

An Empirical Analysis of the Development Characteristics of Tibetan Youth's Ethnic Identity and National Identity

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Abstract: The investigation of Tibetan teenagers in Tibetan areas of Gansu province from the aspects of living environment, age and interaction mechanism of multiple identities shows that Tibetan teenagers as a whole have more positive ethnic identity and national identity, and there is no gender difference effect in the level of ethnic identity, but the level of national identity of girls is significantly higher than that of boys. The level of national identity of adolescents from rural areas is significantly higher than that of individuals in pastoral areas or semi-agricultural and semi-pastoral areas, but there is no change in the level of ethnic identity. There is a significant linear covariant relationship between ethnic identity and national identity of Tibetan teenagers, which indicates that the two relationships are developing in a unified and coordinated way. The degree of ethnic identity of Tibetan teenagers has an important impact on the level of national identity. The interaction between ethnic identity and ethnic social consciousness has an impact on national identity, that is, the level of “overlapping identity” between ethnic identity and ethnic society affects the status of national identity.

1. Description of Problem

Identity research first appeared in psychology. Freud first put forward the psychological sense of “identity”, that is, the process of emotional and psychological convergence between individuals and other people and groups. After that, Erickson developed identity in the theory of “self-identity”, thinking that identity is the question of “who I am” or “who we are”, distinguishing “individual identity” from “group identity” [1]. Thus, the essence of identity lies in the recognition and recognition on the individual consciousness level or psychological level. The most classic explanation comes from Phinney's concept of identity, which holds that ethnic identity is dynamic, multi-dimensional and related to self-concept. It not only involves the individual's sense of belonging to the ethnic group, but also includes the individual's positive evaluation of the group to which he belongs and the individual's participation in ethnic activities [2]. A large number of domestic scholars have discussed ethnic identity from different disciplinary perspectives. For example, Wan Minggang and others define ethnic identity as the attitude of ethnic members to their own ethnic groups (internal groups) and other ethnic groups (outside groups) based on their reflection and reflection on their national identity in the process of national interaction and ethnic exchanges, belief, belonging and behavioral involvement, as well as their recognition of ethnic group culture, ethnic group language and ethnic group history [3]. Some researchers have also proposed ethnic identity in a broad sense, that is, in a multi-ethnic society, each individual has a dual identity of himself as a member of a single nation and as a member of the ethnic identity [4]. For the ease of operation of simple research, Zuo Bin believe that ethnic identity refers to the individual's cognition, recognition and emotional attachment to their ethnic group identity [5]. In short, these interpretations focus on the process of conscious attribution of ethnic groups at the level of individual consciousness from the essence of ethnic identity. Through a large amount of literature analysis, the study believes that the current ethnic identity refers more to the recognition, attribution and attachment of the identity, culture and society of individual ethnic groups in a

multi-ethnic country. The core content. That is, ethnic group identity (a sense of belonging and pride for the nation), ethnic group cultural identity (attitude towards national culture, involving cultural beliefs, customs, language, history, and overall cultural cognition and evaluation) and ethnic social identity (Attitudes towards the development of ethnic society, including evaluations of economic, cultural and educational aspects). It exhibits strong ethnic, cultural, religious, exclusive and regional characteristics.

In multi-ethnic countries, the dual identification of ethnic identity and national identity has always been the focus and hot issue of researchers in many fields. In the theoretical construction, there are mainly two main assumptions, the linear bipolar model and the two-dimensional model. The linear bipolar model believes that in ethnic identity and national identity, the strengthening of one identity will certainly weaken another identity, that is, there is a negative correlation between ethnic identity and national identity. The two-dimensional model considers that ethnic identity and national identity are independent of each other, that is, there should be zero correlation between the two kinds of identity, and the identity is divided into four types: integration, marginalization, assimilation and separation. Strong dual recognition of the two groups shows a tendency to integrate, and if they do not agree with each group, there will be marginalization, and a single only one will show assimilation or separation [6].

A large number of studies have supported the linear two-pole model of identity, namely the mutual exclusion or opposition between ethnic identity and national identity. Some researchers believe that the conflict between ethnic identity and national identity is an important national security crisis faced by multi-ethnic countries in the era of globalization. The essence of conflict is a continuous process from the surface to the inside [7]. Such conflicts and differences must be based on the original national identity and gradually realize the transformation from ethnic identity to national identity [8]. When the awareness of culturally strong national identity rises, it will inevitably affect the survival and development of culturally disadvantaged ethnic groups [9]. At present, more domestic researchers from the perspective of border governance, that in a unified multi-ethnic cultural background, national identity must be higher than ethnic identity, and national identity is the premise of the formation and development of ethnic identity. [10] At the same time, along with the acceleration of the modernization process in China's border areas, the contradiction between ethnic identity and national identity in the border areas has also become increasingly prominent, and the effective integration of multiple identities has become more and more urgent [11].

Another view is that there is a harmonious and unified relationship between ethnic identity and national identity, which is also the mainstream view currently held by domestic researchers [12]. The conflict and tension between the two identities are unified and promote the symbiotic development of various identities [13]. Some researchers have chosen the typical minority groups in northwest China as the research object, and found that the national identity of Kirgiz is much higher than that of ethnic identity, but the whole is in a positive and healthy state. [14] Therefore, some researches advocate the unification of ethnic identity and national identity through effective educational approaches [15], with the construction of national unity and national unity as the core, so as to promote all ethnic groups to form civil society people with common identity consciousness on the basis of maintaining the original national and cultural identity [16]. Some researchers also advocate the dialectical perspective on the ethnic identity and national identity of ethnic minority groups. Ethnic identity and national identity have common value connotations, and there are interdependent relationships in function. In social practice, conflicts can be confronted or harmoniously coexisted [17]. Moreover, ethnic identity and national identity have different mechanisms of action in the system of individual identity. The relationship between the two has contradictory contradictions and coordination and unity. It must be viewed dialectically. [18]

In short, this study aims to select Tibetan adolescents in Tibetan areas of Gansu Province as the research object to explore the ethnic identity and national identity of ethnic group minority youth. Adolescents are in a critical period of identity development and change. Minority youths not only face the problem of identity development of self-identity, but also face the dilemma of multiple

identities in a society with multicultural integration and development [19]. Therefore, assessing the changes in the identity of ethnic minority adolescents not only provides scientific research basis for the national unity of young people, but also enriches the theoretical system of ethnic identity in China and helps to better guide the educational practice activities of ethnic minority youth.

2. Research Method

2.1 Research Subjects

424 Tibetan adolescents from the Tibetan area of Gansu Province were selected, aged between 16 and 19 years old (accounting for 15.3% (16 years old), 44.8% (17 years old), 30.7% (18 years old), 9.2% (19 years old), the average age is 17.34 years old ($SD=0.85$). Among them, 283 girls, accounting for 66.7% of the total (141 boys, accounting for 33.3% of the total). From the distribution of the families The urban source accounted for 11.3%, the rural area was 50.5%, the semi-agricultural and semi-pastoral area was 23.6%, and the pastoral area was 14.6%. All the participants were from Tibetan-inhabited areas.

2.2 Research Tools

(1) Ethnic identity questionnaire. In 2012, Shi Huiying compiled the Ethnic Minority Identity Questionnaire [6], which measured the national identity of ethnic minority members from different regions, different ethnic groups and different age groups, and divided ethnic identity into three dimensions, namely identity and culture. Identity and social identity, the internal consistency reliability coefficient α of the scale is 0.78, and the split-half α reliability is 0.72. On this basis, the study was revised into the “Taiwan Youth National Identity Survey Questionnaire”, including Tibetan identity, Tibetan cultural identity and Tibetan social identity. There are 12 items (including 3 reverse scores). Participants were asked to evaluate Tibetan social phenomena on the 5-point scale (from 1 “very inconsistent” to 5 “very consistent”). In this study, 12 test topics were evaluated and revised. The internal consistency reliability coefficient α of the scale was 0.65, and the internal consistency of Tibetan identity, Tibetan cultural identity and Tibetan social identity were three dimensions. The coefficients α are 0.64, 0.61, and 0.65, respectively. Three-factor confirmatory factor analysis found that $\chi^2/df=2.67$, CFI=0.93, IFI=0.92, TLI=0.93, NFI=0.90, PNFI=0.67, PCFI=0.69, RMSEA=0.06, according to model fit The test criteria χ^2/df should be less than 3, CFI, IFI, TLI and NFI should be greater than 0.9, PNFI and PCFI should be greater than 0.5, and RMSEA should be less than 0.08.

(2) National Identity Questionnaire. Some researchers have divided the Chinese national identity into two dimensions, namely, the Chinese identity and the Chinese national social and cultural identity. These two dimensions can well reflect the degree of national identity of ethnic minority members. The internal consistency reliability coefficient α of the scale is 0.72, and the split-half α reliability is 0.62 [6]. Based on the previous studies, this study was revised into the “Tibetan Youth's National Identity Questionnaire”, which includes three dimensions: Chinese identity, Chinese national social identity, and Chinese national cultural identity. There are 12 items in total (including 2 To the scoring item, the subjects were asked to evaluate the national identity description on the 5-point scale (from 1 “very non-conforming” to 5 “very consistent”). The 12 test topics were also evaluated and revised. The overall internal consistency reliability coefficient α of the scale was 0.83. The internal consistency reliability coefficients α of the three dimensions of Chinese identity, Chinese national social identity, and Chinese national cultural identity are 0.60, 0.69, and 0.88, respectively. Three-factor confirmatory factor analysis found that $\chi^2/df=2.24$, CFI=0.98, IFI=0.98, TLI=0.97, NFI=0.96, PNFI=0.73, PCFI=0.74, RMSEA=0.05.

2.3 Research Procedures

The test process is carried out in small group test mode and in batches. The entire test process took about 8 minutes. After the test was completed, the questionnaire was finally collected. A total of 430 questionnaires were distributed and 424 were effectively recovered, with a recovery rate of

98.6%.

2.4 Statistics and Analysis Tools

Data entry and analysis were performed using SPSS20.0 software for data management, descriptive statistics and difference test. Validation factors were analyzed for each scale using AMOS20.0 statistical software.

3. Research Results

3.1 The development level and gender characteristics of Tibetan youth national identity and national identity.

The results of one-sample t_1 test showed that the ethnic identity level of Tibetan adolescents ($M=4.52$, $SD=0.49$) was significantly higher than the theoretical median ($M=3$) ($t(423)=63.26$, $p<0.001$). At the same time, the national identity level ($M=3.91$, $SD=0.75$) was also significantly higher than the theoretical median ($t(423)=25.28$, $p<0.001$). This shows that Tibetan teenagers hold a more positive ethnic identity and national identity.

Independent sample t_2 test found that there was no significant difference in ethnic identity between Tibetan male adolescents ($M=4.57$, $SD=0.47$) and females ($M=4.49$, $SD=0.51$) ($t(422)=1.54$, $p>0.05$). For the three sub-dimensional analysis of ethnic identity, the Tibetan cultural identity of Tibetan male adolescents ($M=4.67$, $SD=0.52$) was significantly lower than that of females ($M=4.47$, $SD=0.64$) ($t(422)=3.37$, $p<0.01$), but there is no significant gender difference in Tibetan identity ($t(422)=3.37$, $p<0.01$) and Tibetan social identity ($t(422)=3.37$, $p<0.01$). The national identity of Tibetan female adolescents ($M=4.05$, $SD=0.65$) was significantly higher than that of males ($M=3.64$, $SD=0.84$) ($t(422)=-5.17$, $p<0.001$). From the analysis of the sub-dimensions of national identity, it is found that Tibetan women and adolescents have a Chinese identity awareness ($t(422)=-5.29$, $p<0.001$) and Chinese national social identity ($t(422)=-3.63$, $p<0.001$) and Chinese national cultural identity awareness ($t(422)=-4.58$, $p<0.001$) were significantly higher than Tibetan male adolescents. These results show that there is no gender difference in the ethnic identity of Tibetan adolescents. However, the national identity of Tibetan adolescents has a significant gender effect, that is, women's scores are generally higher than men's, see Table 1.

Table 1 T test of differences between ethnic identity and national identity of Tibetan youths of different genders

	Total $M(sd)$	$t_1(df_1=423)$	Boy $M(sd)$	Girl $M(sd)$	$t_2(df_2=422)$
Tibetan identity (TII)	4.67(0.73)	46.76***	4.69(0.68)	4.65(0.76)	0.47
Tibetan social identity (TSI)	4.35(0.70)	39.66***	4.35(0.71)	4.35(0.69)	0.01
Tibetan cultural identity (TCI)	4.54(0.60)	52.28***	4.67(0.52)	4.47(0.64)	3.37**
Tibetan identity (EI)	4.52(0.49)	63.26***	4.57(0.47)	4.49(0.51)	1.54
Chinese identity (CII)	4.09(0.97)	23.18***	3.72(1.09)	4.27(0.85)	-5.29***
Chinese National Social Identity (CSI)	3.88(0.84)	21.63***	3.66(0.94)	3.99(0.77)	-3.63***
Chinese National Cultural Identity (CCI)	3.77(0.80)	20.01***	3.53(0.83)	3.90(0.75)	-4.58***
National identity (CI)	3.91(0.75)	25.28***	3.64(0.84)	4.05(0.65)	-5.17***

Note: The level of significance is ** $p<0.01$, *** $p<0.001$.

3.2 The characteristics of Tibetan youth ethnic identity and national identity in different settlements.

In order to test the differences between the ethnic identity and national identity of Tibetan

adolescents under different living conditions (town, rural, semi-agricultural and semi-pastoral areas and pastoral areas). The results of one-way analysis of variance found that Chinese social identity ($F(3,420)=3.09$, $p<0.05$) and national identity ($F(3,420)=2.85$, $p<0.05$) had significant differences in Tibetan adolescents' social environment variables. There were no significant differences in other individual identification indicators ($ps>0.05$), as shown in Table 2.

Table 2 F-test of differences in ethnic identity and national identity of Tibetan adolescents under different living conditions

variable name	<i>SS(B/W)</i>	<i>MS(B/W)</i>	<i>F(3,420)</i>
TII	(1.41/101.82)	(0.92/0.54)	1.72
TSI	(1.94/204.95)	(0.65/0.49)	1.32
TCI	(2.77/225.20)	(0.17/0.37)	0.46
EI	(.51/154.32)	(0.47/0.24)	1.94
CII	(6.94/389.79)	(2.31/0.93)	2.49
CSI	(6.47/292.80)	(2.16/0.70)	3.09*
CCI	(2.54/266.32)	(0.85/0.63)	1.34
CI	(4.71/230.95)	(1.57/0.55)	2.85*

Note: Significance level * $p < 0.05$.

Multiple comparisons found that in the dimension of Chinese national social identity, the social identity of Chinese nationals from rural Tibetans was $M=4.01$, $SD=0.72$), which was significantly higher than that of semi-agricultural and semi-pastoral areas ($M=3.77$, $SD=0.83$). ($p<0.05$). The social identity of Chinese youth in rural areas was also significantly higher than that in pastoral areas ($M=3.88$, $SD=0.84$) ($p<0.05$), and there were no significant differences at other levels ($ps>0.05$). At the level of national identity, the national identity level of Tibetan adolescents from rural areas ($M=4.02$, $SD=0.66$) was significantly higher than that of semi-agricultural and semi-pastoral areas ($M=3.81$, $SD=0.81$) ($p<0.05$), multiple comparisons. There were no significant differences at other levels ($ps>0.05$), as shown in Fig. 1.

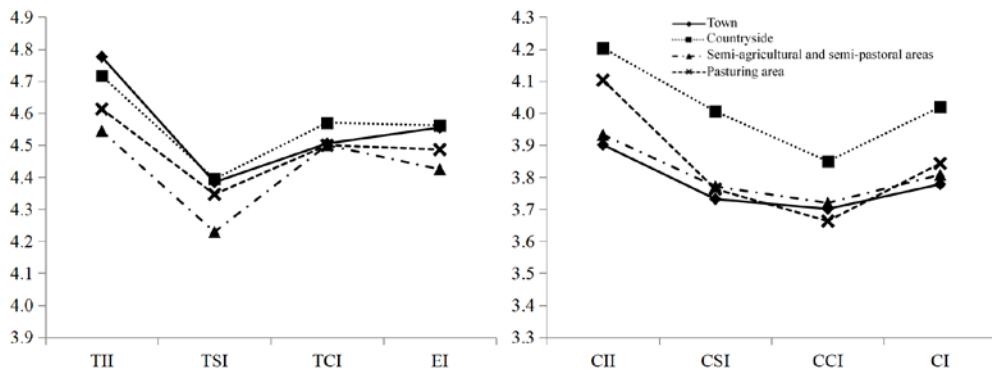


Fig. 1 Multiple comparisons of Tibetan adolescents' national identity and national identity in terms of living conditions

3.3 Characteristics of ethnic identity and national identity of Tibetan adolescents at different ages.

The differences between ethnic identity and national identity of Tibetan adolescents of different ages (16, 17, 18 and 19 years old) were tested. One-way analysis of variance found that there was no significant difference in all dimensions ($ps>0.05$) between ethnic identity ($F(3,420)=1.12$, $p>0.05$) and national identity ($F(3,420)=0.26$, $p<0.05$), see Table 3. The results of multiple comparisons showed that only 16 years old ($M=4.64$, $SD=0.46$) adolescents' Tibetan cultural identity level was significantly higher than 19 years old ($M=4.35$, $SD=0.74$), and ethnic identity and national identity of other age groups. There was no significant difference between the various dimensions ($ps>0.05$), as shown in Fig. 2.

Table 3 F-test of differences in ethnic identity and national identity of Tibetan adolescents of different ages

variable name	<i>SS</i> (B/W)	<i>MS</i> (B/W)	<i>F</i> (3,420)
TII	(2.01/225. 96)	(0.67/0.54)	1. 24
TSI	(0.09/206. 80)	(0.03/0.49)	0.06
TCI	(2.15/152. 67)	(0.72/0.36)	1.97
EI	(0.82/102. 41)	(0.27/0.24)	1.12
CII	(1. 95/394. 77)	(0.65/0.94)	0.69
CSI	(0.08/299. 19)	(0.03/0.71)	0.04
CCI	(1. 22/267. 63)	(0.41/0.64)	0.64
CI	(0.43/235. 22)	(0.15/0.56)	0.26

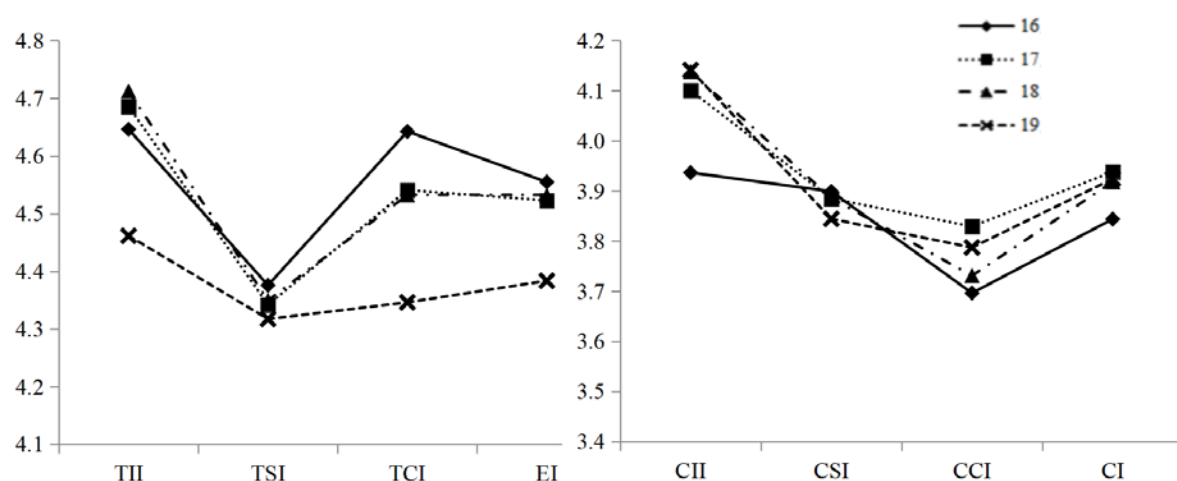


Fig. 2 Multiple comparisons of Tibetan adolescents' ethnic identity and national identity at different ages

3.4 Analysis of the correlation between Tibetan youth ethnic identity and national identity.

A correlation analysis between the ethnic identity of Tibetan youth and the various dimensions of national identity revealed that Tibetan identity and Chinese identity ($r=0.11$, $p<0.05$) and Chinese national identity ($r=0.16$, $p=0.001$). There is a significant positive correlation between Chinese cultural identity ($r = 0.17$, $p < 0.001$) and national identity ($r = 0.17$, $p < 0.001$). There is a significant positive correlation between national identity and Tibetan identity ($r=0.11$, $p<0.05$) and Tibetan social identity ($r=0.19$, $p<0.001$), and there is no significant correlation with Tibetan cultural identity. ($r=0.06$, $p>0.05$), see Table 4. These results show that there is a relative consistency between ethnic identity and national identity. That is to say, there is a linear relationship between ethnic identity and national identity in mathematical logic, which indicates that the two are unified and coordinated development.

Table 4 Correlation matrix of Tibetan youth ethnic identity and national identity

	1	2	3	4	5	6	7	8
1. TII	-	0.11*	0.25***	0.65***	0.11*	0.06	0.11*	0.11*
2. TSI	0.11*	-	0.54***	0.75***	0.13**	0.23***	0.15**	0.19***
3. TCI	0.25***	0.54***	-	0.79***	-0.01	0.06	0.12*	0.06
4. EI	0.65***	0.75***	0.79***	-	0.11*	0.16**	0.17***	0.17***
5. CII	0.11*	0.13**	-0.01	0.11*	-	0.67***	0.59***	0.90***
6. CSI	0.06	0.23***	0.06	0.16**	0.67***	-	0.54***	0.86***
7. CCI	0.11*	0.15**	0.12*	0.17***	0.59***	0.54***	-	0.82***
8. CI	0.11*	0.19***	0.06	0.17***	0.90***	0.86***	0.82***	-

Note: Significance level * $p < 0.05$, ** $p < 0.01$

Further analysis found that, from the age variable, there was a significant positive correlation between the national identity level of Tibetan youth and the national identity level at 16 years old ($r=0.23$, $p=0.06$) and 17 years old ($r=0.23$, $p<0.01$). There was no significant correlation between the two variables of adolescents aged 18 years ($r=0.06$, $p>0.05$) and 19 years ($r=0.06$, $p>0.05$), as shown in Fig. 3. From the analysis of the living environment variables, there is a significant positive correlation between the ethnic identity level and the national identity level of Tibetan adolescents from urban areas ($r=0.33$, $p<0.05$), from rural areas ($r=0.12$, $p>0.05$), half. There was no significant correlation between the two variables of adolescents in the semi-pastoral area ($r=0.16$, $p>0.05$) and pastoral area ($r=0.13$, $p>0.05$).

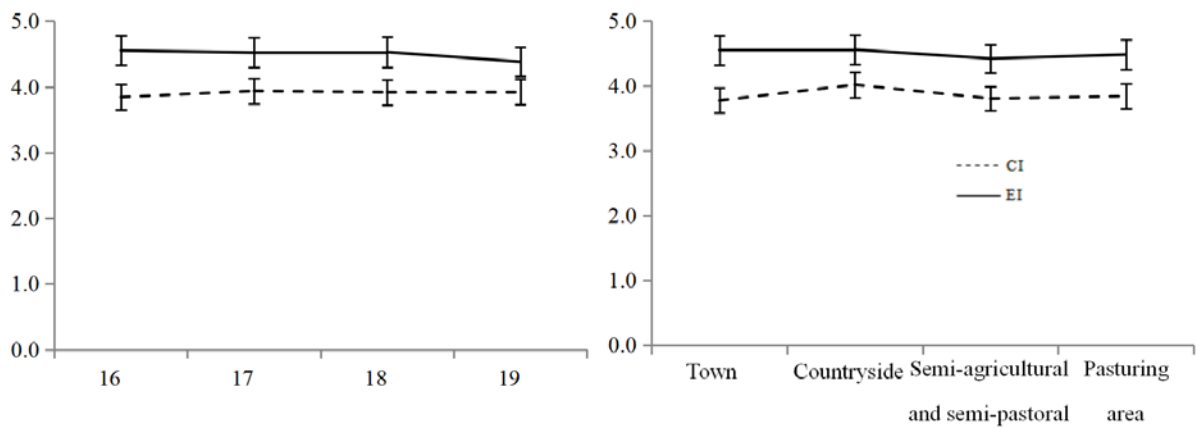


Fig. 3 Correlation between ethnic identity and national identity of Tibetan adolescents of different ages and living environments

3.5 The influence of Tibetan youth ethnic identity on national identity.

In order to analyze the influence of Tibetan youth's ethnic identity on national identity, the forced regression analysis was carried out, with ethnic identity as the dependent variable, national identity and its various dimensions as independent variables, and all the independent variables were centralized and analyzed one by one. The results show that the Tibetan ethnic identity level can significantly predict the national identity (model Y4: $b = 0.26$, $t = 3.57$, $p < 0.001$), Tibetan identity level (model Y1: $b = 0.11$, $t = 2.26$, $p < 0.05$) and Tibetan social identity (model Y2: $b = 0.21$, $t = 4.05$, $p < 0.001$) can significantly predict national identity in a positive direction. Only Tibetan cultural identity (model Y3: $b=0.07$, $t=1.21$, $p>0.05$) does not significantly predict national identity, see Table 5.

Table 5 Regression analysis of national identity to Tibetan ethnic identity

Dependent variable	Independent variable	<i>b</i>	<i>SE</i>	β	<i>t</i>	R^2	<i>F</i> (1,422)
CI	Model y1: TII	0.11	0.05	0.11	2.26*	0.01	5.12*
	Model y2: TSI	0.21	0.05	0.19	4.05***	0.04	16.40***
	Model y3: TCI	0.07	0.06	0.06	1.21	0.003	1.472
	Model y4: EI	0.26	0.07	0.17	3.57***	0.03	12.73***

Note: Significance level * $p < 0.05$, *** $p < 0.001$.

3.6 The Interaction of Tibetan ethnic Identity, Tibetan Social Identity and Tibetan Cultural Identity on National Identity

In order to reveal the influence of the interaction between the different levels of identity of Tibetan identity on national identity, the gradual regression analysis method is used to centralize the three variables of Tibetan social identity, Tibetan cultural identity and Tibetan identity. A layer

model, which uses age, gender and inhabited environment as control variables, a two-layer model, and the dimensions of ethnic identity are entered into the regression equation to predict separately. The three-layer model separates the interaction between the dimensions of ethnic identity. Enter the regression equation. The results show that when the interaction between Tibetan identity and Tibetan cultural identity enters the regression model, the explanatory quantity does not increase significantly (M2-2= M3-2: $R^2=0.09$), indicating Tibetan identity and There is no significant interaction between Tibetan cultural identity in national identity (M3-2: $b = 0.05$, $t = 0.77$, $p > 0.05$), see Table 6. When the interaction between Tibetan social identity and Tibetan cultural identity entered the regression model, it was found that the explanatory quantity did not increase significantly (M2-3: $R^2=0.11$, M3-3: $R^2=0.12$) It shows that there is no significant interaction between Tibetan social identity and Tibetan cultural identity in national identity (M3-3: $b = -0.09$, $t = -1.79$, $p > 0.05$). However, when the interaction between Tibetan identity and Tibetan social identity entered the regression model, it was found that the explanatory quantity increased significantly (M2-1: $R^2=0.09$, M3-1: $R^2= 0.12$), indicating that there is a significant interaction between Tibetan social identity and Tibetan cultural identity in national identity (M3-1: $b = 0.04$, $t = 3.37$, $p < 0.05$).

Table 6 Interaction of Tibetan Identity and Tibetan Social Identity on National Identity

Dependent variable	step		Independent variable	<i>b</i>	<i>SE</i>	β	<i>t</i>	R^2	<i>F</i> (1,422)
CI	One layer model (m1)		age	0.04	0.04	0.04	0.86	0.07	10.71***
			gender	0.42	0.08	0.27	5.64***		
			Settlement environment	0.01	0.03	0.01	0.06		
	Two-layer model	(M2-1)	TII	0.12	0.05	0.12	2.53*	0.09	9.73***
			TSI	0.10	0.06	0.08	1.70	0.09	8.39***
		(M2-2)	TII	0.12	0.05	0.12	2.53*	0.09	9.73***
			TCI	0.10	0.06	0.08	1.70	0.09	8.39***
		(M2-3)	TSI	0.21	0.05	0.20	4.22***	0.11	12.80***
			TCI	-0.01	0.07	-0.01	-0.048	0.11	10.22***
	Three-layer model	(M3-1)	TII×TSI	0.04	0.01	0.27	3.37**	0.12	9.06***
		(M3-2)	TII×TCI	0.05	0.06	0.31	0.77	0.09	7.09***
		(M3-3)	TSI×TCI	-0.09	0.05	-0.56	-1.79	0.12	9.09***

Note: Significance level * $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$.

After the interaction is significant, the results of the simple slope test are shown in Fig. 4 and 5. When there is a high Tibetan identity (H-TII), there is a significant positive correlation between Tibetan social identity and national identity, $b = 0.16$, $t = 2.01$, $p = 0.05$. When low Tibetan identity (L-TII), there was a significant positive correlation between Tibetan social identity and national identity, $b = 0.22$, $t = 3.54$, $p < 0.001$. When there was high Tibetan social identity (H-TSI), there was no significant positive correlation between Tibetan identity and national identity, $b = 0.07$, $t = 1.04$, $p > 0.05$. When low Tibetan social identity (L-TSI), there was no significant positive correlation between Tibetan identity and national identity, $b = 0.12$, $t = 3.22$, $p < 0.05$.

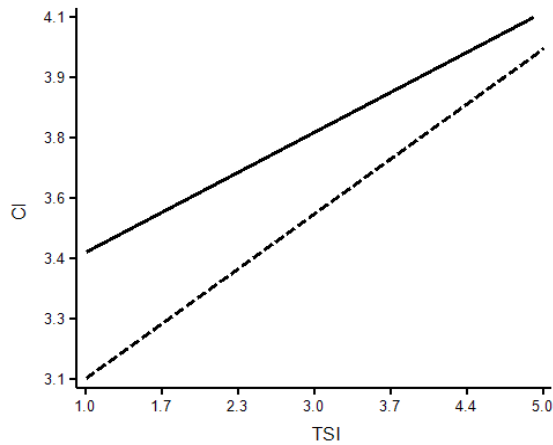


Fig. 4 Correlation between TSI and CI at the level of TII

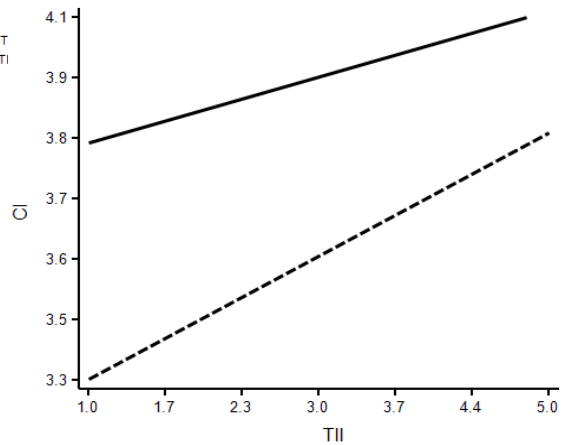


Fig. 5 Correlation between TII and CI at high and low levels of TSI

4. Conclusion

Through the investigation and analysis of the ethnic identity of Tibetan youth and the status quo of national identity, it is found that Tibetan adolescents generally hold more positive ethnic identity and national identity, which is consistent with the results of the dual identification of Uyghur youth in Xinjiang [20]. From gender variables Seen, there is no difference in the ethnic identity of Tibetan youth boys and girls. However, the national identity of girls is significantly higher than that of boys. From the perspective of living environment, the national identity of Tibetan youth from rural areas is higher than other concentrated areas. Individuals, but there is no change in the level of national identity. This is because rural areas, pastoral areas and semi-agricultural areas in Tibetan areas have different regional educational environments and cultural backgrounds, different production and lifestyles, and levels of social development, making them appear in the pattern of settlement. The difference in dual identification. At the level of age development, it is found that the ethnic identity and national identity awareness of Tibetan teenagers between the ages of 16 and 19 do not show special developmental characteristics with age, that is, their level of identity does not exist in age. Differences. Due to the formation of minority nationality consciousness earlier, in the youth, it has shown a relatively stable level of ethnic identity, [21]. Therefore, there is no age difference in the level of dual recognition of Tibetan adolescents of different ages.

The important conclusion of the study is that there is a significant positive correlation between the ethnic identity of Tibetan youth and national identity. In mathematics and logic, there is a linear covariation relationship between the two, indicating that the two are unified and coordinated development, and the degree of national identity is on the state. The level of identity has an important impact. Moreover, the interaction between Tibetan ethnic identity and national social consciousness will have an impact on national identity, that is, national identity and national society's "overlapping identity" affects national identity. ethnic identity and national identity as two important identification systems of Tibetan adolescents, the ethnic identity and the national identity system are synchronized and coordinated, and they work together in the adolescents' self-identity system. The positive ethnic identity level not only makes the individual have a harmonious national symbiosis, but also affects the individual. Mental health and cultural adaptation, as well as individual academic achievement and behavioral norms. Therefore, ethnic identity and national identity interact and infiltrate each other, and work together on the process of individual identity development. When the national identity consciousness and national social consciousness of Tibetan youths are highlighted, the national identity consciousness is also strengthened. The trait identification of these two ethnic groups makes Tibetan youths continue to gain good self-identity and self in different multi-social communication situations. [22]. When labeling the self-generic group, the common class group that emphasizes self and others, that is, the identity consciousness of the Chinese identity is revealed. This overlapping identity not only helps individuals to obtain

clear social cognition, but also helps individuals to acquire a good sense of belonging to the community and society.

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