Education Reform and Development, 2026, Volume 8, Issue 10
https://bbwpublisher.com/journal/erd
Online ISSN: 2652-5372
Print ISSN: 2652-5364

Pathways and Mechanisms of Local Cultural Resources Empowering School-Family-Community Collaboration: A Case Study of Minfeng County, Xinjiang

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Abstract: School-family-community collaboration serves as a vital starting point for implementing all-environment moral education. Minfeng County of Xinjiang boasts abundant local cultural resources, including the Populus euphratica spirit, the historical heritage of the Niya Silk Road, and the Niya Digital Museum, which provide unique cultural media for forming a school-family-community collaborative-education pattern in border counties. Local culture can build shared discourse among schools, families and communities and eliminate barriers between schools, families and society in border rural areas. In view of this, this paper conducts an in-depth analysis of pathways and functional mechanisms through which local resources empower school-family-community collaborative education, aiming to lay a solid foundation for constructing school-family-community collaborative-education mechanisms and improving educational outcomes.

Keywords: Local cultural resources; School-family-community collaboration; Functional mechanism; Minfeng County, Xinjiang

Online publication: November 25, 2026

1. Introduction

The *Family Education Promotion Law of the People's Republic of China* clearly stipulates that it is necessary to improve the collaborative-education mechanism of schools, families and society and gather joint educational forces from the three parties [1]. Restricted by geographical conditions, family structures, language environments and many other factors in border ethnic regions, school-family-community collaborative education often encounters "last-mile" obstacles. Phenomena such as one-way knowledge output from schools, passive coping by families and idle social educational resources tend to occur. Promoting collaboration merely through administrative decrees may lead to poor local adaptability, failing to mobilize the

endogenous initiative of families and communities to participate, and further hindering the improvement of collaborative-education effectiveness.

Located on the southern edge of the Taklamakan Desert, Minfeng County features unique geographical conditions and a profoundly distinctive local culture. The millennial King Populus euphratica in Andir Township embodies the indomitable Populus euphratica spirit. The Niya Museum preserves Silk-Road historical relics such as "Five-Stars Out of the East Favouring China". The Niya Digital Museum restores the look of the ancient Jingjue Kingdom via digital means, forming a cultural-resource system composed of spiritual, historical and digital elements. Deeply rooted in residents' life memories, these resources feature natural emotional-resonance advantages and can act as intermediaries connecting vocational colleges, families and communities. Empowering school-family-community collaboration by virtue of local cultural resources does not rely on externally-imposed institutional constraints. Instead, it explores internal driving forces from local society and establishes an endogenous cooperation mechanism. On this basis, taking Minfeng County as a case, this paper explores the internal mechanism of how local cultural resources empower school-family-community collaboration, analyzes practical difficulties encountered in reality, and puts forward operable practical approaches, so as to provide references for building collaborative-education mechanisms in vocational colleges.

2. Functional mechanisms of local cultural resources empowering school-family-community collaboration

2.1. Cultural-identity mechanism: forging a shared value foundation for schools, families and communities

Cultural identity constitutes the value foundation of collaborative education [2]. Cultural resources in Minfeng County, such as the Populus euphratica spirit and Niya Silk-Road history, represent shared cultural memories of local residents. Rooted in perseverance and taking guardianship as its mission, Populus euphratica manifests the beauty of co-existence. The history of exchanges, interactions, and integration among various ethnic groups witnessed by Niya cultural relics can transcend identity boundaries among schools, families, and communities and form a value discourse acceptable to all individuals.

In traditional school-family communication, teachers and parents usually conduct dialogues centering on students' academic performance and disciplinary issues, which tends to create confrontational communication relationships. When joint activities are carried out with themes such as Populus euphratica study tours and Niya cultural-relic visits, all parties transform into apprentices and inheritors of local culture. In the process of jointly interpreting local culture, parents, students and teachers gradually develop a sense of identity toward their hometown and community, break the one-sided perception that education is merely the responsibility of schools, internalize the guardianship of adolescent growth into the shared value pursuit of families and communities, and lay an ideological foundation for school-family-community collaboration.

2.2. Emotional-bonding mechanism: dissolving psychological barriers between schools, families and communities

Emotion acts as a vital bond for effective collaboration [3]. Influenced by language barriers, migrant-worker parents and grandparent-raised children, some rural parents in border regions keep a psychological distance from schools. Traditional notice-based home visits and parent-teacher meetings tend to bring psychological

pressure to parents. Local cultural resources possess emotion-evoking functions. Stories about Populus euphratica resisting sandstorms and the history of Niya ancestors opening up oases are local folk narratives familiar to residents. Schools can organize study-tour activities where parents accompany their children to Populus euphratica forests and the Niya Museum. Instead of passively accepting educational requirements from schools, participants revisit hometown stories together. In such shared-experience scenarios, teachers and parents shift from the roles of managers and managed to equal subjects learning from one another, shortening psychological distance and repairing emotional gaps between schools and families. Emotional bonds break down communication obstacles, encourage parents to voice their confusion in family education voluntarily, and prompt communities to take initiative in providing educational support, thus creating an emotional foundation for regular school-family-community interactions [4].

2.3. Social-capital activation mechanism: Activating collaborative potential of local acquaintance-oriented social networks

Rural societies possess abundant acquaintance-based social capital [5]. Local talents including village sages, intangible-cultural-heritage inheritors, cultural-museum commentators and senior Party members serve as key backbones linking schools and families. Mobilization relying solely on school teachers yields limited results, especially during farming seasons or when parents work away from home. Local cultural resources can unite scattered local talents and activate rural social capital. Well-acquainted with local customs and hometown cultural stories, local experts can more easily gain acceptance from families through mobilization within trust-based acquaintance networks compared with official school notices. Acting as buffers between schools and communities, they ease discomfort caused by direct communication and converge scattered family and community forces into educational activities, transforming dispersed social resources into tangible driving forces for school-family-community collaboration.

3. Difficulties faced by local-cultural-resource-empowered school-family-community collaborative education

3.1. Insufficient transformation of local cultural resources and lack of educational-oriented development for static resources

Minfeng County boasts high-quality local cultural resources, including the King Populus euphratica, Niya Museum, and Niya Digital Museum. Nevertheless, most resources remain at the exhibition and sightseeing stage, lacking secondary development oriented toward school-family-community collaboration [6]. Contents displayed in museums and digital museums are mainly designed for ordinary tourists, without learning-experience handbooks or task sheets for family participation. When schools utilize local cultural resources, they mostly merely organize one-off visiting activities that end upon completion, without follow-up family practical tasks. Cultural resources fail to become activity media accessible for family participation, school instruction and community implementation. Precious local cultural resources cannot play their role in school-family-community collaboration, and resource advantages are not translated into educational advantages.

3.2. Imbalanced family participation dynamics and practical barriers for some households

From the family perspective, certain rural families in Minfeng County face practical constraints [7]. Specifically:

First, farming work takes up plenty of time; some parents migrate for employment, and grandparent-caregiving is quite common. Second, some parents in parts of Xinjiang have low proficiency in national standard Chinese and struggle to understand written activity notices. Families with sufficient spare time and advanced educational concepts show high participation in school-organized cultural study-tour activities, while migrant-worker families and grandparent-caregiving households register low participation rates. In addition, some parents still regard education as schools' responsibility and lack enthusiasm for participating in cultural-themed school-family activities. Finally, cultural activities are not designed to cater to diverse household conditions, leading to uneven attendance and a failure to achieve full coverage.

3.3. Imperfect multi-party collaborative operation mechanisms and absence of regular institutional safeguards

At present, most school-family-community activities themed on local culture in Minfeng County are temporary and fragmented projects, lacking long-term collaborative-education systems. Regular consultation and linkage mechanisms have not been formed among schools, the Niya Museum, village committees and community residents' committees [8]. Activity implementation largely depends on the personal enthusiasm of individual teachers and cultural-museum staff. Fixed work plans, personnel division and fund guarantees are absent. Local experts and village sages are generally invited on an ad-hoc basis, with no talent-reserve or incentive-management mechanisms established. There is a lack of review and feedback after activities conclude, making it impossible to replicate proven activity models. Hence, local-culture-empowered school-family-community collaboration can hardly operate on a regular basis.

4. Practical pathways for local-cultural-resource-empowered school-family-community collaboration

4.1. Promote educational transformation of local cultural resources and develop shared practical resources for schools, families and communities

Based on Minfeng County's local-cultural-resource system integrating root, vein and wing elements, convert static cultural resources into educational resources [9]. Cooperate with the Niya Museum, Niya Digital Museum and township New-Era Civilization Practice Stations to develop segmented parent-child study-tour task packages. Design the family practical-activity task "Visiting the King Populus euphratica and Perceiving the Spirit of Guardianship" themed on the King Populus euphratica, encouraging parents and children to observe Populus euphratica together and narrate hometown sand-control stories. Develop the parent-child project "I am a Junior Cultural-Relic Commentator" in partnership with the Niya Museum, guiding parents to accompany children in learning the historical background of "Five-Stars Out of the East Favouring China". Leverage digital exhibitions of the Niya Digital Museum to carry out online family study-tour activities, making up for the inability of some families to visit museums on-site. Decompose grand local-cultural themes into small family-executable tasks, so that museums and Populus euphratica forests are no longer mere sightseeing spots but practical venues for school-family-community cooperation.

4.2. Innovate diversified activity carriers and accommodate practical conditions of diverse families

Break the single mode of offline centralized study-tour activities and build multi-level activity carriers of "on-site study tours + family practice + community classes" [10]. Reduce the scale of off-site

study-tour participants during farming seasons and arrange more home-based projects. Activities such as storytelling sessions, painting contests, and oral narration of hometown history can cut time costs. For grandparent-caregiving and migrant-worker families, deliver easy-to-understand activity guidelines via online platforms. Set up local-culture mini-classes in village committees and New-Era Civilization Practice Stations and invite local experts to deliver on-site sessions to lower participation thresholds for families. No rigid assessments are imposed; priority is given to experience and interaction to ease families' psychological burden, motivate more ordinary families to join and narrow participation gaps among different households.

4.3. Foster a talent pool of local experts and build intermediary bonds for multi-party collaboration

Establish a local-expert resource bank for Minfeng County. Recruit Niya Museum commentators, senior Party members familiar with Populus-euphratica sand-control history, intangible-cultural-heritage inheritors and outstanding parent representatives into the bank. Define local experts' job responsibilities in school-family-community collaboration, including activity commentary, family mobilization, and community-class teaching. Provide simple training to help local experts master communication skills for teenagers and parents. Implement incentive measures and record their participation in school-family-community cultural practices in New-Era Civilization volunteer-service archives. Give full play to the advantages of acquaintance-based social networks: local experts conduct mobilization within their villages to complement teachers' mobilization work and serve as stable bridges linking schools, families and communities.

4.4. Improve multi-party linkage institutional safeguards and construct a regular collaborative-operation system

Set up joint work seminars attended by schools, culture-and-tourism authorities, village committees and the Niya Museum. Hold an annual planning meeting for local-culture-themed school-family-community activities and clarify respective job responsibilities: schools take charge of student organization and teaching design; cultural-museum institutions provide venues and commentary resources; village committees undertake family mobilization and venue support. Incorporate local-culture-themed school-family-community practical activities into schools' moral-education work plans and guarantee necessary activity funds. Collect feedback from teachers, parents and local experts after each activity to continuously optimize schemes. Explore an endogenous collaboration mode where schools set themes, local experts provide solutions, families participate and communities offer guarantees, so as to transform local-culture-empowered school-family-community collaboration from ad-hoc events into institutionalized and regular operations.

5. Conclusion

School-family-community cooperation in border ethnic regions cannot simply copy models from unified mode; local cultural strengths should be fully tapped. The Populus euphratica spirit, Niya Silk-Road history, and Niya Digital Museum of Minfeng County empower school-family-community collaboration from the perspectives of value, emotion, and social capital, respectively. Nevertheless, practical problems still exist, including insufficient educational transformation of cultural resources, real-world barriers to family participation, and inadequate collaborative-operation institutions. Only by converting local cultural resources into educational assets, innovating diversified activity forms adaptable to rural-family conditions, building a team of local

experts, and perfecting safeguard mechanisms with multi-party participation can dormant local cultural resources be translated into educational driving forces, break down school-family-community communication barriers, and form an endogenous school-family-community collaborative-education pattern. This will not only improve the effectiveness of ideological-and-moral education for teenagers in Minfeng County, but also provide referential experience for border regions across China to promote school-family-community collaborative education relying on local resources.

Disclosure statement

The authors declare no conflict of interest.

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