An Exploration of Education for the Cultural Development of China's Ethnic Minorities

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Abstract. The cultural development of ethnic minorities is significant for multiculturalism in China, and higher education plays a crucial role in inheriting culture. Through a review of the literature and a brief interview, this paper discussed what and how education affected the development of ethnic minority culture and proposed some suggestions. The cultural expectations of ethnic minorities and the development of their culture are presented. Various impacts of education on the development of ethnic minorities' cultures are discussed, including the cultural traits in the curriculum and majors, the influence of education on preserving and inheriting the culture and on the cultural industries of ethnic minorities. On these discussions, the state, and suggestions for the education of ethnic minorities are elucidated, which involved the examination and selection system, the school-based curriculums, and the education model for cooperation between schools and cultural industries. The paper concludes with the state, development, and expectations of the education of ethnic minorities to help promote the progress of their culture.

Keywords: Ethnic education · Multiculturalism · Cultural industries

1 Introduction

Multicultural education for China's ethnic minorities is important and has been widely studied in academic circles. The connotation of multiculturalism is complex, and to observe multicultural education in its literal sense means that it must be based on cultural plurality, and through mutual learning and understanding of each other's cultures, an educational model and philosophy of equal coexistence and harmonious development can be established [1]. In the history of China's educational development, ethnic cultures are an integral part of the content of education. Promoting the development of education in ethnic minority areas is a major initiative to inherit the culture of ethnic minorities and lead the development of modern culture. Although scholars at home and abroad have conducted extensive research on ethnic culture education in China, for example,

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[2] proposed the link between ethnic culture and educational equity, and [3] explored the current situation of multicultural education. However, no single study exists to explore the intrinsic link between ethnic education and its ethnic culture itself. Largely there is not yet a systematic review macro-level understanding of the subject. Using one-to-one interviews with a majority of students who have received higher education, this paper will therefore discuss the educational expectations of ethnic minorities from the macro to the micro level, as well as the impact of education on the cultural heritage of ethnic minorities, and offers relevant suggestions for promoting cultural development through education.

2 Method

Given the lack of empirical research and the shortage of ethnic minorities' voices, the study seeks to access more data through interviews. Semi-structured interviews were conducted with ethnic minorities and the information of each interviewees is shown in Table 1. In the interviews (which were conducted in Mandarin), the interviewees were mainly asked about their educational experiences and how they think about the development of the minorities and their culture. For example, one of the typical questions about the development of their minorities is 'Do you see any noticeable changes in your hometown or minority in the last ten to twenty years? Especially in education-related.' Another question in terms of their culture is 'Did you feel any cultural differences or

Table 1. Demographic information of interviewee

p	Age	Ethnicity	Degree	Birthplace	Current Residence
E1	21	Uyghur	Master	Jiangsu Province	Jiangning District/Nanjing City/Jiangsu Province
E2	22	Uyghur	Undergraduate	Xinjiang Uygur Autonomous Region	Chaoyang District/Beijing
E3	24	Uyghur	Undergraduate	Xinjiang Uygur Autonomous Region	Haidian District/Beijing
E4	25	Uyghur	Undergraduate	Xinjiang Uygur Autonomous Region	Haidian District/Beijing
E5	20	Hui	Undergraduate	Henan Province	Jinshui District/Zhengzhou City/Henan Province
E6	21	Hui	Undergraduate	Henan Province	Wancheng District/Nanyang City/Henan Province

(*continued*)

Table 1. (*continued*)

p	Age	Ethnicity	Degree	Birthplace	Current Residence
E7	21	Hui	Undergraduate	Henan Province	Wenfeng District/Anyang City/Henan Province
E8	23	Hui	Undergraduate	Gansu Province	Chengguan District/Lanzhou City/Gansu Province
E9	20	Yi	Undergraduate	Yunnan Province	Danzhou City/Hainan Province
E10	30	Buyei	Undergraduate	Guizhou Province	Pingshan District/Shenzhen/Guangdong Province
E11	21	Yao	Undergraduate	Yunnan Province	Baiyun District/Guangzhou City/Guangdong Province
E12	20	Bai	Undergraduate	Yunnan Province	Shushan District/Hefei City/Anhui Province
E13	20	Hani	Undergraduate	Yunnan Povince	Chinggong District/Kunming City/Yunnan Province

contradictions while growing up and being educated?' There were also some questions provided for the interviewees to express more feelings or opinions toward education policies with greater freedom, like 'What do you think of the current development of education for ethnic minorities?'. All the interviews are completed using WeChat (a social media app used by Chinese) and last about 30 min to an hour.

Reflexivity and relationality, which are defined as attending to the effects of researcher-participant interactions on the construction of data and power and trust relationships between researchers and participants, should be incorporated into grounded theory [4], especially in a sensitive region where the participants tend to be cautious about accepting a request for an interview [5]. As a result, to increase the validity of the results, a friendly approach was tried to make the interviewees feel comfortable during all the interviews. It was considered that the participants became more likely to share their thoughts as the interviews progressed. What deserves to be mentioned is that all quotations from the interviewees in Mandarin have been translated into English.

3 Minority Students' Expectations of Education

3.1 Minority Students' Expectations of Teaching Content

In the Ministry of Education of the People's Republic of China's 2016 Ethnic Minority Qualifications Survey, the combined percentage of postgraduate, doctoral and master's degrees in higher education was 17.91%, while the highest percentage of general middle school qualifications was 12.01% [6]. These figures are less than the percentage of Han Chinese students in higher education. The main reason for this result is the inappropriateness of teaching materials. Chinese textbooks are written and distributed by the

state, and in primary school textbooks, scenarios and examples related to life usually appear. However, ethnic minorities are mostly located in remote areas and have different living environments and cultural backgrounds than Han Chinese students, so for them the content of the textbooks is not very relevant to their lives and it is difficult to arouse their interest in learning. In addition, despite the Chinese government's policy of bilingual education for ethnic minorities, the current textbooks for ethnic minorities are often direct translations of Han Chinese textbooks, resulting in some of the textbooks being incorrectly translated, making it difficult for ethnic minority students to grasp the true meaning and reducing the quality and effectiveness of teaching [7]. In the interviews conducted for this article, some minority students also expressed the wish that teaching materials for ethnic minorities should include knowledge of their own unique culture, customs and crafts, so as to strengthen the link between textbook knowledge and life and cater for the needs and interests of students.

3.2   The Tursuit of Employment by Ethnic Minority Students

Employment, with its emphasis on the combination of labor and the means of production. The variety of different means of production creates various industries. At present, as ethnic minorities account for only 9.89% of China's population, the proportion of ethnic minorities in all sectors is much smaller than that of the Han Chinese. However, in 1990, the working-age population in China was 679 million; the number of ethnic minorities was 50.5 million [8]. In 2000, the working-age population was 785 million, of which 722 million were Han Chinese and 63.2 million were ethnic minorities. In comparison, the working-age population of Han Chinese increased by 14.90%, while that of ethnic minorities increased by 25.14% [9].

The fact that the employment growth rate of ethnic minorities is higher than that of Han Chinese reflects the importance that the Chinese government attaches to the employment of ethnic minorities. Although the employment rate of ethnic minorities is increasing, there are not many employment options available to them. In areas where ethnic minorities are concentrated, such as the northwest and Tibet, due to natural conditions such as dry weather, land varieties, and labor skills, most of the primary industries in which they work are traditional farming and livestock breeding. The few new laborers who have moved to first-tier cities are primarily employed in the tertiary sector, such as food and beverage services, wholesale and retail trade, health care, repair and transport, transportation, and household services [10].

The low level of employment of ethnic minority graduates is a fact that cannot be ignored. If they are to find employment in more economically developed places, they need to optimize their comparative advantage in order to create a virtuous circle of multiculturalism in ethnic education. The most obvious comparative advantage of ethnic minority students over their mainland counterparts is the mastery of their own small language and culture. However, in the 2017 Inner Mongolia Minority Traditional Cultural Skills Survey, no more than 50% of minority students had mastered a variety of traditional ethnic skills (including cooking and performing skills) [8]. While 56% believed that having some traditional ethnic skills would be useful in employment. The fact that students are highly motivated to learn traditional ethnic skills, but are less likely to master them in practice, suggests that there is a need for ethnocultural education

to strengthen ethnic cultural identity in order to create a comparative advantage in a differentiated ethnocultural context. In order to achieve this, two things need to be done. The first is the promotion of bilingual education, as language is a fundamental element in the transmission of national cultures. The preservation and development of small minority languages, which are disadvantaged in society, is both a means of preserving minority civilisations and a means of providing more employment opportunities [11]. Ethnic minority students who have mastered a small language will also have an advantage over their Han counterparts in language-related market competition. The second thing that needs to be done is to translate the cultural diversity of the ethnic groups into employment competitiveness for ethnic minority students. Most ethnic minority areas are less developed economically than the mainland because of the lack of emphasis on the business sector. If the traditional crafts and cuisines of ethnic minorities can be developed into an industrial chain, or if some cultural creations can be made around ethnic minority culture, this will bring higher returns.

3.3   The Development of Ethnic Minority Cultures

Of China's 55 ethnic minorities, 53 speak more than 100 languages, and 22 use 28 of their scripts, with the exception of the Hui and Manchu, who use the Han language and writing [12]. The cultures of ethnic minorities are unique and diverse, yet in the context of economic integration, China, like most countries in the world, is facing the major problem of the increasing rate of loss of traditional cultural resources of ethnic minorities. The Chinese government has always placed a high priority on the preservation and development of minority cultures, and for minority students, promoting their culture can also be a way to develop their economy. The distinctive ethnic characteristics and unique ethnic skills of ethnic minorities are an excellent resource for entrepreneurship and employment. Therefore, it is essential to unite the scattered ethnic minority talents in a social organization so that they can take advantage of their collective strengths and form specialized businesses [9]. The industrial and employment structure can be appropriately tilted towards ethnic minorities, prioritizing the development of the natural and cultural resources of ethnic minority autonomous areas and boosting local economic development. On 4 January 2008, the CCTV news broadcast featured a Tibetan singing and dancing team formed by farmers and herders, which not only tapped into ethnic and cultural resources but also generated employment and income. The Chinese Education Newspaper in 2020 also proposes that "tourism should be integrated into the education of traditional culture of ethnic minorities," as education is essential for the preservation and continuation of any culture [13]. The expectations of ethnic minorities for cultural heritage can also be realized in schools and families. In recent years, many schools in ethnic areas have made reasonable attempts to introduce minority cultures into the classroom, while the family is the best place to pass on culture. In addition to this, some minority students have different opinions on how to develop ethnic culture. My interviews with minority students show that some of them feel that apart from passing on the culture taught, the most important thing is to speed up the construction of public cultural infrastructure in some areas. Because only then will more good resources be geared towards them, for example, foreign investment can be attracted, and teachers can be drawn.

4 The Impact of the Education of Ethnic Minorities on Their Cultural Development

4.1 The Cultural Traits in the Curriculum and Majors

Curriculums or majors with cultural characteristics are available in both schools in ethnic minority areas and schools for ethnic minorities, but they have not been well promoted. The integration of bilingual teaching, school-based teaching materials and the access of traditional folk artists in the curriculum have become the main methods of preserving and developing the traditional ethnic culture in schools in Guangxi, Yunnan, western Hunan and southeastern Chongqing. For example, one school in the Longsheng area of Guangxi province provides a school-based textbook that includes folk culture, such as ethnic musical instruments, tie-dyeing and draughtsman ships. Some cultural and educational facilities in the school, such as galleries and information boards, will also serve as tools to transmit ethnic culture [14]. Some ethnic schools in the southeast of Chongqing also inherit ethnic culture by inviting folk artists to hold lectures on traditional cultural knowledge [15]. However, all these approaches cannot solve the problem at its root because the cultural connotation and essence of ethnic minorities cannot be systematically inherited. Xu argues that students' real life is not considered when the curriculum of ethnic minority culture is developed, which results in a lack of ethnic, cultural spirit [15]. In other words, in terms of substance, the current curriculum still sides with the mainstream culture and the contents of minority cultures are only given a brief introduction. Meanwhile, the cultural curriculums have not started comprehensively. Based on the interview mentioned before, some interviewees said that they never heard of or attended a course that involved their culture during college.

The majors of ethnic minority schools have similar characteristics. For example, Guangxi University for Ethnic Minorities offers 53 general undergraduate majors, covering ten disciplines: philosophy, history, law, education, literature, management, science, engineering, economics, and art. As can be seen from the enrolment plans, only two of the majors involving ethnicity are ethnology and Chinese minority languages and literature [16]. It is evident that the school and the relevant educational departments have not paid enough attention to the heritage of minority cultures. Nevertheless, some schools have made a breakthrough in their majors. For Example, Liangshan University in Xichang offers a major in the Management of Yi Cultural Resources. It is designed to achieve the inheritance and innovation of ethnic culture and to train relevant management personnel based on local ethnic, and cultural characteristics. In conclusion, although the development of ethnic curriculum resources has undergone tremendous progress compared to the pre-reform period, the establishment of ethnic culture majors and curricula still lags [16–18].

4.2 The Influence of Education on Preserving and Inheriting Ethnic Minority Culture

Education plays a vital role in the heritage of ethnic cultures, primarily through the curriculum and the set of majors and bilingual education. Ethnic higher education institutions have established more than twenty ethnic minority language majors and various

ethnic culture majors such as ethnic history, ethnography, ethnic music, and ethnic dance [14]. There are also colleges, such as Kerry College, that have initiated the construction of an ethnic culture-specific curriculum system to integrate ethnic minority culture into the curriculum [19]. Through these ways, students' interest in minority cultures is stimulated, and they are encouraged to take the initiative to accept minority cultures in order to pass them on. Jiang considers that schools are an important place to deliver the ethnic culture [20]. Students can gain a sense of ethnic identity while understanding and mastering the excellent part of the ethnic culture in school. Meanwhile, the curriculum is a distillation of the essence of culture and is an important vehicle that inherits culture.

The use of language during the teaching process is another point of great concern. Language is often considered an important vehicle of ethnic culture, which is the key to preserving traditional cultural heritage. China has been implementing bilingual education policies since 1950. Relatively independent schools that primarily enrolled ethnic minority students have been established in ethnic minority areas, from preschool, primary and secondary schools to universities, and bilingual education takes place in such a relatively independent school system [21]. Many scholars have affirmed the significance of bilingual policies. Qin, for example, argues that teaching people by using their familiar language helps them absorb this information quickly and develop their thinking abilities, which helps to enhance their knowledge and understanding of the ethnic culture [22]. Based on a study of the effectiveness of implementing the Yi bilingual policy in Liangshan Prefecture, Agabdu proposed that Yi-Chinese bilingual education has helped train thousands of highly qualified bilinguals and to improve the diathesis of ethnic minorities [23]. Thus, the culture of the Liangshan region has been developed, and ethnic cohesion has also been fostered. At the same time, however, Wang and Liu argue that the bilingual education system lacks openness [21]. As the minority school system segregates minority students from Han students, it reduces the opportunities for language, cultural and interpersonal communication between students from different ethnic groups, which therefore fails to advance inter-ethnic solidarity.

4.3 The Influence of Education on the Development of Cultural Industries of Ethnic Minorities

Education plays an essential role in developing ethnic-cultural industries, but the existing education system is unable to promote it effectively. According to Zhang, studying the factors influencing the development of cultural industries in eight provinces and autonomous regions of western ethnic minorities (including Xinjiang, Tibet, Qinghai, Inner Mongolia, Ningxia, Yunnan, Guizhou and Guangxi), he found that the correlation between 'education funding income' and 'education expenditure in general higher education' on the development of cultural industry in western minority regions is generally significant, and then followed by 'GDP per capita' [24]. Obviously, education and the economy are linked, and education development provides a powerful force in the development of cultural industries. Xu argues that the development of cultural industries is strongly dependent on highly qualified personnel [25]. It is only by making highly skilled personnel the basis of the development of cultural initiatives that innovation in cultural industries can be vigorously promoted. Ethnic minority regions are rich in ethnic and natural cultural resources, and tertiary industries such as tourism and cultural

industries usually account for the majority of the industrial structure of local economies. However, the layout of institutions, the setting of majors and the scale of enrolment in education in ethnic areas lack ethnic characteristics and are not adapted to the level of local economic development and the structure of local industries [26]. On the one hand, many secondary and higher vocational institutions offer 'popular' majors such as Computer and Accounting. Still, the number of graduates exceeds the market demand annually due to the low level of regional economic development. On the other hand, there are not enough majors such as tour guide and textile that are compatible with the industrial structure and ethnic, cultural characteristics of ethnic areas, and the number of students enrolled is low, making it challenging to meet the needs of economic and social development in ethnic regions.

However, education is not entirely unhelpful to the development of cultural industries. As mentioned earlier, the design of the ethnic-cultural curriculum and majors is beneficial to the preservation and inheritance of culture, as well as to the further development of cultural resources. The construction of a major in management of Yi cultural resources combines traditional Yi culture with modern knowledge and skills to help develop traditional Yi cultural resources. This has helped create economic growth points and promoted the development of ethnic cultural industries [17]. In conclusion, there is still much that can be achieved to promote the development of ethnic cultural industries by the relevant education departments.

5 Suggestions for Promoting Cultural Development in Ethnic Minority Areas Through Education

5.1 Establishing an Examination and Selection System Suitable for the Ethnic Minority

Higher education for ethnic minorities not only carries the role of delivering talents to the society, but also carries the great mission of passing on the culture of ethnic minorities and developing the regional economy. Since China resumed the college entrance examination in 1977, China's higher education policy for ethnic minorities has gone through a period of restoration and reconstruction (1977–1999) and a period of strong development (2000-present). During these periods of development, the state has been introducing and improving preferential policies for ethnic minorities in order to guarantee educational opportunities. For example, in 1977, it was reported that "under the principle of adhering to the priority of admission, the requirements for candidates' performance may be appropriately relaxed for ethnic minority candidates from border areas, and they may be admitted if they can attend classes with the students." In 2002, at the Fifth National Conference on Ethnic Education, the Minister of Education pointed out that in order to speed up the training of ethnic minority professionals, the state would adopt "reduced scores for admission, directed admission and directed allocation" for ethnic minority candidates in terms of admission and training [27].

In short, the state has been increasing its efforts to cultivate talents from ethnic minority regions. Nowadays, as the state vigorously develops the ethnic economy, which makes the urbanization of the western region accelerates. There is also a deeper interaction between ethnic regions and Han Chinese in education, culture and economy. The

real implementation of the policy has allowed more and more ethnic candidates to benefit from the special preferential policies granted by the state. However, in recent years, the question of whether the preferential policies raise questions about the fairness of education has also been questioned. As one of the students in this interview mentioned, "I am Hui and grew up in a Han Chinese school, which is not different from Han Chinese in any other way except for the difference in diet, but I can still enjoy the extra credit policy in the college entrance examination due to my ethnic identity." In the author's view, if the policy is based solely on ethnic identity, to a certain extent, it does create problems of educational equity within ethnic minorities. Therefore, in the college entrance examination admissions process, corresponding admissions policies can be formulated based on the economic and development levels of ethnic areas as the criteria. For example, in areas with a better economic level, the preferential margin should be appropriately reduced, and in some remote and economically underdeveloped rural areas, the preferential margin should be appropriately increased. This reduces to a certain extent the one-sidedness brought about by the formulation of ethnic education policies, and maintains the fairness and impartiality of the entrance examination plus points. Secondly, most of the content of our college entrance examinations is based on the main culture and the language is Mandarin. This is very unfavorable for candidates from ethnic areas. This is because compared to Han students, culture, language and resources limit them, and the education they receive is relatively homogeneous and backward. For example, Han students have a better language environment and learning resources in English, and Chinese culture is ubiquitous in their daily lives. However, all this knowledge is difficult to obtain for ethnic minority students who live in an economically backward and resource-poor environment. Therefore, if a unified approach is adopted, it will, to a certain extent, greatly cut down the opportunities for minority groups to enter university. In this regard, the author believes that an examination and evaluation system for ethnic minorities should be established and improved, and different evaluation models should be developed for the characteristics of different ethnic regions. For example, in the subject of English, some ethnic minority regions can appropriately delete the listening section or reduce the percentage of the subject's score in the total due to the lack of resources and teachers. At the same time, ethnic students can also earn additional points by demonstrating their strengths and advantages, and the sum of the cultural and additional points scores will be included in the overall grade. This will, to a certain extent, both pass on ethnic culture and make up for the limited resources available for cultural subjects.

5.2 Design a School-Based Curriculum with Cultural Characteristics

A school-based curriculum is a form of curriculum that is adapted to the individual characteristics of the students, diversified and freely available to them, and developed by the school to achieve its teaching objectives or to address the educational problems of the students. The aim is to overcome the uniformity and limitations of the national teaching system in order to reflect the creativity of districts, students and teachers in terms of content and curriculum development. The school-based curriculum is unique because, on the one hand, it supplements and complements traditional forms of teaching and learning and, on the other hand, because the teaching resources of the school-based curriculum are highly humanistic, interesting and practical for the people. The forms of

teaching and learning are also more flexible and diverse than traditional teaching [28]. At present, most Chinese universities still use Chinese culture as the main curriculum and focus on the content of the national unified entrance examination in their teaching settings, without the concept of multicultural teaching. This will, to a certain extent, result in the loss of national culture. The national curriculum reflecting mainstream culture accounts for 88–90% of the total curriculum, while the local and school-based curriculum reflecting ethnic and local cultural knowledge only accounts for 10–12% of the total curriculum [29]. As one interviewee mentioned: "We are looking forward to having courses on our own culture or the culture of other ethnic minority regions in our schools, and we are eager to learn about the culture of other ethnic groups, which I think will allow us to respect cultural differences and at the same time better pass on our own culture." This shows that the current curriculum is lagging behind in terms of passing on cultural diversity.

Therefore, schools should develop school-based curricula with a focus on regional characteristics and increase the proportion of the curriculum relating to the culture of ethnic minorities. There are 56 ethnic groups in China, each with its own distinctive ethnic culture, food culture, history, religion, geographical environment, customs, etc. These strong cultural heritages are all specific resources that can be used to develop the school-based curriculum. Each minority culture does not exist on its own, they all need to be interdependent and develop together. For example, I believe that a school-based curriculum could be developed by combining famous scenic spots in different ethnic minority areas with environmental protection, which would open students' eyes to different ethnic cultures on the one hand and develop their awareness of environmental protection on the other. The development of a school-based curriculum requires the involvement of a wide range of professionals, including experts and teachers, to develop content that is truly appropriate for local students, considering the actual situation of each region. It is also necessary to actively listen to the valuable opinions of students and parents, and to promote the development of local teaching culture through home-school cooperation.

5.3 Develop Educational Models for Cooperation Between Schools and Cultural Industries

As the mainstay of the development of ethnic economies and the transmission of ethnic cultures, the employment tendencies of ethnic minority students are very important. However, at present, there is a big gap between the content in our higher education textbooks and what is applied to them in real life [30]. Argues that, with regard to improving the educational situation in ethnic areas, developing the economy and supplementing resources do not necessarily invite students back to the classroom. Academic theory education provides them with access to employment, but does not provide them with employment opportunities. In other words, there is a disconnect between what students learn in school and market demand, and between theoretical education and social practice. Coupled with the influence of traditional ideology, most students tend to give up their studies in pursuit of profit. The consequence of this is that some students flow to the cities to work, while others stay in their hometowns and become surplus laborers. In these interviews, one interviewee also mentioned: I think that school education places

too much emphasis on theoretical learning, and there are few forms of practical learning that incorporate cultural development. Even if students have received higher education but do not have a skill, they are not very helpful for employment and instead have to do simple manual work to earn a living.

Therefore, in order to improve this situation, schools can start with both traditional cultural industries and cultural innovation. Firstly, as an educational base for the training of talents, schools can establish long-term partnerships with cultural industries. Organize job-training activities and provide a platform for practical training, and consciously guide and send students to relevant enterprises for internships to develop their practical skills, their ability to cooperate and their ability to get along with others, and to experience the difference between theoretical knowledge and practical application. This will ensure largely that 'learning is useful' and will provide guidance for future teaching reforms in ethnic areas. Secondly, the breakthrough in the development of cultural industries lies in cultural innovation. Schools can cooperate with schools and enterprises to launch innovation and entrepreneurship competitions and skills competitions for cultural industries with ethnic characteristics, which will provide maximum employment opportunities for students and help their further application of new technologies in ethnic cultural industries.

6   Conclusion

Concerning the ethnic minorities' education expectations, it is argued that they are hoping for more support to inherit their cultures. Nowadays, education has helped preserve and inherit minority cultures to some extent. Some curriculums and majors are designed following the policies to protect the minority cultures, but they are still not enough. Bilingual education helps preserve the ethnic minority culture but reduces the approaches between different minorities. There is still a long way for higher education to achieve the goal of helping develop the cultural industry of ethnic minorities. To maintain cultural pluralism in the context of globalization, it is particularly important to promote the preservation and transmission of minority cultures through education. As mentioned above, to promote cultural development in the ethnic minority, the government should consider establishing a more practical examination and selection system for ethnic minorities and offer more cultural-related curriculums in schools. Meanwhile, attention to the development of the education model that combines the cultural industries with schools is also essential. In conclusion, this paper clarified the relationship between education and the development of minority cultures and proposed some suggestions to improve the educational impact on cultural preservation and inheritance. Under the context of globalization, the most needed for a more multicultural and colorful future is attention to understanding the state of cultural development of ethnic minorities as well as their expectations. Furthermore, trying to create an educational environment that is more suitable for the development of cultural diversity.

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