

The Research of Aboriginal Song and Dance Experiential Learning on Students' Multicultural Consciousness and Aboriginal Cultural Identity

Chia-Dai (Ray) Yen^{1*}, Jia-hui Zhang²

¹Assistant Professor, Graduate Institute of Education, National Taiwan Ocean University, Taiwan

²Master Degree, Graduation Institute of Education, National Taiwan Ocean University, Taiwan

*Corresponding Author: Chia-Dai (Ray) Yen, Assistant Professor, Graduate Institute of Education, National Taiwan Ocean University, Taiwan.

ABSTRACT

The understanding of aboriginal culture in both primary and secondary schools is more theoretical. Students need to understand diversity culture and learn how to respect each other. This study tests the relationship between aboriginal song and dance experience on students' multicultural consciousness and the identity of aboriginal culture through experiential learning concepts. This research used a quasi-experimental design and totally 191 fifth and sixth grades students arranged a three-hour field trip to visit the aboriginal cultural museum includes one-hour aboriginal song and dance experience. The conclusions include: (1) students' multicultural consciousness positive relates to aboriginal cultural identity; (2) Aboriginal song and dance experience positive relates to multicultural consciousness; (3) Aboriginal song and dance experience positively relates to aboriginal cultural identity (4) Aboriginal song and dance experience positive moderates students' multicultural consciousness and aboriginal cultural identity. Finally, this study proposes the relevant recommendations of the aboriginal song and dance experience learning and the possible direction of future research.

Keywords: Multiculturalism; Multicultural Consciousness; Culture Identity; Experiential Learning; Taiwan Aboriginal; Aboriginal Song and Dance.

INTRODUCTION

Multicultural education is a concept and education reform movement (Banks, 1993). The goal of this reform process is to generate a structure for the entire education system. For students with special characteristics, different genders, ethnic groups, languages and cultural backgrounds, the equity learning opportunities should be provided in the modern education. Nieto (1996) believes that multicultural education is a process of overall school reform.

It aims at the basic education of all students and emphasizes that multicultural education is an education that adjusts racism and various forms of discrimination. Schools should teach students the diversity of culture and critical education. Based on learning, it emphasizes the acquisition and reflection of knowledge, and ultimately achieves social justice. Barta & Grinder (1996) believes that multicultural education should enable students to become familiar with diversity culture through continuous educational

curriculum reform, and to accept and understand other micro cultures, national cultures and world cultures, and to develop a positive attitude towards different cultures. In addition, provide an opportunity to examine cultural differences and allow students to learn the diversity of cultures, thereby eliminating gender, ethnicity, ethnicity, religion, society, age and particularity of each student. Kymlicka (1995) points out the citizen's multicultural literacy include self-identity, such as national identity, regional identity, ethnic identity, religious identity, and tolerance. The cultural identity is the foundation of students' multicultural literacy. With this attitude, students can bring unfavorable learning results by inclusive cultural differences. Gay (2000) also mentioned that multicultural education is a special educational philosophy and methodology. He believes that cultural diversity is the core of personal and social reality and democracy, as well as the educational goals of the school, and the content includes various plans. And methods, and

promote the promotion of the diversity of ethnic cultures in various countries, thus affecting all levels, such as organizational culture and atmosphere.

Kolb (1984) proposed experiential learning through curriculum design to stimulate students' motivation and interest. Experiential learning emphasizes students as the theme, in addition to necessary skills training for students, and the focus is on students who can learn through practical experience. By developing a child's socialization and perceptions of their environment and with peers, teachers are strengthening how a child learns and thinks. With the increased diversity of the early childhood classroom, early childhood educators and caregivers recognize the need to raise awareness of cultures (Taylor, Kumi-Yeboah, & Ringlaben, 2016). Instead of lecturing in front of the classroom, teachers have become facilitators, facilitating how children learn and grow (Taylor et al., 2016). However, the diverse makeup of the student body, teachers are unsure of how to approach multicultural education in the early childhood classroom (Vittrup, 2016). Diversity is either ignored or discussed from a historical standpoint. Apply the experiential learning in multicultural education is the incorporation and teaching of cultures into the current academic curriculum (Taylor et al., 2016).

Taiwan's aborigines have a rich tradition of music and dance and closely link to their native tribal society and culture. This study tries to understand students' aboriginal cultural identity through the cultural value of the aboriginal performances, their lives, their traditional costumes and props worn by the aborigines, and the close contact of the aboriginal cultural relics. With a more in-depth understanding, and by reflecting on the beauty of aboriginal culture, it will generate an incentive and motivation for love and support, enhance the multicultural consciousness of primary school children, enhance the recognition of aboriginal culture, and ultimately achieve multiculturalism to respect and acceptance. Therefore, the purpose of this study is to explain the effects of primary school students' multicultural consciousness through the experiential learning theory of Kolb (1984) to increase the recognition of the aboriginal culture.

LITERATURE REVIEW

Multiple Culture Education

The definition of multicultural education should be based on its culture. Because culture is a complex system of beliefs and behaviors, it originates from different national and family backgrounds, and its beliefs and customs are different. It is easy to produce when encountering his culture. From a geographical point of view, the culture of other countries establishes the concept of a global village. If we start from a national perspective, we can understand specific languages, religions, ethnic cultures, customs and traditions. That also includes an understanding of the obstacles and the culture of the elderly to expand the diversity of human consciousness, to understand the needs and dreams of human beings, to break the old stereotypes and myths (Tiedt & Tiedt, 1995). Bennett (1995) believes that multicultural education is not only a movement but also a process of curriculum design and transformation. It is also a commitment. It should include four levels: first, to promote equality and equity in educational opportunities, and to promote the participation of different ethnic groups. Students can receive education fairly, which is a kind of pursuit of excellence. Second, the curriculum design allows students to understand and understand the cultural differences between the various nations and countries, and to integrate multi-ethnic and global perspectives into a unified In the course of the course, in the course of the transformation, individuals who know cultural diversity can be cultivated, and then develop into people with specific beliefs, perceptions and actions, and also can communicate well in any culture. Fourth, this commitment is expected. It is possible to combat ethnic and other forms of cultural discrimination and prejudice through appropriate attitudes and understanding and development of social action skills.

Aboriginal Songs and Dances

Song and dance is an indispensable part of the life of the aborigines. Most of the aboriginal people love songs and dances, and they also have excellent singing and dancing talents. Their songs and dances are produced from life, labor activities, and life etiquette and rituals. Song and dance is an impromptu entertainment in aboriginal life. It is also a form of communication with nature. It is also a way of

worshiping nature, God, spirit, and ancestors. Aboriginal songs and dances are rich in content, from the oldest sacrificial music to the general labor singing, and even the entertaining songs in life contain amazing art treasures. This study mainly uses the singing and dancing of the music and dance troupe in the Keelung Aboriginal Cultural Museum as a research tool. Through the interpretation of the performance and its content, it increases the multicultural consciousness of the children and the recognition of the aboriginal culture. Aboriginal songs and dances often interpret their traditional daily life and culture through song and dance content. Especially with the development of urbanization, the aboriginal lifestyle gradually merges with urban life. Therefore, the original ethnic group culture is mostly passed down through song and dance. By understanding the meaning of singing and dancing, students can understand the traditional culture of the aborigines and replace the words to influence their multicultural consciousness.

Aboriginal Cultural Identity

Culture, from the perspective of anthropology, refers to the way people live, including food, clothing, housing, and interpersonal relationships (Raud, 2016). Culture is a related work of art and aesthetics, including the performance of art and literature. According to Geertz (1963), culture identity is defined as culture identity is a product of society, especially in the process of interaction between members of minority groups, consciously classifying his ethnic group, including language, customs, ethnicity, etc. Astuti (1995) believes that culture identity is formed through the practice process, so culture identity is optional and transformable. Tan (1998) pointed out that culture identity is a process in which an individual accepts the attitude and behavior of a particular ethnic culture and regulates the value and expression of the culture into the individual's mind. The elements of culture identity focus on the understanding and understanding of etiquette, culture, and history. Masaki, Michael, Elvira, & Khadidiatou (2010) mentioned that cultural identity also includes three parts: cultural input, cultural attribution and cultural integration. Cultural input is that young people will begin to read, talk and participate in various cultural activities and invest in their culture. This process can enable young people to develop their own culture. Value creates identity. Therefore, cultural input

is often considered an indicator of the degree of cultural identity. Cultural affiliation is that individuals have a strong sense of cultural identity because of their understanding of culture, and can internalize their values and manifest themselves in the mode of life. Finally, cultural integration is the individual's ability to adapt and integrate in the face of two cultures between minority culture and mainstream culture, and to identify with each other cultural concepts. Therefore, this research proposes that through the experiential learning of the aboriginal songs and dance to understand the culture is one of the best ways to build up the students' cultural identity.

Multicultural Consciousness

Multicultural consciousness is a potential psychological factor that involves a lifestyle because the journey into cultural competence is reflected in every aspect of personal behavior (Comas-Díaz, 2012). Students can cultivate multicultural awareness through multicultural education. Multicultural education means that the school provides students with various opportunities to understand the cultural connotations of different ethnic groups, cultivate students' positive attitude towards their ethnic culture, and avoid an ethnic conflict and an education of opposites. Olson (1994) suggests that primary school students are in a critical period of cultivating multicultural literacy, which is suitable for multicultural education for primary school children.

To increase the students' aboriginal cultural identity, it is necessary to strengthen the understanding of students' multiculturalism. Multicultural education needs to be integrated into curriculum planning and practice. Prejudice and discrimination or stereotypes, and can affirm and respect the value of different ethnic groups, create equal opportunities for education, and truly implement multicultural education. Therefore, we proposed students' multicultural consciousness is positive related to their aboriginal cultural identity.

Experiential Learning

Experiential learning sprouted in the 19th century. This theory challenged the traditional teaching of teacher-centered and passive learning. John Dewey proposed the theory of middle school. He believed that students should be the main body of the learning process. Instead of passively adapting to the

The Research of Aboriginal Song and Dance Experiential Learning on Students' Multicultural Consciousness and Aboriginal Cultural Identity

environment, they should take the initiative. The exploration environment emphasizes the students' experience and emphasizes that learning is a process of continuous transformation and restructuring. Kolb (1984) proposed an influential experiential learning concept that consists of four learning phases: (1) concrete experience; (2) observation of and reflection on that experience; (3) formation of abstract concepts based upon the reflection; (4) testing the new concepts. He believes that a complete study requires these four processes, through which the four processes interact to form a learning circle. Based on their learning interests and real learning experiences, learners reside at a learning point in experiential learning so that each learner can seek success and satisfaction from them. Through hands-on learning methods, students can get close contact with aboriginal culture in real situations, through environmental guides, cultural relics, songs, and dances. Appreciation and interaction, and finally, group discussion, inspire students to think and guide the process of reflection. Thereby increasing multicultural consciousness and enhancing the cultural identity of aboriginal

students. Therefore, the second hypothesis of this study is: Aboriginal song and dance experience are positively related to student diversity Cultural consciousness. The third research hypothesis is: the aboriginal song and dance experience are positively related to the student's aboriginal cultural identity. And the fourth research hypothesis is the aboriginal song and dance experience learning positively moderates the students' multicultural consciousness and the student's aboriginal cultural identity.

METHODOLOGY

Research Structure and Assumptions

This study takes the grade five and grades six students (eleven to twelve years old) of the primary school as the research object, and through the experience and questionnaire of the aboriginal experiential learning, investigates the degree of multicultural consciousness and aboriginal cultural identity. And then explores the influence of experiential learning to the relationship of multicultural consciousness and aboriginal cultural identity. The research structure shows below:

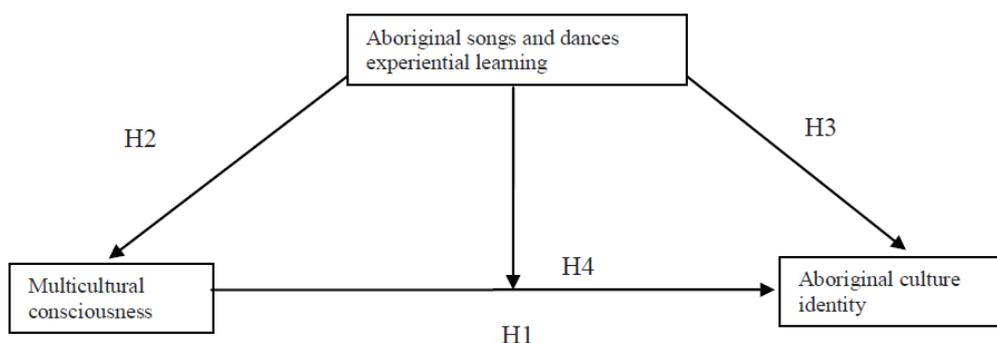


Figure 1. Research framework

Experiment design

This study uses a quasi-experimental design to study the aboriginal cultural museum experience and aboriginal songs and dances in the fifth and sixth-grade students. After the three hours, experience student fills the questionnaire about experiential learning, multicultural consciousness, and aboriginal cultural identity. Teachers are invited to bring the students into the aboriginal cultural museum for a three-hour experience. After the aboriginal hall tour, all the students joined the aboriginal song and dance experience. After the experience, the students divided into seven groups for discussion and guided to the stage of reflection. Finally, distribute the questionnaire to students.

Measurement

Aboriginal song and dance experience learning used Clem, Mennicke & Beasley (2014) "Experiential Learning Scale Construction. It is divided into four factors, namely "environment", "active", "relevance" and "practicality". The Multicultural consciousness is based on the Chang (2012) "Multicultural Cultural Literacy Scale for Primary School Students. Its content includes four aspects: "self-cultural consciousness," "multicultural consciousness," "intercultural competence," and "civil consciousness and responsibility." This questionnaire is mainly to explore the changes in the multicultural consciousness of students after experiencing the learning of aboriginal

songs and dances. According to the needs of this research, only the "multicultural consciousness" factor is selected. Aboriginal cultural identity is revised from Wu (2009) "Research Scale for Cultural Identity of New Immigrant Children." Culture identity is divided into three factors: cultural attribution, cultural input, and cultural integration, with a total of 16 items.

ANALYSIS

This chapter analyzes and organizes the results of the questionnaire survey. The experienced group distributed a total of 191 valid questionnaires and 205 control group valid questionnaires, with a recovery rate of 98.9%. This study conducted experiential learning of the Aboriginal Cultural Museum from primary school students. With totally 396 valid samples, there are 191 students in the experimental group to experience the aboriginal museum, and 205 students in the control group do not join the field trip. 143 students (36.1%) are the fifth grade and 253 (63.9%) are the sixth grade; 224 (56.6%) are boys and 172 (43.4%) are girls; 11 (2.8%) are aboriginal. 124 students (31.3%) have experienced aboriginal songs and dances; Only 92 students (23.2%) have aboriginal friends.

Table 1. Experimental group and control group t-test

Variables	Groups	Means	SD	t value (df)	p value
Multicultural consciousness	Experimental	191	4.60	1.780(394)	.076
	Control	205	4.49		
Aboriginal cultural identity	Experimental	191	4.63	3.435(387)	.001
	Control	198	4.32		
Cultural attribution	Experimental	191	4.70	5.236(387)	.000
	Control	198	4.48		
Cultural input	Experimental	191	4.50	3.651(387)	.000
	Control	198	4.03		
Cultural integration,	Experimental	191	4.64	4.292(387)	.000

Hypothesis Exam

To understand the relationship between aboriginal song and dance experience learning, multicultural consciousness, and aboriginal cultural identity, the OLS regression method is used to exam the four hypotheses. The results of the following table show that Hypothesis 1 is based on aboriginal cultural identity as a variable. After gender and grade, multicultural consciousness positively affects aboriginal cultural identity (Beta=0.748; p<0.001), the overall variation is 60.1%, the results support research hypothesis 1; hypothesis 2 is based on aboriginal song and dance experience The relationship between multicultural consciousness, the results also support the

Experiential Learning Effects

The study found that through the aboriginal cultural museum experiential learning, the mean of students experiential learning is 4.64 (SD =0.550). It is indicating that after experiential learning, most of the students can learn aboriginal culture and experience through singing and dancing. It can enhance the learning experience of its aboriginal culture. This experience can provide opportunities to interact with aboriginal people; the second-highest facet is aboriginal cultural identity (M=4.63, SD=0.571), which shows students after the experiential activities, it generally agrees that aboriginal culture is precious and important and should be respected, promoted and passed on. Also, it increases the love and exploration interest of aboriginal culture and agrees that aboriginal culture should be supported. The third highest aspect is multicultural consciousness (M=4.61, SD=0.579), and students generally believe that it is necessary to learn, recognize, and appreciate the culture of different ethnic groups.

hypothesis of this research hypothesis, experiential learning positively affects multicultural consciousness (Beta=.609; p<0.01); and hypothesis three is the impact of experiential learning on aboriginal cultural identity After controlling gender and age, it was found that the higher the experiential learning, the higher the aboriginal cultural identity (Beta=.586; p<0.01), and the results support the hypothesis of this study.

Also, in the part of the interaction of experiential learning and multicultural consciousness, the variables are first standardized to avoid the collinearity problem. After controlled gender and grade, Hypothesis four estimates the multicultural consciousness as

The Research of Aboriginal Song and Dance Experiential Learning on Students' Multicultural Consciousness and Aboriginal Cultural Identity

an independent variable and experiential learning as the moderation variable and interactions between independent variables and moderation variables. The results show that the interaction between experiential learning and multicultural consciousness has a positive impact on the aboriginal cultural identity at a significant level of $p < 0.05$ (Beta = .114, $p < 0.05$), and the

Table 2. OLS Regression Analysis

	H1	H2	H3	H4
	B(Beta)	B(Beta)	B(Beta)	B(Beta)
Constant	.916**	1.665**	1.162**	-.242
Gender	.070(.052)	.145(.117)	.176(0.147)*	.092(.046)*
Grade	.086(.060)	.078(.055)	.114(.083)	.069(.052)
MCC	.762(.788)**			.612(.633)**
EXP		.568(.552)**	.663(.666)**	.394(.396)**
zExp xzMCC				.021(.114)*
R ²	.653	.332	.491	.736
F value	117.346**	30.948**	60.114**	103.260**
Model	MCC-ACI	EXP-MCC	EXP-ACI	EXPxMCC-ACI

Note: MCC=multi-cultural consciousness, EXP=experiential learning; zMCC=standardized multi-cultural consciousness, zEXP=standardized experiential learning; ACI=Aboriginal culture identify

* means $p < 0.05$; **means $p < 0.01$

CONCLUSION

The study found that students agree with the high aboriginal song and dance experience, indicating that most students believe that aboriginal song and dance experience can enable them to learn about aboriginal culture, and have the opportunity to interact with aboriginal people through the experience, learn and promote aboriginal culture.

According to relevant analysis data, after participating in the aboriginal song and dance experience, students have a positive correlation with their multicultural consciousness and positive correlation with the aboriginal cultural identity, indicating that students have improved their multicultural consciousness and originality after experiencing learning. According to the results of the hypothesis verification analysis, it is proved that the multicultural consciousness and the aboriginal cultural identity have reached a significant prediction, which proves that the students' multicultural consciousness is positively related to their aboriginal cultural identity, so the verification result is established. Hypothesis two found that the aboriginal song and dance experience learning is positively related to the students' multicultural consciousness. The conclusion of the evaluation is that the students have increased their

explanatory variable is as high as 69.8%, indicating that the aborigines song and dance experience learning positively regulates the relationship between multicultural consciousness and aboriginal cultural identity, and the results support the hypothesis 4 of this study. The results are shown in Table 2

multicultural consciousness after participating in the aboriginal song and dance experience, and the verification results are established.

Hypothesis three found that after the students participated in the aboriginal song and dance experience, they increased their aboriginal cultural identity. The higher the experience, the higher the aboriginal cultural identity, and the verification were established. Hypothesis four finds that the interaction between aboriginal song and dance experience learning and multicultural consciousness has a positive impact on aboriginal cultural identity, indicating that aboriginal song and dance experience learning positively regulates the relationship between multicultural consciousness and aboriginal cultural identity, and the verification results are established.

Design experience activities to help teachers implement multicultural education Barta & Grinder (1996) pointed out that multicultural education should enable students to become familiar with their own culture through continuous educational curriculum reform, and to accept and understand other micro-cultures, national cultures, and world cultures, and to develop a positive attitude towards his culture. Teachers' multicultural literacy is a critical factor in implementing multicultural education.

Therefore, teachers can use the resources of the aboriginal cultural center to combine with the content of the textbook. Through the experience of the visit and the experience of singing and dancing, students can practice and experience the meaning of their culture, thus establishing students willing to contribute to society.

ACKNOWLEDGEMENT

This research was sponsored by Ministry of Education, University Social Responsibility, USR/B: Build Heping Island as International Tourism Island and its surrounding area sustainable development. Sub-project 2: Heping Island international sustainable tourism development and talent training.

REFERENCE

- [1] Astuti, R. (1995). The Vezo are not a kind of people: identity, difference, and “ethnicity” among a fishing people of western Madagascar. *American Ethnologist*, 22(3), 464-482.
- [2] Bank, J. A. (1993). Multicultural Education: Historical Development, Dimensions, and Practice. *Review of Research in Education*, 19, 3-49.
- [3] Barta, J. & Grinder, M. C. (1996). Exploring bias using multicultural literature for children. *The Reading Teacher*, 50, 269-70.
- [4] Bennett, C. I. (1995). *Comprehensive Multicultural Education: Theory and Practice*. Pearson eText with Loose-Leaf Version - Access Card Package (8th Edition). Kindle Edition: USA.
- [5] Chang, S. S. (2012). The Research of Picture Book for Improving Multicultural Literacy of Fifth Graders in Elementary School. *Educational Research Forum*, 4(1), 355-378.
- [6] Clem, J. M., Mennicke, A. M., & Beasley, C. (2014). Development and validation of the experiential learning survey. *Journal of Social Work Education*, 50(3), 490-506.
- [7] Comas-Díaz, L. (2012). *Multicultural care: A clinician's guide to cultural competence*. 1st Edition. Washington, DC, US: American Psychological Association.
- [8] Gay, G. (2000). The importance of multicultural education. *Educational Leadership*, 61(4), 30-35.
- [9] Geertz, C. (1963). The integrative revolution: Primordial sentiments and civil politics in the new states. *Old societies and new states*, 105-157.
- [10] Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. NJ: Prentice—Hall.
- [11] Kymlicka, W. (1995). *Multicultural Citizenship: A Liberal Theory of Minority Rights*. Oxford University Press: USA.
- [12] Masaki, M., Michael L. H, Elvira E., & Khadidiatou, N. (2010). Ethnic identity development and acculturation a longitudinal analysis of Mexican heritage youth in the southwest United States. *Journal of Cross-Cultural Psychology*, 41(3), 410-427.
- [13] Nieto, S. (1996). *Affirming Diversity: The Sociopolitical Context of Multicultural Education*. White Plains, NY: Longman.
- [14] Olson, C. (Ed.). (1994). *Reading, thinking and writing about culturally diverse literature*. Irvine CA: UCI Writing Project.
- [15] Raud, R. (2016). *Meaning in Action: Outline of an Integral Theory of Culture*. Cambridge: Polity Press.
- [16] Tan, G. (1998). *Aboriginal education research*. Taipei City: Wunan. LanLichun.
- [17] Taylor, R., Kumi-Yeboah, A., & Ringlaben, R. (2016). Pre-Service Teachers' Perceptions towards Multicultural Education and Teaching of Culturally and Linguistically Diverse Learners. *Multicultural Education*, 23(1), 42-48.
- [18] Tiedt, P. L. & Tiedt, I. M. (1995). *Multicultural Teaching. A Handbook of Activities, Information, and Resources*. Fourth Edition. Allyn and Bacon: USA, MA.
- [19] Vittrup, B. (2016). Early Childhood Teachers' Approaches to Multicultural Education & Perceived Barriers to Disseminating Anti-Bias Messages. *Multicultural Education*, 23(3-4), 37-41.
- [20] Wu, Q. (2009). A Study of the Cultural Identity of New Immigrant Children Taking the National Middle School Students in Yunlin County as an example. *Journal of Taichung University of Education: Education*, 23(2), 187-204.

Citation: Chia-Dai (Ray) Yen, Jia-hui Zhang. “The Research of Aboriginal Song and Dance Experiential Learning on Students' Multicultural Consciousness and Aboriginal Cultural Identity“, *International Journal of Research in Humanities and Social Studies*, 7(7), 2020, pp. 1-7.

Copyright: © 2020 Chia-Dai (Ray) Yen et al. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.