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The function of the primary school in rGyalrong Tibetan areas

A Case Study of Brasdi Primary School

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Declaration of Originality

I, Sanglangwengmu (Student ID Number 80068437) declare that this dissertation entitled "The function of the primary school in rGyalrong Tibetan areas - A Case Study of Brasdi Primary School" submitted as partial requirement for Ph.D. study program of Education is my original work and that all the sources in any form (e.g. ideas, figures, texts, tables, etc.) that I have used or quoted have been indicated and acknowledged in the text as well as in the list of reference.

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Abstract

Primary education is the crucial stage of national compulsory education, and all school-age children are entitled to receive primary education, which should be guaranteed by the state as a duty. Multi-ethnic China implements a unified school education system based on mainstream social culture. However, the pupils in rGyalrong Tibetan areas were born and live in a unique rGyalrong culture background. They need to make constant enculturation of traditional culture to maintain the stability and development of their ethnic group. Moreover, these pupils are still members of society, and inescapably need to integrate into mainstream society. Thus, pupils' integration into community life and adaptation to mainstream society directly affect pupils' future survival and development.

Primary education is the most extensive and in-depth schooling in the country, also as the only schooling under the national system in the many local communities, gives the pupils in rGyalrong Tibetan areas space and opportunities to accept mainstream social knowledge and lays a foundation for pupils to integrate into the mainstream society in the future. At the same time, such primary education, enabling pupils to accept mainstream cultural knowledge without departing from the traditional community life, is a key and crucial stage for inheriting and innovating traditional ethnic culture and integrating traditional ethnic culture and mainstream social culture.

This study takes the Brasdi Primary school in Brasdi town, which is located at the rGyalrong Tibetan Cultural Center as an example and collects research data mainly through interviews and observations. It reveals that pupils and parents in ethnic minority areas are full of expectations for schooling, pin their hopes of changing their social and economic statuses on schools, and spend most of their time and energy in schools. They are inadvertently separated from the traditional life of the community. Schooling in ethnic minority areas replicates the content and evaluation system of that in mainstream society and has a gap with the local real life. Because, in the ethnic minority areas, the pupils' cultural background is different from the mainstream culture and the necessary school conditions lag those in the mainstream society as well, the pupils in ethnic minority areas do not have an advantage in the examination evaluation system. The "middleman," "stranger," or "marginal person" that has emerged in ethnic minority areas has caused reflections on the functions of schooling.

Therefore, this study holds that the schooling in ethnic minority areas must perform the most basic cultural inheritance function, and ultimately realize the socialization of pupils through the integration of ethnic minority culture and mainstream social culture. This study on the primary school education function of rGyalrong Tibetan areas will provide general literature and research materials on how ethnic minorities or non-mainstream culture people to achieve their stable development through school education under such very advanced science and technology.

Keywords: pupils of rGyalrong Tibetan, functions of school education, case study, interview and observation, cultural heritage, integration function, socialization function

摘要

小学教育是国家义务教育的基础环节，是国家强制要求每位适龄儿童接受的教育阶段，所有的适龄儿童接受小学教育是全国人民的义务和学生的权利。多民族的中国实行基于主流社会文化的统一的学校教育体系。但是嘉绒藏区的学生生活和生长在独特的嘉绒文化背景下，他们需要不断濡化传统文化以维护本民族的稳定和发展。同时这些学生还是整个社会的一员，不可逃避的需要融入主流社会中。因此，学生对社区生活融入情况，对主流社会的适应情况，直接影响学生未来的生活和发展。小学教育作为全国普及面最广最深入的学校教育组织，还作为很多社区唯一的国家体系下的学校教育组织，给予了嘉绒藏区的学生接受主流社会知识的空间和机会，给学生未来融入主流社会打下基础。并且，这样的小学教育使学生接受主流文化知识的同时，还不用完全离开传统社区生活，是传承和创新民族传统文化，整合民族传统文化和主流社会文化的关键的、基础的阶段。

本研究以位于嘉绒藏族文化中心区域的巴底镇的巴底小学作为研究案例，进行访谈和观察。揭示出少数民族地区的学生和家长对学校教育充满了期待，将改变自身社会地位和经济状况的希望寄托于学校，将大部分的时间和精力花在学校。不经意间脱离了社区的传统生活。而少数民族地区的学校教育复制了主流社会的内容、评价体系等，与当地的现实生活有着差距。因为学生文化背景不同与主流社会，学校基础条件落后于主流社会，使得少数民族地区的学生在考试评价体系中不占有优

势。经过数年的学校教育，"中间人""陌生人"或者"边缘人"的出现引起了对少数民族地区学校教育功能的反思。

因此，本研究认为，少数民族地区的学校教育必须发挥最基础的文化传承功能，并通过少数民族文化与主流社会文化的整合，最终实现学生的社会化。这一项关于嘉绒藏区小学教育功能的研究将会对少数民族或者非主流社会文化的人在极其发达的科技下，如何通过教育实现自身的稳定发展提供基本的文献和研究资料。

关键词: 嘉绒藏区小学生， 学校教育功能，案例研究，访谈和观察，文化传承，整合功能，社会化功能

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Moreover, my beloved mother, I believe that you are always by my side, just like you have always been in my heart. You can see everything about me, right? May you be all well.

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TABLE OF CONTENTS

CHAPTER ONE: INTRODUCTION

1.1 Research Context

1.1.1 Chinese multi-ethnic background

China is a unified multi-ethnic country led by the Communist Party of China. There are 56 ethnic groups, of which Han is a mainstream ethnic group, and the other 55 are called ethnic minorities. Besides, according to the statistics of the National Civil Affairs Commission, there are still 734,000 people who are not identified as ethnic elements. Among the 55 ethnic minorities, Hui and Manchu use the same language as the mainstream Han nationality, and 53 ethnic minorities use their language. 22 ethnic groups use 28 ethnic languages. The distribution characteristics of ethnic minorities are ethnic groups live together over vast areas while some live in individual concentrated communities in small areas; widely distributed, mainly in the western and border areas.

Data of the sixth national census in 2010 of China showed the country's total population has reached 1.4 billion, the proportion of minority population is 8.5%, but the absolute number of minority reached 114 million, they are distributed more than 64% of the land in the country (National Bureau of Statistics of the People's Republic of China, 2010). Tibetan is one of the most ancient ethics in China and South Asia, the population estimated at 6.4 million in China (2010). The main Tibetan settlements include Tibet Autonomous Region, 6 Tibetan Autonomous Prefectures in Qinghai Province and 4 Tibetan Autonomous Prefectures in Sichuan Province, Gansu Province and Yunnan Province, and 2 Tibetan Autonomous Counties in Sichuan Province and Gansu Province (For more details see Appendix C, Figure I). That is "one Region, ten Autonomous Prefectures and Autonomous Counties" (Su, 2012, p. 33). Tibet is a crucial area for some infiltration activities, so it has an essential mission of social stability and national defense security and has an irreplaceable strategic position (Long, 2009, p. 5).

1.1.2 Tibetan and rGyalrong Tibetan in China

The Tibetans are ecologically diverse, with diverse animal and plant resources and diverse local cultures. The Tibetans are geographically divided into three regions: Wei

Zang, Kham, and Amdo. There are also some distinct branches with their local languages and different local characteristics from other Tibetan areas: rGyalrong Tibetan, Gongbu Tibetan, Baima Tibetan, Muya Tibetan, Huaru Tibetan, Zhacang Tibetan, Sherpa, and others. Tibetans are people of all religions. They mainly believe in Tibetan Buddhism. Buddhism is not only a religious belief but also a part of daily life in Tibetan areas.

rGyalrong Tibetan areas is one of the ancient Tibetan areas. It is in the southwest of China and has a unique Tibetan culture. It has been a stronghold of military strategists since ancient times, and it is also a bridge between Tibetans and Han nationalities. The literature before the Republic of China to 1953 referred to the ethnic group living in rGyalrong were considered as a single ethnic group. At the beginning of the liberation of China, the Central Institute for Nationalities also had "rGyalrong Research Class." In 1954, the government identified "rGyalrong" as a Tibetan and began to use the name "rGyalrong Tibetan" (Quedan, 1995, pp. 2, 44; Li, 2008, p. 42). It is mainly distributed in two Tibetan Autonomous Prefectures in Sichuan Province and has a population of about 120,000.

rGyalrong language is so different from the general Tibetan Language, and it is called the ancient Tibetan language in many pieces of research. Moreover, an essential point here is that there are different local languages in different sections of the rGyalrong Tibetan areas, and they are completely different language structures. Fei Xiaotong called it "Language Island." Especially the Danba County in this research is a common multi-language area, the five valleys there are in the same county and are the same nationality, but the strange scene is "one valley one language." Because of language differences, the neighboring township cannot communicate with each other, there only can communicate with Sichuan dialect (Sichuan dialect is general dialect for Sichuan province in China, Danba county belong to Sichuan Province). So, the rGyalrong people here have become strange Tibetans who cannot speak own language (Tibetan official language) from the perspective of Chinese Han people and become the "fake" Tibetans who cannot speak own language (Tibetan official language) of Tibetan people. Choosing here as a research area has its typicality.

As a marginal zone of Tibetan areas, it has strong ties with Tibetan areas because of its religious beliefs. At the same time, it has long been under the influence of the central government's "Local King" political system. It is sandwiched between the two powers,

2

giving the unique political culture of the rGyalrong Tibetans (Zou, 2014, p. 39). rGyalrong Tibetan is under the pressure of economic globalization and more profound cultural collision between Chinese Han and Tibetan, their national consciousness gradually improves, and must face the problem of how got survive between millstones. The issue raised in this research is not only to the rGyalrong but also to all minority peoples as they experience the force of globalization.

1.1.3 China's education system and primary education policy

According to the Education Law of the People's Republic of China, horizontally, the school system can be divided into general education, professional education, and adult education, and vertically, it can be divided into preschool education, elementary education, secondary education, higher education (For more details, see Appendix B, Table I).

Law of the People's Republic of China on Compulsory Education specifies: the state applies a system of nine-year compulsory education. The government at various levels shall take all kinds of measures to ensure school-age children's and adolescents' access to education. Parents or other guardians and relevant social organizations and individuals are obliged to enable school-age children and adolescents to receive and complete compulsory education for the prescribed number of years. State, society, schools, and families shall guarantee the right of school-age children and adolescents to receive an education. Primary school education is the education all school-age children must receive under the unified implementation by the state. It is a public welfare undertaking that the state must guarantee and does not charge any tuition or fees.

Primary school education has a central position with the broadest coverage and deepest roots in China. As a developing country with a large population, China has the enormous educational scale in the world, and more than 200 million people are educated in the primary education stage (Chen, 2010, p. 4). According to the Statistical Bulletin of National Educational Development in 2016 by the Ministry of Education, and the Report on Rural Education Development in China 2017, in 2016, there were 177,600 primary schools across the country with 17,524,700 pupils enrolled and 99,130,100 pupils at school. 26,600 primary schools of which in urban areas, 44,600 primary schools of which in townships and 106,400 primary schools of which in rural areas. Rural primary schools

accounted for 85.02% of all primary schools across the country, and rural primary school pupils accounted for 67.04% of all primary school pupils across the country (Wu, 2017, p. 11) (see Table 1 and 2).

Table 1 School education in China in 2016

School education in China in 2016			
	Primary school	Junior high schools	Regular senior high schools
Number of schools	177,600	52,100	13,400
Number of enrollments	17,524,700	1,481,700	802,900
Number of pupils at school	99,130,100	43,293,700	23,666,500

Table 2 Primary School in China in 2016

Primary School in China in 2016			
Total	Schools in urban areas	Schools in townships	Schools in rural areas
177,600	26,600	44,600	106,400

Education starts from primary school education which lays the foundation for educates' follow-up education, job seeking, and society adaption. Primary schools provide education from the age of 6 to 12. It is the crucial time for pupils to develop learning habits and give enlightenment to those young hearts, guiding them towards the good. Meanwhile, primary school education is the first step that people enter society as they get family education. It guides children to enter and adapt to group living, shape the accurate self-recognition and build an initial relationship with others; it plays a fundamental role in their survival and life in society.

1.1.4. About the hometown study

When Malinowski prefaced the Fei 's book, he said: "If it is true that self-knowledge is the most difficult to gain, then undoubtedly anthropology of one's people is the most arduous, but also the most valuable achievement of a field-work" (Fei, 1939, xii). Similarly, in the preface, the Yang's book, Linton who is the tutor of Yang epitomizes of in the history of anthropology. He said, "It is safe to predict that the most valuable contribution to social science will come from those scientists because of the double cultural participation, thus can get the facts and theoretical system without bias" (Yang, 2012, vii p.5). The author believes that throw away all the knowledge accumulation, the accumulation of experience, and the academic ability, there must be two premises to do a meaningful research: The first

is interest, you must be interested in this field or the research question; Second, you must be familiar with your object to be more fully presented to others.

Culture is a form of human existence, education as the unique social practice to sort, heritage and innovative the culture, it is an essential way for people to acquire knowledge and experience, and to learn how to survive and coexist, and also the fundamental motivation to promote the interdependence, harmonious development of all nationalities. The author decided to devote to the local culture and education, let others fully understand Tibetan, to understand the real situation of rGyalrong Tibetan in Danba County. Try to think about how to get a better education development in hometown and make efforts to the development of the local community. So, the author chooses self-national and hometown to object selection areas, take education as a field of research, case study on Brasdi primary school education.

What is more, since 2006 the author has participated in the Ford Foundation projects which are conducted in author's hometown, "Combing Traditional Culture," "Construction the inheritance mechanism of traditional national culture," "School Education and Community Development," "Exerting Educational Function, Reviving Human Dignity." The research team tried to sort out the local traditional culture, examined the local people's expectations for education, and tried to establish an education promotion committee composed of rural community managers, schools, and community members to promote local education and community development. Also, it is the first time the author realized that the locals' ancestors have much great wisdom. In the process of studying, the author understands that if you want people do not misunderstand you, you must learn how to show yourself to others. School education is a place to answer others' confusion and let people share all knowledge around the world.

1.2 Statement of Problem

Ethnic minority education plays a vital role in national education, but the development of education in most ethnic minority areas proceeds relatively slow and lags far behind the mainstream areas. It is falling behind the national average and cannot meet the needs of economic and social development of the ethnic minority areas (Ha, 2008, pp. 17-18). The level of education in ethnic minority areas is relatively backward, and there are problems

such as weak foundation, unreasonable structure, backward equipment, insufficient and low teacher resources, and low teaching quality.

To a large extent, the school is contracted by the state, and it is a kind of "tool serving for national ideology." "As an ideology controlled by the state, the school socializes learners into the mainstream society, and society reproduces through education" (Bernstein, 1977, pp. 473-486). China's primary schools are standardized and large-scale institutions, and it leaves an imprint of systematized and standardized content on pupils' deep consciousness. The undeniable fact is that school education has played a decisive role to initial adept to social change for the local people. People from school education to understand the mainstream culture, promote the individual to adapt to the mainstream society, the school education highlight its function in the mainstream cultural assimilation and social conformity. Bourdieu pointed out that it was not easy to truly understand everything that school education did. The culture was not natural, and schools were not necessarily helpful for social progress. Schools not only product knowledge but also produce ideologies and concepts of value behind knowledge (as cited in Li, 2009, p. 2). Curriculum learning in the context of mainstream society moves pupils away from their land and culture consciously or unconsciously. "They see the civilization created by their ancestors as something foolish, primitive and useless. The education they receive is to ask them to break with their own traditional culture" (Shi, 2001, p. 353). School education in ethnic minority areas is subject to the mainstream culture and urbanization.

School education highlights the function of screening and election in elite education. Current function of the school has undergone considerable deviations. People over-emphasize the school's selection function, and the school has become a filter for the society to identify and select individuals (Lao, 2000, pp. 3-4). Primary school education in ethnic minority areas is applied to ethnic minority areas with a unified national education system, management model, teaching materials, teaching methods, teacher-student relationship, and so on. Even though the quality-oriented education has put forward for a long time, but test scores and graduation rates still like the standard of the education evaluation system, it cannot change the reality of exam-oriented education. Scores are standards of hero, and the test becomes the evaluation standards of successful, graduation rates and exams are still limit the function education.

Feel in the dark after graduation, no idea about higher schools and little chance to be employed. After the famous "Chinese Gaokao" (college entrance examination), many students do not have a clear plan and direction, and more attention was paid to the enrollment scores of each level of schools, which further highlighted people accept education for "enter a higher school," "key university" purposes. Moreover, the knowledge points and test sites that the school is asking for are inadvertently out of date in the contemporary "knowledge explosion" era. After entering society, graduates found that the school's learning and the needs of the real society are like the gap between ideals and reality. What the school learns does not satisfy students' survival needs after entering society and does not enable students to adapt to the real world truly. School education as the most critical social place for individuals before entering society is one of the most effective places to promote individuals to adapt to society. Individuals acquire values, knowledge, and skills through school education to meet the needs of later survival.

Under this, there emerged many "strangers," "middleman," and "marginal people" in the society who can neither integrate into the mainstream society nor adapt to the lives of traditional communities (presented in Diagram 1). "What is such school education for? Is its existence only for several or a dozen pupils who are admitted to university out of one hundred each year? Among those pupils who are admitted to a university, how many of them will return their hometown? Such education does not make any sense." (Qian, 2005, p. 58). So, must reflect what function the broadest and most basic primary school should have in ethnic minority areas?

Diagram 1 About the characteristics of "middleman" or "stranger" or "marginal person"
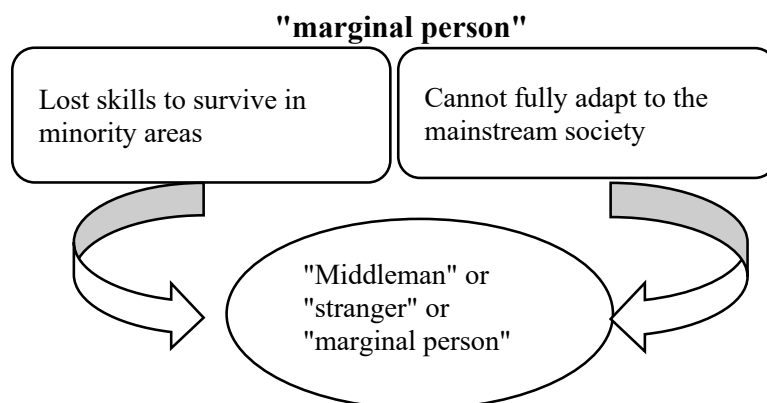
Today's school education neglects the unique living environment faced by pupils in ethnic minority areas. The pupils who are trained lack local knowledge and can neither

meet the needs of their native-born areas nor meet the needs of social development (Jia, 2015, p. 74). Imagine the impact of school education in ethnic minority areas. Why are there so many "marginal people," "middleman," and "strangers"? In the context of global integration and market economy, is primary school education in ethnic minority areas still adhering to the mainstream culture or pursuing diversity? How can primary school education promote the pupils of ethnic minority areas to better adapt to the community and society? If so, what will the future of ethnic minority areas look like? So, this study takes the Brasdi primary school in the rGyalrong Tibetan areas as an example. The question of this research could be:

How primary schools in contemporary rGyalrong Tibetan areas prepare local children for their development and life in the future?

Thinking of ways to solve this problem, education function as a key word, three specific groups of questions will be studied:

How is the functional status of Brasdi primary school in the rGyalrong Tibetan context?

What is the function of primary school education in rGyalrong Tibetan area?

What function should primary school education play for pupils' future life and development in rGyalrong Tibetan areas?

1.3 Research thinking

To start with the introduction of the research background. Tease out the objective and significance of the research. Define keywords and think about research design.

Then, review the literature related to the function of school education lays the theoretical foundation for this research. Focus on individual socialization and related research in Tibetan school education. Include the general information about the study of education in Brasdi.

Also, discuss the qualitative research approach, and introduce the study object, the data source, the research tools. Describe the specific process of data collection and analysis for this study. A detailed introduction to the background and status of the Brasdi primary school is essential.

Meanwhile, find the gatekeeper of this study into formal research, listing the objects and content of interviews and observations. Data analysis based on the research questions, summarize the functional status of Brasdi primary school. Try to explain the causes and processes of "middleman" or "stranger" or "marginal person." Discuss the function of school education in minority areas.

At last, make a study summary and clarify the personal reasons for doing this research. Analyzes the impact of this research on practice and attempts to inspire further research in the future. Ends with the researcher's final reflections.

1.4 Research objective and research significance

General Objective

According to the study on Brasdi primary school, this research will grasp the present situation of primary school in rGyalrong Tibetan areas, and then will reveal the functions of the school education on the local people.

Specific Objective

A comprehensive and detailed description of the social and cultural background of Brasdi primary school.

The basic situation of primary schools in rGyalrong Tibetan areas should be sorted out through the situation of teachers and pupils, infrastructure and teaching content.

Understand and reflect on how primary school affects rGyalrong Tibetan culture and people.

Through interviews, understand the impact of primary education on people's lives, and try to seek people's attitudes and expectations for school education.

Discussing the individual socialization function of the Brasdi primary school, in order to meet the needs of local children in future life.

Research significance

This study on the primary school education function of rGyalrong Tibetan areas will provide general literature and research materials on how ethnic minorities or non-mainstream culture people under very advanced science and technology to achieve their stable development through school education.

Firstly, the real situation and cultural foundation of primary education in rGyalrong Tibetan areas in China will be more fully understood. Universality and nature of primary school education in Tibetan area would be abstracted.

Secondly, try to answer how do the mainstream culture influence ethnic minority culture and its group through education. Try to rethink what kind of education can better serve the social and individual development of rGyalrong Tibetan areas.

Thirdly, some suggestions would be made about how education (under very advanced science and technology) remains its function of civilization construction and helping everyone gets viability in non-mainstream culture people.

1.5 Keywords

1.5.1 Function and function of school education

The word "Function" came from the Latin, and the original means "to achieve, complete," generally refers to the efficacy or role of things. The function is the ability and effect on other things determined by nature. Malinowski said the so-called function means something lead human beings to the satisfaction of some needs (1960, p. 155). Brown says function refers to the act of a part effect on the overall behavior; each element has a specific function to the whole (1958). Merton (1968) think there are positive and negative features, and both manifest and latent in school education function. The manifest functions are the ones that society intends those institutions to have; they are conscious. The latent functions are the ones that are not intended, but which come about, even so, they are unconscious.

In a word, the function is the ability decides by the intrinsic nature of the things, as well as the role and efficacy from the interaction with other things. Function and its activities are the main manifestations of the existence of things. (Hu, 1999, p. 4.). Tend to react to the actual effect of something or activity on other things or activities (Qu, 1998, p.283). So, the function is positive and negative, manifest and latent.

The function of school education is education's essential attribute with objectivity, meaning the role and influence of education on other social subsystems and educational elements according to its structural characteristics and the position of education in the entire social system (Luo, 2005). The function of school educationrefers to the role and

influence of education on the maintenance and development of the entire social system, mainly covering both human development and social development (Dictionary of Education. 1998). The function of school education includes all the effects and influences of human educational activities and educational systems on individual development and social development (as cited in Qian, 2013, p. 2). The function of the school is different from the function of education, the school is not the only carrier of the educational function. But research on educational function of school is also the common foundation of educational function research (Sun, 2010, p. 25). Therefore, in this study, the function of school education is concerned, and the functions of the school, the functions of education, and the functions of school education can be used interchangeably.

The function of school education questions on "what kind of effect has produced by school education?" Education is a social phenomenon or social facts, and it is for creating social unity and solidarity, the individual needing through education turn into a social being, it is a subsystem of the social system (Filloux, 1993). School is a core place to promote the development of individual physical and mental, and is closely related to society, which promotes social development. About the function of school education, scholars have different opinions, mainly divided into the individual standard, social standard, and play school education function on society through the influence in the individual. Spencer thought education is complete living (1932). Dewey said education is the process of living through a continuous reconstruction and reorganization of experiences (2001). In short, the function of school education is referring to all influence and role of school activities, and as a social organization, the school plays on the development of individual and society. The educational function is not a subjective expectation, but an actual resul (Miao, 2016, p. 25). The function of education depends not only on the internal mechanism of the education system but also on its conditions and other factors (Jang, 2003 p. 104). The function of school education has effects on human and social development, yet it also has unfavorable even harmful effects and influences (Sang, 1993, p. 192).

1.5.2 Function of school education in ethnic minority areas

Primary education in ethnic areas has the universal function of all school education, but because they are in the unique ecological and cultural environment, they are different

in function from primary education in mainstream areas (Gu 2013, p. 55). Teng (1998) proposed that as a multicultural country, China should implement "Multicultural integration education," namely the education should have the function of transmitting human ordinary cultural achievements. Not only the function of conveying the excellent traditional culture of the ethnic majority, but also the function of transferring the excellent traditional culture of the other ethnic minorities (pp. 27-28).

This research suggests that the school in minority areas should have two aspects following functions: First, to teach the mainstream cultural knowledge of modern society, promote community development, adapt learners to mainstream social life, and achieve upward social mobility through screening and distribution. Second, inheriting the national culture, so that learners can adapt to the life of their communities through cultural degeneration, thus maintaining the national identity and the existence and stability of the community (Ba, 2006, p.37; 2008, p. 45). Let minority pupils master mainstream cultural knowledge and inherit minority culture through school education and prepare pupils to adapt to the original community life and to integrate into mainstream social life. Develop an education that is realistic and adapted to the local cultural background. The most crucial thing of such education is to cultivate the human capital of autonomous development in ethnic minority areas. Focus on the function of primary school in minority areas; real show how importance the primary school education to children' life is the precise direction of this research.

1.5.3 Individual socialization

Socialization appeared in the Oxford Dictionary for the English Language and was interpreted as "to render social, to make fit for living in society" (Clausen, 1968, p. 21). The "socialization" first appeared in Durkheim's "Education, Morality, and Society." He believed that "socialization" is a "social process of human nature."

In 1894, Simmel (2002) proposed that the theme of sociology is the process of socialization (p.2). Socialization works both processes. On the one hand, it includes the individual's access to the social environment and social contact system, as well as the process of individuals accepting social influence and norms and mastering social experiences. On the other hand, it is the process of the individual's active reproduction of

the social connection system. It is the result of the active participation of the individual in the social environment (Andreeva, 1984, pp. 233-234).

"Socialization" is a foreign word in China, and the commonly accepted explanation is in "human socialization." It said that socialization is the standardization of human acquired behavior, refers to the process in which a person of biological or natural nature is taught to be a social or cultural person according to the needs of a certain social culture (Liu, & Zhu, 1993, p. 374). The "Dictionary of Education" summarizes socialization as the process in which individuals interact with society, internalize the values and behaviors expected by society, and acquire the knowledge and skills needed for social life to adapt to social changes (Gu, 1998, p.432). Fei (1984) thinks that socialization is the process by which individuals learn knowledge, skills, and norms, acquire social qualifications, and develop their sociality (p. 54). Human socialization not only emphasizes the influence, control and shaping of social factors on individual socialization, but also the positive influence of socialized subjects on Society. In short, the socialization of people is the process and result of the interaction between human and Society (Xi, 2009, p. 75). Internalize social culture and learning role knowledge, gradually adapt to the community and social life. The accumulation and inheritance of social culture, the consolidation, and development of the social structure accompany the socialization process, and the individuality of the person is improved and perfected (Zheng, 2001, pp. 83-103).

School education plays an irreplaceable role in the socialization of students. It is an individual socialization base (Gui et al., 1987, p. 72). Accepting school education is an indispensable part of the process of individual socialization (Liu, 1990, p. 6). The socialization function of education is the students to complete individual socialization through the process of disseminating knowledge, values, and norms (Peng, 1998, p. 51). The natural result of individual socialization function is that individuals can adapt well to social life, can meet their social needs and adapt to social changes, have the skills to deal with various social complex phenomena, and fully express their own. Being able to handle complex and diverse interpersonal relationships properly, play their role in real life, and realize ideals that benefit Society (Zhang, 2016, p. 137).

CHAPTER TWO: LITERATURE REVIEW

2.1 Overview of domestic research on functions of school education

2.1.1 School education function - theoretical background

Functions of school education as the essential attribute of educational activities, different classifications depend on various standards and different perspectives, but each classification is relative. From the object of action, it is divided into educational functions (ontology functions) and social functions (tool functions); It is divided into primary functions and derivation functions from the level of action (Wu, 2016, p. 412), for example, people's personalization and socialization functions are generally classified as basic functions, and social mobility and social change are classified as derivative functions. From the direction of action and the form of expression, it is divided into functions and dysfunctions, manifest functions and latent functions; From the nature of functions, it is divided into expected functions, practical functions, and self-renewal functions. From the time of action, it can be divided into traditional guiding functions and future guiding functions (Zheng, 1995). In addition to this, there are some other categories of classification. For example, some scholars analyze the two aspects of educational functions from the perspective of system theory, including internal functions such as self-preservation, self-regulation and self-renewal, and external are divided into Inherent functions and tool functions (Jiang, 2003, p. 100). Dividing educational functions into useful educational functions and meaningful educational functions from the perspective of educational concepts (Wang, 2007).

2.1.2 The research on the functions of school education before the 20th century

Chinese academic circles are mainly the research boom in various fields that have arisen since the reform and opening (Zhang, 2014, p. 7). From the reform and opening up to the 20th century, the academic circles have conducted extensive research on the definition and classification of educational functions, the development of functions of school education, and the evolution of functions of school education in social changes, which have laid a solid foundation for future research. This stage explores the functions of

school education as the tool of class struggle and production, as the tool functions and the ontology functions of school education, gradually paying attention to the functions of other aspects of education, and comprehensively analyzing various functions (Qu, 1998, pp. 277-282). On November 15, 1952, Wenhui Daily published "Economic Development, Education Must Be First," which opened people's attention to the economic functions of education. Scholars analyze the role of education in individual socialization and individual development (Xiang, 1988; Hu, 1989; Sun, 1989). Also, the formation, release, and block of education functions are further discussed (Fu, 1989). Some scholars have sorted out the critical points of educational function in various historical periods. Ancient society taught "exploitation of domination techniques" served for politics and class struggle; modern society taught science and production knowledge and served for social production. In the future, the functions of school education will continue to expand (Zha, 1988).

In the middle and late 20th century, scholars believed that the pursuit of a single function could only meet part of the needs of a certain period of society and would affect the functioning of education (Qu, 1998, p. 280), Review education functions problems from single education functions tendency (Zhou, 1990). At the same time, a comprehensive analysis of the educational functions (human socialization and individualized functions) and the social functions of education (political functions, economic functions, cultural functions, etc. (Fu, 1990; Zheng, 1995; Zhou, 1991; Huang, 1991; Cheng, 1992; et al.). During this period, the ontological functions (educational functions) of education based on human beings have confronted the tool functions (social functions) of education based on society (Qu, 1998, p. 283). There are also studies that involve the effects of functions of school education (Yang, 1991), and the limitations of education itself (Zheng, & Li, 1992), or research on a specific type of functions of education (He, & Sun, 1994).

2.1.3 Since the beginning of the 21st century, the research on the various orientations and diversification perspectives of functions of school education

After experiencing the infinite exaggeration trend from "uselessness" to the "omnipotence" of education, scholars believe that cultivating people is the only functions of education (Yan, 2003). The functions of individual development and the functions of spiritual growth are the primary tasks and essential purposes of education, while the service

15

for social development and occupation is only the external purpose of education (Luo, 2006). Under the new round of basic education reform, it is proposed that the ontological functions of education are to pay attention to people, to promote the all-round development of people, and to enable everyone to form an independent and critical ideology and cultivate their essential ability' (Shi, 2009).

In sociology, the education goal is to promote social integration, social mobility and social change to maintain social balance and development (Hu, 2008). The functions of education of the agricultural, industrial, and post-industrial societies focus on social prevention, adjustment, and renewal functions respectively (Wu, 1998). At the same time, it emphasizes the reproduction functions of education, namely social reproduction and cultural reproduction (Zhang, 2009). Further explore the school's cultural continuation functions, cultural shaping functions, cultural distribution functions, cultural sensibility functions, etc. (Li, 2010). The field of economics is based on screening theory and human resources theory, analyzing the screening functions of education and the functions of human resource generation (Ji, & Chen, 2006). Teaching philosophy believes that improving human spirituality is an ontological function and meeting political and economic needs is a derivative function. They are functions of different levels of the same educational activity and are two steps to realize the school education functions (Zhu, 2008, p. 23-27).

As a social subsystem, the education system is different in each stage of human social development, and its function also has a process of evolution. The essential elements of education and the overall state of the combination are different, which determines the diversity structure of education functions. In the history, functions of education have experienced the one-sided and single political functions of ancient society. Functions of education are differentiated and highlight economic functions in modern society; then the functions of education have gradually improved now (Jiang, 2003). Due to the education functions are alienated into simple and extreme usefulness and merit. Proposing the transformation of useful concept into the important educational concept is the rational path of education progress (Wang, 2007, p. 1). It is believed that the new school education functions view should include from inhibition to publicity - school education for personal development; from unlimited to limited - school education for social development; From useful to meaningful - the transcendence of school education functions" (Huang, 2006, pp.

73-76). Scholars put forward the teaching functions orientation of "human is made up of culture" for the historical mission of "promoting the dual reconstruction of people and culture" (Zhang, 2007, p. 112). However, whether education is "universal" or "useless," we need to recognize the limited functions of school education and pursue the value of super utilitarian education to effectively play the educational functions (Li, 2009, p. 19). Also, from the perspective of the functional view or the dysfunctional view, there is a certain one-sidedness and generality. Under the premise of the functional aspect of education is still the dominant educational functions concept; we must also pay attention to the negative education functions view (Hu, 2011, p. 23).

2.2 Foreign research on functions of education

The study of education functions in the West is a process from the same to differentiation, conflict, and opposition, and continually reorganizing and reconstructing. Ancient education emphasizes political functions in both China and the West, the functions of serving social politics still dominates (Sun, & Xie, 2009, p. 724). Rousseau said people should survive for themselves and their hobbies. The citizen's everything is determined by society. Therefore, he is no longer an independent person (Teng, 1989, p. 83). When talking about German education, Diesterweg said that "German pedagogy first requires human education, then education for citizens and members of the nation; people is the first, then German citizens and professional peers, not on the contrary" (Teng, 1989, p. 244). Spencer proposed that to prepare for the "full life" of the individual is the responsibility of education (Spencer, 1932). Durkheim believes that people have individual characteristics and social characteristics, the purpose of education is to create this social characteristic in everyone (Qu, 1989, p. 19-20). It is believed that people adapt to society only when such social characteristics are cultivated. Based on economics. Schultz specifically analyzes the functions of educational institutions in improving human resources and believes that education is the source of economic growth (as cited in Zhang, 1989, pp. 314-321). Anderson and Bowman (1965) specifically discusses the relationship between economic systems and educational systems. From the middle 20th century, after the severe economic crisis, the theory of screening hypothesis, socialization theory, and labor market division theory emerged, and the screening functions and socialization functions of education were

put forward. The screening functions of education believe that education does not improve individual productivity. It is a tool for identifying individual abilities, assisting in the selection and identification of high-capacity employees so that employees can be placed in different positions. The New Marxist theory argues that the role of education is not to improve the knowledge and skills of the workforce, but rather its socialization, that is, to focus on cultivating and training the personality characteristics of the various labor forces required in social production (Zhang, 2001, pp. 39, 43).

Nowadays, people pursue the reconciliation and reconstruction of individual and social functions of school from different perspectives and trends. Dewey suggested that child development should be consistent with the needs of society and that education can be applied to society through the development of children. Dewey (1900) developed the idea of Comenius about education for the future life and proposed the concept of "education is life," "education is growth" and "school is society." Dewey (2001) said education is the process of living through a continuous reconstruction and reorganization of experiences. Marxism advocates education as the all-round development of human beings. The comprehensive development of human beings is not only the individual but also the members of the whole society. It lays the foundation for the relationship between individual functions and social functions of education.

Functions of educations are not necessarily consistent with the functions of logic and realize all the functions of education. At the same time, because of its environment and some other factors in the process, education has played some unforeseen functions (Jiang, 2003, p. 101). Japanese scholar Xin Kutong takes social pathology as the entry point stated that education as a social system bears certain goals. These goals can be effectively realized, and then the system plays functions of compliance; if it is not realized, then the system is in an incomplete state; if there is a result opposite to the expectation, the system is in a reverse functional state (Wang, 2006, p. 51). Chai Ye Changshan (1972) proposes latent functions, manifest functions, latent dysfunctions, and manifest negative functions based on Merton's discussion of positive, negative, manifest and latent functions (Japanese version). The "non-school society" represented indicates that the continuous popularization and promotion of schools does not make the world better. It does not help to promote equality. Theknowledge is treated as a commodity for trading and becomes the private

property of the purchaser. In short, the abolition of school or school culture is the premise of opening a new era (Qu, 1993, pp. 650-652).

2.3 Domestic research on student socialization

2.3.1 Medium of socialization

"Socialization" is a foreign word that first gained attention in the field of sociology in China. Fei (1984) believes that socialization is a process in which individuals learn knowledge, skills, and norms, obtain social life qualifications and develop their social processes (p. 54). The socialization process of people is influenced by many factors such as family, school, community culture, peer group and mass media (Xie, 2000).

Family education is the initial stage of children's socialization. It stipulates the initial content of children's socialization and accomplishes the first role orientation of children. It is an effective way to realize the essential content of children's socialization (Wang, 2005, p. 51). Scholars analyzed the socialization of children from such divorced families, single-parent families, and left-behind children (Wei, 2000), proposed that family education should focus on the cultivation of children's personality independence, and must always create a harmonious family atmosphere, ensure the integrity of the family structure, improve the quality of family members, and expand family education, to build a pleasant macro environment for children's socialization (Wang, 2005, p. 51; Zhang, & Wang, 2013).

School is an essential place for children to participate in collective life for the first time and to start contact with society. As a kind of planned, organized and purposeful educational activity, school education is the primary medium of individual socialization (Fei, 1984, p. 54). The weakening of family education makes more left-behind children focus on school in their study and life (Deng, 2012, p. 78). Socialization also depends on school education and family education. It is necessary to reform school education and reshapes family education concepts to promote children's socialization (Sun, 2003, p. 30).

Peer group is the primary source of life experience and social information for college students. The peers' communication is conducive to the exchange of ideas between students, expanding social experience, improving thinking ability, and have a certain impact on students' life goals and values (Ran, & Li, 2010, p. 53). Peer group participation is conducive to the positive development of college students' socialization (Yu, 2010).

Community education integrates resources within a specific area and provides education services to people in the community. Its purpose is to meet the requirements of social modernization; it plays an essential role in promoting individual socialization and community development (Jia, 2013, p. 13). The unity, whole-course, all-around characteristics of community education and the meaning, process and content of human socialization are unified (Guan, 1999, p. 56). Modern community education is a socialized education that integrates family education, school education, and social education, and is a significant force to promote individual socialization (Ming, 1999, p. 17).

2.3.2 Content of socialization

The content of socialization is extensive and rich, and it exists in all aspects and fields involved in people's social life (Lu, 2010, p. 28). Scholars pay attention to the individual role socialization, moral socialization, and political socialization. The socialization of roles is the fundamental problem of socialization. The status of socialization of functions is the most concentrated, and the most typical response reflects the socialization of people, which marks the essential completion of human socialization (Li, 2001, p. 68). Scholars specifically analyzed the socialization of the roles of children and women (Wang, & Zheng, 1999). They found that teacher expectations, content of Chinese textbooks, and organizational structure of schools are factors that influence the socialization of gender roles (Du, 2000, pp. 125-126), emphasizing the crucial role of school education in correcting the polarization of children's gender role socialization (Gan, 2007, p. 38). So, believe that multi-ethnic China needs a multicultural perspective for cross-cultural research (Zhang, 2007, p. 62).

Socialization of moral education is the premise and foundation of moral socialization and the necessary means to realize moral socialization (Yang, 2006, p. 116). Moral socialization is based on the inheritance of knowledge, accompanied by the improvement of people's emotions, and the cultivation of the will as the symbol, and finally the implementation of the practice. Mainly dependent on the education, influence, and internalization of teachers, society and individuals (Jin & Deng, 2007, p. 102).

Political socialization is the leading natural force of national identity. Domestic scholars have experienced the beginning of translation to introduce Western theories, and

then continue to localize concepts and research issues (Miao, 2014, p. 95). It is considered that the school is an essential institution in the social and political system to carry out the functions of political socialization and disseminate political culture. School education affects people's political attitudes, instills specific political values, and has a significant impact on the political development of young citizens (Yong, & Yu, 1993, p. 18). School education plays its political socialization functions mainly through the implementation of educational policies, textbooks and courses, teachers and the cultural atmosphere of the school (Li, & Guo, 2010, pp. 96-97).

2.3.3 Study on the socialization of students in minority areas

The basic education in ethnic minority areas takes root in the ethnic minority cultural, ecological environment. With this particularity as the foothold, scholars explore the socialization functions of population, politics, economy, and culture in basic education in ethnic minority areas (Gu, 2013, p. 55). Scholars analyze the socialization of rural left-behind children in ethnic areas from the macro level of the national system, social structure and rural community environment in ethnic regions, as well as micro-family, school, peer group and mass media (Zhang, & Wei, 2018, p. 101). They are comparing the socialization of left-behind children and non-left-behind children in ethnic minority areas (Song. & Tan, 2013; Zhang, Liu, &Tian, 2018). Some scholars have analyzed the cross-cultural socialization of students of Tibetan Classes (Schools) in the Hinterland (Guo, 2008). Many scholars study the socialization of ethnic groups in specific regions by comprehensively analyzing the influence of family, community, society, schools, and people around them. For example, "A preliminary study on the socialization of Yao children" (Li, 1989), Socialization of Zhuang Children (Lu, 2003), "A Children's Community in a Yi Village-- The Socialized Pivot of Ethnic Children" (Yuan, 2005), "An Empirical Study of the Political Socialization of Miao Minority Youth "(Li, 2010).   In short, due to the different living environments, the socialization of children in ethnic areas should accept modern social culture based on receiving traditional national culture. Also, allow the current social thinking mode based on learning the essential life knowledge of local communities, to adapt to both the local and whole social-cultural environment.

2.4 Foreign theory on socialization

2.4.1 Sociology - Functionalism, Social Conflict Theory and Hermeneutics

The function is a word from natural science and then reference to sociology. Sociology focuses on the interaction between people and society in socialization, pays attention to the internalization of social norms and the formation of social roles, and regards human socialization as a lifelong task. The school education functions can be said to be a core or fundamental problem of education academic research of Durkheim. Functionalism adheres to the structural decision functions and studies the functions of education from the perspective of social structure.

Durkheim believes that the main functions of education include: First, education makes the younger generation systematically socialize, and everyone realizes the transformation from "individual me" to "social me." Second, education encourages the individual to show the ability of individual which be covered, and they try their best to explain. On this basis, it cultivates the individual to observe social order and obey political authority. Thirdly, education transfers the various abilities necessary for an individual to adapt to society (Zhang, 1989, pp. 1-23; Wang, 2006, p. 49). He clarified that school education needs to train children to develop specific social and psychological characteristics that all members of the society they belong to are required. Also, specific social groups (hierarchy, class, family and professional groups) also require specific physiological and psychological characteristics that all members of it should possess (Zhang, 1989, p. 8). The socialization functions of education are to cultivate the common belief, collective consciousness and unified value standard of social members, promote social solidarity and make the society evolve instability (Yang, 2002, p. 13). In short, the fundamental functions of education are to promote the socialization of children and to maintain the existence and development of society through the socialization of children (Qu, 1993, pp. 35-37; Wang, 2006, p. 49).

Parsons believes the functions of education are the functions of socialization and selection. Socialization is internalizing social value norms and standards into members of society, serve the stability and balance of social systems and their internal structures (Zhang, 1989, pp. 21-23). Socialization is a powerful force for maintaining social control

and social solidarity (Wallace & Wolfe, 2008, p. 27). Schools should not only become social institutions but should also become the main channel of selection, consistent with the expectations of people in increasingly diverse society (Parsons, 1986, pp. 199, 200).

Merton proposed whether the result of a certain behavior is consistent with the intention of the behavior. Whether the participant is aware of the matter or whether it is intentional, the socialization" means people can only selectively obtain value and attitudes, interests, skills and knowledge from the group they are currently in and the groups they are trying to join. In short, he mainly refers to the learn of role socialization" (Rizel, Morton, & Lin, etc., 2001, p. 216).

The conflict theory believes that school education is a tool of the ruling class. It assumes that the core functions of education are to reproduce the ideology of the ruling group and reproduce the relations and structure of an existing class. The reproduction functions of education are reflected in the reproduction of economic status, called Theory of Social Reproduction; cultural reproduction, that is Theory of Cultural Reproduction; and the Theory of National Reproduction. To resist the struggle and maintain the inequality of the social system (Zheng, 1986, p. 51). Bowles and Gintis put forward "The Correspondence Principle", and points out that the ruling class choice for its favorable culture, ideology, values, behavior patterns, so that students adapt to the existing social pattern in terms of consciousness, attitude and role in the school, class differences and inequality were reinforced in school education (Bowles, & Kintis, 1990). Collins et al. holds that the relationship between education and the economy is not so direct and obvious. "A well-educated does not always promote the development of productivity." However, "whether in the classroom or outside the classroom, the main activity of the school is to teach students to accept a special identity culture" (Zhang, 1989, pp. 48, 55). Socialization is the process of cultural reproduction and has a class nature.

The hermeneutic advocates a study of people and society from a micro perspective. Interpretive Approaches to Children's Socialization, co-edited by Corsaro and Miller points out that cultural and social structures are produced in the process of collective negotiation and interpretation. Socialization is not just internalization and adaptation, but the process of proximity, innovation, and reproduction (Corsaro, & Miller, 1992, p. 1).

2.4.2 Psychology - psychoanalytic theory, cognitive-developmental theory, moral development theory, social learning theory

Freud proposed the model of psychoanalysis in "ego and id" in 1923, dividing personality into "id," "ego" and "superego." "Id" is the original self, biological self. As they grow up, children are influenced by social factors in the process of socialization of education, and gradually generate "ego." "Superego" is formed by internalizing social consciousness and value system (Zheng, 2007). Erikson, the representative of the new psychoanalytic, pays attention to the role of the social environment in the development of personality. He believes that there is a mechanism of action between the individual and the environment, namely the psychosocial mechanism. Regarding the life-stage virtues, in order of the eight stages in which they may be acquired, Erikson lists: Hope, Basic trust vs. fundamental mistrust (the period of infancy, 0-18 months); Will, Autonomy vs. Shame (early childhood around 1–3 years old); Purpose, Initiative vs. Guilt (Preschool / 3–5 years); Competence, Industry vs. Inferiority (School-age / 6–11 years); Fidelity, Identity vs. Role Confusion (Adolescent / 12–18 years); Love, Intimacy vs. isolation (the ages of 18 to 40); Care, Generativity vs. stagnation (the ages of 40-65.); Wisdom, Ego integrity vs. despair (the age group of 65 and on) (Chen Haiyan, 2012, p. 7). Eriksson said that if people can solve these problems at every stage, they would have a positive reaction in their psychology and behavior. However, if they cannot solve these problems well, there may be an identity crisis. Leaving hidden dangers to the subsequent socialization (Xin, 2002).

Piaget's theory of cognitive development believes that human socialization is closely related to people's cognitive activities and their level of development (Lu, 2010, P. 19). Cognitive development theory refers to the process of adapting to the environment after the birth of the individual, the perception of things and the way of thinking and ability in the face of the problem situation, changing with age (He, 2009). Piaget believes that the psychological development of the subject is achieved through the interaction of external stimuli and "schemes" through mechanisms of "assimilation," "accommodation," and "balance." He believes that socialization is an active process in which children learn to adapt to the environment, digest, internalize, and develop their cognitive abilities. The four stages of children's psychology are described in Piaget's theory as Sensorimotor stage (from birth to 2 ages), Preoperational stage (2 to 7 ages), Concrete operational stage (7 to 11 ages),

Formal operational stage (11 to 16 ages). Kohlberg put forward the theory of moral development and used Piaget's concept to explain the development of children's gender roles, emphasizing that children's gender cognition plays a significant role in the formation and development of gender roles, pointing out that the development of gender concept is the cognitive premise of forming gender-based behavior of children (Zhang, 1999, P. 11).

Social learning theory introduces the concept of imitation in the study of socialization and regards the process of socialization as the "interaction" between organism and environment (Lu, 2010, P. 24). Albert Bandura believes that social learning theory is to explore the impact of personal cognition, behavior and environmental factors on human behavior ((Qiu, 2005). Social learning theory (renamed the social cognitive theory) is how people learn through observing others. Models are an important source for learning new behaviors and for achieving behavioral change in institutionalized settings (Henry& Charles, 1982). Bandura believes that children's social behavior is learned by "observation-imitation," and advanced concepts of triadic reciprocity, which determined the connections between human behavior, environmental factors, and personal factors.

2.4.3 Anthropology - Cultural Relativity, Cultural Model Theory

Anthropology regard as the process of individual socialization is essentially the process of cultural transmission and continuation. Proposes "enculturation" and "cultural edification", even "socialization" and "enculturation" is used as a synonym (Li, 2007, P. 2). They believe that socialization is the internalization of social culture, and the process of individual acceptance of cultural edification and group culture's transmission from generation to generation (Zheng, 2007).

Cultural relativism as a method and theory for research began with Boas. He studies human socialization from the perspective of culturology, pays attention to the influence of culture on people, and believes that the habits of social groups are determined by culture and that people's psychology and personality are restricted by cultural factors (1999, P. 97). Boas advocates that other cultural criteria should not judge a cultural act; it can only be understood from the standards and values of person's own culture. Believe that each culture has its value. It cannot replace one culture with another, and there are specific differences between different national cultures. As a student of Boas, Benedict, Meade, and others

continue to conduct in-depth research on the relationship between people and society. Ruth Benedict was influenced by Boas and proposed the cultural configuration with Edward Samuel. They believe that culture is like a human personality, with different types and characteristics. It changes over time, but gradually stabilizes and forms a fixed pattern. Different cultures have advantages and strengths. We should not deny the value of any culture, nor we can stand alone with the benefits of our own culture. In a nation or group, each person's personality has a part shared by all members. This commonality is different from the characteristics of other cultures. "Basic Personality" or "Popular Personality," later called "nationality" (Zheng, 2007).

Benedict founded and developed the Patterns of culture theory. Here are two keywords: difference and integration. The difference is that one culture is different from another, but they all have their values and reasons. We cannot identify the quality of culture with our cultural background and position. We should respect different cultural patterns and support the rationality of the existence of different cultures. Integration takes the premise of difference and believes that culture will absorb the factors that are beneficial to its development and use its internal strength to exchange and integrate various cultural traits continuously. Patterns of culturists pay attention to the relationship between culture and personality and advocate the process of explaining people's behavior and socialization needs to be placed in the context of culture.

Mead proposes three forms of individual socialization. The post-figurative culture is a culture in which the elderly teach young people, young people learn from the elderly; the configurative culture refers to the culture in which the same generation learns from each other; the pre-figurative culture is the younger who teaches the elderly, the culture in which the elders learn from young people. Knowledge is generated and spread in a diversified way such as deconstruction, reconstruction, and back feeding (Liu, & Yang, 1996, PP. 34-36; Mead, 1987, P. 23).

2. 5 Research about school education in Tibetan areas

2. 5. 1 General overview study

Scholars analyze the particularity of Tibetan education from the perspective of history and culture; expound the current situation of Tibetan education. Geng and Wang's (1989)

"Tibet Education Research" analyzes Tibetan education from different historical stages and different perspectives. Wu's (1995) "Theory Research on China's Tibetan Education Reform and Development" discusses and analyzes some topics, mainly examining the development of human resources in Tibet. Shang's (1996) "The Past and Present of Tibet Education" combs and contrasts the development of feudal serf education in the old Tibet and the development of modern education in Tibet. It affirms the great improvement of Tibet education and puts forward the prospect of the future. Badeng Nima's (2000) "Confusion of Civilization - The Road to Tibetan Education" proposes that the essence of education is the social activities of human transmission and inheritance of culture. School education is to achieve the functions of cultural filtering and inheritance. Children can be armed with the wealth of human civilization based on their own traditional culture to gain the ability to survive in the future. Also, put forward the basic laws of Tibetan education, as well as the countermeasures for the integration of Tibetan school education with the development of Tibetan communities and the development of the next generation. Wu 's (2012) "Tibet Education Research" explores the historical, ethnic and regional characteristics of Tibetan education reform and development. Examining the internal and external constraints of Tibet's educational reform and development has theoretical and practical value for accelerating education reform and development in China's poverty-stricken ethnic areas.

2.5.2 The status quo and problems of basic education development in Tibetan areas

The education in Tibetan area has been dramatically developed after the reform and opening. The new curriculum reform has brought significant challenges and opportunities. However, there is still a big gap between school education in Tibetan areas and education in mainstream society. It seriously lags the social needs and development (Chen, 2010). It shows that the development of education is slow, the dropout of compulsory education is severe, the vocational education is fragile, the quality of the teaching staff is weak, and the investment in education is far from meeting the needs of educational development ((Bama Amo, 2012). Some scholars believe that there are factors that restrict the growth of schools in the ecological environment in Tibetan areas, and that school education itself has elements that are not conducive to the healthy development of Tibetan education (Nan,

1995). Therefore, in the reform and development of basic education, closing the gap between school education in Tibetan areas and mainstream social school education requires continuous improvement of the school environment and strengthening of teachers than to promote the healthy development of basic education in Tibetan areas (Chen, 2014). Some scholars have even suggested that the economic functions of education should be highlighted in the era of the knowledge economy, should pay attention to the contribution of education to human capital (Guo, 2003).

The typical problem of Tibetan education is that the knowledge and skills that students receive in school are not compatible with the local production and life. The students' life ability and productivity are not as good as those who have not received school education, and even students cannot adapt to the production and life of the region, so parents and children do not have much enthusiasm and expectations for school education (Wang, 2011).

2.5.3 Cultural heritage and school education

Education is a manifestation of culture and an essential part of the culture. Its functions are mainly embodied in inheritance, spreading, communication, integration, and development of culture (Qi, & Zhai, 2015, p. 23). School education in ethnic minority areas must not only spread the unique culture of the leading ethnic group but also spread the great culture of ethnic minorities. The students cultivated by this kind of education have both national emotions and can adapt to modern society. Also, they are also conducive to the inheritance of national culture (Yu, 2014). There are still some problems in the heritage of national culture in schools: the school pays insufficient attention; the scores of students' main subjects and entrance examinations are still the most concerned; Tibetan teachers have a solid national traditional cultural foundation, but lack enthusiasm and scientific methods; foreign teachers lack tradition cultural knowledge and cannot meet the needs of students; students cannot fully grasp the traditional cultural connotation, it is difficult to recognize the value of Tibetan traditional culture in today (Li,& He, 2012). At the same time, Tibetan traditional culture has a positive and negative impact on the development of modern basic education in Tibetan areas. The fundamental principles of dialectics and innovation should be adopted to promote the sustainable development of Tibetan

traditional cultural, and to find ways and points of integration of Tibetan traditional culture to adapt to the development of basic education in modern Tibetan areas (Jin, 2009).

The main form of Tibetan modern education is school education, it is a cross-linguistic and cultural teaching activity. When the school faces the game between traditional culture and modern culture, it needs to be placed based on the complementarity of the two cultural strengths to form a benign interactive knowledge accumulation mechanism (Ma, 2001). Monastic education as the most famous traditional form of Tibetan education, plays a vital role in the development and inheritance of Tibetan culture. Education in modern Tibetan areas needs to critically accept the reasonable elements of education in Tibetan monasteries, which plays a vital role in the contemporary education and social development of Tibetans (Zhou, 2000).

2.5.4 Bilingual education and patriotism education in Tibetan

The school education model in Tibetan areas should be based on its unique social development pattern and traditional culture and cannot copy the general education model in mainstream society (Duojie Caidan, 2009). With the development of society, the traditional culture of the nation is continually disappearing or even dying. The text is the primary carrier of culture. The study and use of Tibetan are the primary measure for school education to realize the protection functions of traditional national culture. Throughout the history of bilingual education in Tibetan areas, scholars have proposed to consider the functions of language in inheriting traditional culture and learning modern knowledge. We must respect local people's choices and avoid the compulsory implementation of a specific language. Take multiple modes to prevent a one-size-fits-all phenomenon (Ma, 2010). Some scholars have summarized seven kinds of teaching models in Tibet according to the composition of teaching language (Zhang, 2007). At present, there are three types of teaching modes of Tibetans: the first type of style is mainly taught in Tibetan, and there is only one Chinese course. The curriculum tends to be a "national cultural center." The low level of the Chinese language has become an obstacle to the development of students and society. The second type of mode is mainly taught in Chinese. Also, there is only one Tibetan course. The curriculum tends to be "the Han culture center." Language has become an obstacle to students' learning. The knowledge in the book is separated from local

production and life, and students and parents are not interested in learning. The third type of mode is the normal mode. Like the education in the Mainland, the curriculum tends to be "singular," mainly for urban and Han students, with a small proportion of the population (Bama Amo, 2014). Besides, because of the many adverse effects of the day school in Tibetan areas, scholars provide evidence for the boarding school (Shao, 2002).

Maintaining social harmony and stability in Tibetan areas is related to national security and social development. Education is one of the critical factors influencing the social stability of Tibetan areas (Wu, & Wang, 2011). School education should attach importance to and carry out ideological education centered on patriotism. Carrying out patriotic, traditional culture education in the primary and secondary schools is conducive to students forming a sound personality and promoting students' socialization process. Ethnic minority areas should carry out patriotic, traditional cultural education according to local conditions and cultivate qualified socialist builders and successors (Wang, 2011; Wang, 2011). In a multi-integrated China, the construction of the current spiritual home in Tibetan areas is of considerable significance to the social cohesion and social stability of Tibetan areas, and education is the leading way and means to achieve its goals (Zhan. 2012).

2.5.5 Tibetan education in the context of internationalization and modernization

Globalization, as an excellent way of life, its popularity has been unstoppable, and Tibetan culture has also been involved in the wave of globalization. On the one hand, the cultural tradition has a durable historical and hereditary nature; on the other hand, it has vivid reality and variability. Therefore, the challenge facing Tibetan education is how to absorb the world's advanced culture and make it localized, "liberalized" and Sinicized. Tibetan education needs to seize the opportunities and global resources brought about by globalization, and continuously innovate culture (Shao, 2003).

The western development of China has a positive effect on improving the cultural environment in Tibetan areas and promoting the cultural and economic development of Tibetan areas (Guo, 2002). Tibetan areas should integrate economics, ecology, and culture, and seek sustainable leapfrog development (Shao, 2001). However, the socialist modernization of Tibet must be created by the Tibetans with their wisdom (Wu, 2001). The economic development of Tibetan areas requires the development of human resources, and

the development of human resources requires the advancement and development of education. Moreover, primary education is the enlightenment stage for the all-round development of people; it is the guarantee for the improvement of the cultural quality of the whole nation. (Peng, 2002).

2.5.6 Educational research on the area where Brasdi primary school is located

Zhou investigated the popularization of compulsory education in Danba and found that the number of dropouts increased year by year, mainly in the high grade of primary school, most of them are girls, mostly from poor areas; the school has poor hardware conditions, insufficient teachers and state investment. He proposed that leadership should be strengthened, schools should be strictly ruled according to law, investment should be increased, conditions for running schools should be improved, and the implementation of compulsory education should be promoted according to law. The reform of the education system should be deepened, the idea of running a school should be clarified, and the quality of the primary school should be improved (Zhou, 2000)

Li and Huang (2006) took the Qiongshan Primary school in Danba County as an example. The difference between the cultural characteristics of the community and the school makes the school in isolation. The educational values of the education administrators and teachers influence their attitude towards the local culture. The strong binding force of external institutional culture has made it difficult for schools to develop local resources. The variability of culture makes it difficult for schools to grasp the nature of cultural resources.

Long (2007) pointed out that the school representing the mainstream culture is alienated from the community and has become a "cultural island" in the Tibetan community. Harmony and symbiosis between schools and communities is the need of humanity, the necessity of cultural development, and the need for the education itself.

Based on the cultural and ecological environment theory and the fundamental ideals of multicultural education theory, Ge (2008) analyzed the local people's cultural demands for the course content, pointed out the problems existing in the primary school curriculum of Danba County, and proposed a diversified development path.

Zhou (2008) summarized the starting point of pupils' vocational ideals of seeking kindness and altruism in Xiaoping primary school and found that the elders' expectations profoundly affected the vocational ideals of the pupils. She analyzes the deep roots behind it caused by the characteristics of Tibetan traditional culture and the cultural impact under the background of globalization.

Long and Badeng Nima (2010) analyzed the challenges and countermeasures of bilingual education in Khampa and Amdo dialects areas and believed that the key to the effectiveness of bilingual education is to form educational interaction between schools and communities.

In general, the function of education is a long-term process. Scholars have carried out the detailed and multi-angle classification of educational functions, combed the pursuit of different educational functions in different historical periods, and described the evolution of educational functions from single to multiple orientations. Educational functions are both positive and negative, both explicit and invisible. We can't idealize the function of school education, nor can we generalize the function of school education. Establishing a comprehensive and correct view of function is vital. Research on social media, content, subjects, as well as many different theories provide a theoretical basis for the individual socialization function of school education. Individual socialization is a process of internalization and adaptation, not only learning the knowledge and skills of the groups in which they live and grow, but also learning the knowledge and skills of the society they will enter. Research on the history, current situation and main issues of Tibetan education, as well as related research involving Brasdi primary school, provided the background for this study. The individual socialization of pupils in ethnic areas such as Tibetans with a cultural background that is particularly different from the mainstream society requires long-term observation and profound reflection. The predecessors' research gives author critical enlightenment to find the key to the problem when I encounter realistic confusion. Therefore, this study is based on the research of predecessors, using previous people's thoughts and theories to confirm self-assumptions. This study will provide general literature and research materials on how ethnic minorities or non-mainstream culture people under very advanced science and technology to achieve their stable development through school education.

CHAPTER THREE: RESEARCH METHOD

3.1 The Research Approach

The methods for this study are complex. It will employ methods of pedagogy, culturology, sociology, psychology, economics and so on.

Ontology (the nature of the reality)

The social realities are socially constructed (Robson, 2002), people make their own sense of social realities (Ruth et al. 2015, p. 225). The meaning making is conceived through the interaction between researcher and social properties (Poni, 2014, pp. 410-411). The social realities alter each time the actors change (Robson, 2002; Mutch, 2005).

Culture is the whole result of human history. Society is the cross section of culture at a certain point in time. Education like an adhesive of society. In this study the key word - education means continuous development of wisdom and abilities. Wisdom is processing and using of knowledge that is brought by desire (This explanation of education comes from a Tibetan professor named Badeng Nima). Education is the process of people's life, the whole process of human life existence, the process from birth to death of a single life. Due to the development of science and technology, people's desire expanded, especially the desire for material makes people forgetting that they are a member of universal lives, making all the resources (which should be shared by all lives in the world) their own, then the environmental damage happened seriously. As can be seen, the biggest enemy of humanity is their desire. The function of education is to control and regulate such desire, make the mankind reflect on their own behaves, in order to form a harmonious relationship between themselves and nature, enhance the ability of self-control and protection of nature.

Epistemology (the relationship between the researcher and research objects)

The interpretivist stress on the understanding of the social world through an examination of the interpretation of that world by its participants (Bryman, 2012, p. 380). The major concern of interpretive epistemology is the interactive link between researcher and participants (Martens, 2005).

This study investigates the education situation of Tibetan primary school as an example of education situation of whole human cultural confliction. Thus, relationship

between author and research object should be clear: on the one hand, as a local people, it is easy for me to draw material and data; on the other hand, discarding identity is important during the research process, in order to focus on the issue and future of all humankind. The author will focus on three identities, first, listeners, to avoid the influence of own values and emotions, to be a loyal listener; second, participants, work with locals to analyze problems as participants; third, learner, learn from the researcher and constantly carry out self-reflection. Also, this study will analyze problems from the whole process of human history, investigate the cultural and historical origins of problem, and focus on the future reasonable education and its implementation ways.

Methodology (the methods of study)

Interpretive Research approaches share a common emphasis on the analysis of constructions of meaning of the ways people make sense of their everyday activities and surroundings (Mottier et al., 2005). Interpretive as a methodology stresses the need to put analysis in context and Integrity, it is directed at understanding phenomenon from an individual's perspective, investigating interaction among individuals as well as the historical and cultural contexts which people inhabit (Creswell, 2009, p. 8).

Qualitative research

Qualitative research is concerned with how the social world is interpreted, understood, experienced or produced or constituted. ... Based on methods of data generation those are flexible and sensitive to the social context in which data are produced. ... Based on methods of analysis, explanation and argument. And aims to produce rounded understandings based on rich, contextual and detailed data. There is more emphasis on `holistic' forms of analysis and explanation (Mason, 2002, p. 3- 4).

Qualitative research requires researchers to be immersed in the social settings, focuses on the way people interpret and make sense of their experiences and the world in which they live, and helps promote mutual understanding between the researcher and the participants. Qualitative methodology is useful in the exploration of change or conflict (Poni, 2014, p. 410).

Case study

As a qualitative approach, case study focuses on a bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in-depth data collection involving

multiple sources, and reports a case description and case-based themes (Creswell, 2007, p. 73). Case study method enables a researcher to closely examine the data within a specific context. It selects a small geographical area or a very limited number of individuals as the subjects of study and explores and investigate contemporary real-life phenomenon through detailed contextual analysis of a limited number of events or conditions, and their relationships (Zainal, 2007, p. 2). Case study inquiry "investigates a contemporary phenomenon (the "case") in depth and within its real-world context, especially when the boundaries between phenomenon and context may not be clearly evident" as an empirical (Yin, 2014). It is most suitable for a comprehensive, holistic, and in-depth investigation of a complex issue in context (Harrison et al., 2017, para. 28). Case studies can capture the process under study in a very detailed and exact way. They are not restricted due to an intended comparability and are able to fully use the potential of certain methods (Flick, 2009, p. 134).

This article takes Brasdi primary school as a case, which was placed under the culture impact between rGyalrong Tibetan and mainstream society. The author seeks to explain current situation of education in Tibetan, and eager an extensive and in-depth description of the real situation is faced by local students, then warns people to reflect on the future of school education and community development in Tibetan areas. So, a case-study method was adopted to gain a detailed understanding of Tibetan education and culture.

3.2 Subject of the Study and the Source of Data

Through the relevant methods of qualitative research, this study would be focus on the Brasdi primary school and Brasdi community. Focus groups will be set up involving school manager, teachers (the local teachers and foreign teachers), pupils (in school and have graduated), parents (in school pupils' parents and have graduated pupils' parents), community stakeholders (chiefs, leaders), monks, "successful person" (who is recognized by locals).

Flick (2009) mainly divided qualitative research data into verbal data are collected in interviews or narrative; visual data such as photographs, films, and videos are increasingly used as genuine forms and sources of data which result from applying the varies observational methods, ranging from participant and non-participant observation to

ethnography (pp. 147-290). Mason (2002) lists the most commonly used data sources in qualitative research, which encompass follows (p. 52):

- People (as individuals, groups or collectivities);
- Organizations, institutions and entities;
- Texts (published and unpublished sources including virtual ones);
- Settings and environments (material, visual/sensory and virtual);
- Objects, artifacts, media products (material, visual/sensory and virtual);
- Events and happenings (material, visual/sensory and virtual).

In this study, the data sources include not only the research objects mentioned above, but also include related institutions: Brasdi primary school, Danba County Education Bureau, Brasdi town Government, Village Committee, and the relevant research team where the author is involved in. And related information: texts, images, pictures and other information that all authors of Brasdi and Brasdi Primary school can find. At the same time, it will also pay attention to related physical artifacts and event information.

3.3 The Research Instrument

A systematic **literature review** was conducted. First refer to representative works, core journals, master and doctoral's theses about function, the function of school education, the socialization function of school education. The second is all Chinese and Tibetan data about Brasdi primary school would be consulted. Also, according to Yin (2004), the following are specific methods for this study.

Documentation. The following variety documents would be considered: from the national education aims to the specific aims of Brasdi primary school, the school files about funds, personnel-employment, setting and implementing of curriculum, articles about Brasdi primary school and local community appearing in the media.

Archival records. The author tracked the initial purpose of establishment such primary school here, and whereabouts of the graduate pupils from this primary school for decades. What's more, information about budgets, teacher and pupil's population, teaching calendars will be searched.

Interviews are one of richest sources and one of the most important types of data to be collected (deMarrais, & Lapan. 2004, p. 229). Because familiar with the study objective,

author trend to take the semi-structured and unstructured interviews. Take one-to-one interview and group interview, as well as group discussion, to provide rounded, detailed illustrations of their attitude and expectation of the school education. In the later, focus group method are used in this study, because more focused than the group interview and appends to the focused interview the element of interaction within groups as an area of interest (Bryman, 2012, p. 502). Telephone interviews are a complementary approach.

Observation is especially true in case study involving classrooms or school, because the interaction of individuals cannot be understood without observation (deMarrias, & Lapan. 2004, p. 229). This study will combine with direct observations and participant-observation, keep recording and writing detail, add self-thought and summary immediately (Bell, 2005, p. 197). Reference the "bottom view" approach of anthropological fieldwork, focus on details in local daily life. Observed of the school activities like class teaching, extracurricular activities, and ceremony of school. Local culture also be another important part to be observed, includes beliefs (religious), values (the true, the good, and the (beautiful), behaviors (architecture, clothing, food, production, ceremony), institutions (the mainly function of government, village-committee, monastery, school).

Physical artifacts. It is related with pupils' texts, assignments, transcripts, teacher lesson plans, assignments reviews, school slogans, and pattern in public areas, slogans and brochures of community. Attempted to know who made and why made these, who mainly to use these, what is the purpose of the users, what the actual role these plays like.

3.4 The procedure of data Collection

Creswell (2007, p. 118) presented the circle of data collection activities of qualitative research (Figure 1).

Figure 1 The circle of data collection activities of qualitative research

Locating site and individual. This should be a purposeful sample that clarifies the site and individuals of the study based on research questions and facilitate the smooth progress of the research. This study focuses on the educational function of schools in rGyalrong Tibetan areas. Therefore, Brasdi town and Brasdi Primary school were selected as research sites, and local teachers, pupils, parents, villagers, etc. were involved as research individuals.

Gaining access and Making rapport. Depending on the university requirements can review and sign a consent form if necessary. For the research site, choose some gatekeepers first, such as the teacher of Brasdi Primary school that is familiar to researchers, the relatives and friends living in Brasdi town, the author's own primary school classmates, and the children of relatives in the school. Sharing with them the original intention of doing this research is a concern for the hometown, as well as the importance and expectations of education. Communicate with them the main time and approximate number of field investigations and interviews conducted by researchers during the research process to analyze what is available to each other in the study. These gatekeepers are the initial contact for the researcher and become a bridge for researchers to contact other participants.

Because Brasdi is the hometown of the researcher, the researcher's father is a retired teacher at Brasdi Primary school and has enough conditions to establish a good relationship with them, in order to obtain real and effective detailed data. At the same time, through the acquaintance's notice, telephone, mail, etc., the first contact can be made to the people who may be involved, and the brief information of the study is informed. Based on research questions, sort out the main concerns. Prepare a voice recorder, notebook, pen, computer, storage disk, mobile phone (available for photography and recording), and, if possible, some gifts, such as stationery or small special gifts.

Purposefully Sampling. After extensive surveys and interviews, consulting professionals (such as tutors) focus on research issues, select some usual and complete cases within the research object, conduct full and in-depth description and analysis, and use this case to obtain more views from the other participants. For example, this study will select several previous graduates to do a life review. After the analysis of participants and researchers, they will also need to obtain the views of schoolteachers and community members as materials for further research. Sampling may change during the study, and

researchers need to maintain flexibility. Researchers can sample at the site level, at the event or process level, and at the participant level (Creswell (2007): 126).

Collecting Data. This mainly refers to process that the use of the research methods mentioned above, focus on the main data sources of this study, and then data collection. In case studies, it is necessary to collect detailed information as much as possible. Focusing on the same problem from different research objects, using different research methods for detailed and in-depth analysis and research, to achieve the "triangulation" of case study, improve research Validity.

Recording Information. Prepare recording tools, give full play to the functions of electronic devices such as recording pens and video recordings, and make sure to take notes. This note is preferably a prepared form, including date and time, sites, participants, events, etc., in order to make a record. In the interview, the content should show the main questions that the researcher cares about as much as possible, and finally discuss with the interviewees other people who can also interview this topic. When observing, record the length of observation, record the actual situation at the time, and have the observer's opinion in time for remarks. In the interviews and observations, it is necessary to record the information in time, at least to record the keywords as much as possible, to accurately find the supplementary location after listening to the recording and other materials. In general, do a good job of logging data; make a summary of the records every day and each stage. For recording of electronic equipment, it should be archived and classified in time to form as much information as possible.

Resolving Field Issues. With the help of self-local identity, establish enough trust in the interview and flexibly convert different role (participant, nonparticipant, middle-ground position). Case studies like this one are faced with a large collection and generation of data information. In order to save time and in-depth analysis, the researchers identified several people and things for further interviews and observations through initial contact and communication with the gatekeeper.

Storing Data. According to the research method, the collected data is archived and classified, including archival materials, interview records, observation records, physical information, etc., and then integrated for later analysis.

Enhance validity and reduce the bias: Try to stick to triangulation. Data collection methods are triangulated (many methods are combined), but in addition to this, data sources, theory, or investigators might also be triangulated. What's more, 1) use recording instead of just writing; 2) after every fieldwork day, spend 1-2 hours to do journal writing, add self-thinking and summary immediately; 3) with the progress and needs of the research, add participants (like expert from different academic background, project member to be independent investigators); 4) collecting more data, compare older and newer data; 5) after every step, sharing all findings with participants, allowed they to critical analyze and comment on them.

3.5 The Procedure of Data Analysis

Marczyk divided the process of data analysis into the following three steps: (1) preparing the data for analysis, (2) analyzing the data, and (3) interpreting the data (Marczyk, DeMatteo, & Festinger, 2005, p. 198). Creswell (2007) argued a data analysis spiral as shown below (p. 151) (Figure 2).

Figure 2: The data analysis spiral
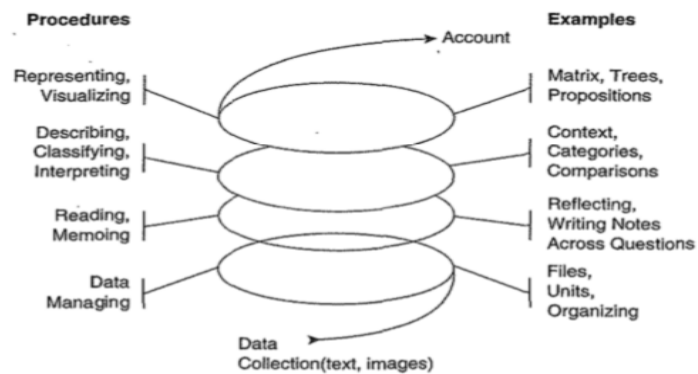
Preparing the data. Firstly, all videos and types will be converted into words, corrected, edited. All the field notes will be sorted, corrected, edited. And other collected documents/archival records will be combined with all data. Secondly, according to the research question, all date for research will be selected, then classified. Thirdly, after simplified, reduction data, author will try to explain causality of the real scene, will contextualize in framework from literature, will continue development the research conclusion. In this process research may still be able to re-contact study participants to

address any omissions, errors, or inaccuracies. The researchers also re-annotated at the same time, and finally compiled the complete and true data.

Analyzing the data. Keep the research question foremost, the study will focus on a primary school in the Tibetan areas, the relevant contextual conditions would be described, a case description would be done, then to organize the pieces information, looking for relationship and rebuild the story. According to the collected data, what participants said and reflected was sorted out and several categories were concluded. They formed initial categories, then found evidence that multiple perspectives about each category (Stake, 1995). Focus on research issues and discard unwanted data, finally, there are three parts left (Creswell, 2007, p.153): represent information that researchers expect to find before the study; represent surprising information that researchers did not expect to find; and represents information that is conceptually interesting or unusual to researchers (and potentially participants and audiences).

Interpreting the data. Date explanation is required closely around education function. The process of play education function is based on social or individual needs, then form the expectation of education function, to determine orientation of education function, occurred the education function action, reflected on the people's life. It is the mutual relationship between school (teacher, pupil, curriculum) and community (parents, children, the government), intervenient bound is education (culture knowledge). What's more, Researcher describes in detail, and provides an interpretation considering their own views or views of perspectives in the literature.

The function of school education is a process of selecting functional orientation based on various factors, and then transform into functional actions, and finally produce the primary function and derive secondary function (Wu, 2016, p. 401). This process is influenced by the policy environment, the socio-cultural background, and various factors within the education system itself. Brasdi primary school is the only school in Brasdi town of rGyalrong Tibetan areas, its functional status in the local area is the basis for examining its functions. Then actually analyze the situation that its function produces. Finally, based on such functional expectations and functional results, we will reflect on and discuss what functions can meet the future development and life needs of pupils. This is the way to propose three sub-questions. Then, with these three questions as the code, the interview

outline is listed, and the interview and observation-based data collection is carried out. Organize and categorize the final collected data, the theme is extracted serve as categories, sub-categories are listed as required. Try to show the causes and processes of "strangers", "intermediaries" and "marginal people", to explore how school education can enable pupils to better achieve individual socialization, thereby reducing the emergence of such people.

3.6 Description of the sample

The researcher assumes that the readers do not have a detailed understanding of the China Tibetan and the rGyalrong Tibetan, where Brasdi primary school is located. Therefore, this part will introduce the natural and cultural background, as well as the basic information of Brasdi primary school in detail.

The purpose of this study is to explore the function of primary education in pupils' future life and development. The study employed purposeful sampling. Based on the research object of Brasdi primary school, interviews were conducted with teachers, pupils and parents of the school, as well as previous graduates of Brasdi primary school. This part mainly introduces the natural environment and history and culture of the school (see Diagram 2).

Diagram 2 Description of this research sample
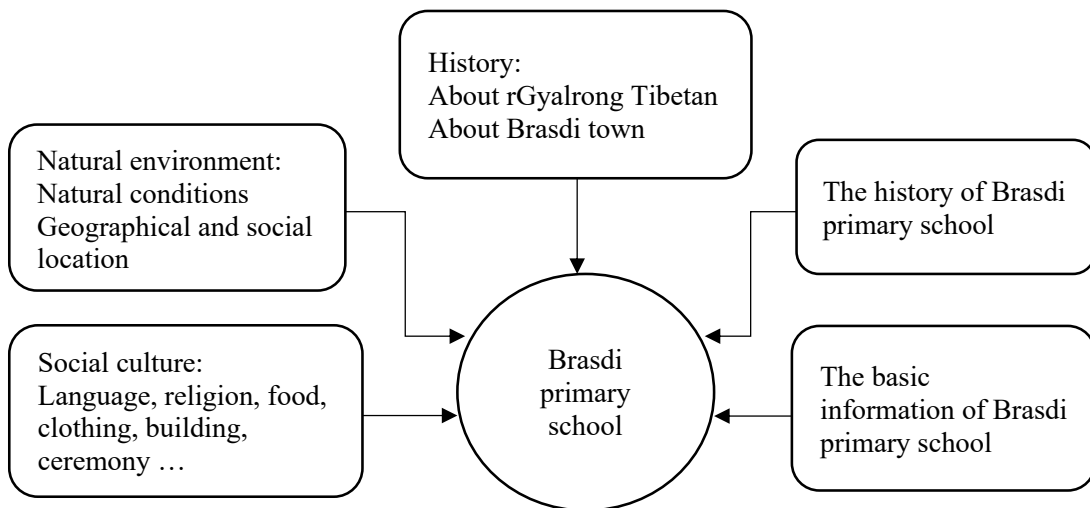
3.6.1 Natural environment - the transitional zone from the basin to the plateau of western China

Danba County where Brasdi town is located

China National Geographic magazine has been published topographic maps of Danba county shooting by French SPOT satellite in January 2001.360-degree radial landscape consisting of five rivers, Danba county is known as "the flower of the Earth" (see Appendix C, Figure II). Besides, in 2005, China National Geographic magazine commented that Danba County was the head of "China's six most beautiful rural towns." In 2006, Gudiao - the ancient buildings of Danba were established as "National Key Cultural Relics Protection Units" by the State Council (see Appendix C, Figure III); The woman is generally considered to be very beautiful and elegant, so here is known as the "beauty valley" (see Appendix C, figure IV).

Natural conditions

Brasdi town belongs to Danba County, and Danba County belongs to the high mountainous area of the canyon area, with typical alpine valleys. Here is the transition zone from the Qinghai-Tibet Plateau to the Sichuan Basin (Alai, 2001). The climate of the county is affected by the climate of the Qinghai-Tibet Plateau and is also affected by the southeast and southwest monsoon climates, forming a high archaeological monsoon climate that is different from the plateau and the basin. The snow peaks in Danba County are towering into the clouds, and the canyons are deep, and the altitude is about 1700-5500 meters. Its main feature likes the significant temperature difference between day, the sunshine is enough, the rain and heat are in the same season, the rainfall is concentrated, the wet and dry is distinct, and the wind is usually mighty.

The river valley is composed of fluvo-aquic soil and mountain cinnamon soil suitable for crop growth. Above the mountain is the brown mountain soil which is easy to grow Chinese medicinal materials and coniferous forests, and then the subalpine meadows and alpine meadow soil and frigid desert soils on the mountain. Under such natural conditions, there are cherished herbs such as cordyceps, fritillaria, gastralia elate, rhubarb and so on. It used to be rich in mica, gold, and other mineral deposits. Also, here is suitable for planting a variety of plants. For example, vegetables include cabbage, potatoes, eggplant,

pepper, pepper, radish, melon, onion, garlic, and the like. Fruits include apples, pears, pomegranates, peaches, plums, and apricots. It grows corn, wheat, soybeans and a small amount of buckwheat, barley, sorghum and so on. Domestic animals include pigs, cattle, sheep, chickens, ducks, fish, dogs, cats, yaks, and so on. The animals in the wild are monkeys, bears, deer, wild boars, parrots, crows, magpies, sparrows, pheasants, and snakes.

Five rivers rush in the five valleys of Danba, Jinchuan River, Xiaojin River, Geshza River, Yak River, and Dadu River. The average annual water production of the five rivers reached 3.149 billion cubic meters. According to the 2000 water resources survey, the amount of surface water resources in the county is 2.089 billion cubic meters, the groundwater resources are 1.06 billion cubic meters, the annual precipitation is 2.67 billion cubic meters, and the total water resources is 5.82 billion cubic meters. Brasdi town is one of the towns along the Jinchuan (see Appendix C, Figure V). Nowadays, there are many hydropower stations in Danba County and supply power to the mainland. One global report speaks of 23 cascade power stations along the Dadu river (David Burrent, 2014, p. 50).

Danba County locates in the Songpan earthquake zone and the Luhuo, Daofu, and Xianshuihe fault zones, as well as the margins of the Kangding, Luding, and Anninghe fault zones. The geological structure is complex, and the rock strata are fractured, so this has formed an unstable surface environment in Danba County. Once the rainy season comes, natural disasters such as mudslides, floods, and landslides frequently occur (Su et al., 2004, p. 11). Notably on July 11, 2003, "the huge mudslide in Qiongshangou" caused 51 deaths or disappearances, and more than 1,000 people were affected. Since most of the dead or missing people were local young and middle-aged people, there were many lonely old people and young orphans in the local. Also, Danba is also famous for its wind, and Danba is laughed by everyone as "Windy City." Winds are blowing in three seasons throughout the year, so it is more likely to cause fire during the dry season. This external environment requires local people to pay more effort and wisdom to survive in a fragile natural environment (Long, 2009, p. 23).

Geographical and social location

Brasdi town is an ordinary town in Danba County, Ganzi Prefecture, Sichuan Province, China. If it is not explicitly concerned, many people will never know this place. Therefore, a diagram of a specific location is necessary (see Appendix C, Figure VI). Brasdi town is

about 30 kilometers from Danba County. Danba County is 137 kilometers away from Kangding, the state capital of Ganzi Prefecture, and 368 kilometers away from Chengdu, the capital of Sichuan Province (see Appendix C, Figure VII). The whole journey is on the winding mountain road, and the road conditions are poor.

The Brasdi town was once known for its singing and dancing and sports. With the development of tourism in Sichuan Province, Danba County has set off a wave of work. Even in the first few years, many parents have tried their best to send their children to work instead of going to school. Later, among the tourists, there was a saying that "in the tourist area, as long as there is a place to sing and dance, there is someone from Danba."

To say the city that Brasdi people are most familiar with, it must be Chengdu. Chengdu is one of China's megacities and national central cities and is southwestern China's economic and trade center. Which has a very advanced technology and economy, has a significant workforce demand. Many people in Brasdi town are studying, working and starting a business in Chengdu. There are three more famous singers in Badi Town who work in Chengdu. There is also a successful Tibetan restaurant and a performing arts center operated by the Brasdi people in Chengdu. This Tibetan restaurant is one of the most famous Tibetan restaurants in Chengdu (see Appendix C, Figure VIII).

3.6.2 History and social background – A rGyalrong Township in Han-Tibet border areas

About rGyalrong Tibetans

Brasdi town locates in rGyalrong Tibetan areas. In 1954, the government identified "rGyalrong" as a Tibetan and began to use the name "rGyalrong Tibetan" (Que Dan, 1995, p. 44.). There are different opinions about the name or origin of the rGyalrong Tibetans. Que Dan (1995) believes that no matter what the saying is, the word "rGyalrong" is a place name, and the name of the group is derived from the use of place names." rGyalrong ", "rGyalrong Tibetan" refers to the people living in a certain region for generations (pp. 52). After the Tubo rule of the rGyalrong area in the Tang Dynasty, through ethnic migration, the spread of culture, and the introduction of Tibetan Buddhism. After the forced assimilation of the ruling class and the native integration between the people, the original indigenous fusion became the Tibetans of the Tubo at that time. After the long process of

national integration and assimilation, the current rGyalrong Tibetans had formed (Que, 1995, p. 75).

Migration and mobility are historical trends in ethnic activities. The Brasdi town locates in the Tibetan-Yi-Corridor proposed by Fei Xiaotong in the 1980s. It is a remarkable passage and place for the exchange of ethnic groups (Shi, 2014, p. 79). rGyalrong Tibetan areas is the gateway to Tibet and is the key to rule and stabilize Tibet. The stability of the rGyalrong Tibetan areas is often associated with and symbolizes the stability of the entire Tibetan area (Que, 1995, p. 42).

About the Brasdi town

In the rGyalrong Tibetan language, Brasdi means rock. It said that it was named because the office of Tusi built on a rock. The Brasdi town has a complex topography with significant climate differences. Most of the altitudes above 4,000 meters are grassy and rocky peaks. Brasdi town is a township with a large area and a large population in Danba County. It has 22 administrative villages, a pasturing area relying on animal husbandry for survival, and 21 agricultural villages based on agriculture. The town has a town government, health centers, schools and other organizations (For more details see Appendix B Table II). According to the report of the government of Brasdi town, as of 2018, there are a total of 1326 households in Brasdi town, with a total population of 5,192, arable land area of 4,78.88 mu, crop planting area of 7,980 mu, and domestic animals amount reached 14,651.

Language - "one valley one language"

Danba County is divided into rGyalrong language, Kang dialect (also known as "the twenty-four villages' language"), Anduo language (also known as "the cattle field's language") and the Geshiza language (also known as "Er Gong language" ") the four major dialect areas. There are still significant differences in the same dialect area, so there are five languages in 5 valleys in Danba County (Ling, 2000, p.77). Local people need to use Chinese to communicate in different language areas, but the Danba people speak Chinese differently from Mandarin and different from Sichuan dialect (Danba county belong to Sichuan Province), grammar, or language structure have distinct local characteristics. In

daily life, due to the multi-language environment, there is a tendency to mix and match multiple languages, and there are often several language words in one sentence.

The Brasdi town belongs to the rGyalrong language district. As the language that preserves the most pronunciation of ancient Tibetans, rGyalrong language is clear difference with modern Tibetan. The pronunciation of the letters and letters used in rGyalrong is the same as that of Tibetan, but there are significant differences in spelling, which may even make people feel that they are not the same language. Even worse is few people can write rGyalrong language in Tibetan, rGyalrong language can only be preserved through daily listening and speaking.

So, the rGyalrong people here have become strange Tibetans who cannot speak own language (Tibetan official language) from the perspective of Chinese Han people, and become the "fake" Tibetans who cannot speak own language (Tibetan official language) of Tibetan people.

Religion- is both faith and life

Religious culture is the most representative of Tibetan culture. The religious beliefs of Brasdi town are influenced by Tibetan Buddhism and has the local traditional religious forms. Tibetan Buddhism, known as Lamaism, has the main sects of Gelug, Nyingma, Bon, and Sakya. The town of Brasdi involves the first three, known as the Yellow religious, Red religious and Black religious. The other is the "genbai" of the folks in Brasdi town. Nowadays there are 4 temples in the town: Yellow religious Temple, Tibetan name is Pengcuo Ling Temple (see Appendix C, Figure IX), is a Gelugpa Temple, in Qilu Village, built in the Seventh Year of Yonglong (A.D. 686) in the Tang Dynasty, and now there are 28 monks in the temple. The Black religious temple, known as the Yongzhong Dajiling Temple in Tibetan, is a Bon temple, built in the Eighth Year of the Yonghui Period of the Tang Dynasty (A.D. 658), now there are 15 monks in the temple. Qielongsi, also called Qiongshan Temple belongs to Bon religion, was built in Qiongshan village, now there are three monks in the temple. Tashi Chonglong Temple, Ningma temple, built in the pasturing village, has 20 monks.

In the rGyalrong language, "geng" has the meaning of practice, and "bai" is a person, translated as a practitioner. "Genbai" is different from the Lamas in the temple (see Appendix C, Figure X). They follow the master to study at home. There is no special

costume, they cannot be separated from production, and they can marry and have children. Lang and Zhou (2015) quoted Redfield's theory of Great and Little tradition, arguing that Tibetan Buddhism is the main culture feature of the traditional Tibetan society and is a so-called long tradition. There emphasizing compassion and causality, it can be regarded as the standard or criterion of individual's behavior required by the traditional society within the spiritual sphere. "Genbai" belongs to the realm of folk beliefs or folk religious cultures and has a close relationship with the daily life. The functions of "genbai" include healing; maintaining the peace of the household; guaranteeing safe journeys; conquering demons; praying for a good harvest; praying for long life, and so on (Lang, Zhou, 2015, p. 36). Besides, each village has a religious place such as a prayer wheel and a pagoda.

Each family has a scripture hall to offer Buddha and scriptures. Throughout Tibet, religion is more than just a belief, it is a life, and religion fully integrates with the life of the Tibetan people. It can be said that all Tibetans are Buddhists. Buddhists pray anywhere and anytime. There are three several points in daily prayer: First, pray for the past, hope they will go to the Pure Land without worry. The second, pray, for now, they wish all lives can cherish life, respect life, love life. Third, pray for the liberation of eternal life through the good deeds of this life. Although Buddhism requires praying for sentient beings, as a mortal, people will eventually pray for their families and themselves because there are different religious genres and different religious forms in the same area. Coexistence with each other is a significant feature of religious in Brasdi town. The Tibetan Buddhism here mainly affects the village community and villagers through tangible forms such as monasteries, the scripture hall, monks, rituals, and intangible cultures such as religious philosophy, morality, literature, art, and classics, thus achieving the spiritual and cultural influence. The "Genbai" belief is to satisfy villagers' psychological needs through religious rituals that are closer to their daily life so that the villagers can enjoy inner peace and relief (Lang, Zhou, 2015, p. 38.).

Eating - in a proper way

The staple food of Brasdi town is corn and wheat, and the rice that transported from outside is now other staple foods here. It also grows buckwheat, barley, peas, soybeans, and other miscellaneous grains. Pigs are carnivorous sources, and locals kill pigs before the annual Spring Festival. First, because winter is best for air-dried meat, and second,

prepare for the New Year. Every household will make bacon, sausage, pork chop, pork leg, and so on, and then store it for a whole year. Each household also has cattle, used for arable land and making milk and ghee (like Westerners' butter). Milk and ghee can eat directly, and it is also the primary material for making Tibetan special milk tea and butter tea. At the same time, there are chickens, eggs and ghee are recognized as the best nutrition for the children in local. There is also an exceptional food in the local area, which is the sauerkraut made by fermenting green vegetables. The buns and noodles with sauerkraut and bacon can be said to be the hometown taste (see Appendix C, Figure XI). The locals also have traditional wine-making techniques, and each family will produce "Tibetan wine," also called "zajiu" (see Appendix C, Figure XII). The primary materials are wheat, corn, sorghum, barley and some other miscellaneous grains, which are fermented and cooked. Locals choose to drink wine directly or add eggs, ghee, honey, and so on. The form of drinking has put the wine in a dish, insert a straw, and pass it on. In the village gathering, a pot place in the middle of the field, where the wine is warm, and people voluntarily come forward to take the straw around the pot.

Clothing- traditional and distinctive

In the historical changes, rGyalrong men's clothing is influenced by Tibetans in Tubo era, but women's clothing retains more local styles. rGyalrong clothing is unique in style and is a beautiful flower in Tibetan costumes (Li, 2007, p. 97.). Traditional costumes are hand-made or hand-woven by local people. The primary materials are wool, animal fur, fabric, velvet, silk and so on. In 1987, the Danba County Cultural Center collected rGyalrong Tibetan costumes, embroidery, earthenware, and so on, and participated in the "Sichuan Minority Art Exhibition in Algeria" organized by the Chinese Ministry of Culture.

Men's clothes are composed of hats, shirts, gowns, belt, and shoes (see Appendix C, Figure XIII). Women are more complicated, including headscarf, shirts, gowns, blouses, waists, skirts, belt and shoes (see Appendix C, Figure XIV). Accessories include necklaces and earrings made of coral, agate, turquoise, sapphire, and "Gawu" and knives that decorate jewels on gold and silver." Gawu" is a kind of chest ornament in the rGyalrong Tibetan areas. It has the function of amulets. Inside, there are Buddha statues, scriptures, sacred objects or items that have been blessed by Eminent monks, and it reflects the living of people's religious beliefs. In general, men's clothing styles and decorations are simple, and

women's clothes have different colors and styles depending on age. Men's and women's clothing have a difference between an everyday dress and holiday dress. Men's more grand clothes decorate with gold thread or cloth of gold on the corners of the clothes. Women's clothing has a lot of embroidered or beaded and embroidered uses natural flowers as the pattern material. Nowadays, middle-aged and older adults still insist on wearing traditional costumes, and more and more young people choose to wear Han costumes in daily time. However, all locals will buy traditional costumes, and there will be traditional costumes for any momentous occasion.

Local buildings- people in harmony with nature

The ancient buildings – Gudiao in Danba County have long enjoyed a good reputation. The local houses are all unique styles that have evolved from the ancient castle. Regardless of the situation, local buildings always keep the upper side (by the mountain), the structure is a square stone wall (Ling, 2000, p.78), using stone-wood structure, taking the local sticky loess as the binder, and using the shrubs and bamboo as the paving on the beam.

Traditional dwellings (see Appendix C, Figure XV) have five or more floors. The bottom layer is where the animals are kept and where the hay, wood, and tools are stored; The second floor is the Guozhuang (like the living room), the kitchen and the storage room. The kitchen locates at the outermost one. The Guozhuang is a place where the Tibetans are reunited and guests. The storage room is usually in the Guozhuang. There are three rooms with proper ventilation for storing food, meat, wine, farm tools, and so on. The third floor is the scripture hall, the bedroom, the guest room, and the toilet. Every household in the Tibetan has a scripture hall, where Buddha statues, scriptures, and ritual utensils are stored. Now some families set up a Han Chinese-style living room in this area. The local toilet is a semi-enclosed structure that extends outside the main wall (see Appendix C, Figure XVI); The fourth layer is for drying and storing food and crops. The side of the wall is covered for storage. The other area is an open-air ground to dry things; The top of the building is about the size of a room, with a low wall and a tower-shaped incense burner. It is a place for worship. There are ten corners in the Tibetan house. White stones are placed on the top of each corner to express blessings. Each corner will also have a prayer script.

The dwellings are the more vivid interpretation of the local culture. The dwellings in Badi Town describes a system: the bottom layer is livestock and food, which is the material

basis. The middle layer is the place where people live and interact, and embody the interdependence each other, and between man and nature. A top floor is a place dedicated to God and a manifestation of human spiritual culture (Lang, 2005, p. 40). In this self-sufficient local society, people have an abundant spiritual life, and they cannot do without a solid material foundation. They show the primary social status of harmonious coexistence between man and nature and equality and mutual assistance between people.

Marriage customs- freedom of choice in marriage based on filial piety and respect

The selecting partner custom of the Danba rGyalrong Tibetans has strong regional characteristics. For example, in the Sokpo, Biangu, Nadang, Gezong, and Pu Keding areas of Danba, after observing each other for a while, the boy used traditional clothes to cover the girl they like and communicate with each other. Also, in Bawang, Geshza, Donggu and other places, the girl's headscarf is the key, the boy goes to grab the girl's headscarf, the girl goes to the boy to return to the headscarf, deepen communicate with each other in this process (Xiao, 2003, p. 24). The traditional selecting partner custom of Brasdi town is to climb the wall. In daily life, after the gathering, they have a good relationship with each other and make appointments to meet at the girl's house. The boy goes to the girl's house at night. If the girl is dissatisfied with the boy who is coming, she will ignore it. If the boy insists on entanglement, the girl can inform the elders of the family. The boy will consciously leave when seeing the woman's parents come out. If the girl is satisfied with the boy who is coming, she will open the door and chat until the next day.

All the above customs are the first step for young people to get in touch with each other. After deepening mutual understanding, they need to inform both parents (see Appendix C, Figure XVII). Only get married and get engaged after both families have recognized them. Next, they must ask the Lama or "genbai" (will introduce in the passage of religious beliefs later) to divination. If the divination result is lucky, they can start planning marriages; if the divination result is unlucky, they need to ask the Lama or "genbai" to chant, in order to exorcize evil spirits. Nowadays, these traditional customs have become entertainment projects for everyone, but the freedom to love and respect still the essential content. Such customs pay attention to not only the opinions of parents but also the feelings of both parties, showing the local people's respect for the elders and the concept of equality between each other.

51

Funeral customs- feelings can't be blocked by life and death

The forms of a funeral in Danba County include burial in the ground, cremation, water burial, and ancient stone tombs and earth-rock tombs (Ling, 2000, p. 82). There are only a few sites of the stone tombs and the earth-rock tombs in Zhonglu township. In the Brasdi town, water burial is used for the early death of minor children. When the locals reach a certain age, they will prepare their coffins, expressing respect for death and fearlessness. Cremation and burial are the most popular funeral forms in the Brasdi town. When someone dies, family members and friends will clean deceased and put on different clothes and carry into the coffin.

Then ask the Lama to go to the house to divination, decide what funeral form is suitable, determine the time and the cemetery. The family is going to the monastery to ask the Lama to go to the house to pray for blessing, to light the butter lamps. Relatives and friends took the initiative to help, the older people gather together to recite prayers, and the young and middle-aged were given work to responsible for housework and preparation for funeral ceremonies. The person who heard the news immediately took a scent and a bottle of wine to the home to condolence, and then on the day of the funeral ceremony, bring the steamed bun, ghee, pork, wine, and the incense, paper money that came later, and cash prepared according to your own economic situation. On a funeral day, the Lamas and relatives and friends will go to the graveyard for rituals and blessings. The primary funeral process lasts for three days or more. After the end, the family will give the Lama meat and cash as a reward. The host will give friends and relatives from other villages as a distant guest gift of wine. As a souvenir, the host family will give some of the clothing and accessories to the immediate family members of the deceased, such as the uncles, the brothers and sisters. In the first seven days after the burial, the family went to the grave to burn incense, sacrificial items and paper money every day. On the forty-ninth day, the Lama was asked to recite the scriptures. Then a commemorative ceremony is held every year, and the ceremony finally ends after three consecutive years. The local tradition is the annual Ching Ming Festival, and on the New Year's Eve of the Spring Festival, family members must go to the graveyard for sacrifices. When the family reunites each year, they will burn the prepared food tribute on the stove and inform the ancestors about the family situation and pray that all the family members will be safe and smooth.

The taboos and customs in the funeral ritual reflect the unique view of life and death of the local people. The purpose of this custom shows not only people's full respect for the deceased but also the inner peace of the living, reflecting the constant emotion between the deceased and the living (Doerji, 2000, p. 70).

Festival celebrations- ritual in life

The festivals in Brasdi town can divide into unified national festivals and local traditional festivals. Today, there are many nationally unified festivals in Brasdi town. During the festival, local people hold sports competitions such as tug-of-war, running, basketball, skipping, and traditional song and dance performances. During the festival, everyone to share the food, and it is gratifying. Most of the local traditional festivals are related to religion. The activities are chanting, kowtow, prayers and other ritual activities.

Among them, rGyalrong New Year is a traditional new year celebration to commemorate the hero of the history, Amigedong. People not only worship Amigedong as a hero but also worship as a god. This is the pursuit of truth, goodness and beauty, the belief power and life wisdom of the fight against false and ugly. rGyalrong New Year is folk festivals with local characteristics (Zhang et al., 2011, p. 68-69.).

"Qiesuo" is also called "Thirteen Gods of War," "Bow and Arrow Dance," and so on. Legend has it that the prototype of the Thirteen Gods is the thirteen generals of Amigedong. The event has a strong sense of ritual and religion. Participants were 49-year-old men. Because 49-year-old is the birth year, the locals think that this year is more vulnerable by the demon, let them perform "qiesuo," not only can bless the village but also bring auspiciousness to the people of this year. So, it also reflects a collective emotion rather than a personal feeling (Lu, 2008, p. 23).

"Ninie" is known as "Dumb Sutra" and "April Ramadan." In the Tibetan language, "ni" means "no language" and "Nie" means "sit." On the 15th, all participants keep silence. Not only exercised people's will, but also calmed the heart, let people reflect on themselves in such quiet time and space, and influence each other, fully feel the connotation and strength of strong local religious beliefs (Sanglangwengmu, 2012, p. 10-25).

rGyalrong Da-erga- a dynamic record of history and culture

The rGyalrong Da-erga is a traditional dance form in the rGyalrong area. In 1979, Danba rGyalrong Da-erga received considerable attention because the Brasdi Commune amateur propaganda team represented Danba County in Ganzi Prefecture to celebrate the 30th anniversary of the National Day. In early May 1981, Danba County also held a performance of the rGyalrong Da-erga.

When dancing the Da-erga, people set up a triangular stove in the middle of the field. In the open pan above, pour the traditional wine, and then light the firewood below, and warm the wine for everyone to taste. There are benches around the stove for the elderly or those in need to rest. The dancing people divide into two teams, the male and the female, and the female in the outer circle (see Appendix C, Figure XVIII). The men have jumps, turns, and so on. The women's teams usually hold each other's hands and follow the rhythm with regular steps. Zhao described the Da-erga to show the beauty of the "moving and quiet" of the men and women, the beauty of "singing and dancing" and the beauty of "harmony" (2016, p.196). The contents of Da-erga include: singing the nature; singing the traditional ethics, religion, abandoning evil and promoting good; singing the harvest of labor, singing the beautiful love, celebrating the festival, praying for the birthday; imitating the birds and beasts, with the symbol of totem worship; An ironic metaphor that suggests ethical principles in life (Lang, 2005, p. 41). Folk performance of song and dance reflects the deep spirit of ethnic groups in a unique way because it combines cognition and emotion (Huang et.al., 2016, p. 139).

2.6.3 The History of primary education in Danba county

In the last years of the Qing Dynasty, the first official school of Zhang Guzhen Tun was established in August of the first year of Xuantong (August 1909). In the 12th year of the Republic of China (1923), the official elementary and official higher elementary school had changed to the elementary and higher elementary school of the county. In 1931, it merged with the women's school established in 1929 to become a county primary school. In 1938, it merged with the Xikang Provincial Danba Primary school which founded in 1937. From 1918 to 1925, Danba County changed the original private school into a primary

school and opened four primary schools in Brasdi, Bawang, Donggu, and Suopo. By 1939, the county had already run 16 primary schools.

At that time, local Tibetans were still ignorant of the school education and refused to send their children to school and engaged in passive confrontations. The county government adopts a method of stipulating the number of pupils, and local officials force pupils to enter the school. Therefore, local Tibetans regard to school attendance as a servant. So, it is called a system or phenomenon that treats learning as a servant. In the 26th year of the Republic of China (1937), the Danba County Government stipulated that the number of pupils in each school was 50. In the 29th year of the Republic of China (1940), the number of pupils in each school was 60. In the 30 years of the Republic of China (1941), according to the number of registered permanent residence and school-age children, the number of pupils in the whole county was 610, which allocated to each account in each village. Every three families needed to send one child to school. If one of the three families send their children to be pupils, the other two will bear all the expenses of the pupils' study. Then, the families who would not send their children to school would hire others' children to school. They were called "hired pupils." It is the time to go to school from a servant system to employment system. If a village collectively selects pupils to go to school, the cost share by the whole village; If a household employs someone else's child to replace their child in school, the family will pay all the expenses for the child. In the 28th year of the Republic of China (1939), there were 842 primary school pupils in the county, and 156 pupils were "hired pupils," accounting for 18.53% of the total number of pupils.

"My husband was born in 1937. He was sent to Bawang to study. The whole village was responsible for collecting his tuition and living expenses. I was a year younger than he, and when it was time for me to be sent to school, my family planned to hire someone else's child to take my place. Because I am the only child in the family, If I leave, the family will have one less labor. When I was at the age of the school, we were liberated here, we did not need to hire someone to go to school for me, but my family did not let me go to school. At that time, they felt that reading was useless. If I had the opportunity to study at that time, it must be a retire now" (participant P1)

In April 1950, the People's Government of Danba County was established, and it was stipulated that "the rural primary schools handled by the method of learning as a servant system will be abolished." In order to solve the problems of the needy children of the ethnic minorities, the state grants were given to the needy pupils, the pupil of the martyrs' families,

and the pupils with good academic prospects. The assessment committee consists of pupils, parents' representatives, and the Tibetan upper class. After the democratic reforms in Danba in 1956, farmers realized the importance of mastering cultural knowledge and began to send their children to school. Some primary schools were built during this period. At this time, the problem of the system of learning a servant is officially eradicated. In 1957, there were 16 primary schools in the county, with 1,698 pupils and 72 faculty members.

In 1958, the Ganzi State Committee proposed "to popularize the primary school education." By 1959, there were 23 primary schools in the county, and each township had primary schools. In 1965, education adopted the policy of "running on two legs" in running schools by the state and the collective. Based on the original 26 government-run farming-primary schools, it established 31 collective-run farming-primary schools, realizing that every village has a primary school. Collective-run primary schools offer two courses, namely, Chinese and arithmetic.

During the Cultural Revolution from 1966 to 1976, teachers were criticized, Tibetan language teaching was suspended, and the college entrance examination system was abolished. The promotion was recommended, and the one-sided emphasis was on "opening the door to school." Pupils spent much time on labor, resulting in the quality of pupil culture classes was reduced, school equipment was severely damaged, and the number of schools suddenly increased to 103, with 7810 pupils and 389 teachers.

In October 1976, the primary education in the county re-implemented the policy of the Communist Party of China to "develop the educated people in moral education, intellectual education, and physical education, and to become a culturally motivated laborer with socialism." In 1977, the examination system was restored. From 1980 to 1982, the Bureau of culture and education of Danba county suspended 38 primary schools that did not meet the conditions for running schools because the primary schools had many teaching points and poor quality.

In April 1984, Danba County proposed the plan for universal primary education in 1995. In 1988, Danba County was included in the first batch of universal primary education counties in Ganzi Prefecture. After gradual implementation, by 1992, the county's primary education was popularized, and the standard of "no unsafe houses, classrooms and wooden

desks for all pupils" was realized. There are 16 middle schools in the county, nine complete primary schools, and 66 small village schools.

In 1998, Danba County established a nine-year compulsory education working group. In 2001, it began to carry out nine-year compulsory education. In 2003, the county popularized nine-year compulsory education. The primary school enrollment rate is 99.6%, the graduation rate is 99.7%, the dropout rate is 0.57%, and the completion rate is 99%.

In 2000, the county's primary schools fully implemented quality education and carried out pupil burden-reduction work. All schools followed the prescribed curriculum plan so that primary school grades one and two did not leave written homework, and other grades wrote homework control in one hour. In addition to language and mathematics, other courses do not organize examinations. Before 2001, primary schools were for exam-oriented education, and the primary school graduated from junior high school to take the unified examination and enroll pupils in proportion.

In 2001, the State Council promulgated the "Decision of the State Council on the Reform and Development of Basic Education," which officially started an "education reform" for the re-layout of rural primary and secondary schools across the country. Also, the "dismantling teaching points and combining schools" required local government "according to local conditions to adjust the rural compulsory education school mapping," makes the number of primary schools dropped. The pattern of a village and a school was broken, and it became only a few villages or a township to have a primary school.

In September 2002, according to the principle of "concentrating school-running and economies of scale," Danba County merged many village shool with low efficiency and waste of educational resources. Each township held a boarding primary school and successively merged 35 villages school. Pupils from the fourth grade or above in each village were enrolled in the central school. According to the principle of "great dispersion and concentration," the school-age children and some special-poor pupils in the separate areas are concentrated in their townships or town. At the end of 2002, there were 12 primary boarding schools in the county. In 2005, three villages in Donggu Township and Shuizi Township were demolished.

In 2004, the primary and secondary schools in the county used new curriculum materials. In 2005, the "Modern Distance Education Project" was implemented. The

county's 70 schools are equipped with 103 sets of 34-inch color TV sets, 70 DVD players, 33 sets of satellite TV distance learning and viewing equipment, and 123 computers.

3.6.4 Basic information about Brasdi primary school

Brasdi primary school (see Appendix C, Figure XIX) is one of a group of primary schools built during the democratic reform period in Danba County in 1956. At that time, Mr. Chen, who was sent by the county government, was responsible for the construction. The school's construction address belongs to the land of Brasdi Tusi in Qilu Village.

Brasdi primary School locates in Qilu village, the seat of the government of Brasdi town. The school covers an area of 4,777 square meters and has six buildings (see the details in Appendix B Table III).

In September 2018, Badi primary school had a lower class and an upper class in kindergartens, there is one class in grade 1 to grade 5 and two classes in grade 6. 8 pupils did not live on campus because they were close to home, and the other 149 pupils living on campus. All kindergarten students do not live in the school, and parents are responsible for daily transportation. The pupils of Brasdi primary school are as follows (Table 3).

Table 3 About the pupils of Brasdi primary school

Grade	Number	Remarks
Lower kindergarten class	20	Among them, 176 are locals in Brasdi town, and 4 are children of school teachers from other places
Upper kindergarten class	11	
First grade	18	
Second grade	12	
Third grade	33	
Fourth grade	16	
Fifth grade	30	
Sixth grade class 1	21	
Sixth grade class 2	19	
Total	180	

About the teachers of Brasdi primary school is as follows (Table 4).

Table 4 The basic information of teachers

Total	Gender		Nationality	
	Male	Female	Tibetan	Chinese Han
24	12	12	20	4
			8 locals can speak rGyalrong language	

The school philosophy and school-running behavior of Brasdi primary school

Philosophy is ideal and faith. The school philosophy of Brasdi primary school is "healthy body, intelligent life, kind and patriotic." The school implements the pupil-centered approach and takes the pupils' acquired body and spirit, the wisdom and ability of a happy life, and the kind and patriotic citizenship as the center and pursuit of school work. The school proposed the school motto of Chinese people who are doing bodybuilding, wisdom, self-respect, and kindness. Committed to creating an ethos of school teachers' self-respecting and kind-hearted love; forming a learning atmosphere that pupils are diligence, questioning, rigorous and intelligent; and an atmosphere of fairness, honesty, and innovation in the school leadership team.

The short-term goal of Brasdi primary school is to build a public high-quality primary school in the Ganzi Tibetan Autonomous Prefecture by working hard to build the school into a first-class primary school in the county with standardized management, strong faculty capability, high-quality curriculum, pupils' love, and social recognition. The long-term goal is to create education suitable for pupils in Tibetan areas, improve the level of teachers, improve the quality of courses, and strive to make Brasdi Primary School a paradise for teachers and pupils to learn and live, to lead regional social progress, and to satisfy the community residents. High-quality ethnic minority primary school.

School administrators said that school management should keep pace with the times, reflect the school management problems in the daily management process, and make timely improvements considering the actual situation of the school, and pursue scientific management of school work. The "Brasdi Primary school Management Implementation Plan" was formed. Promote "high efficiency" with "fine" and realize "management by management to manage quality." Formulate the "Principal First Responsible Person System" and the "Class Teacher Management System" to refine the daily work of the school's administrative staff, to each item of each day.

Standardize teaching work and strive to improve teaching quality. Brasdi primary school has formulated a "one day routine for teachers' work." It is stipulated that teachers must participate in inter-class exercises and flag-raising ceremonies and must maintain the teaching facilities and pay attention to the personal image of teachers. The most important thing is to prepare before class. The class is strictly following the teaching plan. The class is scheduled according to the curriculum, and the homework assignment and review are

done in time. The teacher was assessed and included in the teacher's file with the "Brasdi primary school teacher assessment method."

Brasdi primary school is one of the many primary schools at the grassroots level. The allocation of funds in relevant parts of education does not meet the development needs of the school. Therefore, the principal of Brasdi primary school applied for social assistance through various channels. According to the principal of Brasdi primary school, the recent sponsorships are mainly: A cosmetics company in Shanghai donated about 180,000 yuan of materials. A non-governmental organization in Guizhou donated about 20,000 items. A Sichuan association donated about 160,000 yuan to build a stadium. A university in Chengdu donated about 40,000 yuan of materials, and other small one's donations amounted to tens of thousands of yuan. The principal stated that social forces have much helped the school's infrastructure construction. There are more donations in extracurricular reading materials, sports facilities, music, and art equipment and other materials donated more, and less donation in cash. Currently, the principal is planning to apply for a donation to provide a uniform for pupils.

Considering the cultural background of local ethnic minorities, Brasdi primary school learned about pupils' interest in art and culture. Because there is no rest professional teacher in the school, the principal is recommended by the county education bureau to get assistance from a social welfare organization. One to two volunteers each semester come to the school to specialize in the teaching of arts and music. The teaching cycle ranges from one week to one semester. Brasdi primary school also passed the teaching activities of undergraduates of a normal university in Sichuan, the summer social practice activities of an art school in Shandong, and so on, which brought new and energetic teaching power to Brasdi primary school. In 2011, the author took the teachers and pupils of an art school in Dalian to do summer social practice. At that time, many zero-based pupils from Brasdi town participated, and the pupils' painting results were unexpected (Some paintings of the pupils show in Appendix C Figure XX).

> *"There is a very talented girl in the class who can learn to dance after watching the video several times. However, her academic performance in major courses such as Chinese and mathematics is average. Besides, we do not have professional teachers to cultivate her dancing skills so that she may have no advantages in future study or development"* (participant T4)

CHAPTER FOUR: RESULTS AND DISCUSSION

4.1 Introduction

This chapter begins to present part of the research results. Through survey the expectation of the society to the Brasdi primary school, and the current situation of school education. All this is an attempt to answer the research question:

How primary schools in contemporary rGyalrong Tibetan areas prepare local children for their development and life in the future?

In this study, this question is divided into three sub-questions, and attempts to complete the answer in this chapter:

How is the functional status of Brasdi primary school in the rGyalrong Tibetan context?

What is the function of primary school education in the rGyalrong Tibetan areas?

What function should primary school education play for pupils' future life and development in rGyalrong Tibetan areas?

According to the arrangement of the research process and the actual situation of the Brasdi town, the field interviews and observations of the subjects were concentrated in three periods:

The first period is July-September 2015, December 2015-January 2016. This stage is the collection stage of the primary data of this study, mainly collecting historical background data of Brasdi primary school. It includes public video materials, document archives, and so on, so it is concentrated during the winter and summer vacations when researchers are relatively well-off.

The second period is March-May 2017, March-April 2018. This stage is the official entry stage of the study, and targeted interviews and observations are conducted. The selection of gatekeeper is firstly completed, and many interviews and observations are conducted. The January-March period is the concentration-time for migrant workers returning home and pupils to take winter vacations. The interviewees are relatively abundant. At the beginning of March, it is the opening time of the new semester of Brasdi primary school, which also meets the requirements of interviewing school teachers.

The third period is October-November 2018, and February-March 2019. This stage is the update and improvement stage of the data, and the entire data is tested. During the school time from October to November 2018, data information of relevant schools was updated and improved. From February to March 2019, the interview data of local people will be updated and improved, and the data information will be revised repeatedly.

In addition to the above three concentrated interview and observation periods, the researcher collect data through telephone, email, WeChat and other channels due to the advantages of local identity, which has won significant support from the participants.

The researcher used the locality advantage to select interviewees and used their primary school teachers, primary school pupils, relatives and friends as gatekeepers. The following diagram show the main path through which the researcher expands the scope of the interview through the gatekeepers, and the necessary information of the participants in the final paper writing phase (see Diagram 3).

Diagram 3 Selection of participants in this study
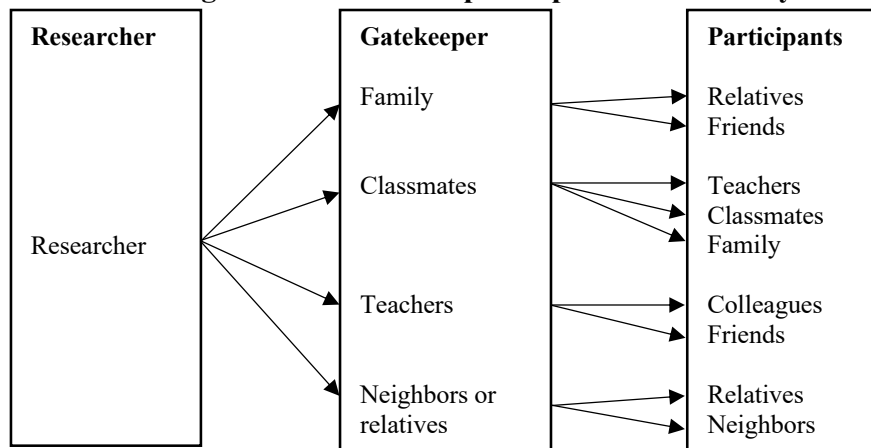
Table 5 Basic information about participants

Participants	Identity	Gender	Age	Relationship with Brasdi primary school
T1	Former President	Male	45	Began to teach in Brasdi primary school in 1993 Was president of Brasdi primary school for nine and a half years
T2	Current president	Male	41	19 years of teaching experience Began to teach in Brasdi primary school in 2012 Served as vice president in 2013 and has been president of the school since 2014
T3	Teacher	Female	40	20 years of teaching experience Was transferred to Brasdi primary school from other schools in 2004
T4	Teacher	Female	48	25 years of teaching experience Began to teach in Brasdi primary school in 1994
T5	Teacher	Male	28	A member of a non-governmental organization

				One year of volunteers at Brasdi primary school Teaching pupil's art
P1	Farmer	Female	80	Local people in Brasdi town
P2	Farmer	Male	72	A farmer in the Brasdi town Attended Brasdi primary school from 1957 to 1963
P3	Local self-employed	Female	34	A local tailor Had never been to school Had two sons who were now pupils at Brasidi primary school
P4	Local government officer	Female	32	After graduating from Brasdi primary school Continued to study and went back to work There after graduating from college
P5	Entrepreneur	Male	39	After graduating from Brasdi primary school Went out to work and started own business Now is the manager of a company in a big city
P6	A university teacher in the city	Female	33	After graduating from Brasdi primary school Continued to study and completed doctoral study abroad Now is a university teacher in a city
S1	Pupil	Male	11	A fifth-grade pupil at Brasdi primary school
S2	Pupil	Female	4	A kindergarten pupil at Brasdi primary school

Observation is also involved in the study, including the school campus environment, teaching activities, as well as traditional activities and living conditions in the community.

Diagram 4 School observation
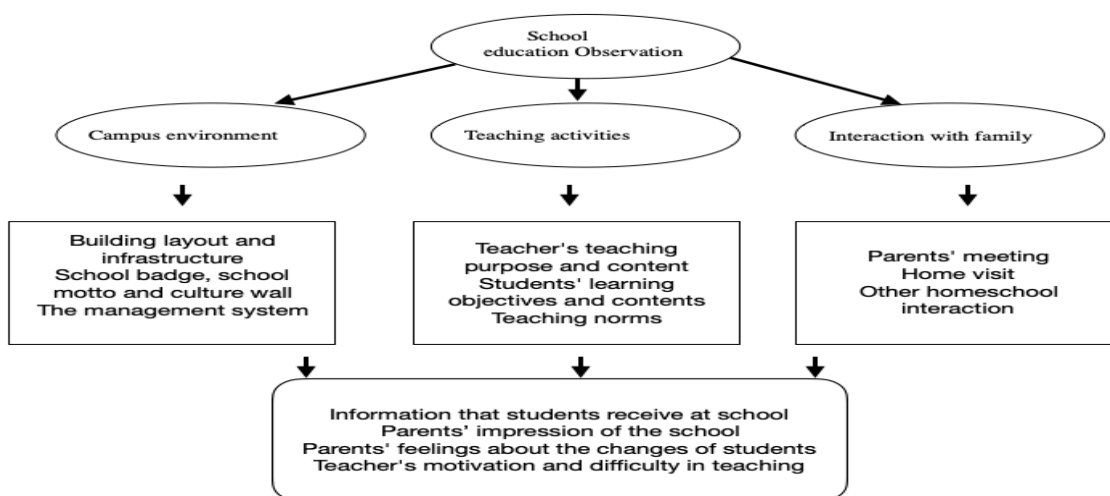
Diagram 5 Community observation
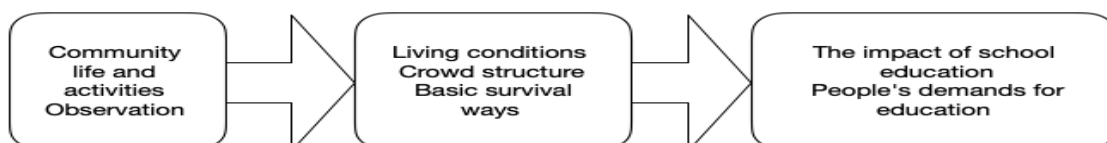
Research Question 1: How is the functional status of Brasdi primary school in the rGyalrong Tibetan context?

According to the previous information about the natural environment, social background, and related educational history of Brasdi primary school, readers can have a general impression of Brasdi town in a remote mountainous area of China and grasp the location of time and space of Brasdi primary school. Based on this, this part firstly analyzes the unique historical and cultural background of Brasdi primary school. Then survey the expectations of local people, cultural changes, social development for the Brasdi primary school. Finally, the functional status of Brasdi primary school was summarized.

4.2 The function of Brasdi primary school from the perspective of external factors

Diagram 6 shows the function of Brasdi primary school from the perspective of the internal factors. Combined with the description of the natural and cultural background of Brasdi primary school in the second section of this chapter, the external conditions include the contextual factors of nature, culture, politics, education history, etc. The expectations of the community towards the school become subjective factors, the current economic development and structural changes in Brasdi town, and the cultural changes that bring new demands to schools are an integral part of the objective factors. These factors have made Brasdi primary school an irreplaceable functional status.

Diagram 6 The function of Brasdi primary school from the perspective of the external factors
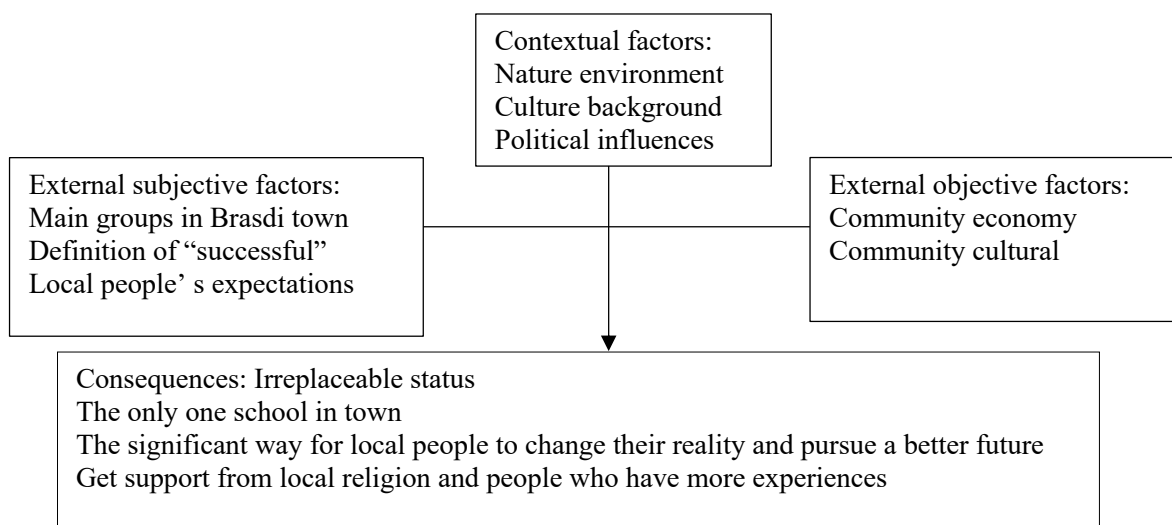
4.2.1 Contextual factors for the function of Brasdi primary school from the perspective of external factors

Contextual factors are the natural, cultural and political influences of the Brasdi primary school (see Table 6). A detailed introduction to the natural environment and traditional culture of Brasdi primary school is completed in the second section of this chapter. The following is an analysis of the unique cultural background and a description of the impact of the policy.

Table 6 Contextual factors of Brasdi primary school from the perspective of the external factors

Categories	Subcategories	Contents
Natural environment	Natural conditions Geographic location	The location and natural environment of Brasdi town
Traditional Culture	Traditional culture of rGgyalrong Tibetans	Unique rGyalrong Tibetan traditional culture
Policy influences	National uniform standard Changes in the number of local schools	National requirements for local adaptation Brasdi primary school is the only local school

Brasdi primary school is in a unique social and cultural context

The Brasdi primary school located in Brasdi township, there are rGyalrong Tibetan-inhabited areas, mainly said the rGyalrong language. Here is the transition zone from the basin to the plateau, and here is a heart place under the blend and collision between Tibetan culture and Chinese Han culture. It is a place has had peace in the crevice, while it had concerns plotted by various powers, but it is still renewing its history and culture in this corner of the earth. The analysis of culture takes place in four dimensions: beliefs and ideas, values and judgments, customs and activities, organizations and institutions (Badeng Nima, 2016, p. 8). The belief and ideas are the core structure of culture, which is everyone's understanding of life. In this way, the understanding of the relationship between human life and everything in this world is generated, and a unique value judgment is formed. Since knowledge and understanding are not the same, each person's value judgment can be made. Value judgment drives people to act, and people participate in various forms of activities to meet their material and spiritual needs. Moreover, the characteristics of human beings as social animals determine the social nature of all their activities, and all their activities

are carried out by various social organizations and institutions. There are self-organization like families, tribes, temples, etc., as well as hetero-organization such as schools, government, etc. These organizations are constrained by beliefs and ideas, values and judgments, customs and activities (see the Diagram 7).

Diagram 7 Badeng Nima's cultural analysis model
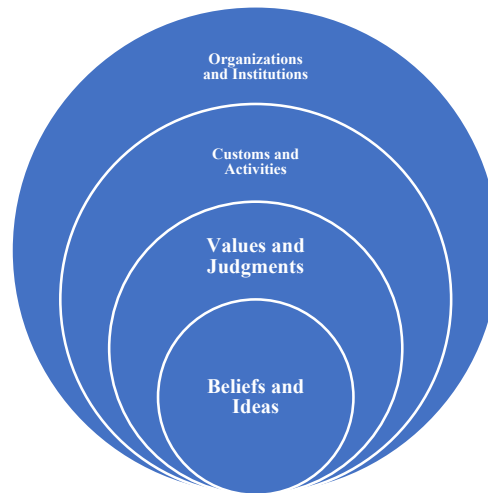
Beliefs and ideas (religious)

Tibetan as a universal religion nationality, religion plays a vital role in their life. It can be said that religion is an inseparable part of people's life. In Brasdi, locals believe that everyone has a previous life, present life, and next life. Locals respect for all creatures. There are many mountain deities. In everyday life, prayer first to Thanksgiving triple gem (Buddha, Dhamma, and Sangha), second to pray the deceased will be able to go to pure land; third to bless health and happiness for all living creatures, including people, animals, plants, even gratitude air and the sunshine; at last, blessing healthily and happiness for the family and friends. Religious penetration in Brasdi people's daily lives. Seeking goodness in Buddhism is the foundation of everything (Badeng Nima, 2000, p. 79); they advocate kindness, admire life, and know to reflect. They are respect and awe to the life and nature, respect for elders and care for the young; also, the meekness is a tradition here.

Values and judgments (the true, the good, and the beautiful)

This is about people's judgments of truth, goodness, and beauty. Because there are previous life, present life, and next life, the suffering of this life is due to the mistakes made in previous lives, so when suffering comes, people will be calmer and try their best to face

and solve these problems. Because people have the next life, so they hope to accumulate good karma as much as possible through this life, in order to obtain a happy life in the next life. They believe in samsara, believe that everything has cause and effect, and people are good. They believe that being kind and happy with others is truly good and beautiful.

Customs and activities (architecture, clothing, food, production, ceremony)

Because of the close connection between religious belief and life, all aspects of food, clothing, housing, and transportation show people's reverence for the gods and respect for life. All kinds of activities are religious activities as the main content, or closely related to religion. There is no high technology, no developed industry, and daily life is in harmony with nature. Everything in life takes from nature, and everything in nature is respected. For example, when a pig is killed, the owner will pray for the pig's salvation. At the time of the party, the venue will be borrowed from the local gods through traditional dance. There is also a special celebration ceremony during the season of sowing and harvesting, expressing gratitude to the earth.

Organizations and institutions (the village-committee, monastery, school)

In Brasdi town, self-organization such as families, clan, monasteries, and hetero-organization such as village committees, town governments, and schools. The temple is the central place for local traditional activities. The temple enjoys the most respect from the local people, and the local people also give the temple the most significant support, including money and workforce. The temple can be said to be the central spiritual pillar of the local people. The local family and neighborhood are very close, and they help each other and cooperate in almost all matters, including planting, harvesting, wedding, building houses and so on. The village committee, the town government, and schools, as the representatives of the country at the local level, communicate the latest policy requirements of the country and are the link between people and the state. They provided an effective way for local people to understand the culture and knowledge of mainstream society. Also, bring new technologies and requirements of the entire country to the local area and collide with many new ideas.

All in all, although the modern rGyalrong Tibetan culture is different from the previous one, with a certain degree of innovation and development, the unique local culture is still the basis for the development of Brasdi town. Because of their environment and

history, the most excellent characteristic of people in Brasdi town is to respect anyone life and pay great attention to the harmonious relationship between people and between man and nature. Their relationship with everything around them is one of mutual interdependence. It is a closely related and interdependent group and community. Because mainstream society is developing fast, people are catching up with the speed of development and all kinds of temptations. The uncontrollable desire has brought about continuous pursuit. In such an environment, it is difficult to find a peaceful and quiet state. School education based on mainstream social culture follows the value judgment of mainstream culture and advocates behavior under the mainstream cultural value. School education is to coordinate the maintenance of mainstream social culture. Therefore, school education in the rGyalrong Tibetan with unique national traditional culture will inevitably have the possibility of discomfort and deviation.

Let's imagine some differences between the rGyalrong Tibetan areas and mainstream society. The rGyalrong Tibetan areas is an alpine valley where people rely on the seasons and climate to produce and live. Here people live in groups, and here is a close and harmonious neighborhood. People in the city live in high-rise buildings and busy streets. People live in smaller spaces and have closer distances to each other, but there is no nearby neighborhood. When Tibetan children follow their parents to pray in the temple, the children in the city may be sent to the Children's Palace and various interest classes by their parents. When the children in the rGyalrong Tibetan areas play at the foot of the mountain with the earth and stones, the children in the city may sit on the sofa and surf the Internet. When the children of the rGyalrong Tibetans used rGyalrong Tibetan language to discuss how the Chinese characters pronounce, and what those Chinese characters mean, the children in the city can already recite ancient poetry. The difference between the rGyalrong Tibetan areas and the mainstream society is so much more significant than the difference between the Czech Republic and Slovakia, and it may even exceed the difference between the Czech Republic and the United Kingdom. Then, what do you think of people who have such a distinctly different cultural background and need to receive a unified education and evaluation based on mainstream social culture as a preparation for their future development and life?

Political background

The national policy system directly affects school education. In the vast Chinese land, all school education is a unified national standard. There are unified pupil entry conditions, curriculum, teaching rules, and evaluation systems. The Education Law stipulates that education must serve the socialist modernization drive and serve the people. It must be combined with productive labor and social practice to cultivate socialist builders and successors of all-round development such as morality, intelligence, body, and beauty. Such policy requires that qualified personnel trained should be social people who accept China's socialist collective ideas, inherit and innovate scientific culture, carry forward traditional virtues of China, abide by China's laws and regulations, and have specific social functions (Xie, Tong, 2015. p.40). In any region of China, any ethnic group, any school, must abide by this provision and use it as an overall goal. However, the unique natural and cultural background of the Brasdi primary school different from the mainstream society has been described in detail above. An education system and requirements based on mainstream society also require a process of adjustment and adaptation in local communities. Moreover, in the process of policy communication, all levels of departments understand the national policy requirements from different starting points and ultimately will affect the management and operation of the Brasdi primary school.

"School education must serve socialism and train socialist builders, but you do not know how to explain socialism to people here" (Participant T2)

"The national policy is good, but the management departments at all levels have their understanding. To us, the original requirements may be different, and the burden on teachers becomes heavier" (Participant T4)

Initially following national policy requirements, Brasdi town has successively established Brasdi Primary School and a series of small schools, village schools, teaching points, and so on. However, in consideration of the optimal allocation of resources, the country has dismantled many schools. In addition to the Brasdi primary school, the town of Brasdi originally had the Mulashan teaching point, which was demolished in 1990; the Shenzu teaching point was demolished in 2002; the Laiyi village school was dismantled in 2003; the Erbo teaching point was dismantled in 2004; the Elu teaching point was dismantled in 2004; the Shenzu village school, demolished in 2008; the Sezu village school,

was dismantled in 2009; Baisongtang village school, was demolished in 2010; Erjiping village school, was demolished in 2010; Qiongshan small school was dismantled in 2014; Hetaoping village school, was demolished in 2015; the Jiasiguan teaching point was established in 1963 and is currently the only school in operation, And it is still running now, because this place is about 30 kilometers away from the town of Brasdi, and people here can hardly speak Chinese, so this teaching site is mainly to provide language guidance for the children in the only pastoral area of Brasdi town before they go to primary school.

Today, Brasdi primary school has become the only primary school in Brasdi town, which carries all expectations of local people and community for education. However, the traditional temple education in Tibetan areas has played an essential role in the cultural heritage and social stability of ethnic areas. The current school education is a foreign organization embedded in the local community, and its mode, content is new to the local. In the end, what kind of role such as school education in ethnic minority areas, and how much function can be played requires long-term observation and reflection.

4.2.2 Subjective factors of Brasdi primary school from the perspective of the external factors

The subjective factors in the external environment of Brasdi primary school are from the expectations of people (see Table 7). Compared with the past, people now have more choices for survival. However, they have some standard understanding of success. From these, we can see that school education is closely related to people's lives, and people have more expectations for school education from various angles.

Table 7 Subjective factors of Brasdi primary school from the perspective of the external factors

Categories	Subcategories	Contents
Local people's expectations	Groups in Brasdi town	Describe the different ways of living of local people
	Local definition of success	Financial resources (money) A high position of power Cultural knowledge
	People's expectations	Based on own life experience The needs of the real society For "change fate" and "promising future"

The main groups in Brasdi town

Children in Brasdi town receive systematic school education through Brasdi primary school, and the community and parents pin their expectations of changing the status quo and development at Brasdi primary school. Although there are channels such as television and the internet to give local people access to new things, school education has absolute authority in the local area. In these decades, Brasdi primary school has developed and progressed together with Brasdi town and played an essential role in many aspects. First, the main types of population in Brasdi town are summarized as follows:

Scholars with a higher degree (master's degree or above). There are not many people in this group. They have been continuously educated in the school system and have spent decades in school. Learning may be a habit for them or a way to survive. The systematic school education allows them to feel and understand the mainstream society, coupled with higher education, which is their central competitiveness in employment and life in big cities. Many of them have stayed on to work in institutions of higher education, national government agencies in city, large enterprises and other institutions. Some of them have gone through a period of work after graduating from undergraduate or postgraduate and then continue to study further. Some of them have been studying at school until a master's or doctoral degree. They believe that the in-depth excavation and inheritance of their national cultural traditions are the starting point and advantage of their learning and work. With the increase in the number of human beings, the promotion of hometown education is intuitive (for more details see Appendix B Table IV).

Economic people in local communities. With the development of the market economy, the locals have close ties with the outside world. Some locals make a living from transportation, including from the township to the field of passenger transport drivers, as well as seasonal crops export transport drivers and so on. With the rise of tourism in ethnic minority areas, more and more locals have begun to specialize in restaurants and inns or hotels that are mainly tourist destinations. More and more demand should be supplemented by agricultural, and the primary use of grocery, fruit and vegetable stalls as a source of livelihood. At the same time, more and more people go to other cities to work or start their businesses. Most of these people have a better life than the people around them. Their daily life revolves around making money. It can be said that money is the foundation of their

lives. They believe that only by continually making money can they give children a better education and give their families better material conditions and have the hope of a better life (for more details, see Appendix B Table V).

The economic person who goes out to work or start a business. With the deepening of social reform and opening, Brasdi town has been praised as "the hometown of culture and sports" because of its traditional culture, and it is also called as "beautiful valley." More and more people are going out to work or start a business. They are mainly engaged in singing, dancing, waiters in restaurants and hotels. Now there is a large performing arts center (for more details see Appendix B Table VI) and a chain of Tibetan restaurants in Chengdu, which was founded by people from Brasdi town. Among these people, many got a better living status in the economy, and thus led a group of other young people in their hometown to go out to work.

People who return hometown to work. These people are mainly graduating from colleges and universities. They return to hometown because of the employment pressure in the cities. There are many employment opportunities for those people in their hometowns. The best employment channel widely recognized by local people is to become public officials (government workers, institutional staff) in schools, health centers, and government departments. Through systematic school education, they internalize the mainstream social values, and yearn for urban life, and they are dissatisfied with the life of their towns and villages. Working in towns and villages are holding a steady salary, doing work that does not have much interest, and living in a relaxed state. However, in any case, because such people are not too far away from home, whether daily life or spiritual dependence, these people are the ones who give the most help to their families (for more details see Appendix B Table VII).

Traditional farmers. Many of these people are those who do not receive school education or drop out of school in primary or secondary school. Except for a minimal number of pupils who drop out of school because of economic problems, most of them are not interested in school learning. They repeat the life of their elders at home, farming, raising pigs and cattle. Although envy the city life, they have a worry-free life at home. These people can take care of their families in their daily lives and help each other with

their neighbors. They are also the main force supporting people who go out (for more details, see Appendix B Table VIII).

Traditional craftsman. Some of these people are studying with the masters from a young age, and pupils who drop out of school go home to find a master for their livelihood. There are mudslides, stonemasons, carpenters, painters, as well as monks and "genbai" who are engaged in Buddhist activities. These people are less or not engaged in agricultural work and are running around the country all year round. They still close with their families. More and more traditional artisans are now opening stores in county towns or selling goods through the Internet. These people have a guaranteed economic income, and the things they do are strictly related to the lives of local people, so it is easier to be affirmed and respected.

Local definition of success

Brasdi town has more lifestyles than in the past, so there are so many groups above, but these groups have the following commonalities in the definition of "success" and "successful man." In the interview, the answer to the question "Who do you think is the most successful (most promising) person in the town?" The answer lies mainly in several key points (for more details see Appendix B Table IX):

The first keyword is money. This type of persons refers more to those who work or start their own business in big cities. The successful persons here are not only able to meet their own needs, but also help the construction of their hometown. As a habit formed in the Brasdi town in the past ten years, entrepreneurs and self-employed individuals voluntarily donate to, or participate in voluntary labor in, the construction of temples and the implementation of large-scale activities, which is a philanthropic act for the good of the locals and has hence been recognized. However, a person only wealthy in money is not enough to be deemed as a successful person in the minds of the public.

The second keyword about success is high position of power. People think that those who work in the government and have certain status and power are successful. This type of persons provides a variety of job opportunities for hometown people through multiple channels. Besides, as a direct perceiver of national policies, they have more access to getting support funds or programs from the government and strive for some benefits for hometown within their capacity. This type of persons is more widely recognized.

The third keyword is cultural knowledge. The locals like to say, "this person is literate," which means that this person knows not only much wisdom, including the advanced technology and information knowledge of the mainstream society but also the moral character and etiquette of the local traditional culture. The pursuit of this knowledge stems from the following two impacts. The first is that the rGyalrong Tibetans' belief in Buddhism that brings respect and admiration for monasteries and monks. The monasteries and monks respect the knowledge and believe that schooling and Buddhism dharma are consistent and end up pointing to the meaning of life. They think that schooling is in line with the development of contemporary society and encourage pupils to receive education at school. The monks' eagerness for knowledge and respect for intellectuals impacts the locals as well. Therefore, the monks and scholars who have obtained high academic achievements become the most promising persons in the eyes of the locals. The second impact comes from the so-called rich people and high-ranking leaders in the local area. There are a group of local dignitaries who are nearing retirement. These people are all from the earlier batch of senior high school or secondary technical school graduates, and some are even primary school graduates at that time. Among entrepreneurs, those who have more opportunities and better returns deem that they are based on the knowledge they have acquired. For a long time, there were very few people who could finish junior high school, senior high school, or secondary technical school. It is only now that more and more highly educated scholars have begun to appear in the local area. The locals lack a full understanding of the highly educated scholars but admire them quite a lot. In short, this makes the locals expect more for schooling and knowledge.

All areas or countries share a standard feature; that is, people tend to more eagerly and energetically pursue spiritual life after they are satisfied with material life to a certain extent. Maybe in the past, success only indicated that a person's power was more prominent than an ordinary person or a family managed to solve the problem of food and clothing or things like that. However, the present society has more requirements for success (or successful persons). Therefore, while pursuing money and power, more people hold that the possession of knowledge and wisdom embodies real success. In the Brasdi town, people have gained more choices in life through schooling. Decades of education have made the Brasdi diverse while pursuing money and power, and people have a greater desire for the

control of knowledge brought about by schooling. Knowledge brings people not only material satisfaction but also spiritual respect. A person with knowledge receives more recognition by people from the heart than the one wealthy in money or a high position of power. It is not difficult to see that the more important for a truly successful person to have knowledge than to have money and rights in the locals' concept. These reflect people's expectations of school education and lay the foundation for the vital position of school education.

Consequences

The people in Brasdi town are full of expectations for the school to change their destiny. They hope to be admitted to the university and find a stable job — emphasis on school exams and progression. The so-called "change fate" and "promising future" refer to mainstream society to a certain extent. Also, parents said that they hope that their children can develop very well, and if this development does not have to leave their hometown parents, it would be even better. However, parents believe that if the children are doing well is the most important. People believe that school education is the best way for them to pursue a better life and development (for more details see Appendix B Table X).

> *"I hope that children can study hard, get a good performance, and go to college so that they can come to the big city to find a fixed job"* (participants P3)
>
> *"The locals hope to change their destiny through school education. The main way is to study hard, then take a college exam, then go to the city to find a fixed job and live a happy life"*
> *(participants P6)*

Schools in ethnic minority areas such as Brasdi primary school have their unique cultural background, lack of teachers, and backward teaching facilities. Also, managers and teachers do not have a profound and long-term development concept. For various reasons, pupils and parents think that going to college and getting a job in a government department is the best way of life. First, people's expectations for school education is based on their feelings about life. They think that they have been working in this small place for the rest of their lives and have no chance to go out and see the world. Moreover, traditional labor does not bring much benefit. Parents generally say, "we cannot let our children have our familiar experiences" and hope that they can have a "promising future." They need to learn more and go to the outside society, also, it is better to have a fixed job. Secondly,

because of the pressure of life, adults have experienced an individual social life, they feel that people need to adapt to such a fast-developing society and must have their strengths and abilities. For people in Brasdi town, they must first learn Chinese, understand Chinese culture, and strive for more opportunities. Therefore, Brasdi primary school has assumed such responsibility. Then there is the need for reality. Young people are going out to work to get more economic benefits, leaving the elderly and children at home. The elderly is illiterate, and they cannot help pupils learn. Therefore, parents must hand over the tasks of educating their children to the school. The children's education is entrusted to the school. People believe that knowledge changes fate and they firmly believe that only school education can teach them the knowledge and skills needed for future social life.

4.2.3 Objective factors of Brasdi primary school from the perspective of the external factors

The external objective factors of the function of the Brasdi primary school are analyzed from the categories of community economic development and cultural changes (see Table 8). With the development of society, the economy of Brasdi town is from traditional agriculture to the market economy. With the openness of Brasdi town has deepened, there are cultural changes under the collision of conventional culture and foreign culture. These have put forward new requirements for the function of school education.

Table 8 Objective factors of Brasdi primary school from the perspective of the external factors

Categories	Subcategories	Contents
Community economy	Economic interest orientation Changes in economic structure	Population flow toward the city Foreign investment Changes in economic structure Demand of local talent
Traditional Culture	Inertia of traditional culture Challenges of foreign culture	Traditional conservative and modest thoughts The collision of foreign culture and traditional culture Need for cultural integration

The impact and requirements of changes in community economic structure on schools

Promoting rural economic development has accelerated the loss of rural population to a certain extent and schooling oriented to economic interests is more likely to cause the

neglect of traditional ethnic culture in the process of the pursuit of mainstream social culture. With the acceleration of the national urbanization process, the welfare of rural migrant workers has been improved, and there are more opportunities and channels for peasants to work in cities, accelerating the flow of rural population to cities. Although the state has promulgated a series of policies for the new rural social and economic development, the operation of the market economy is based on the reality of mainstream society, making the schooling oriented to economic interests more focused on the transmission and promotion of mainstream social culture, and causing the traditional culture in ethnic minority areas hard to find a suitable position and path in schooling.

At present, the Brasdi town has begun to introduce foreign capitals, people have had certain learning experience and mastered professional skills (such as the skills required to drive trucks and operate excavators) get more employment opportunities (for more details see Appendix B Table XI).

As participants P3 said: "Many children go to school to study. Many young people go out to work. Young people in the town have rarely been at home. I am because there are old people in the family who have to take care of them"

"A few years ago, there built a hydropower station here. My daughter-in-law attended primary school for two years. She has applied for a job at that power station. My son could drive and now drove a truck for a factory. So, we do not grow much land now."

With the development of the entire social economy, the economy of Badi Town has also undergone considerable changes. In the past, it mainly relied on agricultural production, and it was basically in the natural economic era of self-sufficiency. Traffic was inconvenient, agricultural products were difficult to export, and there was no source of economic income. Nowadays, infrastructure such as transportation has much developed. Many farmers in Brasdi town have stopped growing traditional crops and turned to grow economic crops with higher demand. With the rise of tourism, restaurants and inns mainly targeting at serving tourists have emerged in various villages in Brasdi town. In the Brasdi town, there are self-employed households such as shops, snack bars, and tea houses that are almost away from agricultural work.

The Brasdi town solved the problem of food and clothing a long time ago, material satisfaction gives the spiritual pursuit a grander space. The development of the local economy brings more opportunity for hometown construction, although people still have a

definite yearning for the life in developed cities. However, Brasdi town is in remote mountainous areas, cannot attract outstanding talents from outside. Here has become a place where the urban commerce of the mainland and agriculture and animal husbandry of the plateau have been transferred and overlapped, resulting in continuous integration and competition between the two productions and lifestyle. Therefore, under the new economic situation, the demand for local talents has increased, especially the talents who can combine the hometown construction with the market economy.

The requirements of community cultural changes on schools

Economic development brings about a series of changes in people's production methods and social interactions. The replacement of political groups brings different cultural needs, so cultural change is an inevitable trend. Every culture is subject to constant accumulation and change in the long river of history. Like most Tibetan areas, Brasdi town is in the plateau mountains. Because of its unique geographical location, it was closed for a long time in the past and form the self-sufficient natural economy in the interaction with nature, having little contact with the outside world. As to the inertia of traditional culture, long-term closure results in conservative thinking, making people not dare to take risks and innovate, and often choose to do more secure things. Many people in senior ages are even reluctant to give up planting. The excessively modest thoughts formed by traditional culture have caused people to lose their rights and status at some point.

With the social development, any ethnic group or region has become an integral part of the market economy, and people's traditional thoughts and culture are experiencing the impact of the outside society. Under the constant conflict between traditional culture and foreign social culture, people must overcome the inertia brought about by the traditional culture and adapt themselves to the new social culture. Brasdi town is in the region where the basin reaches the plateau, and the Tibetan-Han culture has the strongest collision. Under the collision of different cultures, the locals need to re-examine their traditional culture. At the same time, as the culture owner, the locals must have a rational, objective, and accurate judgment on the value of culture coming from outside.

As a part of a culture, education has different contents in different cultural backgrounds. At the same time, schooling, as one of the main places of cultural inheritance and innovation development, should also react upon culture. Education needs to help pupils

establish correct values, and objectively and rationally face the conflict between traditional culture and foreign culture. Here has become a place where the urban commerce of the mainland and agriculture and animal husbandry of the plateau have been transferred and overlapped, resulting in continuous integration and competition between the two productions and lifestyle. The ability to integrate different cultural content more rationally and effectively is an essential challenge for schooling in today's Brasdi town and even the entire ethnic minority region (for more details see Appendix B Table XII).

4.2.4 Consequence - the status of Brasdi primary school is irreplaceable

The policy background is a prerequisite for Brasdi primary school to become extraordinary. Under the adjustment of the withdrawal teaching point and school, as well as resource integration, many village schools and teaching points were gradually banned, and Brasdi primary school became the only educational venue for the state to implement education policies and regulations in the town. Unlike the cities, there is no any other education institution in Brasdi. Briasdi primary school is the only way for pupils to enter the education system. Today's Brasdi primary school has been further developed, with the addition of school buildings and the addition of pre-school classes.

Brasdi primary school carries pupils' and parents' expectations for destiny change. The study was once considered useless but is now considered as everything. Although the locals have experienced the stage of going out to work and the stage of enrolling in the army, schooling is still the main social mobility channel. Nowadays, parents are willing to leave their home fields and rent a house around schools for their children's study. Moreover, parents go out to work, leaving the elderly to take care of their children, and the family education function is weakened, which further highlights the importance of schooling.

Religious belief is the core of traditional rGyalrong Tibetan culture, and its support is a necessary condition for the higher status of Brasdi primary school. Monasteries and monks have given schools more expectation and attention. They encourage children to go to school for education, encourage parents to support their children's education, and tell everyone that a school is an essential place for pupils to acquire knowledge, acquire habits, learn how to behave and so on. They believe that education can make people understand

the true meaning of life. Learning makes one understand more truths, and thus becomes kinder and has more power to do more good things.

The people were going out of Brasdi town to realize the importance of schooling after their own experiences. Some of them have obtained certain success by their ethnic superiorities, and an increasing number of them insist in speaking their native language, wearing their native clothing and participating in hometown activities, and show love and desire for the traditional culture at their hometown. In addition, they always say "I should have learned more at school if I had known earlier" and "I should have studied hard to get access to a college so as to learn certain skill" when talking about their experiences, and tell the pupils who are still studying at school "Study will make you promising". It cannot say that they have a deep understanding of schooling, but they recognize the effect of education and its positive influence on the locals.

In brief, Brasdi primary school is in the natural environment of the alpine valley and the unique rGyalrong Tibetan culture background. As the only school is bearing the most expectations of the local people to obtain better social and economic status through school education. Economic development will directly pull Brasdi town from the traditional into the market economy. Cultural changes in the context of social development require that people in minority areas neither look down on themselves nor blindly follow the mainstream, which is the school's responsibility. As school education goes further, traditional education forms have been broken, and traditional social functions have been weakened and interrupted (Willam, 2004). School education becomes one of the most important things that people and society in Brasdi are increasingly aware of. To some extent, the future of children is written by the school. The status of Brasdi primary school is irreplaceable.

Research question 2: What is the function of primary school education in rGyalrong Tibetan area?

The previous content introduced the unique natural and historical cultural background of Brasdi primary school, and because of the influence of policies and the needs of the economic and cultural development of the community, people have given the Basdi primary school an irreplaceable functional status. This part will focus on the school itself, from the school's educational purpose and evaluation system, the attitude of teachers and pupils towards school education, as well as the curriculum and teacher profession to try to explain the primary functions and derivative functions played by Brasdi primary school. Finally, the emergence of the "middleman" "stranger" "marginal person" in the results of the school education function are proposed.

4.3 The function of Brasdi primary school from the perspective of internal factors

Diagram 8 shows the function of Brasdi primary school form the perspective of internal factors. 8 factors of contextual, subjective and objective aspects involve at different extents. Then the interaction between the factors, the primary functional outcomes and derived functional outcomes will also be described. Moreover, the details of each content are discussed as follows.

Diagram 8 The function of Brasdi primary school from the perspective of the internal factors
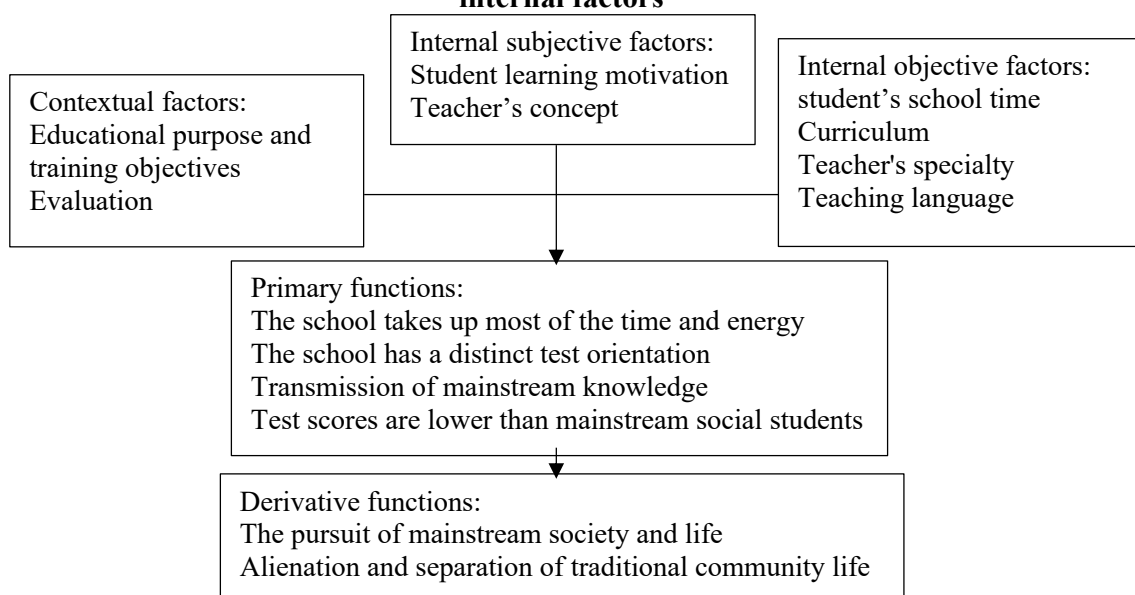
4.3.1 Contextual factors for the function of Brasdi primary school from the perspective of internal factors

The background factors affecting Brasdi primary school from internal factors mainly include the purpose of education and training objectives, as well as the evaluation criteria for education and teaching (see Table 9). The purpose of education and training objectives involve the purpose at the national level and the understanding of people. The evaluation mainly aims at presenting a system in which examinations are still the primary means, and pupil test scores are the main basis.

Table 9 Contextual factors for the function of Brasdi primary school from the perspective of internal factors

Categories	Subcategories	Contents
Educational purpose and training objectives	Main purpose and content Some effects	National laws and regulations Continuous output of talent Difficult to relate to the reality
Evaluation	Evaluation of Bradsi primary school Some negative effects	Pupils in minority areas are disadvantaged in the examination because of the limitations of objective conditions

Educational purpose and training objectives

The Education Law stipulates that education must serve the socialist modernization drive and serve the people. It must be combined with productive labor and social practice to cultivate socialist builders and successors of all-round development such as morality, intelligence, body, and beauty. Which requires that qualified personnel trained should be social people who accept China's socialist collective ideas, inherit and innovate scientific culture, carry forward traditional virtues of China, abide by China's laws and regulations, and have specific social functions (Xie, Tong, 2015). All relevant policies require to cultivate pupils' love for the motherland and socialism, and to abide by the legal system. Moreover, it is also necessary to inherit the traditions of the Chinese, which is a general requirement put forward at the national level. Any school in China must abide by this provision and use it as a goal of its actions. Despite their very diverse natural and cultural backgrounds, all regions and people are actively striving for this overall goal.

Brasdi primary school is to continuously export the children of Brasdi town to the mainstream society and accept the evaluation of the mainstream society. People have made

significant progress in the process of not sending their children to school in the past and now actively sending their children to school. For people here, going to school is to have more opportunities for work, to go to college, to find a stable job (government work), to achieve their wishes. School education satisfies the needs of people here to work outside the home and improves the output of human resources. In addition to the New Year period, the town's population is mainly middle-aged and elderly, children, few young people, and even some of the whole family are working outside.

These aims and training goals become illusory and difficult to relate to the reality of Brasdi town. The Education Law stipulates that education must serve the socialist modernization drive and serve the people. It must be combined with productive labor and social practice to cultivate socialist builders and successors of all-round development such as morality, intelligence, body, and beauty. However, these are all serving the mainstream society, and it is difficult for children and people in Brasdi town to feel the meaning. Such goals and objectives ultimately lead to the flow of local talents to the city, but rural construction has less support from local talents. Such educational goals and training objectives cannot meet the needs of the development of ethnic minority areas. Such school education can neither provide intellectual support for the development of local ethnic groups nor do an excellent job in bridging the inheritance of traditional ethnic cultures (for more details, see Appendix B Table XIII).

Evaluation

Brasdi primary school cannot get rid of the examination-oriented evaluation system, and pupils' test scores are the evaluation criteria. All the exams have been standardized throughout the state. The examination subjects of grade 1 and 2 include Chinese language and mathematics, and of grade 3 to 6 includes Chinese language, mathematics, English, and science. Implementation of the statewide examination is to do a statewide ranking, which plays a vital role in the assessments.

Therefore, to prepare for the examination, the teachers will spend all the time and energy on the examination subjects. There are 21 courses in the whole school, but 4 of them are involved in the statewide examination. In order to get a better ranking, these courses have received the most exceptional attention from teachers and pupils. The rest of the courses are at a disadvantage and often give way to exam subjects. Even in 2015, set

up the lab, music room, children's palace, but they are not the examination subjects, and there are no professional teachers. Therefore, the equipment utilization rate is low, most courses become a mere formality (for more details see Appendix B Table XIV).

Because the content of the test is based on the knowledge of the mainstream society, ethnic minority areas are different from the cultural background of the mainstream society, and pupils here are left behind by the pupils of the mainstream society at the starting line. This inadvertently caused the teachers and pupils to alienate and avoid the local traditional cultural knowledge. Pupils who are blindly pursuing test scores also lose the environment and opportunities to inherit traditional culture and gradually adapt to mainstream society. All these are not conducive to the universal harmony of different ethnic groups.

4.3.2 Subjective factors of Brasdi primary school from the perspective of the internal factors

When considering the function of the school of Brasdi primary school, the subjective influence factor of teachers and pupils is one of the central analysis contents. Subjective factors of Brasdi primary school from the perspective of the internal factors include pupil motivation, teacher's teaching concept (see Table 10).

Table 10 Subjective factors of Brasdi primary school from the perspective of the internal factors

Categories	Subcategories	Contents
Pupil learning motivation	Source of influence Own opinion	The impact from national policies, parents, people around More communication channels allow pupils to have more of their ideals
Teacher's concept	Overall concept Impact of the evaluation system Self-development needs Attitudes towards the community and parents	In order to "teaching" and "cultivating people" The evaluation system must make teacher pay more attention to the content of the book test Still, want to go to the government department or go to the city school to work The school has no status in local organizations Unable to receive strong support from parents

Pupil learning motivation

Pupils' expectations of the school or what pupils think about school. When it comes to questions like "why do you go to school?" and "do you like school?" Pupils say that they go to school to learn knowledge (for pupils, knowledge is the content of the book and the

content taught by the teacher). They believe that when they reach a certain age, they must go to school because it is the requirement of parents and the regulation of the state. As some participant said (for more details, see Appendix B Table XV):

"Parents say that if I do not go to school, it is like a fool, like a dumb." (participant S2)

"Since childhood, parents said that children must go to school, or they will have no interest when they grow up." (participant S3)

The people around them influence the pupils' learning motivation. Studying knowledge in school is to get good grades in the exam. If someone has good grades, he can go to college and have opportunity to find a job. Some pupils are surrounded by relatives and friends who are working as officials. They will want to study hard and enter the university, and then work in the government. Some pupils noticed that people who go out to work (such as the actors who went to the major tourist areas to sing and dance, or the workers in the restaurants, hotels) and bought a lot of things and money at home. This part of the pupils will not be so interested in the school study. More often, want to oneself grow up, and get some necessary diplomas to win more job opportunities. So, whether they are interested or not, they pay more attention to the study of examination subjects.

"If you do not study hard, you will not be able to go to college. It is worse if you cannot find a job in the future. However, if I do not go to college, I think maybe I can go to the city to sing or dance like other brothers and sisters. They can also earn money to support themselves and bring them back to their parents." (participant S3)

However, whether the parent's thoughts affect the pupils, or the pupils have a broad view through the online media. At this innocent age, pupils have the dream of becoming scientists, architects, doctors, teachers, and even thought of becoming a boss. Also, they admit that learning through school is one of the most effective ways to achieve these dreams. There is a growing desire among pupils to change their lives through schooling (for more details, see Appendix B Table XV).

Teacher's concept

Teachers are the main body of school education, and their ideas will directly affect the effectiveness of school education. Almost all teachers say that education is teaching and educating people. "Teaching" is to pass on knowledge to pupils and to teach learning methods. Primary school is responsible for teaching some basic knowledge, letting pupils

practice kind words, speak fluent Mandarin, and develop reading interest and curiosity". "Educating people" is to give pupils know how to behave (for more details, see Appendix B Table XVI).

In the actual work, the teachers' most considerable energy is to "teaching", mainly to meet the needs of exams. "Although all pupils now have a junior high school, if you want to choose a better junior high school, you should also take the test scores as the entry requirements." Moreover, "Every year when you evaluate schools and teachers, you should mainly basis on the test scores of pupils" (participant T2).

> *"Although there are various reform policies, now pupils choose schools, and school and teacher job evaluations are all based on test scores." (participant T1) (for more details see Appendix B Table XVI)*

Then, teachers think that the school and the teacher have a very low social status and attention. Teachers always need to spend a lot of time and energy dealing with various inspections by higher authorities. Moreover, these have little effect on teaching. So, from the perspective of self-development, teachers look forward to working in government departments, or work in a town or city school.

> *"If you have the opportunity, you are still very willing to go to a school with good conditions in the county to be a teacher, or other government units to work"*

> *"The school is the one to be managed, and its status is deficient. Any unit can come to the school to check the work, the school is busy with the preparation of various inspection materials, and delays the teaching work " (participant T2) (for more details, see Appendix B Table XVI)*

From the teachers' point of view, parents simply regard schools as the safest place to foster their children and the organization that undertakes all children's education. Parents don't have the ability to guide pupils' learning. At the same time, teachers believe that the longer students stay at home, the easier they will forget what they have learned in school, because many knowledge points at home are not used.

> *As participant T4 said: "Every holiday, parents can only urge the child to complete homework. There is not much content that they can direct. If the child says that the homework is done, the rest of the time is all about things that are not related to the study. At the time of the new semester, they have forgotten what they learned during the last semester."*

4.3.3 Objective factors of Brasdi primary school from the perspective of the internal factors

Internal objective factors are related to pupils, teachers, and curriculum, mainly including pupils' school time, teacher specialty, and teaching language (see Table 11).

Table 11 Objective factors of Brasdi primary school from the perspective of the internal factors

Categories	Subcategories	Contents
Pupil's school time	The specific time Some influence	School schedule Pupils do not have the extra time and energy to participate in traditional community activities
Curriculum	Curriculum information School's understanding of national curriculum policies	Opened a rich curriculum The school does not understand the curriculum policy, or it is difficult to practice in teaching activity
Teacher's specialty	Teacher's specialty Teacher's specialty and school curriculum	Teachers' academic qualifications and specialty Teacher's specialty cannot meet the curriculum demand
Teaching language	rGyalrong Tibetan language and bilingual education Teaching language and living language	The bilingual education provided by the state does not include the rGyalrong Tibetan language in Brasdi town There are obvious differences between living language and teaching language

Pupil's school time

The schedule of Brasdi primary school is consistent with the national arrangement. The pupil's time and energy are used as much as possible in the school's learning. Roughly calculated, a pupil at Brasdi primary school has more than 8 months in school a year, and there are almost 22 days in a month at school. They have 5 to 5 and a half days a week at school and spend nearly 13 hours a day at school. The rest of the time will also complete the review and preparation of the school teacher's assignments. School education takes up most of the children's time. If school education does not link to traditional communities and cultures, these children will intentionally or unintentionally alienate local traditional culture, and children lose many opportunities to see and hear these traditional cultural practices. The specific schedule is as follows:

Table 12 Semester schedule of Brasdi primary school

Semester schedule of Brasdi primary school	
Winter semester	September in recent years to January in next year
Summer semester	March to July

Table 13 Weekly schedule of Brasdi primary school

Weekly schedule	
Kindergarten	Monday to Friday
Grade 1 to grade 6	Monday to Saturday noon

Table 14 Daily schedule of Brasdi primary school

Daily schedule of Brasdi primary school			
Get up bell	7:00	Fourth class	11:40-12:20
Morning exercises	7:10	lunch break	12:20-14:00
Breakfast	7:50	Fifth class	14:00-14:40
First bell	8:45	Sixth class	14:50-15:30
First class	8:55-9:35	Seventh class	15:40-16:20
Second class	9:45-10:25	Dinner	18:00
Setting-up exercises	10:25-10:50	Night class	19:00-19:50
Third class	10:50-11:30	Sleeping bell	20:30

Curriculum

Brasdi primary school offered an enormous variety of courses. There are 32 lessons in the first and second grades, and 33 lessons in the 2-6 grades. Besides, each class has a regular meeting, a working class, a second class, teaching and researching activity, and party and communist youth league activities once a week. Moreover, every Monday to Friday, there is an hour of self-study classes every night. The unified use of the compulsory education textbooks published by the People's Education Publishing House. The grades involved in each course and the total number of lessons per course per week are as follows:

Table 15 Details about the curriculums at Brasdi primary school

Name	Grade	Number	Name	Grade	Number
Chinese	1,2,3,4,5,6	60	Teaching and researching activity	1,2,3,4,5,6	7
Maths	1,2,3,4,5,6	49	Party and communist youth league activities	1,2,3,4,5,6	7
Life education	1,2,3,4,5,6	8	Safety education	1,2	3
Physical education	1,2,3,4,5,6	21	Calligraphy	1,2,4,5,6	7
Morality and society	1,2,3,4,5,6	11	Grateful education	1,2	2
Art	1,2,3,4,5,6	12	English	3,4,5,6	12
Science	1,2,3,4,5,6	14	Information technology	3,4,5,6	5
Music	1,2,3,4,5,6	12	Reading	3,4	2
Regular meeting	1,2,3,4,5,6	7	English-Tibetan- Chinese	3	1
Second classroom	1,2,3,4,5,6	7	Tibetan language	5,6	6
Working class	1,2,3,4,5,6	7			

In 1999-2001, China government formally put forward the concept of the three-level system, that the national curriculum, local curriculum, and school curriculum. From the national level, it is a curriculum policy or scheme. It is a curriculum management model or method for education departments. It is a curriculum system for teachers (Wang, 2012, p. 53). These policies are intended to enable schools to integrate their social and cultural backgrounds. Make the curriculum based on the direct experience of pupils, closely related to the pupils' real life and social reality (Tian, 2001, p. 34-35). Although it is to change the status quo of pupils' rote memorization, mechanical training, and the emphasis on accepting learning in the past. To change the current situation of over-emphasis on the knowledge of books and to change the over-emphasis on the selection function of the curriculum. Implement a three-level course to enhance the curriculum's adaptability to local, schools, and pupils. However, under the lack of teachers, especially the examination-based evaluation system, it has certain difficulties in achieving its goals.

The deviation in understanding policy requirements and purpose result in the unreasonable curriculum. School list all the subjects mentioned in documents, and teaching goals and contents of many courses repeat and superposition. Now there are more courses in the school than before, but there is no substantial change in the faculty, so after the course is opened, it will not achieve the expected results. It does not only fail to achieve the purpose of the "comprehensive," instead, to add to the burden on schools, teachers, and pupils. Teachers said they knew the relevant policies and regulations, but it is challenging to combine with local conditions (for more details, see Appendix B Table XVII).

"The new curriculum reform requires a comprehensive practical activity curriculum. There are some content for pupils to bring their knowledge into social practice. However, our usual teaching tasks not complete, and there are very few extra times to arrange other things" (participant T4)

"I think that for our region, the purpose and content of local and school-based courses should be similar. The County Education Bureau has issued a set of local course materials, but there is no teacher training specifically for this content. Also, Teachers are required to have certain scientific research capabilities for the development of school-based courses. If the developed curriculum does not meet the standards, it will be disadvantageous for pupils" (participant T2)

Teacher's specialty

About teachers' academic qualifications. There are 1 undergraduate degree (the initial educational diploma at work is a technical secondary school, obtained an associate degree

through on-the-job learning), 20 junior college degree (16 of whom were just technical secondary school or secondary regular school graduates when they were working, and have obtained associate degree through on-the-job learning, and the majors are mostly primary school teachers' education), 2 technical secondary school degree, 1 junior high school degree.

Diagram 9 Teachers' academic qualifications of Brasdi primary school
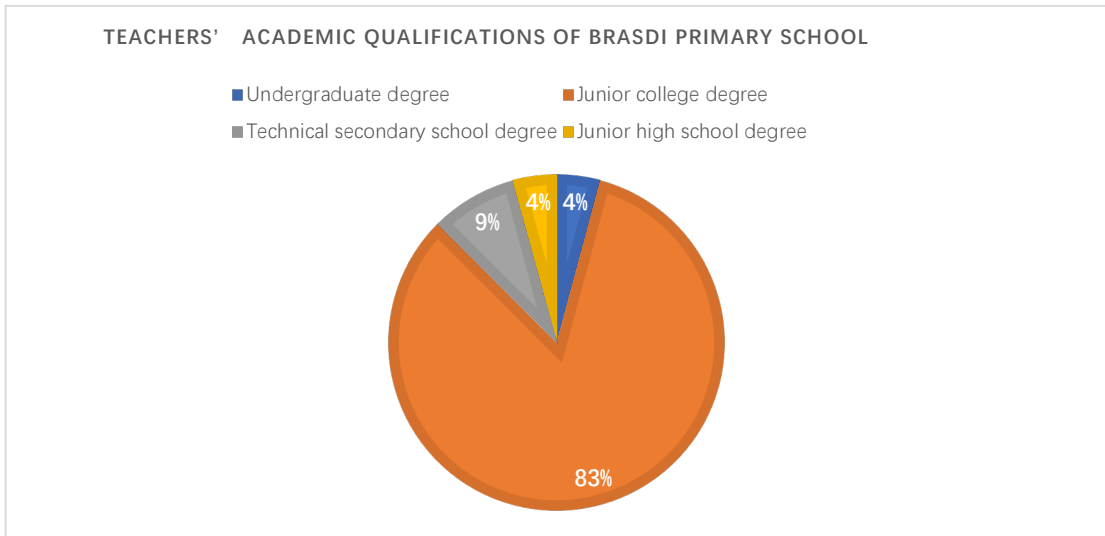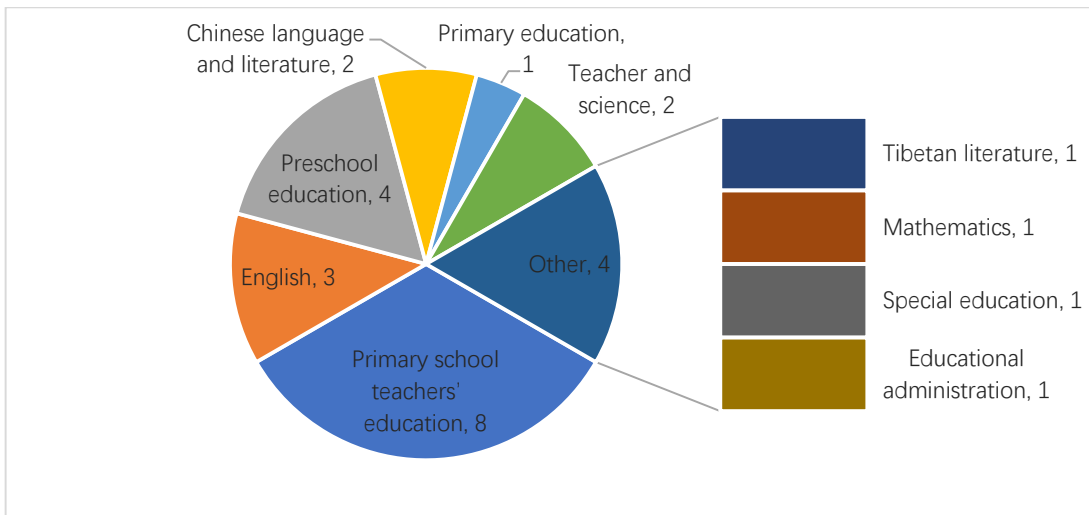

Diagram 10 Teacher's specialty of Brasdi primary school

According to the profession, there are 8 Primary school teachers' education, 3 English, 4 Preschool education, 2 Chinese languages and literature, 2 Primary education, 1 Teacher

and science education, 1 Tibetan literature, 1 Mathematics. 1 Special education major, 1 Educational administration.

The school teacher's specialty cannot meet the curriculum demand is one of the main reasons why the curriculum cannot be effectively implemented. There are no teachers of art, music, physical education, science, and other majors in Brasdi primary school. Just because there are no enough teacher resources or enough professional teachers, the school gives priority to teachers of Chinese, mathematics and other subjects in the examination. At the same time, most of the teachers must wear several hats:

Teacher Yang, who obtained a diploma in accounting from the regular secondary school in 1993 and received the associate degree diploma of primary school teachers' education in 2004 through on-the-job study, now has undertaken the 8 Chinese classes, one life education, one music and one calligraphy classes per week in the fifth grade.

Teacher Wang, who obtained a technical secondary school diploma of preschool education in 1995, passed the on-the-job study and received an associate degree diploma of primary school teachers' teaching in 2004. Now has undertaken the 8 Chinese classes, one information class, 1 Morality and social classes in the grade six class two classes.

It is also worth noting that a non-professional teacher is responsible for a course in the whole school.

Teacher Deng graduated from Brasdi high school in 1977, is the only physical education teacher at Brasdi primary school.

Teacher Ni, who was awarded the technical secondary school diploma of Tibetan in 1988 and received the associate degree diploma of Tibetan literature in 2005, is the only Tibetan teacher in thechool. There are Tibetan classes in the third, fifth and sixth grades.

Teaching language

The school uses Chinese as the teaching language, while the Brasdi town is in a distinct language environment. The rGyalrong language spoken by Brasdi town is entirely different from the Chinese used in schools. Based on the diversity of culture and the protection of the traditional culture of ethnic minorities, the state conducts bilingual education in minority areas. At the time of the exam, pupils can use the national unified exam papers, and they can also choose to use the papers translated into their national language. However, pupils who use Tibetan as the test language face a potential problem. The schools and majors that pupils of this type can choose are limited, and they also receive

many restrictions when they are employed. Moreover, there are significant differences between the rGyalrong language and the Tibetan language which used by the state for bilingual education in Tibetan areas. In daily life, there are more opportunities for Chinese to contact and use in the local area, but there is still a big difference between local Chinese and mainstream Chinese in terms of language structure and logical thinking.

"Tibetan for us is the same as Chinese, and it likes a foreign language"(participant P4) (for more details, see Appendix B Table XVIII)

From this point of view, the difference between the language of life and the language of teaching is not conducive to pupils' full understanding of the profound connotation of mainstream social culture.

"I can speak rGyalrong Tibetan, and the content explained and emphasized to pupils in the local language will be more evident to pupils"(participant P3) (for more details, see Appendix B Table XVIII)

On the other hand, it is not conducive to pupils to inherit and innovate their national culture. Of course, language barriers also hinder the connection between the school and the community. Therefore, when the state arranges the language courses of the schools and the teaching language in the national education system, it is necessary to enable the pupils of all ethnic groups to master the language and characters of the nation, thereby inheriting and developing the excellent traditional culture of the country, and allowing they learn to master Chinese in order to strengthen inter-ethnic communication and gain modern knowledge(Ma, 2010, p.1).

4.3.4 Consequences

As the one of the schools based on mainstream society, Brasdi primary continuously transmits mainstream cultural knowledge to pupils by replicating the curriculum content, teaching mode, and evaluation system of the mainstream culture. But the Brasdi primary school is different from the natural and cultural background of the mainstream society, as well as the actual problems such as shortage of teachers and backward teaching equipment, , there are all affect the function of school education. Internal factors are practiced in school education through complex interactions. Primary functions include teaching effects, pupil achievement, and competitive advantages of minority pupils. Derivative functions include

the pursuit of mainstream society and life and the alienation and separation of traditional community life.

Educational goals and training objectives, as well as the evaluation system as a background factor, directly or indirectly affect other factors. The teaching of the teacher and the study of the pupils unabashedly reflect their examination orientation. The test results depend on the teacher and pupil's grasp of the test content, which determines the choice of course content, and the course content is based on mainstream culture. Although the transmission of this knowledge may be superficial and delayed, school education in minority areas plays a role in transmitting mainstream cultural knowledge to minority areas. During this process, coupled with the influence of teachers' professional quality and teaching language, the teaching effect evaluated by the test is not satisfactory. Pupils in minority areas have no competitive advantage in the examinations compared to pupils in mainstream society. This is the primary function achieved by Brasdi primary school under the influence of internal factors.

Based on this primary function, pupils accept the mainstream culture through training, course content and evaluation. And with the continuous opening and development of society, pupils' pursuit of the mainstream society and their yearning are continually being stimulated. Simultaneously, this is an abandonment of the traditional community culture and life that has significant differences with mainstream society. While spending the most time and energy in the school, pupils lose the opportunity to participate in traditional activities in the local community. Long-term separation from traditional community life, gradually pupils lose the essential ability to survive in traditional communities.

4.4 The result of school education function - the emergence of "middleman" or "stranger" or "marginal person"

Based on the background as mentioned earlier factors, external environmental factors, and internal factors, it is not difficult to explain the role of school education in the process of "middleman" or "stranger" or "marginal person" (see Diagram 11). This group mainly refer to people who have experienced long-term school education. They eventually become the middleman between mainstream society and the traditional community. They do not understand the mainstream social culture very well, but also strangers to their traditional

culture. They are not only marginal people in mainstream society but also marginal people from traditional communities.

Diagram 11 The generation process of "middleman" or "stranger" or "marginal person"

| Contextual |
| External factors |
| Internal factors |

Function of school education

Yearning for and pursuit of mainstream society

Alienation and separation from traditional culture

Evaluation system

"Middleman" "Stranger" "Marginal person"
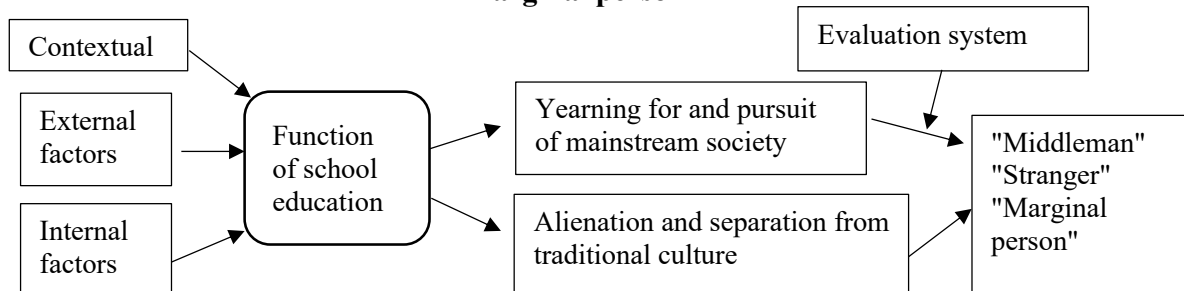
Under the overall planning of the country, Brasdi primary school, which is in a unique natural environment and unique rGyalrong Tibetan culture, is now the only school in the region. Accepting school education is a national policy and the duty of people. In 2018, Brasdi primary school had mapped out the entire Brasdi town. There were 750 children aged 0-17 in the town, and all children aged 7 to 17 educated at school. After decades of development, Brasdi people in the town have a variety of life choices. When they pursue the "success (successful man)," they begin to value knowledge more than money and rights. The economic development of the community in Brasdi town requires school education to provide local talents that can integrate the market economy with traditional communities. The constant impact of traditional rGyalrong culture and foreign culture requires Brasdi primary school to cultivate students' ability to reflect on their traditional culture and scientific treatment of foreign culture. Brasdi primary school has an irreplaceable role in the local area.

Changing fate through school education is a common wish and only option of both parents and children. Nowadays, various Interest-orientation Class in city reflects that people are no longer just pursuing test scores but hoping to discover the talents and advantages of pupils so that pupils have a more comprehensive development. However, school education in minority areas replicates the curriculum, teaching model, and evaluation system of the mainstream society. Through school education, local people internalize the mainstream social value system. It inadvertently led people to pursue mainstream culture and mainstream society. Minority people pursuit of education is single, they believe that go to college and finding a permanent job in a city is the best life. To

pursue better educational resources, many parents take their children to study in towns or cities. According to the China Mobile Children's Data Report (2014), mobile children aged 0-17 reached 35.81 million (Yuan et al., 2017).

Due to the historical roots, school education highlights the function of screening and selection in elite education, and the elite's criterion is the test score. The management system from central top to the bottom, every school education committed to the implementation of unified national education aims. Even though the quality-oriented education has put forward for a long time, but test scores and graduation rates still the standard of the education evaluation, it cannot change the reality of exam-oriented education. Scores are standards of hero, and the test becomes the evaluation standards of successfulness, the rating of enrollment has become the key to evaluating the quality of school education and can even be said the only indicator (Kuai, 2015, p. 36). Coping with exams and improving test scores have become the primary work content and goals of the school. The rating of school entrance and exams still limit the function of education.

However, the natural environment and culture background of the school in minority areas is significantly different from the school in mainstream society, and the backwardness of teachers' resource and teaching equipment, as well as the incompatibility of teaching language and course content with local reality. Hence it is disadvantaged in the examination for the minority pupils competing with pupils of mainstream society, and minority pupils failed to improve the economic status and identify status through education. Minimal minority pupils are acquiring decent jobs, with better wages, and they need to spend a long time and more energy to adapt to the mainstream culture. Most minority pupils have not passed the exam, some have returned to their hometowns, many are still eager for mainstream society, and they are unable to return to their local lives. So, they choose to stay in the city and image to get more money, want to "rich" and "beautiful" life, but in the "beautiful metropolis," they must face the fact of cultural differences.

Meanwhile, the education of rural society has pulled everyone out of the first local community and earlier cutting off the possibilities of nourishing modernity from the local culture. As school education goes further, traditional education forms have been broken, and traditional social functions have been weakened and interrupted (Willam, 2004). Pupils are separated from their hometowns where they nourish the traditional culture, school

education leads to the suspension of the local traditional culture education, pupils spend most of their time in the school, hence the opportunity to learn from the community and family has been reduced and inheriting the traditional culture, customs, habits acquirement is interrupted. Their original local traditional values are degraded, and they have alienated their initial living conditions. It is difficult for people who have been stripped from the local society to re-enter into the local community, and there is no way to adapt to mainstream society either. Finally, they become a rootless existence and become a spiritual wanderer in the local society (Liu, 2008, p. 22).

School education gives pupils the yearn for mainstream society and the expectation of changing their destiny. However, due to the significant cultural background differences and the lack of various educational conditions, minority pupils do not have an advantage in the examination selection, so minority pupils cannot fully integrate into mainstream society. At the same time, due to spending huge amount time in pursing education outside the traditional community, they lose to learn and acquire local culture, they ultimately lose the ability to survive in the local community. Eventually, they became "middleman" or "stranger" or "marginal person" in mainstream society and traditional communities.

Recently, more and more minority people in the city to realizing that safeguarding and developing their traditional culture plays significant roles in improving their livelihoods and wellbeing. After understanding or experience the mainstream society, with the development of the society, the broad vision, and the growth of knowledge, "the rGyalrong have been impacted by secular education, tourism, and migration to the city that have resulted from the economic form. They are people who realized that if they lose their unique culture, they will lose their very identity (Burrent, 2014, back cover)." Also, such situation is universal, it's not only in ethnic minority areas but also in mainstream society. Because of the different geographical environments, differences in local culture and other factors, many "middleman" or "stranger" or "marginal person" who are not neither well-integrated into the mainstream society and nor cannot return to the traditional community to start a new life is a newly emerging group.

Research question 3: What function should primary school education play for pupils' future life and development in rGyalrong Tibetan areas?

The analysis of data for this study produced a comprehensive picture of Brasdi primary school. This part will discuss what function of school education should play to meet the needs about the future development and life of pupils in a unique minority culture.
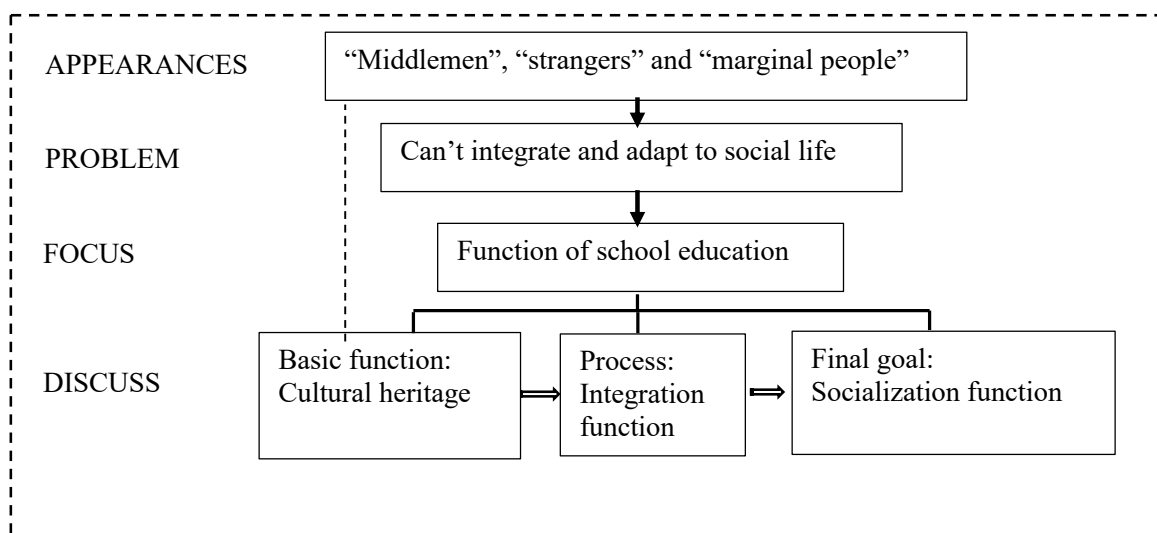
4.5 Discussion about the school education function in minority areas

This study makes an in-depth analysis of the background and current situation of Brasdi primary school and reflects on the causes and process of "middlemen," "strangers" and "marginal people." Taking the school education function as an entry point, think about the role of Brasdi primary school in the future life and development of pupils. This study takes Brasdi primary school as an example. It is a primary school in the rGyalrong Tibetan areas with its unique ethnic traditional culture. Therefore, the essential functions of school education in minority areas are the basis for thinking about this research question. First, to teach the mainstream cultural knowledge of modern society, promote community development, adapt learners to mainstream social life, and achieve upward social mobility through screening and distribution. Second, inheriting the national culture, so that learners can adapt to the life of their communities through cultural degeneration, thus maintaining the national identity and the existence and stability of the community (Ba, 2006, p.37; 2008, p. 45). Let minority pupils master mainstream cultural knowledge and inherit minority culture through school education and prepare pupils to adapt to the original community life and to integrate into mainstream social life. School education in ethnic minority areas must not only spread the distinctive culture of the leading ethnic group but also spread the unique culture of ethnic minorities. The pupils cultivated by this kind of education not only have national sentiments, but also adapt to modern society. Besides, they are also conducive to the inheritance of national culture and cultivate human capital for the independent development of ethnic minority areas (Yu. 2014).

This study believes that the primary education in ethnic minority areas should be more in line with local realities to prepare pupils for their future life and development. Firstly, schooling should perform the function of cultural inheritance, considering the inheritance of the traditional culture of ethnic minorities while inheriting the mainstream social culture.

Secondly, schooling should integrate different cultures based on cultural inheritance, because only integration can lead to innovation and development. Lastly, schooling should realize the socialization of individuals (see Diagram 12). In minority areas, pupils must fully understand the mainstream cultural knowledge, cherish the traditional culture that they are immersed in, realize the integration and innovation of different cultures in the course of continuous learning and finally become a new type of social talent with a multicultural perspective that focuses on the traditional culture of the ethnic group and is able to correctly understand the mainstream social culture so that they can better adapt to and integrate into society and achieve individual socialization.

Diagrams 12 The function of primary school in ethnic minority areas

APPEARANCES	"Middlemen", "strangers" and "marginal people"
PROBLEM	Can't integrate and adapt to social life
FOCUS	Function of school education
DISCUSS	Basic function: Cultural heritage ⟹ Process: Integration function ⟹ Final goal: Socialization function

4.5.1 Fundamental task - cultural heritage

Education is a manifestation of human culture and an essential part of the culture. Education gives culture a basis for survival and vitality and maintains the continuity and stability of culture (Su, 2007, p. 26). Schooling makes the younger generation systematically socialized and is an effective mechanism for the transmission and dissemination of culture (Ba, 2006, p.40). Schooling is a powerful means to achieve the inheritance of ethnic culture. Today's schooling has much performed the function of inheriting mainstream social culture because of its mainstream culture background. Both the school teaching content and the examination evaluation system provide substantial help for the inheritance of mainstream social and cultural knowledge in books, so this study

focuses on the inheritance of ethnic minority culture. It is impossible to study and practice education from the isolation of local culture and necessary to pay attention to the ethnic cultural background of education (Qu, 2009). There is also a vital issue that ethnic minority areas are now in a state of contradiction. People consciously and unconsciously lose their traditional culture. At the same time, more and more people are aware of the importance of the traditional culture of ethnic minorities.

The Chinese culture has unique ethnic and regional characteristics (Danzhu Ang Ben,2012, p.46). Any ethnic culture is subject to long-term accumulation by members of the ethnic group in a specific environment, is regionally distinctive and relied upon by the locals to maintain and continue the way of life. The traditional ethnic culture exists in all activities of people's lives, has a long history and affects individuals in a subtle way, which is a vital force for individuals to adapt to the ethnic cultural ecological environment (Peng, 1998, p. 51). The feature that the ethnic minority education serves the people of the ethnic minority group makes the inheritance and protection of the traditional ethnic culture become the inherent meaning of ethnic minority education. Therefore, inheriting nationality and protecting national culture is one of the essential functions of ethnic minority education (Gu, 2017, p. 225). The theory of multicultural integration education proposed by Teng believes that a multi-ethnic country must inherit not only the distinctive culture of the leading ethnic group, but also the unique culture of other ethnic minorities (Ha et al., 2001). Schooling in the vast rural areas should be to cultivate specialized talents for the economic and social development of the rural areas and to take the responsibility of protecting the local cultural civilization (Li et al., 2018, p. 93). Schooling in ethnic minority areas must meet the upward development needs of ethnic minority people in modern society so that they can better integrate into society.

However, the exam-oriented education, the regular curriculum, and the school education separate from local life may cause the limitations of schooling to inherit ethnic culture (Chen et al., 2014, p. 50; Jing et al., 2014). Now the exam-oriented education has not been fundamentally solved. Examination is taken as the evaluation basis for the quality of teaching or work, and as the evaluation standard for pupils, the examinations knowledge in books has become the common concern of teachers and pupils. Schooling intentionally or unintentionally pours all resources and energy into the examination courses. Teachers

must devote themselves to the indoctrination and impartation of formal mainstream cultural knowledge. According to the principal of Brasdi primary school said that every pupil can go to junior high school after graduation. However, the pupils' examination scores are still an important indicator for class division, teachers' teaching evaluation and school evaluation. Under the exam-oriented education, the relevant courses pertaining to the traditional culture of ethnic minorities become invisible or ignored. Mainstream social culture is "advanced" and "scientific", while local rural traditional culture is considered to be "backward" and "ignorant". Because the rural schools with poor teaching conditions, more and more parents leave their hometown and send their children to schools in cities for a better education. Moreover, after the school merging program is implemented by the state, many places do not have schools, and pupils must go to other places to study, resulting in no opportunity for them to live in traditional community and hence aggravating the collapse of traditional culture. The utilitarian purpose of schooling, the urbanization of teaching methods, and the simplification of teaching content have made the traditional cultural heritage encounter difficulties.

Schooling has its own advantages in inheriting ethnic culture. School is a major venue for the transmission of culture in modern society. It imparts the systematic knowledge to pupils in a concentrated manner, so it should be the leading way to inherit and protect all cultures including mainstream culture and traditional culture of ethnic minorities (Yu, 2015, p. 1). Schooling carries out education and teaching activities in a purposeful, planned, and organized manner, and has irreplaceable authority in the locality. Schooling can be described as a national symbol of power in the region and a national institution that goes deep into the village. Moreover, due to the strong impacts of modernization and globalization, the functions of family education and community education are weakened, and more expectation is given to schooling. Under the coercive power of the state and the expectations of the parents, most of the pupils' energy and time are spent at school. Schooling has become a meaningful way and even the only way to pursue a better life. Nowadays, the state implements the new curriculum reform, and proposes the development of school-based curriculum and the establishment of local culture courses. Although there are still many shortcomings in practice, it has drawn attention from the most extensive level of conception to the traditional culture of ethnic minorities. This is a significant attempt of

schooling in inheriting ethnic minority culture. The close connection between school education in ethnic minority areas and local traditional culture is not only conducive to the development of ethnic minorities through cultural inheritance, but also to the efficient operation and long-term development of school education in minority areas.

4.5.2 Key process -integration function

The modern bases on tradition and the tradition needs to integrate the current and innovate and develop. The integration of the traditional culture of ethnic minorities with modern social culture is the innovation and development of the traditional culture of ethnic minorities. Traditional ethnic culture is the cultural blood of a nation from generation to generation, and the precious wealth on which people rely for survival. Correctly understanding the traditional culture is the premise and foundation of modern culture development. The traditional culture of ethnic minorities, which was initially conservative and closed, is inevitably become a part of socialist modernization and globalization. Modern social culture is the result of advanced science and technology of all humanity, which is helpful to improve the quality of population and accelerate economic development. The science and technology culture of contemporary society has brought the innovation and development of the traditional culture of ethnic minorities. With the impact and collision of various modern cultures, the living space of traditional ethnic culture is reduced. Schooling, as the central venue for a cultural inheritance, should continuously promote the integration of traditional cultures of ethnic minorities with modern social cultures, and constantly deconstruct cultural models, thereby realizing the purpose of inheriting, protecting, innovating and developing the traditional culture of ethnic minorities.

An integrated society has a tenacious vitality to resist its external impact and maintain its characteristics (Zhu, 2007, p. 93). Education cannot only preserve and continue a particular culture, but also spread foreign cultures, nurture and create new cultures, promote cultural changes, and enable the culture to develop further, that is, integrate and control culture, and enhance cultural self-cohesion (Su, 2007, p. 26). Schooling should encourage pupils not only to inherit their own ethnic culture, but also to learn and absorb the unique culture of others, achieving the integration of excellent traditional ethnic culture with the excellent mainstream culture and the excellent culture of other ethnic groups.

School education needs to train talents for the country, but more importantly, it should to train high-quality talents for ethnic minority areas. So, this is a process of learning from each other and colliding with each other. Only by strengthening mutual understanding and respect among different ethnic groups can better promote the development of all ethnic groups and the whole society. Education must have the internal motivation to accept and absorb the world's culture, help ethnic minority improve their ability to adapt to society and cultivate talents with cross-cultural learning ability.

The national mainstream culture should be integrated with the minority culture. Fei proposed the theory of pluralistic integration in China. He believed that all ethnic groups constantly integrate with each other and draw on each other's strength in the historic course of social progress (Wang, 2002, p. 266). The interaction between mainstream culture and minority culture is mutual interaction and mutual absorption. If schooling partially emphasizes on mainstream social culture or excludes mainstream social culture from inheriting traditional minority culture, it will have a severe adverse impact on the development of the ethnic group and the country. Therefore, schooling should integrate the two, and realize pupils' cognition of the whole national society through the inheritance of national mainstream culture.

The traditional culture of ethnic minorities should be integrated with the international culture. With the continuous opening-up and development, international attention has penetrated any ethnic group in any country, and hence the integration with western culture is something that must be considered. Through schooling, it can realize the cultural exchanges and collisions between ethnic minority areas and other countries. The other cultural models should help expand the cultural intention and realize the transformation and sublimation of own ethnic culture. It is not only the pursuit of becoming a nation of the Chinese but also an essential part of the various nations of the world.

The process of integration is time-consuming and complex. From the international trend, "globalization" has become an irreversible trend, making the boundaries between different cultures increasingly blurred. There has been much international attention on China, especially on ethnic minorities, with government and non-governmental organizations carrying out various activities across the country. Pupils in ethnic minority areas must have a sense of multiculturalism, and stand firm in their positions, not only with

a national vision, but also with a world vision. Minority pupils should establish the concept of recognizing every culture with independent and equal status and believe that every culture has its rationality in existence. Then absorb the excellent content of different cultures, integrate into the traditional culture, and form the cultural model of the ethnic group's continuous development. Schooling can enhance ethnic groups' self-confidence and pride while improving the ability of pupils to adapt to mainstream culture and society and promote the formation of a unified and harmonious multi-ethnic social environment.

4.5.3 Ultimate target – individual socialization

Socialization is a prerequisite for the survival and development of individuals, and a necessary condition for human continuity and social progress (Ming, 1999, p. 17). The socialization function of education means that education, as a socialized institution, socializes individuals in the process of spreading knowledge, values, and norms (Peng, 1998, p. 51). Education is the systematic socialization of the younger generation (Zhang,1989, p. 6). As the carrier of education, school education creates a learning environment conducive to socialization with the role of "social microcosm." It has a significant effect on the development of individual social cognition, social skills and social emotions (Xie et al., 2015, p.40). Moreover, socialization has strong characteristics of the times, regions, nationalities, class, and stages (Ma, 2003), Different social environments and cultural structures have different social goals, socialized content, socialized approaches and socialized outcomes (Jia, 2015, p.73).

The socialization of individuals in ethnic minority areas has the characteristics of modernity and nationality (Peng, 1998, p. 51). The function of school education in minority areas is to socialize the younger generation of ethnic members, to conform them to the ideal standards of people in the national society (Ba, 2015). The mission of basic education in ethnic minority areas is to provide intellectual resources that can be renewed, regenerated, and adequate for the survival and development of the ethnic group. However, basic education in minority areas has been a tool for the mass production of people with uniform specifications lacks independent value. The homogenization of culture is the most significant potential danger that basic education in ethnic (Ni et al., 2007, p. 5-8). Pupils in the basic education stage are passive in cognitive behavior, essential judgment ability and

103

cultural knowledge absorption. They have not yet formed essential judgment, and they are fully accepting the educational content. So, social cultural traditions, subject-oriented values and basic moral codes should integrate into the teaching materials to guide children to set up correct views (Sun, 2014, p. 163). A minority pupil must first to fully recognize self-ethnic nature and have a sense of ethnic identity with self-knowledge, self-respect, and self-confidence. At the same time, as an essential part of the Chinese nation, pupils in ethnic minority areas need to understand the mainstream culture and other ethnic culture, to broaden their horizons and their minds. If students are unilaterally or wrongly aware of the information of other ethnic groups, these lead to misunderstandings among students of different ethnic groups and even become discrimination. Some ethnic minority students inevitably have inferiority.

"when I was still studying at university, I was once asked by the commissary in charge of studies in my class if it is true that the Tibetans do not take a shower in years and that a Tibetan does not pay with his life for a murder. I felt quite puzzled when hearing these questions. When I was frequently asked these questions, I felt self-abasement. I began to suspect if our Tibetans are really that 'savage' 'backward'" (Author self-report)

The orientation of schooling in Tibetan areas is not much different from that in other regions. It is mainly reflected in the study and examination and lacks the teaching of traditional culture of ethnic minorities. Therefore, the schooling in Tibetan areas cultivates the knowledge "modern people" rather than Tibetan society modern people, so that they can neither identify themselves nor adapt to society.

Whether it is cultural inheritance or integration, primary education function needs to meet the socialization needs of minority pupils. School education continuous transmits of mainstream cultural knowledge to the pupils. An objective and comprehensive understanding of mainstream culture help minority pupils to establish exact values, rather than merely pursuing a mainstream social life. Through the local daily life, pupils can fully understand themselves and find the best way to live in their original community. Then, a primary school that based on the mainstream culture and locates in the traditional culture of ethnic minorities should integrate the various cultures, continuous innovation and development of their national culture. Thus, affirm themselves and to achieve the harmonious coexistence of the whole nation based on the development of ethnic minorities, the harmonious coexistence of the entire country will be realized. Such minority pupils can

not only survive in their original community but also integrate into mainstream society and even adapt to globalization.

This study believes that the general and critical problems of schooling in ethnic minority areas are that the teachers are insufficient in numbers and low in quality, and the school curriculum emphasizes on national unity and deviates from the reality of life. Therefore, teachers with local traditional cultural awareness and feelings should be cultivated. Such professionally qualified teachers preferably come from ethnic minority groups and return to the lives of ethnic minorities. After all, local traditional cultural knowledge has not been sorted out in systematic schooling materials. Therefore, the interaction between the school and the community can be used. Change the situation of school as isolated islands in the community. Of course, it is necessary to change the examination scores of the unified national subjects as the only evaluation standard, propose a multi-disciplinary teaching evaluation mechanism, incorporate the traditional cultural inheritance into the teaching evaluation system of local schools and give the rural schools the autonomy. In short, the individual socialization function of primary education in minority areas still needs constant attention and reflection.

CHAPTER FIVE: SUMMARY, RECOMMENDATIONS FOR FUTURE RESEARCH, IMPLICATIONS FOR PRACTICE, FINAL REFLECTIONS

5.1 Introduction

This chapter begins with a brief introduction to why I became interested in this research topic and why I chose such a study sample and summarized the main contents of the previous chapters. Also, it offers recommendations for further research. Finally, try to make a final reflection on this research.

Interest in this research topic evolved from my study experience from rural primary school to urban university and my life experience from the hometown of rGyalrong Tibetan areas to the modern city. My primary school to high school were all in my hometown. At that time, my grades were always among the best in my class. I was admitted to the university in 2004 and was the first time I came to a big city. Many problems have arisen. First, my grades have become one of the last few in the class. Secondly, everyone can only communicate through Mandarin, and I used to use Mandarin only in the language class.

Then, I must face many problems that do not know how to answer, and it is hard to understand why they ask such questions. "If Tibetan have seen the rice?" "How many times do you take a shower a year?" "Does Tibetan use hand directly for eating?" "Does Tibetan rough?" I feel that people around me are curious about ethnic minorities. There are also many situations make people feel uncomfortable. Later, when I became a graduate student in multiculturalism and education, my mentor and study gave me a new perspective to think about these issues. Culture is not advanced and backward. The culture of each nation has its characteristics. Because of the differences, the richness of this society has been created. Ignorance is the only reason for misunderstanding and contradiction. We need to know and show ourselves and understand and respect others.

School education is a place to answer people's confusion and let people share all knowledge around the world. Experiences tell me that our advantages is the unique national traditional culture. In a multicultural society, we should have a deeper understanding of our traditional culture and its inheritance and innovation which is the basis for us to have

our values and advantages stand on this society. At the same time, we must actively learn mainstream cultural knowledge, which is the fundamental premise for us to understand and integrate into mainstream society and apply advanced technology to the development of local communities. The talents cultivated by school education should not only pursue the mainstream society and serve the mainstream society but also help the learners to live and develop in the local community. All of this is to enable pupils from minority areas to better integrate into local communities and mainstream society to meet their future survival and development needs.

The author believes the interest and familiar must be two premises to do meaningful research. The author decided to devote to the rGyalrong Tibetan culture and education, let others fully understand Tibetan, to understand the real situation of school education in rGyalrong Tibetan areas. The research sample chose Brasdi primary school because I wanted to provide some reference for future children through my reflection on my own experiences. Primary education is the education every child must receive and the only place where they can receive mainstream cultural knowledge without leaving their hometown. This stage is the best time for children to understand the traditional culture and accept the mainstream culture, then integrate the two. In the process of literature review, Ba 's (2006, p. 37; 2008, p. 45) commentary on the function of school education in minority areas has had a profound impact on me, and this is also the definition of school education function in minority areas in this study:

> *"First, to teach the mainstream cultural knowledge of modern society, promote community development, adapt learners to mainstream social life, and achieve upward social mobility through screening and distribution. Second, inheriting the national culture, so that learners can adapt to the life of their communities through cultural degeneration, thus maintaining the national identity and the existence and stability of the community."*

Therefore, this study wants to draw people's thoughts on the school education function in minority areas and to inspire the exploration of the survival and development of minority pupils. At least it can also give readers a view of the social status and education status of rGyalrong Tibetan areas.

107

5.2 Study Summary

This study is a qualitative study of the case of Brasdi primary school. Interpretive as a methodology stresses the need to put analysis in context and Integrity，it direct at the understanding phenomenon from an individual's perspective, investigating the interaction among individuals as well as the historical and cultural contexts which people inhabit (Creswell, 2009, p. 8). Qualitative research requires researchers to be immersed in the social settings, focuses on the way people interpret and make sense of their experiences and the world in which they live, and helps promote mutual understanding between the researcher and the participants. Specifically, this study sorted out the natural environment, social and cultural background and local education history of Brasdi primary school, analyzed its unique cultural background, grasped the overall political climate, and summarized the functional status of Brasdi primary school in the local area from the perspective of social expectations. This paper analyzes the influencing factors of the function of Brasdi primary school and explains the process of the emergence of "middleman" or "stranger" or "marginal person." Finally, discussed the primary education in ethnic minority areas should play the role of cultural heritage, integration and socialization function to meet the future development and life needs of pupils.

The research mainly adopts a semi-structured interview and field investigation. It involves local people and town government workers, teachers and pupils in the Brasdi primary school, and people outside the town. The main interviews and observations were carried out in 2016. With the deepening of the research, the data were updated and improved. The author contacted many people to participate in the survey and the interview, although the number of participants, really not many people can accept and complete the interview. However, this research data can also provide some necessary information for the study of the status quo of primary education in rGyalrong Tibetan areas, and even the study of the status quo of primary school in ethnic minority areas in China.

The area where Brasdi primary school locates is the plateau mountain in western China, in the transition zone between the mainland of China and the Qinghai-Tibet Plateau. The collision of Tibetan and Chinese cultures has created a unique rGyalrong Tibetan culture. Brasdi Primary school is in the heart of rGyalrong Tibetan areas, which is one of the best-preserved areas of rGyalrong Culture. Brasdi primary schoo was established in

New China. It was embedded in the Brasdi community as a brand-new organization. After decades of development, today's Brasdi primary school has clearly defined the concept of running a school, found a direction for the development, and explored development paths through various channels, which has played a decisive role in the development of pupils and communities. Brasdi Primary School carries many locals' expectations to change the status quo of life. However, because it originates from the mainstream society, there are still many places to improve under the local context.

On research question one.

This paper analyzes the natural and cultural background of Brasdi Primary School. Religious beliefs influence the Brasdi town, and the people here believe in the previous life, present life, and next life. As such, there is no advanced science and technology, but people respect everything and embody the interdependence and harmony between people and people, and between people and nature. School education based on mainstream social culture, so school education in the rGyalrong Tibetan will inevitably have the possibility of discomfort and deviation.

After analyzing the natural and cultural background of Brasdi primary school, this study investigated the functional status of Brasdi primary school from external factors through subjective factors such as people's expectations, as well as objective factors such as the new demand brought by community economic development and cultural changes. Unlike the lifestyle of the past, people in Brasdi town have more choices and a variety of people groups. However, whether it is a highly educated person, a high-income person, an influential person, or an ordinary person, they believe that success is related to money, rights, and knowledge, but knowledge is the most crucial. Subjectively, there is a clear desire for school education. Objectively, young parents go out to work, and the elderly at home cannot counsel the children entirely. All teaching for pupils is altogether dependent on school education. With the development of the economy, Brasdi town has attracted investment and has its mini-industries, which has made the Brasdi town to increase the demand for local talent. At the same time, that internal and external exchanges have grown, traditional concepts have been challenged. The collision of traditional culture and foreign cultures for local people urgently calls to establish objective and rational values. Therefore, today's Brasdi primary school is affirmed by local religions, and there are many people's

experiences and lessons, and its status is irreplaceable. As the only school education in Brasdi town, it carries the hope of parents and children to change their destiny and coping with the challenges brought about by cultural changes.

On research question two.

Brasdi primary school implements a national unified the educational goals and training objectives for cultivating builders and successors for the socialist cause. All school courses content, teaching model, and evaluation system copy from mainstream society. Both teacher's teaching and pupil's learning are influenced by the evaluation system of the examination orientation. School education takes up most of the pupils' time and energy, and it plays a role in transmitting mainstream cultural knowledge to minority areas, although the transmission of this knowledge may be superficial and delayed. Minority pupils in the unique background cannot understand the school teaching content well, and couple with the influence of teachers' professional quality and teaching language, pupils in minority areas have no competitive advantage in the examinations compared to pupils in mainstream society.

Pupils continuously accept the mainstream culture through course study and examination evaluation, with the continuous opening-up and development of society, pupils' pursuit of the mainstream society and their yearning are continually being stimulated. The pupils of the rGyalrong Tibetan at Brasi primary school do not only accept the mainstream culture but also need to change their thinking and behavior habits. Screening in a unified standard examination system, only a small number of ethnic minority pupils pass the increasingly demanding examinations, and most of them are eliminated in the continuous exams and employment. They are unable to achieve the expectation of proper integration into mainstream society through school education. While spending most of the time and energy at school, pupils intentionally or unconsciously depart from their communities and even devalue their traditional culture gradually. Pupils lose the opportunity to participate in regular activities in the community. Long-term separation from community life makes pupils lose the essential ability to survive in traditional villages. Finally, dissociate themselves from the mainstream society and the traditional community. These have resulted in numerous "middlemen," "strangers," and

"marginal persons," which is an essential manifestation of the educational function of the Brasdi Primary school.

On research question three.

This study reflects on the causes and process of "middlemen," "strangers," and "marginal people." Focusing on the function of school education, according to Ba's (Ba, 2006, p. 37; 2008, p. 45) description of the educational function of ethnic minority areas, this study believes that primary education in ethnic minority areas should be more in line with local realities to prepare pupils for their future life and development. Firstly, schooling should perform the function of cultural inheritance, considering the heritage of the traditional culture of ethnic minorities while inheriting the mainstream social culture. Secondly, schooling should integrate different cultures based on cultural inheritance because only integration can lead to innovation and development. Lastly, school education should realize the socialization of individuals.

National unified school education meets the basic needs of mainstream cultural knowledge transfer, but traditional culture has regionally distinctive and is a culture that local people rely on to maintain and continue their lifestyle. Therefore, as a school education that undertakes all educational tasks of minority pupils, it is necessary to strengthen the combination of traditional minority culture and school education. Moreover, pupils can participate in primary school education without leaving traditional communities, pupils should be able to integrate traditional culture with mainstream social culture and other national cultures. Thus, forming a cultural pattern of continuous development in minority areas. Such primary education can enhance national self-confidence and national pride while improving the ability of pupils to adapt to mainstream cultural society. Such minority pupils can not only survive in their original community but also integrate into mainstream society and even adapt to globalization. This will make it possible to gradually reduce the number of "strangers," "middlemen," and "marginal people."

In minority areas, school education is the main upward social mobility channel. But in fact, in the vast land of China, school education is mainly based on mainstream social culture, and test-oriented education has not been completely changed. Coupled with the shortage of teachers and the content of the course is different from the actual life, minority students in a unique cultural background need to spend more time and energy to complete

the examination. It requires a long-term and top-down effort to change the fact that the school education in minority areas does not meet the local talent needs of community development, nor is it adequate for pupils to integrate into the mainstream society.

The above brief summary of the study shows that in the era of globalization sweeping everything, school education takes on more responsibilities and expectations. Brasdi primary school with a unique cultural background making pupils how to better adapt to such a society is one of the main problems it faces. It needs to provide pupils with more opportunities to rationally acquire and master the mainstream social culture and simultaneously endeavor to make pupils deeply rooted in their own traditional culture. Cultivating pupils to become the backbone with combining the science and technology of modern society and nurturing with traditional cultures to better serve and equip the development of both the local community and the nation.
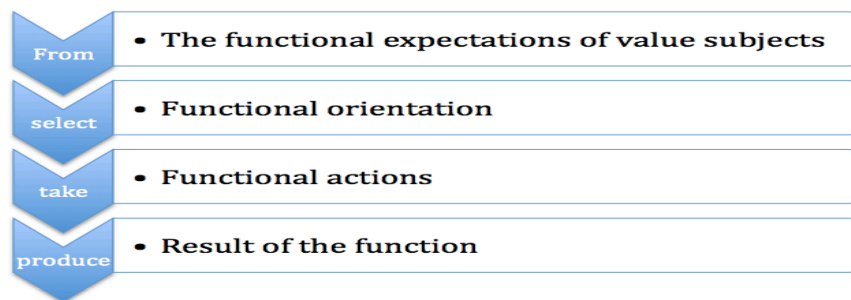
5.4 Implications for Practice

Ba (2016, p. 19) believe that today's society is in an era known as "over-spreading"," but the situation is "too many bad news, too few good stories", and it is crucial to tell the story of the development of education in minority areas. School education function research is one of the essential propositions of educational research. This study is an attempt to this proposition. Based on those research results, school education in ethnic minority areas must fully recognize the nature of school education and the unique cultural background of it. Through conducting investigations and analysis around such subjects, this dissertation found that school education in minority areas needs to play the role of cultural inheritance, integration, and socialization at least. This study is not novel, nor can fill any blank, but only provide some research knowledge and experience about the relationship between primary education and pupils' socialization in minority areas. Those responsible for school education in ethnic minority areas should take note of this study.

The function of the school is a process that from the expectations of various value subjects. Under these expectations, the respective functional orientations are determined. Then act to put it into practice, and finally produce functional results (Figure 3). Various groups in the society have an impact on the function of the schooling, and the functional expectations of the ruling class play a leading role in the establishment of functional

orientation. Social investment such as funds and facilities are the foundation of school education. At the same time, educational concepts, teacher professional knowledge and skills will affect the function of school education. The impact of the educational content and the educational structure of the education system itself are highlighted when the primary function derives secondary functions. One of the most important manifestations is the imbalance in education structure and the waste of education in China. These are because the education system fails to timely examine the challenges of the times and the needs of society, and still transmits old values, knowledge and skills. School education is more about cultivating talent based on its own conditions and interests (Wu, 2016, p. 405，410-411). Students who graduated from such education are unable to meet the needs of society and cannot meet their own needs for survival and development.

Figure 3 The basic steps of the function

From	• The functional expectations of value subjects
select	• Functional orientation
take	• Functional actions
produce	• Result of the function

The functional expectations of the ruling class are proposed from the perspective of the overall development of the state and are massive and extensive in content. The primary school in ethnic minority areas should have more specific functional expectations when combining with social development and the local reality. Schooling should consider the unique characters of pupils that are formed by the unique living environment and traditional culture of the ethnic minority groups and let them able to find the path to realize their individual development in a different cultural environment. There is a quite close connection between people and people and between people and nature in the ethnic minority areas, and the identity among ethnic groups is superior to that between the state and the ethnic groups. As such, schooling should realize national identity based on ethnic identity. The talents cultivated by schooling should first meet the needs of local community development and then make contributions to state construction. The protection and

innovation of the traditional culture of ethnic minorities is the foundation for the existence and stability of local communities.

As one of the participants of schooling, teachers have the most considerable influence on the understanding and attitude of pupils and surrounding communities on schooling. Rural schools can neither attract young teachers nor retain excellent teachers is a problem that has existed all the time.

> *At present, the problem existing in rural schools is that they can neither attract young and excellent teachers nor retain excellent teachers teaching there. The teachers there have a too high average age, adopt the backward educational concept and teaching methods, and are reluctant to accept new things initiative." (participant P1)*

Educational managements should try to meet the needs of quality teacher resources in rural schools through various channels. Teachers in minority areas should integrate into the life of local community and find ways to improve pupils' learning ability in the specific environment of local families and communities. Teachers must recognize the value of each culture, and under the influence of mainstream culture, maintain respect and equal treatment of traditional cultures of ethnic minorities. At the same time, teachers, as the guides of pupil learning, must have reasonable and scientific value judgments on mainstream social culture and traditional ethnic culture and do their best in teaching work to select the essence, abandon its dross. In response to this, school teachers in minority areas are required to receive systematic training. The content of the training should at least involve the new situation today and the multicultural education concept of minority schools.

The starting point of curriculum design should choose materials that have logical meanings in the cognitive structure of learners and can lead learners to learn actively (Badeng Nima, 1996, 57-61). It should strengthen the collection and arrangement of traditional cultures of ethnic minorities, so that these cultures can be matched in books and reality. It is necessary to let the pupils respect and value their own traditional culture and use this as the foundation and advantage of their development. Also, pupils can see their own experiences of life from books and can return to life and think of the corresponding descriptions in publications, which can significantly enhance pupils' ethnic self-confidence and ethnic pride. The combination of the school's teaching and the pupil's cultural background enables pupils to fully understand themselves and better express themselves, which will significantly promote the teaching effect. At the same time, the content of the

course should be updated in time to keep up with the development of the times, so that pupils and minority areas can expand their horizons and understand the world through schooling. Under the new national curriculum reform policy, schools in minority areas should do an excellent job in developing and utilizing local courses, school-based, and integrated courses. The local schooling system should seize the opportunity to create a range of local textbooks and strengthen teacher training on local-based and school-based curricula. The three-level curriculum gives pupils an excellent opportunity to learn more about their traditional culture through schooling.

The state is continuously improving the schooling evaluation system, and ethnic minority areas should consider the education evaluation standards from multiple perspectives. Schooling in minority is the central evaluation system based on examination results. Changing this situation is a long-term process, but schooling in Tibetan areas should still consider an evaluation system that is more in line with local conditions. The evaluation criteria should be more in line with the needs of community development in Tibetan areas and adopt a multi-perspective approach to achieve diversification of evaluation. The mastery of traditional culture in the minority areas should become an essential indicator of the evaluation system because the talents who can spread the culture of the nation or integrate and innovate the national culture and the foreign culture is the needs of national and state. Also, like the rGyalrong Tibetan areas, schools with unique language backgrounds should pay attention to multilingual teaching, because language is an essential carrier of culture, and a language is also a valuable tool to attack people's hearts directly. In-depth multi-language education will enable pupils to understand the teaching content more quickly and detailed. At the same time, the state has many educational policies on ethnic minority areas, but the key is to implement them and establish a long-term operational mechanism.

After all, school is not omnipotent and has limitations. Education in ethnic minority areas should promote interaction between school and community. As the most basic educational organization in the local area, primary education should combine the outside to create a distinctive campus culture and carry out a series of traditional cultural activities. Traditional artisans in the community are involved in the school's activities, teachers and pupils become participants in the traditional activities are all viable and effective ways to

promote the overall function of school education. So that pupils cannot only know their own traditional culture but also promote regional traditions and increase the sense of belonging and a sense of pride. It is especially vital that schooling develops a multicultural view of pupils in multi-ethnic countries like China. Whether it is the understanding of mainstream social culture or the inheritance of its own culture, it should have a broad and inclusive environment and strengthen the diversity of pupils' equality, unity, and harmony.

In general, there is certain gap between the current schooling and the social reality. The school does not have enough understanding of the diverse and complex social reality. Uniform systems and standards have influenced the perceptions of people of different cultural backgrounds, especially China's long-standing examination-based evaluation system that severely constrains the function of schooling. The school has inadvertently become an "isolated island", pupils are inadvertently taken away from the community environment. As the representative of the "state" in the village, the school represents the authority. People lack rational judgment in the pursue and yearn for mainstream society. On the other hand, tradition is gradually dying. China is a unified multi-ethnic country. Maintaining cultural diversity is the fundamental responsibility of the entire human society. Better inheritance and enriching minority culture, integrating minority culture with mainstream social culture, realizing the better integration of minority pupils into community life, and better adapting to mainstream society is a crucial issue for schooling. This study attempts to give some thoughts and suggestions on schooling in minority areas.

The problems and situations of this study are universal and similar in school education in China's vast minority areas. It's not hard to see that primary education in ethnic minority areas is devoted to the transmission of mainstream cultural knowledge, intentionally or unintentionally causing pupils to alienate the traditional culture and life. These will help people understand the school education in China's ethnic minority areas more fully and honestly, and fully appreciate how modern school education influences the existence and development of local traditional communities and cultures. The results of these studies may give researchers or practitioners some ideas or suggestions on how to maintain a nationality in a non-modern society.

5.5 Recommendations for Future Research

This study focus on the function of school education, explains the phenomenon of "middlemen," "strangers" and "marginal people", and discusses the cultural inheritance, integration, and socialization function of Brasdi primary school. This research is like the research on the purpose, significance, and values of school education in minority areas. The conclusions and limitations of these studies need to be considered in future research.

The scope of this study is limited. The purpose of this study is to review the performance of primary education function in an ethnic minority area with distinctive ethnic characteristics. In the future, such study can be extended to areas with more populations or schools at different stages. The study tried interviews and field surveys and involved numerous participants but received limited results because of self-limited ability and local language problems. Later research can select several of the participants based on this research, spend a more extended time to carry out their complete life backtracking, through their life experiences, to analyze the functions and roles of schooling in the life experience of local people.

Additionally, further study may be conducted on the potential impact from the integration of traditional ethnic culture with mainstream cultural knowledge. After all, it is impossible to change the operating mode and evaluation mechanism of the education system. It would be a long-term practice process. Therefore, based on relevant research, we can continue to explore the transmission process of mainstream cultural knowledge in the current education system and analyze the possibility and operability of inheriting minority culture in the schooling system. At the same time, in-depth understanding of the essence of a special ethnic minority traditional culture, try to find a more suitable path to pass on to the younger generation. Find a point of convergence between the mainstream social culture and the traditional culture of ethnic minorities.

The concept of multicultural education is already a mature idea, and this study is helpful to further understand and think about the multicultural education mode in minority areas in practice. The school-based curriculum and local curriculum proposed by the new curriculum reform give the school the autonomy to introduce local traditional cultural knowledge into schooling, but these courses have not yet included in the examination and assessment system, so the actual results received are generally. At present, there are three

bilingual teaching modes in Tibetan areas. The first type mainly teaches in Tibetan, and there is only one Chinese course. The curriculum tends to be a "national cultural center." The low level of the Chinese language has become an obstacle to the development of pupils and society. The second type of mode teaches in Chinese. Also, there is only one Tibetan course. The curriculum tends to be "the Han culture center." Language has become an obstacle to pupils' learning. The knowledge in the book separate from the local production and life, and pupils and parents are not interested in learning. The third type is the normal mode. Identical to the education in the Mainland, the curriculum tends to be "singular," mainly for urban and Han pupils, with a small population (Bao, p. 78). Pupil of first type is mostly dependent on Tibetan to study, and the choice of school and employment is very narrow. The pupils in the second and third modes are mostly Chinese, the language and content of the study separate from the reality of life, and ultimately lose competitiveness due to internal and external factors. After the full consideration of the status quo of the country's overall education system and the fact that the impact of exam-oriented education has not been changed, the future research will adequately consider the development direction of multicultural education in ethnic minority areas and seek motivation and advantages from internal. So that no matter what kind of social environment they are in, they can have the benefits of their survival and development.

5.6 Final Reflections

As a local, the author found that good interpersonal relationships are a fundamental premise in research, and because of the excellent relationship with local schools and communities, the study was carried out very smoothly. Many people can be found in the local area to participate in face-to-face interviews and observations. The author can contact enough people to conduct interviews online or by telephone. At the same time, this research has brought significant challenges to local identity. Although I have a good relationship with locals and schools, my interviews and observations often encounter other difficulties. Because too familiar with everyone, participants often do not take my questions too seriously. They will say something that is not in line with their real feelings but based on what they know about me. The researcher is often unable to avoid subjective thinking. However, the researcher believes that as local, own personal ideas are meaningful to the

research. Moreover, studying the problems of hometown from a subjective perspective is of research value. The research should be based on field investigation. The researcher is a native of the local community. As a person who truly experiences, my feelings and thoughts should have value and significance for this research.

What impressed me the most is that despite the many benefits and disadvantages of school education in the real world, in the process of this research, people have much dissatisfaction with school education. However, when it comes to the attitude towards school education, people's personal belief in the authority of school education is still profound. Although it found that there are many needs that the school has not yet satisfied, locals still believe that school education is the most important and useful way to change fate. Also, in conversations with school staff, teachers expressed confidence and affirmation of education and revealed concerns about the future of school education. One is that there are fewer and fewer students now, and the other is that school education gives students insufficient knowledge to cope with future social problems. Furthermore, Brasdi people in the field is fully concerned about hometown like the author. The experience outside makes them feel more about the importance of school education and traditional culture. They are willing to return to their hometowns, but confusion is that their own learning cannot be connected to the actual situation in their hometown.

The importance of Brasdi primary school is undeniable, but its existence is based on the presence of Brasdi town. Therefore, Brasdi primary school should serve the people and communities of Brasdi town. Judging from the life experience of people like the author, if a person of rGyalrong Tibetans gets a good life and development, he must first have a full understanding of the national culture he has been immersed in. Then on this basis, form own knowledge of the mainstream society, which is the basis of survival. It is difficult for a person with a unique national traditional cultural background to fully integrate into mainstream society, which is not in line with the needs of human development. Therefore, we should seek common ground while reserving differences, let everyone self-respect and self-confidence, and live in different social cultures according to their own development needs. In society, people bring their own unique culture and values, respect each other, and live in harmony, and this is the scene that should be there.

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List of Tables

List of Diagrams

Diagram 1 About the characteristics of "middleman" or "stranger" or "marginal person"

Diagram 2 Description of this research sample

Diagram 3 Selection of participants in this study

Diagram 4 School observation

Diagram 5 Community observation

Diagram 6 The function of Brasdi primary school from the perspective of the external factors

Diagram 7 Badeng Nima's cultural analysis model

Diagram 8 The function of Brasdi primary school from the perspective of the internal factors

Diagram 9 Teachers' academic qualifications of Brasdi primary school

Diagram 10 Teacher's specialty of Brasdi primary school

Diagram 11 The generation process of "middleman" or "stranger" or "marginal person"

Diagrams 12 The function of primary school in ethnic minority areas

List of Figures

APPENDIX A

Interview I Interview for pupils

Part one: About basic information

Name:

Age:

Grade：

Family structure (who is in the family, and their general information) :

Part two: About research question one

Why are you going to school? What is the purpose of going to school?

Do you like to go to school?

When are you going to school? What do you do at school?

What do you want to do after graduation?

Part three: About research question two

What do you think school and reading are for you?

What did you gain at school?

After going to Brasdi primary school, what changes do you think you have?

Are you satisfied with the school's teachers and courses? why?

What kind of teaching content can you use in real life?

How do you rate your own learning?

Do you think that you can realize your dreams through studying at Ba Di Elementary School?

Part four: About research question three

What else do you want to learn at school?

What kind of place do you want school to be?

What kind of connection do you think Brsdi primary school and Brasdi town should have?

How can schools help you to have a happier life in Brasdi town?

Interview II Interview for teachers

Part one: About basic information

Name:

Age:

Years of teaching experience：

Graduated schools and majors:

Position:

Courses undertaken:

Part two: About research question one

Do you know when Brasdi primary school was established? How about its history?

What do you think is the educational purpose and training goal of Brasdi primary school?

What impact does Brasdi primary school have on the life of the community in Brasdi town?

What is the role of Brasdi primary school in community development?

What do you think of the attitude of parents and children towards Brasdi primary school?

What do you think of the status of Brasdi primary school in the local area? why?

Part three: About research question two

What do you think people in Brasdi town are coming to school for?

Do you think that Brasdi primary school is the same as other schools in the Chinese Han area?

Do you think that the educational goals and training objectives of Brasdi primary school are consistent with those expected by parents and pupils? What is the difference if there is inconsistency?

What are the main aspects of pupil life in school?

After the pupil leaves the school and returns to the community, what activities do you want him to have?

What changes do you think pupils have experienced after school education?

What kind of teachers and courses do you think pupils like? why?

Can pupils accept what you are teaching quickly? What improvements have you made to this?

How do you evaluate pupil learning and your own teaching?

Are you satisfied with the current curriculum system? What other suggestions?

Are you satisfied with your life here? Are you willing to stay here or are there any plans?

Part four: About research question three

What do you think of "middleman" or "stranger" or "marginal person"?

What do you think are the reasons for the difference between Brasdi primary school and other primary schools in Chinese Han areas?

What kind of function should Brasdi primary school have to satisfy its own particularity?

How can we better realize the functional value of Brasdi primary school?

Interview III Interview for parents and others

Part one: About basic information

Name:

Age:

Educational experience:

Career:

Relationship with Brasdi primary school (whether there are family members studying at Brasdi primary school):

Part two: About research question one

In what circumstances did you go to study?

What was the purpose of your study at the time?

Why are you sending your children to school now? What kind of expectations do you have?

What changes have the children made after they went to school?

What did the child learn in school education?

What efforts have you made for your child's learning?

What are the impacts of school education in your current life?

In your current life, is there more connection with school education? What?

Now Brasdi town has a close relationship with the outside world. What functions do you think school education plays when you and your children cope with these changes?

What kind of person is a successful person?

What do you think is the relationship between school education and successful people?

Do you believe and recognize the education of Brasdi primary school?

Are you safe to hand over your child to Brasdi primary school?

What is the functional status of Brasdi primary school in your mind?

Part three: About research question two

In your opinion, what is the educational purpose of Brasdi primary school?

What kind of people is Brasdi primary school aiming to cultivate?

How is the child's time arranged (at school and at home)?

Have you learned about the school's teachers and courses?

How do you evaluate the quality of school teaching?

How do you rate your child's learning?

Looking back now, what role does school education play in your life?

Because the original school education produced what results in your life now?

What do you think of "middleman" or "stranger" or "marginal person"?

Part four: About research question three

Based on your own learning and life experiences,

What do you think is the difference between school education in Brasdi primary school and mainstream society?

What did Brasdi primary school teach you? What else do you need?

What functions should Brasdi primary school play for pupils in Brasdi town to integrate into community life and adapt to mainstream society?

APPENDIX B

Table I China's education system

	Organization	Age of student	Length of schooling
Preschool education	Kindergartens	3 to 6 years old	1 to 3 years
Elementary education (Basic education)	Primary schools	6 to 12 years old	5 or 6 years
Secondary education	Junior high school Regular senior high schools Vocational high schools Secondary specialized schools	About 12 to 17 years old	3 years
Higher education	Universities Colleges Specialized higher education schools		2 to 3 years for junior college students, 4 to 5 years for undergraduates, 3 years for postgraduates, 3 years for doctors.
Continuing education	Technical trainings for adults Non-academic higher education for adults Education for illiteracy		

Table II The main institutions in the Brasdi town

A town government	30 staffs
Village committees	Each village committee has a position such as village head, secretary, accountant and family planning staff
A town health center	14 medical staffs (5 of them are employed, 2 of them are professionals sent from the Mainland to support local.)
A police station	2 civilian police, 3 auxiliary police
A rural credit cooperative	3 staffs
A road maintenance station	6 staffs
A primary school	21 teachers, 258 pupils
A pre-school teaching school	1 teacher and 29 students, it is in the farthest and only pastoral village

Table III The buildings of Brasdi primary school

Name of the building	Floor	Function
Comprehensive building	4 floors	Library, art room, music room, teaching and research room, meeting room, audio-visual education room, laboratory, children's palace, etc.
Teaching building	4 floors	Classroom
Teacher dormitory	4 floors	Teacher accommodation
Female dormitory	4 floors	The first floor is a pupil restaurant
Male dormitory	3 floors	The first floor is the kitchen of the pupil canteen
Kindergarten building	3 floors	Kindergarten's classroom and activity room

Table IV Interview data about scholars

Participant P6	"I graduated fromBrasdi primary school. After graduating from graduate school, I went to a university in Chengdu as a teacher and now I am a PhD" "There are two points in the experience that are most intense. One is the unfamiliarity of life from rural to large cities. The second point is the learning base that is obviously backward compared with urban pupils" "Until my postgraduate studies in multiculturalism and education, I fully realized the advantages of my minority identity. And I deeply understand the importance of national traditional culture." "Therefore, my postgraduate thesis is about the significance of life education for people in the funeral ceremony of Brasdi. Now the doctoral thesis is about the professional development of English teachers in minority areas." "People like me are also the Consultant of a growing number of inquiries from pupils and parents about learning and school." "I often encourage everyone to cherish the opportunity to go to school, but also not to leave their traditional community. Knowing the traditions, you have will be your own strengths for a lifetime"
Remarks	In the past few years, this group of people has formed a group dedicated to the rGyalrong Tibetan language through the Internet, in order to remember and share traditional language and customs.

Table V Interview data about economic people

Participant P3	"I have two children studying in Brasdi primary school, a fifth grade, a preschool, and an old man at home. So, I can't go out to work. Now I run a tailor shop and grow some vegetable, but basically not farming land anymore" "Compared with doing farm work, there are more income for tailoring. This is for the economic support of the children" "There are a lot of people in Brasdi like me. There are grocery, restaurants, vegetable and fruit stalls, tea houses, and hotels. There are more people now, and there are more businesses, so there are a lot of rentals. We just don't have to farm, we earn more money than the average person, but we are also very hard" "Making money is for the children to study in the future, and for the children not to burden us in the future.

Table VI Interview data about locals in the field

Participant P5	"I dropped out of school after I was in the fifth grade at Brasdi primary school. I was not tall but like sports." "It's said that Tibetans can sing and dance. We usually like to sing and dance when we work and rest together in the community." "I started to sing later. At that time, there were very few people who sang and danced as a career. I went to various places to perform and the income was quite good." "I used my savings to partner with others to open a performing arts center." "I think that everything I have given is given by my hometown. In order to give back to my hometown, like A-re Tibetan restaurant, I hired a lot of people from Brasdi to go to my performing arts center as singers or dancers, or as waiters." "Not only do those of us in the city help each other, but people in their hometown will be more closely connected and help each other because of us, even if they are not relatives or friends "
Remarks	These people in the city have a closer relationship with each other. In addition to work, they are mainly hometown people together. An association of fellow townsmen is held regularly, and the annual rGyalrong Tibetan year is held at the A-re Tibetan Restaurant.

	Their relationship with each other is more like a brother and sister, and even take care of each other's family and friends.

Table VII Interview data about government staff

Participant P4	"I have been studying from Brasdi primary school until I graduated from college. I have never stopped studying."
	"I studied at a normal university. After graduation, I took the civil servants to the Brasdi township Government."
	"Later, because of the work transfer, I was selected to work in the county government department. After all, there were not many undergraduates like me at that time."
	"After work, if I have a short leisure time, I will go back to my hometown, visit the family, and help with housework. But for a little longer, I choose to go shopping and travel in the city."
	"Many of my classmates didn't come back, and they had to do some part time work when they couldn't find a job. In fact, it is still very good, and young people should take a look. "
	"In general, the people who don't come back are the ones who don't know what to do when they come back. They feel that they have nothing to take home to use, and they don't know how different they are from those who have never left. Maybe they just don't want to be willing. ”"

Table VIII Interview data about traditional farmers

Participant P1	"My family didn't send me to school, and they needed Labour. One more worker means one more meal. There was a person who was about the same age as me. The family sent her to the school and later worked. she didn't have to farm because in school, she now lives in the city after retirement and is very leisurely."
	"The conditions for going to school now are so good, and it is really a pity that children are not willing to go to school. They don't know that going to school can change the fate of farmer."
	" Maybe my life was a little bit harder because I didn't go to school., but I have always been with my parents. I have no regrets in my heart."
	"When people who work in the city come back, or when we have time to go to the city, we will bring the meat and vegetables from the home to give them. Because they offer to help us when we are in town on business or when we are sick or in trouble."

Table IX Interview data about definition of "success" and "successful man"

Financial resources (money)	Participant P2	"Although money is not the most important thing, but money can do a lot of things."
		"When we do community building, we often ask people who do business or are in positions of power to donate money. Many of these people also volunteer to donate money to the temple and community building. This should also be a sign of success."
		"A-re is one of the success, her Tibetan restaurant solves the problem of many people's lives, otherwise they can only grow their land in their hometown."
Powerful and high position	Participant P2	"No matter he is big or small officer, if there is no him to tell us, we can't keep up with many preferential policies"
Cultural knowledge	Participant P1	"Even if you have more money, there will always be time to spend, even if your position is high, there is retirement, only the knowledge you have learned is completely your own."

146

		"A knowledgeable person, have the knowledge, know the truth, he has the ability to help more people, he is an admirable person." "The education of the school is the same as the education of the temple. It is ultimately a matter of life and death. Therefore, people with culture knowledge deserve our respect as Buddhas and lamas."
	Participant P3	" If have to say something, I want to say that those who can invent and create are successful because they can bring benefits to the world"
	Participant P6	"Now people are living well. They don't have a lot of opinions about the rich and the right people. But they are paying attention to school education. Especially when the monks in the temple began to actively encourage learning, they even felt that the real successful must be someone who had received school education"
Remarks		There is a saying in the locality: paper with text cannot be littered, must be collected or burned, otherwise it is disrespectful to knowledge. Local people love to joke in their daily lives, but they rarely joke about the monks and the highly educated people mentioned above, they think that this is disrespect for them.

Table X Interview data about local people's expectations of the school

For "change fate" and "promising future"	Participant P1	"The school is the place to teach you to be a person. The school can let you gain knowledge. Only by studying hard can you change your life."
	Participant P6	"The locals hope to change their destiny through school education. The main way is to study hard, then take a college exam, then go to the city to find a fixed job and live a happy life"
The needs of the real society	Participant P2	"Now in this society, you have to learn. Only if you accept school education, you could choose your own life. You have the opportunity to find a fixed job and live a good life." "We must learn Chinese and Chinese characters so that we can be qualified to find jobs and live in cities."
	Participant P3	"Now you need to study hard and get good grades so that you will have the opportunity to go to college and find a job later."
	Participant P5	"Although there are many problems with such a rural school, it is very necessary. It is the first step for people here to go out."
Based on own life experience	Participant P3	"In the past, a year's harvest of people farming is not as much as a month's income of people working now, so we should let the children have more learning experience, so that they will not be able to farm in the future, but with a salary and promising future." "I hope that children don't have to take our old lifestyles and receive more education. In the future, they can find a fixed job, guarantee survival, or go to a big city to live."
	Participant P4	"Although primary school is a very small stage in life, it is the foundation of every step in the future. The persistence of parents and the education of teachers give me more choices in life. Now the outside world is developing so fast, and the primary school is going to make more efforts make pupils not afraid of the road ahead."
Remarks		If there are children studying at school, the whole family takes the children's school time as the law of work. The owner of the grocery may be reluctant to go out to eat at a restaurant, but always buys things for the children. Maybe they think that going out will delay doing business to make money, but they will close the shop early to go to school and wait for the children to leave school.

Table XI Interview data about the impact and requirements of changes in community economic structure on schools

Population flow	Participant P3	"A lot of children go to school to study. Many young people go out to work. Young people in the town have rarely been at home. I am because there are old people in the family who have to take care of them"
Increase in foreign investment	Participant P2	"A few years ago, there built a hydropower station here. My daughter-in-law attended primary school for two years. She has applied for a job at that power station. My son could drive and now drove a truck for a factory. So, we don't grow a lot of land now"
Innovation of traditional economic structure	Participant P2	"In the past, I have been collecting land for a year to satisfy my family's rations. Now it is different. We grow cash crops such as potatoes and grapes. Every year, in addition to eating, there are still a lot of money left"
	Participant T3	"The tourism in the next village is particularly good, and the tourism prospects are very good"
	Observation	"Badi Town used to be two seasons a year, one season of corn and soybeans, and the other season of wheat. These are for the family and livestock. Now look at the fields, some vegetables, and others. Cash crops such as grapes, potatoes, herbs, etc. Even a lot of land is waste."
Demand of talent	Participant P1	"Now there are more construction sites, they need those talents who can drive, those who can write"
	Participant P2	"We have good apples, potatoes, and corn here, but it's because of the poor salesman, so it's hard to sell to big cities."
	Participant T3	"There are more and more people coming to travel, but we are not doing enough in self-promotion."
	Participant P4	"In order to alleviate poverty, the government sent some sheep, rabbits and some medicinal herbs to some villagers. Many people actively participated in the beginning, but after a season, because of poor maintenance, they could not make ends meet and gradually began to give up this opportunity."

Table XII Interview data about the requirements of community cultural changes on schools

Traditional conservative and modest thoughts	Participant P1	"I see that more and more people are not planting land. This phenomenon is not good. Farming can guarantee your basic survival. If you encounter any unexpected situation, you will have more chances to survive if you have food. "
	Participant P3	"Now there are many opportunities brought by the outside society. But after all, there are family members, young people should still choose a stable lifestyle, such as taking a university and finding a stable job. The risks of starting a business are too great for the average family to afford."
The collision of foreign culture and traditional culture	Participant P1	"I went to Chengdu with my family. I am not used to it. There are more people and more cars, but the neighbors don't know each other. I am not comfortable"
	Participant P2	"Now there are more people coming back during the Spring Festival. At other times, those who go out are unable to come back because of various things. Ordinary traditional activities can't be done because people are less, or they can't do it well. Many of traditional have been simplified, and these traditional cultures are gradually disappearing.

	Participant P1	"In the past, local people repaired the house, and everyone would help each other and work together for a few months. Now repairing the house, the host will rent the machine, and then hire one or two people. Ask for help only when he has a special need. The lively scenes of the past are hard to see now, and the kind of interpersonal relationships in the past are getting weaker."
	Participant P6	"From a university in the city, more than a dozen experts and scholars went to Brasdi to do construction surveys. After the people in Brasdi town heard about it, they organized a song and dance performance on the night. At half time, it started to rain. Experts and scholars returned to the resting place. The locals were completely immersed in a happy and enthusiastic atmosphere, singing and dancing for a long time. Later, when they found that the experts did not watch and participate, they always worried about whether their performance was too bad. The experts and scholars don't like it."
Need for cultural integration	Participant P2	"There are too many temptations in the society. Young people must be educated, or they will easily go wrong in society"
	Participant P4	"I remember when we were in primary school, there was a course called" society ". At that time, the teacher did not take this course well, but it was a pity, otherwise we could have more ability to face the complex society. "The policy of building a new countryside gives hope to those who want to come back in the field. But everyone is still struggling with what they can do after they return home. What government policy requires is to keep up with social development. Combine local talents."
	Participant P5	"Now the traffic and communication are very convenient. We can know the world of outsiders. People from outside can come to know us. But if the methods are not right, it is easy to misunderstand"
	Participant P6	"When I was in college, my classmates were very curious about my Tibetan identity. I even asked if the Tibetan area was backward. If the Tibetans didn't kill, then what meat to eat, etc... I have a deep sense of inferiority. But now I think it is because my classmates and I didn't learn the knowledge of the whole Chinese nation well and didn't integrate each other's cultural content, so this is the result."

Table XIII Interview data about educational purpose and training objectives

Participant T2	"You have no way to tell the locals that they should train pupils to become socialist successors, because it is a very complicated and lengthy process to explain to the locals what socialism is."
Participant T4	"We rarely say such serious content; we will tell parents about some educational purposes close to their lives. For example, telling them to educate their children is to learn knowledge for children, and then have the opportunity to find a job and live a good life."
Participant P2	"I know that the country wants to train socialist builders and successors. I used to hear songs like this. But we are a village here, and it is far from Beijing. It may be difficult to have such people."
Participant P3	"The requirements of the country are very big. Our farmers do not understand this. I only hope that my children can change the fate of the peasants."
	"Kids are much wiser now after they go to school, but I don't know if they'll get a job, or if they'll never have to farm again. After all, I don't know anything about it now except test scores."
Participant P4	"I think that for the construction of socialism, we should first serve the Brasdi town. Now the pupils are sent out. The current lack of local construction is local talent."

	"When I graduated from college and returned to my hometown. I feel that I have no special ability compared with others who always stay in hometown. And that what I had learned was useless in my hometown."

Table XIV Interview data about the school evaluation

Participant T1	"The current exams have added monthly exams in addition to the previous midterm exams and final exams. And each exam is a statewide unified exam. The final ranking will affect the reputation of our school."
Participant T2	"It is said that many years of burden reduction and quality education, still have not found a standard other than the examination. And we must accept the national unified evaluation criteria, so teachers still have to spend most of their time and energy preparing for the exam"
Participant T3	"We speak rGyalrong Tibetan here, but the classes and content are all in Chinese, and the semester time is the same. Compared with children from Han Chinese areas, it is not good for children here."
	"The national education model is similar. The children here are competing with the Han children in the big cities. They just have no advantage in terms of test scores."
Participant T4	"The pupils here have different cultural backgrounds, and the Chinese language acceptance ability is generally low, which makes our teaching progress slower. Every time when the exam is approaching, we are still trying to catch up with the progress, but pupils tend to forget the previous content, so we have to use some courses that are not part of the unified examination to review for pupils."
	"I agree with the importance of developing pupils' special talents. Teachers should strive to discover and develop the advantages of local people. It is just the pressure of teaching tasks and exams, and it is difficult to actually operate." "Art classes have to give way to exams."
Participant T5	"I am a member of the NGO. I am here for half a year of music and art teaching. There are no professional music and art teachers before. There are no professional music and art teachers here. They used to be replaced by teachers from other majors, or they don't take these classes directly. Now the school is equipped with some professional art equipment, the utilization rate is not high. We mainly this kind of volunteer teaching is short-term, and the school has very heavy examination and entrance pressure."

Table XV Interview data about the pupils

Participant S1	"Studying hard is to get into a good university to return my parents. If I don't get into the university, I will be a good for nothing in the future."
	"Learning the knowledge taught by the teacher and learn the knowledge of the book" "Study hard and give good grades to teachers and parents."
Participant S2	"My dad said, children over the age of seven have to go to school"
Participant S3	"The country requires children to go to school. The family wants me to learn and be able to take care of myself in the future."
	"My uncle works in Chengdu, and he came back to buy a lot of things. I hope I can learn more knowledge and earn money with my uncle in the future."
Participant S4	"My family sent me to the school and told me to study hard. I will go to the government department in the future. That would be very good. But I want to be an architect. I will repair my house in the same way as the house on TV."

Table XVI Interview data about the teachers' concept

Participant TI	"Education is teaching and educating people, teaching pupils how to behave while imparting scientific and cultural knowledge. Teachers should teach by their

	own words and deeds in school work and at the same time infect pupils with their own behaviors and habits." "Primary school should teach some simple textbook knowledge and the truth of being a person. The textbook knowledge is not consistent with the local characteristics, and it is difficult for pupils to master it, this will directly lead to the failure of the pupil exam." "The higher authorities have too much inspection about the school's work, and the school spends a lot of time doing materials. We are often bound by some materials that affect teaching." "Although there are various reform policies, but now pupils choose schools, and school and teacher job evaluations are all based on test scores."
Participant T2	"Primary school should educate pupils to develop good behavior habits and teach and educate people." "Let the pupils in Brasdi town learn the knowledge and how to behave and be a useful person in the future to contribute to the construction of their hometown." "The evaluation system based on the exam also affects every aspect of the school." "If our teachers have the opportunity, they are still very willing to go to a school with good conditions in the county to be a teacher, or other government units to work" "Compared to other government departments, the school is the one to be managed, and its status is very low. Any unit can come to the school to check the work, the school is busy with the preparation of various inspection materials, and delays the teaching work " "For parents, the school is where they place their children, and the school teacher is like a "nanny." Parents are very happy when they start school, and they don't have to take care of their children for five days of the week. Only a handful of parents believe that schools are places where children learn to grow."
Participant T3	"Now the school is really good, so that pupils in Brasdi town have learned the knowledge and can be a useful person in the future." "Brasdi primary school should cultivate good habits for children; let children write good words; let children speak a standard Mandarin." "Pupils are like a blank sheet of paper; we have to be like a painter. No matter which pupil needs to be treated equally." "I am their friend in my spare time. I am their role model outside the campus. I am their mentor in the classroom." "It's good to be able to change to the city to work as a teacher or go to other government units."
Participant T4	"Primary school should teach some simple textbook knowledge and human reason and cultivate pupils' interest in a certain aspect" "Under the test evaluation system, the child is concerned about doing the exercises and exams." "Teaching should serve pupils and not serve the government. School teachers should not be busy with all kinds of inspections and should not do anything unrelated to teaching." "The school is a place for local people to live and study. But most parents basically have little ability to help pupils learn."

Table XVII Interview data about school curriculum

Participant TI	"The biggest problem with the current school curriculum is that it is too much and too complicated. In recent years, the names and contents of some courses have been constantly adjusted." "Local courses and school-based courses give schools more space, but the examination subjects are still there, so the extra courses sometimes increase the burden on teachers and pupils."

	"Now the pupils are expected to combine practice. There has been a period when pupils' safety problems in schools have been amplified by the society, which has caused great pressure on the safety of schools and teachers. Now we have even cancelled many years of the spring trips held every year because of pupil safety issues. "
Participant T2	"The actual teaching curriculum is too complicated." "Like the previous quality education, the new curriculum reform also hopes to alleviate the pupils' learning pressure, but it can give pupils a more comprehensive training. But these are limited by the unified examination evaluation system have not been substantially improved." "The second class of the school opened basketball, art, music, information technology, and dance interest classes. But because there are no professional teachers, pre-school teachers occasionally come to class as substitute teachers. However, due to the examination, the main class teacher is very tight, and there is still less time in the second class."
Participant T4	"The actual teaching courses are too many, not systematic, and do not fully reflect the children's interests." "The Comprehensive Practice Activity class requires the ability to combine multiple courses of knowledge, and many of our time is to arrange for pupils to do some cleaning work."

Table XVIII Interview data about teaching language

ParticipantT1	"The school's teaching model, course content and evaluation system are basically unified throughout the country. Under this circumstance, because of language problems, teachers' teaching difficulty is increasing, and pupils' learning progress is slow."
Participant T2	"Some is content in the Chinese context, which is different from the life here. The pupils here cannot associate with the relevant information, and the teaching content is difficult to be mastered by the pupils."
Participant T3	"rGyalrong Tibetan is called ancient Tibetan. They have connections, but the difference is also obvious. So, our original living language is different from the Chinese language in school education, and it is different from Tibetan in bilingual education." "It is equivalent to not only learning Chinese in school, but also learning Tibetan and English."
Participant T4	"The main reason for our slow progress in teaching is that pupils have the problem to understand the content of the course. The main reason for this problem is that the language of eaching and the language of life of the pupils are inconsistent." "Because culture is different, teachers often encounter some words or things that do not exist in the local area. They can't find a suitable word in Jiarong Tibetan to correspond, so the learning effect of pupils will be affected."
	"I teach pupils art and music. They are very active. But because of language barriers, some pupils are not good at learning, and in the end, they can't reach their expectations, and pupils are easily lost." "It takes time and effort to communicate between the teacher and the pupil."
Participant P6	"My father is a teacher. Grandpa works in a bank. They all have Chinese Han colleagues. I have a lot of opportunities to get in touch with Chinese. So, when I was in primary school, my Chinese language acceptance ability was stronger than other classmates, so my grades were the best in my class."

APPENDIX C

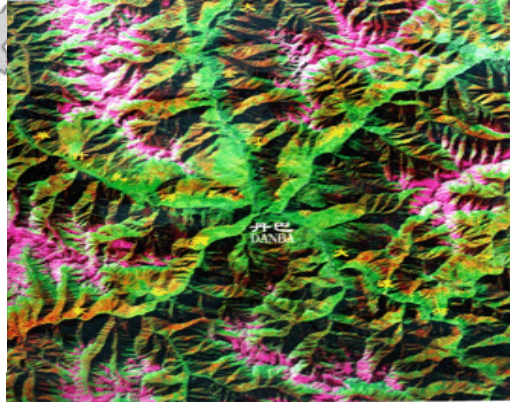**Figure I Tibetan settlements**   **Figure II Danba Satellite Map**

Figure III Danba Gudiao   **Figure IV Danba girl**

Figure V Brasdi town

Figure VI China - Sichuan Province - Ganzi Tibetan Autonomous Prefecture - Danba County - Brasdi town

Figure VII Road Map from Chengdu to Brasdi

Figure VIII A-re Tibetan restaurant in Chengdu Figure

Figure IX Pengcuo Ling Temple

Figure X Lama or monk and "genbai"

Figure XI Local buns, noodles and pork   **Figure XII "Tibetan wine" or "zajiu"**

Figure XIII Man's traditional dress

Figure XIV Women's traditional dress

Figure XV The local traditional dwellings   **Figure XVI The local toilet**

Figure XVII Meeting of the elders of   **Figure XVIII Traditional Dance - Da-erga**

both sides on a traditional wedding

Figure XIX Brasdi primary school   **Figure XX Some paintings of the pupils**