

Analysis of The Theoretical Origin and Internal Relationship Between 'Red Pomegranate Spirit' and Unity and Stability in Xinjiang

ZHANG, Zifan ^{1*}

¹ Xinjiang Normal University, China

* ZHANG, Zifan is the corresponding author, E-mail: 869789905@qq.com

Abstract: Xinjiang work has a special and important position in the overall work of the party and the country, which is related to the construction of a strong country and the overall situation of national rejuvenation. The 'Red Pomegranate Spirit' is a collection of profound ideological consensus, common value pursuit and firm ideals and beliefs jointly embodied and condensed by the people of all ethnic groups in Xinjiang in the process of actively safeguarding national unity. The 'Red Pomegranate Spirit' has the homology of theoretical basis, the consistency of goal pursuit and the compatibility of practical path with the Party's strategy of governing Xinjiang in the new era. The two complement each other and support each other. Clarifying the internal relationship and logical path between the 'Red Pomegranate Spirit' and the unity and stability of Xinjiang is of great and far-reaching significance for carrying forward the era value of the 'Red Pomegranate Spirit', further deepening the understanding and practice of the people of all ethnic groups on the pluralistic integration pattern of the Chinese nation, and striving to write a good chapter of Chinese-style modernization in Xinjiang.

Keywords: The Party's Strategy of Governing Xinjiang in The New Era, Red Pomegranate Spirit, Build Up The Consciousness of The Chinese Nation Community.

Disciplines: Sociology.

Subjects: Social Theory.

DOI: <https://doi.org/10.70393/616a736d.333430>

ARK: <https://n2t.net/ark:/40704/AJSM.v4n1a01>

1 INTRODUCTION

The Party Central Committee has always attached great importance to the work in Xinjiang. This strategy not only provides a solid theoretical support for Xinjiang's work to stick to the right path and innovate in the complex and changeable environment, but also provides a powerful ideological weapon for effectively dealing with various contradictions and risks and promoting the continuous development of Xinjiang's cause.

In the party's strategy of governing Xinjiang in the new era, unity and stability are the foundation, and national unity is the lifeline of the people of all ethnic groups in Xinjiang and the cornerstone of Xinjiang's development and progress. An in-depth analysis of the internal relationship and interaction between the 'Red Pomegranate Spirit' and the unity and stability of Xinjiang, in order to reveal the important value and mechanism of the 'Red Pomegranate Spirit' in the process of forging the consciousness of the Chinese nation community, is a necessary measure, a practical need and an inevitable requirement for the complete and accurate implementation of the party's national work in the new era. The 'Red Pomegranate Spirit' is an image

expression of modern culture. It is used as an advantageous resource to adapt to social development. It focuses on the benign interaction between the people of all ethnic groups. It is utilized as an advantageous resource for adapting to social development. It focuses on positive interactions among people of all ethnic groups. This is highly consistent with the intrinsic aim of the Party's strategy for governing Xinjiang in the new era and has innovative and extended significance for it.[1]

2 THE 'RED POMEGRANATE SPIRIT' HAS HOMOLOGY WITH THE THEORETICAL BASIS OF UNITY AND STABILITY.

2.1 BASED ON MARXIST NATIONAL THEORY AND COMMUNITY THOUGHT

Marxism is the fundamental guiding ideology of our party and country, and it is the soul and banner of the Communist Party of China. As an important part of Marxism, Marxist national theory is a scientific national theory guided

by dialectical materialism and historical materialism. It is the embodiment of the interests of the proletariat and the oppressed nation. [2] It is also the guiding ideology and action guide for the proletariat and its political parties to observe and treat the nation and solve the national problems. In our country, since the founding of the Communist Party of China, successive central leadership groups have consistently followed the Marxist theory of nationality in the long course of revolutionary and construction practices, continuously developing and innovating it, endowing it with new contemporary significance.

The classical Marxist writers put forward the great idea of equality of all ethnic groups in the world. This value concept is the main content and core idea of Marxist national theory, the fundamental principle of guiding Marxist political parties to carry out national work, the fundamental principle of dealing with national problems, and the inheritance and implementation of the Chinese Communists. Marxist national theory is produced in the class oppression and national struggle against capitalism. The socialist national theory is a theory about the liberation of the proletariat and even the liberation of all mankind. It advocates the elimination of all forms of national exploitation, national discrimination and national oppression. It is a national theory from the perspective of the pursuit of human liberation.[3]

Marx's community thought is the source of unity and stability and the 'red pomegranate spirit'. Marxism believes that nation is a historical category and a product of the development of human society to a certain stage. The historical process of the development of human society is the process of interdependence and unification of all ethnic groups in the world. The unity and stability of Xinjiang and the 'Red Pomegranate Spirit' under the perspective of the consciousness of the Chinese national community are products of our Party's fundamental guidance by Marxist national theory, adhering to the combination of Marxist national theory with the specific issues of the Chinese nation and with the excellent traditional culture of China.[4] It is a vivid portrayal of the innovative development of ethnic work in the new era. Both of them take Marxist national theory as the fundamental guiding ideology, which is an innovative interpretation of the Chinese Communist Party's national theory and a realistic presentation of the extraction of Chinese excellent traditional culture. The 'Red Pomegranate Spirit' upholds the value goal orientation of Marxist national theory and combines the new development and new requirements of the sinicization of Marxist national theory. It is an important spiritual sign and representational feature of the party's strategy of governing Xinjiang and the construction of the Chinese national community in the new era.

2.2 ORIGINATED IN THE COMMUNIST PARTY OF CHINA IMPORTANT THOUGHTS ON STRENGTHENING AND IMPROVING ETHNIC WORK

Since the 18th National Congress of the Communist Party of China, the Communist Party of China has focused on deepening the great unity of the Chinese nation and realizing the great rejuvenation of the Chinese nation. On the basis of implementing the party's national theory and national policy, the Communist Party of China has creatively put forward a series of new ideas, new ideas and new strategies for ethnic work, such as 'casting a strong sense of community of the Chinese nation' and 'holding close together like pomegranate seeds'. It has accumulated valuable experience in grasping ethnic issues and doing a good job in ethnic work, and has formed important ideas on strengthening and improving ethnic work. Inject strong impetus into the innovative development of ethnic work and promote new historical achievements in ethnic work. It points out the research direction for casting the consciousness of the Chinese nation community and the 'Red Pomegranate Spirit', provides a fundamental follow, and lays a theoretical foundation.

The Communist Party of China emphasizes the concepts of the Chinese nation family, the Chinese nation community, the consciousness of the Chinese nation community, and the promotion of the construction of the Chinese nation community. It clearly proposes that the consciousness of the Chinese nation community should be cast as the main line of the party's ethnic work in the new era and the main line of various work in ethnic areas. It further expands the correct path of solving ethnic problems with Chinese characteristics, opens up a new realm of sinicization and modernization of Marxist ethnic theory, and achieves new historical achievements in the party's ethnic work. Facing the new situations, new characteristics, new tasks, and new requirements in ethnic work in the new era, the Party and state leaders have repeatedly emphasized at important meetings and during visits and investigations that "all ethnic groups should stick together like pomegranate seeds." They use the 'pomegranate' and 'pomegranate seeds' as a metaphor for the relationship between the Chinese nation as a whole and the various ethnic groups within the country, vividly describing the concept of the Chinese nation.

Articles 3 and 6 of the "Twelve Musts" clearly state that "it is necessary to cast a strong sense of community of the Chinese nation as the main line of the party's ethnic work in the new era" and "it is necessary to hold high the banner of great unity of the Chinese nation and promote all ethnic groups to hold together like pomegranate seeds in the family of the Chinese nation. It can be seen that the 'Red Pomegranate Spirit', which was born out of the discussion of 'Pomegranate Seed', is an organic part of the important thought of strengthening and improving national work.

2.3 CONSERVING THE THOUGHT OF THE PLURALISTIC INTEGRATION PATTERN OF THE CHINESE NATION

The thought of the integration of the Chinese nation has a long history. During the period of Confucius, the Chinese

land did not judge the nation by blood, but only discussed the degree of civilization, in order to 'use the Xia to become the Yi', and use the common culture to build the national concept; 'Spring and Autumn Annals' 'Qi Guan Zhongyun': 'Rong Di's wolves, not to be disgusted, Zhu Xia's intimacy, not to be abandoned, 'but also clear that Zhu Xia's countries are one, should support each other; after Confucius, the various schools of thought continued to develop and integrate, and established the core of the national spirit based on Confucianism; during the period of Emperor Xiaowen of the Northern Wei Dynasty, the rulers vigorously promoted the Central Plains culture to the fields of education, military and people's livelihood, and learned from Confucianism in order to stabilize the rule; in the prosperous Tang Dynasty, Emperor Taizong of Tang regarded Chinese ethnic groups as one, regarded Han and ethnic minorities as one, and absorbed ethnic minorities as officials in Tang Dynasty. In the Yuan and Qing Dynasties, the ruling ethnic minorities had taken Confucianism as the idea of governing the country and widely adopted the rule of Confucian scholars, which was enough to prove that the cultural core of the Chinese nation had been deeply embedded in the hearts of all ethnic groups and reached a high degree of recognition of the homology and concentricity of the Chinese nation. After thousands of years of integration and development, the Chinese nation has no 'Hua Yi distinction', only 'like a family'.

This characteristic of China's historical development has resulted in the interwoven distribution of various ethnic groups, a culture of mutual inclusiveness, economic interdependence, and close emotional bonds, forming a pluralistic and unified pattern of 'each of us is part of the other, and no one can do without anyone else.' It profoundly expounds the blood tradition of 'you have me, I have you' and the 'pluralistic integration' attribute of the Chinese nation formed in the process of communication and integration of all ethnic groups. All ethnic groups have a common historical memory, common pursuit of interests, common emotional support and common spiritual strength. In the process of historical development, different cultures and nationalities have extensive exchanges, comprehensive exchanges and deep integration, forming a blood tradition and close relationship of solidarity and coexistence.

The consciousness of the Chinese nation community and the 'Red Pomegranate Spirit' are rooted in the historical roots of the pluralistic integration of the Chinese nation, highlighting the basic pattern of the pluralistic integration of the Chinese nation, and are the theoretical and spiritual achievements rooted in the excellent traditional culture of China. In the pattern of pluralistic integration of the Chinese nation, 'oneness includes pluralism, pluralism forms oneness, oneness is inseparable from pluralism, pluralism is also inseparable from oneness, oneness is the main line and direction, pluralism is the element and power, and the two are dialectical unity'. This shows that integration is a process of mutual integration and interdependence formed by all ethnic groups in the long historical process, and the development

and evolution of unity and stability of Xinjiang and the 'Red Pomegranate Spirit' is in the process of integration, becoming the inevitable result of the role of social and historical development.

3 THE 'RED POMEGRANATE SPIRIT' AND THE UNITY AND STABILITY OF XINJIANG HAVE THE CONSISTENCY OF GOAL PURSUIT

3.1 BUILD A SOLID IDEOLOGICAL GREAT WALL TO SAFEGUARD NATIONAL UNITY AND NATIONAL UNITY.

'The most long-term problem in Xinjiang is the issue of national unity', 'national unity is the lifeline of the people of all ethnic groups in China'. The 'Red Pomegranate Spirit' and the awareness of the Chinese nation community are formed by the Chinese Communists in leading the masses of all ethnic groups in the practice of national unity. It is a vivid display of various spiritual elements, a vivid portrayal of safeguarding national unity and consolidating national unity, and highlights the correctness and advancement of the theory. At present, the 'Red Pomegranate Spirit' and the unity and stability of Xinjiang have deeply rooted and blossomed in the north and south of the motherland. It embodies the ideological consensus and emotional resonance of the people of all ethnic groups in the country and has become a familiar spiritual card. The two are deeply integrated into the blood of the people of all ethnic groups. They are the precious spiritual wealth shared by all ethnic groups. They highly condense the spiritual root, the source of blood, the soul of the body, and the foundation of life of all ethnic cultures. They condense the value orientation and struggle goal of the common prosperity and development of all ethnic groups, provide theoretical basis and ideological consensus for the construction of a common spiritual home, and reflect the common aspirations and expectations of the people of all ethnic groups in the country.

3.2 STIMULATE THE SPIRITUAL MOTIVATION FOR THE HIGH-QUALITY DEVELOPMENT OF THE PARTY'S ETHNIC WORK IN THE NEW ERA

It is the common task of the whole Party and the people of all ethnic groups to strengthen the consciousness of the Chinese nation community and promote the high-quality development of the Party's ethnic work in the new era. The 'Red Pomegranate Spirit' and the unity and stability of Xinjiang are the concentrated presentation of the Party's practice of ethnic work in Xinjiang in the new era. Focusing on the main line of forging the consciousness of the Chinese nation community, it is of great guiding significance to

interpret and carry forward the 'Red Pomegranate Spirit' and promote the extensive exchanges, comprehensive exchanges and deep integration of all ethnic groups, so as to solidly promote the cause of national unity and progress and fully and accurately implement the Party 's strategy of governing Xinjiang in the new era.

3.3 COHERE TOGETHER TO ACHIEVE THE GREAT REJUVENATION OF THE CHINESE NATION THE CHINESE DREAM OF A STRONG FORCE

The process of building a strong country and national rejuvenation must be the process of extensive exchanges, exchanges and integration of all ethnic groups, and must be the process of common unity, struggle and common prosperity and development of all ethnic groups. In the long historical development, all ethnic groups have cultural connectivity and blood integration. They work together in the same boat and support each other, forming an inseparable flesh-and-blood connection and forming a large family of the Chinese nation. National unity is the lifeline. Like sunshine, air and water, it is deeply integrated into the blood of all ethnic groups and converges into a spiritual bond passed down from generation to generation. In the course of one hundred years of struggle, the Communist Party of China has always insisted on great unity and unity, uniting all forces that can be united. The unity and stability of Xinjiang and the 'Red Pomegranate Spirit' are to form a strong joint force to realize the Chinese dream, and to gather the positive energy of unity and struggle. We should maximize the wisdom and strength of all walks of life, maximize the enthusiasm, initiative and creativity of all ethnic groups in Xinjiang, and work together to build a modern socialist country and comprehensively promote the great rejuvenation of the Chinese nation.

4 ANALYSIS OF THE DIALECTICAL RELATIONSHIP BETWEEN 'RED POMEGRANATE SPIRIT' AND UNITY AND STABILITY OF XINJIANG

There is a complementary dialectical relationship between the 'red pomegranate spirit' and the unity and stability of Xinjiang. The party 's strategy of governing Xinjiang in the new era is the fundamental follow-up to the work of Xinjiang in the new era, and provides political guarantee for the promotion and development of 'Red Pomegranate Spirit'. As a spiritual symbol and cultural symbol, 'Red Pomegranate Spirit' is a powerful carrier to further strengthen the consciousness of the Chinese nation community and enrich the theoretical system of the Chinese nation community. The two are integrated and organically unified, which together constitute the vivid practice of Xinjiang in the national work of socialism with Chinese characteristics in the new era.

It is the 'outline' of the party's ethnic work in the new era to forge a sense of the Chinese national community, and all work should be focused on this. The " Red Pomegranate Spirit " was born in the vivid practice of the cadres and the masses of all ethnic groups in the new era to cast a strong sense of the Chinese national community and fully and accurately implement the Party 's strategy of governing Xinjiang in the new era. It integrates the common memory of the ethnic groups in the north and south of Tianshan Mountains blending with each other, advancing and retreating together, and suffering together in the long history.

From the perspective of spiritual connotation and intrinsic relationships, the sense of community of the Chinese nation and the 'Red Pomegranate Spirit' align closely in unity and stability. Both represent the concept of the Chinese nation's diversity within unity, emphasizing the close connections and interdependence of various ethnic groups within shared cultural traditions, historical destiny, and socio-economic development. Among them, the party 's strategy of governing Xinjiang in the new era is the strategic support and political guarantee of the 'Red Pomegranate Spirit'. The 'Red Pomegranate Spirit' is a highly concise and concentrated expression of unity and stability in Xinjiang. The two are a collection of universality and particularity, commonness and individuality.

4.1 AS A SIGNIFICANT SYMBOL OF UNITY AND STABILITY IN XINJIANG, THE 'RED POMEGRANATE SPIRIT' PROVIDES A SPIRITUAL SOURCE FOR PROMOTING THE IMPLEMENTATION OF THE PARTY 'S STRATEGY OF GOVERNING XINJIANG IN THE NEW ERA.

It is necessary to extract and display the spiritual identity of Chinese excellent traditional culture. Pomegranate has the structural characteristics of ten thousand seeds with the same bract, thousand rooms with the same membrane, and thousands of seeds like one '. The elaboration of pomegranate and pomegranate seeds is a new discourse of the Chinese nation community and national unity work, and constructs a new discourse connotation. As a significant spiritual symbol of unity and stability in Xinjiang, the discourse of 'Red Pomegranate Spirit' is close to daily life, close to life and close to the masses. It has the special advantages of daily, popular and concrete. It is the macro planning and strategic deployment of the party 's strategy of governing Xinjiang in the new era. It has gradually become a daily popular discourse, code of conduct and value concept that the general public generally accept and consciously practice.

The 'Red Pomegranate Spirit' is the cultural essence and cultural identity formed by all ethnic groups in the process of long-term social and historical evolution. It is rooted in the historical practice of long-term interaction and integration

among all ethnic groups. From the perspective of academic research, 'Red Pomegranate Spirit' can be regarded as a concrete and visual expression of modern culture, which reflects the historical law of the development of ethnic relations in China, embodies the dialectical unity of cultural diversity and unity, and is an important support for building a common spiritual home for all ethnic groups. Regard it as a valuable spiritual resource that adapts to social development, emphasizing positive interaction among people of all ethnic groups, and aligning closely with the intrinsic purpose of the Party's strategy for governing Xinjiang in the new era. It holds innovative and extended significance for strengthening the consciousness of the Chinese national community and can provide symbolic spiritual symbols for further deepening this sense of community.

4.2 'RED POMEGRANATE SPIRIT' IS THE
ENRICHMENT AND EXTENSION OF UNITY AND
STABILITY.

'Promoting all ethnic groups to hold together like pomegranate seeds 'and' casting the consciousness of the Chinese nation community 'are complementary and inseparable. To strengthen the consciousness of the Chinese nation community, it is necessary to fully explore the profound connotation of the 'Red Pomegranate Spirit' and inherit its essence.

At the 19th National Congress of the Communist Party of China, 'strengthening the consciousness of the Chinese nation community' was written into the Party Constitution, which has become the common will and fundamental follow of the whole Party and the people of all ethnic groups on the new journey to realize the Chinese dream.

The discussion and allegory of 'pomegranate seed' profoundly explain the emotional bond of hand-foot-to-hand dating and mutual help among all ethnic groups in China and the blood relationship between you and me. The 'Red Pomegranate Spirit' profoundly embodies the core essence of the party 's national theory and principles and policies, and is a vivid embodiment of the party 's national work wisdom and principles. It shows the firm position and profound insight of the party 's ethnic work in the new era, and embodies the party 's strategic thinking and long-term planning in promoting the common prosperity of all ethnic groups and building the Chinese nation community. It is an organic expansion and deepening of the theoretical system of building up the consciousness of the Chinese nation community. It has far-reaching significance for deeply analyzing and accurately grasping the rich connotation, value implication and multiple dimensions of " building up the consciousness of the Chinese nation community. "

From the practice of various places, at present, under the guidance of the 'Red Pomegranate Spirit', the 'Red Pomegranate Television Station', 'Red Pomegranate Studio', 'Red Pomegranate Voice', 'Red Pomegranate Small

Classroom', 'Red Pomegranate Dance Team', 'Red Pomegranate Preaching Group' and other publicity and education groups and organizations, various ethnic festival activities held and villages with ethnic characteristics built are willing to join the logos and symbols with red pomegranate elements. With these activities, the party 's strategy of governing Xinjiang in the new era has made it possible for all ethnic groups to effectively consolidate and comprehensively strengthen the recognition of the Chinese national community in the extensive practice of deepening the " red pomegranate spirit, " and add new connotation to the party 's strategy of governing Xinjiang in the new era.

5 CONCLUSION

Through the above discussion and analysis, the 'Red Pomegranate Spirit' and the unity and stability of Xinjiang have a profound theoretical basis and close internal connection in promoting the common unity and progress of all ethnic groups and common prosperity and development.

TABLE 1. CONCLUSION SUMMARY

Core dimensions	Concrete contents
Theoretical basis homology	1.Based on Marxist national theory and community thought, with it as the fundamental guiding ideology; 2.Cultivate in the thought of the pluralistic integration pattern of the Chinese nation and root in the excellent traditional Chinese culture.
Goal pursuit of consistency	1.Construct a strong ideological wall to safeguard national unity and national unity; 2.Stimulate the spiritual motivation for the high-quality development of the party 's ethnic work in the new era; 3.Cohesion to achieve the great rejuvenation of the Chinese nation the Chinese dream of a strong force.
Dialectical relationship	1.The 'Red Pomegranate Spirit' is a significant symbol of unity and stability in Xinjiang, providing a spiritual source for the implementation of the party 's strategy of governing Xinjiang in the new era; 2.The 'Red Pomegranate Spirit' is the enrichment and extension of the unity and stability of Xinjiang, and expands the theoretical system of the community consciousness of the Chinese nation.

Deeply understanding and accurately grasping the theoretical origin and internal relationship between the 'Red Pomegranate Spirit' and the party's strategy of governing Xinjiang in the new era, and integrating it into the great practice of promoting the party 's national work in the new era and realizing the great rejuvenation of the Chinese nation are conducive to strengthening and improving the party 's national work, promoting the creative transformation and innovative development of Chinese excellent traditional

culture, promoting the construction of the common spiritual home of the Chinese nation, and constantly striving to write a Chinese-style modern Xinjiang chapter to gather great strength.

ACKNOWLEDGMENTS

The authors thank the editor and anonymous reviewers for their helpful comments and valuable suggestions.

FUNDING

Not applicable.

INSTITUTIONAL REVIEW BOARD STATEMENT

Not applicable.

INFORMED CONSENT STATEMENT

Not applicable.

DATA AVAILABILITY STATEMENT

The original contributions presented in the study are included in the article/supplementary material, further inquiries can be directed to the corresponding author.

CONFLICT OF INTEREST

The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

PUBLISHER'S NOTE

All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations, or those of the publisher, the editors and the reviewers. Any product that may be evaluated in this article, or claim that may be made by its manufacturer, is not guaranteed or endorsed by the publisher.

AUTHOR CONTRIBUTIONS

Not applicable.

ABOUT THE AUTHORS

ZHANG, Zifan

College of Marxism, Xinjiang Normal University,
Xinjiang, Urumqi 830017.

REFERENCES

- [1] Boer, R. (2023). The People's Will: Stability, Safety, and Harmony in Xinjiang. In *Socialism in Power: On the History and Theory of Socialist Governance* (pp. 191-218). Singapore: Springer Nature Singapore.
- [2] Hao, Z. (2025). Research on the Construction of the Consciousness of the Chinese Nation Community on the Basis of Theoretical Sources and Practical Approaches. *International Journal of Asian Social Science Research*, 2(2), 83-90.
- [3] Lapham, J. W. (2005). Tot Mizaj: four characters in Uyghur traditions of health, medicine, and longevity: interviewing Hotan County elders in Xinjiang, PRC with Beijing educated Uyghurs.
- [4] Wang, J. Q. (2024). The ethnonational symbols of "Mountain-River" in contemporary Chinese discourse. *Cogent Arts & Humanities*, 11(1), 2419144.