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Goce Delcev University in Stip,
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Трета меѓународна научна конференција Третья международная научная конференция

Third International Scientific Conference

ФИЛКО
FILKO

ФИЛОЛОГИЈА, КУЛТУРА И ОБРАЗОВАНИЕ ФИЛОЛОГИЈА, КУЛТУРА И ОБРАЗОВАНИЕ
PHILOLOGY, CULTURE AND EDUCATION

ЗБОРНИК НА ТРУДОВИ
СБОРНИК СТАТЕЙ
CONFERENCE PROCEEDINGS

26-27 април 2018 / 26-27 апреля 2018 / 26-27 April 2018
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Универзитет им. Гоце Делчева – Штип
Филолошки факултет
ул. „Крсте Мисирков“ д. 10-А
Пош. фах 201, Штип - 2000, Р. Македонија

Воронежски државни универзитет
Филолошки факултет
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Voronezh State Universiy

Faculty of Philology

10 pl. Lenina, Voronezh, 394006, Russia

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MULTICULTURAL MUSIC EDUCATION- OPPORTUNITIES, ACHIEVEMENTS, IMPROVEMENTS

Irena Angelovska

Master of Music Science, angelovska.i@outlook.com

Abstract

Recent studies made in the field of multiculturalism in the education show that if multicultural contents are implemented through the programs in art subjects, such as music, dance, theater, literature or painting, students will benefit most and acquire habits which will improve their quality of life in many fields. This research aims to give an insight of the multicultural contents in the national music education program and its practical implementation in primary education in Macedonia, review of the repertoire in the textbooks, the approaches offered by the multiculturalism and its importance. Results show that even though implemented in the national program for music education, the multiculturalism is not included enough to meet the needs of today's students. Some achievements of the cultures in our country do not give the expected results for the best interest of the students. Among the given answers for improvements in this field, this research proves that the interaction between students of different mother tongue, and cooperation and support given by the municipalities and the community, are crucial if the multiculturalism is to be effective and enjoyed.

Key words: *Multiculturalism, Music, Primary Education, Culture, Interaction*

INTRODUCTION

One of the situations that societies face, which came as a derivate of the migration and immigration, is dealing with ethnic diversities. Discussing ethnic diversities, brings it inevitable to mention multiethnic society, which is a term that got widely used when talking about more than one, different (by/of) any sort, cultures, coexisting on one territory. As people migrate and immigrate, they carry with themselves cultural beliefs, marks, attitudes. According to the State Statistical Office, on the last census in 2002 in Macedonia there are 2022547 inhabitants, and regarding the national affiliation there are 1297981 Macedonians, 509083 Albanians, 77959 Turks, 53879 Roma, 9695 Vlachs, 35939 Serbians, 17018 Bosnians and 20993 have

declared as inhabitants of other nationalities. Another fact regarding the nationalities in Macedonia, are the diplomacy, economy and business relation between our country and other countries from around the world, which brings more people living in Macedonia with their families. The mixture of nationalities, the multiculturalism, brings mixture of cultures, which enriches the society and makes it more prosperous, although many of the inhabitants are unaware of this advantage by believing in the “superiority” of their own culture (Elliott, 1989).

“The view is that any society is richer if it will allow a thousand flowers to blossom. The assumption is that no man’s culture or way of life is so rich that it may not be further enriched by contact with other points of view. The conviction is that diversity is enriching because no man has monopoly on the truth about the good life.” (as cited in Pratt, Thomas, 1996, p.10) The fact that one culture is being raised and nurtured in one particular society, doesn’t make it “immune” or “resistant” towards other cultures in that society. Therefore, one culture is being shaped and “designed” by almost everyone, regardless if one belongs to that culture or not, and without the awareness of that process. Furthermore, the belief of the “superiority” of one culture can be doubted, or at least questioned, in terms of shaping the society and the tolerance level amongst its inhabitants. Nationalism, prejudice, the feeling of “superiority”, hate-speech, low tolerance, fear and violence, abuse and manipulation, are few of the many problems occurring. Having this at foresight, one situation that needs to be treated with high priority in dealing with these problems, which would normally be a big concern of the government in these regions, is the need of changing the thinking concept amongst the society’s inhabitants, so that they live, work and develop together, no matter their ethnic, religion, political affiliation, skin color etc.

Although we may think or expect that there are many differences when talking about, for example, religion, there is something that is almost the same for more cultural groups. We witness churches, mosques, synagogues, for different religious group, with the same purpose - faith and beliefs, comfort and security, education, manners and culture. These temples for many people are the beginning of their social involvement into craving their tradition and culture, which are things that vary from region to region, and also, it is very common that in these temples people educate themselves. With the democratic status of many societies, people are guaranteed on freedom of speech, the right to practice any religion they wish, the right of education and many more. According to article 26 of the Universal Declaration of the Human Rights “Everyone has the right to education”. This article is also included in the Constitution of the Republic of Macedonia. Therefore, one country has an obligation to offer a good education for the prosperity of its citizens and with that, to its society. More specifically, in order to have a good education,

creativity, curiosity, temperament, habit of learning and an open mind, are the most important aspects that should be prior importance of the subjects, which will nurture and develop the students' capacities and with that, contribute towards their development, not only academically, but also personally. Having at foresight that our society needs creative and inventive young people, who will thrive to gain personal development which will improve the development of the society, points to the need of allowing these young people to have creative and inventive educative curriculum which will lead them towards success.

Hence, the importance of the music education in the students' lives, which is a topic that has been reviewed in many occasions and discussions, and conclusions have been made which support the statement that it offers a creative approach which opens new alternatives towards the improvements concept. Therefore, the main purpose of this paper is giving an inside of the practical implementation of the curriculum of music education in the primary education in Macedonia, review of the repertoire in the textbooks, the multicultural approach that it offers, and with that the importance of the multicultural concept in the music education curriculum and the positive effects that will contribute into enriching the lives of thousands of young students who will be the next generation's "soldiers" to fight against every day's threads in our society. Thus, it is my belief that this paper will contribute into giving valuable answers and suggestions regarding this topic.

MULTICULTURALISM AND EDUCATION

There are numerous articles, papers and books about what the term MULTICULTURALISM means, what its purpose is, what does it describes, which group of people it targets or how do people see and accept it. "In its most common, descriptive sense, the multiculturalism is the same as cultural pluralism, i.e. it points out the variety, the versatility and the cultural difference in one society" (Gulevska, Mehmedi, Popova-Koskarova, Atanasova, Stojanov, Mojsoski, Tahir, Jankulovska, Piskaceva, 2015).

Many researches have been done to prove its importance, or the knowing, appreciating and tolerating the cultures in one country and also, it has been proven that the most effective way to incorporate and integrate the concept of multicultural is through the education, or more specifically through the arts, such as music, dance, theater, literature, painting etc., since the best way to shape the mind pattern, is to teach people how to deal with it and how think about it. Thus, the subjects which will show the art of one culture, will teach the students of the values and importance of it. In terms of education in multicultural societies, there are several important issues that must be addressed such as: the national school curricula, the schools (technical

equipment), the staff (teachers, administration, maintenance), the advisory bodies, the available material for the students and parents. The education system in Macedonia is organized in several levels such as, preschool, primary education, secondary (high) education and tertiary (university) education. So far with the changes made in the law on education, the primary and secondary education are mandatory for all citizens, whereas the tertiary education is a choice that everyone has. In primary education the changes which occurred in 2007, replaced the old 8-grade-system with the new 9-grade-system. This particular system has, of course, brought changes in the national school curricula and with that, new concepts, programs, subjects, terms and textbooks have been presented. The intention of bringing something new in the curriculum can have positive and/or negative outcome, since there are many factors included at this point in the organization of the mater. In our society, efforts are being made into incorporating multiculturalism, or rather, coexistence, tolerance and acceptance.

But as Stojanov mentions in the publication “Theoretical and Practical Views for implementing of the Interethnic Integration in the Education Faculties”, “... the INTERACTION is essential for integration. Therefore, people need to communicate, for they will get to know better their customs and culture. Getting to know someone better, one’s needs, customs, way of living, thinking and even one’s problems, is making us aware of the situation and overcomes the prejudices that the society itself creates.”. If it is said that we are born as “tabula rasa”, why do people hate each other, isolate form each other, avoid, or even go into war against each other? Hence, when students are exposed to a different way of thinking and acting in the society, through acceptance, tolerance, and also through getting to know and help to one another, creates the sustainable environment. As illustrated in the publication, there are three situations in the multicultural relations which, probably, can be found on every multicultural soil, are: Segregation, Parallelism and Integration (Stojanov, 2015).

When living in segregation, the cultures are existing and living on one soil, but they are completely isolated from one another, so no further contact is being made between them. They live next to each other but do not know anything about each other. The parallelism means that the cultures will live close to each other, but they will not interact and cooperate (Stojanov, 2015). These two examples, however, do not describe the multiculturalism in which interaction, cooperation and connection are being made. Integration, in the forms of living in multicultural society describes inner trust, cooperation and interaction between the cultures. Therefore, are segregation and parallelism positive examples of more cultures existing in one country, is a matter of side taking, but in terms of multicultural education in primary education the best option of these three is the integration. In Macedonia in certain schools the

lessons are taught in Albanian, English, Serbian and Turkish language, some of them are public primary schools and some of them are private primary schools. Therefore, in terms of the official language which is used in the schools there are classes in which there are only Albanian students, only Macedonian students, only Serbian students and only Turkish students, and there are classes in which there are students of different nationalities, and the language of the lessons is either English (in private primary schools), or Macedonian (in public primary schools). As much as this points towards achievements of the ethnic groups that have been accomplished, there is one fact that needs to be addressed regarding this.

To learn something, means to connect with that thing. Therefore, if there is an attempt for the students to be presented with music of different culture, they must be exposed to it. And if it is to be achieved, the student must interact with each other. Nowadays, in most schools where the matter is thought in two or more languages, the students are not spending sufficient time with other students who don't belong in their ethnic group and they miss out on the opportunity to know other cultures, to know the other children, their language, their customs or their personality, they miss the opportunity to interact and by that to be involved in the active multiculturalism. This also points that, the multiculturalism, even though "alive" and present, and a concept which offers opportunity for all-sides development, is something that is not consumed and enjoyed enough by the pupils in primary schools.

MULTICULTURALISM AND MUSIC EDUCATION

It is often believed that the music, in its most common form, is a universal language which anyone can understand. Is it the fact that music is enjoyed by the people and that it doesn't involve words or language structures, is very doubtful, since the term music is used to talk about both instrumental and vocal, and the vocal music, indeed, uses words, David J. Elliott in his paper "Key Concepts of Multicultural Music Education" discusses this subject and implies that "music is not a universal language: people do not immediately understand, appreciate, or enjoy the music of the cultures. More accurately, people within cultures and between cultures often speak of 'our music' and 'their music'". Therefore, since the beginning of addressing the music as a language, we have to connect this with the human itself, since the language (in the form of using words and other structures) is a practice which people use to communicate. Pointing out two important views in his paper, Elliott discusses that "it is common to overlook the fact that, before anything else, music is a human practice. All over the world, the human practice of making sounds to which to listen (and dance, and celebrate, and glorify) inevitably leads to the codification of skills and understanding, the specification of

standards of performance, and the establishment of institutions for passing on musical skills, understandings and standards”. The need for producing sounds, regardless of the occasion, makes the music representative and closely connected to the culture. “Music can abstract and distill the relatively unclear and obscure character of culture” (Nettl, 1983, p. 159). Thus, one culture’s music represents the values, tradition and customs of its people, and since in the public schools in our country the students study the subject Music Education, an opportunity arises for them to learn other cultures, apart from their “own”.

Fung mentions three rationales for incorporating multicultural music education. The Social, Musical and Global rationale are the moving point from which the educators in Macedonia should start, to deepen the understanding of its incorporation.

The social rationale is the belief that cultural diversity in music education instructs students in accepting people from other cultures, reduced intolerance, and cultivated open-mindedness. (Fung, 1995)

The musical rationale describes that by learning about other musical systems, students can become more perceptive, critical and sensitive to a greater diversity of musical expression. (Fung, 1995)

The global rationale Fung states that promotes students’ understanding of the world beyond their own lives, and helps them understand the complex ways cultures interact. (Fung, 1995)

In his doctoral dissertation, David Harrison Knapp states that “by studying the music of other cultures, students begin to understand an array of musical sophistication around the world, including, but not limited to, classical music. When students become familiar with the musical complexities of other cultures, they begin to shed prevalent biases of the superiority of Western art music” (Knapp Harrison, 2012). In a close relation to this statement Kraus argues that “Foreign musical cultures can: (a) develop an interest in that which is foreign or unfamiliar, that is, cultivate open-mindedness and unbiased thinking, (b) abolish prejudice and national and racial resentments, as well as developing an understanding of the mentality of other peoples (p. 91).” (as cited in Knapp Harrison, Kraus, 1967)

ANSWERS AND RESULTS

After the analysis of the programs of the subject Music Education in primary education, the received answers from the online survey and the interview I had with the respondents, I came to the conclusion that the Music Education program emphasizes the usage of the Western music and the Macedonian music. An emphasis was being made to the Baroque music period, the

Classical music period and the Romantic music period with compositions dominantly created on the soil of Europe.

The primary education is organized in **three periods**, which form complete units:

A. FIRST PERIOD

The National Music Education Program is organized with 72 lessons in one year, that is, the subject is taught with 2 lessons per week. The educational work for this year can be performed by a professor who graduated at the Faculty of Education- Pre-school Education department; Class Education department, or at the Faculty of Philosophy- Institute for Pedagogy, graduated pedagogue.

The beginning of the implementation of multiculturalism starts with the introduction to the musical folk heritage, where mostly Macedonian folk songs are being presented. It is the professor's choice of preference, which parts of whose folk heritage will be used during the lessons, and the results don't show great enthusiasm of learning other folk heritage except the one used in the textbooks which are dominantly from the Western and the Macedonian culture. This period has great perspective, having at foresight the age of the students and the opportunities that arise with that.

B. SEDOND PERIOD

In the first two years of the second period the program is organized with 72 lessons in one year, or 2 lessons per week. The educational work for this year can be performed by a professor who graduated at the Faculty of Education-Pre-school Education department; Class Education department, or at the Faculty of Philosophy- Institute for Pedagogy, graduated pedagogue. In the last year of the second period, the program is organized with 36 lessons in one year, or 1 lesson per week. This lower the opportunities of learning music culture by 50%. Professors who graduated on the Faculty of Music Art- Music Theory and Pedagogy department, or other departments with acquired additional pedagogical and methodological qualification are permitted to work.

Most of the multicultural features are presented through the themes Folk Music Creation- (new theme which is presented in the program that stimulates the expression and the creativity of the students who are expected to comprehend the knowledge for the terms folk song, through an action in which they are given assignment to collect folk songs from different parts of the country), which the respondents listed as **the one which is the most appropriate for implementing multiculturalism**, and through the Listening Music themes. But again, an emphasis of the Western music and the Macedonian music are being made.

C. THIRD PERIOD

In the third period, the program is organized with 36 lessons in one year, or 1 lesson per week. Professors who graduated on the Faculty of Music Art-Music Theory and Pedagogy department, or other departments with acquired additional pedagogical and methodological qualification are permitted to work.

The multicultural features are presented mostly with the Listening Music theme, where the students are being informed with the festivals and the manifestations in our country. The schools have an obligation to offer “group” lessons with students who study in different classes in the same year and who have same aspirations and affiliations towards some of the teaching subjects. With these lessons the students can share experiences, get to know each other, get to know the culture of “the other”, and most importantly to discuss and overcome the prejudices which they acquire via the media, the people around them and their surroundings. In this period the program and the textbooks offer more information, compared to the information provided in the first and second period. With the introduction of the festivals and manifestations and with the presenting of the Jazz, Pop, Rock and Rap genres, the students are being introduced to the philosophy on which these genres are being built. Hence, the students get broader view and new perspectives, towards which the World Music has evolved.

Most of the composers whose compositions are listed in the textbooks and the program are:

A. Dvorak, A. Khachaturian, A. Vivaldi, B. Britten, B. Smetana, C. M. Weber, C. [Saint-Saëns](#), E. Grieg, F. Chopin, F. Lei, G. Verdi, J. Brahms, J. Haydn, J. Rodrigo, J. S. Bach, J. Strauss, L. V. Beethoven, L. Armstrong, L. Bernstein, M. Glinka, M. Mussorgsky, M. Ravel, N. R. Korsakov, O. Lasso, P. I. Tchaikovsky, R. Schumann, S. Prokofiev, W. A. Mozart, W.L. Weber, Z. Offenbach, A. Djambazov, D. Shuplevski, E. Glisikj, G. Kolarovski, Gj. Smokvarski, K. Makedonski, R. Avramovski, S. Gajdov, T. Prokopiev, T. Proshev, T. Skalovski, V. Nikolovski, Z. Glisikj, Z. Zaprov.

Hence, the following results appear:

- The Multiculturalism in the subject Music Education is incorporated in the national curriculum in primary education.
- Mostly, the themes which contain multicultural features are the Folk Music Creation and Listening Music themes.
- An emphasis is being made towards the Western-European and Macedonian Music, whereas information from other cultures are lacking.

- 64% of the respondents claim that the program does not meet the interest of the students, and believe that it does not cover the music challenge that the students face.
- The reasons that have been listed by the respondents which lack in the program of Music Education are the different interest of music, inadequate program for the age of the students, not enough practical use of the mater, repetition of information, lacking of creative contents in which students from different cultures will be involved together. The lack of textbooks from 1st to 3rd grade.
- 12 schools out of 14 have taken part of multicultural trainings or seminars, whereas 10 professors of 14, have been included in such trainings and seminars
- 7 of the 10 included professors answered that 7 of the professors answered that the experience and knowledge from the multicultural seminars and trainings can be partly applied in the program of the subject.
- 6 of the 10 included professors, believe that it can be used and applied in a long turn.
- 43% of the respondents believe that the music curriculum offers enough information regarding the multiculturalism, and just 14% of the respondents hold the opinion that it is sufficiently covered. The other 43% of respondents hold the opinion that the program does not cover enough information
- The respondents have listed the following activities as such in which the multiculturalism can be most used: **Folk music creation** activities (storytelling, riddles, IT researches, presentations tec.), **playing on music instruments, visiting lessons in other schools where the teaching language is different for the visiting students, the music shows in the schools, the days of the school, the celebration of state and religious holidays, music festivals and competitions**, and they listed that the **cooperation between the municipalities and the schools** would be of great help for the implementation and organization of the multicultural concepts of the matter. Hence, in order to achieve the most out of the program and of the multiculturalism in it, the **interaction between the students of different cultures** is essential for these activities.
- One of the biggest problems is that the students from the nationalities in Macedonia which study the matter in Albanian, Turkish and Serbian language, use literally translated textbooks, which is a situation that needs immediate attention in order to make improvements, whereas the ones in 1st, 2nd and 3rd year do not have textbooks at all.
- Another problem which occurs in the program is that there are not sufficient music examples to cover the, where 6 respondents (44%) say that the program does not offers adequate music examples from their culture, 4 respondents (28%) think that the program covers partly the multiculturalism

in the music culture, and another 4 respondents (28%) believe that the program offers the needed music examples. The reasons for the negative responses are that the textbooks lack appropriate music examples and with that do not meet the needs of the different ethnic groups of students, since the music examples (mostly in every textbook in use) are literally translated into specific language, which makes it even harder to be presented in the correct way, and that the textbook's authors should pick more appropriate examples presented in the original form.

- The respondents who work in private primary schools answered that the textbooks which they use textbooks from American authors, which offer a lot of information and examples from all around the world.
- The majority of the respondents or 93%, believes that the multiculturalism is a **positive** feature, which **can increase the tolerance and respect** amongst the students, towards other students who belong to different culture than theirs. They also claim that the multiculturalism can be **powerful tool against hate-speech**, and that the **multiculturalism can be easily implemented as an organizational process** in the music program.
- As examples of successful applied activities in which the multiculturalism is implemented and involved, the respondents have listed-organizing meetings together with the professors which teach the matter in Albanian and Turkish language, organizing lessons on which all of the students are trying to find something out about the different cultures and exchange experiences together and organization of music shows on which they present the music of the cultures etc.
- When talking about the reaction that the students have when they are learning multicultural contents, most of the respondents said that the students are being cautious and with a lot of respect and that they are eager to learn something new and different.

CONCLUSION

Macedonia is a young society. A society which is still forming and in process of transition. It is of the highest importance that we, as inhabitants of our country, respect our differences, for they make us only better. Efforts are being made to implement the best and positive results from around the world, but most dominantly from Europe's countries concepts of organization in the education. Of course, those approaches need further defining and adaptations, if to be applied in our system, for which we all are different. Seminars and trainings are mostly being organized and supported by Ministry of Education and Science in Macedonia, the American Embassy, USAID, Bureau for Development of Education, State Education Inspectorate, State Examination Center, Vocational Educational Training Center, All municipalities and many

more. Several projects took place in some of the primary and secondary schools in Macedonia, for improving the current situation in the education. The multicultural approach is a philosophy that needs to be accepted and treated properly, since it is only a way which will help us to grow better, become smarter, and live wiser. Every one of us, regardless of the ethnic, religious, political or any other orientation, shape the culture of our country, for it is not resistant to anything. Embracing the differences makes us stronger and making that process through the music education is a sacred thing. The education is the most important feature of one country and by enriching it with the implementation of the multiculturalism, everyone will benefit.

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