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Cultural emphasis: regionalisation as an integral component of multiculturalism within China's contemporary education system

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Abstract

The cultural focus of this study emphasises the importance and role of culture within the process of regionalisation in the modern Chinese education system. It explores the diversity of regional cultures in China and their influence on creating a unique multicultural environment within the educational system. The article addresses the issue of regionalisation as a global trend and its specific reflection in Chinese educational theory and practice. Regionalisation, as a part of multiculturalism in China, involves recognising and integrating the diverse regional cultures within the standardised national educational framework. Methodological principles and approaches such as case studies, content analysis, qualitative data analysis, and longitudinal studies were operated. Particular attention is given to the methods employed for preserving and showcasing the cultural heritage of the regions in China, as well as their incorporation into educational programmes and events. This highlights the cultural significance of regionalisation and its relevance within the context of cultural diversity and cross-cultural exchange in modern Chinese education. China is currently intensifying efforts to promote and showcase its culture, both as a whole “Chinese culture” and “the culture of Chinese regions,” emphasising the uniqueness and diversity of the ethnic groups that comprise the Chinese nation, both within the country and in the international arena.

Keywords: Chinese culture, Educational trend, Multiculturalism, PR China, Regionalism



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Introduction

The cultural emphasis on regionalisation as an integral component of multiculturalism within China's contemporary education system reflects a growing recognition of the significant role that culture plays in shaping educational practices and fostering a sense of cultural identity among students. In today's globalised world, where cultural diversity is celebrated and valued, regionalisation has emerged as a social and educational trend seen in countries across the globe. This article focuses on the reflection of this trend in the Chinese educational theory and practice, specifically exploring the diversity of regional cultures in China and their influence on the formation of a unique multicultural environment within the educational system.

Regionalisation in the context of Chinese education entails acknowledging and incorporating the rich tapestry of regional cultures into the broader national educational framework (Fang & Liu, 2023). This recognition of diverse regional identities aims to establish a more inclusive and culturally responsive learning environment that allows students to explore and embrace their own cultural heritage, as well as develop an understanding and appreciation for the cultural traditions of others. By fostering a sense of cultural identity and promoting intercultural competence, regionalisation contributes to the development of well-rounded individuals who are equipped to thrive in an increasingly interconnected world.

China is a vast country with diverse regional cultures, each with its distinct traditions, languages, and values (Zhang & Gelb, 1996). Recognising and valuing this rich cultural diversity enables educational institutions to create an inclusive environment that respects and celebrates the individuality of students while promoting a sense of unity and national identity.

Through the exploration of case studies, content analysis, qualitative data analysis, and longitudinal studies, this article delves into the manifestation and development of regionalisation in Chinese educational theory and practice. By examining the cultural dimensions of regionalisation, it seeks to shed light on the ways in which regional cultures contribute to the multicultural fabric of the Chinese education system.

Overall, this article aims to contribute to the broader conversation on the role of culture in education and the importance of regionalisation in fostering multiculturalism within China's contemporary education system. By better understanding the relationship between regionalisation, culture, and education, we can work towards creating educational environments that embrace diversity, promote cultural understanding, and empower students to become active global citizens.

Theoretical Framework

Chinese culture holds a rich and diverse heritage, encompassing various traditions, customs, languages, and beliefs. The unique cultural characteristics of different regions within China have long been celebrated and cherished. As such, incorporating these regional cultures into the educational system is seen as crucial for fostering a sense of cultural identity and appreciation among students.

Research by Xie et al. (2022) delves into the cultural significance of regionalisation in Chinese education. Their study explores how regional cultures are integrated into the curriculum, teaching methodologies, and educational policies, highlighting the importance of preserving and promoting regional heritage.

Zhang (2017) offers a comprehensive analysis of the impact of regionalisation on multiculturalism

within the Chinese education system. He emphasizes the need to balance the national educational framework with regional cultural diversity, emphasizing the importance of inclusivity and cultural sensitivity in educational practices.

Oakes (2000) investigated the ways in which regionalisation is implemented in different provinces of China. His study provides a nuanced understanding of how regional cultures are recognized and incorporated into the educational system, shedding light on the challenges and successes associated with this process. Furthermore, studies by Chatterton & Goddard (2000) and Stephens et al. (2008) focus on the experiences and perspectives of students and educators within the regionalised education system. Their research highlights the impact of regionalisation on students' cultural identity formation and the role of teachers in promoting intercultural understanding.

The unification of education, including its forms, levels of training, basic and dominant content, is considered a necessary and decisive factor for the economic development of the world, social alignment, and the prevention of technological backwardness in different regions, countries, and continents (Scott, 2000). It also facilitates access to international labour markets for individuals from different countries and brings various other benefits. According to Moshinski et al. (2021), it is important to note that unification can potentially undermine the cultural and historical characteristics of nations, ethnic groups, and regions, diluting their uniqueness in terms of educational principles, approaches, goals, and objectives.

Traditionally, each country and ethnic group has a unique system of transmitting knowledge to the younger generation, which reflects its historical experience, development conditions, geographical and climatic features, and the mindset of its inhabitants (Moshinski et al., 2021). Therefore, alongside the idea of unification and globalisation of education, the concepts of “multiculturalism” (referring to the interaction of various national education systems with their distinctive approaches and values within the global unified education system) and “regionalisation” (referring to the interaction of regional education systems or the unique educational content of specific ethnic groups or regions within a national education system) emerged in global pedagogy in the mid-1980s (Malik, 2018; Lorenzo, 2022). These concepts recognise the importance of preserving cultural diversity and tailoring educational practices to suit specific regional or ethnic contexts.

Regionalisation, as a social and educational phenomenon, has been treated over the last 30 years as part of the unification, globalisation, and multiculturalisation of education (Emmerich, 2017; Gustafsson, 2010; Davis et al., 2022). A significant number of scientific publications now focus on the peculiarities of educational regionalisation and its correlation to multiculturalism in education within specific countries or regions (de Prado Yepes, 2007). This research compresses regional and national practices (Spiteri, 2016), explores the use of regionalism as a teaching method and goal in higher education and teacher training practices (Harish, 2011).

Regarding educational regionalisation in China, current research, both from China and abroad, focuses on the following problematic aspects:

- Regionalisation as a means of preserving the authentic cultural and educational heritage of Chinese minorities or regions (Ding & Yang, 2019; Yang, 2014; Xu, 2022a; Li, 2010; Kalashnyk et al., 2021; Xie et al., 2020).
- The formation and shaping of the “Culture of the New Silk Road” as part of the Chinese geopolitical initiative “One Belt, One Road,” representing a unique form of cultural and social

cooperation within the supranational economic project (Xu, 2021; Peters, 2020; Qamar & Iram, 2019; Akhtar et al., 2019; Ma, 2021).

- Regionalism as a component of Chinese teacher training programmes in non-state universities that offer more opportunities for the diversification of educational content (Mkrtichian et al., 2023).

Additionally, there are publications presenting algorithms and practices of regionalisation through different educational mechanisms, such as art education, music education, and cultural education (Duke, 2008; Childs et al., 2017). The aforementioned issues demonstrate that the problem of regionalism as part of the multiculturalism concept in education and its relationship with globalism and the unification of education is highly relevant and actively discussed within the global scientific community.

The literature review underscores the significance of regionalisation as a means to preserve and promote the diversity of regional cultures within the Chinese education system. By incorporating regional cultures into the curriculum and educational policies, China strives to create a multicultural environment that fosters students' cultural identity and appreciation for their regional heritage.

Methods

As *case studies* for our article, we selected the following regions in China:

1. *Tibet Autonomous Region*. This region is rich in its unique culture, including Tibetan Buddhism, traditional architecture, and folk customs (Guo et al., 2013). Studying how Tibetan culture is integrated into the educational system can help us understand the impact of regionalisation on the multicultural environment in China.
2. *Guangxi-Zhuang Autonomous Region*. This region is known for its rich heritage of ancient Chinese traditions and folk culture (Liu & Zhu, 2016). Investigating how Guangxi-Zhuang culture is integrated into the educational system can shed light on issues related to the preservation and promotion of regional cultural values.
3. *Xinjiang-Uyghur Autonomous Region*. It stands out for its unique Uyghur heritage, including language, religion, and traditions (Warikoo, 2016). Studying how Uyghur culture influences the educational system and contributes to a multicultural environment will be particularly significant in the context of national minorities in China.

By choosing these regions, we examined the diversity of regional cultures in China and their influence on the formation of a unique multicultural environment within the educational system.

Content analysis method has enabled the determination of policies and perspectives of regions regarding multiculturalism and regionalisation. This method has revealed a more comprehensive interpretation of the concept of multiculturalism in China.

The *qualitative data analysis method* employed in this research involves the analysis of textual and narrative data to identify themes, patterns, and insights related to regionalisation in education within and across different education systems. This method has contributed to the identification of a trend towards a rapid increase in multiculturalism, driven by China's geo-political strategy of "One Belt, One Road" and the formation of the "Culture of the New Silk Road" concept as a form of regionalisation.

Utilising the *longitudinal studies method*, we have taken into account the changes that have occurred in this area over the past 30 years. This approach has allowed us to identify influential factors, assess the dynamics of the development of the “regionalisation in education” concept, and examine the phenomena in time and space.

The techniques in Table 1 were employed for preserving and showcasing the cultural heritage of the researched regions in China and incorporating them into educational programmes and events.

Table 1. Approaches to Promote and Preserve Regional Cultural Heritage

Approach	Basis for Using the Approach
<i>Cultural festivals and events</i>	Regional cultural festivals and events are organised to highlight the diverse cultural practices, arts, crafts, music, dance, and cuisines of different regions (Derrett, 2009). These events provide a platform for communities to showcase their unique cultural traditions and promote cross-cultural understanding among students.
<i>Curriculum integration</i>	Regional cultural heritage is incorporated into the curriculum of schools, colleges, and universities (Holloway-Attaway & Vipsjö, 2020). This may involve the inclusion of regional literature, history, art, and language courses, allowing students to gain a deeper understanding and appreciation of the cultural diversity within China.
<i>Cultural exchange programmes</i>	Educational institutions facilitate cultural exchange programmes between students from different regions (Ujitani, 2013). These programmes provide opportunities for students to learn about and experience the cultural practices and traditions of other regions firsthand.
<i>Cultural heritage preservation organisations</i>	Specialised organisations and institutions work towards preserving and documenting the cultural heritage of various regions in China (Xu et al., 2022b). They engage in activities such as archiving artefacts, conducting research, and promoting the importance of cultural preservation in education.
<i>Integration into extracurricular activities</i>	Cultural heritage may be incorporated into extracurricular activities (Tirone & Pedlar, 2000) such as traditional music or dance clubs, calligraphy classes, martial arts training, and folklore workshops. These activities allow students to actively engage with and learn about the cultural practices of different regions.

These methods play a crucial role in preserving and showcasing the cultural heritage of various regions in China, while also fostering a sense of pride and identity among students. They contribute to the holistic development of students by promoting cultural diversity, cross-cultural understanding, and appreciation.

Results and Discussion

The case studies conducted in the Tibet Autonomous Region, Guangxi-Zhuang Autonomous Region, and Xinjiang-Uyghur Autonomous Region provide valuable insights into the cultural emphasis on regionalisation as an integral component of multiculturalism within China’s contemporary education system (Table 2, Table 3, Table 4).

Table 2. Tibet Autonomous Region Research Developments

Tibet Autonomous Region		
Approach	Event	Outcome
<i>Cultural festivals and events</i>	Tibetan Language and Culture Week (Coleman, 2016)	This week-long event is organised to promote and celebrate the Tibetan language and culture. It includes activities such as song and dance performances, traditional art exhibitions, storytelling sessions, and workshops on Tibetan calligraphy and language learning. Educational institutions actively participate in organising and hosting these events.
	Tibetan Cultural Heritage Exhibition (Coleman, 2016)	This exhibition is organised to showcase various aspects of Tibetan culture, including traditional clothing, handicrafts, religious artefacts, and architectural models. Educational institutions collaborate with local museums and cultural organisations to curate and display these exhibitions. Students are encouraged to actively participate, learn, and interact with the exhibits to gain a deeper understanding of Tibetan culture.
<i>Curriculum integration</i>	Tibetan Language and Literature (Kolas & Thowsen, 2005)	The curriculum includes the study of the Tibetan language and literature, which helps students develop a deeper understanding of their cultural heritage. This includes reading and analysing classical Tibetan texts, studying Tibetan grammar and vocabulary, and learning to write in the Tibetan script.
	Cultural History and Traditions (Bass, 2008)	The curriculum incorporates the study of Tibetan cultural history and traditions. Students learn about the rich and diverse history of the region, including the development of Tibetan Buddhism, important historical figures, and significant events. This helps students develop a sense of pride and connection to their cultural roots.
	Traditional Arts and Crafts (Yuan et al., 2014)	Schools in the Tibet Autonomous Region often include classes on traditional Tibetan arts and crafts. Students learn various skills such as <i>thangka</i> painting, wood carving, Tibetan opera, and butter sculpting. These classes not only preserve traditional art forms but also provide opportunities for students to showcase their talents and creativity.
	Music and Dance (MacPherson & Beckett, 2008)	The curriculum includes the study of traditional Tibetan music and dance forms. Students learn to play traditional musical instruments such as the <i>dranyen</i> (Tibetan lute) and participate in dance performances that reflect the unique cultural expressions of the region.

<i>Cultural exchange programmes</i>	Student Exchange Programmes (Murakami, 2007)	Educational institutions in Tibet have established student exchange programmes with schools and colleges from other regions within China and even internationally. These programmes provide opportunities for Tibetan students to interact with students from different cultural backgrounds and share their traditions, language, and customs.
	Cultural Immersion Programmes (Phuntsog, 1998)	Cultural immersion programmes are organised to allow students from other regions or countries to experience Tibetan culture firsthand. These programmes may involve living with local Tibetan families, participating in traditional Tibetan rituals and festivals, learning Tibetan language and music, and engaging in activities that promote cross-cultural understanding.
	Collaborative Cultural Events (Blaikie et al., 2015)	Educational institutions in Tibet collaborate with institutions from other regions to organise joint cultural events. These events facilitate the exchange of cultural performances, exhibitions, workshops, and interactive sessions, allowing students from different regions to learn about each other's cultures and foster a deeper appreciation for diversity.
<i>Cultural heritage preservation organisations</i>	Tibet Cultural Heritage Foundation (Shepherd, 2006)	This organisation works to preserve and promote the cultural heritage of Tibet. They collaborate with educational institutions to develop educational programmes and events that focus on the region's cultural traditions, art forms, and historical significance.
	Tibetan Institute of Performing Arts (Morcom, 2020)	This institute is dedicated to preserving and promoting traditional Tibetan performing arts, including music, dance, and drama. They offer training programmes, workshops, and performances that are incorporated into educational programmes and events to showcase the rich cultural heritage of the region.
	Tibet Museum (Kawasaki, 2004)	The Tibet Museum is a key organisation involved in preserving and showcasing Tibetan cultural heritage. They curate exhibitions, organise educational programmes, and host cultural events to provide students and visitors with insights into Tibetan history, religion, art, and customs.
	Tibetan Language and Culture Preservation Society (Kang, 2015)	This society focuses on the preservation and promotion of the Tibetan language and culture. They collaborate with educational institutions to develop language learning programmes, cultural workshops, and events that highlight the importance of the Tibetan language and its role in preserving the cultural heritage of the region.

<i>Integration into extracurricular activities</i>	Drama and Theatre Groups (Nunez et al., 2005)	Schools and universities may have drama and theatre groups that stage performances based on Tibetan folklore, myths, or historical events. These extracurricular activities provide a platform for students to express and showcase the cultural heritage of Tibet through the performing arts.
	Traditional Sports and Games Competitions (McKay, 1994)	Schools and colleges organise traditional sports and games competitions as extracurricular activities, where students can participate in traditional Tibetan sports such as archery, horse racing, or wrestling. These activities not only promote physical well-being but also help in preserving and showcasing traditional sports and games that are an integral part of Tibetan culture.
	Community Service Projects (Chengcai et al., 2012)	Students engage in community service projects that focus on preserving and promoting Tibetan cultural heritage. For example, they may participate in the restoration and maintenance of historical sites, organising cultural awareness campaigns in local communities, or volunteering at cultural festivals and events. These activities foster a sense of ownership and pride in the cultural heritage of Tibet.

The cultural emphasis on regionalisation as an integral component of multiculturalism in the Tibet Autonomous Region demonstrates a commitment to preserving and honouring the unique cultural heritage of the Tibetan people within China’s contemporary education system. Through these efforts, the educational landscape in Tibet continues to evolve, providing students with opportunities to embrace their identity, celebrate diversity, and thrive academically and culturally.

The integration of Tibetan cultural elements into the curriculum promotes intercultural understanding, fostering a multicultural environment where students from different ethnic backgrounds can learn from and about each other. This approach not only enriches the educational experience but also prepares students to navigate a diverse and interconnected world.

In recent years, various research studies have highlighted the positive outcomes of regionalisation efforts. For example, the inclusion of Tibetan language as a medium of instruction has been shown to enhance students’ cognitive abilities and overall academic achievements. Cultural events and celebrations organised within educational institutions serve as platforms for showcasing Tibetan arts, music, and folklore, contributing to the preservation and transmission of cultural traditions. Scholars and researchers have recognised the importance of regionalisation in preserving and promoting the authentic cultural and educational heritage of the Tibetan people. Through a range of initiatives, the educational system in the Tibet Autonomous Region has made strides in incorporating Tibetan language, traditions, and practices into the curriculum.

The emphasis on regionalisation aims to ensure that Tibetan students have access to education that reflects and celebrates their unique cultural identity. This approach nurtures a sense of pride and belonging among Tibetan students and fosters a deeper understanding and appreciation of their heritage.

Table 3. Guangxi-Zhuang Autonomous Region Research Developments

Guangxi-Zhuang Autonomous Region		
Approach	Event	Outcome
<i>Cultural festivals and events</i>	Lantern Festival (Chen, 2020)	The Lantern Festival is a traditional Chinese festival celebrated in Guangxi-Zhuang Autonomous Region. It involves the lighting of lanterns, creating intricate designs and patterns, and organizing lantern parades. This festival provides an opportunity to showcase the region's traditional art and craftsmanship to both locals and visitors.
	Dragon Boat Festival (Long, 2016)	The Dragon Boat Festival is another significant cultural event in Guangxi-Zhuang Autonomous Region. It is celebrated with dragon boat races, where teams paddle in beautifully decorated boats to the beat of drums. This festival not only preserves the cultural heritage but also promotes teamwork and physical fitness among participants.
	Zhuang Ethnic Cultural Festival (Seeyo, 2023)	This festival is specifically dedicated to showcasing the cultural heritage of the Zhuang ethnic group, the largest minority group in Guangxi. It features traditional Zhuang music, dance performances, ethnic cuisine, and art exhibitions. This festival provides an immersive experience for visitors to learn about the Zhuang people's customs, traditions, and way of life.
	Guanyin Culture Festival (Bruntz, 2021)	The Guanyin Culture Festival is a religious and cultural event celebrated in Guangxi-Zhuang Autonomous Region, honouring Guanyin, the Buddhist goddess of mercy. It includes temple fairs, art exhibitions, prayer ceremonies, and cultural performances. This festival offers insights into the region's Buddhist traditions and provides educational programmes on Buddhist philosophy and practices.

<i>Curriculum integration</i>	Fine Arts (Cai & Jin, 2016)	The fine arts curriculum incorporates traditional artistic techniques and styles that are unique to the region. Students learn about traditional painting, calligraphy, and sculpture, allowing them to explore and express the cultural heritage through visual arts.
	Music and Performing Arts (Yijun, 2012)	The music and performing arts curriculum includes the study of traditional Zhuang music, dance, and theatre. Students have the opportunity to learn traditional instruments, participate in cultural performances, and understand the significance of these art forms in the local heritage.
	Geography and Environmental Studies (Li et al., 2013)	The geography and environmental studies curriculum highlights the natural and cultural landmarks of the region. Students study the geography, climate, and distinctive features of the Guangxi-Zhuang Autonomous Region, including its diverse ethnic communities and their contributions to the local heritage.
	Ethnobotany and Traditional Medicine (Ji et al., 2020)	The curriculum incorporates knowledge about the region's traditional herbal medicine and the use of local plants. Students learn about the healing properties, cultivation, and preparation of medicinal plants, emphasising the deep connection between the local culture and the natural environment.
<i>Cultural exchange programmes</i>	Partner school collaborations (Robinson & Perkins, 2009)	Guangxi-Zhuang Autonomous Region partners with schools from other regions or countries to establish long-term collaborations. Through these partnerships, cultural exchange programmes can be developed, allowing students to learn about and engage with the cultural heritage of Guangxi-Zhuang Autonomous Region through various educational initiatives.
	Artist-in-residence programmes (Weng, 2008)	The region invites international artists to participate in artist-in-residence programmes. These artists collaborate with local artists and communities to create and showcase artwork that reflects the cultural heritage of the region. This provides an opportunity for cultural exchange as well as the preservation and promotion of the local cultural traditions.
	Cultural exchange festivals (Weng, 2008)	The region organises cultural exchange festivals where individuals from different ethnic backgrounds come together to celebrate and showcase their respective cultural heritage. These festivals provide a platform for cultural dialogue, performances, exhibitions, and interactive activities that promote understanding and appreciation of the region's diverse cultural traditions.

<i>Cultural heritage preservation organisations</i>	Guangxi Museum (Jackson, 2021)	The Guangxi Museum is committed to conserving and displaying artefacts and artworks that embody the cultural heritage of the region. It collaborates with educational institutions to develop educational programmes and events that allow students to explore the history, traditions, and art forms of the Guangxi-Zhuang Autonomous Region.
	Ethnic Minority Cultural Centres (Barabantseva, 2012)	Cultural centres have been established in the region with a specific focus on the ethnic minority groups. These centres strive to preserve and promote the distinctive cultural heritage of these groups through exhibitions, performances, workshops, and educational outreach programmes.
	Traditional Craft Guilds (Hitchcock & Meng, 2020)	Traditional craft guilds play a vital role in preserving and promoting traditional arts and crafts in the region. They work closely with educational institutions to provide training programmes, apprenticeships, and workshops that pass on the skills and knowledge related to traditional crafts to the younger generation.
	Cultural Heritage Research Institutes (Jian et al., 2022)	Research institutes dedicated to cultural heritage engage in research, documentation, and conservation efforts in the Guangxi-Zhuang Autonomous Region. They collaborate with educational institutions to develop educational materials and curricula that emphasize the cultural heritage of the region, ensuring its integration into educational programmes and events.
<i>Integration into extracurricular activities</i>	Cultural-themed clubs and societies (Jian et al., 2022)	Schools and universities in the region establish cultural-themed clubs and societies where students can actively participate in preserving and promoting the cultural heritage of Guangxi-Zhuang Autonomous Region. These clubs organize events, workshops, and performances showcasing traditional arts, music, dance, and other cultural practices.
	Heritage-focused competitions (Jackson, 2021)	Educational institutions organize competitions that emphasize the cultural heritage of the region. These competitions may include traditional art contests, cultural knowledge quizzes, and performances that encourage students to explore and showcase their understanding of the local culture.
	Community engagement projects (Jian et al., 2022)	Students and educational institutions collaborate with local communities to develop community engagement projects that revolve around preserving and promoting the cultural heritage of Guangxi-Zhuang Autonomous Region. This may involve activities such as community clean-up campaigns, historical site preservation initiatives, and cultural awareness campaigns in local neighbourhoods.

Regionalisation serves as an integral component of multiculturalism within China’s contemporary education system, particularly in the vibrant Guangxi-Zhuang Autonomous Region. This region, nestled in southern China, embraces its diverse cultural heritage and celebrates the coexistence of numerous ethnic groups.

Under the educational framework in Guangxi-Zhuang, there is a conscious effort to integrate the local regional cultures into the curriculum. The education system recognizes the importance of preserving and promoting the unique customs, traditions, languages, and arts of its various ethnic communities. In this region, schools engage in various cultural activities and events that highlight the richness of local traditions. These activities include festivals, cultural performances, and educational trips to historical sites or museums. By actively participating in these experiences, students develop a stronger sense of cultural identity and respect for diversity.

Furthermore, regionalisation in education also promotes social cohesion and harmony among different ethnic groups. By providing opportunities for students from various backgrounds to learn about each other's cultures, stereotypes and misconceptions are challenged and replaced with understanding and empathy.

The Guangxi-Zhuang Autonomous Region's commitment to regionalisation within its education system exemplifies China's broader approach to multiculturalism. Rather than homogenizing cultures, China values the preservation and celebration of distinct regional identities. This approach not only enriches the educational experience but also fosters unity and mutual respect among its diverse population.

Table 4. Xinjiang-Uyghur Autonomous Region Research Developments

Xinjiang-Uyghur Autonomous Region		
Approach	Event	Outcome
<i>Cultural festivals and events</i>	Uyghur Cultural Festival (Smith, 2002)	This festival celebrates the rich Uyghur cultural traditions, music, dance, and cuisine. It features performances by local artists, traditional craft demonstrations, and exhibitions of Uyghur art and artifacts. Educational programmes and workshops are also organized to educate students about Uyghur culture and heritage.
	Silk Road Cultural Expo (Harris, 2005)	As Xinjiang-Uyghur Autonomous Region is located along the historic Silk Road, the Silk Road Cultural Expo highlights the diverse cultures that have influenced the region over centuries of trade and exchange. The expo showcases traditional dances, music performances, handicrafts, and culinary delights from various ethnic groups along the Silk Road.
	Eid Al-Fitr Celebration (Grose, 2015)	Eid Al-Fitr is an important cultural and religious festival for the Uyghur Muslim community in Xinjiang. It includes prayer gatherings, festive meals, traditional music performances, and cultural activities that highlight the Uyghur customs and traditions associated with this celebratory event.

<i>Curriculum integration</i>	Cultural Field Trips (Kobi, 2018)	Educational programmes include field trips to important cultural sites and museums in the region. These trips provide students with firsthand experience and knowledge of the local cultural heritage.
	Cultural History Modules (Feng et al., 2014)	Specific modules are designed to explore the cultural history of the Xinjiang-Uyghur Autonomous Region. These modules delve into topics such as the Silk Road, the blending of different cultures, and the contributions of different ethnic groups in shaping the region's heritage.
	Uyghur Language and Literature Courses (Chen, 2010)	Dedicated courses on the Uyghur language and literature are included in the curriculum. These courses help students learn and appreciate the rich linguistic and literary heritage of the Uyghur people.
	Traditional Music and Dance Classes (Harris, 2005)	Educational institutions offer classes on traditional Uyghur music and dance forms. Students have the opportunity to learn and perform traditional songs, dances, and musical instruments, promoting the cultural heritage of the region.
<i>Cultural exchange programmes</i>	Heritage Documentation and Research Collaboration (Hennessy et al., 2015)	Collaborative projects are initiated between local research institutions and international counterparts to document and research the cultural heritage of Xinjiang-Uyghur Autonomous Region. This helps preserve and promote the diverse cultural traditions of the region.
	Internship and Work Placement Programmes (Lin & Han, 2022)	Educational institutions collaborate with international organizations or companies to offer internship and work placement opportunities for students. This allows them to gain practical experience while being exposed to diverse cultural environments.
	Exchange of Cultural Artifacts and Exhibitions (Andrea, 2014)	Cultural exchange programmes facilitate the exchange of cultural artifacts between Xinjiang-Uyghur Autonomous Region and other regions or countries. This promotes a deeper understanding and appreciation of different cultural heritages.
	Scholarly Exchange Programmes (Jonniak-Lüthi, 2013)	Scholars and researchers from different disciplines are invited to participate in academic conferences, seminars, and workshops in Xinjiang-Uyghur Autonomous Region. This encourages the exchange of knowledge and perspectives, contributing to the preservation and showcasing of cultural heritage.

<i>Cultural heritage preservation organisations</i>	Uyghur Cultural Revival Society (Harris & Kamalov, 2022)	This organisation focuses on revitalising and promoting Uyghur cultural practices through various initiatives. It organises workshops, exhibitions, and performances to educate the public and students about the rich cultural heritage of the Uyghur people.
	Xinjiang Intangible Cultural Heritage Institute (Xu, 2023)	This institute is dedicated to the preservation and documentation of intangible cultural heritage in Xinjiang. It conducts research, collects oral histories, and organises events to highlight the diverse cultural traditions of the region.
	Uyghur Heritage Centre (Warikoo, 2016)	The Uyghur Heritage Centre serves as a hub for research, documentation, and cultural exchange pertaining to Uyghur heritage. It collaborates with educational institutions to develop educational programmes that foster an understanding and appreciation of Uyghur culture.
	Xinjiang Cultural Heritage Conservation Association (Han et al., 2011)	This association focuses on the conservation and restoration of cultural heritage sites and structures in Xinjiang. It partners with schools and universities to organise educational tours and workshops, allowing students to learn about the region's cultural heritage in a hands-on manner.
<i>Integration into extracurricular activities</i>	Folklore and Storytelling Clubs (Hammond, 2011)	Clubs are created to explore the rich folklore and storytelling traditions of the Uyghur people. Students can participate in storytelling sessions, learn about folk tales, and even perform traditional storytelling techniques.
	Uyghur Traditional Dance Troupes (Harris, 2005)	Schools and universities have established Uyghur traditional dance troupes where students can learn and perform various Uyghur dance forms, including the Dolan, Sanam, and Rahmat. These troupes participate in cultural events and perform at school functions, promoting the rich cultural heritage of the region.
	Cultural Cuisine Workshops (Cesaro, 2000)	Educational institutions organise workshops where students can learn about Uyghur cuisine and its unique flavours. Participants get the opportunity to prepare and taste traditional Uyghur dishes, promoting the culinary heritage of the region.

Regionalisation is an integral aspect of multiculturalism within China's contemporary education system in the Xinjiang-Uyghur Autonomous Region. With its diverse ethnic composition and cultural heritage, the region places significant emphasis on nurturing and preserving its distinct regional identities.

In Xinjiang-Uyghur, the education system acknowledges and celebrates the diverse cultural identities of its residents. The region is home to various ethnic groups, including Uyghurs, Kazakhs, Tajiks, Kyrgyz, and Hui, among others. Each of these communities possesses its own unique languages, traditions, and customs, contributing to the vibrant cultural mosaic of the region.

A primary means by which regionalisation is incorporated into the education system is through the inclusion of local languages and dialects in the curriculum. Alongside Mandarin Chinese, students are taught Uyghur, Kazakh, and other regional languages. This multilingual approach facilitates effective communication within their respective communities and helps preserve these languages for future generations. It also fosters a sense of identity and belonging among students, encouraging them to embrace and take pride in their ethnic heritage.

The curriculum in Xinjiang-Uyghur also encompasses cultural studies that highlight the history, traditions, and customs of the various ethnic groups residing in the region. Students have the opportunity to gain insights into the unique cultures of Uyghurs, Kazakhs, Tajiks, and others, enabling them to develop a deeper understanding and appreciation for the rich cultural fabric of the region. This promotes intercultural understanding, instilling a sense of harmony and inclusivity among students from diverse backgrounds.

Moreover, regionalisation within the education system supports and promotes local arts, music, and traditional performances. Students are encouraged to participate in cultural activities such as dance, music, and drama, showcasing their talents and preserving their cultural heritage. These activities serve as a platform for students from different ethnic backgrounds to learn from one another, facilitating cultural exchange and fostering a sense of unity and mutual respect. Furthermore, the education system in Xinjiang-Uyghur incorporates regional literature into the curriculum. Students have the opportunity to engage with works by local authors, exploring themes that reflect the diverse experiences of the region's residents, and gaining a deeper appreciation for the contributions of their communities to the cultural fabric of China. This not only nurtures a love for literature but also encourages students to embrace their regional identities and develop a sense of pride in their cultural heritage.

Overall, regionalisation within Xinjiang-Uyghur's education system exemplifies China's commitment to multiculturalism and inclusivity. By recognising and celebrating the diverse cultural identities of its residents, the region not only preserves its rich cultural heritage but also cultivates an environment of understanding, respect, and unity among students from different ethnic backgrounds. It is through such efforts that Xinjiang-Uyghur strives to create a society that values diversity and empowers its citizens to embrace their unique regional identities while fostering a strong sense of national unity.

It is increasingly challenging to find mono-ethnic countries where the population consists solely of members of one national group, all of whom have experienced identical geographic and historical conditions. The educational systems, traditions, principles, and approaches that have historically emerged and developed in different parts of a country reflect the unique journey and distinctive characteristics of each nation as a whole. Regionalism, in this context, is not at odds with multiculturalism but rather serves as its local manifestation within a particular ethnic group or country. Multiculturalism, on the other hand, is more commonly associated with an international context. Regionalism in education upholds the same fundamental principles as multiculturalism and employs similar mechanisms to highlight the distinct features of a specific region or ethnic group. The two concepts are not mutually exclusive, but rather can complement and reinforce each other. Regionalisation acknowledges the specific cultural contexts, needs, and strengths within a region, while multiculturalism emphasizes the value of integrating diverse cultural perspectives and experiences.

In regionalised educational systems, a multicultural approach ensures that the diverse cultural backgrounds within the region are respected and integrated into educational policies, practices, and curriculum. It promotes the development of inclusive regional identities, cultural exchange, and mutual understanding among students from different cultural backgrounds within the region. Similarly, a multicultural approach can support regionalisation efforts by facilitating dialogue, understanding, and cooperation among countries or educational systems within a region. It recognizes that regional collaboration should consider and celebrate the diversity of cultures, languages, and identities present

within the participating entities.

Both regionalisation and multiculturalism in education contribute to broader goals such as fostering global citizenship, promoting intercultural understanding, and preparing students to thrive in an increasingly interconnected world. By incorporating regionalism into multicultural education, educators can promote an inclusive and comprehensive approach to learning that acknowledges and values the diverse cultural experiences and perspectives within a country.

Multiculturalism in Chinese education refers to the recognition, inclusion, and appreciation of diverse cultural perspectives within the education system of China. While China has historically been predominantly homogeneous, it is becoming increasingly diverse due to factors such as globalisation, migration, and international student exchanges. The concept of multiculturalism is gaining attention in Chinese education as a means to foster inclusivity, respect for diversity, and intercultural understanding (Xie et al., 2022). Until recently, China also embraced a policy of Sino-centrism, both in societal life and education, relying on its own historical traditions and socio-cultural values. It held the concept of being one of the global leaders. However, the historical realities of the 20th century put Chinese society in various interactions with representatives of other countries and cultures, ranging from colonialism and subordination to economic dependence on socialist countries and blockade by capitalist countries. By the end of the century, China began to view itself as a rich and developed country. This historical context has led China to a state of flux in its interactions with other cultures. Therefore, China is now exploring how to build an equal dialogue of cultures with other countries. Recognizing this skill as necessary for the social and economic development of the country, the Chinese government and society have embraced multiculturalism in education. However, the implementation of multiculturalism in China is done with active adaptation of the mentioned models to its own ideological and cultural base, rather than through a preliminary analysis.

It is important to note that while multiculturalism is gaining recognition in Chinese education, it is still a developing concept. Ongoing discussions and debates take place regarding its implementation and extent. China's education system reflects a unique cultural context and policy considerations, and specific approaches to multicultural education may vary across different regions and educational institutions within the country. Regionalisation in the Chinese education system encompasses several key elements:

- *Ethnic Minority Inclusion*: There is an emphasis on the inclusion of ethnic minority perspectives in the curriculum, ensuring their representation in textbooks, literature, and cultural activities. As mandated by the Constitution of the People's Republic of China, all children over the age of 6 are required to attend school, where they are exposed to knowledge about representatives of all nationalities in the country. "Days of Chinese Nationalities" are organized in schools to showcase the cultural and historical diversity of China, promoting the idea that representatives of all minorities are equally valuable to China, regardless of their number, religion, language, or economic level.
- *Bilingualism*: bilingual education plays a significant role, recognizing the presence of various dialects and minority languages in China. Regionalisation supports the teaching and preservation of these languages alongside Mandarin, the official language. Bilingual education programmes are implemented to promote both Mandarin proficiency and the preservation of regional languages.

It is important to note that regional languages are not included in official language education programmes outside the areas where a particular ethnic minority predominates.

- *Curriculum*: The curriculum in the regionalisation programme in China encourages the inclusion of regional cultural content. This involves incorporating local history, literature, art, and music into the standard curriculum, ensuring that students are exposed to the cultural heritage of their specific region. By incorporating these elements, the education system aims to instil a sense of pride and belonging among students, while also fostering an appreciation for the diversity that exists within the country.
- *Cultural Exchanges*: Regionalisation promotes cultural exchanges and interactions among students from different regions of China. This can be facilitated through student exchange programmes, cultural festivals, and activities that allow students to learn about and appreciate the cultural traditions of other regions.
- *Tutor Practicum*: To effectively implement regionalisation, teacher training programmes are necessary to equip educators with the knowledge and skills required to teach regional cultural content. This includes providing with resources, professional development opportunities, and exposure to regional cultures (Mok, 2016).
- *Support for Minority Groups*: Regionalisation also pays special attention to the educational needs of minority groups in China. Efforts are made to ensure equal access to education, promote the cultural heritage of minority communities, and provide support for students from marginalized backgrounds (Harish, 2011; Cabanda et al., 2020; Gus, 2015; Ding & Yang, 2019).

It should be noted that regionalisation in the training of specialists in certain professions (geology, agriculture, culture, and art) is considered a state strategy in the field of education. It is believed that specialists in these areas should acquire practical knowledge and skills applicable to specific conditions. For illustration, agricultural professionals are more interested in crop-growing programmes in a particular region than general knowledge of soil erosion across China. However, the state education system of the PRC often delegates the provision of such highly specialized programmes to non-state educational institutions and state universities as additional training and retraining programmes for specialists (Mkrtichian et al., 2023). Higher education in these specialized areas does not fall under the general provincial educational system.

One Belt, One Road

The “One Belt, One Road” (OBOR) initiative, also known as the Belt and Road Initiative (BRI), is a development strategy proposed by the Chinese government in 2013. Its aim is to enhance connectivity and promote economic cooperation among countries in Asia, Europe, Africa, and beyond. While the primary focus of OBOR is on infrastructure development and trade, it also has significant implications for education in China (Ma, 2021).

The OBOR initiative has led to various educational collaborations and initiatives aimed at strengthening educational and cultural ties between China and the countries along the OBOR routes. It has facilitated an increase in student exchanges between China and participating countries. Scholarships and exchange programmes have been established to encourage students from OBOR countries to

study in British universities and vice versa. These exchanges promote cultural understanding, academic collaboration, and people-to-people interactions.

In order to support educational cooperation under the OBOR initiative, China's Confucius Institutes play a vital role. These are Chinese language and cultural centres located in numerous countries around the world. They offer Chinese language courses, cultural activities, and promote educational and cultural exchanges between China and the host countries along the OBOR routes. In addition, Chinese universities have partnered with institutions in OBOR countries to develop joint degree programmes as part of the activities promoting the OBOR concept. These programmes allow students to study part of their degree in their home country and part in China, fostering educational collaboration and providing students with a global perspective. Furthermore, the joint educational initiatives have led to significant infrastructure development in universities as the main subject of such cooperation.

China has supported the construction and development of educational infrastructure, including schools, universities, and research facilities, in participating countries, with the principle of respect for multiculturalism. This has been noted in studies by Ma (2021), Cheng & Koh (2022), and Shih & Cao (2022).

OBOR's emphasis on international cooperation and connectivity promotes a global perspective within British education. Multicultural education aims to foster global awareness, cross-cultural competence, and an understanding of interconnectedness. By engaging with OBOR countries and their diverse cultures, British students and educators gain a broader understanding of the world and develop skills necessary for global citizenship. As OBOR involves interactions with diverse countries and cultures, it promotes the recognition and celebration of diversity within Britain. This recognition of diversity aligns with the goals of multicultural education, which seeks to create inclusive educational environments that value and respect all cultures, languages, and identities. It is important to note that the implementation and impact of OBOR on multicultural education in Britain can vary across different regions and institutions.

OBOR and Its Role in Regionalisation Processes in China

As the OBOR initiative focuses on connectivity and cooperation between China and participating countries, it also has a significant influence on educational initiatives at the regional level within China. The following positive trends can be observed:

OBOR encourages the development of regionally-focused curriculum content in Chinese schools. This includes incorporating materials and subjects that highlight the history, culture, and languages of regions along the OBOR routes. By integrating regional content into the curriculum, students gain a better understanding of the diverse cultures and histories within China and the regions they are connected to through OBOR.

OBOR promotes the learning of languages spoken in the regions along the OBOR routes. Chinese educational institutions, particularly those focusing on disciplines such as economics, infrastructure, ecology, education, and culture, may offer language courses and resources to students studying languages such as Kazakh, Arabian, Hebrew, Ukrainian, Turkish, French, and other languages used in countries participating in both the mainland and maritime OBOR initiative. This enhances students' linguistic

skills and cultural understanding. Additionally, there is an increased focus on studying the languages of national minorities living in regions of China directly involved in OBOR railway and infrastructure construction, particularly by representatives from other Chinese regions planning or already working on OBOR projects.

OBOR facilitates educational exchange programmes between different regions within China. Students and educators from one region have opportunities to visit and study in schools and institutions in other regions along the OBOR routes. These exchange programmes promote cultural exchange, knowledge sharing, and mutual understanding among students from different regional backgrounds. In support of OBOR, the target state quota for higher education at leading universities in China has been increased for representatives of national minorities from regions involved in the practical implementation of the project, provided they return to their home regions for work and further living after graduation. Regarding the regional research and collaboration, OBOR encourages research collaboration and academic exchanges among educational institutions in different regions of China. This fosters regional cooperation and allows for the sharing of expertise, resources, and best practices in education. Collaborative research projects focus on regional development, cultural exchange, and other relevant topics related to OBOR.

OBOR's infrastructure development projects directly impact regional education in China. For example, the construction of schools, universities, and educational facilities in regions along the OBOR routes enhances educational infrastructure and improves access to quality education. This leads to improved educational opportunities and resources for students in these regions. (Xu, 2021; Peters, 2020; Akhtar, et al., 2019; Kalashnyk et al., 2021).

Regional education trend is apparent in the inclusion of the cultural heritage and daily practices of neighbouring foreign regions in school curricula in the regions along the borders of the People's Republic of China that participate in the OBOR initiative. There is an increasing emphasis on considering the cultural connections and interactions with neighbouring regions. The rationale behind this approach is that the average Chinese individual living in a border region is more likely to engage with residents of the neighbouring region of Kazakhstan, for example, while working on the construction of the OBOR railway, rather than with individuals from countries like France. Therefore, educational institutions in such regions are encouraged to focus on preparing and organizing joint initiatives with areas and representatives of the neighbouring countries bordering that specific region in China (Chunyan, 2023). According to the authors of the article, regional programmes within the OBOR framework are seen as more beneficial for the educational development of the regions directly involved in the project (Kalashnyk, et al., 2023). However, the study of the values, ideas, and prospects of OBOR is included in mandatory programmes for the training of civil servants and teachers throughout China. It is also recommended for individuals pursuing higher education and scientific degrees in China and is part of the curriculum in geography, history, culture, economics, and politics in Chinese schools. It is important to note that the implementation and impact of OBOR on regional education in China may vary across different regions, based on local policies, resources, and priorities. Moreover, regional educational initiatives within the BRI framework can be considered multiculturalism programmes, as they greatly contribute to intercultural understanding and cooperation among nations and countries.

OBOR and “New Silk Road” Cultural Initiative: Regionalisation and Multiculturalism in Cooperation

Today, under the brand “One Belt, One Road”, China not only creates a space for economic cooperation but also shapes the “New Silk Road Civilisation.” This aspect plays a dominant role in the overall development of the project, aiming to establish a favourable social and cultural climate for its implementation in China and neighbouring countries. The OBOR project serves as a platform for China to actively promote its culture. A new branch of modern Chinese art called “Silk Road Art” has emerged, which seeks to adapt Chinese national music, dance, choreography, and visual traditions into forms that can be appreciated by foreigners.

China gradually introduces the world to its unique sounds, aesthetics, and colours. Chinese cinema actively collaborates with foreign directors and actors, both internationally renowned and locally recognised, enhancing films not only with financial contributions but also with their own values and social characteristics. The Chinese Ministry of Culture and film studios, with state support, establish partnerships with leading film and animation associations worldwide to create visual products infused with Chinese elements. Examples of such collaborations include animated films like “Mulan” and “Everest,” as well as historical films exploring China’s rich history.

China frequently organises concerts and exhibitions in OBOR participating countries. These events are often incredibly popular due to their affordability (China covers 50-70% of the cost) and high-quality performances. Furthermore, students pursuing a Master of Arts degree at foreign universities must organise and host several public events, such as concerts and exhibitions, in their respective artistic fields. This requirement ensures recognition of the foreign Master’s degree by the Ministry of Education of the People’s Republic of China.

The Chinese actively participate in and often excel in art competitions at both local and international levels within OBOR countries and around the world. To introduce China to the world, they strategically employ the emotional appeal of the arts, aiming to leave a positive and lasting impression on foreigners. These efforts contribute positively to the external image of Chinese culture and other initiatives of the People’s Republic of China in general.

One unique aspect of China’s approach to multiculturalism and regionalisation is its aim to popularise its own culture. China utilises the concept of the “culture of the Chinese nation,” which encompasses the common cultural heritage of ethnicities included in the concept of the “Chinese nation,” as well as the cultures of Chinese diasporas abroad. Additionally, China recognises and promotes the cultures of specific national minorities and regions, such as Tibet, Hong Kong, and the Yellow River Valleys. Specialists in the relevant fields are directed to create artworks that incorporate both Chinese and foreign elements for products targeting the international cultural and artistic market. For domestic use, artworks often combine cultural achievements from several national minorities within the country, including architectural, artistic, musical, and literary influences.

These efforts exemplify China’s multifaceted approach to multiculturalism and regionalisation, encompassing both the promotion of its own culture and the recognition of diverse cultural heritages within the country.

Conclusion

One of the main points of the article is that regionalisation allows for the recognition and preservation of diverse cultural traditions within China and plays a crucial role in promoting multiculturalism in China's education system. By incorporating regional languages, literature, and history into the curriculum, students gain a better understanding and appreciation of their local cultures. This not only fosters a sense of pride and belonging among students but also contributes to the overall preservation of China's rich cultural heritage.

Regionalisation fosters inclusivity and acceptance of different cultural identities. By acknowledging and celebrating the unique characteristics of various regions, the education system promotes a more inclusive society where individuals from different backgrounds can coexist harmoniously. This aspect of regionalisation aligns well with the broader goals of multiculturalism, which seeks to create a society that values and respects diversity. The study also points out the potential challenges and limitations of regionalisation within the education system. One challenge mentioned is the need to strike a balance between regional cultural emphasis and the promotion of a unified national identity. While it is important to celebrate regional diversity, it is equally crucial to foster a sense of national unity and cohesion. The article proposes that a nuanced approach, where regional traditions are integrated with a broader national curriculum, can help address this challenge. The implications of the article's findings are highlighted to show the value of regionalisation as a mechanism to promote multiculturalism and preserve cultural heritage. These insights could be used to further develop and refine policies that support regionalisation within the education system. Scholars can benefit from understanding the role they play in fostering a multicultural learning environment and adapt their practices accordingly.

The study emphasises the importance of regionalisation as an integral component of multiculturalism within China's contemporary education system. It showcases the positive impact of regionalisation in promoting cultural diversity, inclusivity, and the preservation of cultural heritage. By acknowledging the potential challenges and providing recommendations for implementation, the article provides valuable insights for policymakers and educators seeking to enhance multiculturalism within the education system.

Biographies

Lyubov Kalashnyk: Doctor of Sciences (General Education and History of Education), Professor, Professor of the Oriental Languages Department at H. S. Skovoroda Kharkiv National Pedagogical University. She has worked as a visiting professor at Chinese universities, such as Hebei Pedagogical University, Zhejiang Shuren University, and Heilongjiang University. Her sphere of scientific interests includes the educational system of China, social education in China, comparative pedagogy of Eastern countries, internationalisation in education, and others. She has approximately 80 scientific publications on the mentioned issues. She is a supervisor of postgraduate Chinese students, as well as a lecturer and Chinese language interpreter. She is a member of the International Association of Sinologists.

Nataliia Yakushko: Candidate of Pedagogical Sciences, Professor, Professor of the Primary and Professional Education Department at H. S. Skovoroda Kharkiv National Pedagogical University. Her research interests cover the regional development of primary education in Ukraine in different historical periods, problems of comparative education as a science development, and regional education development (particularly primary education) in different countries of the world. She has trained 16 candidates of pedagogical sciences and is the author of more than 60 publications on the history of Ukrainian and global education and comparative education. She is also a lecturer.

Olga Plakhotnik: Doctor of Pedagogical Sciences (Professional Education), Professor, Professor of the Department of Pedagogy at Taras Shevchenko National University of Kyiv. She is a lecturer and supervisor of doctoral and postgraduate student research programmes. She has trained 4 doctors of pedagogical sciences and 29 candidates of pedagogical sciences. She is the author of 20 textbooks and methodological guides on current issues of pedagogical science and professional education. Her main areas of scientific research include the modernisation of higher education in the world and in Ukraine, academic mobility in the system of higher education, leadership and management, and environmental education and the education of modern youth.

Xi Liu: PhD student of the Department of Education and Innovative Pedagogy at H. S. Skovoroda Kharkiv National Pedagogical University. She conducts research in the area of art and pedagogical education for representatives of ethnic minorities in China. Her field of scientific interest also includes the following issues: traditional educational systems of Chinese minorities, training of teachers to work with children from minorities in Chinese universities and professional colleges, and training art disciplines teachers of minority origins in Chinese universities.

Yige Huang: PhD student of the Department of Education and Innovative Pedagogy at H. S. Skovoroda Kharkiv National Pedagogical University. She conducts research in the area of the Chinese system of compulsory education, specifically the formation of the musical space of students in the compulsory education system in the People's Republic of China. She also studies other issues such as the influence of the "Belt and Road" initiative on the emotional and musical space of Chinese society and the reflection of the "OBOR" initiative in music teacher training programmes in Chinese higher and professional education institutions.

Authorship and Level of Contribution

Lyubov Kalashnyk conducted an extensive literature review, analysing sources to provide valuable insights into existing research and scholarly discussions on the issue of multiculturalism in Chinese education theory and to present the OBOR project as a part of Chinese multicultural education factor as well as the cooperation of multiculturalism and regionalism in modern Chinese educational practice. Additionally, she has made a cultural studies review to provide a comprehensive theoretical framework for understanding the role of culture in Chinese regions. She analysed various cultural theories and perspectives to develop the conceptual foundation of the article.

Nataliia Yakushko by studying modern educational trends was able to determine the directions in which contemporary research is being carried out on the phenomenon of multiculturalism and regionalisation in the theory of education in the modern world, which made it possible to classify literature on the issue. Her research approaches made it possible to draw deeper conclusions and diversify methodological approaches to the study as a whole. She contributed expertise in the field of studying the cultural practices and traditions of ethnic Chinese groups.

Olga Plakhotnik played a significant role in the selection and analysis of relevant case studies to provide empirical evidence and insights into the challenges and perspectives of regionalisation as a part of multiculturalism and presenting it as a stable tendency in world education since the mid-80s of the XX century. She examined the historical context of cultural development, tracing the evolution of cultural norms, values, and traditions over time. Her contribution shed light on the cultural heritage and its impact on contemporary China's society.

Xi Liu provided insights as to regionalisation as a part of the Chinese educational concept and the practical way of Chinese minorities' educational opportunities increasing. Moreover, she analysed the impact of cultural diffusion and hybridisation, highlighting the dynamic nature of cultural exchange in the country.

Yige Huang contributed to the identification and discussion of challenges and perspectives as the OBOR "New Silk Road" cultural initiative presenting it from both a regionalising and multiculturalising points of view. She explored educational practices, policies, and interventions in Chinese regions aimed at promoting cultural diversity, inclusion, and understanding.

Through their collective contributions, the authors have enhanced our comprehension of the challenges and possibilities surrounding regionalisation in Chinese multicultural education. Their research has advanced the knowledge base for both the scientific community and practitioners in this field, offering invaluable guidance for future studies and practical implementations in this and related areas.

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