

## Tracing the Sources of National Minority Innovations in the Consciousness of the Chinese Community

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**Abstract:** From the perspective of Chinese history, examining the consciousness of the Chinese nation community, we can find that it is inseparable from the integration and innovation of all ethnic groups in China. Among them, ethnic minorities play an important role in promoting the progress of the Chinese nation and promoting the formation of the consciousness of the Chinese nation. This role is reflected in the innovations that each ethnic group learns from each other's strengths and complement each other. The ethnic minorities of China have enriched the Chinese national culture with their geographical location, production and lifestyle, and social governance methods. They have enhanced the advanced nature of the Chinese nation and become a powerful guarantee for the awareness of the Chinese nation's community from germination to continuous growth.

### 1. Introduction

The Fourth Plenary Session of the 19th CPC Central Committee pointed out that “the perseverance of all ethnic groups is equal, the consciousness of the Chinese nation community is created, and the remarkable advantages of uniting and struggling, common prosperity and development are achieved.”, “Perseverely carry out the Marxist view of the motherland, the nation, and the culture.” Publicity and education on the concept and history, and lay a solid foundation for the ideological foundation of the Chinese nation.” The consciousness of the Chinese National Community is raised in the contemporary era, but it originated from the time when the Chinese nation took root in the land of China. Among the various factors that promote the formation of the consciousness of the Chinese nation community, the constant innovation of all ethnic groups in China is her germination, growth and formation. It is important to promote the power. It can be said that the Chinese Community consciousness is based on national integration and solidarity and is formed on the basis of continuous innovation of all ethnic groups. The consciousness of the Chinese nation community has a profound historical sedimentation and is constantly enriched and developed. The mighty Chinese national civilization Rich and colorful, she is full of the wisdom of all ethnic groups in China. The fruits of these wisdoms promote the advancement of the Chinese nation in a continuous and innovative way. The advanced productive forces and cultures generated by innovation are concentrated in the consciousness of the Chinese nation. It is she who has guaranteed the Chinese nation. After the prosperity and suffering of history, it has been evergreen, and under the leadership of the Communist Party of China, it has moved toward a great rejuvenation.

This article focuses on the innovation of ancient Chinese minority and the formation of the consciousness of the Chinese nation community, and strives to explore the historical basis of the contemporary Chinese nation's community consciousness. Based on the theory of regional development, it discovers the vitality of the Chinese nation's community consciousness and the ethnic minorities from a historical perspective. Innovative relationship.

## **2. The Relationship between National Innovation and the Formation of the Consciousness of the Chinese Nation Community**

Innovation is the driving force of social progress. The process of innovation can be formed spontaneously within the organization. At the same time, the externalities generated by the absorption and integration of innovations of other organizations will make different organizations more dynamic and more vital, that is, efficient innovation. Inclusive and thus the process of creating new innovations. Joseph Schumpeter (1912), who first proposed the theory of innovation in modern times, proposed that innovation is an important driving force for economic development from a micro perspective. Schumpeter believes that innovation is an element. Recombination, the result of innovation is to re-match unreasonable old combinations to achieve new, more efficient results. Relating to the development process of the history of the Chinese nation with Schumpeter's innovation theory, the integration and exchange of all ethnic groups is an innovation process from the perspective of a broader national development. This process includes the formation of the Chinese ethnic regions themselves. Spontaneous innovation in production, life, and system also includes innovations formed in the form of new ethnic communities formed by collisions and exchanges between ethnic groups. Therefore, innovation is the core element in the broad social development torrent. It is the ubiquity of the micro. It is this kind of innovation that has been formed at all levels of society in the process of ethnic exchange and integration that has led to the concept of common recognition among the people of all ethnic groups. This accumulated innovation has strengthened the awareness of the Chinese nation community.

Innovation is an important driving force for regional development. Only continuous innovation can provide a steady stream of fresh blood for regional development, and the observance of stereotypes can only be eliminated by history. Reviewing the history of innovation in China's ethnic regions with innovative theories, we can see that it is precisely because the Chinese people have blended their advanced productive forces and cultures to create more advanced productive forces and social systems that have enabled the Chinese nation to be in the world's national forest. China stands proudly. It can be said that innovation is the soul of the Chinese nation and an inexhaustible motive force for China's prosperous and prosperous development.

National innovation is based on social innovation. It is an innovative form that recombines different social resources to produce more advanced and more productive productivity. The innovation of the Chinese nation is a joint force promoted by all ethnic groups. It is precisely because of the constant exchange and integration of all ethnic groups that they learn from each other and learn from each other to form a continuous innovation and development. It is also under the continuous integration and innovation that the consciousness of the national community based on the excellent cultures of all ethnic groups, advanced production methods and social systems has been continuously strengthened and sublimated, and finally the pattern of the Chinese nation's community of national unity and harmonious progress has been formed.

The spirit of national innovation is an important force to promote national progress. A nation with a strong sense of innovation can continuously improve itself and grow stronger. National innovation is not an empty imagination. It is the sublimation of national consciousness, the improvement of national identity and the pursuit of national achievement. Lonely wood is not a forest, and the forest of national innovation also needs the common promotion of all ethnic groups. Innovation is a complex process that requires internal and external factors to drive together, especially external forces. In ancient China, all ethnic groups coexisted and competed, and various ethnic groups formed a pattern of competing development on the basis of the same Chinese civilization. The recognition of the Chinese civilization ensures that competition among nations is within the framework, and competition has contributed to the emergence of national innovation.

Innovation has a period of rising from quantitative change to qualitative change. China's vast territory has created the particularity of ethnic groups in different regions. This ethnic heterogeneity caused by geographical reasons has formed an innovation of national characteristics. These innovations have gathered together to form an innovative spirit with Chinese national characteristics.

The innovation of the Chinese nation's community is counterproductive to the development and innovation of all ethnic groups. This small and large-scale benign interaction process, both large and small, has created an increasingly powerful development process for the Chinese nation. This process is unstoppable by external forces and is a self-renewing process with strong vitality. The history of the Chinese nation has been through hardships, but it has not prevented the Chinese nation from being strong and developing. The innovative interaction between the nations has formed the strong cohesive force of the Chinese nation as guaranteed by the Chinese Community.

### **3. The Formation of the Consciousness of the Chinese Nation Community and the Innovation of Ethnic Minorities in Different Historical Stages of Ancient China.**

The development and growth of the Chinese nation, prosperity and prosperity are closely related to the continuous integration and innovation of all ethnic groups in China. Throughout China's history, innovation in China's ethnic regions has provided a constant source of power for the development of the Chinese nation. The formation, development, and maturity of the consciousness of the Chinese nation community are not between the day and the night. It has a rapid advancement and stagnation. However, under the impetus of the multi-ethnic innovation of China, this history has never stopped or reversed. Innovations in the Chinese nation are endless, and innovation in ethnic minority areas occupies an important position, including technological innovations, as well as institutional innovation. For example, in Xinjiang, Hetian, Liaoning Xiuyan and other places, Saitama, Xianbei, Wuheng introduced to the Central Plains Ma Rong, Hu people costumes, beds, tables and chairs, etc., Yi people's wooden lacquer ware, Tibet's magnificent Potala Palace in Lhasa, created in the Northern Wei Dynasty "Equivalent system" and so on.

Starting from the pre-Qin period, the clan and tribe appearing on the land of China are in the period of transformation to the nation. The tribes gradually formed a nation with the Yellow Emperor and Yandi as their ancestors and the surrounding ethnic groups known as the barbarians and the Yi. During this period, all ethnic groups were greatly affected by their geographic location, and their production and living conditions varied greatly depending on the region they were in. The geographical barriers lead to relatively few links between ethnic areas, and each ethnic group is at the stage of self-development, forming different production and lifestyles and cultural forms. For example, crop production in the Central Plains, northern nomads, and rice cultivation in South Vietnam are the main production methods. This period is the stage of differentiation and formation of various ethnic groups, as well as the stage of development of their own production and life and cultural methods. This period laid a geographical space foundation for the innovative development of the Chinese nation and the awareness of the Chinese nation community.

After the Qin and Han Dynasties, the various ethnic groups continued to differentiate, forming a multi-ethnic coexistence pattern with the Han nationality as the main body. Through the continual exchanges between tributes, rewards, mutual exchanges, ambassadors, and kinship, the various ethnic groups have formed a pattern of constant convergence and cultural complementarity in the production and lifestyle of all ethnic groups. It has also created the growth, strength or decline of different ethnic groups. These evolving processes are also the process of convergence among all ethnic groups in China. In this process, all ethnic groups have advanced the nationalized productive forces and institutional cultures that adapt to the development of the times. The ethnic relations with the recombination of innovation as the main feature have promoted the development of the Chinese nation and have been continuously strengthened. The consciousness of the Chinese nation community.

Since ancient times, China's ethnic minority areas have been constantly communicating and integrating with the Central Plains region, learning from each other's strengths, and forming new and more viable production and life styles as well as political and cultural systems. For example, Zhao Wuling's Hufu riding and shooting, Tuo's comprehensive Chineseization, Han Dynasty The governance of South Vietnam and so on. Looking at the ever-increasing integration and innovation of the Chinese nation, we can only choose some representative examples to illustrate it. It is the continuous integration and renewal of the Chinese nation that forms productivity and production

relations. The continuous innovation has produced a dynamic and vital Chinese civilization. That is to say, this kind of Chinese nation-based relationship based on ethnic integration has promoted the formation and development of the Chinese nation community. This article is Liu Xiaochun (2012) The historical stage divided into historical records of the ethnic minority innovations of the Chinese minority from the pre-Qin to the Qing Dynasty and the awareness of the Chinese community.

### **3.1 The Formation of National Innovation and National Community Consciousness in the Pre-Qin Period**

Xia Shang Zhou was a period of Chinese slave society. This period established the relationship between the emperor and the various vassal states. At the same time, this period is a process of pacifying and warming the surrounding Yi, Man, Man, and Di in the center of Xia, Shang and Zhou. At this stage, through the continuous expansion of the territory, the Huaxia people have caused the various ethnic groups to break through their respective closed developments to form a fusion and mixed living, and promote the social development of ethnic minority areas. This period was the national ruling thought that formed the destiny of the king and fell to the king. It established the orthodox position of the destiny of the country's rulers and laid the foundation for the formation of a stable multi-ethnic united country.

This period was a period in which the Chinese civilization influenced the ethnic minorities as the mainstream. In particular, during the period of the Zhou and the Warring States period, the minority areas were affected, and the social system, production and life styles were improved. For example, all ethnic minorities centered on the Central Plains culture have entered the Bronze Culture Period and have made progress and development in agriculture and animal husbandry. It is precisely this period that the Chinese civilization has established a guiding position, promoted the rapid development and progress of minority cultures, and produced innovations that merged with the Central Plains culture. At the same time, on the basis of absorbing the production culture of ethnic minorities, the Central Plains culture showed greater attraction, formed the core culture of the Chinese nation's community, and laid the foundation for the formation of the Chinese community's consciousness.

The Huaxia people in the Yellow River Basin have the cultural institutional advantages arising from the geographical advantages formed by geographical location, while the ethnic groups around the Huaxia civilization are in a relatively harsh natural environment, but the victory over the relatively harsh natural environment makes these ethnic minorities The concept of production, nature and culture that the Central Plains cannot form. The differences between the ethnic groups have created conflicts, superpositions and identities among the various ethnic groups. The relationship between the various ethnic groups based on resource competition has promoted the formation of a common culture of advanced ethnic groups. At the time of the low level of productivity at that time, the national center based on geographical location was the center of the Central Plains, which formed the core of the centripetal force of all ethnic groups. The rise of the original text has created innate conditions for the formation of the consciousness of the Chinese nation community.

### **3.2 The National Innovation and the Consciousness of the National Community Sprouted during the Qin and Han Dynasties**

During the Qin and Han Dynasties, the feudal system of the Qin and Han Dynasties was formed, and the ethnic group with the Han nationality as the main body was in a leading position in terms of social and economic development than other ethnic groups. During this period, wars and trades between the ethnic groups coexisted. For example, the northern Xiongnu continued to invade the Han, but at the same time the trade between the official and the private people continued. In particular, the Silk Road formed the constant contact and mutual promotion between the Han and the Western countries.

The exchanges between the Han people and ethnic minorities have promoted the economic development of both sides. For example, the horse trade between Xiongnu and Han, Wuheng, Xianbei and other ethnic groups changed from nomadic to farming, and Hanling Emperor liked Hu

clothes and Hu flute. These exchanges have formed changes in the production and lifestyle of various ethnic groups, and have formed innovations promoted by external forces. At the same time, due to cultural exchanges, the heterogeneity of various national cultures has been formed. In particular, the influence of Chinese culture has expanded rapidly and has been widely. The acceptance and recognition of the region and the awareness of the national community based on the Han culture have sprouted.

Since the Han Dynasty, dozens of city-states have been connected in the western part of China with commercial roads. Many cultural relics have been unearthed in Xinjiang Kuqa (Qiuci) and Hetian (Khotan). These city-states have developed economies and prosperous trades, forming a culture and industry rich in the blending of Eastern and Western cultures, such as the excavation of Chinese-style silks. These items are obviously characterized by the fusion of Eastern and Western cultures, forming the culture of ethnic minority areas in China. The origin of industrial innovation. In terms of religion, the introduction of Buddhism laid the foundation of Chinese Confucian culture. Many ancient ruins such as Buddha statues show the influence of Buddhism introduced by the ancient Silk Road in the Chinese ethnic areas and the innovation generated by the integration with local culture.

Zhang Qian's several trips to the Western Regions made a great contribution to the trade channels between the Han and Central Asian countries. At the same time, he also made the Han Dynasty more aware of the characteristics of the Western countries, strengthened the ties between the Han and the Western countries, and broke through the interruption of the Xiongnu. Silk Road. After the opening of the Silk Road, "the messengers look at the road, hundreds of people from the first generation, and more than a hundred people". The bustling scene of appeared on the ancient merchant road.

The southern "Silk Road" opened up by the southwestern ethnic minority regions in South China has promoted innovation in the southwestern ethnic regions. There are two main Silk Roads in the Southwest, one is Chengdu to Ya'an (Tsing Yi) and Xichang (Qiongzhusi). To Dali, Yunnan, the name is "Ling'an Road"; the other is from Chengdu by Yibin (Bodao), Gaoxian, Qilian, into Yunnan Zhaotong to Kunming, named "five feet road". The two roads are in the same line in Dali, along the Yunnan-Burma road through Baoshan (Buwei County) into Myanmar. Then arrive at Myitkyina or Ba Mo (an important port on the upper Irrawaddy River), enter the Andaman Sea along the south of the Yangtze River, and then enter India through the Andaman Sea. Can land by land.

During the Qin and Han Dynasties, with the expansion of China's territory, the formation of a multi-ethnic country pattern, these national social development levels are different, but due to the management of the unified state and the impact on the surrounding ethnic areas, promote the social and economic development of ethnic minority areas. During this period, ethnic minority areas are still in a relatively backward development stage, accepting the production technology formed in the Central Plains region as the main flow of innovation exchanges between ethnic groups. The unified Qin and Han national strengths have formed a strong attraction to the surrounding minority areas, and at the same time promoted the cultural identity of the various nations to a unified country. The awareness of the Chinese nation community has sprouted.

### **3.3 National Innovation and the Development of National Community Consciousness during the Wei, Jin, Southern and Northern Dynasties to the Sui and Tang Dynasties**

This period was a period in which ethnic minorities developed rapidly and had a greater impact on the Central Plains. During the "Five Hu" period, a large social turmoil and separatist system were formed. At the same time, the continuous integration and exchange between ethnic minorities and the Han nationality was formed, breaking the original national state pattern and forming a very social society formed by the integration of various ethnic groups. The new ways of production, life and trade that promote power have indirectly improved the level of governance of the ruling national society. For example, the Northern Wei Dynasty established by Tuoba Xianbei was fully Chineseized, and the animal husbandry in the northern ethnic areas changed to agricultural

cultivation. During this period, the social economy of ethnic minority areas has been greatly developed, providing a prerequisite for the great integration of the nation. From the perspective of culture and other forms, ethnic minority areas have strengthened their sense of cultural identity in the Central Plains, and the formation of national community consciousness has entered a stage of benign growth.

In the constant regional disputes, various social factors have been continuously combined, broken and established frequently, and the innovation of social development has emerged. At the same time, as ethnic minorities became the ruling nation of the Central Plains, the development and growth of the idea of a national community led by orthodox thought was formed.

The Wei, Jin, Southern and Northern Dynasties to the Sui and Tang Dynasties are an important period for the accelerated integration of the Chinese nation. This period can be subdivided into two stages. The first stage is the Wei, Jin, Southern and Northern Dynasties. During this period, the Han and the ethnic minorities continued to merge in conflicts. The ethnic minorities' governance of the Central Plains region has enhanced the minority areas, productivity and cultural level, and enriched the Central Plains culture. The second stage was the Sui and Tang Dynasties. During this period, China realized the reunification of political power and the concept of state governance. "In China and abroad Di", "Precious China, cheap Barbarian" changed to be equal with ethnic minorities, such as Tang Taizong believes that "the human suffering and the total morality are not added, do not have to guess the different kind. be friendly to all people, then the four Yi can be like a family If there are too many suspicions, then the flesh and blood will inevitably be enemies." The political ties between the rulers of the Tang Dynasty and the various ethnic minority areas adopted the methods of recruiting, amiable, and "shunning the rule of the sect"; in terms of economic relations, they took the road of opening up traffic, building stations, and sending caravans; Adopting dispatching craftsmen and cultivating students in ethnic minority areas. The national governance structure based on ethnic equality formed a situation of great national unity and promoted the prosperity of the Tang Dynasty. The equality and unity among the various ethnic groups in China promoted the exchanges between the ethnic groups. Integration, inclusiveness, seeking common ground while reserving differences. The multi-dimensional integration of various ethnic groups through trade, cultural exchanges, and pro- and religious communication has promoted the development and innovation of the productive forces and cultural levels of all ethnic groups, and formed a common national cultural concept. This has produced a sense of national community with strong vitality.

### **3.4 The Five Generations and Ten Countries in the Song, Liao, Xia and Jin Dynasties, the National Innovation and the Integration of the National Community Consciousness and Enrichment**

After the demise of the Tang Dynasty, the Central Plains region entered the period of the Five Dynasties and Ten States in which the regime was constantly replaced and divided. During this period, ethnic minorities in the north entered the Central Plains in large numbers, and the war caused the northerly agriculture to wither, but it also objectively promoted the integration of the Chinese nation. The formation of the ethnic boundaries between the Han nationality and the ethnic minorities, such as intermarriage, has become blurred, and the barrier between ethnic groups has decreased. After the establishment of the Song Dynasty, a policy of softening and gentleness was adopted for all ethnic minority areas. Politically, through the closure of the leaders of various ethnic groups, a tributary system was established, and the economy traded with ethnic minorities through the mutual market.

During this period, there were the coexistence of Song, Liao, Jin, Xixia, Dali, Tubo, Huiyi, Kalahhan, and Yu. The forces of each ethnic group are relatively balanced, and there are many ethnic groups in the region. The ethnic groups are closely involved in production, life, and cultural exchanges. During this period, the economic culture and social system of ethnic areas developed rapidly. Through the complementarity of various ethnic groups, the productivity level and social system of ethnic areas have been greatly enhanced. This resource, culture, system and other

elements have been regrouped in the nation. Innovative developments in the region. This kind of development is a process of absorbing the advanced culture and productivity in the ethnic areas and moving closer to the advanced culture of Sinochem. All ethnic groups have gradually formed a unified cultural identity of the Chinese nation, and the consciousness of the national community has been enriched and developed.

During the Five Dynasties and Ten Kingdoms, the Liaoxia and Xiajin Dynasties gained rapid growth. The regimes established by the various ethnic groups improved their governance capabilities. The geographical breadth of each regime and the diversity of natural resources enriched the regional production patterns and increased the level of productivity. At the same time, due to the relative advancement of Song, the spillover effect and demonstration effect have positive effects on other national political powers to promote the simultaneous development of all ethnic groups. All ethnic groups have formed a common concept of taking progress and development as a link. Taking the advanced nation as an example, striving for innovation, and focusing on cooperation to promote development, laid the foundation for the reunification of the Chinese nation.

#### **4. The National Innovation and the Stability and Formation of the National Community Consciousness during the Yuan, Ming and Qing Dynasties**

Since the Yuan Dynasty, the Chinese nation has entered a period of formation and stability. After the Yuan unified China, all ethnic groups were included in the same territory, and the exchange barrier between ethnic groups became smaller and exchanges increased. At the same time, due to the strict hierarchy in the Yuan Dynasty, the process of national integration was hindered. After the Ming Dynasty, the Han population moved northwardly, forming a mixed state with various ethnic minorities, and introducing agricultural cultivation into the north, which promoted economic recovery and development in the northern minority areas. The Yuan, Ming and Qing dynasties basically established the national territory of China's multi-ethnicity, forming a blend of all ethnic groups on a broader scale. The ethnic minorities are improving their national governance and productivity, among ethnic groups, especially nomads and farming nations. A new, innovative culture has been formed. This enriched the connotation of the Chinese nation's culture and enhanced the vitality of the Chinese nation. The re-combination of different elements between the ethnic groups has formed a new form of innovation. This innovative form is manifested in the strengthening and stability of the national unity force, that is, the formation and stability of the Chinese nation's community consciousness.

During the Yuan, Ming and Qing Dynasties, the ethnic minorities and the Han nationality alternated to establish political power, which objectively promoted the exchange and integration between the ethnic groups. The pattern of large mixed and small gathering among the various ethnic groups was basically formed. The stability of the territory provides space guarantee for the stability of the internal and internal communities of all ethnic groups. The conditions of improving traffic accessibility and smoother trade in various regions have promoted the coordinated development of all ethnic groups.

Throughout the history of ancient China, the consciousness of the Chinese nation community is the process of rooting, germination, growth, growth and maturity driven by national innovation. After thousands of years of accumulation, this process has fully embraced the outstanding spirit of the Chinese nation and laid a solid foundation for the unity of the Chinese nation and the rise of the nation.

#### **5. Conclusion**

The concept of national equality, national unity and struggle, and common prosperity and development of the Communist Party of China proposed by the Fourth Plenary Session of the 19th CPC Central Committee is to sum up historical experience and promote national integration and innovation with a new historical height. It is a powerful force for the Chinese community. Institutional guarantee. The advanced nature of the Chinese nation created by the innovations

created by all ethnic groups provides a strong support and guarantee for the Chinese Community consciousness, enhances the pride and confidence of the Chinese nation, and forms the synergy of the Chinese nation for unity and forge ahead. If the Chinese nation is seen as a big river, then each nation is a tributary of this big river. These tributaries continue to converge, forming a flourishing forward for the Chinese nation. The continuous integration of the various ethnic groups in China is a great impetus to promote this long history. The resulting national innovation is closely related to the consciousness of the Chinese nation community. She has undergone a historical test and has a profound Chinese The accumulation of national culture will surely become a great source of power and an inexhaustible source for the great rejuvenation of the Chinese nation.

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