The Relevance Between Identity and Behavior
—A Study of Cross-border Ethnic Groups in China

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ABSTRACT

Based on the basic theory of the concept of identity, the externalization of "self-consciousness" in the enlightenment identity into value evaluation and the guiding significance of value evaluation to practical behavior, this paper takes two Kazakh transboundary ethnic settlements in H and X counties of Xinjiang Uygur Autonomous Region as examples, and uses the methods of data analysis, participation observation and structural interview. From the three dimensions of cross-border ethnic identity, this paper studies and explores the relationship between identity and behavior of cross-border ethnic groups in China, focusing on the impact of cross-border ethnic identity on their patriotic actions, migration intentions and friendship choices, in order to provide some reference for strengthening the security governance of border areas in China.

Keywords: ethnic identity，Cross-border Ethnic，national identity

1. IDENTITY AND ITS RELATION WITH PRACTICE

The Enlightenment Identity Theory emphasizes that identity is an important factor in the formation of self-consciousness. In the process of individual identification, the power operation of cultural institutions makes individuals actively or passively participate in cultural practice activities. Through this process, the subject obtains its own identity.

1.1. Concepts related to identity

Scholars generally believe that identity has two meanings: identity and uniqueness. In the academic research on identity, Weeks J believes that identity is the similarity and difference between the subject and others, and identity gives the subject a sense of existence.It involves the individual's social relations, including the complex involvement of the subject and others. [1]Tajfel and Turner believe that identity is the subject's understanding of his own uniqueness. Jenkin R believes that identity is a process in which the subject pursues the same or different from others. Manuel Caster believes that identity is an important source for people to gain meaning and experience in life. It is a kind of personal experience of identity, interests and belonging. Deaux regards identity as the cognition of which group an individual thinks he belongs to, which is often regarded as an important aspect of self-recognition. ()Huang Ling pointed out that identity is an individual's cognitive attitude and acceptance of the role played in the group. He Hongtao believes that identity is our own identity. Zou Ying believes that identity belongs to the emotional value of a group, which is ultimately achieved through psychological self-identity.

1.2. The externalization of"self- consciou sness"in the identity

Values, as an important appearance of "self", are an important reference index to guide our behavior.[2]The principle pursued by the evaluative understanding of values should be, how and not, mainly expressing the value requirements of what the subject affirms or denies subjectively. That is to say, value evaluation has inevitable subjectivity, and a large part of it. It reflects the wishes and requirements of the subject. Such value evaluation is the main appearance of the self-development of the subject and the main embodiment of the will of the subject. In other words, value evaluation reflects the vision of the subject, and different subjects have different vision. Any individual or group's evaluation method will be constrained by the needs, interests or standpoints reflecting such needs or interests

of the group in which he belongs. Therefore, the value evaluation must be diversified, which comes from the difference of "individual self" or "group self".[3] Faced with the same object, different subjects will inevitably get different value evaluation from different needs, interests, intentions and aspirations, that is, different values. It is this diversity that reflects the subjectivity of value evaluation.

In real life, through the continuous development of self, people are constantly pursuing and creating value while constantly recognizing and evaluating the value generated. In this process, people gradually formed their own values. [4]Values are our "self-expression". Individual values are highly consistent with the individual "self" generated by identity. What are values? Values are people's basic views on the value of things based on their personal survival and development needs; the general concept of how to distinguish good from bad, good from evil, in accordance with and against will; and the summation of basic principles about what should be done and what should not be done. Values based on self-awareness will have an important impact on individual behavior.

1.3. The Guiding Significance of Value Evaluation to Practical Behavior

In our daily life, values not only constitute individual psychological stereotypes, but also provide patterns, standards and rules for people's social activities and daily life. Values have a strong guiding significance for our behavior. Through dominant values, society not only provides itself with value ideals and goals, and guides the direction of social development, but also has a great impact on the value orientation of individual society. Every society should establish its own unique dominant or core values. Such values have profound significance to the individual in society. They create an atmosphere and form a force. They can be transformed into the individual values of the members of society through various channels, and influence and guide the practice of the members of society from time to time. Such values provide us with a continuing and lasting guide to behavior.

According to the above picture, we can draw the conclusion that identity is an important factor in forming the subject's "self" meaning, and the world outlook and values used to guide practice are an important output of the subject's will, as well as the externalization of self-concept. Identity, as the cornerstone of the subject, plays an important role in the formation of the subject's values, which have a strong guiding significance for the individual's behavior. In other words, the identity of the subject is closely related to its behavior.

2. CROSS-BORDER ETHNIC IDENTITY

Borda Count is used to rank the survey dimensions. Poda counting method is a classical voting method of scoring system. It is generally believed that this counting method is relatively new and has a promising application prospect. Wang Qian (2006) and other scholars have demonstrated that Borda's scoring rule can not only satisfy the most basic electoral rule, but also make up for many shortcomings of traditional methods. The author believes that Borda's counting rule is fairer and more effective than ordered voting method and scoring method. As a simple sequencing voting method, the alternative variables get points by sorting on the ballot papers, and the option with the highest score wins. The method is not only to let voters express which candidate variables they most want to be elected, but also to let voters rank the qualified candidate variables. Voters express their preferences for candidate variables by voting, and then assign and accumulate the candidate variables from high to low, so that the candidate variables with the highest score win. The scoring criteria of the Baudad Counting Method are as follows: Suppose there are N voters, P candidate variables, $X_1, X_2, X_3... X_P$; if the order of a voter is $X_1 > X_2 >... X_P$; then $X_1, X_2... X_P$ scored S-1, S-2...S-P; This score can be adjusted appropriately, so that each candidate has the scores of each voter, cumulative, get the total score of each voter, sorted according to the order of high and low.

By calculating and counting the sample data of the research area, we assign 5 points to the first candidate variable and 4 points to the second candidate variable. By analogy, we add up the scores of all the candidate variables in the valid questionnaire and get the results of the local Kazakh national identity, national identity and social identity research. After being assigned, their scores are 353, 211 and 185, respectively.

2.1. National Identity of Cross-border Ethnic Groups

Since the 1960s, with the rise of national independence movement and nation-state in the world as well as the wave of global integration, the cultures of various nationalities have begun a new round of awakening. Hot topics such as nationalism, national identity and national identity have been mentioned more and more in the international arena.[5] So far, there is no trend of ebb.

National identity refers to the recognition and emotional attachment of a country's nationals to their country, the sublimation of ethnic identity and cultural identity. It is determined by many factors, such as national attribution, the cultural nature of language and religion, and the political nature of ideology. National identity is one of the main sources of national legitimacy. From the survey results, we can see that the national

identity of Kazakhs in H and X counties in Xinjiang is ranked first and most frequently as candidate variables, which expresses the high recognition and emotional recognition of the cross-border ethnic groups in the region for the country they live in. Such a high degree of patriotism is conducive to the long-term stability and peaceful development of the region.

2.2. National Identity of Cross-border Ethnic Groups

Some domestic scholars believe that national identity is an objective and inevitable social phenomenon formed in the long-term development process of a nation. [6]Wang Xien believes that national identity is "the perception and emotional attachment of social members to their national belonging". This can be said to be a representative viewpoint in the domestic academic circles at present. Smith holds that national identity is "a sense of inheritance that a people with a particular culture has learned from the succession of generations of fireworks; a memory of the early common experiences of these people in a longer historical time horizon; a sense of common destiny shared by all generations". [7]The broad concept of "national identity" holds that national identity does not go beyond the scope of national identity, that is, national identity is national identity. The author believes that national identity means that members of their own ethnic groups are willing to recognize their own culture, psychological belonging and emotional affiliation. Compared with the national identity, the national identity emphasizes the recognition of the national history, traditional culture and common language customs and beliefs.

In the survey, we found that the proportion of national identity in the Kazakh ethnic identity of Xinjiang is the highest and occupies the vast majority. This shows that the local cross-border ethnic groups in China have a higher degree of national identity. National identity and national identity do not conflict, but complement each other, showing a kind of same direction and positive. To correlate. This shows that the political nature within the country and the cultural nature between different nationalities can coexist harmoniously and be inclusive. Our national policy of equality, unity and common prosperity and progress is an important factor contributing to this good situation. Our on-the-spot investigation results are a powerful example of the good response of our national policy to the broad cross-border ethnic masses.

2.3. Social Identity of Cross-border Ethnic Groups

Social identity is a self-description drawn by all members of a society. In real life, the concept of identity is manifested in different and specific social behaviors,

such as the identity of social members to their own profession, the identity of living areas and so on. This also indicates the complexity and multi-directionality of the concept of identity itself. There are two basic perspectives on social identity in academic circles, one of which is called "essentialism". This view holds that "identity" is human instinct, inherent in itself and "from inside to outside". People clearly know what they want, and thus obtain a rational understanding, and construct a common interest and goal. On the other hand, the "constructivism" of identity holds that individuals themselves are compulsively constructed by society through a series of mechanisms of knowledge enlightenment and power punishment, so the "identity" of individuals and groups is "endowed". When people are under a complete set of social mechanisms, "personal identity" will be modeled and mass produced according to the established social expectations. Such identity is "from outside to inside" and is a product of the educational model or system. With regard to social identity, the author prefers the theory of social construction. According to Giddens'reflective viewpoint, individuals in society have self-identity, but we should also see that individuals have self-reflection and adjust their self-identity according to their own personal experience. In the process of adjustment, the mechanism of social education and propaganda plays an important role.

In the survey, we found that a large part of the respondents gave more social identity to the people around them. They contacted more often with the social identity of "colleagues", "superiors" or "teachers" or "classmates", rather than in the sense of national or religious identity. This is objectively conducive to the harmony and harmony of ethnic relations, and is of great significance to create a stable and harmonious social atmosphere, because such social identity can enable people of different nationalities and religious beliefs to contact and understand each other in social exchanges, and help to eliminate the barriers and prejudices between them.

3. CONCLUSION

Although the cross-border ethnic issues from the perspective of international relations have shown a hot trend in recent years, from our survey of H and X counties in Xinjiang, some cross-border ethnic areas in China have good examples of dealing with local ethnic relations and border security. From the analysis of relevant statistical data, we can see that there is a positive correlation among national identity, ethnic identity and social identity of cross-border ethnic groups in the survey area, and there is no serious opposition or tearing relationship between them, and the order of the importance of identity is: national identity > ethnic identity > Social identity. Such positive identification has brought great positive effects

for the security and stability of the northwest frontier and the frontier management.

Xinjiang is the bridgehead of China's frontier defense management. At present, the challenges and pressures in border management mainly come from "ethnic separatism with the appearance of great Kazakh nationalism", "Islamic religious extremist thought" And "terrorism". Some extremists or lawless elements try their best to sneak into the area in an attempt to incite the local cross-border ethnic groups to engage in some "big waves". If these problems are not careful, they may turn into transnational problems, endangering the border security and diplomatic relations of relevant countries. Therefore, these problems should not be taken lightly.

Cross border ethnic groups generally live in China's border areas, which is an important factor affecting the border security. It may become a bridge to promote the friendship between the countries they live in, or a negative force to tear up the relationship between the relevant countries. It is of great security and political significance for China and its neighboring countries to deal with cross-border ethnic issues. The peaceful and stable social environment and harmonious ethnic relations in the border areas are the premise and foundation for the development of local economic, social and cultural undertakings. Therefore, the government and relevant administrative departments in cross-border ethnic areas should learn from the experience and practice of H county and X county in Xinjiang, pay full attention to the construction of cross-border ethnic identity, and consciously increase the positive publicity, education and guidance for local cross-border ethnic groups on the basis of strengthening the border control cadres and improving the ideological and political quality of the cadres,"Propaganda should be done in every corner", and good identity of local cross-border ethnic groups should be constructed through the propaganda of mainstream culture, mainstream ideas and mainstream values, especially to enhance their strong sense of identity with the socialist motherland, so as to have a strong positive and positive impact on the practical behavior of cross-border ethnic groups, and fully mobilize the masses Participate in the local security management, work together to build a solid ideological line of defense and border security and stability line of defense.

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