantage of existing resources in pastoral communities reflects the freedom of the school-based curriculum to build.

3.3.6 The Flow of Graduates

SunanNo.2 can be admitted to Senior high school and finally into the university students only 10 percent of the total, around 90 percent of the students have to come back to work for building homeland, the workplaces for those who go out working have traditional catering services, also have some house demolition, loading and unloading, road construction and so on. Construction of school-based curriculum is designed so that most students who can not enter higher school master basic life skills of modern livestock production and environmental protection knowledge, improve the pastoral areas of population structure, improve the quality of the population in pastoral areas, change the past passive situation, some people can grow into animal breeding experts, processors of animal products, livestock managers, veterinarians, ethnic singers, tourist attractions guide, eco-environmentalists and other industry experts, for the protection of ethnic traditional culture and contribution for the construction of a better homeland.

3.4 The Importance of Theory Building of Freedom and Pluralism Education in Pastoral Areas

3.4.1 To Carry out, in the Introduction from Abroad Theory, an Independent Study of the Theory Construction of Native Thought and a Positive Attempt to Explore Methods

The academic significance of liberal pluralism educational theory in pastoral areas of is that it is from the minority educational practice - school-based curriculum structure ethnographic field work to be abstracted and summarized, at the same time a profound analysis of the West to explore national social ideology behind the stage of ethnic relations of development theory, combined with China's national conditions, to study the practical case in pastoral areas, the development of a freedom and pluralism educational theory in pastoral areas, as an independent construction of the domestic local educational theory created the exhibition of new research ideas and methods.

3.4.2 To Promote ethnic Relations in the Further Integration of the Basis of Equality

Imperial pastoral areas are Tibetan, Mongolian, Yugur, Hui, Tu, Manchu and Han nationality inhabited places. Various ethnic groups has long been stuck with the traditional way of life, with meadows the border issue herdsman and farmers will be in trouble occasionally after drinking, but there has been no major conflicts and contradictions. In recent years, with further development of the economy, school education, animal husbandry, community and family education has become increasingly prominent manifestations of the ethnic group lies in the individual child in the home of the ethnic traditional culture, a little older, in the community of all ethnic groups feel multi-culture, school-age children in school to receive a single Han culture, distinction of the three are the causes of contradiction. Construction of school-based curriculum on the one hand, be able to protect the heritage of all ethnic groups in traditional culture, for the creation of employment opportunities for minority children, to enhance skills for the protection and construction of their own homeland; on the other hand, teachers and students of all ethnic groups improve pastoral masses equal participation and cooperation of dedicated, to enhance its degree of integration of ethnic relations.

3.4.3 To Solve the Bottleneck Problem in Pastoral Education, to Promote Economic, Social and Cultural Development by Education of the Western Pastoral Outreach and to Find New Thought-Line of inner Dynamism Development.

A long time, because of their geographical location in pastoral areas, livestock production patterns, pastoralists' ideas, concepts, language and religion constitute the specificity of education in pastoral areas, revealing the growing problem of its bottleneck. How to drive economic development with improving education level in pastoral areas, how to exert the main body of the local herdsman, and to rely on its own strength, to find educational, economic and social development of a new growth point, are of importance for developing pastoral education. School-based curriculum to build fully integrated human resources improves the utilization of local human resources, stresses the importance of endogenous human-centered development, the western pastoral outreach to seek for inner dynamism development.

3.4.4 To raise a practical and sustainable paradigm of school-based curriculum, which could be used for the local school-based curriculum construction in regions where share the similar economic and cultural patterns with the sample spots.

Construction of school-based curriculum strategies and channels are of varieties. School-based curriculum development based on restructuring of local economic patterns, which is in line with the people in ethnic minority areas of the natural,

social harmonious development. Adopting participant research paradigm in the construction of local curriculum, and respects the mastership of local people, multi-curriculum construction in pastoral school enhances local people’s self-confidence, equips them with creativity and acting ability as well as ability to upgrade their subsistence by the cooperation between external specialists and local people. They will help the reform and development of education and local society by providing suggestion to the construction of curriculum based on their knowledge about the regions. The way to school-based curriculum is to build a snowball-type to become bigger and stronger, for the western pastoral areas to provide a sample example of the development of education and guide to practical action.

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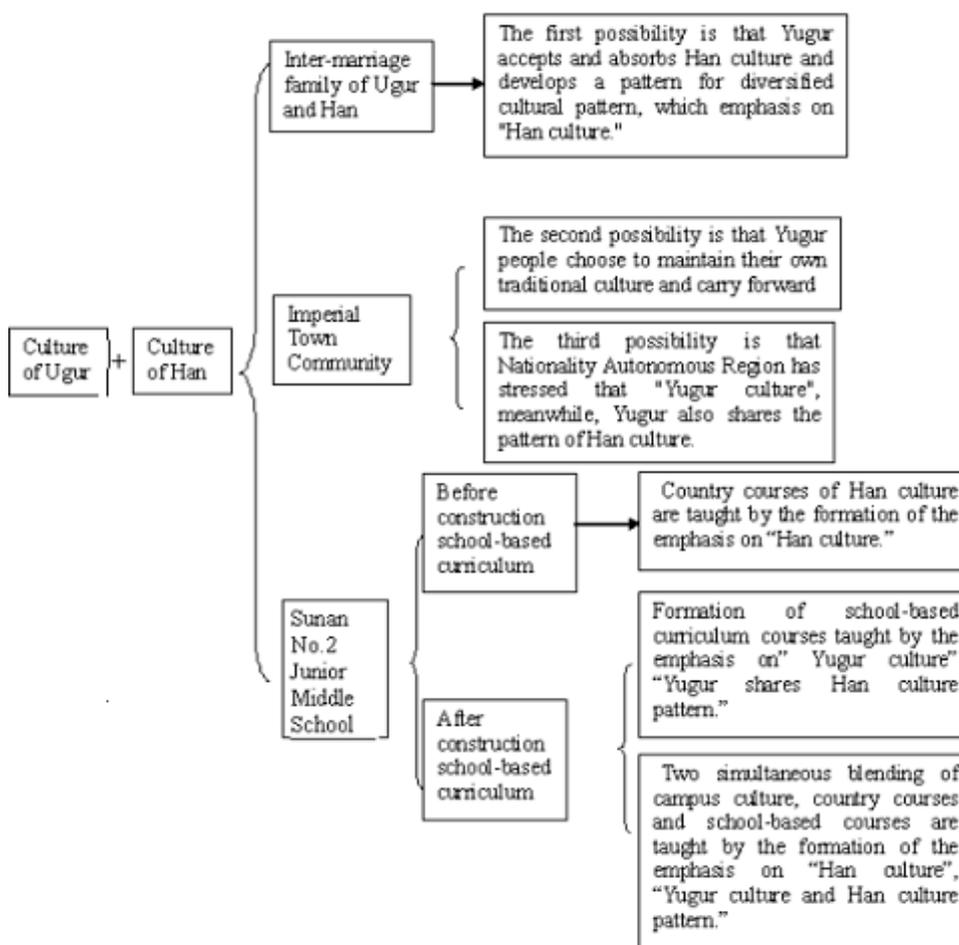
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Notes

Note 1. They are “Assimilation”, “Pluralism”, “Pluralistic Integration”, “Freedom and Pluralism”.

Table 1. Cultural Interaction between Ugur nationality and Han nationality



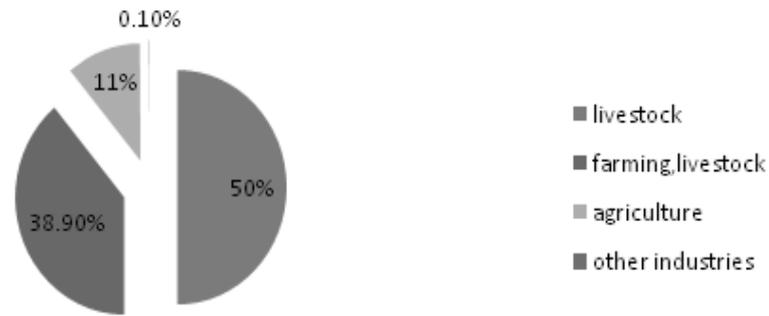


Figure 1. Proportion of Categories in Imperial Town Economic Patterns

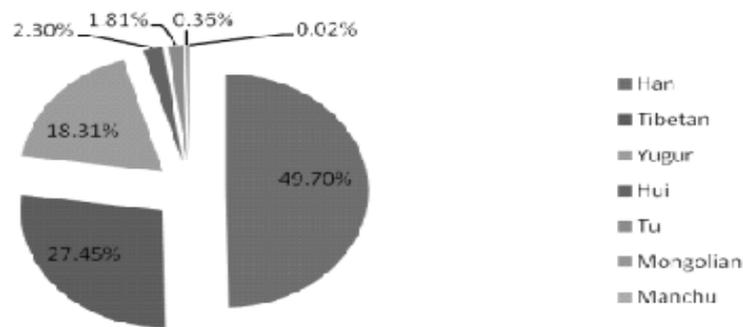


Figure 2. Statistical Demogram in Imperial Town



Figure3. The External Factors That Affect the Specificity of Pastoral Education

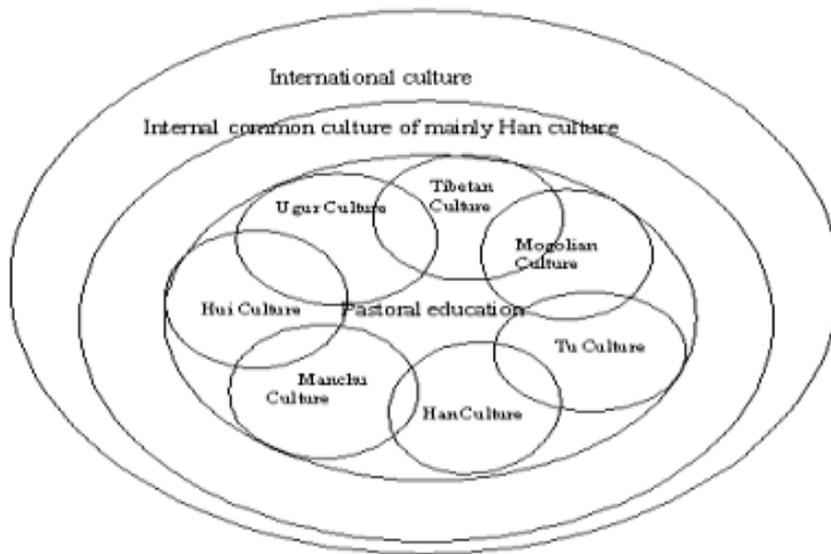


Figure4. Cultural Constitute Factor Analysis of Pastoral Education

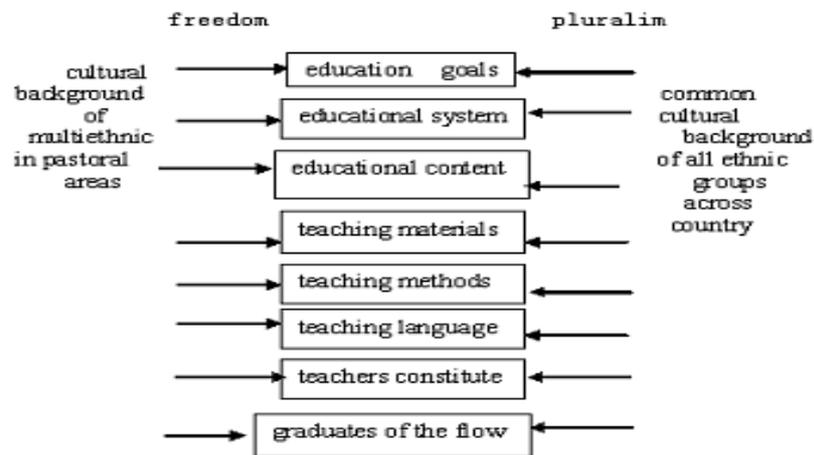


Figure5. Theoretical Construction of Freedom and Pluralism Education in pastoral areas