

Article

# Cultural diversity and educational policy in Chinese society

Tao Wang

East China Normal University, Shanghai 200000, China; [twang2017@163.com](mailto:twang2017@163.com)

---

**CITATION**

Wang T. Cultural diversity and educational policy in Chinese society. *City Diversity*. 2020; 1(1): 1926. <https://doi.org/10.54517/cd.v1i1.1926>

---

**ARTICLE INFO**

Received: 8 July 2020  
Accepted: 2 August 2020  
Available online: 24 August 2020

---

**COPYRIGHT**

Copyright © 2020 by author(s).  
*City Diversity* is published by Asia Pacific Academy of Science Pte. Ltd.  
This work is licensed under the Creative Commons Attribution (CC BY) license.  
<https://creativecommons.org/licenses/by/4.0/>

**Abstract:** With the rapid development of urbanization, modernization, information technology and globalization, cultural patterns are becoming more and more diverse and social groups are becoming more and more atomized. We need to re-examine cultural diversity and think about how education can promote cultural exchange and integration. Based on the concept of multicultural education, this paper analyzes the current situation of cultural diversity in Chinese society from the dimensions of urban and rural areas, nationalities, regions, social classes, gender and globalization. On this basis, it explains several core values of pluralistic and cultural education: achieving equity by teaching tolerance and recognition, reflecting on power relations and knowledge construction, pluralistic unity and cultural integration, and cosmopolitanism in the age of globalization. From the perspective of improving educational policies, it is proposed that cultural diversity should be recognized and recognized in educational policies and practices, and appropriate curriculum power and space should be given. Construct the flexible education policy that puts fairness first and quality equal; with the help of big data and information technology, we can construct accurate and personalized multicultural education.

**Keywords:** cultural diversity; diversity; cultural education; education policy; course teaching

---

## 1. Introduction

In the process of urbanization and modernization, a prominent feature is the increasing diversity of cultures, and the continuous derivation and development of subcultures [1]. In the era of social media, the convenience of communication and the dissolution of the subject's discourse power make the diversity of culture increasingly visible and active. Taking the hot events on social media in the last one or two years as an example, we have seen the disputes in different regions over the names of "grandma" and "grandma" in textbooks. The discussion about gender and gender equality brought about by the "Me Too" movement; Indignation and anxiety of kindergarten parents in the "red, yellow and blue" event; Differences in learning conditions between urban and rural students under the influence of COVID-19; The dispute about the control of "low-end population" in the control of the scale of migrant population; In the trade war between China and the United States, different countries argue about national interests and international trade rules. All these have triggered a significant public opinion discussion, behind which the contradictions and conflicts between diverse cultures are reflected. The specific analysis includes the cultural exchanges and collisions of regions, genders, classes, nationalities, urban and rural areas, and countries. Cultural richness brings spiritual prosperity to the city, while cultural differences and contradictions also bring isolation and estrangement between different individuals. Social media presents the diversity and prosperity of culture, but also provides comfort and even escape space for each subculture in the atomized society.

In such an era, it is necessary to re-examine cultural diversity and consider the role of education in promoting cultural exchange and integration. Since its inception, the theory of multicultural education has focused on cultural diversity, cultural exchange, integration and social equity among different cultural groups. The theory began with the focus on minorities, particularly African Americans, during the civil rights movement in the United States in the 1960s. In the following decades, multicultural education focused on more ethnic minorities, such as Latinos and Asians. It also broke through ethnic boundaries and focused on gender, social class, religion, nationality and other cultural categories. On the basis of paying attention to minority groups, multicultural education also turns its object to all citizens in the whole society, and advocates that multicultural literacy is the quality that all citizens in the society should have, and its educational object can be minority groups but should be majority groups [2]. The field of multicultural education has thus spawned the sub-field of multicultural citizenship education. In the context of globalization, this field, combined with traditional disciplines, has gradually crossed with the field of international citizenship education. Although there are some differences between the development of multicultural education in the West and the history, reality and connotation of China's multi-integration [3], the concept of cultural diversity and social equity contained in it can provide reference and reference for China's social practice and research.

Sticking to the overall direction of diversity and unity, this paper attempts to take multicultural education as a big concept, to examine the cultural diversity of today's Chinese society, through combing the classical theories, perspectives and wisdom in this field, to think about the possibility of multicultural education. Specifically speaking, this paper mainly answers three questions: First, what is the current situation of cultural diversity in contemporary Chinese society? Second, what is the contemporary value of multicultural education and its theory? Third, the concept of multicultural education should be integrated into the policy level to promote quality equity. What can be done?

## **2. Cultural diversity and problems in contemporary Chinese society**

### **2.1. The urban and rural**

Urban and rural differences are deeply rooted in our social system, which has a profound impact on society, especially on education. The main reason is the dual economic structure of urban and rural areas, welfare system and household registration system. Today, while we are delighted with the economic development of rural areas and the changes in architecture and appearance, we can still find significant differences in institutional environment, social welfare and cultural life between urban and rural areas. In the field of education, for example, rural students are still in a significantly disadvantaged position in terms of educational opportunities, academic achievement and comprehensive quality. The educational investment and teacher support in rural areas are still significantly weaker than those in urban areas, and the inequality of educational opportunities in urban and rural areas in senior high school continues to rise [4]. We can still see the "ice boys" in the rural west braving the wind and frost to walk more than an hour to school. A follow-up study carried out in western rural areas

also found that in poor rural areas of China, the proportion of children with delayed early cognitive development was as high as 40%; The overall cognitive development level of urban infants (25.53% gross cognitive development lag risk) was better than that of rural infants (43.78% cognitive development lag risk). The same group of studies also found that children in rural poor areas were significantly weaker than those in urban areas in language development, social-emotional and physical health [5].

When we talk about the differences between urban and rural areas, we should not ignore the migrant children and left-behind children in the process of urbanization in China. By the end of 2014, China's floating population had reached 247 million, including 35.81 million children under the age of 17 [6]. Due to the restrictions of China's household registration system, these rural migrant children do not have urban hukou, which means they have very limited access to education, housing, health care and social security in cities. About 25.99 million migrant children, or 72.6 percent, attend urban schools or private schools [6]. At the same time, about 60.2 million children were left behind to go to school in rural areas in 2010. Left-behind children account for 37.7% of rural children and 21.88% of the total number of children in China [6]. In the past two decades, educational issues and research on migrant children and left-behind children have been highly valued, and a large number of studies on migrant children's education have appeared, including educational opportunities, academic achievements and cultural integration. Compared with urban students, rural migrant students face many difficulties in educational opportunities, such as limited access to urban public schools, disadvantaged and low-quality private schools, higher tuition fees and admission to relational schools. There is a significant gap in educational achievement between rural migrant children and urban children. In addition, rural migrant students are marginalized in terms of acculturation and cultural integration [7].

## **2.2. The national**

Nationality has always been an important topic in the field of multicultural education. As a multi-ethnic country, ethnic equality, unity and common prosperity are the basic policy and system on the ethnic issues in our country. In recent years, the state has also made great efforts to develop the economy, science, education, culture and health in minority areas. However, in reality, there are still many inequities in the life of ethnic minorities, which are reflected in many aspects such as economic income, education and job opportunities. According to statistics, the annual household income in ethnic minority autonomous areas is far lower than the national average. In the field of education, ethnic minority autonomous areas account for 7.7% of the total national education investment, while the per student investment in these areas is only 57% of the national average [8].

At present, most of the research on the problems of national minority education focuses on language education and cultural integration. According to statistics, there are more than 20 written languages and 80 dialects in our country [8], among which about 60 million ethnic minority people use their own languages and 30 million ethnic minority people use their own written languages. The popularization of the national standard language and the preservation of ethnic dialects have become an important

issue in educational development and research. In terms of the relationship between the national standard language and the national language, Ma Rong, starting from the hierarchical structure of language dependence, advocates paying attention to the minority language education from the perspective of the economic benefits of language operation [9]. In the research of minority languages, there are more concerns about bilingual/trilingual education policies and models, curriculum and teaching in language education, and identity and ethnic integration [10]. On the one hand, language is a tool for communication and learning, and on the other hand, it is also a carrier of traditional national culture. However, the cultural issues contained in the latter have not been discussed sufficiently.

In addition to the problems of language education, there are some deeper and more hidden cultural problems. High-speed urbanization and intensive social communication are changing the cultural concept of ethnic minority groups and society. The related educational problem is how to preserve the minority culture and ethnic identity in the context of the diversity and integration of the Chinese nation in the process of social and cultural integration with Han culture and modern culture. For example, how Tibetan students and Korean students study in inland boarding schools, struggle for identity and how to recognize their identity when choosing college entrance examination and higher education [10]. Of course, it cannot be ignored that ethnic issues and religious issues are interrelated, especially for the Tibetan and Uygur ethnic groups in China. In addition, there are two major religions in China, Buddhism and Taoism, and even Confucian influence is considered a religion to some extent. However, due to the public nature of public education and the secular nature of socialist education, religious knowledge and relations are rarely involved, and many people are very unfamiliar with it. Strangeness may breed panic, discrimination and exclusion, which to some extent has brought a lot of impacts on the harmony and stability of ethnic relations.

### **2.3. The regional**

Due to China's vast territory, long history of each region and the difference in geographical conditions, a relatively significant regional cultural difference has been formed. Using "regional culture" as the key word in China National Knowledge Infrastructure (CNKI), we found that the number of articles per year is more than 1000. Regional culture and regional differences have a wide impact on educational practice. Recently, the most prominent is the online controversy over the naming of "grandma" and "grandma" in the textbook in June 2018. The reason is that in Lesson 24 of the second grade of Shanghai primary School (trial version), the original "grandma" was changed to "grandma". Although the publishing house explained that the move was to fulfill the needs of the literacy teaching task of the learning section, the revision still attracted a lot of attention and ridicule from netizens because it did not conform to the culture and language habits of the region where the textbooks are located. Shanghai Education Publishing House also reflected in this event that "in addition to considering students' literacy rules and enhancing students' understanding of cultural diversity, regional culture and language habits should also be fully considered in the compilation of Chinese textbooks" [11]. In terms of the research and practice of regional culture,

many schools have developed school (garden) courses [12] and local courses [13] based on regional culture, and have also made relevant curriculum design attempts [14]. Some scholars have also made discussions on the regional cultural attributes of teachers and teaching [15]. But on the whole, from the perspective of regional culture of textbooks, the construction of textbooks in primary and middle schools still neglects and lacks “diversified” regional culture.

#### **2.4. Social class**

The stratification of education and the expectations of different social strata for education to change destiny and achieve social advancement are not only a topic of public concern and concern, but also a key field of multicultural education research. Among them, some scholars have paid attention to the institutional and systematic influence of class as a macroscopic factor on the rise of education in social change [16]. In addition, Wu Kangning [17] and Wu Yongjun [18] started the research at the curriculum and classroom level, focusing on the power relationship in the curriculum structure and the control of curriculum knowledge. As an outlet of education, examination and admission have become the focus of many studies. The lower socioeconomic classes, with weak social and cultural capital, are eager to change the status quo by going to college and taking the college entrance examination. Maotanchang Middle School has attracted widespread attention. As a middle school in Maotanchang Town of Lu ‘an City, it has a large number of examinees and a large proportion of repeat students. It is known as “the largest college entrance examination factory in Asia”. From the perspective of social advancement, this middle school has provided opportunities for a large number of fresh graduates and repeat students to enter higher education, and the annual undergraduate enrollment rate is over 80%, while the provincial undergraduate enrollment rate in Anhui Province in 2014 was 41.72% [19]. From the perspective of the education process, extremely strict schedule management and heavy academic pressure, also let its back on the “Foxconn” school controversy. This reflects that under the current social situation and examination system, “poor families can hardly produce noble children”: on the one hand, the traditional way of education struggle of poor students (entrance examination) is increasingly narrow; On the other hand, the social stereotype of vocational education makes students from poor families in a dilemma when facing practical vocational education [20]. While the bottom society struggles and struggles, the middle class struggles and anxieties in education can’t be ignored either. In terms of education choice, the middle class cannot jump out of the basic education system like the rich class. Meanwhile, they hope that their next generation can continue and even surpass the middle class status through education. The educational reality we see is that the middle class in big cities are anxious about school choice and school district. The annual rise of the young and the early and the early rises tug at the heartstrings. The homework tutoring consumes the heart and energy, and the after-school tutoring frequency spends money and travels around. The reasons behind these phenomena are not only the instrumental rationality of middle-class families’ investment in education, but also the emotional expression of parents’ desire for success and care for their children [21]. The latter reason has the emotional and cultural characteristics of

Chinese society compared with European and American countries. The root cause of these educational technicians is the intergenerational transmission of cultural capital among different classes. By comparing middle-class parents and working-class parents in Shanghai, Wen Jun and Li Shanshan found that the two classes presented different behavioral patterns and operational logic in the intergenerational transmission of cultural capital. The direct transmitter, indirect transmitter and supplementary transmitter of cultural capital are reflected in children, which is a significant difference between cognitive ability and non-cognitive ability [22].

## **2.5. Gender**

In the field of gender, the social status of traditional Chinese women has always been at a disadvantage. The imbalance between males and females in the past decade is a notable manifestation. In 2018, China's male population was 713.51 million, and the female population was 681.87 million. The male population was 31.64 million more than the female population [23]. Fertility willingness, selection of manual technical identification, under-reporting and concealment of female infants born are all important factors affecting the imbalance of male-to-female ratio. The good news is that the education level of women in my country has improved significantly in the past two decades. In 2014, the proportion of women in junior and senior high schools was 46.7% and 50.0% respectively, the proportion of women in university education and postgraduate education was 52.1% and 51.6% respectively, and the proportion of women in doctoral students increased to 36.9% [24]. But we need to pay attention that what does not match the educational level of women is the disadvantaged position of women in the job market and decision-making management. According to the graduation data of 2014 college students released by Mykes, the starting salary and increase of women are lower than that of men (the monthly income of women after half a year is 3505 yuan, and that of men is 4012 yuan), and the proportion of women (14%) employed in state-owned enterprises is significantly lower. For men (29%), career women also have lower chances of job advancement than men. The proportion of women participating in decision-making and management is still relatively low. In 2013, the proportion of women members of the first session of the 12th National Committee of the Chinese People's Political Consultative Conference was 17.8%. The proportion of female party members of the Communist Party of China increased significantly to only 24.3% [25].

In addition to these explicit data, there are more stereotypes, prejudice and discrimination against women in daily society and family life. A survey on women's advertising found that women's images in the media were either objectified, or dwarfed as men's subordinate and admired objects, or emphasized the gender characteristics of women's bodies, and their character roles were often simplified marked as passive obedience [26]. "Older leftover women", "female doctors" and "female drivers" are the common targets of criticism and discrimination in social media. Although Chinese women's awareness of gender roles and gender power is gradually awakening, in real life, "feminism" has become a derogatory term that many women avoid. Take last year's "Me To" movement that received enthusiastic responses from the international community as an example, but few Chinese responded to it.

What is reflected behind this is the lack of attention to the violence suffered by Chinese women in the field of sex and family. After the domestic violence incident between English teacher Li Yang and his wife Kim U, Li Yang stated that his domestic violence was wrong, but at the same time acceptable. This statement not only reflects the client's attitude towards women, but also reflects a part of Chinese society. Related to gender issues is the more sensitive issue of sexual orientation in our country. Although this segment of the population is using the growing new media to express their voices, the issue of sexual orientation and its related education is still rarely discussed in the public media and education.

## **2.6. Globalization**

The current process of globalization and de-globalization is advancing alternately. On the one hand, countries in the world are increasingly connected, and on the other hand, there are frequent contradictions due to the economic crisis and religious fundamentalism, neoliberalism, assimilationism and xenophobia. Under such an international situation, China has passed the 40th anniversary of its opening to the outside world, and has participated in and integrated into the global society with a more open attitude, but it has also encountered many challenges such as trade conflicts and cultural conflicts. Among them, the trade conflict between China and the United States since 2018 cannot be ignored, which involves contradictions in industrial interests, economic structure, national sovereignty, etc., but also contains cultural differences between China and the United States in industrial, economic and national development. Taking the TV conversation between Chinese and American anchors Liu Xin and Trish as an example, the final dialogue between the two sides was not as intense, smooth and in-depth as imagined. One of the reasons is the difference in the content of attention and the mode of dialogue between the two sides. Cultural differences between the two sides in cross-cultural communication. Such cross-cultural communication problems depend on whether both parties can respect, tolerate and understand cultural differences and acquire multicultural literacy, so as to promote cross-cultural communication and real problem solving.

In the process of China's integration into globalization, it is also constantly seeking new development paths and international relations, such as the "Belt and Road" initiative proposed in recent years. One of the backgrounds of the joint construction of the "Belt and Road" is economic globalization and cultural diversification, and the "Belt and Road" is a diverse and rich cultural circle and cultural body. Divided by religion and ideology, we can see Islamic culture circle, Buddhist culture circle, Catholicism, Christianity, Orthodox culture and Confucian culture. In the exchanges and exchanges of these cultures and civilizations, due to differences in living customs, cultural psychology and social systems, some misunderstandings and contradictions often arise. How to understand and properly resolve these cultural conflicts is crucial for the smooth advancement of the Belt and Road Initiative.

## **2.7. Cross relations and other multicultural groups**

When we understand the behaviors of groups and individuals based on the categories of cultural groups, we should also consider the intersectionality of cultural

categories and the complex situations formed by the intersectionality. For example, only by linking ethnic identity with social class can we make a more accurate judgment on the preferential extra points policy for ethnic minorities. By combining ethnic groups with differences between urban and rural areas, we can understand the dilemma of multiple identities of migrant children of ethnic minorities studying in cities [27]. By taking ethnic and religious relations into consideration, we can learn about the lives of ethnic minorities such as Tibetans, Uighurs and Hui, and understand the influence of religion on their ethnic identities. Of course, in real life, three or more cultural categories may overlap, which makes multiculturalism more intricate and complex. At present, researches on multicultural groups mainly focus on one or two cultural categories, so as to further interpret and judge. In order to improve the objectivity of the research and solve the real and complex problems, it is necessary to pay attention to multiple cultural categories and analyze the education problems under their interaction and crossover. In addition, in terms of the attention to cultural groups, there are some existing categories not covered here, such as disabled groups, gifted children groups, and some emerging subcultural groups have not yet emerged, which need to be considered in the cultural categories and dimensions of multicultural education.

### **3. Core values of multicultural education**

A major misunderstanding of multicultural education is the understanding of multicultural education as a rights guarantee program and curriculum movement for marginalized groups or “others” (by ERS). Under this misunderstanding, people always wonder what multicultural education really means for the majority group and the country as a whole. In order to answer this question, the author will explain that multicultural education, as a big concept, and the cultural diversity and equity it advocates and promotes, are not only needed by minority groups, but also the basic principles that majority groups and the whole society should follow. More importantly, the recognition, protection and continuation of minority groups and ethnic minority cultures will further enrich the cultural resources of society as a whole.

#### **3.1. Achieve justice by teaching tolerance and recognition**

Chinese students understand that the main value of multicultural and multicultural education lies in the consensus and pursuit of social equity. To paraphrase James Banks and Chie mcgee Banks’ definition of the nature and goals of multicultural education, multicultural education is not only the idea or concept of diversity and equity but also the reform movement of curriculum, teaching and school culture. The goal of multicultural education is to make all students knowledgeable, caring and motivated citizens in a country and society characterized by insecurity and radicalization. Fairness, like freedom and justice, is a common ideal of mankind. Multicultural education and democratic education are the common goal. Multicultural education is unique in that it initially focused primarily on race/ethnicity and now focuses primarily on the issues OF gender, class, and religion discussed above. More precisely, multicultural education can help students properly deal with diversity issues under the basic appeal of equity.

The value of multicultural education lies in helping students acquire a sense of



fairness through tolerance and recognition of cultural differences. Amy Gutmann believes that the promotion of multicultural education can spread the democratic values of tolerance for cultural differences, which have a great effect on promoting fairness and equality [28]. Applying it to our country, multi-cultural education will first help Han students and minority students to tolerate and understand the differences between them. Students need to understand that individuals have the right to practice their cultural differences. For example, when learning about Muslim taboos and lifestyles, Han students will understand why Muslims abstain from pork and learn to choose appropriate food when sharing a meal with Muslim friends and classmates. Multicultural education is not only about other minority groups, but also about gender, sexual orientation, social class and religion. Through the inclusion and recognition of these topics by professors, when students explore their own cultural identities, the stereotypes of others will be weakened [29]. In addition, the promotion of inclusion and recognition will create a harmonious atmosphere in and out of the classroom where students' identities are accepted and safe.

Next, the author will continue to discuss civil equality, and multicultural education can further promote civil equality by “recognizing the role of cultural differences in shaping society and the life world of children” [30] 15. In China, multicultural education can help Han students to realize the culture of minority nationalities and the cultural influence they bring to the mainstream society. There are two points to clarify when recognizing minority groups. As a country with a long history, the formation of minority culture may be longer than the Han culture. The cultural heritage of ethnic minorities is not only visible in food, art and architecture. On the contrary, it is more deeply embodied in thought, behavior and daily cultural practice. That is to say, the identification of minority cultures should avoid “touristic” visits, where tourists simply look at them and leave without any deep understanding and appreciation. Another aspect of identifying with minority cultures is equality in the recognition process. As Mr. Fei Xiaotong said, equality is the foundation for the unity and development of all ethnic groups. Identification should not be forced or given, but should be an internalized process. As a minority group, being identified with and equally identifying with each other reflects different power relations. The recognition of minority culture should be formed from the respect and even appreciation from the heart. For example, through multicultural education, students will gradually realize that the spirit and way of life of the Tibetan people are derived from their deep cultural, historical and philosophical accumulation, and then their understanding of the life of the Tibetan people will be shifted to a profound understanding of the culture and ecosystem in which they live.

### **3.2. Reflection on power relations and knowledge construction**

In multicultural education, learning equality will also help students “understand, investigate, and specify how implicit cultural assumptions, frames of reference, perspectives, and biases within disciplines affect the way knowledge is constructed within them” [28]. Multicultural education theory draws a lot of nutrition from race theory, feminism and group relations theory. The common feature of these theories is the nature of knowledge, that is, knowledge reflects the social, cultural and power

status of human beings. The process of knowledge construction has embedded implicit forces in society and culture. A key aspect of multicultural education is to help students realize the hidden power structure behind the curriculum and textbooks, so as to further reflect, question and challenge the injustice of power under the principle of equality.

In our country, urban orientation and Han orientation are deeply planted in school curriculum and examination system. Urban orientation has a profound impact on the selection of materials, illustrations, exercises, activity forms and values in history [31] and language [32,33]. Through the analysis of China's ten-year college entrance examination, Yu Xiulan found that the college entrance examination highly represents urban life, excludes rural culture and symbols, and does not take into account the past learning experience and educational background of the examinees, which puts rural students at a significant disadvantage in the examination competition. In addition, the national curriculum also lacks corresponding ethnic content [34]. By revealing these orientations in courses and exams, students will learn to begin to think critically about what is really happening in society and history. In addition, it will help students develop critical and open-minded thinking that can be well applied outside of school or in the future to change society. Helping students consciously analyze the structure of knowledge enables students to achieve what James Baldwin called educational goals: "The ability to understand the world, to make their own decisions, to discern right from wrong, to determine whether there is a God in heaven. To answer the questions of the universe and learn to walk with the questions" [35].

### **3.3. Diversity and integration of cultures**

One of the unique features of multicultural education lies in its attention to and exploration of nationality and national culture. With the integration of multi-ethnic perspectives, the overall image of the society has become Mosaic and more colorful. When we talk about the inclusion of different ethnic groups, it is not only because of human conscience, good will and social solidarity, but also because of the unique values of ethnic groups and national cultures, whether majority or minority. In the form of capital, Pierre Bourdieu defined the cultural world as a person possessing knowledge, skills, education and advantages, which in turn enabled them to obtain a higher social status. Although minority culture is relatively weak in current Chinese society, minority culture has a long history, and when it is transformed into the common capital of Han and minority students, students will be in a better social position. In terms of knowledge, exposure to and recognition of minority cultures should first help minority students establish a connection between their family and cultural background and school learning. In the long run, minority cultures and the knowledge they possess will also be an important support for them to acquire new knowledge. In terms of skills, the learning of ethnic minorities and cultures can also be translated into cross-cultural literacy to fully promote inter-group communication. A large number of empirical studies have proved the relationship theory of cultural capital, cross-cultural literacy and knowledge capital owners. For example, studies have shown that multicultural exposure enhances creative performance (insightful learning, distance relevance, and idea generation) and the cognitive processes that

creativity supports (retrieval of unconventional knowledge, extraction of ideas from unfamiliar cultures). Studies have also found that periods, units, and instruction that include content from multiple racial and ethnic groups help students develop more positive intergroup attitudes.

### **3.4. Cosmopolitanism in the era of globalization**

With the advance of globalization, the world becomes flat, and individuals have multiple identities in cultural, national, regional and global dimensions. Some researchers believe that multicultural education can help students understand their global identity and their role in the international community. At the same time, this delicate balance allows students to maintain their cultural and ethnic identity. In addition, by learning about local traditions, customs and histories, students are better able to pay close attention to different traditions, customs and histories of other regions with a more critical eye [28]. The concept of global identity is similar to the definition of cosmopolitanism. Cosmopolitans see themselves as citizens of the world, committed to developing and recognizing their role relationships with other parts of the world, and taking actions that benefit the people of the world. The concept of cosmopolitanism is particularly important as China continues to open up, advance the Belt and Road Initiative, and build a community with a shared future for mankind. This point also has similarities with the international understanding literacy proposed in the framework of “Chinese Students Developing Core Literacy”. Moreover, in the high school curriculum standards issued in January 2018, a number of subjects proposed to cultivate students to “actively disseminate Chinese culture in cross-cultural communication activities”, “strengthen cultural confidence, respect differences, promote cooperation, and establish a sense of a community with a shared future for mankind”.

## **4. Possible policies for multicultural education**

The report of the 19th National Congress of the Communist Party of China puts forward that “we should strive to ensure that every child can enjoy fair and quality education”. However, in the huge and diverse China, how to balance fairness and quality is a difficult problem for the theory of multicultural education, and it is also not easy for China’s education policy making and practice. Integrating the broad concept of multicultural education into education policy involves at least two issues: first, the harmonization of diversity and unity, which is the coordination between different subjects. Taking ethnic relations as an example, national unity and ethnic unity are the highest interests of all ethnic groups. Different ethnic groups should not only tolerate and respect each other’s diverse cultures, but also unite in the borders of a country like “pomegranate seeds”. The second is the coordination between educational equity and educational quality, which is the coordination between different value orientations. All things being equal, is fairness more important or quality more important? To deal with these two problems properly, we need to recognize the diversity and complexity of education in our country first; On this basis, the minority and vulnerable groups, adhere to the policy of giving priority to fairness, quality; In the formulation and implementation of specific policies, local governments and

minority groups should be given more space and autonomy, and multicultural education policies should be implemented accurately by means of information technology, and teachers should be given more guidance on curriculum and teaching.

First, we need to recognize and recognize cultural diversity in educational policies and provide certain solutions. Through the first part of the statement, we can see the current situation of cultural diversity in China's current society in terms of urban and rural areas, regions, nationalities, classes, gender, globalization and so on. However, cultural diversity is still not visible enough in the current comprehensive education policy. For example, the recently issued Guidance of The General Office of the State Council on Promoting the Reform of Education Mode in Ordinary High Schools in the New Era rarely mentions high school education in rural and ethnic minority areas in China, and still pays insufficient attention to issues such as region, class and globalization. Applying the big concept of multicultural education to education policy requires, first and foremost, acknowledging and publicizing the diverse and potentially unequal status quo that exists in educational opportunities, academic achievement, and cultural integration. The educational shortcomings of multicultural groups, on the one hand, will weaken the cultural and social capital of these groups and bring about the division and stratification of Chinese society; on the other hand, it will also affect the educational image of China in the international community. It should be noted that China's education is not only the global leader in PISA, the mathematics output in one lesson and one practice, and the sophisticated teaching in TAUS test, but also the malnutrition of rural children in northwest China, the difficulty in learning of migrant children in Beijing, Shanghai and Guangzhou, and the cultural loss of ethnic minorities.

Second, we still need to provide biased policy support for the disadvantaged in the multicultural community and insist on fairness first. In recent years, conservatives and right-wingers have made a comeback, criticizing long-held notions of democracy, fairness and social justice and using the label of "political correctness" to attack them. To be specific, some groups question and criticize the educational preference and preferential policies of ethnic minorities and rural areas. Admittedly, there are problems such as inadequate implementation and inaccurate assistance in the implementation process of these policies, but for most vulnerable groups, they have played a huge supporting role. Take the migrant children of ethnic minorities observed by the author as an example. Without the preferential extra points policy of ethnic minorities, it is more difficult for migrant children with weak learning foundation to complete the task of entering higher education in the seemingly "equal" standardized examination and achieve social advancement through education. In policy design, it is still necessary to adhere to fairness first. It is necessary to see the poor and weak background of most multicultural groups in the social and economic fields and the disadvantaged status quo in education. It is necessary to consider the overall situation and make overall plans with dynamic thinking. On the basis of ensuring fairness, the education of this group is managed and evaluated by the criterion of education quality.

Third, we need to provide appropriate curriculum rights and space for multicultural groups, providing space and flexibility beyond standardized education. Standardized education and examination, essentially the product of the industrial education model, represent the educational needs and interests of most groups, but

may not be able to meet and accommodate the cultural characteristics of minority groups. Taking the national curriculum of information technology as an example, some scholars proposed to set up courses related to artificial intelligence and programming nationwide as soon as possible. This proposal is not only related to the cultivation of Chinese talents in the information age, but also related to the national science, technology and military strategy. The starting grade of English curriculum is also based on this logic. However, these scholars have not considered the vast western and rural areas of China, and there is still a big gap in infrastructure and teacher level compared with the eastern region. Ignoring this background and forcing the integration of information technology curriculum and English curriculum is not difficult for the eastern provinces, but difficult for the western and rural areas. One of the foreseeable consequences is the great imbalance and unbalance in information technology literacy and English literacy among students in the East and west of China as well as between urban and rural students. One feasible approach is that the national curriculum is responsible for the foundation of basic knowledge, basic ability and educational equity; at the same time, empower local and school, give appropriate curriculum space and flexibility, so that education managers and practitioners who know and are more familiar with local and school conditions can provide more appropriate education. The same can be said for textbook management, so that the “grandma” and “grandma” groups and students are in their own right.

Finally, we can innovate multicultural education and provide more precise and humanized educational support by means of information technology and networking. One of the challenges of multicultural education is how to care for a few students without sacrificing the educational progress and achievement of the many. Based on this, some scholars and practitioners criticize multicultural education as a “zero-sum” game, that is, a positive amount of time and energy is spent on the minority, while the time and energy spent on the majority is necessarily negative. There is no denying that due to the uniqueness of a few students and their weak educational achievements, analyzing and helping them does take a lot of time. But the combination of artificial intelligence and education may provide some new ideas for multicultural education and educational equity. The use of artificial intelligence technology can collect teaching data in the classroom in real time, pay attention to the learning process of students, analyze the interaction between teachers and students in time, improve the teaching efficiency, and promote the accompanying evaluation and personalized teaching. Knowledge graph, big data platform, pattern recognition and other technologies can also be used to analyze and accommodate the social and cultural background of students outside the curriculum, so that it can truly become a treasure house of teaching knowledge and make teaching and learning more relevant.

**Conflict of interest:** The author declare no conflict of interest.

## References

1. Fischer CS. Toward a Subcultural Theory of Urbanism. *American Journal of Sociology*. 1975; 80(6): 1319-1341. doi: 10.1086/225993
2. Banks JA. *An introduction to multicultural education*. Boston: Pearson/Allyn and Bacon; 2008. pp. 10.

3. Wang J. Multicultural Education: The Practice of Western Minority Education and Its Enlightenment. *Guangxi Ethnic Studies*. 2004; 1:112–117.
4. Li C. The historical trend of educational inequality (1940–2010): A review of the inequality of educational opportunities in urban and rural areas. *Sociological research*. 2014; 29(2): 65–89, 243.
5. Li Y, Jia M, Zheng W, et al. Current situation and influencing factors of children's early cognitive development in poor rural areas of China. *Journal of east China normal university (education science edition)*. 2019; 37(3): 17–32.
6. Department of Floating Population, National Health and Family Planning Commission. Report on the Development of Floating Population in China. Beijing: China Population Publishing House; 2015.
7. Wang T. Culturally responsive curriculum and teaching for children with migrant families: the lens of multicultural education theory. *Journal of east China normal university (education science edition)*. 2018; 36(5): 104–113, 169.
8. State Ethnic Affairs Commission. Challenges facing the Development of Ethnic Culture in China. Available online: [http://whxcs.Seac.gov.cn/art/2013/8/26/ART\\_6885189412.html](http://whxcs.Seac.gov.cn/art/2013/8/26/ART_6885189412.html) (accessed on 24 June 2019).
9. Ma R. Some thoughts on minority education in China. *Journal of xinjiang normal university (philosophy and social sciences edition)*. 2010; 31(1):6–18.
10. Leibold J, Chen Y, eds. *Minority Education in China*. Hong Kong University Press; 2013. doi: 10.5790/hongkong/9789888208135.001.0001
11. Shanghai Education Publishing House. Explanation of changing “grandma” into “grandma” in the Chinese textbook of the second semester, Grade 2, Shanghai Education Press. Available online: <http://www.seph.com.cn/newsdetail.aspx? Id = 137> (accessed on 24 June 2019).
12. Zong Y. Development of kindergarten-based curriculum based on regional culture. *Preschool Education Research*. 2015; 9:70–72.
13. Wang J. Research on local curriculum development in ethnic areas of China. *Education Research*. 2006; 4:24–27.
14. Li C. On the curriculum design of experiential moral education based on regional culture; A new perspective of the comprehensive practical activity curriculum of “Cultural Life”. *Curriculum, Textbooks and Teaching Methods*. 2010; 30(7): 61–66.
15. Cheng S. Cultural Interpretation of Teaching School Research: Taking Su School Education Research as an Example. *Curriculum, Textbooks and Teaching Methods*. 2016; 36(5): 36–44.
16. Yang D. Understanding and Thinking of Educational Equity in China. *Educational Development Research*. 2000; 8: 5–8.
17. Wu K, Cheng X, Wu Y, et al. Sociological Research on Classroom Teaching. *Educational Research*. 1997; 2: 64–71.
18. Wu Y. Sociological Analysis of Classroom Teaching. *Journal of Nanjing Normal University (Social Science Edition)*. 1992; 2: 114–117.
19. Central Broadcasting Network. “Asia’s largest college entrance examination factory”, Anhui Maotan Factory Middle School, has a mixed reputation. Available online: <http://edu.people.com.cn/n//2015/0807/C244541> (accessed on 24 June 2019).
20. Zhou Y. Poor students’ educational struggle and social rise: from the perspective of historical sociology. *Journal of Nanjing Normal University (Social Science Edition)*. 2017; 4: 94–99.
21. Lin X. “Buying Hope”: Children’s Educational Consumption in Urban Families. *Sociological Research*. 2018; 33(4): 163–190, 245.
22. Wen J, Li S. The class difference of intergenerational transmission of cultural capital and its influence: A comparative study based on the middle class and working class families in Shanghai. *Journal of East China Normal University (Philosophy and Social Sciences Edition)*. 2018; 50(4): 101–113, 175.
23. Phoenix Net. Mainland China’s population is approaching the 1.4 billion mark, with 31.64 million more men than women. Available online: <http://finance.ifeng.com/c/7jdfgvvadcz> (accessed on 24 June 2019).
24. Information Office of the State Council of the People’s Republic of China. White Paper on Gender Equality and Women’s Development in China in September 2015. Available online: <http://www.gov.cn/zhengce/2015-09> (accessed on 24 June 2019).
25. Mycos Research Institute. *Blue Book of Employment: Employment Report of Chinese College Students in 2015* [R]. Beijing: Social Science Literature Publishing House; 2015.
26. Wan G. Religion-based cultural identity and constraints of mighty Muslim students in northwestern China. *Race E also Ni City and Education*. 2018; 21 (6): 858–875.

27. Banks J A, Banks CAMG. *Multicultural Education: Issues and Perspectives*. Hoboken: John Wiley and Sons, Inc; 2013.
28. Gutmann A. *Unity and diversity in democratic multi-cultural education Creative and destructive tensions. Diversity and citizenship education: Global perspectives*, San Francisco: Jossey-Bass; 2004.
29. Steele C. *Whistling Vivaldi: And other Clues to How Stereotypes Affect Us*. New York: W. W. Norton & Company; 2010.
30. Wang X. What does the rural background mean to them? One-by-one case study based on two rural college students. *Youth Research*. 2007; 11: 16–23.
31. Yu X. Analysis of urban bias in teaching content in primary and secondary schools: Taking Chinese textbooks as an example. *Journal of Nanjing Normal University (Social Science Edition)*. 2005; 5: 91–97.
32. Yu X. Urban Bias in the College Entrance Examination: An Analysis of the Chinese Test Papers in the College Entrance Examination in Ten Years. *Education Theory and Practice*. 2004; 2: 40–43.
33. Hong J, Qiana E. Curriculum Imbalance: Multicultural Analysis of Rural School Curriculum in Minority Areas. *Journal of Northeast Normal University (Philosophy and Social Sciences Edition)*. 2008; 1: 34–39.
34. Baldwin J. A talk to teachers. Available online: <http://richgibson.com/talk-toteachers.html> (accessed on 24 June 2019).
35. González N, Moll L, Amanti C. *Funds of Knowledge: Theorizing Practices in Households, Communities, and Classrooms*. New Jersey: Lawrence Erlbaum Associates Incorporated; 2005.