CULTURAL IDENTITY AND NATIONAL UNITY EDUCATION BASED ON THE PERSPECTIVE OF INTERCULTURAL INTERACTION IN COLLEGE FRESHMEN ENROLLMENT PSYCHOLOGY

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Cultural Identity and National Unity Education Based on the Perspective of Intercultural Interaction in College Freshmen Enrollment Psychology

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Abstract

With the increase of population mobility and the promotion of Intercultural interaction in college freshmen enrollment, cultural identity is more conducive to national unity, and national unity education emphasizes the identity of communities with common language, history, region, culture, customs, and habits. This paper expounds the realistic challenges of cultural pluralism to China's national education and national security under the background of globalization, introduces the basic characteristics of multiculturalism, and deeply studies the cultural diversity of China's ethnic regions and the integrated development of the Chinese nation. In view of the current situation in China, the impact of cultural identity on political, economic, cultural, religious, and ecological construction has introduced in detail. The economy promotes people's livelihood, the party's leadership stabilizes the social environment, and the cultural interaction of ethnic areas promotes cultural identity in college freshmen enrollment and national unity. Finally, the system construction from national cultural identity to Chinese cultural identity based on the theory of national identity is proposed. There are problems and influencing factors in the process of college freshmen enrollment, and corresponding suggestions for improvement have put forward. In addition, it should have pointed out that if cultural identity in college freshmen enrollment can have effectively used in the study of national unity education, it is necessary to draw on the relevant results of Intercultural perspective psychology.

Keywords: cultural identity, college freshmen enrollment, Intercultural interaction, national unity, pluralism, social action, social practice.

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Introduction

Economic globalization has led to the collision, confrontation, and integration of different cultural systems. The development of national culture in various regions has inevitably affected to varying degrees. Globalization has accelerated the cultural exchanges among ethnic groups. At the same time, the increase of cultural exchanges will inevitably lead to conflicts and impact on cultural nationality (Alencar, 2018). Globalization has prompted countries' value systems to shift from closed to open, through making cultural values from single to plural. The emergence of Intercultural interaction in college freshmen enrollment has its profound social and historical background. The research foundation also supports and promotes the common development and progress of world culture. In fact, when national culture differs greatly in history, ethnicity, and religion, there are often major conflicts among countries (Bird, & Mendenhall, 2016). In order to encourage a positive attitude of mutual understanding among cultural systems, people form correct attitudes and beliefs towards the cultures of the various nations. A new educational trend that emphasizes equal communication among different cultures has emerged because of Intercultural interaction in college freshmen enrollment Psychology (Fozdar & Volet, 2016). The multi-ethnic country like China has been in a state of coexistence of multi-ethnic and heterogeneous cultures.

The 18th National Congress of the Communist Party of China proposed to "Let the Lide Shuren as the fundamental task of education and cultivate the socialist builders and successors of the all-round development of morality, intelligence, beauty and beauty." Studying the college entrance education is an important reflection of the university's response to the party's 18th National Congress and in-depth implementation of General Secretary Xi's important speech on the "Lide Tree People" speech. It is also a university that truly "cultures and morals." It is an important measure to continuously improve students' ideological level, political consciousness, moral quality and cultural accomplishment (Kumar, Zusho, & Bondie, 2018). Through the research on the entrance education mode of college students, the initial link of talent training in colleges and universities can be improved, which can provide specific guidance for college freshmen to adapt to university life and lay an important foundation for the overall healthy growth of college students. From the perspective of culture identity, this paper adopts the Intercultural interaction psychological perspective in college freshmen enrollment to describe the cognitive structure of cultural groups, and interprets the National Unity by the connection and transmission relationship of Intercultural interaction psychology. On this basis, the solution to the above problems has discussed (Della Puppa, 2018). Specifically, there are three main tasks. First, the analysis of multiculturalism and Intercultural interaction psychology in college freshmen enrollment to social action presents on the paper. Second, this paper uses the above concepts and methods to study the cultural map of Tibetan Qiang

and Yi Corridor area. Through the completion of the above tasks, the interpretive power of Intercultural interaction in college freshmen enrollment psychological perspective has applied to the field of social action and Intercultural interaction in college freshmen enrollment. Cultural social interaction rules help to promote national harmony in the Tibetan Qiang and Yi Corridor area.

Relevant theoretical knowledge

The realistic challenge of cultural pluralism

Cooperation, communication, and integration in the context of globalization are increasingly becoming national developments. On the cultural level, the cultures of countries and nations are the long-term historical process of all ethnic groups. For this cultural scene, the globalization provides a cultural pluralism platform for all human beings. Members of various ethnic groups have begun to contact the culture of other ethnic groups (Hajro, Gibson, & Pudelko, 2017). Various cultures are constantly infiltrating and integrating with each other to develop and change, highlighting the positive impact of globalization on the development of human culture. However, the "dividends" that human beings face in the face of globalization seem to face a dilemma. This is because globalization will inevitably lead to cultural conflicts and collisions at the same time, and strive to make the cultural development of different regions and different ethnic groups more and more homogenous. When the cultural diversity has greatly reduced, the traditional culture of the weak ethnic groups is gradually lost (Arczynski & Morrow, 2017). The original status has marginalized, which led to a general cultural conflict among the various nationalities as predicted in figure 1. Expansion and infiltration services are looking for breakthroughs in "differentiation", and China's minority areas have become the focus of their attention, which poses a real threat to China's cultural security and border stability (Lisak *et al.,* 2016).
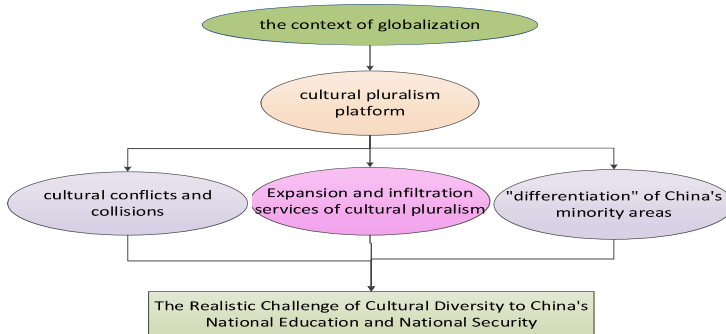

Figure 1: The realistic challenge of cultural pluralism to China's national education and national security under Globalization

An enlightenment education of multicultural knowledge and attitude, but objectively speaking, the introduction of multicultural knowledge is still not comprehensive, and the political purpose of relevant content selection is too strong. Therefore, a common problem or important task for Chinese education, especially national education, is to adapt to the requirements of the era of globalization and the harmonious and stable development of Chinese society, and to handle the smooth entry of ethnic minority children and to adapt to the modern mainstream society and maintain (Chen, 2017). Specifically, ethnic education should help each student of different nationalities to form the concept of pluralism and equality among all ethnic groups and to eliminate prejudice and discriminatory emotional attitudes, and to obtain corresponding social behavior skills to resolve cultural conflicts, thereby enjoying the richness of multiculturalism.

Multiculturalism of China's ethnic regions and the integrated development

"Multiculturalism" is the diversity of culture, which is a realistic embodiment of the great creativity of human beings and the ability to adapt to the natural environment. That is to say, cultural pluralism is good to complement each other, innovation, and development. Unity makes things inactive, often leads to vital suffocation. This principle also applies to the development of human culture. The contact and communication among cultures has always been a habit of social practice. The coexistence of multiculturalism has the foundation of the national system and is the foundation of all ethnic groups. China has ethnic diversity, and social pluralism. The total population of 55 ethnic minorities is 106 million, including Hui, Zhuang, Man, Mongols, Miao, Tibetan, Yi, Tu, Yao, Bai, Hani, and Kazakh with a population of more than 1 million. The national characteristics have created a multi-level, diverse, unique, and colorful national culture. Its diversity has reflected in all aspects of social life, such as language, festivals, food, and clothing. According to statistics, there are 135 festivals in 55 ethnic minorities. In addition, the cultural differences among different ethnic groups in ways of thinking, values, costumes, diet, residence, weddings, and funeral ceremonies are so numerous that they cannot have enumerated (Arczynski, & Morrow, 2017). At the same time, the cultural internal composition of each ethnic minority and ethnic region also contains rich diversity. Judging from the external manifestations of minority cultures, the cultural diversity of China's ethnic minority areas and the integration of the Chinese nation has developed smoothly. In the process of communication and integration, the contact and conflict between minority culture and Han culture form a new cultural system, thus constructing diverse cultural characteristics, even the same country will show in the same cultural form in figure 2. Therefore, China correctly understands and fully understands the role and significance of the traditional culture of each ethnic group in its long-term economic life and social development, and respects the economic models, customs, values, and religious beliefs of all ethnic groups. In short, China has a large number

of ethnic minorities, different developments, and different characteristics of the basic national conditions determine the multi-characteristics of national culture is always the national cultural identity in college freshmen enrollment and national culture that we face in the maintenance.
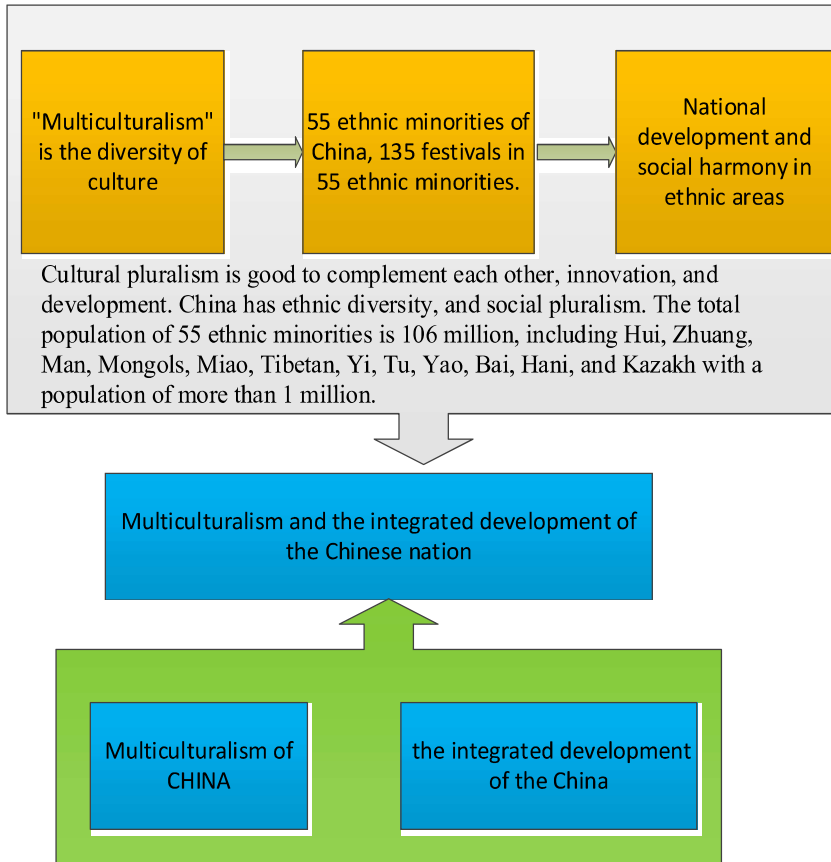

Figure 2: Multiculturalism and the integrated development of the Chinese nation

Cultural Interaction and the Connotation of Cultivating Psychology

According to the definition of symbiosis, the "cultural symbiosis" can be defined as the cultural interactions among different ethnic groups, different religions, and people. The common ecology of regional culture means that different cultures can serve as a relatively independent cultural system, and enjoy the rights and freedoms to develop equally with other cultural systems. It shows the harmonious relationship of regional multiculturalism. However, in the actual interaction process, it is full of intercultural conflicts and collisions, struggles and compromises. Therefore,

the common ecology presented by regional culture has different interactions in the formation process of Cultural Symbiosis. Cross-cultural is a psychological structure that people use to organize their knowledge of a subject area in the social world; this mental structure affects the information that people pay attention to, think about, and memorize (Aronson *et al.*, 2015: 54). As an important concept of cognitive science, schema theory is incorporated into the fields of cultural cognition and is used as a basic tool for thinking about people's cognition and behavior. Among them, social psychology has made a lot of research on the basic working principle of schema in the field of social cognition, and it pays more and more attention to the cultural characteristics of schema (Aronson *et al.*, 2015: 70-71). In addition, cognitive anthropology based on the overall experience of culture, thinking about the cultural construction of schema and its relationship with behavior, and developing more systematic theories and methods (Chen, 2017). Shyryaeva, & Trius, (2013) focuses on the issue of cultural awareness and tolerance development in higher education system in Russia, at Pyatigorsk State Linguistic University (PGLU) in particular, and in the world in general. At first, they emphasize the main concern of the need for students' familiarization with national uniqueness and attractive sides of the local population's development and fostering intercultural understanding, awareness, and tolerance. Then they present the analysis of the approaches and Russian experts' points of view on the ways of systematizing the study of culture and determine its relation with language learning. Della Puppa (2018) looks at the recent phenomenon of Bangladeshi immigrants in Italy who are onward migrating to London, after their acquisition of the Italian citizenship – that allows them to move and relocate within the territory of the EU. For most Italian- Bangladeshis, Italy constitutes just a step in their migration trajectories: their mobility biographies are marked by many arrivals and departures. This responds to their desire for upward social mobility and their realization as adult men. This also leads them to join a much larger Bangladeshi community set within a receptive multicultural and religion-tolerant society.

According to the theory of Cultural Symbiosis, the construction of harmonious culture in ethnic areas is a state of harmonious coexistence in a positively stimulating environment through a model of reciprocal symbiosis. The concept of Cultural identity in college freshmen enrollment is different from the concept of assimilation of modernity, and assimilation is the concept that modern society tends to be self-righteous or difficult to get rid of when dealing with ethnic minorities. Therefore, mainstream society is easy to adopt a "melting pot" policy for ethnic minorities. In this context, when scholars begin to face up to the issue of cultural diversity, it is inevitable to have this tendency of Cultural identity in college freshmen enrollment. Even in the early modern anthropological studies, "Cultural identity" and "Cultural Symbiosis" were considered interchangeable. Today, sociology, anthropology and other disciplines all attach importance to the issue of acculturation, but the more applicable to the analysis of national unity is the concept of acculturation adopted by modern anthropology.

Cultural interaction in ethnic areas promotes cultural identity and national unity

The affections of Cultural interaction

Cultural identity in college freshmen enrollment is a multi-ethnic community for their respective ethnic areas interests. It is precisely because national interests have an important influence on cultural identity, and the harmony of cultural identity in college freshmen enrollment is the basis of social harmony. Therefore, the ethnic areas must attach importance to the regulation of national interests, to build a harmonious cultural identity in college freshmen enrollment, and lay the foundation for the country's harmony and stability (Lind, & McKoy, 2016). The cultural identity and national unity in ethnic areas involves political, economic, social, and other fields in *Figure 3*.
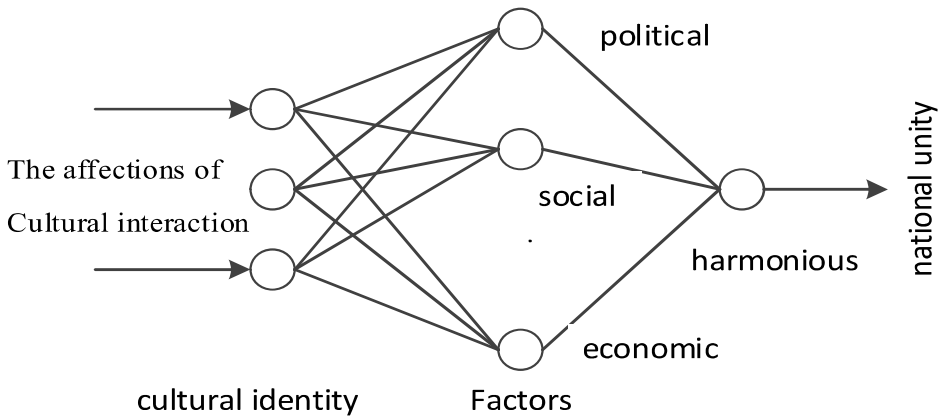

Figure 3: The affections of Cultural interaction

The Tibetan Qiang and Yi Corridor area is also unlikely to be independent, and conflicts of interest have become one of the main forms of social conflicts in the Tibetan Qiang and Yi Corridor area. In recent years, several disputes over Tibet have discussed because of the cultural identity problems that arise when economic interests have not met. The soaring price of Cordyceps in the interior, the resulting dispute over Cordyceps mining has become a major contradiction influencing the social stability of the Tibetan-Tibetan corridor. For example, in the annual Cordyceps mining season, a series of cases surrounding Cordyceps have occurred, which has seriously affected the security and stability of the local society. Similar situations exist in different ethnic areas (Museus, Yi, & Saelua, 2017). In theory, the contradictions of different ideologies are irreconcilable

in a certain sense, and conflicts of interest can often be resolved through joint consultation among stakeholders. Under the conditions of information exchange and compulsory contractual relationship, the interest game can often evolve into a benign cooperative game rather than a vicious social conflict. Cultural identity in college freshmen enrollment and national cultural identity education are regarded as one of the key tasks in the construction of a harmonious society in ethnic areas (Shyryaeva, & Trius, 2013). Cultural interaction promotes cultural identity in college freshmen enrollment and national unity, and adheres to the combination of source governance, dynamic management, and emergency response to solve problems. In promoting the economic development of ethnic areas, the government must especially encourage the exchange of the private economy and attach importance among the people of all ethnic groups in economic development. In the history of the Tibetan Qiang and Yi Corridor area, all ethnic groups have maintained relatively close economic ties. Cultural identity in college freshmen enrollment influences politics as follows in *Figure 4*.
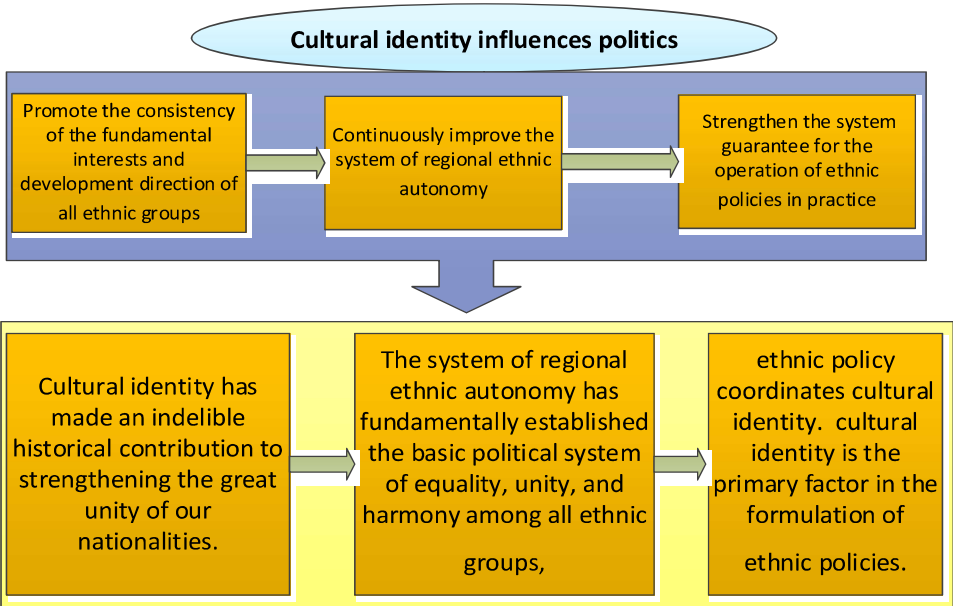

Figure 4: The political affection of Cultural interaction

Cultural identity in college freshmen enrollment promotes the fundamental interests and development direction of all ethnic groups. In the long-term historical development process of all ethnic groups, the economy is closely connected. Cultural identity is forming a close relationship and interdependent interaction, which constitutes a pattern of pluralism. Cultural identity has made an indelible historical contribution to strengthening the great unity of our nationalities. Cultural

identity improves the system of regional ethnic autonomy. Cultural identity in college freshmen enrollment is the foundation of national stability, the premise for the development of socialist undertakings, and the soft power standard for measuring and enhancing the comprehensive national strength. The system of regional ethnic autonomy has created a good political foundation for eliminating ethnic barriers and unblocking cultural identity in college freshmen enrollment (Sit, Mak, & Neill, 2017). Cultural identity is the mainstream of cultural identity development in the northwest region. In order to consolidate and develop the gratifying achievements of national cultural identity, over the years, activities have been carried out in the Tibetan and Qiang Corridor areas to recognize the advanced collectives and individuals, so that national cultural identity has gradually formed a strong social paradox, national cultural identity awareness. Cultural identity strengthens the system guarantee for the ethnic policies. Cultural identity is not a static existence but a dynamic process, in the process of changing development, there will be different forms of expression under different time and space conditions, so the constantly adapted ethnic policy is in the process of coordinating cultural identity.

Cultural identity also affects ecological construction. The purpose of ecological civilization construction is to coordinate economic construction, resources and environment, achieve a virtuous circle, take the development path of civilization development, rich life and good ecology, and ensure sustainable development from generation to generation. Cultural identity in college freshmen enrollment is the construction of a harmonious culture in ethnic areas (Tung, 2016). The goal of unity and sustainable development of all ethnic groups is to promote the social development of ethnic areas and ultimately realize the comprehensive and coordinated development of human society. The leadership of the party stabilizes the social environment, the phenomenon of cultural and educational imbalances in ethnic areas is reduced, and national culture is developed. In the process of economic development, the culture of each nation can we create fertile ground for ecological environment protection and coordinated development of ethnic areas.

National Identity and Religious Harmony

Religious theory provides a solid theoretical foundation for studying the construction of harmonious culture in ethnic areas. According to this theory, the wrong tendency of religion in the new uselessness or determinism can have prevented and overcome. Religious theory believes that religion does not always exist, and its emergence has its profound historical roots. In general, religious theory belongs to the idealist philosophical system. There are many ethnic groups in the Tibetan Qiang and Yi Corridor area. Religious life plays an important role in their daily lives. A large number of religious leaders guide the masses of believers to follow the path of religion and socialist society, and actively publicize the party's clan policy and patriotic love and education (Valeeva, & Valeeva,

2017). The spirit of cultural identity in the Tibetan Qiang and Yi Corridor area has smoothly transmitted to the majority of believers, and the religious people have united around the party and the government. Therefore, the vast majority of religious people are patriotic and religious, and they are willing to integrate into the family of the motherland. Religious harmony is an important prerequisite for national cultural identity in college freshmen enrollment and social stability, and a fundamental factor for the harmonious and stable ethnic regions. The 18th National Congress of the Communist Party of China regards religious relations as one of the important areas for promoting political party relations, cultural identity, religious relations, class relations, and relations among compatriots at home and abroad to promote the harmony of the "five major" basic political and social relations. Therefore, the construction of a religious and harmonious culture should have understood and practiced from the height of uniting the masses, uniting the people, effectively guaranteeing social stability, national cultural identity, and national security.

Systematic Construction from National Cultural identity to Chinese Cultural identity Based on National Identity Theory

Problems and influencing factors

1) The community culture constructed by ethnic minorities due to differences in the geographical features of life and survival will form self-involvement, that is, they will form a coordinated whole with their own related memories, emotions and beliefs. Therefore, in the daily social category, Tibetans are more inclined to make Tibetan friends, and the Yi people are more inclined to make friends with the Yi people, so the social scope is thus limited and singular.

2) It is difficult for ordinary people to play a leading role in the construction of Chinese cultural identity. The Tibetan and Qiang Corridor areas are relatively poor and backward. Since the construction of a harmonious society, the construction of national cultural identity in college freshmen enrollment has not really penetrated into the grassroots of the Tibetan-Tibetan Corridor, and the ordinary people who are the mainstay of Chinese cultural identity construction have shown that they do not have a deep understanding of the connotation. On the one hand, ordinary people want the nation. Cultural identity in college freshmen enrollment, everyone goes to prosperity together; on the other hand, it is difficult for ordinary people to independently carry out the construction of Chinese cultural identity in college freshmen enrollment and form a benign interactive cycle. Therefore, the status of the ordinary people as the main body has greatly restricted

the construction of Chinese cultural identity in the society of the Tibetan-Tibetan corridor, and the implementation of the Chinese cultural identity construction work, especially the system in which the government and grass-roots organizations are unable to complete the construction of Chinese cultural identity.

3) The government's lack of ability and guiding direction in the construction of Chinese cultural identity In ethnic areas, the government plays an important guiding role in the construction of Chinese cultural identity, and the government's policy planning and development capabilities are insufficient. On the one hand, the entire development policy of the ethnic regional government in a certain period should be an organic, mutually supportive, and complete system. The development policies should not be isolated from each other, and should not be contradictory. However, at present, ethnic areas lack scientific planning and lack of systematic thinking habits. The development policies formulated by the governments of ethnic areas have less consideration of the matching between development policies, resulting in a lack of various development policies. The internal organic connection cannot form the harmonious development of various economic undertakings. At the same time, the government has deviated in the direction of Chinese cultural identity construction. In the specific practice process, the GDP view of the GDP has led the governments at all levels to pursue economic construction blindly, and the simple economic development has concealed the actual situation of the harmonious society in the ethnic areas.

Two-Dimensional Model of Cross-Cultural Psychology

Social conflict is a rising issue that threatens security and the well-being of a global society. More than 30 war violent clashes have been carried out in 40% of armed conflicts in the state around the world that have lasted for 10 years or more, and 25% of the wars have lasted for more than 25 years. These conflicts often lead to immeasurable harm, such as the division of families and communities, as well as extreme violence, and personal psychological problems. From the perspective of educational research needs, cross-culture is a limitation of the concept of anthropological acculturation, which is to ignore the concern for individual psychology in the process of acculturation. One of the important foundations of modern education is psychology. In fact, Heskovitz, who participated in the construction of the classic definition of acculturation, pointed out at the time that if anthropologists mastered psychological techniques, they would find that people experience acculturation need to resolve the consequences of cultural conflicts. Figure 5 shows the theoretical framework of intercultural psychology In the "Analytical Research Outline" attached to "Aculturation: the study of culture contact", a section on "Psychological Mechanisms for the Choice and Integration of Cultural Characteristics Caused by Acculturation" is specifically

listed. Ferguson and the theory of cultural differentiation (Ferguson, 1956) "The cultural factors dictate what is learned and at what age, and thus different cultural environments lead to the formation of different modes of competence".
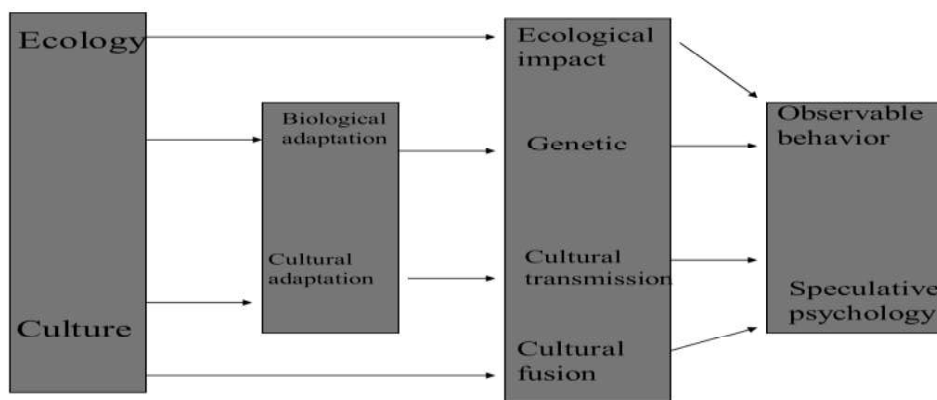

Figure 5: The Theoretical framework of intercultural psychology

When conflicts occur in cross-cultural exchanges, young college students often have to work hard to control their instinctive impulses. These instinctive impulses often conflict with relationship happiness and create an unbalanced state. The interdependence of interdependence theory refers to the influence and constraint relationship of interaction between different roles in the international society. The influence and constraint relationship of this interaction can be symmetrical or asymmetrical, depending on the role of the role's external sensitivity. In addition, the size of "vulnerability". For example, the raw materials of Party A and Party B, and the products of Party B and Party A may exhibit an interdependent relationship. Both parties have shown some sensitivity to the other party's relevant policies, but because the degree of dependence of the two parties may be different, their sensitivity is also different. If Party A's relevant policies are unfavourable to Party B, it will expose its vulnerability. Because of the different resilience of the two sides, they also show varying vulnerabilities. If the sensitivity and vulnerability of the two sides are the same or close, then the interdependence between them is symmetrical, otherwise it is asymmetric. Intercultural communication among college students with different subculture backgrounds, in interpersonal communication, they belong to the background of Chinese culture. Therefore, cross-cultural exchanges also have cultural exchanges in *Figure 6*.
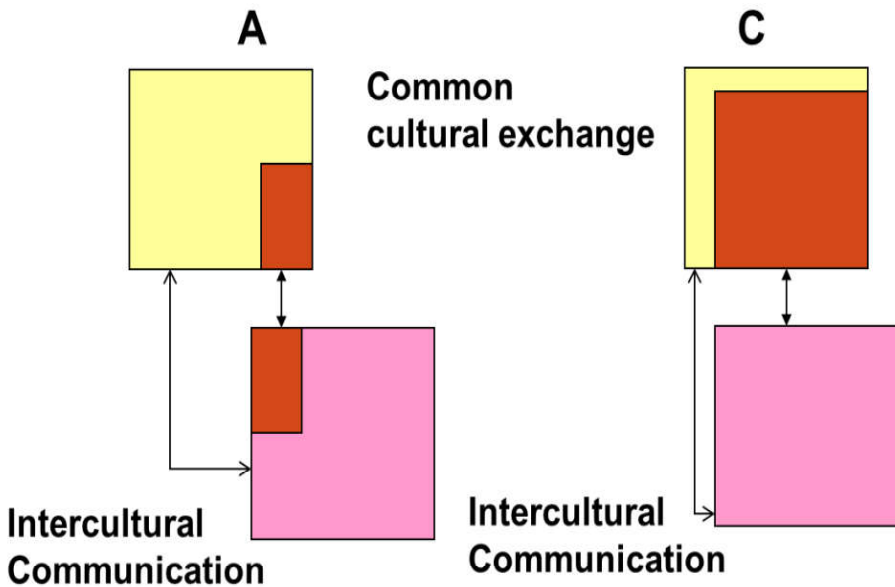
Figure 6: The process of intercultural psychology

Emotional agency theory helps explain why emotional regulation is the most important in the process of forgiveness. Because of interdependence theory, although instinctive direct response behavior is characterized by revenge motives and angry emotions, most people suppress these reactions to maintain relationships. Some of them may experience cognitive and emotional motivations and transform them into pro-relational behavior. In addition, according to the agency theory of emotions, moral emotions (eg, love, loneliness, fear, shame, guilt) motivate adaptive relationship behaviors that often create and maintain important social relationships. Because conflicts in social relationships are inevitable, emotional regulation seems to be an appropriate strategy for establishing and maintaining healthy relationships. The intercultural communication model in the actual exchanges of Tibetan university freshmen is shown in *Figure 7*.
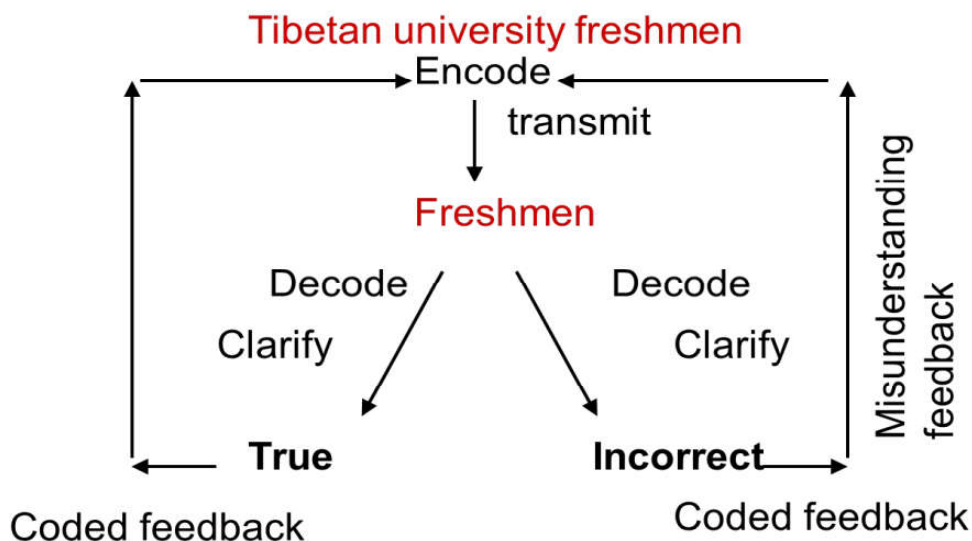
Figure 7: The Intercultural communication model

In the long run, the reason why the acculturation research neglects or even opposes the individual psychological level is that the "orthodox" psychology ignores the cultural influence. After the mid-20th century, with the development of cross-cultural psychology research, especially after 1963, when Graves explicitly put forward the concept of "psychological acculturation", the substantive results of the study of acculturation psychology were Start to increase. Especially in the past 20 years, due to the dramatic increase in cultural interaction caused by globalization, acculturation has become a topic of concern for cross-cultural psychology research, namely, cultural interaction psychology. Among them, JW Berry, a professor of psychology at Queen's University in Canada, based on his own research on immigrants and indigenous minorities, and integrated the research results of other people's research (see Figure 8), in today's psychology Most commonly used in research. Beili himself has been invited to provide advice and suggestions for the development of policies to resolve ethnic relations in Britain, France and Canada. This is a powerful illustration of the relevance of its acculturation strategy to the study of national unity education. First, Berry used psychology to perfect the construction of the concept of acculturation. He clearly pointed out that the concept of complete acculturation should comprehensively summarize the culture and culture of two or more cultural university freshmen due to contact. The dual process changes two types of psychological. Therefore, the concept must include the following two dimensions: First, acculturation at the cultural or group

level, that is, cultural contact with the changes in the social structure, economic foundation, and political organization of the university freshmen. The acculturation at the individual level, that is, the changes in the behaviors, values, attitudes, and identification of university freshmen involved in cultural contact, such as speech, clothing, and diet. The changes in the psychological level are related to the national unity. The changes in the attitudes of the university freshmen towards the acculturation process, cultural identity, and the changes in social behavior when different groups contact. Then, Beili further explored the basis of the attitude of the new university students of different cultural groups to the cultural interaction of the acculturation, namely the two-dimensional cultural identity in college freshmen enrollment. According to Berry, in addition to individual personality traits, cultural knowledge and degree of contact, this is mainly related to the differences in the cultivating strategies adopted by individuals due to cultural identity. The cultural identity in college freshmen enrollment here includes two aspects: the ethnic identity of the ethnic group to which it belongs, and the recognition of the culture involved in the acculturation. For example, for freshmen from ethnic minority universities involved in acculturation, the cultural identity of freshmen mainly includes two dimensions: first, the tendency to maintain the traditional culture of the group; second, participation in mainstream social activities and communication with mainstream cultural groups. It is worth noting that these two dimensions are independent of each other. That is to say, high recognition of a certain culture does not mean that the recognition of other cultures is low.
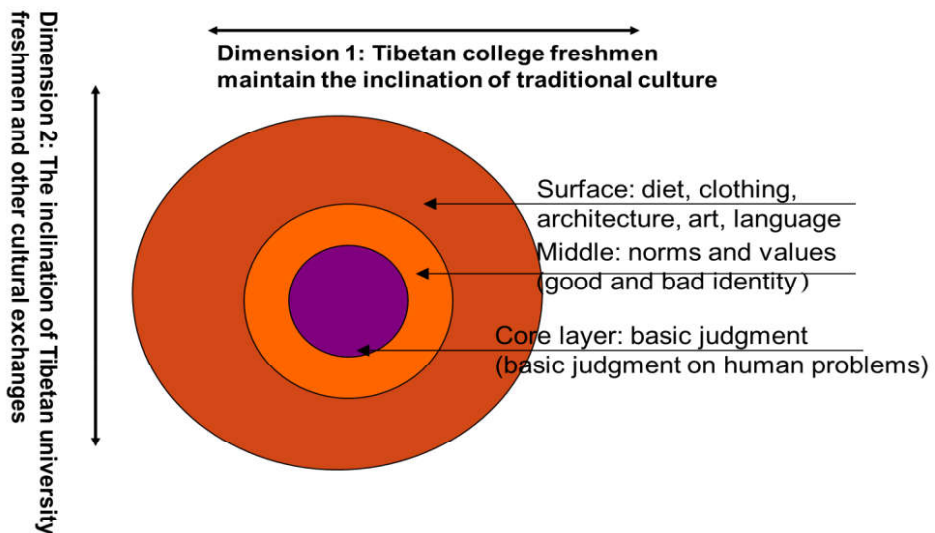

Figure 8: The Two-Dimensional Theoretical Model in the Exchange of Tibetan Freshmen

Because of the above, Berry proposed a two-dimensional theoretical model of the acculturation strategy. The acculturation strategy refers to the attitudes of individuals based on their own group culture and other group cultures, and their attitude towards the interaction of acculturation and the behaviors reflected in the daily cross-cultural events. According to the different performances of the university freshmen, Beili distinguishes four different acculturation strategies: integration, assimilation, separation and marginalization. When individuals pay attention to maintaining their original culture and paying attention to daily interactions with other groups, the strategy they adopt is "integration"; when freshmen are reluctant to maintain their original cultural identity in college freshmen enrollment, they are recurrent with other cultural groups. In the daily communication, the strategy they use is "assimilation"; when these individuals value their original culture, but want to avoid communication with other groups, there is "separation"; finally, when these individuals remain. There is no possibility of having culture and communication with other groups, and when there is no interest, the strategy at this time is "marginalization". Obviously, in theory, integration is the best strategy to promote successful exchanges and harmonious coexistence among ethnic groups, and should be the goal of national unity education. At the same time, integration is also the most beneficial of the individual development of the four strategies. Some studies have found that in some minority university freshmen, for the indicators of emotion and life satisfaction, among the four-acculturation strategies, the "integration" strategy is better than the "separation" strategy, and the "separation" strategy is better than "the separation" strategy. Assimilation strategy, and "assimilation" strategy is better than "marginalization" strategy. It can be seen that in the study of national unity education, efforts must be made to strengthen the psychological analysis of college freshmen.

Suggestions for improvement

This study shows that the theoretical framework of bi-dimensional acculturation can indeed describe the types of ethnic relations in multi-ethnic communication. It should be further noted that its enlightenment on the significance of national unity education, that is, maintaining the cultural traditions of the nation and participating in the mainstream social culture, is extremely valuable for the harmonious integration of society and the sound development of individuals.

The survey draws the following preliminary conclusions: First, the two types of cultural identity in college freshmen enrollment of the participants are generally benign, and the national identity is better developed. There are some differences between the two in different dimensions. The overall national identity of Tibetan university freshmen is accepted; the national identity score is significant, close to the level of "completely agree", and the differences in each dimension are more significant. Second, the two cultural identity in college freshmen enrollment of

Tibetan freshmen and the overall cultural orientation tend to be benign strategies, especially integration strategies. There are differences in the tendencies of the four strategies and different dimensions. The development model of urbanization students' anthropomorphic strategies is also different, and the changes in male ecologicality are more complicated. However, the freshmen of Tibetan universities have generally developed towards a more benign attitude. Third, the participants' attitudes and actual performances in terms of cultural traditions, language proficiency and practical use, inter-ethnic social activities, inter-ethnic dating, inter-ethnic marriage, etc., further illustrate that the subjects are integrated in the Tibetan-Chinese cultural interaction. Sexual cultural identity, that is, taking into account the national identity and national identity.

The survey once again shows that the two-dimensional acculturation theory framework is basically applicable to describe and analyze the national relations in our country, thus contributing to the deepening of the study of national unity education. Adhere to the concept of "national cultural identity ", focus on supporting the integration of national cultural education and related industries, and build a cultural and industrial cluster of Tibetan and Qiang corridors with influence, competitiveness and communication. The Tibetan-Tibetan Corridor area encircles the existing cultural development and industrial art inheritance model, incorporates the inheritance and cultivation of intangible cultural heritage into the vocational education system, and promotes the reform of the traditional handicraft inheritance model. Adhere to inheriting culture and satisfying demand-oriented creation of cultural products, and strive to improve the level of creativity and design of different categories in the cultural industry. Actively study the national code of conduct on ethnic policies in the Tibetan-Tibet Corridor. Because of national cultural identity, encourage cultural and creative industries to cooperate with the national handicraft industry to integrate cultural creativity and design services into the national handicraft industry. In addition, the full implementation of cultural science and technology innovation projects, relying on digital technology, Internet, software resources, will combine the multicultural resources of Qinghai Province with the latest digital technology to accelerate the transformation of high-tech achievements into cultural fields. To improve the level of national architectural design, we must rely on national culture as the basis and support, and vigorously develop cultural and creative industries that integrate and develop urban and rural areas. Support the development of a comprehensive tourism and leisure place that is compatible with the regional environment of the province. It integrates recreation, health, sports, and entertainment to create a comfortable and healthy experiential tourism and leisure place, enhance the development of tourism products, and satisfy the masses of individualized tourism. The construction of harmonious culture in ethnic areas must boldly absorb and draw on all the outstanding cultural achievements created by human society and continuously enhance the consciousness of culture. This is the inherent requirement of the socialist core value system.

Conclusion

The Tibetan Qiang and Yi Corridor area is located in the hinterland of western China. The area has unique natural features, diverse biological species, and diverse regional culture. It is not only an important historical and cultural sedimentary belt to migrate from northwest to southwest, but also an important cultural channel for the exchange of contemporary Tibetan, Yi, Naxi, Jingpo, Pumi and Bai ethnic groups. The relevant Intercultural interaction in college freshmen enrollments may be different, so the subsequent interpretation chain is different, and finally get different interpretation results and even strange motivations and actions. The Tibetan Qiang and Yi Corridor area is undeveloped. The low humanized social structure of the industrial society has greatly reduced interpersonal dependence, and people have more focused on self-seeking efficiency. The current construction of harmonious culture in ethnic areas is, on the surface, a matter of promoting the harmony between all ethnic groups, religions, people and society, and between man and nature. The analysis of the causes from the deeper is the distribution of national interests. In the final analysis, the disharmony between the ethnic groups is due to the competition for the interests of the ethnic groups and the uneven distribution. The disharmony of religion is the derivative of the national interests and the interests of various religions and sects. The disharmony between man and society is due to the state. The disharmony between man and nature has also caused by the excessive interest of the state and enterprises in the ecological interests of ethnic areas. There is a serious game between national interests and national interests. Therefore, in the case of conflicting interests, the issue of cultural identity in college freshmen enrollment is adjusted and resolved. This is the essence of the harmonious culture construction in ethnic areas.

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