

UNIVERSITI TEKNOLOGI MARA

**CHINESE TRADITIONAL MUSIC TEACHING
IN MULTICULTURAL EDUCATION**

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ABSTRACT

Multicultural education emphasizes that schools should fully respect the cultures of other peoples and promote mutual understanding among different cultural groups, while shaping students' sharing through the dominant culture. Since its reform and opening up in 1978, China has been actively integrating into the world system. Through multicultural education in schooling, students can learn about and experience the unique cultures of different countries and ethnic groups around the world. In the music classroom, they can experience not only traditional Chinese music, but also perceive the music of other outstanding nationalities. However, from the current music classroom teaching in primary and secondary schools in China, due to the long-term advocacy of Western music culture, students' perceived interest in learning traditional Chinese music is lower than that of Western music, and teachers often neglect the in-depth teaching of traditional music. Traditional Chinese music is the product of the accumulation of excellent culture in China for thousands of years. In the context of multicultural education, traditional music should be a very important part of it. This study aims to explore how to teach Chinese traditional music more effectively in primary and secondary school music classrooms, so as to promote the study of music from other countries or ethnic groups, and also to provide valuable references for multicultural music education in China.

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CHAPTER ONE

INTRODUCTION

1.1 Background of study

Whether culture is monistic or pluralistic is still debated by many scholars." Cultural monism" has been endorsed by developed Western countries for quite a long time. This view holds that cultures all over the world spread out from a single point, and that point is the West. This argument goes hand in hand with Eurocentrism. In the evolution of modern and contemporary history, as the West was at the forefront of modernization, its economic and civilizational development was uneven and out of sync with other countries, which made Westerners involuntarily regard modernization as Westernization and modern civilization as Western. civilization. Taking this as a starting point, Western civilization tried to establish a centralized, homogeneous international standard with a global scope. Although after World War II, with the rise of national economies, especially in the East, more and more people began to recognize the value of non-Western cultures and to give some recognition to multiculturalism, the monolithic view was not completely eradicated. The 1960s saw an influx of people from Asia, Africa, Latin America, and other Third World countries into developed countries such as the United States, Australia, Germany, Canada, France, and the United Kingdom. Immigration has changed the demographics of these countries. The growth of the population and their increased importance in promoting the development of their countries urgently demanded equal rights in education to their own national cultures and education, while developed countries led by the United States initially dealt with their multi-ethnic and micro-cultures by adopting the "melting pot principle" and attempting to dilute the original cultures of immigrant students through English language education. The melting pot concept was ultimately rejected because it deprived different ethnic groups of their own cultural identity. The "melting pot principle" is essentially a manifestation of Western cultural monism, in which the West imposes its values on other nations.

Multicultural education is a negation of the "melting furnace principle". The American scholar Karan first proposed the concept of "Cultural Pluralism". In 1915, he proposed that multiculturalism should have an equal status in education. All ethnic groups in the