

Original Paper

Qualitative Study on the Use of Red Scarves by Young Pioneers

Yingzhu Chen

College of Marxism, Xizang University, 850000, China

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Abstract

The Chinese Young Pioneers is a grassroots mass organization specifically established for Chinese children and youth, with the main goal of guiding them to learn the core values of communism and striving to shape them into active contributors and successors to the future socialist and communist cause. The red scarf, as a symbol of the Young Pioneers, carries glorious historical memories and serves as a distinct identity symbol for its members, which should be properly cherished. Wearing a red scarf not only enhances the organizational identity and sense of belonging of Young Pioneers, but also plays a positive role in promoting their understanding and acceptance of collectivist values. The red scarf is not only an external unified form, but also carries the deeper meaning and value of education. This study focuses on the phenomenon of abnormal and standardized behavior in the use of red scarves by young pioneers in the current context of ethnic minority areas in China. By observing and analyzing the specific usage of red scarves by Young Pioneers in ethnic regions, the aim is to reveal the multiple factors that lead to the improper use of red scarves and explore the complex socio-cultural roots behind it. Further propose relevant strategies from an educational perspective to standardize the use of red scarves by Young Pioneers, aiming to promote the comprehensive improvement of Young Pioneers' educational practices, and hoping to stimulate extensive thinking on how to optimize Young Pioneers' educational methods.

Keywords

Red Scarf, Ethnic Regions, Young Pioneers, Improper Use

1. Research Background

The Xizang Autonomous Region, one of the five autonomous regions of ethnic minorities divided by the People's Republic of China, is located in the southwest of China, in the southwest region of the Qinghai Tibet Plateau known as the "roof of the world". The average altitude within the region exceeds 4000 meters, showcasing the unique geographical and climatic features of the plateau. In terms of geographical adjacency, the Xizang Autonomous Region borders Xinjiang Uygur Autonomous Region

in the north, Sichuan Province in the east, and its southern and western borders are respectively connected with Myanmar, India, Bhutan, Nepal and other countries, becoming a region with important geopolitical significance (Wu, 2022). Xizang is an important barrier in the southwest border of China. Because of its special geographical location, the local educational environment is more complex.

The Young Pioneers, as an educational platform for young people to learn communist ideas, are regarded as a base for cultivating future builders and successors of socialism and communism. The red scarf, as a symbol of the identity of Young Pioneers, has undergone the test of revolutionary times and has become a landmark symbol that ignites the flame of ideals and beliefs in the hearts of young people. It plays a crucial role in sowing the values of goodness in their young inner world. In the context of the current profound global changes, the education of ideological consciousness among young people is particularly important, and the education of the Young Pioneers plays an important guiding role in it. The problems encountered by some Young Pioneers in the use of the red scarf reflect a lack of understanding of organizational identity, collective consciousness, and rule compliance. Therefore, studying the misconduct of Young Pioneers in the use of the red scarf not only helps deepen the understanding of the imagery and symbolic spirit of the red scarf, but also has substantial educational value in cultivating Young Pioneers' sense of organizational honor, collective consciousness, and rule awareness. It is obvious that through appropriate educational strategies, the transmission of spiritual connotations can be deepened among the Young Pioneers, injecting them with a firm red gene and promoting the achievement of the educational goals of the Young Pioneers.

In the constitution of the Chinese Young Pioneers, the red scarf is a prominent symbol of the Young Pioneers, with rich meanings. It is not only a witness to revolutionary tradition and history, but also a bridge connecting individuals and collectives. The symbolic significance carried by the red scarf reflects the identity of the Young Pioneers and the cohesion of the Young Pioneers organization. The image of the red scarf embodies the unity of individual responsibility and collective honor, which is not only a means of conveying revolutionary history to the members, but also an important factor in shaping and affirming their self-identity as a member of the Young Pioneers. The red scarf, as a symbol of Chinese Young Pioneers, contrasts with the "one" of the red flag in terms of its quantity, reflecting the relationship between individuals and collectives, diversity and unity. The red color of the red scarf symbolizes the spirit of revolution and sacrifice. It is not only a commemoration of history, but also an expectation for the future. By wearing red scarves, children are encouraged to learn and inherit the noble qualities of revolutionary martyrs, cultivating their sense of responsibility and mission. This symbolic communication, although different from scientific exploration methods, has profound influence on art and culture, and can inspire emotional resonance and spiritual motivation.

2. Research Design

2.1 Selection of Research Subjects

Chengguan District belongs to Lhasa City, Xizang, and is located in the middle reaches of the Lhasa

River, a tributary of the the Yarlung Zangbo River. There are 31 ethnic groups, including the Tibetan, Han, and Hui. Chengguan District is located on a 3650 meter river valley alluvial plain and is one of the highest cities in the world in terms of altitude. With an annual sunshine duration of over 3000 hours, it is known as the "Sunshine City". As I study in Chengguan District and am familiar with the local area, I followed the principle of convenience in field research and selected two primary schools in Chengguan District as research objects. The two schools are A Primary School and C Primary School, both of which are representative schools in Chengguan District. To comprehensively reflect the actual use of red scarves in rural areas, interviews were conducted with 5 teachers and 12 randomly selected students (including ethnic minority students and Han students) in the school

2.2 Research Methods and Data Processing

This study employed various methodological approaches, including sampling, interviews, and observations, to obtain first-hand information. During the interview process, audio recordings or transcripts were made, and the interviewees were observed. Each interview lasted for 20 to 30 minutes. The recorded content has been transcribed word for word. To ensure the authenticity of the data, the interview questions were verified using the "triangulation" method, which examines and verifies the same question from multiple perspectives. After the research is completed, all collected data and audio materials are sorted and analyzed through coding.

3. Data Analysis

The red scarf has important symbolic significance, and Young Pioneers must deeply understand its connotation in order to meet their identity requirements through positive actions. However, in reality, many Young Pioneers engage in non-standard behavior when wearing the red scarf, which in some cases leads to a weakening or "disconnection" of the symbolic meaning of the red scarf. Although the "Basic Norms for the Etiquette of the Chinese Young Pioneers" have clear regulations on the wearing and use of red scarves, the actual use of red scarves in schools often exceeds expectations, and the symbolic meaning seems to have faded.

3.1 Easily Accessible Toys

Article 11 of the Constitution of the Chinese Young Pioneers stipulates that any child between the ages of 6 and 14 who is willing to participate in the Young Pioneers, abide by the team constitution, apply to the Young Pioneers organization at their school, and upon approval, become a member. According to developmental psychology, the age range of 6 to 14 covers childhood and early adolescence. At this critical stage of development, the gaming nature of elementary school students is particularly evident. Children during this period promote their cognitive and social development through games. Although there are differences in the teaching mode of emphasizing games between primary education and kindergarten, and children's academic burden begins to increase, even in a rigorous learning atmosphere, the short break between classes can witness their pure and playful instincts. In observing the primary school environment, during breaks between classes, children's laughter and playfulness

immediately fill the campus, and that vibrant atmosphere can even be conveyed through the door of the teacher's office, demonstrating their vigorous vitality.

The red scarf, as a symbol of the Young Pioneers organization, usually does not have the novelty and fun of other toys, so its symbolic meaning makes its connection with toys less obvious. Famous educator Chen Heqin believes that any object that children can play with, see, listen to, or touch can be considered a toy. This indicates that the definition of toys has a wide range. When a child operates an object, if they can derive a playful experience, including pleasure, from it, the object can be considered a toy. So, how is a red scarf considered a "toy"?

Fragment 1: During the break, a student demonstrated their clever use of a red scarf. He gently shook the two sharp corners of the red scarf, turning the original triangular red scarf into a slender red rope. Subsequently, he tied the two corners together to form a ring and skillfully placed the red scarf ring on his hand for the starting state of the flower rope game. Flipping rope is usually a folk game involving two or more people, but at this moment, he is the only one demonstrating his skills alone. The students at the entrance of the classroom were surprised that he could flexibly wrap a limited length red scarf between their fingers. They exclaimed in admiration and widened their eyes to watch the scene.

Fragment 2: During a conversation with the Young Pioneers, it was learned that during break time, some students would take off their red scarves from their necks and knead them into a ball in their hands because it was too hot to play. When the students were not paying attention, they would unfold the red scarves and tie them around their necks as a rope. The two students began to chase and play, laughing heartily while running.

When communicating with the squad counselor about how to view the Young Pioneers' use of the red scarf as a toy, the squad counselor said: "We usually try to stop children from doing so, but because children, especially in first and second grade, are at a lower level here, it is common for them to play with the red scarf. Sometimes, when children are wearing it, it may loosen. After loosening, some children are not very good at wearing it and then play with it in their hands. This situation does exist, but as long as the teacher discovers it, they will stop such behavior and tell them what we said when we joined the team. The red scarf is a corner of the national flag, and we should take care of it. Scarf, you cannot dirty it or play with it casually in your hand. We will conduct such education. In addition to the reason of being too young, there are also many cases of accidental detachment, which may be forgotten to bring back. Generally speaking, there are too few things to play with, and there is nothing else to play with. We may be able to play with a string for a long time, but we will continue to educate. You mentioned that in 6th grade, when children get older, they will still eat, bite, and play with red scarves. However, I believe that children have a good understanding of red scarves in their hearts, but sometimes it is their nature to play too much.

After being approved to join the Young Pioneers, the children officially became Young Pioneers members. However, the phenomenon of some Young Pioneers using the red scarf as an organizational symbol as a toy is clearly inconsistent with the identity requirements that Young Pioneers should

possess, and also violates the basic requirements of "caring for the red scarf" in the "Basic Standards for Etiquette of the Chinese Young Pioneers Logo". However, such phenomena still occasionally occur on campus. Observations indicate that the behavior of Young Pioneers using red scarves as toys during breaks is often unconscious. Children do not intentionally use the red scarf as a toy in these activities, but temporarily ignore the symbolic meaning of the red scarf in the game. The appearance of the red scarf in the form of a toy is more like an "accidental phenomenon", where children use it as a rope, headscarf, or eye mask in games, mainly because they need suitable props. At this point, children are focused on game interaction and do not care about the symbolic meaning of the red scarf or whether it is suitable as a toy. It can be said that this is a "temporary amnesia" about their identity as Young Pioneers.

Through observation, I have found that when children perceive themselves being watched, their movements often quickly stop or become more "restrained", as if they are aware that they are doing something that should not be seen by the teacher. This may be due to my identity causing them invisible pressure, or they may feel that their behavior does not conform to the teacher's recognition or approval.

3.2 Tools for Handling Inspections

According to the Basic Standards for the Etiquette of the Chinese Young Pioneers, "Young Pioneers must wear a red scarf when participating in school and school gatherings and activities, as well as important ceremonies such as the national flag raising ceremony, school opening ceremony, and graduation ceremony." The red scarf symbolizes the blood of revolutionary martyrs, and Young Pioneers wear it at the flag raising ceremony to express respect for their predecessors who sacrificed their lives for the country and revolution.

In an ideal state, Young Pioneers should neatly wear school uniforms and actively wear red scarves when entering the campus. In reality, every class has a "Little Red Riding Hood" (a student who specializes in checking students' bad behavior, wearing red scarves, etc.). When entering the class, the "Little Red Riding Hood" will inspect the wearing of the red scarf, whether the school uniform is worn properly, appearance, etc. This is a common way of working in the Young Pioneers in primary schools. The flag raising ceremony every Monday is an important routine activity of A Primary School, and the school will arrange special students to check the wearing of red scarves before the ceremony ends. As far as I know, if a student is found not wearing a red scarf during the flag raising ceremony, their class will be deducted points, which will affect the selection of the "Five Star Class". Despite knowing that there will be a wearing condition check, some students still forget to wear the red scarf.

Fragment 3: The flag raising ceremony is about to begin. Students in a certain class are lining up at the class gate, and the sports committee member is organizing the team at the front. At this moment, a girl runs out with 3 or 4 red scarves and asks the sports committee member, 'Is it enough?' The sports committee member says, 'Enough, enough.' The sports committee member distributes the red scarves to students who are not wearing them.

Afterwards, through a third grade platoon counselor, it was learned that the children in the class would take back the red scarf they found during break and put it in the class. The next time someone didn't bring it or lost it, they would borrow the found red scarf, which would not cause waste and ensure that everyone had a red scarf to wear in school. I'm thinking, if not wearing a red scarf at the flag raising ceremony doesn't deduct points or affect class selection, will students still pick up the dropped red scarf? Will they still rush to the teacher's office to 'borrow' the red scarf? How would those students who temporarily put on borrowed red scarves feel? If students borrow red scarves before the flag raising ceremony, it is worth exploring whether the school needs to arrange a special inspection of the wearing of red scarves.

3.3 Versatile Decorative Items

The red scarf is the most representative symbol of the identity of Young Pioneers, and every Young Pioneer should be proficient in the correct wearing method. The Basic Code of Etiquette for the Chinese Young Pioneers clearly specifies the wearing method of the red scarf: 1. Put the red scarf on the shoulder, align the obtuse angle with the spine, place the right corner under the left corner, and cross the two corners; 2. Pull the right corner past the front of the left corner to the right without moving the left corner; 3. Pull out from the gap where the right corner intersects with the left and right corners, and wrap the right corner around the left corner exactly once; 4. Pull out the right corner from this circle and tighten it (Fan, 2018). Observations have shown that some students have not yet mastered the correct way to wear red scarves. Some students tie the two corners together, some twist the red scarf into a rope and tie it, and some tie the knot of the red scarf at once for easy access and wearing. There are differences in the way of wearing, with some students hanging their red scarves diagonally, some tilting upwards at an obtuse angle, and even some students wearing their red scarves 180 degrees in reverse. In addition to different ways of wearing, students also have different styles of red scarves compared to others.

Fragment 4: When picking up lunch at noon, I noticed that a sixth grade boy's red scarf stood out among the crowd, unlike other classmates.

Researcher: Classmate, may I take a look at the red scarf you are currently wearing?

Classmate: Look, this is what my mom bought for me

Researcher: Is this a red scarf?

Classmate: This is fake. Once I lost my red scarf, and my mom was really busy, so she bought me this portable model for me.

Researcher: Does your teacher check if the red scarf worn is standardized?

Classmate: No, just wear it

After careful observation, this student's outfit cannot be called a red scarf, it can only be described as a red tie style model. Through interviews with classmates, it was learned that such "red scarf models" come in zipper style, collar tie style, and so on. As some students have not fully mastered the correct way to tie red scarves, but the school needs to check whether all students are wearing red scarves,

various "portable red scarves" have appeared online at the convenience store outside the school. The biggest selling point that attracts students and parents is convenience, no need to tie them themselves, and "no need to tie them". This' red scarf 'looks very similar to a regular red scarf from a distance, but upon closer inspection, it is completely different.

During the process of doing exercises between classes every morning, various sizes of red scarves can be found. The "Basic Standards for the Etiquette of the Chinese Young Pioneers" also clearly stipulate the specifications for wearing red scarves: members of the lower and middle grades of primary school wear small red scarves, while members of the upper and middle grades of primary school wear large red scarves. Team members who are taller in the lower and middle grades of elementary school can wear large red scarves. In communication with several sixth grade students, it was found that they were not aware that red scarves were divided into two sizes: small and large. The small size had a bottom length of 100 centimeters and a waist length of 60 centimeters. Large size: The bottom edge is 120 centimeters long, and the waist edge is 72 centimeters long.

In the Basic Standards for the Etiquette of the Chinese Young Pioneers, it is clearly stipulated that the red scarf and its name shall not be used for trademarks, commercial advertisements, or commercial activities. The "Norms" also clearly stipulate that "Young Pioneer organizations at all levels, Young Pioneer members, and Young Pioneer counselors shall not purchase or use red scarves that do not comply with regulations." Under the influence of the market economy, some unscrupulous businesses take advantage of parents' pragmatic consumption psychology to improperly transform red scarves for profit. Although these modified red scarves are relatively expensive, their sales are still impressive. These merchants mistakenly believe that "innovating" the red scarf is an improvement to the product, but in fact, this behavior has introduced a culture of opportunism into the Young Pioneers organization. Although some modifications may seem to simplify the wearing process, they actually weaken the revolutionary spirit and the significance of martyr sacrifice symbolized by the red scarf. Wearing a red scarf should be an inheritance and commemoration of revolutionary traditions, and should not be simplified or desecrated. Despite some students knowing that the red scarf was not compliant, they continued to use it, which not only reflects the misconduct of Young Pioneers in the use of red scarves, but also reveals the joint responsibility of parents, counselors, merchants, and market supervision departments.

3.4 Improper Storage, Red Scarves can be Seen Everywhere

The "Constitution of the Chinese Young Pioneers" stipulates that "every member should wear and cherish the red scarf", and the "Basic Standards for the Etiquette of the Chinese Young Pioneers" also requires young pioneers to "cherish the red scarf". The political and serious significance of the red scarf and its symbolic meaning requires Young Pioneers to approach it with a rigorous attitude, ensuring that it is worn correctly at designated times and occasions. In terms of "caring for the red scarf", Young Pioneers not only need to keep it clean and tidy, but also cherish it when wearing it and keep it properly when not wearing it. This is the basic responsibility of Young Pioneers. C Elementary School explicitly

requires Young Pioneers to wear a red scarf during their school years. So, how should it be stored without wearing a red scarf? Observations have shown that although there are no specific requirements from the school, some students still wear their red scarves properly, while others do not have a suitable storage method after removing them: some are wrinkled and crumpled up, stuffed in desk drawers, some are casually thrown on desks, and some have become dirty. Lost red scarves can be seen everywhere on the playground, table tennis tables, and flower beds.

Fragment 5: A sixth grade student is in physical education class. A student is going to play soccer and is worried that the red scarf will affect his performance. He takes off the red scarf and school uniform and puts them on the playground. After class, he puts on the school uniform and leaves, leaving the red scarf alone on the playground.

Losing a red scarf is a very common phenomenon in school. In a fifth grade class, I saw a bag full of red scarves. After asking, I found out that these were all abandoned red scarves picked up by classmates outside and kept in the class. If anyone didn't have a red scarf, they would take one in their pocket for emergency use, and then buy a new one to return. If something else is lost in school, people will search everywhere, except for the red scarf, which is rarely found by students.

The red scarf, as a symbolic organizational symbol of Young Pioneers, should be cherished and cared for regardless of whether it is worn or not. Especially when not worn, the proper storage and preservation of the red scarf can reflect the importance that Young Pioneers attach to its special significance and identity. However, in educational practice, the brightness and uniqueness of the red scarf are mainly reflected in themed Young Pioneers activities or flag raising ceremonies, which can make Young Pioneers more clearly feel the connection between the red scarf and noble spirit. In daily life, many Young Pioneers often regard the red scarf as an ordinary item and do not attach enough importance to its storage and preservation, without carefully caring for it based on its symbolic meaning.

4. Research Results

In Fromm's book "Values, Psychology, and the Way of Human Survival," he explores the psychological roots of human demand for identity. He believes that the need for this sense of identity stems from the current state of human life and is a powerful driving force for humanity in its life journey. The presence of 'me' is crucial for people to maintain the continuity and clarity of their self perception. This obsession with identity, the desire for status and a sense of belonging to a group, in some cases, its value may even surpass physiological survival itself. For growing children and adolescents, the construction of this sense of identity is particularly important. They establish and express their social and political identity through different forms and rituals. For example, in China, the political identity of children is shaped and confirmed through Young Pioneers activities and related symbols, such as the red scarves worn by Young Pioneers. The Basic Norms for the Etiquette of the Young Pioneers Logo in China and other regulations cover how to wear and present the Young Pioneers logo such as the red

scarf in different occasions, ensuring the correct use of these logos and maintaining their representative significance. The red scarf is not only a formal decoration for Young Pioneers, but also a prominent symbol of their political identity, symbolizing their responsibilities, honors, and commitments. In practice, if there is improper use of the red scarf, it needs to be corrected through education and guidance to ensure that the dignity and purity of this identity symbol are properly maintained and inherited. There is a convergence between Fromm's theory and the practice of the Chinese Young Pioneers: the emphasis on individual identity is not only a reflection of psychological needs, but also an indispensable part of social and political education. This sense of identity supports individuals' perception of their roles and responsibilities, and provides a framework and motivation for their social participation and personal growth.

4.1 Awaken the Young Pioneers' Reverence for the Red Scarf

The individual's response to the outside world is not only a result of cognition, but also deeply influenced by emotions and intentions, which together constitute people's attitudes. Usually, the three elements of an individual's inner feelings, emotions, and intentions are interrelated and coordinated, and in the process of interaction, they form the individual's evaluation and response to external things. However, they are not always consistent with each other, and when there is inconsistency, emotional factors often exert a stronger influence. The role of emotional components in attitudes is particularly important, as it is directly linked to an individual's values and emotional experiences. For example, even if a cognitive behavior contradicts an individual's beliefs, if the behavior triggers a strong positive emotional experience, the individual may still form a positive attitude. Similarly, negative emotional experiences can also reinforce negative attitudes, even if cognitive components provide opposite information. In summary, emotional factors play a decisive role in attitude formation and change, as they largely define an individual's overall perception and response tendencies towards an object, concept, or behavior. It is crucial to consider the triggering of emotions when understanding and predicting individual behavior in order to reveal the driving forces behind attitudes.

Although the use of red scarves is clearly regulated, the positive attitude and behavior of Young Pioneers towards them are still mainly based on positive emotional foundations. Only when the Young Pioneers have a true sense of identity with the Young Pioneers' organization, a deep understanding of their honor and pride as Young Pioneers, and a deep love for the CPC and the motherland, can they project these feelings onto the red scarf, so as to truly reflect their cherish and care for the red scarf. When the Young Pioneers accumulate a certain degree of emotional attachment to the red scarf, it can become a source of their emotional energy, and the cultivation of this emotion requires an appropriate educational environment.

4.2 Enhance the Sense of Ceremony Associated with Wearing a Red Scarf

The red scarf, as a symbol of identity for Young Pioneers, not only highlights the differences between Young Pioneers and other members outside the organization, but also promotes consistency among members within the organization. However, as the Young Pioneers became increasingly familiar with

the red scarf, the initial excitement of wearing it gradually diminished, and they experienced a transition from 'I don't have it' to 'everyone has it'. This change weakened the sense of satisfaction brought by the red scarf, leading to a more casual attitude and behavior towards the red scarf among the Young Pioneers. It is necessary to explore how to rekindle the interest and respect of the Young Pioneers who have lost their freshness and enthusiasm for the red scarf in order to treat it with a serious and serious attitude.

For the members who have joined the Young Pioneers, the ceremony of awarding them the red scarf was the most anticipated part before they joined the team and became an unforgettable moment. This process marks their formal wearing of red scarves and becoming new members, symbolizing the recognition of their identity by the Young Pioneers organization. The joining ceremony can bring profound emotional experiences and memories of the Red Scarf to Young Pioneers, due to the completeness of the ceremony itself and the strong attraction of the Red Scarf to children who have not joined the team. In a solemn ceremony atmosphere, the senior or respected counselor personally wears the red scarf for the new team members, which is endowed with glorious and sacred symbolic significance. Therefore, the rigorous structure and strong atmosphere of the joining ceremony played an important role in sanctifying the red scarf.

4.3 Improve the Rules and Regulations for Correctly Wearing Red Scarves

Institutional norms are the key guarantee for maintaining order and stability. The understanding of the improper use of red scarves by Young Pioneers should not only be based on the analysis of specific behaviors, but also explore ways to bridge the gap between institutional norms and practical operations. In 2017, the Office of the National Youth Work Committee issued the "Basic Standards for the Etiquette of the Chinese Young Pioneers Logo", which provided detailed specifications for the logo of the Young Pioneers. This specification clarifies the symbolic meaning, size specifications, and material requirements of the red scarf, and provides detailed standards and methods for wearing and using it. This includes the attitude requirements that Young Pioneers should hold during and after their time in the team, the specifications for wearing red scarves in different grades, and the requirements for wearing or not wearing red scarves at specific times and occasions. In addition, the regulations have made clear provisions on the standards and related prohibitions for counselors and other adults to wear red scarves during Young Pioneers activities. The "Basic Standards for the Etiquette of the Chinese Young Pioneers" have already provided quite detailed specifications for the red scarf, but even the most detailed specifications are difficult to achieve seamless integration with actual operations. In reality, it is even more necessary for schools, society, parents, and counselors to work together to uphold the implementation of the "Norms" and promptly prevent the production and use of non-standard red scarves.

4.4 Improve the Professional Competence of Squadron Counselors

Young Pioneer counselors are the closest friends and guides of young children. Platoon counselors have the most direct contact with Young Pioneer members, and their sense of identification with the

organization and reverence for the red scarf are closely related to the educational philosophy and methods of the platoon counselors. So improving the professional competence of counselors is an important factor that can profoundly affect whether the organizational work of the Young Pioneers can be successfully completed. During the research at Y school, it was found that the Young Pioneers counselors were concurrently held by the class teachers of each class. These counselors have insufficient professional knowledge and abilities in the education of the Young Pioneers, and do not attach great importance to the activities of the Young Pioneers, which often puts them after teaching tasks and affects the actual effectiveness of Young Pioneer education.

Firstly, it is necessary to strengthen the professional knowledge training of Young Pioneers counselors. Due to the fact that squadron counselors are usually concurrently held by the homeroom teacher, and the homeroom teacher automatically assumes the role of counselor after the class becomes a squadron, many squadron counselors lack systematic professional training in Young Pioneers education, and therefore often begin to take on this role without relevant experience. In the interview, some squadron counselors also admitted to the problem of insufficient professional knowledge during their tenure as counselors. Therefore, it is important to attach importance to the professional training of squadron counselors, such as improving their professional abilities through pre job training or on-the-job training, making full use of various channels to enable counselors to learn more about Young Pioneers knowledge, and most importantly, to stimulate the interest of Young Pioneers counselors in self-learning. Only through this method can we effectively guide Young Pioneers activities to be more diverse and colorful. The improvement of the professional quality of the platoon counselor is crucial, as only in this way can we balance teaching tasks with the education work of the Young Pioneers, ensuring ease in the practice of Young Pioneers education.

4.5 Collaboration between Families and Schools to Create an Atmosphere of Respect for the Red Scarf

The growth and development of Young Pioneers are not only influenced by the education of the Young Pioneers organization, but also by the school, family, and social environment. Red scarf education is not only the task of Young Pioneers counselors, but also the attitude of parents and society. If the Young Pioneers learn to cherish and love the red scarf in the organization, but their parents show indifference towards it, and there is a phenomenon of instrumentalizing the red scarf in society, this may cause confusion for the Young Pioneers and even have a negative impact. Therefore, consistency in education is particularly important. Education is a complex system engineering, and the growth of Young Pioneers is influenced by the emotional attitudes and behaviors of important others. In the organization of the Young Pioneers, the words and deeds of counselors play an important role in the awareness and behavior of Young Pioneers, and in families, parents should also adopt appropriate educational methods to guide them. Although the issues related to the red scarf may seem minor, it is actually a valuable opportunity for education. Parents should fully recognize the importance of Young Pioneers education for children's growth and understand the educational connotation of the red scarf. Only when parents realize that the red scarf is a symbol of special educational significance, can they lead by example, take

their children's red scarves seriously, improve educational methods, cultivate good behavior habits, guide children to wear and use the red scarf correctly according to norms, and truly cherish the red scarf.

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