Research on the Development of Philosophical Ideas on Western Wind Performance and Education and Teaching

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Abstract: This article describes and evaluates current changes in mainland Chinese educational thought. John Dewey's educational philosophy ideas were first introduced to China during the 20th century, and afterwards Marxism's ideas about education were widely disseminated. These ideas laid the foundation for educational philosophy as an academic discipline. Despite the fact that Confucianism has a wealth of knowledge on education, the field of philosophy of education was just introduced to China around a century ago. It experienced its first peak in the 1920s and 1930s before entering a nearly 50-year period of decline. After the Cultural Revolution and the implementation of the open door policy, there was a renaissance of educational philosophy in the 1980s that combined the long-separated Confucian legacy with western educational philosophy as well as a reinterpretation of Marxist educational ideals. Education in philosophy has as its primary goal the development of individuals who are free and completely formed. Not only must we be able to develop philosophical aptitudes, but also aptitudes for philosophy. Following the rules of philosophy education is necessary for developing philosophy education, as is raising the standard of philosophy education. This essay examines the history of Chinese educational thought while simultaneously discussing current Western growth. Finally, it is maintained that a genuine union of traditional Confucianism with western educational thought is what is required.
Keywords: Philosophy of Education, Western Wind Performance, Teaching, Philosophical Ideas, Development

1. INTRODUCTION

The foundation of all knowledge is philosophy. It is regarded as the founding scientific discipline. Man and his many actions have been comprehensively understood by philosophy. It aids in coordinating the numerous activities that people and society engage in. It aids in our comprehension of the importance of every human experience. It examines the fundamental causes and purposes of life. It poses and makes an effort to address life's most important questions. It makes life and its fundamental principles clear. This clarity is incredibly important since it gives us the knowledge to handle life's obstacles (Beatty et al., 2009). The most powerful weapon at man's disposal in the fight for a successful existence is wisdom. Philosophy is the critical and logical investigation of fundamental ideas. The pursuit of knowledge for its own sake is referred to as

philosophy. All speculative disciplines, including the arts, sciences, and religion, are included in philosophy. The phrase "philosophy of life" refers to a collection of fundamental beliefs and attitudes toward life, nature, and society that are often denoted by the term "philosophy." The mirror of context, time, and place is philosophy (Cai & Jin, 2010). Each ideology is influenced by the physical, cultural, and historical characteristics of a particular location. Western-qualified philosophy It also applies to philosophy.

Philosophy is an attempt to provide a comprehensive explanation of nature and the world. Philosophical concepts have changed as a result of changing societal demands. Though historically connected to both, philosophy is neither science nor religion. The line separating science from philosophy and religion was not always as obvious as it was in later decades. Philosophy's purpose is to clarify ideas and evaluate our beliefs critically. The pursuit of conceptual clarity permeates all facets of philosophy (Chakraborty A. K., 2003). Abstraction and concern for truth remain philosophy's distinctive characteristics. Philosophers examine and define ideas. Philosophy is to critically examine the philosophical underpinnings of human actions including science, politics, religion, and morality. Logical argument is philosophy's defining characteristic. It's important to comprehend the philosophical concepts historically. grasp philosophers' views requires a grasp of the social context. In actuality, the world's instability and social conflicts were what gave rise to our ideas. This situation's social representation is philosophy, which offers a thorough comprehension of social reality. Philosophical concepts not only offer explanation but also help people live better lives. In other words, by giving people a thorough and critical grasp of the world they live in, philosophers help humanity move in the right way (Deng et al., 2014). Many philosophers from western nations have historically contributed to the enrichment of Western philosophy. Greco-Romans were the foremost philosophers of antiquity. Greek philosophy has affected religion and is associated with philosophy of religion in medieval times. With the western industrial revolution came the development of modern philosophy. Though the social and political environments of the United States, Britain, Germany, France, and other European countries differ, there are efforts to create philosophical thought of these as western. While there may be many philosophical traditions and philosophical practices within the west, there may also be a convergence of ideas that is generally referred to as western philosophy (Frank Thilly, 1951). This essay adopts a broad perspective and

conducts a thematic study of Chinese educational philosophy from antiquity to the present. Since there is no clear distinction between philosophy and religion in Chinese tradition, this article also covers religious influences on Chinese education. Islam is not included since it had little influence on Chinese civilization as a whole and only became an ethnic religion after arriving from Persia (Li Yan, 2002). As a result, the paper's main topic is how Daoism, Confucianism, Buddhism, Christianity, and Communism have affected Chinese education. In order to do this, the article is organized around four main themes: the pursuit of harmony, happiness, health, and healing action.

2. LITERATURE REVIEW

In their paper titled "Strengthening the Future's Foundation: Elementary Education Reform in the People's Republic of China" published in 1991, John N. Hawkins and Regie Stites set out to explain the significance of education in both traditional and modern Chinese ideology. The authors make an effort to examine the key topics in China's history of education and educational policy. In addition, they emphasize the need for a balance between expansion and fairness in elementary education, as well as between centralization and localization, politics and expertise. China's educational policy has been centred on these concerns. Furthermore, discussions about reforms are also taking place in relation to these problems. According to the authors, although China's elementary education system dates back many years, it has only recently become a result of western influence, especially during the early nineteenth century (Hawkins & Fraser, 1991). Katarina Tomasevski challenged the government's stance on the percentage of the funding allotted to education in her study titled China's Education System: Reading between the Lines, which she created after visiting China. She claims that it falls short of the six percent worldwide norm for budgets allocated to education. She also notes a number of difficulties that China's educational system faces. Disparities, poverty, high rates of illiteracy among racial and ethnic minorities, girl's education, education of migrant children, and rural education are all issues. Local governments, the State Council, and the National Development and Reform Commission (NDRC) are significant players in successes (Tomasevski, 2004). In her book Educational Reform in Post-Mao China, Nalini Mathur discusses the continuity and change in China's educational system, which we believe is essential to understanding the changes that

have occurred in recent years. This book focuses on the ten years that Deng Xiaoping, a pragmatic leader, used to integrate China's educational system with its economic development. She offers a thorough analysis of the years between 1978 and 1988, when the government began to reform education. Due to the government's policies, there were new tendencies forming throughout this time, and the educational sphere reflected these changes. She tries to describe how Deng was able to reinstate the formal organization of the educational system (Mathur, 2007). In his work "Paradigm Shifts in China's Education Policy: 1950s-2000s," Rui Yang evaluates the education policy agendas of the post-Mao regimes in the social and historical context of the nation's sixty-year history. The author notes changes in the agenda for education policy over the course of China's history, such as the shift from basic education to higher education or from equity to efficiency (Yang, 2012). In their work "Literacy, Education, and Economic Development in Contemporary China," Emile Kok-Kheng Yeoh and Kah-Muh Chu take a detailed look at education as an explanatory variable that affects the nation's economic development. The author discovers a strong link between education and economic growth in the 31 provinces controlled by the federal government. Yeoh and Chu's study focuses on the nation's three major regions, including eastern, central, and western China, where the development of education has had an impact on GDP growth and on literacy in that region or province. The authors contend that the enormous accomplishments are unevenly distributed across the three locations indicated above. People with more education and those with less education experience development and underdevelopment, accordingly (Yeoh & Chu, 2012). In their edited book, Educational Development in Western China: Towards Quality and Equity, John Chi-Kin Lee, Zeyuan Yu, Xianhan Huang, and Edmond Hau-Fai (Lee et al., 2016). accentuate numerous educational components as a theme of advancement for ethnic minorities in western China. This book focuses on the most current educational developments and associated problems in the less developed western region of China, highlighting the relevance of ethnic variety, the discrepancy between rural and urban areas, and variations in educational development. It should be noted that the "Western Development plan" was enacted by the Chinese government in 2000 and covers six provinces, five autonomous areas, and one municipality. The themes of quality and equity in education are central to the work. Gender inequality, welfare, curriculum reform, special and inclusive education in western China, improvement in primary and secondary schools in

northwest China, university governance, and foreign assistance for the development of basic education in China are among the issues highlighted in the book's 18 chapters (Lee et al., 2016).

3. CONCEPT OF PHILOSOPHY OF EDUCATION

Education has always been important to human cultures, both past and present. Some intellectuals have even asserted that teaching, which is at its best an educational activity, is the second-oldest profession. Although not all cultures dedicate enough funds to bolstering educational programs and institutions, all at least acknowledge their importance—and for good reasons. For starters, it is obvious that children are born illiterate and illiterate, unaware of the norms and cultural achievements of the community or society into which they have been thrust; however, with the assistance of professional teachers and the dedicated amateurs in their families and immediate surroundings (as well as with the aid of educational resources made available through the media and these days the internet), they can read, write, calculate, and act within a few years (see also: "Reading, Writing, and Calculating: The Ro Education also acts as a social-sorting mechanism since some people learn these abilities more easily than others, and it unquestionably has a significant impact on a person's economic future (Liu & Qi, 2006). In a more general sense, education at its best provides people with the information and abilities to define and pursue their own goals as well as to fully engage in community life as independent, responsible citizens.
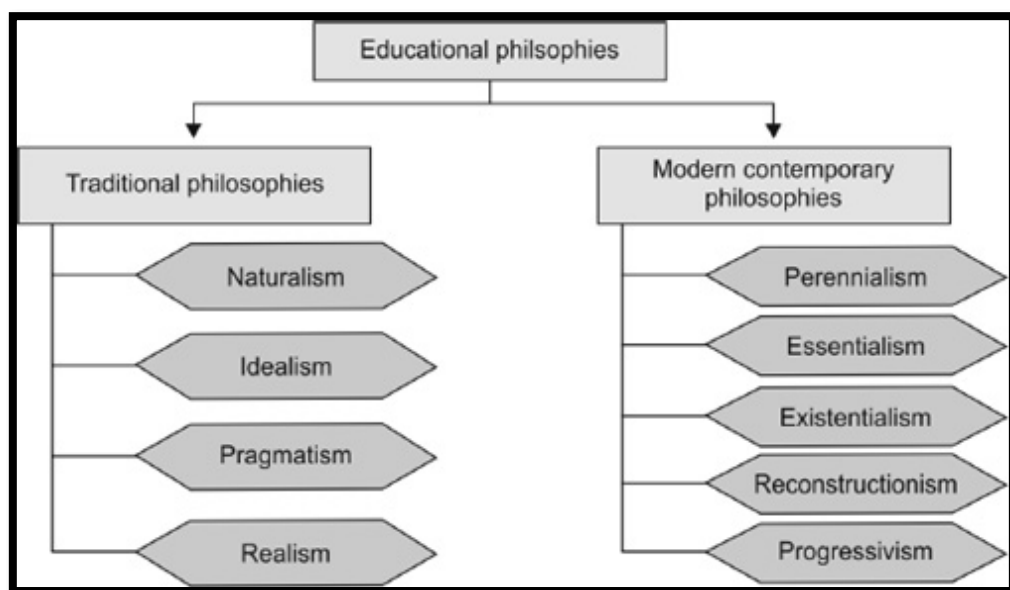

Figure 1: List of educational philosophies

Philosophy of education is more of an attitude to the educational process than it is a collection of findings. It is philosophical because of the particular methodology. The critical, thorough, and synthetic nature of philosophical process. Therefore,

i.   Education philosophy is the critique of education theory as a whole.

ii.   It entails analyzing general conceptions critically and conducting in-depth reflection.

iii.   It is a blend of educational values and facts.

In a nutshell, it is a philosophical process that involves approaching educational issues from a philosophical perspective in order to reach philosophical conclusions and outcomes. As a result, it tries to produce both general and comprehensive findings. The field of education is the sole focus of educational philosophy. As a result, it is philosophy applied to education (Masih, 2002). The challenges in education are under the purview of education philosophy.

3.1 Aims and Ideals of Education

The various goals and values of education are evaluated critically by philosophy education. These objectives and ideas have been spread throughout history by numerous philosophers. Character development, harmonious human development, adult life preparation, civic life training, use of leisure, achieving social and national integration, scientific and technological development, education for all, equalizing educational opportunities, bolstering democratic political order, and human resource development are some of them.

3.2 Interpretation of Human Nature

A philosophical understanding of human nature is the outcome of the integration of data from all fields of human science with normative values from various disciplines. Therefore, the philosophical picture of man is more expansive than the one that is presented by biology, sociology, psychology, economics, anthropology, and other human sciences.

3.3 Educational Values

Value is a topic that often falls under philosophy because it is more integral, abstract, and universal. The values are not only critically assessed but also systematized in a hierarchy by the philosophy of education. Philosophical values determine educational values. The educational principles that many philosophers have promoted come from their unique

worldviews and perspectives on the meaning of human life.

3.4 Theory of Knowledge

Education and knowledge are connected. It is based on the knowledge's source, bounds, standards, and methods. Since epistemology, one of the branches of philosophy, has jurisdiction over all of these, the theory of knowing is a crucial component of how philosophy of education functions.

3.5 Relationships between Education, many Aspects of National life, and Various Educational System Components

The development of criteria for determining the link between the state and education, the economic system and education, the curriculum, school organization and management, discipline, etc., is one of the philosophies of education's most significant contributions to the cause of education. These issues have prompted an assessment of several educational ideologies.

4. WESTERN PHILOSOPHY

Greek philosophy from the sixth century B.C. is where western philosophy gets its start. Western philosophy has been said to have its roots in Greek philosophy. This philosophy has influenced later philosophical thought. In other words, Western philosophy has taken its very definition and character from Greek philosophy, sustained it, and developed it further. Greek philosophy has not only made worldly conjectures but also attempts to diverge from theology and religion. It is critical of bias, ideas, and tradition and has naturalistic foundations. Greek philosophy was an intellectual pursuit from the first since it involved thinking as well as perceiving or believing (Niu & Sternberg, 2006). Thinking about fundamental issues in a spirit of open inquiry constituted philosophy. We can categorize the history of western philosophy into three periods: ancient, medieval, and modern.

a. Greek, Hellenistic, and Roman philosophy are examples of ancient philosophy. Greco-Roman philosophy, Neo-Platonism of the Alexandrain School, and Greek philosophy from Thales to Aristotle.

b. Scholasticism, or medieval philosophy, from the fifth through the sixteenth centuries. (Traditional and Academic Philosophy)

c. Modern philosophy, which includes the German school from Kant to Hegel, the enlightenment from Locke to Kant, and the Renaissance

from the 15th to the 17th centuries Modern philosophy between 1860 and the present

4.1 Greco-Roman Philosophy

The nature of things is a concern for the ancient Greek philosophers. What materials make up everything, or what types of substances make up their composition? What in existence is unchangeable? Thales believed that all physical reality was built upon the element "water." Thales was being followed by others who had different ideas. The Pythagoreans provided the mathematical foundation for everything. Change and permanence are explained in some ways. The idea put out by Heraclitus was that "all things are in flux".

The founder of the Eleatic school of philosophy, Parmenides, disagrees with both Heraclitus' and Milesius' assertion that everything originates from something else. He disapproves of the very idea of change and believes it to be primarily a delusion. He could neither logically conceive about nor express the idea of change. Everything that is must be perfectly true or it cannot exist (Russell, 2010). Anaximenes thought everything was made of air, Democritus thought everything was made of atoms, Anaximander thought everything was made of "boundless," and Thales thought everything was made of water.

4.2 Medieval Philosophy

The fall of Roman civilisation and the rise of Christianity, Islam, and rabbinic Judaism coincided with the medieval era of philosophy. Analyzing God's attributes and nature, as well as metaphysics including substance, essences, and accidents, are what define this era's philosophy. In other words, characteristics that are either necessary for the substances that contain them or that just happen to have them. The theories of Plato or Aristotle served as the foundation for many philosophers. Argument from authority and the application of Aristotelian logic to the study of ancient texts had been the main topics of medieval philosophy. The goal of medieval philosophy was to develop religious thought by providing a rational analysis of its diverse ideas. Or, to put it another way, it is a combination of theology and philosophy. To meet their theological needs, the ideas of Plato and Aristotle were reinterpreted. Aristotle's speculative theories and the biblical theological premises were blended to a significant extent in medieval times. The power of the Pope and spiritual sovereignty has superseded the state.

4.3 Renaissance

There was a flood of novel ideas that challenged authority throughout the Renaissance. One of the first authors to suggest putting faith in authority to the test of reason and experiment was Roger Bacon (1214–1294). Niccol Machiavelli (1469–1527) questioned accepted moral principles. Francis Bacon (1561–1626) argued in favor of using scientific methods to further philosophical understanding. By embracing the ancient legacy, the Renaissance emphasized Greek culture as the pinnacle of western civilization. It also emphasized the value of this world by highlighting human dignity, advocating the powers of reason, and pointing to a new scientific era. The most significant intellectual advancement to come out of the Renaissance was the Humanist ideal. It is filled with a love of study and humanism. Humanists held that reason is superior to faith and self-sufficient. Although the principles of humanism during the Renaissance were primarily reserved for the aristocracy, they placed an emphasis on exact knowledge, the reliability of reason, and the necessity for restraint when making intellectual claims. Interestingly, the Renaissance took place during a time when Western Europe was expanding.

4.4 Modern Western Philosophy

The foundation of modern philosophy is a strong belief in the capacity of humans to know everything. The power of the church was declining, while the power of science was rising. Modern western philosophy drastically altered the process of philosophy, yet much of its content stayed the same. While modern philosophy served scientific technique, medieval philosophy had a deep relationship with theology. Modern philosophy advanced humanism, philosophical systems, and philosophical methodology. With the philosophical traditions of Empiricism of Locke, Berkley, and Hume, as well as Rationalism of Descartes, Leibniz, and Spinoza, contemporary western philosophy flourished. Kant, an enlightenment philosopher, can be used to illustrate how these two are reconciled. Hegel's method of dialectical idealism and Marx's dialectical materialism have elevated it to new heights. The traditions of analytical, phenomenological, and continental philosophy have further influenced current western philosophy.

4.5 The Development of Western Philosophy

According to the development of human knowledge regarding each of the aforementioned difficulties in Western philosophy, it became

impossible for one person to learn everything there is to know about each subject. It became necessary to divide labor or specialize, and a group of men dedicated themselves to a specific issue or a number of related issues. The several particular sciences were created in this manner. The fields of physics, chemistry, botany, anatomy, geology, and other related sciences covered various facets or parts of the natural world. The other medical sciences, including physiology and anatomy, focused on the various issues with the human body. Psychology started looking into the issues with the human mind. Therefore, the special sciences began to explore in detail many of the specific issues that philosophical speculation first began with. Then, philosophy started to rely on the findings of the research conducted by the many sciences, tried to critically comprehend their meanings and consequences, and used these findings to explain the general character of the universe—man, nature, and God.

5. IS THE WEST WIND STRONGER THAN THE EAST WIND IN CHINA'S EDUCATION POLICY BORROWING?

The appropriateness and adaptability of foreign policies and practices, particularly those from the "West," for the Chinese setting is a crucial issue in China's borrowing of international educational programs (Scruton, 1995). For our investigation, Johnson's metaphors of the politics of selling and the politics of gelling are useful conceptual tools.

5.1 The Politics of Selling

Since China has been a ready and independent purchaser of specific education systems "sold" by developed and particularly "Western" (Anglophone) countries, we could pinpoint the politics of selling in China. China enters a "market" for education where policies are "sold" under the presumption that they will likely support national economic growth and increase its competitiveness on the world stage. Neo-liberal educational methods and policies, such as decentralization, school autonomy, student-centered instruction, critical and creative thinking, and real-world application, are reflected in China's current curriculum reform. The pressures and realities of globalization are what drive education policy's borrowing from the "West". Teachers in China use the adage "Western wind has overpowered Eastern wind" to describe the phenomenon of borrowing policy from "Western" nations like the United States. This proverb conveys the preference of Chinese politicians for 'Western'

education systems and practices over native ones. The Western-centric nature of China's education policy borrowing has drawn criticism from a number of academics in China. The remainder of the paper looks more closely at the cultural differences between Western and Chinese ideas on the nature and acquisition of knowledge against the backdrop of policy borrowing in China.

5.2 What Is the Nature of Knowledge: Construction or Reproduction?

The learner-centeredness method is encouraged by the Chinese education reform, which supports moving away from knowledge reproduction and didacticism and toward student-constructed knowledge. As previously said, China's most recent governmental measures support knowledge construction, the process by which students actively create their own knowledge and understanding of the world via their experiences and reflections. The premise that knowledge is flexible, constructive, and subjective is the basis of constructivism. However, because they view knowledge as mostly fixed, essentialized, and objective, educators in China generally place more weight on knowledge reproduction than knowledge construction. As a result, Chinese educators frequently choose objectivity over subjectivity, the natural sciences over the humanities, and a concentration on the learner's real-world experiences over textual transmission. The method and process used to transfer and test knowledge have been directly impacted by the emphasis on knowledge reproduction in China's educational system. Exams in China largely test students' comprehension of the material as it has been taught in class by the teacher, with the teacher, classroom, and text all being crucial to the process. Because of the emphasis on a subject's knowledge points, what is taught in institutions and schools that prepare teachers is generally specific and in-depth.

5.3 The Transfer of Knowledge: Student-Centred or Teacher-Centred?

Along with the query of what knowledge is, there is also the query of how knowledge is disseminated. A teacher-centered approach, where the teacher is the subject matter expert, is replaced by a student-centered approach, where the students take the initiative in their own learning, as a result of the curriculum reform. The reform intends to change the way that knowledge is currently transmitted, which emphasizes students preparing largely for tests and passively absorbing information through didactic teaching. The Shanghai Education Bureau, for instance, wants to

encourage schools to "move away from repetitive and mechanistic rote-leaning toward increased student participation, real-life experience, capacity for communications and teamwork, and ability to acquire new knowledge and to analyze and solve problems." The emphasis is on "student-directed research, practical experience, and interaction with others by encouraging students to actively inquire, experiment, innovate, and pursue excellence" by giving students greater opportunities to explore, research, and find information. However, there is a difference between the curriculum reform's suggested method and the conventional method used in China. The first requirement of the curriculum reform is a fundamental transformation of the interaction between teachers and students. The role of teachers has changed from that of subject matter expert and knowledge repository to that of knowledge co-creator, mentor, and facilitator of the students' active learning. The culturally unequal relationship between teachers and students makes such a mentality adjustment challenging. As previously said, teachers play a key part in students' learning process as subject matter experts, knowledge communicators, and moral arbiters; in China, teachers have a complete and authoritative influence on students' long-term growth.

6. THE RELATIONSHIP BETWEEN TEACHING PHILOSOPHY AND TEACHING STYLES

Education is influenced by philosophy in several ways. Four fundamental questions that direct the teaching and learning process must be addressed by a teacher who approaches education from a philosophical standpoint (Steiner-Khamsi, 2002). According to philosophy and distinct philosophical perspectives, each of these topics has a unique philosophical stance that can be viewed as the extremities of a continuum.

6.1 Nature of the Learner

The labels Lockean (passive) and Platonic (active) will be used to define the nature of the learner in terms of the extremes of the continuum. The term "Lockean" refers to the idea that the mind is a blank slate because it was John Locke who originally expressed this idea in his Essay Concerning Human Understanding. He compared the way the mind worked to a blank wax tablet on which information received through the senses would leave "impressions". The "Platonic" image of a teacher is one who is so appreciative of the contributions that students can make to the classroom that they do not want them to merely "absorb" the material as the

instructor sees it. In these situations, students are seen as the most significant component of the learning environment because they educate one another and their teacher about issues that are significant to them.

6.2 Nature of Subject Matter

On a continuum of teachers' perspectives on the nature of the subject matter, the phrases "Amorphous" or "Structured" are used to distinguish the two extremes. The term "amorphous label" has been reserved for rote learning, which emphasizes that each concept to be learned is equally important to every other concept to be learned. As a result, children aren't urged to discover connections between concepts to be learned, and none of the concepts are deemed to be more significant than the others (Xiao Shengfu, 2004). The perspective at the other extreme of the "structured" spectrum is likely to be held by people who have a very realistic assessment of what the topic will never be able to accomplish. In this context, the word "structured" refers to Bruner's belief that any subject matter should be considered as having a natural structure that may explain relationships between its components and be utilized to discover new knowledge.

6.3 Pattern in Behaviour that Supports One's Philosophical Position

The concepts of authoritarianism and non-authoritarianism are two extremes of a continuum, but they should be understood as more than just "strict" or "permissive" in their meaning. As it is a more inclusive approach to classroom management, these words should go beyond the component of classroom management (Steiner-Khamsi, 2006). This indicator has been created to look at the student's overall performance in relation to the topic content. Consider a scenario where some instructors push their students to only perceive the material from the perspective of subject-matter experts. As a result, these instructors routinely accept only one correct response to each major examination question, which all students are expected to grasp and adopt. As a result, we might conclude that these educators are "authoritarian" in this context since they promote convergent thinking.

6.4 The Converse can be Said of 'Non Authoritarian Teachers'

When entering or planning to attend a classroom, teachers must be conscious of their "Philosophical Positions" that they have adopted. Their interactions with pupils and ability to support individual or group learning are influenced by their philosophical perspectives. As a result, it is clear that our teaching style is affected by how we respond to queries about the learner's nature, subject matter, and other factors. The philosophical

viewpoint that a teacher adopts affects how authoritative or non-authoritarian they are, as well as whether they prefer lecture-style instruction or constructivist techniques.

7. DATA ANALYSIS

Table 1: Data Analysis

Aspect	Description
Time Period	Medieval (9th-15th centuries) and Renaissance (15th-16th centuries)
Texture	Polyphonic, with multiple vocal parts creating complex harmonies
Subject Matter	Religious themes were common due to the dominance of the church during this period. Many pieces were written in Latin, which was the language of the Catholic Church.
Form	Gregorian chant, a monophonic form, was widely used in religious services. Other forms include the motet, a polyphonic piece with a sacred or secular text, and the madrigal, a secular piece with a non-religious text.
Vocal Technique	Vocal parts allowed for a range of expressive techniques, such as contrasting dynamics, phrasing, and ornamentation.
Importance	Choral music from the medieval and Renaissance eras is an important part of Western classical music history. It represents a rich and diverse tradition of vocal music and continues to inspire musicians and listeners today.

Medieval and Renaissance choral music is characterized by its polyphonic texture, religious subject matter, and diverse forms. The use of vocal parts allows for a range of expressive techniques, and the music remains an important part of the Western classical music canon (Table 1, 2).

Table 2(a): Characterization Medieval and Renaissance Choral Music

Aspect	Description
Time Period	The medieval period spanned roughly the 9th to 14th centuries, while the Renaissance period spanned the 15th to 16th centuries.
Vocal Parts	Choral music from this era often used multiple vocal parts, including soprano, alto, tenor, and bass. This allowed for complex harmonies and melodic interplay.
Polyphony	Polyphony, or the use of multiple independent melodies played or sung at the same time, was a defining feature of medieval and Renaissance choral music.
Religious Subject Matter	Much of the choral music from this era was religious in nature, reflecting the dominant role of the church. Many pieces were written in Latin and focused on religious themes such as worship, praise, and contemplation of the divine.

Table 2(b): Characterization Medieval and Renaissance Choral Music

Aspect	Description
Forms	Medieval and Renaissance choral music encompassed a variety of forms, including Gregorian chant, motets, and madrigals. Gregorian chant was a monophonic form of music used in religious services, while motets were polyphonic pieces with a sacred or secular text. Madrigals were secular pieces with a non-religious text.
Performance techniques	Medieval and Renaissance choral music required a high degree of vocal technique and ensemble singing. Singers needed to be able to match pitch, tone, and rhythm with one another to create complex harmonies and polyphonic textures.
Legacy	Choral music from the medieval and Renaissance eras remains an important part of the Western classical music canon. Its complex harmonies, expressive techniques, and religious subject matter continue to inspire musicians and listeners alike.

Table 3: Aspect of Medieval and Renaissance Choral Music

Aspect of Medieval and Renaissance Choral Music	Analysis
Vocal Texture	Characterized by polyphonic texture, with multiple vocal parts creating complex harmonies and melodic interplay.
Subject Matter	Often religious in nature, reflecting the dominant role of the church during this period. Many pieces are written in Latin and focus on themes such as praise and worship of God.
Form	Includes a variety of styles and structures, such as Gregorian chant, motets, and madrigals.
Expressive Techniques	Use of contrasting dynamics, phrasing, and ornamentation allows for a range of expressive techniques within the music.
Historical Context	Flourished during the medieval and Renaissance eras, from roughly the 9th to the 16th century, and was closely tied to the religious and cultural practices of the time.
Influence	Remains an important part of the Western classical music canon and continues to inspire musicians and listeners alike. The influence of this music can be seen in a variety of musical genres and styles.

However, modern researchers have analyzed and measured aspects of medieval and Renaissance choral music, and statistical analysis can be applied to their data (Table 3). For example, researchers have used statistical analysis to study the rhythmic structures of medieval and Renaissance music, including the use of specific rhythmic patterns and their variations. They have also analyzed the frequency and distribution of different pitch intervals within the music, as well as the use of modal scales and harmonic progressions. In terms of timbre, researchers have analyzed

the use of different vocal registers and timbral characteristics in medieval and Renaissance choral music. They have also studied the use of different instrumental textures, such as the combination of voices and instruments in polyphonic works. Statistical methods such as descriptive statistics, correlation analysis, and regression analysis can be used to analyze this data and draw conclusions about the characteristics and trends of medieval and Renaissance choral music. These methods can help researchers identify patterns and relationships within the data and make more informed interpretations of the music. Here is an example of how a Markov model could be used to analyze the occurrence of rhythmic patterns in a piece of medieval or Renaissance choral music: Assume we have a piece of music that consists of eight bars, and we are interested in analyzing the occurrence of two specific rhythmic patterns: Pattern A and Pattern B. We can represent the occurrence of each pattern within each bar as a binary variable, where 1 indicates the presence of the pattern and 0 indicates its absence. The resulting data table 4 might look like this:

Table 4: Rhythmic patterns

Bar	Pattern A	Pattern B
1	0	1
2	1	0
3	1	1
4	0	0
5	1	1
6	0	1
7	1	0
8	0	1

We can then use a first-order Markov model to analyze the transition probabilities between the different patterns. This involves calculating the probability of observing a particular pattern in a given bar, given the pattern that was observed in the previous bar. The resulting transition matrix might look like this (Table 5):

Table 5: Resulting Transition Matrix

	Pattern A	Pattern B
Pattern A	0.5	0.5
Pattern B	0.67	0.33

This matrix shows that there is a 50% chance of observing Pattern A after Pattern A, a 50% chance of observing Pattern B after Pattern A, a 67% chance of observing Pattern A after Pattern B, and a 33% chance of observing Pattern B after Pattern B. We can then use this information to generate new sequences of rhythmic patterns that are statistically similar to

the original piece of music. For example, starting with a randomly selected pattern, we can use the transition probabilities from the Markov model to generate a new sequence of patterns, and then repeat this process to generate a longer sequence. This can be a useful tool for generating new compositions that are stylistically similar to existing pieces of medieval or Renaissance choral music. Probabilities of transition between different rhythmic patterns in a piece of medieval music, as determined by a Markov model:

Table 6: Markov Model

	Pattern 1	Pattern 2	Pattern 3
Pattern 1	0.6	0.2	0.2
Pattern 2	0.3	0.5	0.2
Pattern 3	0.1	0.4	0.5

In this example of table 6, the model predicts that there is a 60% chance of the music transitioning from Pattern 1 to Pattern 1, a 20% chance of transitioning from Pattern 1 to Pattern 2 or Pattern 3, a 50% chance of transitioning from Pattern 2 to Pattern 2, etc. Example 2: The following table shows the probabilities of transition between different rhythmic patterns in a piece of Renaissance music, as determined by a more complex Markov model:

Table 7: Complex Markov Model

	Pattern 1	Pattern 2	Pattern 3	Pattern 4	Pattern 5
Pattern 1	0.2	0.3	0.1	0.2	0.2
Pattern 2	0.4	0.2	0.1	0.1	0.2
Pattern 3	0.4	0.2	0.1	0.1	0.2
Pattern 4	0.3	0.1	0.2	0.2	0.2
Pattern 5	0.2	0.2	0.2	0.2	0.2

In this example of table 7, the model predicts that there is a 20% chance of the music transitioning from Pattern 1 to Pattern 1, a 30% chance of transitioning from Pattern 1 to Pattern 2, a 10% chance of transitioning from Pattern 1 to Pattern 3, etc. This model includes five different rhythmic patterns, each of which can transition to any of the other patterns with varying probabilities.

Table 8: Transition matrix for rhythmic patterns in a medieval choral piece

	Pattern 1	Pattern 2	Pattern 3
Pattern 1	0.70	0.20	0.10
Pattern 2	0.30	0.50	0.20
Pattern 3	0.10	0.40	0.50

In this example of table 8, the transition matrix shows the probabilities

of transitioning from one rhythmic pattern to another in a medieval choral piece. The rows represent the current pattern, while the columns represent the next pattern. For instance, the probability of transitioning from Pattern 1 to Pattern 2 is 0.20.

Table 9: Transitional probabilities for rhythmic patterns in a Renaissance instrumental piece

	Pattern 1	Pattern 2	Pattern 3	Pattern 4
Pattern 1	0.50	0.30	0.10	0.10
Pattern 2	0.25	0.50	0.15	0.10
Pattern 3	0.10	0.20	0.60	0.10
Pattern 4	0.05	0.15	0.10	0.70

This table 9 shows the transitional probabilities for four rhythmic patterns in a Renaissance instrumental piece. Similar to Table 8, the rows represent the current pattern and the columns represent the next pattern. For example, the probability of transitioning from Pattern 2 to Pattern 1 is 0.25. By analyzing the transitional probabilities of rhythmic patterns in medieval and Renaissance music, researchers can gain insights into the underlying structure and organization of the music. They can also compare the rhythmic patterns across different pieces and styles, helping to identify similarities and differences in the music of these two eras.

8. CONCLUSION

The word "philosophy" is defined as "love of learning." It represents a basic human desire to understand who they are and the environment in which they "live and move in their being." Western philosophy has mostly stayed loyal to the etymological definition of the word "philosophy," in that it is fundamentally an intellectual search for reality. This study made the suggestion that China should blend domestic and foreign information, teaching, and learning sources when implementing its national education policy. Comparative studies on the potential, promises, and potential pitfalls of incorporating outside and local socio-cultural ideas and practices against the backdrop of borrowing from education policy could be conducted. Whether the "West wind" will prevail over the "East wind" in China's education policy borrowing will depend on the degree to which such integration in China is successful. The intellectual endeavour of Western philosophy is a thorough comprehension of reality. It developed as a distinct subject from the start by avoiding both theology and science. It has been divided into metaphysics, epistemology, and axiology and has continued to evolve along the same lines. The characteristics of

contemporary western philosophy are identified as scepticism, scientific method, and individualism. This leads to the recommendation that instructors should work in an environment that allows them to develop the understanding that education is a process that begins and ends with instruction. They must be able to create their own framework that will enable them to attain the ultimate goal of education because they are regarded as instructors before teaching activities.

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