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**Identifying training needs for Multicultural Education of
Pre-school Teachers: a Singapore Case Study**

submitted by

**Karuppiah Nirmala
Singapore**

presented to

**the School of Education, University of Durham
in partial fulfillment for
the Degree of Doctor in Education**

January 2004



Supervisor: Professor Michael Byram

25 AUG 2004

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Abstract

The purpose of this study is to identify the training needs for multicultural education of pre-school teachers in Singapore.

There are two tasks involved in this study. The first task is to investigate the concepts and issues related to multicultural education and pre-school teacher education in the context of Singapore. The second task is to use the results of the investigation in the first task as input for the design of a framework for a multicultural component to be conducted in the teacher-training program for pre-school teachers in Singapore.

While a review of related local and international literature was done to meet the first task, a survey was conducted to meet the second task. The survey was aimed at answering the overall research question, that is, **What do pre-school teachers in Singapore already know or understand about multicultural education?** The overall research question was further broken down into sub-research questions from which items for the questionnaire were drawn.

A sample of about 60 pre-school teachers was selected and asked to complete the questionnaire to ascertain their level of understanding of and experience in multicultural education and its importance in early childhood, as well as their views on what they thought were the training needs in multicultural education for pre-school teachers. The data collected were analyzed using the information gathered from the review of related local and international literature.

The data showed that while most teachers believe that multicultural education is important and should be taught in the early years, they have a simplistic, narrow or superficial understanding of multiculturalism and multicultural education. The data also showed that while some teachers have a positive experience in multicultural environments and with multicultural people, their knowledge and experience was superficial and limited. Finally, the data also showed that the teachers agreed that a multicultural component be incorporated in the pre-school teacher-training program.

These findings are important in identifying the needs of pre-school teachers in Singapore as well as to develop a framework to meet their needs. This framework would then provide the basis for designing the multicultural component in the pre-school teacher-training program.

This study could lead to further research on meeting the needs of pre-school teachers in other areas of teacher-training, as well as meeting the needs of pre-school teachers in other teacher-training institutes in or outside Singapore. It could also lead to a new research on the effectiveness of the component on multicultural education for pre-school teachers.

Key Search Words

Multicultural Education, Teacher-Training, Pre-school Teachers

Word Count: approximately 50,000 (excluding References, Bibliography & Appendices)

Chapter Summary

This paper is divided into 7 chapters which are as follows:

Chapter 1: Introduction states the purpose, and provides a background and an overview of the study.

Chapter 2: Concepts and Models in Multicultural Education provides a review of the international research and literature on culture, multiculturalism and multicultural education, and presents the definition of key concepts which could be applicable in the Singapore context. It also provides a source for drawing up items for a survey to be conducted to investigate the training needs for the multicultural education of pre-school teachers in Singapore, as well as for identifying models in multicultural teacher education programs which could be used in Singapore.

Chapter 3: Context of Study provides a review of the literature on the nature of race relations in multicultural Singapore, and identifies the key concepts of culture, multiculturalism and multicultural education which are relevant and appropriate for Singapore. It also presents and discusses the education system of Singapore including the pre-school education system.

Chapter 4: Design and Methodology brings together the discussions in Chapters 2 and 3 which will form the basis for the research study which is to investigate what pre-school teachers in Singapore know or understand about multicultural education, and what further training they think they would need in multicultural education. It also provides details on the design of the study as well as the method of data collection and data analysis.

Chapter 5: Data Analysis attempts to analyze the data collected from the survey. It will group, summarize and tabulate the data for each question in the

questionnaire and present them together with important quotes in the paper as results. These results will be commented on in the light of the discussions held in chapters 2 and 3. A summary of the data collected will be attached at Appendix 4.

Chapter 6: Discussion and Implications provides a summary of the results of the investigation and discusses the implications of the study in teacher-training programs for pre-school teachers in Singapore. It will also attempt to formulate a framework for the multicultural component in the teacher-training program for pre-school teachers.

Chapter 7: Conclusion provides some reflections of the researcher during the study, limitations of the study, the implications of this study on future research, and a conclusion for the study.

Declaration

None of the material contained in this thesis has been previously been submitted for a degree in the University of Durham or any other university. The research in this thesis has been the sole work of the author, Karuppiah Nirmala, as part of the requirement of the Doctor of Education degree in the University of Durham.

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The copyrights of this thesis rest with the author. No quotations from it should be published without the prior written consent of the author, and any information derived from it should be acknowledged.

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List of Abbreviations

MOE	Ministry of Education
MCDS	Ministry of Community Development & Sports
NIE	National Institute of Education, Nanyang Technological University
PQAC	Pre-school Qualification Accreditation Committee
ECCE	Early Childhood Care and Education
ST	Straits Times
CCC	Child Care Centre
K	Kindergarten
ME	Multicultural Education
NE	National Education

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1. Introduction

1.1 Statement on Purpose of Study

The purpose of this study is to identify the training needs for Multicultural Education (ME) of pre-school teachers in Singapore.

1.2 Background to Study

In November 1999, the Ministry of Education (MOE) set up a steering committee headed by Dr Aline Wong, then Senior Minister of State (Education) to outline an overall policy framework to improve the quality of pre-school education in Singapore. Dr Wong said that the quality of the pre-school education will be improved through the application of research findings, use of a developmentally appropriate curriculum, better pedagogy, stricter regulation and better teacher-training (ST, 14 November 1999). In September 2000, the Minister for Education, Mr Teo Chee Hean announced that the government will channel more funds into pre-school education to develop a “state-of-the-art curriculum” and a “quality teaching force” (ST, 24 September 2000).

Recognizing that teacher-training is a critical factor in the provision of quality pre-school education, the government announced that all pre-school teachers will undergo training so that they will be equipped with the essential knowledge, skills and attitudes to teach effectively (ST, 1 March 2000). A Pre-school Qualification Accreditation Committee (PQAC) was set up by the Ministry of Community Development & Sports (MCDS) and the MOE, the two government bodies which oversee the childcare centres and kindergartens in Singapore respectively.



The PQAC drew up a clear training path for all pre-service and in-service pre-school teachers. It also drew up a set of guidelines for accrediting teacher-training courses in early childhood care and education at certificate and diploma levels. The guidelines which include the course contents, training hours and entry requirements are intended to ensure that training institutes meet the standards expected of pre-school teacher-training courses. The guidelines also outline the accreditation requirements for the contents in the various core domains. One of the components in the core domain on 'Curriculum Planning and Pedagogy' in the Diploma in Pre-school Education – Teaching (DPE-T) course is the 'Understanding of Multiculturalism in Society' (MOE-MCDS PQAC, 2000).

It was in this light that the need for this study was conceived and developed. This need was further endorsed by the 'September 11 attacks' in the United States of America (US) as well as the resurgence of Islam (and Islamic extremism) in many countries. These events had serious repercussions around the world and in Singapore which will be discussed further in the next section.

1.3 Overview of Study

While there is a lot of research and literature on the definition, aims and approaches to and models of ME for teachers and students abroad, there is no study done in the Singapore context. There are several possible reasons and explanations.

ME is not a mainstream issue in Singapore for the following reasons. First, while there are measures taken to ensure that the textbooks and materials in schools are multicultural and students are taught lessons on social cohesion and nation-building during social studies, there is

no formal ME program in schools in Singapore. Second, while teachers are asked to teach social studies and incorporate the National Education (NE) initiative in their curriculum, there is no formal ME program in the teacher-training courses in Singapore. Thirdly, Singapore is believed to be a relatively peaceful and harmonious society with little or no serious tensions among its ethnic communities.

However, there is now a growing need to introduce ME for the following reasons. While the government has been able to maintain peace and harmony, through its political, social and economic policies and measures, this does not mean that there are no tensions at all among its ethnic communities. New challenges such as the setting up of self-help organizations along racial lines, opening up of China, and globalization are putting pressure on the government to review its policies and measures.

While racial riots were a thing of the past, recent incidents such as the wearing of the 'tudung' or Muslim head dress by a few Muslim students to government schools, and the arrest of the members of the Muslim religious organization, 'Jemaah Islamiah', for terrorism-related activities have also caused quite a stir among the different ethnic communities in Singapore and revived some tensions among them.

Finally, with the internet and cable-vision facilities, Singaporeans are generally more aware of issues and events happening around the world such as the religious and ethnic troubles in Indonesia, Sri Lanka, Bosnia and the Middle East as well as the 'September 11 attacks' in the US. Therefore, it is important for Singapore to have a formal ME in schools so that teachers and students can discuss these issues and events in the classroom. However, it is important that teachers be first trained to handle such discussions effectively.

Research says that teachers have to be equipped with the essential knowledge, skills, attitudes and experience in ME during the teacher-training courses (Banks, 1997; Cushner, 1994; Fernandez, 2000; and many more). However, research also says that for ME to be effective, it must be taught in the early years and reinforced in the later stages of education. This is illustrated by Robles de Melendez & Ostertag (1997, p137) as follows:

Evidence from research and from daily life strongly confirms that contrary to what some adults still want to believe, children do see colour and racial differences. Copying the behaviour of those they consider their models, whether parents, relatives, or neighbours, children learn to negatively discriminate against others who are not like them. By the time they enter middle childhood, most children hold racial perceptions of others as truths. Timely action from early childhood teachers becomes the best antidote against perpetuation of misleading interpretations and concepts.

Therefore, there is a need to train pre-school teachers in ME to know how to teach and what to teach effectively. As a consequence, there is a need for this study which is to identify training needs for ME of pre-school teachers in Singapore.

There are two tasks involved in this study. The first task is to investigate the concepts and issues related to ME and teacher education in the context of Singapore. The second task is to use the results of the investigation in the first task as input for the design of a framework for a multicultural component in the teacher-training program which is conducted for pre-school teachers in Singapore.

A review of related research and literature on multiculturalism, ME and teacher education as well as a survey were conducted to meet these tasks. The survey was aimed at answering the overall research question which is, **What do pre-school teachers in Singapore already know or understand about multicultural education?**

2. Concepts and Models in Multicultural Education

2.1 Introduction

The aim of this chapter is to review the international and local research and literature on culture, multiculturalism and ME, and come up with the definition of key concepts in ME which could be applicable in the Singapore context.

This chapter will also provide a source for drawing up items for a survey to be conducted to investigate the training needs of pre-school teachers in Singapore, as well as identify models in teacher education programs which could be used in the designing of a multicultural component in the teacher-training program for pre-school teachers in Singapore.

2.2 Culture

A definition of the term culture is fundamental and necessary in understanding multiculturalism and ME. However, culture is a “megaword” which is man-made and cannot be defined easily (Osborne, 2002, p97). Moreover, culture can be viewed from many disciplines such as anthropology, sociology, education, military, business and cross-cultural psychology (Cushner, McClelland & Safford, 2000).

Culture can be divided into tangible elements (such as the artifacts people make, the food they eat, the clothing they wear, and the language they speak) and intangible elements (such as values, attitudes, norms of behaviours, and social roles members adopt). Triandis (1996) has defined culture as shared attitudes, beliefs, norms, roles and self-definitions (cited in Hall & Barongan, 2002, p15).

Myers (1999) argues that culture is the enduring behaviours, ideas, attitudes, and traditions shared by a large group of people and transmitted from one generation to the next. In addition, Ford (1999) argues that culture which is transmitted from generation to generation, continues to exist as long as members are committed to continuing it.

Culture is sometimes equated with racial or ethnic identity although there can be cultural variations within racial or ethnic groups. While race is commonly defined in terms of 'skin colour' or distinctions such as 'Asian', 'Caucasian' or 'Coloured', this is not accurate as the concept of race goes "deeper in representing myths of purity and separateness" (Osborne, 2002, p221). Nowadays, race is a scientifically discredited term, previously used to describe "biologically distinct groups of persons who were alleged to have characteristics of an unalterable nature" (Jary & Jary, 1999, p540). Hence, race is exclusively a socially constructed categorization, and it is preferable now to use ethnicity or ethnic groups instead.

Ethnicity which is sometimes used interchangeably with the word race refers to "a deeper level of shared cultural background than just a shared genetic pool" (Osborne, 2002, p221). Ethnicity is more specific to a particular social context than is culture, which is a broader concept (Hall & Barongan, 2002). Jary & Jary (1999, pp206-207) defines ethnicity as follows:

... a shared racial, linguistic or national identity of a social group. ... A distinction may be drawn between cultural ethnicity and political ethnicity. The former refers to a belief in a shared language, religion or other cultural values and practices. The latter refers to political awareness and mobilization of a group on a (real or assumed) ethnic basis.

2.3 Multiculturalism

While it is becoming common to hear the words 'culture' and 'multiculturalism', multiculturalism does not mean that the cultures are all mixed together (Johnson & Johnson, 2002).

At the group perspective, multiculturalism is an ideology which has the ideal of equal, harmonious, mutually tolerant existence of different and diverse linguistic, religious, cultural and ethnic groups in a pluralist society (Baker, 1999). Multiculturalism is the acknowledgment and promotion of cultural pluralism where pluralism is the situation within a state or social organization in which power is shared among a multiplicity of groups and organizations (Jary & Jary, 1999). Hence, multiculturalism both celebrates and seeks to protect cultural variety, while at the same time, focuses on the unequal relationship of minority to mainstream cultures.

Sue, Carter, Casas, Fouad, Ivey, Jensen, LaFromboise, Manese Ponterotto & Vasquez-Nuttall (1998) have defined monoculturalism as having the following characteristics – belief in the superiority of one's own group; belief in the inferiority of other groups; having powers over other groups; the imposition of one's values and beliefs on others; and the unconscious assumption of universality (cited in Hall & Barongan, 2002, pp24-25).

In contrast, Sue et al (1998) have defined multiculturalism as having the following characteristics – cultural pluralism; social justice; learning to function effectively in a diverse world; a broad definition of diversity encompassing ethnicity, gender, sexual orientation, and physical challenge; celebrating the contributions of all groups, analytic thinking involving multiple perspectives; an activist orientation, change at the individual, organizational and societal levels; facing painful realities

about ourselves, our group and our society; and cooperation (cited in Hall & Barongan, 2002, pp24-25).

At the individual perspective, Hoopes (1979) believes that multiculturalism is a state in which one has mastered the knowledge and developed the skills necessary to feel comfortable and communicate effectively in any situation involving groups of people of diverse cultural backgrounds (cited in Gollnick & Chinn, 1990). This ability to communicate across cultures is known as 'intercultural communication'. Having the competences to operate in one or multiple cultures does not lead to rejection of the primary cultural identification (Berger & Luckmann, 1966). However, it allows the individual to draw from a broad range of competencies at any given occasion as determined by the particular situation (Gibson, 1976).

According to Johnson & Johnson (2002), a multicultural person has more respect for other people and other cultures than the monocultural person who is stereotypically more insular and more culturally introspective. They argue that multicultural people have internalized several cultures which take turns in guiding their thoughts and feelings in different situations. Ford (1999) argues that since the individual is constantly being socialized with each new situation, there is no end state in becoming multicultural.

The changes that groups or individuals undergo when they come into contact with another culture have been defined as acculturation. According to LaFromboise, Coleman & Gerton (1993), the extent or type of acculturation the groups or individuals undergoes in a society depends on their position and status in that society (cited in Hall & Barongan, 2002, pp22-24). They believe that the most ideal form of acculturation is "multicultural acculturation" which involves a group or

an individual “maintaining a distinct cultural identity” while cooperating with groups or individuals of other cultures “to serve common needs” (cited in Hall & Barongan, 2002, pp22-24).

Baker (1999) argues that multiculturalism may lead to a positive attitude not only to the host and heritage culture but to the equal validity of all cultures. He also argues that with multiculturalism at its best, “out goes prejudice and racism”, and “in comes empathy and sensitivity” (p375). However, the reality is that multiculturalism continues to remain an ideal, and prejudice and racism continue to prevail.

Although racism is a social, political, economic and historical phenomenon, there are also some important psychological issues which are related to racism. According to Wetherell (1996), racism is the “process of marginalizing, excluding and discriminating against those defined as different on the basis of their skin colour or ethnic group membership” (p178). Miles (1989) argues that at the heart of racism is a process of representing the ‘other’, and constructing various forms of ‘us’ and ‘them’ (cited in Wetherell, 1996, p181). This then leads us to a discussion on three concepts related to racism which are ‘stereotyping’, ‘prejudice’ and ‘discrimination’.

2.4 Stereotyping, Prejudice and Discrimination

2.4.1 What is a Stereotype?

A stereotype is a belief that associates a whole group of people with certain traits or attributes (Wetherell, 1996). Stereotypes are a product of the way the mind stores, organizes, and recalls information, and are used to describe differences among groups

and to predict how others will behave (Johnson & Johnson, 2002).

Johnson & Johnson (2002) believe that when a widely known negative stereotype exists about a group, it creates for its members a burden of suspicion that acts as a threat. They also believe that this threat arises whenever individuals' behaviour could be interpreted in terms of a stereotype, that is, whenever group members run the risk of confirming the stereotype. They, therefore, argue that stereotyping can then lead to prejudice and discrimination as well as a tendency to blame the 'victim' (Johnson & Johnson, 2002, p74)

Similarly, Wetherell (1996) argues that stereotyping can result in the kinds of judgments made about others which underlie beliefs, discrimination and violent racial attacks (p189). The next section will further explain the terms, 'prejudice' and 'discrimination'.

2.4.2 What is Prejudice?

Allport (1979) defines prejudice in terms of an "unfounded judgment" and a "feeling-tone" when he says that prejudice is "thinking ill of others without sufficient warrant" (p6). However, he adds that prejudgments become prejudices "only if they are not reversible when exposed to new knowledge" (p9).

Johnson & Johnson (2002) also define prejudice as an unjustified negative attitude toward a person based solely on that individual's membership in a group other than one's own. They argue that prejudices are judgments made about others

that establish a superiority/inferiority belief system. They also argue that when prejudice is put into action, it is discrimination which is an action taken to harm a group or any of its members. According to Johnson & Johnson (2002, p74),

Just as categorization leads to stereotyping and prejudice, it also leads to self-categorization that creates personal and social identity (social identity theory). People may seek a positively valued distinctiveness for own groups compared to other groups to achieve a positive social identity (social identity theory). Thus, prejudice and discrimination may result from social categorizations that in turn result in intergroup competition, bias favouring the ingroup over the outgroups, and depersonalization of members of the outgroups. These effects can be mitigated through a combination of decategorization and recategorization.

Similarly, Vivian & Brown (1995) also argue that although prejudice and intergroup conflict are “conceptually distinct, they often coexist”, even if conflict is dormant (p58). They also make a distinction between intergroup and interpersonal conflict, adding that they may coexist. Intergroup conflict occurs when people think or behave antagonistically towards another group or its members in terms of their group memberships and seem motivated by concerns relating to those groups (Sherif, 1966; and Tajfel & Turner, 1986). On the other hand, conflict is interpersonal when “issues dividing the participants are specific to those particular individuals” and there is no reference to membership (Vivian & Brown, 1995, p58).

While in some countries instances of discrimination are common and widespread, and have resulted in bloodshed and wars like Chechnya, the situation is relatively milder and under control in many countries like Singapore. However, why does prejudice exist, and what do we do to reduce or eliminate it? The next two sections will attempt to answer these questions.

2.4.3 Why does Prejudice exist?

Allport (1979) believes that man has a “propensity to prejudice” (p27). He argues that this propensity lies in his “normal and natural tendency to form generalisations, concepts and categories, whose content represents oversimplification of his world of experience” (p27).

According to Allport (1979), one type of categorisation that predisposes us especially to make unwarranted prejudgments is our personal values against an individual or a group. He believes that the human mind thinks with the aid of categories or generalizations and once formed, categories are the basis for normal prejudgment. He argues that two ways in which one makes for modifications of concepts is “open-mindedness” and “self-interest” (p24).

Fennes & Hapwood (1997), on the other hand, argue that the fear of the foreign is not a “fate or destiny” that cannot be changed (p6). They believe that our fear and rejection of the foreign is in fact caused by a fear of what is in ourselves, and what has been suppressed so far as part of our cultural effort.

According to Fennes & Hapwood (1997), fear of the foreign does not automatically surface when the individual is confronted with the foreign but depends on the socio-economic and psycho-social condition of a person, and on the specific setting of the cultural or ethnic groups. Perhaps, through education and support, some of these fears may be removed. However, before looking at how prejudice can be eliminated or reduced, the next section will look at how prejudice is learned.

2.4.4 How is Prejudice learned?

According to the Anti-Defamation League (1999), prejudice is learned through living in and observing a society where prejudices exist. They believe that children's opinions are influenced by what the people around them think, do and say. Allport (1979) argues that "there is no society on earth where the children are not taught to belong to the ethnic and religious group of their parents" (p291).

Hirshfield (1998) believes that pre-schoolers group people into racial categories "on the basis of attributes perceived in common" (Vaughan, 1987, p91); relying on "conspicuous" differences (Goodman, 1970, p37); on the "concrete reality" of physical differences such as skin colour (Clark & Clark, 1940, p168); on "overt or superficial characteristics" (Holmes, 1995, p108); and on other "overwhelmingly" external properties, such as costume, cuisine, or language (Aboud, 1988, p106).

Similarly, Katz (1982) believes that the most striking feature of young children's racial knowledge is the remarkable ease with which it is acquired. She observes that children who can neither read nor subtract can easily know about racial stereotypes. She also believes that by the late preschool years, children come to sort people into culturally appropriate racial categories and to evaluate them on the basis of racial-category membership citing Clark & Clark, 1940; Horowitz, 1939; Katz, 1982). Robles de Melendez & Ostertag (1997) argue that by the time children enter middle childhood, most of them hold racial perceptions of others as truths.

According to Berger & Luckmann (1966), primary socialization is the first socialization or transformation process an individual undergoes in childhood through which he becomes a member of society, and that secondary socialization is any subsequent transformation process that inducts an already socialized individual into new sectors of the society.

From the literature analyzed in this section it becomes evident that stereotyping and prejudices are acquired in the early years. Hence, it would seem that the best time to introduce an education program to eliminate or reduce stereotyping and prejudices should be in the early years. However, the next section will first find out if stereotyping and prejudices can be eliminated or reduced.

2.4.5 What can we do about Prejudice?

Johnson & Johnson (2002) argue that stereotypes can be changed. They believe that the more personal information you have about someone, the less you stereotype.

According to Johnson & Johnson (2002), to reduce prejudice and use of stereotypes, one has to do the following: 1) admit that you have prejudices and commit yourself to reducing them; 2) identify the stereotypes that reflect your prejudices and modify them; 3) identify the actions that reflect your prejudices and modify them; and 4) seek feedback from diverse friends and colleagues about how well you are communicating respect for and valuing of diversity.

Similarly, Allport (1979) argues prejudice can be reduced when interracial situations are characterized by the following: 1) the situations are cooperative rather than competitive; 2) during the situation each individual feels of equal status to others; 3) all individuals share similar goals; and 4) the contact has the approval of parents, teachers, and other authority figures.

Allport (1979) also argues that there is a distinction between belief and attitude, and that “when we find one, we usually find the other” (p13). He says that certain programs to reduce prejudice can succeed in “altering beliefs” but not “changing attitudes” (p13). However, he believes that through the process of rationalization, the “accommodation of beliefs to attitudes” takes place (p14). This seems to imply that with knowledge, education and experience, it is possible to change attitudes.

Zanna & Rempel (1988, p319) define an attitude as the categorization based upon or generated from three classes of information which are cognitive information, affective/emotional information, and information concerning past behaviours or behavioural intentions (cited in Wetherell, 1996, 124). According to Wetherell (1996, p126),

Their definition starts to suggest, if only in a loose way, the kinds of things researchers should look at if they want to understand how attitudes arise. Their definition also begins to suggest how attitudes may be modified: if you are attempting to persuade someone, you could work in the areas of cognitive information, perhaps providing facts and arguments. Or you could work in the affective arena, trying to associate something with warm emotions; or you could simply try to get people to do something, regardless of their attitude toward it, with the expectation that attitude change might follow.

Wetherell (1996) believes that one of the most important reasons for studying attitudes is to “improve techniques for

changing them” (p126). She argues that while these studies help us to understand the nature of attitudes, how attitudes are formed, and the relationship between attitude and behaviour, they cannot help us to truly predict the final action or behaviour of the individual. As Wetherell (1996, p127) puts it,

... the nub of the ... attitude-behaviour problem ... refers to the mismatch between what people say when confronted with pencil-and-paper measures of attitudes, and what they do in practice.

However, Pate (2000) presents a summary of some interesting findings within research about reducing prejudice which is as follows 1) individuals who have a high degree of self-acceptance have a low degree of prejudice; 2) social contacts may reduce prejudice; and 3) prejudice may be reduced if individuals in a multicultural program come from different race, language, religion or gender groups, have a common interest, and are given opportunities to work together. His findings also highlight the fact that ME programs should create opportunities for individuals to reflect on their cultural beliefs, values, practices and prejudices. These findings would be useful when introducing ME programs.

From the discussion above, it is clear that for any educational program to reduce prejudices to be successful, individuals must first be aware of their prejudices and deal with them honestly. They must also be given opportunities to work and interact with other individuals from different cultural backgrounds. However, as discussed in Section 2.4.4, research shows that prejudices are acquired in the early years. Hence, for any educational program to reduce prejudices to be effective, it should be introduced at an early age.

The next section will attempt to discuss ME, and its definitions, approaches and goals.

2.5 Multicultural Education

While there is some agreement on what multiculturalism is at the individual and group perspectives, ME means different things to different individuals. Originally linked only to race, ethnicity, language and religion, it has expanded to include gender, class, age and disability.

ME has many definitions as illustrated by Swiniarski, Breitborde & Murphy (1999, p91) in the following:

To some educators, it means exposing children to information about many cultures through special lessons, units, performances, and field trips. To others, it means revamping traditional curricula to include the voices and points of view of more than the mainstream. To still others, it means teaching children to get along with each other. To a few, it means including the world in the spectrum of education that is provided to children.

Tan, Parsons, Hinson & Sardo-Brown (2003) define ME as the education in which a range of cultural perspectives are presented to students. Parekh (1986) views ME as “education for freedom” that is essential in today’s ethnically polarized and troubled world (cited in Banks, 1994, p1). Ford (1999), on the other hand, views ME as a process whereby a person becomes multicultural or develops competencies of perceiving, evaluating, believing and doing in multiple ways.

While Martin & Nakayama (2000) argue that the ME should address the issues of self-reflectivity and learning about others, Baker (1999) argues that ME should aim at improving mutual understanding as well

as breaking down stereotypes and prejudice. This is also the view of Cushner (1994, p115) who argues that ME must move beyond “a simple infusion of knowledge” to an “intercultural or international perspective” in order for young people to gain the knowledge and skills to “live effectively in a global, interdependent world”.

Banks & Banks (2003) summarizes all these views by saying that ME is an idea or concept, an education or a reform movement, and a process. He argues that ME is an idea stating that all students, regardless of race, language, religion, ethnicity, culture, gender, social class, or exceptionality, should experience education equality in the schools; ME is a reform movement designed to bring about a transformation of the school so that all students will have an equal chance to experience school success; and ME is a continuing process because the goals of ME such as equal opportunities for all and prejudice reduction are difficult to achieve in society (p25).

While Mendus (1995) believes that we should understand ourselves and others equally, Diaz (2001) argues that ME is not only for minority students or mainstream students, but for all students. According to Banks & Banks (2003), the major goal of ME is “to help students to develop the knowledge, attitudes, and skills needed to function within their own microcultures, the US macroculture, other microcultures, and within the global world” (p25).

ME and global education share important goals. Diaz, Massialas, & Xanthopoulos (1999) argue that global education aims to help students develop “cross-cultural competency in cultures beyond their national borders” and to acquire the “insights needed to recognize that all people living on earth have highly interconnected fates” (cited in Diaz, 2001, p13). However, Banks (2001) argues that citizens who have an

understanding and empathy for the cultures within their own society are probably more likely to function effectively in cultures outside their nation than citizens who do not have this knowledge (p13). This is an important point to note for countries which are globalizing while struggling with multicultural issues at home.

The next section will attempt to draw a link between ME and early childhood education.

2.6 Multicultural Education and Early Childhood Education

The family plays the leading role in transmitting to the child the manners, views, beliefs, and ideas held and accepted by their culture (Garbarino, 1992). However, with the rise in the number of working parents, pre-schools have become an influential socialization force (Robles de Melendez & Ostertag, 1997). Robles de Melendez & Ostertag (1997) argue that “timely action from early childhood teachers becomes the best antidote against perpetuation of misleading interpretations and concepts” (p137).

Since, children’s attitudes toward their race and ethnic group and other cultural groups begin to form early in the pre-school years, early childhood teachers can influence the development of positive attitudes in young children by learning about and promoting the various cultures represented among the children they teach (Gomez, 1996). Seefeldt & Galper (1998) argue that early childhood teachers have both the responsibility and the potential to construct with children and their families, a curriculum that rejects prejudice and uncritical thinking.

Derman-Sparks & Force (1989) argues that while activities for teaching cultural diversity are the basis of most multicultural curricula, they often “fall into the trap of a tourist approach” which “trivializes” and

“stereotypes” the cultures being studied (p57). She argues that early childhood teachers should not allow the multicultural curriculum to deteriorate into a “tourist curriculum” as highlighted in the following quote (p7):

Tourist curriculum is likely to teach about cultures through celebrations and through such ‘artifacts’ of culture as food, tradition clothing, and household implements. ... Tourist curriculum is both patronizing, emphasizing the ‘exotic’ differences between cultures, and trivializing, dealing not with the real-life daily problem and experiences of different peoples, but with surface aspects of their celebrations and modes of entertainment. Children ‘visit’ non-White cultures and then ‘go home’ to the daily classroom, which reflects only the dominant culture. The focus is on holidays, although it provides drama and delight for both children and adults, gives the impression that that is all ‘other’ people ... do. What it fails to communicate is real understanding.

Recognizing that infusion of multiculturalism in education is essential for all children, Robles de Melendez & Ostertag (1997) state that educators like Banks & Banks (1993), Sleeter & Grant (1994), Derman-Sparks & Force (1989) and Kendall (1983) have designed different educational implementation models which are based on existing practices and consistent with their beliefs. However, they argue that these models are “basic and open” allowing teachers to “add their own elements and build their own frameworks” depending on their “classroom circumstances” (p184). This discussion highlights the important role teachers play in the process of introducing ME to young children.

According to Kendall (1983), the teacher plays the pivotal role in the process of ME (cited in Robles de Melendez & Ostertag, 1997). Kendall (1983) argues that the success of any multicultural program depends on the teacher as they are role models for children (cited in Robles de Melendez & Ostertag, 1997). She also argues teachers would first have to recognize their own beliefs before implementing any multicultural program for young children (cited in Robles de Melendez & Ostertag, 1997).

At this point, it would appear that although ME should be introduced as early as possible, the approach to be taken would still depend very much on the teacher. It would depend on her knowledge, skills and attitudes with regards to what to teach and how to teach. Since changes begin at the personal level first and then extend outward, teachers first need to examine their own ideologies, beliefs and values. Support from parents, educators and policymakers would also be important for the program to be effective. This issue will be further discussed in the next section on ME and teacher education.

2.7 Multicultural Education and Teacher Education

Goodwin (1997) believed that the idea of including multicultural training in teacher education programs began in the early 1970s because it was felt then that it was “teachers, rather than students” who needed to be multiculturally aware (p9). Subsequently, multicultural awareness became a fundamental element in the education of all teachers in the US and elsewhere because teachers’ attitudes and expectations play a significant role in classrooms (Diaz, 2001).

According to Perotti (1992), all teachers should adopt a multicultural approach even for the most common of situations and they must be aware of the value, originality and contributions of various cultures (cited in Craft, 1996). Ramsey (1987) captures the aim of multicultural teacher education in the following quote (cited in Goodwin, 1997, p12):

Multicultural education is not a set curriculum, but a perspective that is reflected in all decisions about every phase and aspect of teaching. It is a lens through which teachers can scrutinize their options and choices in order to clarify what social information they are conveying overtly and covertly to their students.

Similarly, Banks (2002) believes that the aim of multicultural teacher education is to help teachers to critically analyze and rethink the notion

of race, culture and ethnicity, and to view themselves as cultural and racial beings in order for them to function effectively in diverse classrooms and help students from different cultures. He quoted the example of the student teachers in the US who are mostly “middle-class White females and have little experience with other racial, ethnic, or social-class groups” (p89).

One of the consequences of monocultural experiences ... is their tendency to view themselves as non-cultural and monoethnic beings who are colourblind and raceless. ... the statement, 'I am not ethnic; I am just American.' reveals the privileged position of an individual who is proclaiming his or her own unique culture as American and other cultures as non-American. ... “I don't see colour” reveals a privileged position that refuses to legitimize racial identifications that are very important to people of colour and that are often used to justify inaction and perpetuation of the status quo.

Similarly, York (1997, p73) argues that teachers who enter the teaching profession with few or no cross-cultural experiences, and who receive little or no cross-cultural pre-service training demonstrate high levels of antagonism and bias (Law & Lane, 1987); have inadequate knowledge of other cultures (Yao, 1985); lack pedagogical preparedness (Irvine, 1990; and Sleeter, 1989); and experience culture shock (LeCompte, 1985). Melnick & Zeichner (1997) also argued that teachers with very little intercultural experience tend to view diversity as a problem rather than as a resource, and want to teach students like themselves, and are not even convinced that all students are capable of learning (Gomez, 1996; Goodlad, 1990; Paine, 1989; and Zimpher & Ashburn, 1992).

Tan et al (2003) argue that effective teachers must examine their own attitudes and beliefs about diversity and set challenging expectations for all students. They also argue that teachers hold themselves responsible and accountable for all students' success. In addition, William (2001) argues that teachers who introduce their students to

new cultural values and beliefs themselves need to experience and reflect on what this means in practice.

Hadaway, Forez, Larke & Wiseman (1993) conducted a study to assess the nature and adequacy of the multicultural component in an existing teacher education program. The results of the first study revealed that the previous background of the teachers in culturally pluralistic settings was limited and the coursework provided was fragmented. It also revealed that they were aware of their limited experiential background and training, and they did want to obtain relevant information and participate in early field experiences with minority children. The results in the second study demonstrated that a course devoted to multicultural content could indeed raise the sensitivity levels and cultural awareness of the teachers. This finding reinforced the need to develop more extensive and well-integrated multicultural teacher education programs.

Mitchell & Salsbury (1996), on the other hand, conducted an international survey on multicultural teacher education in United Nations and some non-United Nations countries. Of the 42 responses, 15 countries responded that they subscribed to a philosophy which stressed a pluralistic perspective in teacher education programs. Only 5 countries (Colombia, Kuwait, Paraguay, Tanzania & the United States) reported that any sort of ME requirements in the teacher certification process. In addition, only the first 4 countries had strong central direction in their teacher education programs. Hence, this finding reinforces the need to have a government or central body to ensure that ME is incorporated in all teacher education programs.

From the above discussion, it would seem that ME courses and experiences must be an essential component of a teacher education

program. It would also seem that the multicultural teacher education programs must help teachers examine their own cultural assumptions, attitudes, behaviours, knowledge and paradigms on which their pedagogy is based, and the content knowledge they teach. The programs must also help teachers to learn about as well as experience the different cultures around them. The next section will look at some of the existing multicultural teacher education models.

2.8 Multicultural Teacher-Training Models

After studying the literature on teacher education, Melnick & Zeichner (1997) suggest that there are two distinct approaches for introducing ME into the teacher training programs which are through the infusion/segregation approach or the culture-specific/culture-general approach (p27).

While the infusion approach integrates diversity throughout the program's various courses and field experiences, the segregated approach treats diversity as the focus of a single course or as a topic in a few courses, while other components of the program remain untouched. On the other hand, while the culture-specific approach seeks to prepare teachers to teach specific cultural groups in particular contexts, the culture-general approach seeks to prepare teachers to be successful in any context that involves cross-cultural interactions.

Melnick & Zeichner (1997) also suggest that another approach to introducing ME into teacher education programs is the degree of emphasis on interacting with cultures as opposed to studying about cultures (p28). The strategies used in this approach are 1) self-knowledge which helps teachers to see themselves as members of a culturally diverse society, and to value cultures other than their own; 2)

cultural and historical knowledge which helps teachers overcome their ignorance of groups different from their own; 3) case-based instruction which provides teachers with case studies to discuss and become more culturally sensitive and interculturally competent; and 4) field experiences which provide teachers with field experience in schools serving ethnic or language minority students.

Gay (1977), on the other hand, outlined three components for multicultural teacher education which are 1) knowledge with which teachers can become literate about ethnic group experiences; 2) attitudes to help teachers examine their existing attitudes and feelings toward ethnic, racial, and cultural differences; and 3) skills to translate their knowledge sensitivities into school program, curricular designs, and classroom instructional practices (cited in Goodwin, 1997, p10).

While Diaz (2001), Goodwin (1997) and Banks (1997) developed models for multicultural teacher education programs which attend to teachers' beliefs, their need for content and strategies, and their comprehension of the historical context of education in America, Ladson-Billings (2001) suggests a critical framework for examining teacher preparation programs. She argues that regardless of prospective teachers' race, ethnicity, or life experiences, their teacher preparation curricula should include 1) an understanding of the nature of student-teacher relationships, the curriculum, schooling, and society; 2) active self-examination; 3) teaching strategies that model active, meaningful, and ethno-linguistically appropriate student involvement, and practices that communicate high expectations for all learners.

From the above discussion, it would seem that teacher education programs should begin with an understanding of how pre-school teachers define and conceptualize ME. This together with an

understanding of the history of race relations and the use of case studies and field experiences could provide a framework for the teachers to understand their own culture and other cultures. It should also help the teachers reflect on their own cultural values, beliefs, practices and prejudices, besides equipping them with the knowledge, skills and experience to design and conduct ME programs for the children in their centres.

2.9 Summary

It is evident in this chapter that while the home is the primary source of the socialization process, schools do play an important role in reducing prejudice among children. However, for any multicultural program to be effective, it should be introduced to children in the early years.

It is also evident in this chapter that ME in teacher-training programs should include getting teachers to understand and experience their own culture and other cultures, as well as equipping them with the necessary knowledge, skills and experience in planning, implementing and evaluating a multicultural curriculum. However, it has been highlighted that the first and most important task of the teacher-training program is get teachers to review their very own ideas, values, beliefs, practices and prejudices as they bring these into their teaching and learning.

With reference to this study, it is not known at this point if any of the ME concepts and programs discussed above would be appropriate as a whole or in part in the context of Singapore. This issue will be dealt with in greater depth in the next chapter.

3. Context of Study

3.1 Introduction

The aim of this chapter is to continue to review the research and literature to trace and understand the nature of race relations in multicultural Singapore. It also aims to identify the key concepts of culture, multiculturalism and ME which are appropriate for Singapore. The education system of Singapore including the pre-school education system will also be presented and discussed here.

Hence, this chapter will provide a background of the study as well as identify the reasons for the need of the study which is, to identify the training needs for ME of pre-school teachers in Singapore.

3.2 Singapore's Population

Singapore is small island nation with a population of about 4 million citizens living on an area of about 640 sq km. With no natural resources or agriculture base, it has developed into a global financial centre with one of the highest per capita incomes not only in Asia but in the world (Mauzy & Milne, 2002).

To many, Singapore is a multi-racial, multi-lingual and multi-religious society. It is a society of immigrants, a newly independent democratic country and a multiracial society comprising mainly Chinese, Malays, Indians and Others (mainly Eurasians and Europeans) or CMIO which floats around the ratio of 77: 14: 7: 2 respectively.

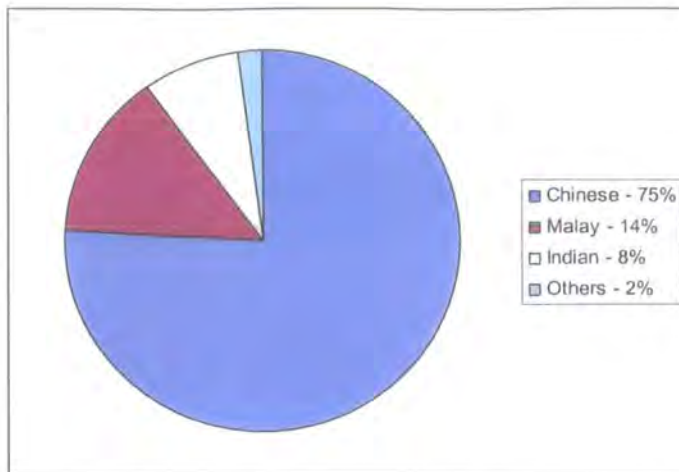


Figure 1: Composition of Singapore's Population

Siddique (1990) argues that the CMIO categories which have become the "building blocks" of Singaporean multiracialism can actually be broken down into many subgroups (p108). For example, the CMIO model has posed some problems when one tries to define what an Indian or a Malay or Chinese in Singapore is. Although the majority of the Indian minority community is South Indian Tamils, there are Malayalees, Punjabis, Gujeratis and others. Even the Malay minority community which is often thought to be a homogenous community is made up of people of Malay origin and Indonesians, among whom are Javanese, Boyanese and Bugis. As for the dominant Chinese community, there is no dominance of one Chinese dialect group but a mixture of Hokkien, Teochew, Cantonese, Hainanese, etc.

According to Wu (1982, p13), the CMIO categories have resulted in stereotypes for example, "a Hokkien person tends to perceive the Malays as a uniform group, and all Indians are thought to be one and the same" (cited in Leong, 1989, p526). Hence, the CMIO model which is an oversimplification of the various groups of people in Singapore can be misleading.

The four official languages used are English, Mandarin, Malay and Tamil. There are also other dialects spoken, such as Hokkien, Teochew and Cantonese for the Chinese, and Gujarati and Punjabi for the Indians (Tan et al, 2003). Some religions practiced in Singapore include Taoism, Buddhism, Christianity, Islam and Hinduism (Tan et al, 2003). Hence, as mentioned earlier, the CMIO model is an oversimplification as there are cultural variations within the racial or ethnic groups.

In Singapore, culture is often equated with 'race' or 'ethnic identity' (Tan et al, 2003). As mentioned in Chap 2 Section 2.2, it can be politically incorrect or derogatory to ask a person what his race is. However, it is quite common for a Singaporean to want to know whether the other person is 'Chinese', 'Malay', 'Indian' or 'Eurasian' (Leong, 1989). A person's race appears in the National Registration Identity Card (NRIC), a very important document for all Singaporeans which is to be carried with them at all times and used for all sorts of transactions ranging from applying for a bank account to signing up for a course. A person's race is also asked when completing official and non-official application or registration forms in Singapore.

It was not until after World War II during the period of decolonization and the proliferation of nation states that the notions of group identification and inter-group relations gave way to the "abandonment of the term 'race' in favour of the more open-ended term 'ethnic group'" (Lian & Rajah, 2002, p222). However, many Singaporeans and sometimes writers continue to use the terms, 'race' and 'ethnic groups' interchangeably, despite being aware of the differences between them.

There are also many people of other nationalities residing in Singapore. In recent years, Singapore has been recruiting foreign

workers to work in the construction sites as construction workers, and in the homes as domestic maids. The construction workers are mostly from Myanmar, Thailand, Bangladesh, India and Sri Lanka. The domestic maids are mostly from Indonesia, Philippines, India and Sri Lanka.

Singapore has also invited 'foreign talent' or professionals who possess special skills from countries around the world to work or become citizens in Singapore (Tan et al, 2003, p164). This 'foreign talent' is believed to increase its pool of brains and talents which would benefit its people especially in the arts, medical, sports and economic fields. They have also invited 'bright' students from neighbouring countries to study in the schools and tertiary institutions in Singapore (Tan et al, 2003, p164). This is believed to provide competition for its students, and also for its students to build contacts and friendships which may be useful in the future.

Singapore is usually seen by the West as one of the "Little Dragons" of Asia because of its "high levels of economic growth" "based on strong state direction and control" (Rodan, 2001, p443). This clean, green and sunny city and well-managed and organized business and financial centre in South-east Asia is not without its problems and compromises, as it would be revealed in the following sections.

3.3 Multiculturalism in Singapore

While many writers (like Benjamin, 1976; Clammer, 1985; and Leong, 1989) say that there is a 'national culture' or 'Singapore culture', they do not say what that culture is. However, these writers say that the concept of culture in Singapore is very much defined, managed and controlled by the government through its various policies and

legislation. While 'Asian values' seem to form the basis of Singapore's culture, 'Western values' are seen as 'decadent' and 'culturally polluting' (Clammer, 1985; and Murray & Pereira, 1996).

Birch (1999), on the other hand, believes that a "public culture" of "Asian difference, superiority, authenticity" is being constructed through the media which aims to define who Singaporeans are as individuals, as citizens and as a nation (p24). He argues that this public culture which comprises "truths" expressed by politicians, the media and education system must be questioned - not so much "what truths?" but "whose truths?" (p25).

According to Wee (2002), in Singapore "economics has come to overlap with culture" and that "culture itself has become profoundly economic- or commodity- oriented" (p151). Wee believes that Singapore will continue to use the signifier, 'Asia' as it continues to function "within the web of global capitalism" (p151).

While the 'Singapore culture' is difficult to define, writers seem to be clear about what 'multiculturalism' in Singapore is. They tend to define multiculturalism in Singapore as the coexistence of its four main races or ethnic groups. According to Chiew (2000a), multiculturalism refers to the "equal treatment of all races" by the Singapore government (p16).

Benjamin (1976) also believes that Singapore is widely known as a place where different ethnic groups live together. He believes that much of the credit for this must go to the Singapore Government's "positive espousal of a morality based on multiracialism, the ideology that accords equal status to the cultures and ethnic identities of the various races" (p67). Similarly, Bastion (2003) believes that in

Singapore, the principle of multiculturalism ensures that “each race is separate but equal” (p22). According to Kuo (1998), Singapore’s multiculturalism is in reality a “twin of Multiracialism” (p57).

It is important to note that the definition of multiculturalism mentioned here is quite different from the one discussed in the literature review in Chap 2 Section 2.3 which is the ‘equal, harmonious, mutually tolerant existence of different and diverse, cultural and ethnic groups in a pluralist society’ which recognizes the ‘equal validity of all cultures’ and is free of ‘prejudice and racism’ (Baker 1999). While the first part about ‘equal.....existence’ and ‘equal validity’ of the different cultures is similar, the part about ‘free of prejudice and racism’ is absent in the Singapore definition of multiculturalism. In addition, ‘cultural groups’ in Singapore refers only to ‘race’, ‘language’ and ‘religion’ whereas in the literature, it also includes other groups such ‘gender’, ‘age’, ‘class’ and ‘disability’.

3.4 Bilingual Policy in Singapore

In its efforts to promote multiculturalism, the government adopted the following bilingual (more correctly known as multilingual in the literature) policy where Mandarin, Malay, Tamil and English are recognized as the four official languages (which are meant to fit into the CMIO model neatly). However, the government made English the primary language of instruction in the schools and the language of commerce in the entire country.

Spring (2000) argues that while the bilingual policy in Singapore was designed to reduce ethnic tensions rather than actually promoting the use of non-English languages, English was promoted as a supra-ethnic language for national integration. He believes that the major

concern for the Singapore government is bringing together a diverse population into a cohesive society and workforce.

Pennycook (1994) comments that the “worldiness of English in Singapore is ... complex” and “is constituted and reconstituted through the discourses of pragmatism, multiracialism and meritocratism” (p255). He explains his point in the following quote (p245):

In the discursive construction of Singaporean life, English is the neutral language of global communication, of business and technology, the pragmatic choice for the people of Singapore. It is also, as the neutral language of internationalism and as a language identified with no particular ethnic group in Singapore, the language of choice for interethnic and non-communal communication. Finally, as the language of industry and commerce, the language of law and government and the language of education, it is the language of social and economic prestige, the language that all parents want their children to be fluent in so that they too can enjoy the new-found prosperity of the nation.

In most of the schools in Singapore, students study English as the first language and learn a second language which is usually their mother tongue (which is usually Mandarin, Malay and Tamil). This means that only one subject which is the second language subject is taught in their mother tongue and all the rest of the subjects (e.g. Science, Mathematics, English language, etc) are taught in English.

However, in the Special Assisted Plan (SAP) schools, students learn both English and Mandarin as first languages. This means that half the subjects are taught in English and the rest in Mandarin. While these schools are few in number, and were set up to appease the Chinese-educated community as well as to prepare an elite group of Chinese scholars to work and do business in China, they have caused some tensions and discomfort between the Chinese and the non-Chinese communities as highlighted by Lai (1995, p148) in the following quote:

Minorities see this as unfair, both in principle and in the use of state resources for education, on two grounds: 1) the availability of Mandarin only in SAP schools

dissuades many bright non-Chinese students from applying to such schools; and 2) SAP schools are given good facilities not available to ordinary schools. They also charge that SAP schools are not conducive to ethnic interaction as they attract almost entirely Chinese students. Some even argue that the rationale for SAP schools – the preservation of the ethos of the old Chinese schools – undermines multiracialism because they are effectively racially segregated schools.

The annual 'Speak Mandarin' campaign has also aroused much resentment among the minorities (Lai, 1995, p149). Aimed at encouraging the Chinese to speak Mandarin instead of dialects at work and in school and public places, it is "condemned as encouraging rudeness, insensitivity and discrimination against minorities" as it is seen as "asking the Chinese to assert their Chineseness" (Lai, 1995, p149). In addition, equating the Chinese culture (which has a dominant emphasis on Confucianism), with Asian culture has also aroused much suspicion and anxiety among the minorities (Lai, 1985, pp149-150).

The CMIO model and the bilingual policy in Singapore may appear to be neat and manageable at the government level. As mentioned earlier in Section 3.2, there are already problems in trying to fit people into the CMIO model or define what a Chinese, Malay, Indian or Eurasian is. There are even more problems in trying to fit the bilingual policy into the CMIO model. Pennycock (1994, p238) explains some of the problems created in the following quote:

The division of Singaporean society into four 'races' – Chinese, Malay, Indian (Tamil) and Eurasian – has become a central means by which Singaporean life is defined. Singapore's 'multiracial' ideology insists that each person must belong to one of these races – indeed, it is marked on each Singaporean's identity card – and that with this racial identity come both a culture and a language, irreducible essences inherited from the father. Thus, typically gendered and racialist twist, one's 'mother tongue' is defined by one's father's 'race', so that Baba Chinese, for example, who speak Malay, must nevertheless study their 'mother tongue', Mandarin, at school (see Clammer, 1985), or the daughter of a single Hokkien-speaking mother, formerly married to a Hindi-speaking man, must study her 'mother tongue', Tamil.

3.5 Social Cohesion and Nation-building

While encouraging cultural diversity through preservation of each individual race or ethnic group, the government has also tried to work towards building social cohesion among the races or ethnic groups which gave rise to the slogan, "unity in diversity". The subsequent sections will attempt to investigate this slogan a little more.

While there are few incidents of racial tensions today, Singapore was plagued with many racial riots in its early days before gaining independence. The Maria Hertogh riots which broke out in 1950 killed 18 and injured 173 people (Amy, 1997). Maria was a 13-year old Catholic Dutch girl who was adopted by a Malay family during World War II because her Dutch parents were in prison. After the war, her Dutch parents wanted her back and the British court decided that she be returned to them, and that her marriage to a Muslim man be nullified. In 1964, racial riots also broke out again, this time between the Chinese and Malays over a religious misunderstanding on Prophet Mohammed's birthday, killing and injuring many people (Amy, 1997).

The riots had shown how fragile the situation in Singapore was. It also showed how deep the cleavages were among the different ethnic groups in Singapore. Hence, after gaining independence in 1959, besides working towards building the economy and infrastructure, the government has also worked towards building social cohesion among its people through various policies, programs and publications. The first effort in building social cohesion was the writing of "The Pledge" in 1959.

The Pledge

We, the citizens of Singapore,
pledge ourselves as one united people,
regardless of race, language or religion,
to build a democratic society,
based on justice and equality,
so as to achieve happiness, prosperity and progress for our nation.

Source: Curriculum Planning & Development Division, Ministry of Education, Singapore (2000) In *Understanding our Past: Singapore from Colony to Nation*. Singapore: Times Media Pte Ltd.

Table 1: The Pledge

In 1988, Prime Minister, Mr Goh Chok Tong first mentioned the concept of shared values. According to first Deputy Prime Minister, Brigadier-General Lee Hsien Loong, the shared values provide an "adequate starting point for a National Ideology because they are compatible with Chinese, Malay and Indian cultures and with the values taught by the major religions" (Quah, 2000, p92). In 1993, after a nation-wide debate, the government adopted five statements as the nation's Shared Values.

Shared Values

- 1) Nation before Community and Society above Self
- 2) Family as the basic unit of society
- 3) Community support and respect for the Individual
- 4) Consensus not conflict
- 5) Racial and religious harmony

Source: Quah, J. S. T. (2000) Government Policies and Nation-Building & Searching for Singapore's National Values. In Quah, J. S. T. (ed) *In Search of Singapore's National Values*. South East Printing Pte Ltd: Singapore.

Table 2: Shared Values

The Shared Values which are being actively promoted through programs organized by the Ministry of Community Development and

Sports (MCDS), only surface during National Day celebrations held on 9 August each year.

Again in 1999, the government reaffirmed its ideals for the 21st century which were meritocracy, racial harmony, strong leadership and a government free from corruption. It also articulated five new ideals in a document known as 'Singapore 21: Together, We Make the Difference'.

Singapore 21: Together, We Make the Difference

- 1) Every Singaporean Matters
- 2) Strong Families: Our Foundation and Our Future
- 3) Opportunities for All
- 4) The Singapore Heartbeat
- 5) Active Citizens: Making the Difference

Source: The Government of Singapore (1999) *Singapore 21: Together, We Make the Difference*. Singapore: Singapore 21 Committee c/o Prime Minister's Office Public Division.

Table 3: Singapore 21

Besides constantly reviewing and reformulating its national ideology programs to promote social cohesion and nation-building, the government has also relied on the following instruments – economic development, public housing, national service (for boys aged 16 years and above), educational policies (religious education and bilingualism), the mass media, periodic national campaigns, and grassroots organizations (Quah, 2000).

However, Kuo (1998) argues that while the government's housing and language policies have succeeded in maintaining racial peace and harmony in the past, they are no longer effective. Similarly, Quah (2000) also argues that while government has encouraged a high tolerance level among the communities over the years through its

national policies, it must fine-tune those policies which have had unintended consequences of increased ethnic and religious consciousness of Singaporeans in recent years.

Evidence which indicate that national policies and programs have not been completely successful in building a national identity and social cohesion in Singapore can be found in the following surveys.

In 1989, a sample survey was conducted among Singaporeans aged 15 and over to document their responses to selected racial and religious issues, their perceived well-being in Singapore, their perception of national policies, their desire to be heard by policymakers, and their intention to emigrate. It was found that there was "racial goodwill, mutual social acceptance and cross-ethnic consensus over race relations and mutual dependence" in Singapore (Chiew, 2000b, p74).

However, another survey was carried out in 2000 by the research and information department of the Singapore Press Holdings (SPH) which is a government-owned newspaper company. The aim of the survey was to assess the current state of relations between the major races in Singapore. This time the survey found that more than half of Singaporeans polled say they will not trust someone of another race to protect them in a race riot (ST, 26 February, 2000). Another finding was that 70 per cent said that race should not be removed from their identity cards (ST, 26 February, 2000). Yet another finding was that younger Singaporeans aged 30 and below were for "preserving the racial classification" (ST, 4 March 2000, p79).

These findings seemed "surprising" given that most young Singaporeans would have "gone through a common education system,

grown up in integrated HDB (Housing and Development Board) estates, and for the men, trained together in national service" (ST, 4 March 2000, p79). However, they could be explained in the light of new challenges faced by Singapore in recent years which will be discussed in the next Section.

3.6 New Challenges

According to Kuo (1998), although political representation and constitutional protection for all ethnic groups are guaranteed by the government, Singapore is now faced with new challenges to ethnic issues which include the setting up of self-help organizations along racial lines, opening up of China, and more importantly, globalization and the resurgence of Islam.

Clammer (1998) argues that although the government has always downplayed the interests of the individual communities and focused on the building of a national identity and a strong economy, Singapore's CMIO model is not without its tension between the majority and minorities because each community still observes its own values, customs and traditions. One of the reasons for this tension could be attributed to the setting up of self-help organizations along racial lines.

In view of the widening economic gap between the Malay Muslims and other communities in Singapore, the government set up a Malay organization, MENDAKI (Council for the Development of the Malay-Muslim Community) in 1982. Believing that education was the "launch-pad for all other progress", MENDAKI was to promote "education and higher educational attainment" among the Malay Muslims (Vasil, 1995, p147).

Following the formation of MENDAKI, the Indian and Chinese elite also demanded for a similar organization to be set up to serve the needs and interests of their community. SINDA (Singapore Indian Development Association) and CDAC (Chinese Development Assistance Council) were set up in 1990 and 1992 respectively. The EA (Eurasian Association) which was formed in 1919 was also reactivated in 1989. MENDAKI, SINDA, CDAC and EA were known as self-help organizations because financial support for each organization came from mandatory contributions from the working members of the respective communities and matched dollar for dollar by the government up to a specified amount.

It would seem that the setting up of the different self-help organizations was not in line with the national goals of social cohesion and nation-building as each organization promoted only its own interests and sometimes, competed and compared its achievements with the other organizations.

As mentioned earlier in Section 3.4, the opening up of China has also created tension between the Chinese and non-Chinese communities because of the promotion of the Mandarin language and Chinese culture in the schools and at the work place, as well as business opportunities for Singaporean Chinese companies in China. The minorities feel that their economic position has “remained stagnant or even deteriorated relative to the Chinese” in Singapore (Lai, 1995, p154).

Mauzy & Milne (2002) also caution that while years of downplaying race and sensitive issues through economic growth have defused ethnicity, the government should be careful in promoting a Chinese-educated, Mandarin- and English-speaking elite. They believe that if it

stimulates ethnic competition which puts the minorities at a disadvantage, this move could lead to the perception that the majority is acting to further its own interests and dominance. They also believe that this move could generate all kinds of ethnic issues and tension, if the Singapore “economy slips” (p113). In view of this misperception, the Prime Minister, Mr Goh Chok Tong has tried to clarify issues and reassure the minorities in his national day rally speech telecasted live on national television on 18 August 2002. However, there has been no follow-up action to see if he has been successful.

Globalization is the basis for many countries including Singapore to build a strong economy using the entire world as its market. However, globalization has introduced new problems to the building of a nation state, and raised concerns over the issues of diversity and multiculturalism (Spring, 2000). For Singapore, along with globalization, came the introduction of IT, invitation of foreign workers and foreign talent, nationalizing the education system, boosting of the arts scene, and arrival of the internet.

Kuo (1998) argues that the government has done little to review its long-standing policy of multiculturalism which was designed to manage “race relations” in Singapore (p57). He suggests a “qualitative upgrading of the nation’s cultural resource pool” (libraries, museums, teachers, facilitators) and an “enhanced system of cultural education” (p57). He also suggests that Singapore’s education should begin actively evolving a global awareness where every student internalizes an overview of the “cultures of the world” (p57).

As discussed in Chap 2 Section 2.5, these suggestions seem to be based on the belief that having knowledge of different cultures would help individuals in the understanding of and building relationships with

other individuals of different cultural backgrounds within and outside their society (Diaz, 1991; and Banks, 2001). Many students as well as adults lack knowledge of both their own culture and other cultures in Singapore as evident in the aftermath of the 'September 11 Attacks' in the US in 2001, and in the surveys conducted by the SPH and other bodies in Singapore in 2002.

After the 'September 11 Attacks', there was a worldwide resurgence of Islam and Islamic extremism in many countries around the world including Singapore. The arrest of 21 'Jemaah Islamiah' members for 'terrorism-related activities' caused quite a stir in Singapore. Many non-Muslims started looking at Muslims with "fear and suspicion" (ST, 1 February 2002). The government and the Malay Members of Parliament (MPs) had to step in to 'educate' the public on the Islamic religion and practices through speeches, public forums, newspaper articles, grassroots organization activities and so on.

Another issue that caused a stir in Singapore recently was the prohibition of the 'tudung' (female Malay Muslim head dress) in government schools (ST, 1 February 2002). The 'tudung' issue saw a long debate on why the wearing of the 'tudung' cannot be allowed in schools and how it would go against the national efforts in creating integration in schools.

These 2 incidents saw the formation of the Inter-racial Confidence Circle (IRCC) in January 2002 which comprised religious and community leaders. Aimed at fostering better relations among the different racial, linguistic and religious groups in Singapore, the programs include visits to places of worship, discussions on religious practices, traditional ethnic dance and language classes in community clubs, articles in the newspapers on customs and practices of different

racess, and so on. The latest government initiative is contributing 500,000 Singapore dollars for projects which promote bonding among the different communities in Singapore in a fun way (ST, 16 December 2002). Although these efforts were not meant to be part of any formal ME program, they could be interpreted as the government's recognition of the importance of educating the public in multiculturalism in Singapore.

However, as discussed in Chap 2 Section 2.6, it would take more than just organizing multicultural programs and activities to build multiculturalism. Derman-Sparks & Force (1989) argues that taking a 'tourist approach' may 'trivialize' and 'stereotype' the cultures being studied. She suggests that multiculturalism should start at the personal level and then extend outwards, and that an anti-bias approach should be taken in every situation. In addition, Baker (1999) argues that multiculturalism should work towards removing prejudice and racism, and replacing them with empathy and sensitivity in society.

Quah (2000) argues that to deal with the unintended consequences of some of the national policies in Singapore, the government should focus on similarities instead of just differences among the Chinese, Malays, Indians and Eurasians. This point was also highlighted by Nirmala Purusothaman, a lecturer at the National University of Singapore, in a national television program, "Talking Point: Multiracialism in Schools" telecasted on 3 March 2002.

As such, it would seem that multiculturalism in Singapore is still evolving, and that the government's many multicultural programs and efforts to educate its public would need reviewing. This is evident in an article published by the ST National Day Special Issue dated 9 August 2002 entitled, "How Race is lived in Singapore". It revealed that after

conducting interviews with over 2000 Singaporeans, “The frontiers of racial harmony are shifting.....“It’s not all good news, though. There are several huge hurdles to more meaningful mingling among the races.” (p4). It also revealed that some Singaporeans still “cling to fixed notions and stereotypes of others” for example, “Malays are lazy”, “Indians are violent” or Chinese are indifferent because of their “self-centredness” (p4).

In a 2-part national television program, ‘Footprints of a Nation: Singapore’s Tomorrow’ which was telecasted on 8 and 9 August 2002, First Deputy Prime Minister, Brigadier General Lee Hsien Loong, said in his dialogue session with a group of junior college students, that Singaporeans should not take the peace and tranquility that it enjoys for granted, and that it would take time for Singapore to build social cohesion and a national identity.

The role of the education system in the long process of building social cohesion and a national identity as well as addressing the new challenges to multiculturalism in Singapore will be discussed in the next section.

3.7 The Education System in Singapore

The Singapore government believes that the economic prosperity or wealth of its nation lies in its people – their commitment to the country and community, their willingness to strive and persevere, and their willingness to think, achieve and excel (<http://www1.moe.edu.sg/mission.htm>). It is this belief that drives the education service in Singapore. Hence, education in Singapore is perceived as providing two primary functions, that is, to develop its

national resource which is its people, and to foster national consciousness and national identity in a multicultural society.

In Singapore, every child undergoes at least 10 years of general education. This comprises 6 years of primary education and about 4 years of secondary education. The areas of education emphasized are literacy, numeracy, bilingualism, physical and moral education, and creative and independent thinking.

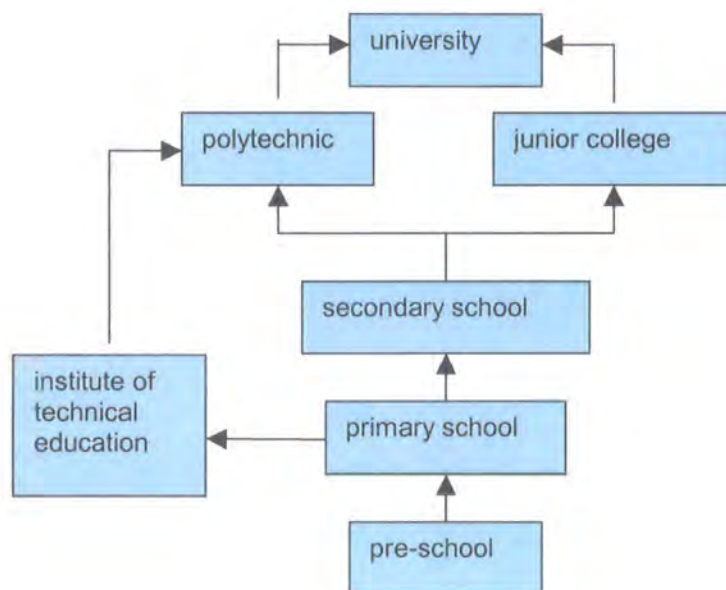


Figure 2: Educational Pathway

In the last few years, the MOE has undertaken the challenge to prepare the students in the primary and secondary schools, and post-secondary and tertiary institutions for the future. It incorporated 3 initiatives into the school curriculum – creativity and thinking skills, Information Technology (IT) and National Education (NE). The government believes that creative thinking skills and learning skills are essential for the future and hence, the slogan for its vision – Thinking Schools, Learning Nation (<http://www1.moe.edu.sg/desired.htm>). While IT is being used to develop skills in communication and independent

learning, NE is taught to foster strong bonds among students and to instil in them a sense of responsibility and commitment to the family, community and country.

According to Education Minister Rear Admiral Teo Chee Hean, the MOE has two key objectives which are “to give our children a common core of knowledge which will provide a strong foundation for further education and training that will prepare them for a knowledge-based economy”, and “to give our children a common educational experience which will help to build national identity and cohesion” (Sunday Times, 31 October 1999).

The belief that education is an investment in human capital and is the key to better economic success and social equality is also shared by many advanced countries in the world. For example, Woodhall (1997) believes that “human beings invest in themselves by means of education, training or other activities” to raise their future income and increase their lifetime earnings (p219). In addition, the belief that education can help build social cohesion and a national identity is also shared by many Western nation-states. For example, Goodson (1998) believes that “behind the initiation of state schooling and state prescribed curriculum was nation-building” (p150).

The role of education in the building of race relations was highlighted in an article in the ST dated 26 February 2000. In the article, Davinder Singh, a Member of Parliament, said that schools are all important in creating opportunities for students to interact with those from different racial backgrounds.

On 11 February 2002, the Straits Times carried out a test to find out if students mixed well enough in schools to know about the practices of

Indians, Chinese and Malays in Singapore. The test findings showed that among the races, the Indian students did the best with an average score of 8.9 (almost half them scored a perfect 10), and the Malay and Chinese students scored an average score of 7.7 and 5.8 respectively.

However, a study conducted by the National Institute of Education (NIE) research team in 2003 among 4,400 neighbourhood primary school pupils revealed that most children “prefer to stick with friends of the same race” (ST, 26 July 2003). The team found that this preference became more pronounced with older children, and that parents influenced their children’s choice of friends. They also found that mother tongue was a deciding factor when children picked friends or project partners, and that teachers and principals play an important role in breaking down racial barriers and creating opportunities for racial mixing among the pupils. Perhaps, the situation could be due to the lack of a formal ME program in the Singapore schools.

3.8 The National Education Program

In 1997, the MOE had introduced the NE program in schools in Singapore. The aims of the program were to foster strong bonds among students and to develop in them a sense of responsibility and commitment to family, community and country. In expressing the need for NE, Deputy Prime Minister Lee Hsien Loong states, “We must create unity in diversity” for “Singapore to survive as a multiracial society” (http://www1.moe.edu.sg/ne/about_ne/approach/approach.htm).

The six NE messages are as follows:

NE Messages
<ul style="list-style-type: none"> • Singapore is our homeland; this is where we belong. We want to keep our heritage and our way of life. • We must preserve racial and religious harmony. Though many races, religions, languages and cultures, we pursue. • We must uphold meritocracy and incorruptibility. This means opportunity for all, according to their ability and effort. • No one owes Singapore a living. We must find our own way to survive and prosper. • We must ourselves defend Singapore. No one else is responsible for our security and well-being. • We have confidence in our future. United, determined and dwell-prepared, we shall build a bright future for ourselves.
<p>(http://www1.moe.edu.sg/ne/about_ne/Six%20Messages/six_messages.htm)</p>

Table 4: NE Messages

An NE Branch was set up to conduct a number of programs to support schools and train teachers. The principals in the primary and secondary schools, and junior colleges were appointed as the key driver and motivator of the NE program. An NE coordinator had to be appointed in every school to co-ordinate its efforts and help in disseminating information to teachers. Besides infusing NE elements in certain content subjects, a 20-hour NE module has been introduced for the DipEd and BA/BSc students at the NIE which trains pre-service teachers who would teaching in the primary and secondary schools, and junior colleges upon graduation.

Is NE the same as ME, or is it part of ME? According to McNergney, Regelbrugge & Harper (1997), ME occurs in Singapore schools in the following forms. Texts and courses acknowledge historical roles played by various groups in the formation of modern Singaporean culture. The arts that are offered in schools also reflect the richness of their heritage. Similarly, Mitchell and Salsbury (1996) argue that

multicultural issues are addressed in some social studies classes in the primary and secondary schools.

However, it is important to note that the ME mentioned here is not the same as the ME discussed in the literature in Chap 2 Section 2.5. To recap, ME in the literature is an idea stating that all students, regardless of race, language, religion, ethnicity, culture, gender, social class or exceptionality, should experience education equality in the schools; ME is a reform movement designed to bring about a transformation of the school so that all students will have an equal chance to experience school success; and ME is a continuing process because the goal of ME is equal opportunities for all, and prejudice reduction is difficult to achieve in society (Banks, 2003, p25). Hence, NE which involves a discussion on social issues and historical events of Singapore, is definitely not the same as ME. However, NE could make up part of the content for ME.

From the discussion so far, it is clear that the Singapore government believes in building a multicultural society. However, unlike in countries like the United States, Britain or Australia, there is no formal ME program in the schools and tertiary institutions in Singapore despite the fact that there are children of diverse cultures attending these places of learning.

While the focus has always been on schools, pre-schools have become part of a child's education in Singapore. Moreover, since research shows that the early years are very important in the process of education including ME (Robles de Melendez & Osterberg, 1997), they should be included in the government's efforts in nation-building. Hence, the pre-school education system in Singapore will be presented and discussed in the next section.

3.9 Changes in Pre-school Education

While formal primary schooling is compulsory and begins at the age of 6 in the year of admission, most parents would consider some form of pre-school education to be an essential part of the lives of their young children (Sharpe, 2000). They would register their children aged 3 to 5 years plus in kindergartens or alternatively in childcare centres which are all currently run by private organizations. For the purpose of this investigation, kindergartens and childcare centres will be grouped as pre-schools, and kindergarten and childcare teachers will be grouped as pre-school teachers unless there is a need to make the distinction.

Kindergartens are deemed to be "schools" which have to be registered with the MOE under existing rules and regulations on education. Although pre-schools are not included in the education system, the MOE monitors the work and quality of all kindergartens. Childcare centres, on the other hand, come under the jurisdiction of the MCDS. Childcare centres provide full day or half-day programs for children who are not in schooling yet. The centres also provide pre-school education to children placed under their care.

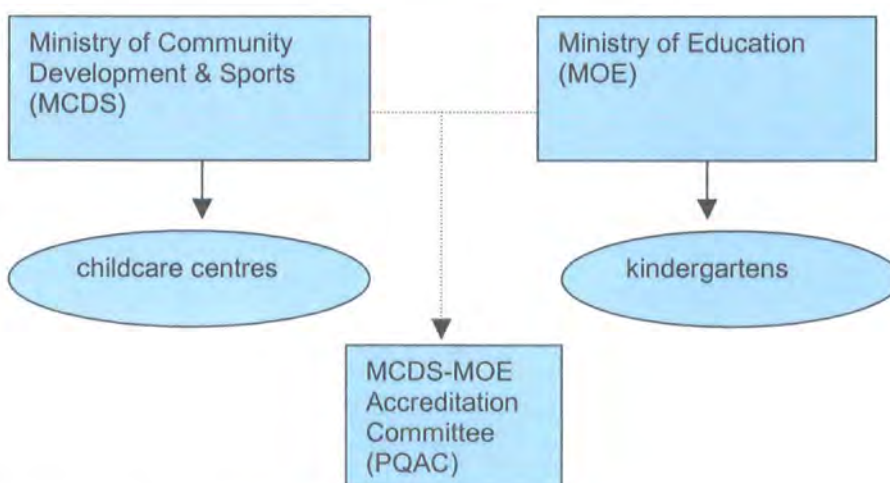


Figure 3: Role of MCDS & MOE

The MOE has studied the education systems around the world and has revamped the curricula starting from the tertiary level and moving downwards to the post-secondary, secondary and primary levels. The spotlight is now on the pre-school level since research has shown that the pre-school years are crucial in a child's development, care and education (Katz, 1999).

Mrs Yu-Foo Yee Shoon, Senior Parliamentary Secretary (Community Development) said, "Singapore which has embarked on a knowledge-based economy, depends very much in developing its human capital. Thus, the nurturing of our children in their early years and quality care have become very important not just for individuals but also for the nation" (ST, 2 October 1999). This idea of investing in human capital was discussed in Section 3.6 above but it is important to note that it now seems to extend into the pre-school years.

In 1999, the MOE set up a steering committee headed by Dr Aline Wong, then Senior Minister of State (Education) to outline an overall policy framework to improve the quality of pre-school education in Singapore (ST, 14 November 1999). Dr Wong said that the quality of the pre-school education will be improved through the application of research findings, use of a developmentally appropriate curriculum, better pedagogy, stricter regulation and better teacher training (ST, 14 November 1999).

Unlike primary and secondary schools, there was no national or prescribed curriculum for pre-schools. However, the government introduced a set of new curriculum guidelines for all pre-schools in January 2003. The new curriculum guidelines were developed by the NIE which is part of the National Technological University (NTU) and is the training and research arm of the MOE. The new curriculum

guidelines were tested out in a few pre-schools before it was extended to all pre-schools in Singapore.

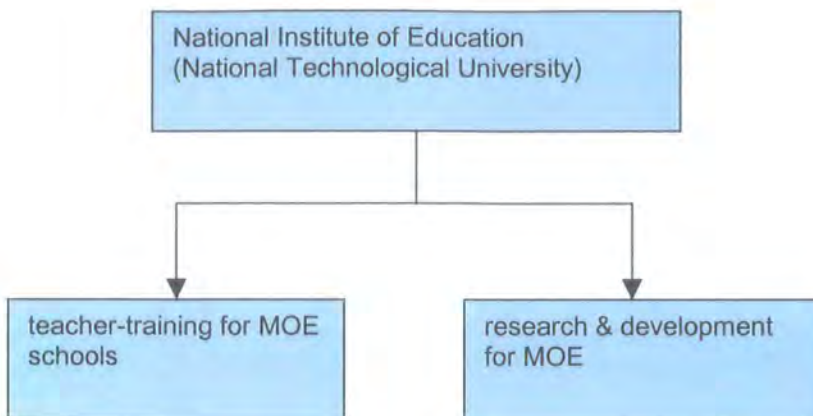


Figure 4: Role of NIE

In the past, the curriculum in most pre-schools in Singapore was academic and geared towards preparing a child for Primary 1. Since studies have shown that children who learn through play take a little longer to do well in school, but continue to perform well much later in their school life, the new curriculum guidelines focuses more on developing the whole child, and on teaching and learning through play (ST, 21 January 2003). Mr Tharman Shanmugaratnam, Senior Minister of State (Education and Trade & Industry), said that the new curriculum guidelines followed a three-year effort by the MOE to raise the quality of pre-school education (ST, 21 January 2003).

Prior to the introduction of the new curriculum guidelines, minimum qualifications were set for pre-school teachers. Teacher-training is seen as a critical factor in implementing a quality curriculum and hence, a quality pre-school education system in Singapore (ST, 18 September 1999). It is believed that all pre-school teachers should know what to teach and how to prepare the children for school and life (ST, 1 March 2000). The changes in pre-school teacher education

programs which were implemented in January 2001 will be discussed in the next section.

3.10 Changes in Pre-school Teacher-training Programs

In Singapore, teacher education for all primary and secondary school, and junior college teachers is carried out at the NIE. Teachers of primary and lower secondary would be awarded a diploma or degree. Teachers of upper secondary and junior college are already graduates and would be awarded a postgraduate diploma. Besides conducting masters and doctorate programs for graduate teachers, the NIE also carries out research and development programs for the schools and MOE.

However, pre-school teacher education is separate and is carried out by both the NIE and other approved private pre-school teacher-training institutes such as the Association for Early Childcare Educators, Singapore (AECES), Advent Link-SAUC, KLC School of Education (KLC), Ngee Ann Polytechnic, PCF Early Childhood Institute (ECI), Regional Training and Resource Centre (RTRC), Singapore Institute of Management (SIM) and many others.

In the past, the nationally accredited teacher-training courses included the basic or fundamental (180 hours), intermediate (210 hours) and advanced (120 hours) levels or childcare teachers; and the Certificate in Pre-school Teaching (210 hours) for kindergarten teachers in Singapore. However, these courses were seen as insufficient in preparing the pre-school teachers for the new changes in pre-school education.

According to Education Minister Rear Admiral Teo Chee Hean, the government would channel more funds into pre-school education to

develop a “state-of-the-art curriculum” and a “quality teaching force” (ST, 24 September 2000). To meet this end, a Pre-school Qualification Accreditation Committee (PQAC) was set up by the MCDS and MOE, the two government bodies which oversee the childcare centres and kindergartens in Singapore respectively.

The PQAC drew up a “clear and common path for training and upgrading” for all pre-school teachers who want to be qualified at “certificate, diploma and eventually degree levels” (ST, 15 December 2000). It introduced an integrated Pre-School Education (PSE) framework for teacher-training and accreditation applicable to personnel from both the kindergarten and childcare sectors which was implemented from January 2000 (<http://www.mcds.gov.sg/ccs/teacher-training.html>).

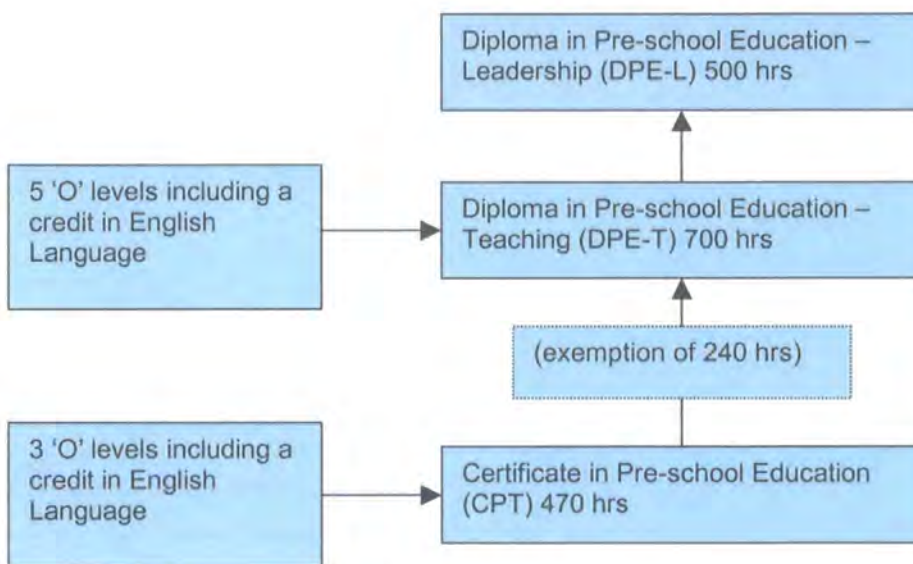


Figure 5: New Training Path for Pre-school Teachers

The new courses are the Certificate in Pre-school Teaching (CPT, 470 hours), Diploma in Pre-school Education – Teaching (DPE-T, 700 hours) and Diploma in Pre-school Education – Leadership (DPE-L, 500 hours). While the first two courses are for teachers, the third course is

for supervisors or principals of childcare centres or kindergartens. Teachers who complete the CPT course are exempted for 240 hours in the DPE-T course, and those who complete the DPE-T can go on to the DPE-L course. The underlying rationale for the new courses is the impact of stimulating early experiences on a child's growth and development and that outside the home, the significant persons in a child's life are the teachers (MCDS-MOE PQAC, 2000).

The PQAC also drew up a set of guidelines for accrediting teacher-training courses in early childhood care and education (ECCE) at certificate and diploma levels. This is to meet the new requirement that "all supervisors of childcare centres and kindergartens must have appropriate diplomas" by 2004 and 2007 respectively. It would include course coverage, training hours and entry requirement (ST, 2 October 1999). The guidelines which include the course content outlines, training hours and entry requirements were intended to ensure that training institutes meet the standards expected of pre-school teacher-training courses.

The guidelines clearly outlined the content requirements for the various core domains. One of the components in the core domain on "Curriculum Planning and Pedagogy" in the Diploma in Preschool Education – Teaching (DPE-T) course was the 'Understanding of Multiculturalism in Society' (MOE-MCDS PQAC, 2000). This domain aims to provide pre-school teachers with a conceptual framework for designing and developing integrated classroom activities encompassing all developmental learning areas; and equipping them with skills to plan and implement a developmentally appropriate environment for young children (MOE-MCDS PQAC, 2000).

These views seem to be similar to the extensive research and literature on the importance of preparing teachers for working effectively in diverse classrooms as highlighted in the following quote (Goodwin, 1997, p11):

The publication of *A Nation at Risk* (National Commission on Excellence in Education) in 1983 'helped to bring key education issues to the forefront of public consciousness' (Brown, 1992, p2). The focus of this reform movement shifted from an initial emphasis on school curricula to a consideration of teacher quality and how teachers ought best to be prepared (Darling-Hammond & Goodwin, 1993). This shift in the focus was accompanied by burgeoning racial and ethnic populations in the nation's schools at all grade levels (American Council on Education and the Education Commission of the States, 1988; Banks, 1991c; Commission on Minority Participation in Education and American Life, 1988; Gonzalez, 1990; Today's Numbers, 1986). It has become clear to educators that the teaching profession cannot avoid the issue of working effectively with diverse school populations.

It is therefore important that teachers of diverse children be adequately trained to function effectively in their nurturing role with particular reference to ME. As there is no existing multicultural component in the existing teaching-training programs, and only guidelines for the component are given by the PQAC (Appendix 1), individual pre-school teacher-training institutes have to design the contents of the multicultural component in their teacher-training program on their own. Hence, for a start, this study aims to identify the training needs for the ME of the pre-school teachers.

3.11 Summary

It is evident from the discussion above that in the face of new global challenges and recent events such as the 'September 11 Attacks' and Islamic resurgence around the world, the Singapore government's past policies and measures on race relations may no longer be effective in building a national identity among the communities.

The discussion identified that besides the individual and the community, schools can also play a pivotal role in building good relations among the communities. It also identified that while schools are an important place for children of diverse cultures to interact and build friendships, there are no formal ME programs in schools, and that it is important for teachers to be trained to work with children of diverse cultures.

It was found that other than the NE program, teachers in Singapore do not go through any formal ME program during their schooling or in-service and pre-service teacher-training. It was also discussed that to be effective in the classroom, the teacher has to be properly equipped with the essential knowledge, skills, experience and attitude on ME in Singapore. Hence, it was concluded that the best place to begin with ME in Singapore was in teacher education.

The view that ME should be part of teacher education is also shared by the MCDS and MOE in Singapore. They have introduced changes in training and accreditation requirements and incorporated a component on multiculturalism in the diploma course to address the need for ME for pre-school teachers.

As only guidelines for the component are given, individual pre-school teacher-training institutes are left to design the contents of the component on their own. Hence, this study aims to identify the training needs for ME of the pre-school teachers in Singapore.

A survey will be carried out with a group of pre-school teachers in Singapore to collect data on the following:

- 1) To ascertain the level of their knowledge and understanding of ME and its importance in early childhood; and
- 2) To seek their views on what they think are the training needs in ME for pre-school teachers to enable them to conduct ME on programs for young children.

4. Design and Methodology

4.1 Introduction

The specific aim of this chapter is to bring together the discussions in Chapters 2 and 3 which will form the basis for the research study which is to investigate what pre-school teachers in Singapore know or understand about ME, and what they think are the training needs for ME of pre-school teachers in Singapore.

Details on the design of the study, method of data collection and method of data analysis will also be presented and discussed. Issues of reliability and validity will be raised and discussed.

4.2 Summary of Discussions in Chapters 2 and 3

In *Chapter 2: Concepts and Models in Multicultural Education*, key concepts such as culture, multiculturalism and ME were discussed. A distinction between multiculturalism at the individual and group level was made. The different definitions and aims of, and approaches to ME were discussed and presented.

It was agreed that ME should aim to help people understand themselves as well as others and that it was not only for minority groups but for everybody. It was also agreed that while the home is the primary source of socialization process, schools do play an important role in reducing prejudice among children. However, for ME to be effective, it should be introduced to children in their early years.

Finally, it was identified that it is also important for teachers to be trained to work with children of diverse cultures (Mitchell & Salsbury,

1996). Hence, it was established that the best place to begin with ME is teacher education.

For ME in teacher-training programs to be successful, teachers should understand and experience their own culture and other cultures (Banks, 1997), equip themselves with the necessary knowledge, skills and experience in planning, implementing and evaluating a multicultural curriculum (Robles de Melendez & Ostertag, 1997), and give them opportunities to work with other teachers of diverse cultures (Pate, 2000). However, it has been highlighted that the first and most important task of the teacher-training program is to get teachers to review their very own ideas, values, beliefs, practices and prejudices as they bring these into their teaching (Banks, 1997; Cohen & Cohen, 1986; and Cushner, 1994).

In *Chapter 3: Context of Study*, it was established that Singapore is a multicultural society with no formal ME programs (McNergney, Regelbrugge & Harper, 1997; and Mitchell & Salsbury, 1996). In the face of new global challenges, it has been found that the Singapore government's past policies and measures on race relations may no longer be effective in building social cohesion among the communities and a national identity (Kuo, 1998; Clammer, 1998; and Quah, 2000). Recent local events in Singapore such as the 'tudung' issue and the 'Jemaah Islamiah' arrests, and global events such as the 'September 11 Attacks' and Islamic resurgence have made the situation even worse.

It was also established that there should be a multicultural component in the teacher education programs for pre-school teachers (Goodwin, 1997). This is also the belief of the MCDS and MOE, the ministries responsible for formulating the guidelines for the pre-school teacher-

training programs in Singapore. They have incorporated the component 'Understanding Multiculturalism in Society' in the DPE-T course which is an accredited teacher training program, to address the need for ME for pre-school teachers.

As a result, the critical task arising from *Chapter 3* is to identify the training needs of pre-school teachers in Singapore. Therefore, a survey was carried out with a group of pre-school teachers to collect data to do the following:

- 1) To ascertain the level of their knowledge and understanding of ME and its importance in early childhood.
- 2) To seek their views on what they think are the training needs in ME for pre-school teachers to enable them to conduct ME programs for young children.

4.3 Design and Constraints

The framework for planning research consists of four main areas which are orientating decisions, research design and methodology, data analysis, and presenting and reporting the results. The four areas are all interrelated and there is no single blueprint for planning (Deng & Gopinathan, 2001). Research design is governed by the notion of 'fitness for purpose' and the purpose of the research determines the design and methodology of the research (Cohen, Manion & Morrison, 2000).

There are many different types of research which are naturalistic and ethnographic research, historical research, surveys, longitudinal, cross-sectional and trend studies, case studies, correlation research, ex post facto research, experiments, quasi-experiments and single-

case research, and action research. Just as there are many types of research, there are also many strategies for data collection such as questionnaires, interview, accounts, observation, tests, personal constructs, multi-dimensional measurement, and role-playing.

In Singapore, the main bodies that conduct research in the field of early childhood are the NIE, MCDS and MOE. Individual researchers face difficulties in carrying out research in terms of advice, support, access to data, access to subjects, funds, and so on. There is also no study done so far on ME in teacher-training programs in Singapore or anything similar. Hence, in view of the purpose of the study and the given constraints, the researcher decided to conduct a survey with the following constraints and limitations in mind.

- 1) She would use the pre-school teacher-training school that she is working with to conduct her research as it would be 'easy' for her to get approval from them.
- 2) As she would be working alone, she would have to limit her sample size to a manageable size. This size would also be determined by the number of students available at the training school at the time of the study.
- 3) She would select a questionnaire instead of the other methods such as interview, observation, etc as it is manageable given the manpower, cost and time as well as the nature of the study.
- 4) She would review existing questionnaires but design her own so that it best meets the needs of the pre-school teachers in Singapore.

4.4 Method of Data Collection

Burns (1997) believes that the survey is the most commonly used method in educational research and gathers data at a particular point of time. He also believes that a survey can be highly standardized with a questionnaire which must be responded to in the same order, with the same wording to ensure that each subject is responding to the same instrument.

According to Burns (1997), there are two main types of survey – descriptive and explanatory. The descriptive survey aims to estimate as precisely as possible the nature of existing conditions, or the attributes of a population. The explanatory survey seeks to establish cause and effect relationships but without experimental manipulation. The researcher had selected that descriptive survey as it met the objectives of the study which is to identify the training needs for ME of pre-school teachers in Singapore.

The survey can be administered by the researcher through an interview over the telephone or face-to-face. The researcher can also self-administer the questionnaire or administer the questionnaire through the post or internet where the respondent can complete and return it. The researcher had chosen a self-administered questionnaire for following reasons. Firstly, given the sensitivity of the area of study, it was felt that a self-administered questionnaire would be more appropriate than an interview as the respondents would be more forthcoming in their response as they can remain anonymous. Secondly, it is also one way to obtain information on a subject's past life as well as a good way to provide information about a subject's beliefs, attitudes and motives (Burns, 1997). Finally, it will generate reliable and valid data from a high proportion of the sample within a reasonable time period at minimum cost (Cohen et al, 2000).

An advantage of using the questionnaire is that the use of general questions enables comparisons to be made and the results of the survey can be generalized to the defined population. However, the disadvantages of questionnaires are that often, the percentage of returns is low, and that the researcher is unable to answer questions on the purpose of the questionnaire or misunderstandings of questions especially if they are open and require a certain level of literacy. The following sections will look at the design and use of questionnaires in greater detail.

4.5 Data Collection Instrument

According to Cohen et al (2000), there are factors that affect every stage of the use of a questionnaire which are – 1) attention has to be given to the questionnaire itself; 2) the approaches that are made to the respondents; 3) the explanations that are given to the respondents; 4) the data analysis; and 5) the data reporting.

Questionnaires in quantitative research are designed with the intention of operationalizing definitions of concepts (Cohen et al, 2000). They are instruments that reflect strength of attitudes, beliefs, perceptions, views and opinions. In other words, they try to measure and quantify how intensely people feel about issues as opposed to what they know or can do (Black, 1999). The attitudes, opinions and beliefs subjects with common traits hold is investigated because it is assumed that these attitudes will influence behaviour (Black, 1999). While there will always be exceptions to what people would do or tend to do, it is important to see if there are any common traits of specific identifiable groups (Black, 1999).

Given the subjects for this study which are pre-school teachers, and the context for this study, which is Singapore, the researcher decided to design a questionnaire that would serve the purpose of this study which is to identify the training needs in ME for pre-school teachers in Singapore.

A questionnaire (Appendix 2) was prepared for the teachers based on the research questions in the study and literature and research in Chapters 2 and 3. When the questionnaire was ready, it was tried out with two pre-school teachers in a kindergarten before it was used with the actual sample. The two teachers in the pilot study were able to understand and complete the questionnaire in about one and a half hours. A copy of the letter together with the questionnaire was given to the organization for approval (Appendix 3).

Once approval was given, the questionnaire was given to the teachers in that organization to complete and return to the researcher after about one and half hours. The purpose of the research was stated in the questionnaire and the teachers were made aware of it. As some of the questions were sensitive, the confidentiality and anonymity of their responses was also stated in the questionnaire. In addition, it was also stated in the questionnaire that their feedback would be used to design the unit on "Curriculum for Diversity" in future DPE-T programs.

4.6 Design of the Questionnaire

Given the purpose of the study which is to identify existing knowledge and the training needs of pre-school teachers in Singapore, the researcher then went on to state the overall research question as well as the sub-research questions which are as follows:

What do teachers already know or understand about ME?

- a) **What is the level of their understanding of ME?**
- b) **What is the level of their understanding on the importance of ME in early childhood?**
- c) **What are their experiences in ME?**
- d) **What do they think are the training needs of ME for pre-school teachers?**

With these questions in mind, and with reference to the literature and research in Chap 2 and Chap 3, the researcher operationalized the sub-research questions as follows.

- a) **What is the level of their understanding of multicultural education?**
 - 1. What does multicultural education mean to you?
- b) **What is the level of their understanding on the importance of multicultural education in early childhood?**
 - 2. What does multicultural education mean for:
 - a) pre-schools?
 - b) society?
 - 3. Discuss the implications of multicultural education on:
 - a) curriculum
 - b) teaching
 - c) pre-school children
 - d) pre-school policies
- c) **What are their experiences in multicultural education?**
 - 4. What experience have you had working or studying in multicultural environments (workplace, school, training institute, etc)?
 - 5. What academic experience have you had in multicultural education (coursework, workshops, etc)?
 - 6. How comfortable do you feel about talking about issues of race, gender, abilities and age? What topics are especially uncomfortable to you?
 - 7. How comfortable do you feel about talking with people whose race, gender, abilities and age is different from your own? Which groups are especially uncomfortable for you to communicate with? Why?

8. What special differences have you noted when interacting with people from diverse ethnic or linguistic backgrounds? How did you deal with those differences?
- d) **What do they think are the training needs of multicultural education for pre-school teachers?**
9. What questions do you want addressed in a multicultural education program with respect to teaching children from diverse ethnic and linguistic backgrounds?

The 9 questions were then put together in the form of a questionnaire which is attached at Appendix 2.

Initially, the questionnaire was a closed one comprising ticking boxes against a rating scale. In view of the review of the literature and research on ME and given the nature of the research study, it was changed to a questionnaire with open-ended questions. It was felt that a semi-structured, open-ended and word-based questionnaire will invite more personal and richer comments from the respondents given the area of study and types of questions (Sudman & Bradburn, 1982 cited in Cohen et al, 2000). While open-endedness carries problems of data collection, processing, analysis and reporting, given the sample size of about 58, it was felt that the collection and analysis of data from the open-ended questions would be manageable. Details on the sample will be discussed later in Section 4.8.

4.7 Reliability and Validity

Reliability refers to repeatability or consistency of results. Validity, on the other hand, refers to whether a test measures what it purports to measure. Reliability and validity are related in that reliability is a necessary but not sufficient criterion for validity. In addition, validity is an important key to effective research because if a piece of research is invalid, then it is worthless.

Internal validity seeks to demonstrate that the explanation of a particular event, issues or set of data which a piece of research provides can actually be sustained by the data (Cohen et al, 2000, p107). Gay (1996) argues that internal validation of the questionnaire is necessary to determine if it measures what it was developed to measure. He also argues that although it is not easy and requires additional time and effort, it should be done because “anything worth doing is worth doing well” (p257).

External validity, on the other hand, refers to the degree to which the results can be generalized to the wider population, cases or situations (Cohen et al, 2000, p109). Belson (1986) argues that external validity of questionnaires can be seen from two viewpoints which are 1) whether respondents who complete the questions do so accurately, honestly and correctly; and 2) whether those who fail to return the questions would have given the same distribution of answers as did the returnees (cited in Cohen et al, 2000). Questionnaires tend to be more reliable and because it is anonymous, it encourages greater honesty (Cohen et al, 2000). It is also more economical than the interview in terms of time (Cohen et al, 2000).

It could be assumed that the questionnaire in this research study has internal validity as it identified what it intended to identify which is, the training needs in ME for pre-school teachers in Singapore. It could also be assumed that it has external validity as the data collected could be ‘transferred’ to another situation and this issue would be discussed in greater detail under Section 4.8 ‘Sample Selection’.

Developing an appropriate instrument requires maintaining construct validity, that is, internal validity through appropriate choice of questions linked to the concept and construct (Black, 1999). According to Burns

(1997), some variables that influence the validity of a questionnaire are as follows: 1) How important is the topic to the respondent? This question implies that it is reasonable to assume valid responses from individuals who are interested in the topic and/or are informed about it. 2) Does the questionnaire protect the respondent's anonymity? This question implies that it is reasonable to assume that greater truthfulness will be obtained if the respondents could remain anonymous especially when sensitive or personal questions are asked.

In this study, the topic is relevant and important to the respondents because they were teachers who worked with children and adults (at the workplace and training institute) of diverse cultures. In addition, they were informed that their feedback would have an impact on future teacher-training programs. Finally, the respondents were assured of confidentiality and anonymity as they did not have to put down their particulars in the questionnaire. Hence, given these conditions, the study would be considered valid.

According to Cohen et al (2000), construct validity is the assurance that the construction of a particular issue agreed with other constructions of the same underlying issue which in this case is the understanding of multiculturalism and ME. This, they believe, can be achieved through correlation with other measures of the issue or by rooting the construction in a wide literature search which teases out the meaning of particular construct (that is, the theory of what that construct is) and its constituent elements (p110). In this study, this was done by clarifying the concepts from the analysis of the international as well as local research and literature.

Triangulation is defined as the use of two or more methods of data collection in the study of some aspect of human behaviour. Mason

(1996) argues that some researchers may use different methods or sources to corroborate each other as a form of methodological triangulation (cited in Silverman, 2000). Some examples of methods suggested by Miles and Huberman (1994) are interviews, observation, collecting documents and recording.

Similarly, Silverman (2000) states that some researchers believe that triangulation may improve the reliability of a single method. However, he asks, "But do multiple methods always make analytical sense?" (p99). In this study, it does not seem to make sense to use more than one method which is a questionnaire.

Black (1999) argues that developing an appropriate instrument requires not only maintaining construct validity, but also taking into consideration the population and sample and their idiosyncrasies. Similarly, Cohen et al (2000) argue that the central issue in considering the reliability and validity of questionnaire surveys is sampling. The next section will look at this in greater detail.

4.8. Sample Selection

Cohen, Manion & Morrison (2000) argue that the quality of a piece of research not only stands or falls by the appropriateness of methodology and instrumentation but also by the suitability of the sampling strategy that has been adopted.

According to Burns (1997), for descriptive survey, representative sampling of the population is crucial, as without it, estimates of population statistics will be inaccurate. Factors such as expense, time and accessibility prevent researchers from obtaining data from the whole population. Hence, researchers often obtain data from a small

group or subset of the total population such that the data obtained is representative of the total population. Factors affecting sampling strategy to be used include sample size, representativeness and parameters of the sample, and access to the sample (Cohen et al, p92).

The sample approached for this study consists of a group of 58 mostly in-service female pre-school teachers attending a diploma in early childhood education course at a teacher-training institute in Singapore. 26 teachers are from one group and the remaining 34 teachers are from another group. The total number of 58 is about twice the sample of 30 which many believe is the minimum size required if researchers plan to use some form of statistical analysis on their data (Cohen et al, p93). These teachers are working in private and non-private kindergartens and childcare centres located all over the island.

In addition, these teachers have qualifications of a minimum of 3 GCE 'O' (General Certificate of Education, Ordinary) level credits including a credit in English language or its equivalent, and a Certificate in Pre-school Teaching (210 hours) or its equivalent. They have working experience which varies as follows: 0 to 5 years – 13 teachers; 5 to 10 years – 25 teachers; 10 to 20 years – 18 teachers; and more than 20 years – 2 teachers. They also represent the different ethnic groups in Singapore which is as follows: Chinese – 43 teachers; Malays – 9 teachers; Indians – 4 teachers; and Eurasians – 2 teachers.

Gay (1996) adds that subjects for the sample should be selected using an appropriate sampling technique (or an entire population may be used), and identified subjects must be persons who 1) have the desired information and 2) are likely to be willing to give it. In this study, the teachers had the information and were willing to participate

as they were told that the responses they gave would help design a multicultural component for future teacher-training programs and would be kept confidential and anonymous. While their cooperation was sought, they were also informed that it was not compulsory for them to complete the questionnaire.

Becker (1998) argues that sampling is a major problem for any kind of research (cited in Silverman, 2000). He also argues as follows (cited in Silverman pp156-157):

We can't study every case of whatever we're interested in nor should we want to. Everyone tries to find out something that will apply to everything of a certain kind by studying a few examples, the results of the study being as we say generalizable to all the members of the class. We need the sample to persuade people that we know something about the whole class (p67). Extrapolation better captures the typical procedure of generalization in qualitative research.

Although random sampling is ideal, they are not commonly used in educational and psychological research (Mertens, 1998). Many qualitative researchers employ purposive and not random sampling method (Silverman, 2000). Purposive sampling allows the researcher to choose a case because it illustrates some feature or process which they are interested in. It also demands that the researcher think critically about the parameters of the population that they are interested in and choose their sample case carefully on that basis.

Similarly, Shipman (1997) believes that purposive samples are all aimed at selecting individuals, groups, organizations that are representative of a target population. He, therefore, argues that the judgment about who or what to select for the study should ultimately be left to the researcher in the field. Purposive samples can also overcome the problem of non-response.

In addition, Mertens (1998) argues that the ability of the researcher and the reader or user of the research results to extend the findings of a particular study, beyond the specific individuals and setting in which that study occurred, depends on the design and execution of the sampling strategy. He also argues that the researcher must ensure that all sampling decisions must be made within the constraints of ethics and feasibility.

While Guba & Lincoln (1989) argue that the task of the researcher is to provide sufficient 'thick description' about the study so that the readers can understand the contextual variables operating in that setting, Stake (1994) argues that the 'burden of generalizability' is with the readers to be able to generalize subjectively from the study in question to their own personal experiences (cited in Mertens, 1998, p255). Guba & Lincoln call this type of generalizability, 'transferability' (cited in Mertens, 1998, p255).

Given the constraints to accessibility mentioned in Section 4.3, this group of teachers was the best sample that one could have for the study. As the teachers represent a cross-section of pre-school teachers in Singapore, their views are somewhat representative of pre-school teachers from the different backgrounds as well as different types of child-care centres or kindergartens. While this study may not be 'generalizable' because a purposive sampling has been used, it can be said to be 'transferable' if readers or users of the research study are convinced with the sampling design and strategy used by the researcher.

4.9 Anonymity and Confidentiality

According to Burns (1997), the issues of anonymity and confidentiality of respondents must be decided for all questionnaire studies. The decision the researcher makes regarding this issue may affect his/her response rate. It is usually possible to guarantee confidentiality to people in mail surveys and in interviews. A study is confidential when the researcher or interviewer knows who has responded to each questionnaire and promises not to reveal this information. Guaranteeing confidentiality is not the same as guaranteeing anonymity (Burns, 1997). An anonymous study is one in which nobody can identify who provided data on completed questionnaires.

Pains were taken to collect 'real' and 'rich' data from the teachers so that the study is relevant and useful to all pre-school teachers in Singapore. As the area of study and the type of questions asked in this study were sensitive, conscious effort was also made to ensure the anonymity and confidentiality of the data collected. The respondents were assured that the feedback that they gave would be kept both confidential and anonymous. They did not have to record any of the particulars such their name, the title of the course, the name of the centre they were working in, or the name of their teacher-training school.

4.10 Method of Data Analysis

According to Hitchcock & Hughes (1995), data analysis involves "discovering and deriving patterns in the data, looking for general orientations in the data and, in trying to sort what the data are about, why and what kinds of might be said about them" (p295).

Qualitative data can be analyzed using qualitative or quantitative methods or both. LeCompte & Preissle (1993) view analytic induction, constant comparison, typological analysis and enumeration as valuable tools which could be used to analyze qualitative data and generate theory (cited in Cohen et al, 2000, pp150-152). According to Mertens (1998), the three possible reasons for choosing qualitative methods are the researcher's view of the world, the nature of the research questions, and practical reasons associated with the nature of qualitative methods.

Given the nature of the study, the researcher will attempt to analyze the data by using the principles of grounded theory. Grounded theory is 'a general methodology for developing theory that is grounded in data systematically gathered and analyzed' (Strauss & Corbin, 1994, p273). This theory was developed by two sociologists, Barney Glaser & Anselm Strauss (1999) as a way of formalizing the operations needed to develop theory from empirical data, that is, to 'discover theory from data' through the 'general method of constant comparison' (Tesch, 1990, p40).

The researcher would ask questions about an event, a phenomenon or an experience. He collects data and then analyzes the data by looking for similarities and differences among the participants' responses about the experience (Ary, Cheser & Razavieh, 2002). After forming categories having similar units of meaning, the researcher looks for underlying themes and relationships among the categories. This analysis of the data results in insights, conditional propositions and questions that are pursued through further data collection. Eventually, the researcher constructs a general theory well grounded in the data.

According to Silverman (2000), a simplified model of Glaser & Strauss's grounded theory involves these stages 1) an initial attempt to develop categories which illuminate the data; 2) an attempt to 'saturate' these categories with many appropriate cases in order to demonstrate their relevance; and 3) developing these categories into more general analytic frameworks with relevance outside the setting.

Strauss & Corbin (1990) identify three steps in the grounded theory analytic process which are as follows (cited in Mertens, 1998, p352):

Step 1: *Open Coding* is the part of analysis that pertains specifically to naming and categorizing phenomena through close examination of data.

Step 2: *Axial Coding* is the part of the analytic process in which the researcher puts the parts of the data identified and separated in open coding back together to make connections between categories.

Step 3: *Selective Coding* involves the process of selecting one, main core category (the story line) and relating the other categories to it.

4.11 Data Reduction

According to Miles & Huberman (1994), data analysis involves data display, data reduction and conclusion drawing or verifying. Data reduction involves the reduction of data in an anticipatory way as the researcher chooses a conceptual framework, research questions and instruments.

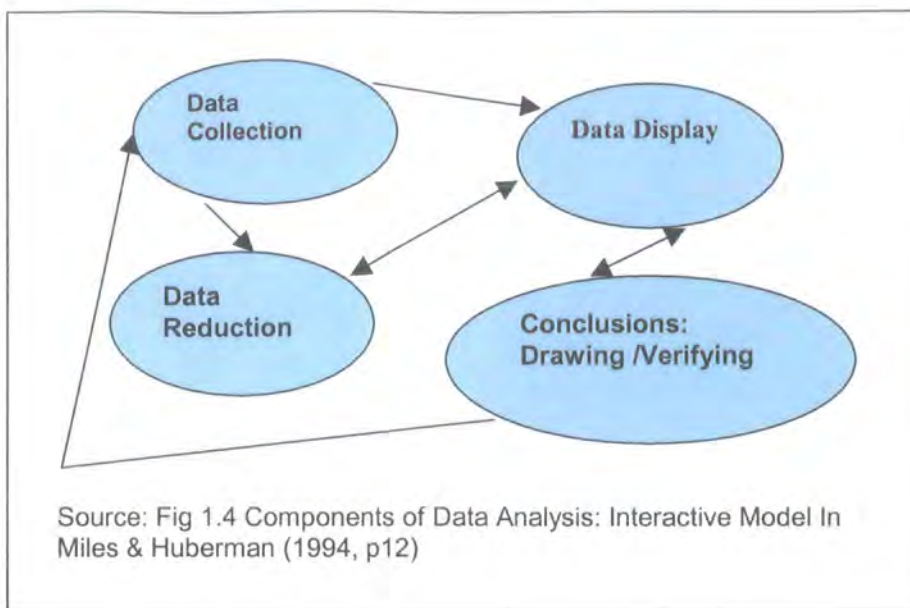


Figure 6: Components of Data Analysis

In this study, for better management and organization of the data, the researcher will group, summarize and tabulate the responses for each question in the questionnaire. The responses for each question will be grouped together into categories using *key words*, *phrases* and *concepts* which appear frequently in the teachers' responses (refer to Appendix 4 for the data of the survey). This is perhaps *Step 1: Open Coding* as mentioned above in Section 4.10.

These data will then be extracted and presented in Chapter 5 Section 5.3 as 'results'. Important quotes will also be extracted and commented on in the light of the discussions held in Chapters 2 and 3. This is perhaps *Step 2: Axial Coding*. The process carried out later in Chapter 5 Section 5.4 where the researcher will attempt to summarize the findings by making reference to the research questions is perhaps *Step 3: Selective Coding*.

4.12 Summary

This chapter has summarized Chapters 2 and 3 and has shown how they formed the basis from which a localized questionnaire was designed to collect data from the pre-school teachers in Singapore. The questionnaire was aimed at ascertaining the level of their knowledge and understanding of ME and its importance in early childhood. It was also aimed at seeking their views on what they thought were the training needs in ME for pre-school teachers to enable them to conduct ME programs for young children.

This chapter also discussed the design and constraints of the study as well as the issues of validity and reliability. While all measures were taken to ensure anonymity and confidentiality, the researcher has tried to explain and justify with reasons the design of the instrument, selection of sample, method for data collection and method for data analysis. Finally, the principles of grounded theory were briefly presented and discussed.

5. Data Analysis

5.1 Introduction

In this chapter, we will attempt to analyze the data collected using the principles of grounded theory. There will be two steps in the analysis which are as follows. In the first step, the responses will be analyzed question by question and grouped; and in the second step, the grouped responses will be analyzed based on the discussions held in Chapters 2 and 3.

Finally, the results from the analysis will be used later as an input for the design of a framework for a multicultural component for a pre-school teacher-training program.

5.2 Results of Survey

58 teachers completed and returned the questionnaires. Not all the 58 teachers answered all the 9 questions.

At this point, it is also important to note that the number of respondents for each question sometimes add up to be more than the total of number of respondents for the survey. This is often the case because some of the respondents can be found in more than one group or response within a question, and that they sometimes even contradict themselves.

A summarized table of the results of the survey is attached at Appendix 4. It shows the total number of respondents for each question (Q) as well as for each response (R) within each question.

5.3 Analysis of Data

There will be two steps in the analysis which are as follows. In the first step, the responses will be analyzed question by question and grouped; and in the second step, the grouped responses will be analyzed based on the discussions held in Chapters 2 and 3.

A summarized table showing the location of the grouped responses (R) and the location of the analysis of the grouped responses (A) in the second step is attached at Appendix 5.

For better understanding of the quotations, the corrected letters or words are placed in brackets.

Q1: What does Multicultural education mean to you?

Group 1: ME as 'educating' or 'exposing'

... on the definition of ME...

Q1R1	<p>40 teachers defined ME as 'educating' people about the different cultures or simply, as the 'understanding' of the different cultures. Other words used were 'teaching', 'learning', 'studying', 'exposing' and 'inculcating knowledge or awareness'.</p> <p>The use of these various words seem to imply that there are two sub-groups within this main group of teachers, one (Sub-group 1) believing that there should be a deliberate attempt to 'educate', and the other (Sub-group 2) thinking that it should take the softer approach of just 'exposing' children or people to different cultures. This division in views becomes clearer in the following</p>	
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Q1R2	<p>quotes:</p> <p><u>Sub-group 1: ME as 'educating'</u></p> <p>To me multicultural education mean(s) the teaching of different kind(s) of practices and way(s) of life (lives) of different races of people.</p> <p>Multicultural education is inculcating knowledge and awareness.</p> <p><u>Sub-group 2: ME as 'exposing'</u></p> <p>Multicultural education is different ethnic groups coming together to learn about cultural backgrounds, values, beliefs.</p> <p>Multicultural education to me is an understanding/introduction of the way you talk, dress, practices, food and values.</p> <p>As discussed in Chapter 2 Section 2.5, ME can be seen as at least three things - an idea or a concept; an education or a reform movement; and a process (Banks & Banks, 2003). However, the above quotes imply that the teachers seem to see ME only as 'an education' which indicates that they have a narrow or superficial view of ME.</p> <p>14 teachers saw ME as necessary in the Singapore context and viewed it in terms of the main ethnic groups in Singapore as shown in the following quotes:</p> <p>Multicultural comes from the words multi and culture. As we know that multi means many and culture includes different races like Chinese, Malays, Indians and Eurasians. Here, we are talking about multicultural education and I think that it is about education which involves the different cultures.</p> <p>Multicultural education means that Singapore education is all rounded: English, Chinese, Malay & Tamil.</p> <p>Multicultural education means teaching teachers to be more aware about races in Singapore -Malay, Indian & Chinese - their habits, routines, religion(s).</p>	Q1A1
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	<p>This view of ME is very close to the way race relations is defined by the Singapore government, and discussed by some researchers in Singapore in Chap 3 Section 3.2. For example, Siddique (1990) argues that the CMIO categories have become the “building blocks” of Singaporean multiracialism (p108). However, as discussed in Chap 3 Section 3.4, Pennycook (1994) argues that while the CMIO model “has become a central means by which Singaporean life is defined”, it creates problems when defining one’s race or mother tongue in Singapore (p238). Hence, the CMIO model is probably too simplistic and does not explain the diversity of races and languages in Singapore.</p> <p>It was mentioned in Chapter 3 Section 3.2, that many Singaporeans use the words ‘ethnicity’, ‘race’ and ‘culture’ interchangeably (Tan et al, 2002). This seems to be the case as only 1 teacher used the word ‘ethnic’ instead of ‘race’. She seemed to be able to distinguish between the terms ‘ethnicity’ and ‘culture’ by saying that the “ethnic groups ... have different cultures” as shown in the following quote:</p> <p style="padding-left: 40px;">To me multicultural means of four ethnic (ethnic) groups such as Malay, Chinese, Indian, (and) Eurasian. These groups have and come from different cultures with different beliefs, religions, practices and backgrounds.</p>	<p>Q1A2</p> <p>Q1A3</p> <p>Q1A4</p>
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... on the aims of ME...

Q1R3	<p>33 teachers said that the aim of ME is to enhance people's knowledge and understanding of different cultures as shown in the following quotes:</p> <p>Multicultural education means imparting knowledge on different cultures. ... The ultimate aim is to enhance knowledge and understanding of various cultural groups. ... Children will also be able to further enhance their knowledge on their own cultures beside learning about others.</p> <p>However, as mentioned in Chap 2 Section 2.5, Mendus (1995) believes that the aim of ME is not only to understand ourselves and others but to do so 'equally'. 1 teacher went on to say that ME should be for everyone as indicated in the following quote:</p> <p>I belief (believe) that multicultural education is important for everybody, so that we can understand each other's cultural values and beliefs.</p> <p>This seems to be in line with the thinking of Diaz (2001) who says that ME is for all or everyone as discussed in Chap 2 Section 2.5.</p>	<p>Q1A5</p> <p>Q1A6</p>
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Group 2: ME as 'bringing different cultures together'*... on the definition of ME...*

Q1R4	<p>20 teachers defined ME as the bringing of people of different cultures together. These teachers seem to think that by 'bringing people together' and 'exposing' them to each other's culture, they would automatically get along well, and that this would create understanding, harmony and tolerance which is indicated in the following quotes:</p>	
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	<p>The learning of other race culture(s) ...so we could see the similarity (similarities) and the differences of each culture.</p> <p>Learn about the different cultures, practices & value(s) so that we can understand and work better with colleagues and the children.</p> <p>Through understanding of each culture we could develop tolerance and avoid misunderstanding which could create disharmony and distrust among the masses.</p> <p>Learning to tolerate other's peculiarities sometimes plays a part in creating harmony between races of people. In understanding other people's customs and practices, it would help us further understand them and not question and feel puzzled or misunderstand them.</p> <p>For these teachers harmony is an effect of 'tolerance', and of 'understanding', and better 'understanding' creates 'tolerance'. However, as discussed in Chap 2 Section 2.4.5, it takes more than just 'tolerance' to create 'harmony' among the different cultural groups. For example, Pate (2000) argues that besides creating opportunities for individuals to interact and learn about each other's culture, ME should also help these individuals to reflect on their own cultural beliefs, values, practices and prejudices.</p> <p>In the second quote, the teacher seems to think that the 'understanding' is a result of learning about both the "similarities" as well as "differences" among the different cultures. This also seems to be the belief of Derman-Sparks & Force (1989) and Quah (2000) as mentioned in Chap 2 Section 2.6 and Chap 3 Section 3.5 respectively. In addition, Nirmala Purusothaman, a lecturer at the National University of Singapore, believes</p>	<p>Q1A7</p> <p>Q1A8</p> <p>Q1A9</p>
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	<p>that it is important for people to focus on the similarities as well as the differences among the different cultures in order to promote social cohesion and friendship among them. This point of view appears to assume that identifying similarities will create or cause some kind of harmony, or unification, and perhaps also assumes that this will lead to better living conditions and styles.</p>	
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... on the outcomes of ME...

	<p>While the teachers do not go on to say exactly how the 'bringing together' is done or how the 'getting along' or 'bonding' would take place, they gave some outcomes of ME. 1 teacher said that the 'bringing of together' of people of different cultures will "unite all cultures and races ensuring progress and security" for the nation as shown in the following quote:</p> <p style="padding-left: 40px;">It is very essential to bring people together as a nation. Singapore needs an educational policy to unite all cultures and races ensuring progress and security.</p> <p>This outcome of ME seems to be pragmatic and is discussed in the context of Singapore. The interesting word used is 'unite' which suggests something stronger than 'tolerance' and 'harmony' mentioned earlier. There is also mention of the "educational policy" which implies that schools play an important role in the implementation process of ME. This view is also held by the Singapore government as mentioned in Chap 3 Section 3.7, and supported by the literature on ME as mentioned in Chap 2 Section 2.5. Banks &</p>	<p>Q1A10</p> <p>Q1A11</p>
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	<p>Banks (2003) argues that schools must help students learn about their own cultures and other cultures and equip them with the knowledge, skills and attitudes to work towards a democratic and free society.</p> <p>Another teacher went further to say that having a better 'understanding' of the different cultures in Singapore would allow us to work abroad as reflected in the following quote:</p> <p style="padding-left: 40px;">... Living in multicultural Singapore, being so cosmopolitan different people come from all parts of the world to work. Globalisation requires our people to work overseas and stay there. Hence, we need to understand and share the different races likes, belief(s), values(s) and differences. ...Say if we need to move to another country for work – it helps to be able to learn, accept their people culture so living is more meaning(ful), smooth and happier.</p> <p>Here, there is mention of the effects of globalization and the requirement to travel abroad. This is however an exception as most teachers thought only in terms of Singapore and living in Singapore. As mentioned in Chap 2 Section 2.5, Diaz (2001) believe that global education should help students to develop “cross-cultural competency in cultures beyond their national borders” and to recognize that “all people living on earth have highly interconnected fates” (p12). However, Banks (2001) argues that citizens who have an understanding and empathy for the cultures within their own society are probably more likely to function effectively in cultures outside their nation than citizens who do not have this knowledge.</p> <p>As discussed in Chapter 2 Section 2.5, there are also</p>	<p>Q1A12</p> <p>Q1A13</p> <p>Q1A14</p>
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other outcomes of ME such as educational equality for all (Banks, 1997), self-reflectivity and learning about others (Martin & Nakayama, 2000) and reduction in stereotyping, prejudice and discrimination (Baker, 1999). Only two teachers shared this view which is as follows:

No stereotyping, no prejudice, equal education for all.

... Provide opportunities to all. Accept and respect every individual.

1 teacher also went so far as to say that learning about the different cultures could result in "something" common for all as

shown in the following quote:

Multicultural education mean(s) (that) we are learning from different races, customs, religious thinking, ways of dealing matters in our own cultural settings. We can gather the differences between each individual culture and gather their best and effective points to learn from each other. ... In this way we are able to inter exchange ideas and work towards the best of everything.

This seems to be in line with the Singapore government's idea of 'shared values' as mentioned in Chapter 3, Section 3.3. The teacher goes even further to say that sharing among the people of different cultures will lead to "the best of everything" which seems to imply that ME could lead to improvement in living conditions and styles for everyone.

Group 3: ME as 'providing multicultural environments'

... on the definition of ME ...

Q1R5	<p>4 teachers viewed ME as providing environments for children of different cultures to interact with each other as shown in the following quotes:</p> <p>Multicultural education means learning about the races of S'pore in schools. It is actually a good opportunity for chn (children) to learn about this in school.</p> <p>As a multicultural country, it is important to let our children learn about other people('s) culture. ...provide an environment for our young to interact with people of different ethnic background. Interaction in the learning environment is valuable. I advocate multicultural education in school.</p> <p>They use words such as "learning" and "interaction" which reveals their underlying idea that ME is concerned with the creation of understanding which was also the underlying idea among teachers in Group 1 Sub-group 2 above. While the teachers in Group 1 did not refer to any kind of process or necessary conditions, the teachers here mention that the school is an important place for promoting ME.</p> <p>Here the teachers seem to share the view of Pate (2000) which was discussed in Chap 2 Section 2.4.5 (& Q1 Group 2). Pate (2000) would argue that people should go beyond the 'let's create tolerance and that will cause harmony' perspective to 'let's give them the chance to interact and create better understanding' perspective.</p>	Q1A7 (Repeat- p84)
Q1R6	2 teachers felt that ME was necessary and specifically advocated that it should be taught in the early years,	

	<p>or promoted in the pre-schools as indicated in the following quote:</p> <p style="text-align: center;">Multicultural education should start at pre-schools.</p> <p>This is very much the view of ME writers such as Banks (1997) and Robles de Melandez & Ostertag (1997) which was discussed in Chapter 2 Section 2.6. These writers believed that ME should be introduced in the early years as children's attitudes toward their own culture and other cultures begin to form early in the pre-school years. Berger & Luckman (1966) who called this process of acquiring attitudes and prejudices in the early years primary socialization, believed that the process of re-socialization allows attitudes and prejudices acquired in primary socialization to be changed. Hence, this implies that if the home is the source of primary socialization, then schools can become the source of re-socialization, if necessary.</p> <p>As discussed in Chap 3 Section 3.6 (& Q1 Group 2), the view that schools play an important role in the socialization process is also the view of the Singapore government and many Singaporeans as cited in newspaper articles (ST, 4 March 2000; ST National Day Special Issue, 9 August 2002) and television programs (Talking point: Multiracialism in school, 3 March 2002; Footprints of a Nation: Singapore's Tomorrow, 8 & 9 August 2002).</p>	<p>Q1A15</p> <p>Q1A16</p> <p>Q1A10 (Repeat-p85)</p>
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Group 4: ME as 'designing a multicultural curriculum'

... on the definition of ME...

Q1R7	<p>7 teachers saw ME as the designing of a curriculum as indicated in the following quote:</p> <p>Multicultural education consist(s) of developmentally appropriate program that integrate(s) the diversity of each ethnic group's background, culture, practices, needs, interest and etc.</p> <p>... how best to integrate multiculturalism into the daily curriculum, how and how to teach children pertaining to multiculturalism so as to enrich them further.</p> <p>As discussed in Chap 2 Section 2.6, this is also the view of some ME researchers. For example, Derman-Sparks & Force (1989) argues that the curriculum in schools must reflect the diversity that exists in that society.</p>	Q1A17
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... on the contents of ME ...

	<p>3 teachers went further to discuss the curriculum. They saw it as encompassing the four cultures, namely Chinese, Indian, Malay and Eurasian, and also advocated that it should be taught in pre-schools as shown the following quotes:</p> <p>A curriculum that encompasses the various culture(s) in Singapore. ... As it stand(s) now, the centre I'm in would get children to do Art & Craft for festival that concern Chinese and Christmas and the special day commemorated by the religious background of the school e.g. Easter. During public holidays children do not even know why e.g. Hari Raya Puasa, (and) Deepavalli (Deepavali).</p> <p>Multicultural education exposes the child to the various cultures of the people around them. Children grow up listening to adults around them and sometimes comments and conversations may be anti-bias or racial and the child may pick this up and form an opinion based on what he</p>	
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hears. Education (Educate) children about the various cultures, taking them to see and view places where cultures are rich in existence e.g. Little India, Malay Village, China town or to places of the different places of worship, opens the child's) minds to better knowledge and understanding of the people around him. As educators, it is our responsibility to shape the minds of the young so that they grow up to be tolerant respectful adults.

These quotes reveal two issues. First, as with the teachers in Q1 Groups 1 and 2 above, these teachers also seem to see ME only in terms of what needs to be done in Singapore. They do not see it as looking outwards to other cultures in Asia or the wider world. This point was raised and discussed by Diaz (2001) in Chap 2 Section 2.5 (& Q1 Group 2).

Second, these teachers seem to share a similar curriculum model of ME, that is, they say that there should be 'exposure' to other cultures in Singapore, that the cultures should be represented by their 'special days', that children should be taught not only in the school but also 'taken out', that exposure outside the school will create better understanding, and that teachers must counteract the influences of adults.

According to Derman-Sparks & Force (1989), this sort of a multicultural curriculum deteriorates into a 'touristy curriculum' (p7) which is discussed in Chap 2 Section 2.6. She argues that a 'touristy curriculum' which teaches children about cultures through celebrations and through artifacts of cultures such as food, traditional clothing and household implements is both

Q1A12
(Repeat
- p86)

Q1A18

<p>Q1R8</p>	<p>'patronizing', emphasizing the 'exotic' differences between cultures, and 'trivializing', dealing not with the real-life daily problems and experiences of different people (p7). She suggests that a multicultural curriculum should go beyond and seek to address issues of stereotyping, bias and discriminatory behaviour (p7). This issue on 'bias' is raised by 5 teachers as shown in the following quotes:</p> <p style="padding-left: 40px;">Multicultural education means: the importance of being anti-bias.</p> <p style="padding-left: 40px;">Cultural inclusions which is anti-bias against diff (different) cultures & exposing & create (creating) an awareness in children the types of culture – the world around them.</p> <p style="padding-left: 40px;">... We can also help our children to accept others as they accept themselves. In understanding other cultures & religions, we will not be bias against any races and will be sensitive to the feelings of others.</p> <p>4 teachers added that ME is also for the teachers and that they should know what to teach and how to teach and that they themselves need to have knowledge as indicated in the following quotes:</p> <p style="padding-left: 40px;">Multicultural education means teaching teachers to be more aware about races in Singapore (Malay, Indian & Chinese) their habits, routines, religion."</p> <p style="padding-left: 40px;">Only a teacher who is well-versed in the history of a certain culture will be able to impart her knowledge effectively.</p> <p>This seems to be the view of researchers such as Ladson-Billings (1999) and Banks (1997) and many more. As mentioned in Chapter 2 Section 2.7, multicultural awareness should be a fundamental element in the initial education of all teachers</p>	<p>Q1A19</p>
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	<p>(Goodwin, 1997).</p> <p>It is also mentioned above that “only a teacher who is well-versed” in the history of her own culture and the cultures of others would be able to understand her own culture and other cultures and hence, “impart her knowledge effectively”. This is in line with the ME models suggested by writers such as Goodwin (1997) and Diaz (2001) which are mentioned in Chap 2 Section 2.8. They believe that the ME component in a teacher education program should among other things include a historical understanding of the different cultures in their country.</p>	Q1A20
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Summary & Comments on Q1

Response on 'Meaning of ME'			No of Respondents
Group 1	Q1R1	ME as 'educating' or 'exposing' people	40
Group 2	Q1R4	ME as 'bringing different cultures together'	20
Group 3	Q1R5	ME as 'providing multicultural environments'	4
Group 4	Q1R7	ME as 'designing a multicultural curriculum'	7

For Q1, it was found that the teachers generally had some knowledge or understanding of what multicultural education meant. However, this knowledge or understanding seems to be somewhat limited.

40 teachers viewed ME as 'educating' or just 'exposing' people to different cultures. The 20 teachers who saw ME as bringing people of different cultures together, 4 teachers who saw ME as providing environments for people to interact both believe that an 'understanding' or 'knowledge' about

different cultures would take place, and 7 teachers who saw ME as designing a multicultural curriculum, also believe that a similar 'education' or 'knowledge' about different cultures would take place. It is probably this gain in 'knowledge' mentioned by ME writers such as Allport (1979) and Johnson & Johnson (2002), which is important in ME as it helps individuals overcome or reduce their fears about, stereotyping of and prejudices against others.

In addition, Pate (2000) suggested from his findings that ME programs should create opportunities for individuals to reflect on their cultural beliefs, values, practices and prejudices, as well as work, interact and build friendships with each other.

Q2a: What does Multicultural Education mean for pre-schools?

Group 1: Pre-schools is the starting point for ME

... on the aims ...

Q2aR9	<p>8 teachers said that the pre-school is the starting point for ME and that ME should be introduced in the early years as shown in the following quotes:</p> <p>Pre-schools have the daunting task to promote multicultural education as they are the first place where children had contact with the outside world. ... Exposing children at an early age to different ethnics (ethnic cultures) has a great impact on their adult life.</p> <p>Children learn best when they are young and implementing multicultural education helps to tie in well with (their) social development as well as moral education. The child learns at a young age to be sensitive to the feelings of others, no matter what race, culture or religion.</p> <p>Children in early age, they should be exposed to their environment. It is very important to start off in pre-schools. Multicultural values and belief(s).</p> <p>These quotes reveal 3 issues. First, these quotes are in line with the notion that schools play an important role in promoting multiculturalism. Banks & Banks (2003) shared this notion as mentioned in Chap 2 Section 2.5 (& Q1 Group 2). As mentioned in Chap 3 Section 3.5 (& Q1 Group 2), it is also the belief among the education policymakers in Singapore that schools provide the environment for children to learn about each other and build friendships among them (ST, 26 Feb 2000).</p> <p>Second, the quotes are also in line with the belief among researchers such as Robles de Melendez & Ostertag (1997) and Berger & Luckman (1966) that ME should be introduced to children in the early years as discussed in</p>	<p>Q1A11 (Repeat- p85)</p> <p>Q1A10 (Repeat- p785)</p> <p>Q1A15 (Repeat - p89)</p> <p>Q1A16 (Repeat - p89)</p>
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	<p>Chap 3 Section 3 (& Q1 Group 3). Gomez (1996) believes that early childhood educators can influence the development of positive attitudes in young children by learning about and promoting the various cultures represented among the children they teach.</p> <p>Third, an interesting idea was raised in the last quote, that is, the pre-school was seen to encompass not only teachers and children but also parents, and ME was seen not only for children but also for significant adults such as teachers and parents. These teachers see the importance of the partnership between the parents and the teachers in the education of the child. This is in line with the view of Seefeldt & Galper (1998) as mentioned in Chap 2 Section 2.6. They argue that teachers in the early childhood field have both the responsibility and potential to construct with children and their families a curriculum that rejects prejudice and uncritical thinking.</p> <p>As highlighted in Chap 2 Section 2.5, Garbarino (1992), however, argues that parents play a leading role in transmitting to the child the manners, views, beliefs, and ideas held and accepted by their culture. Robles de Melendez & Ostertag (1997) add that with the rise in the number of working parents, early childhood teachers play an important role in changing negative perceptions. It is assumed here that parents may intentionally or unintentionally be perpetuating these misleading interpretations and concepts. Hence, the teachers are right in suggesting that parents be included in the ME programs at the pre-schools.</p>	<p>Q2aA21</p> <p>Q2aA22</p> <p>Q2aA23</p> <p>Q2aA24</p>
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... on the outcomes ...

Q2aR10	<p>9 teachers said explicitly that ME would help young children to learn more about people of other cultures and in the process, learn to understand and accept them as reflected in the following quotes:</p> <p>... With an early start in knowing about each other ('s) culture, they will learn to accept each other in the community.</p> <p>... Thus children will be our future generation and they will be equipped with the understanding of others and therefore creating a better tolerance (tolerant) and understanding society.</p> <p>Develop understanding, knowledge and respectation (respect) of multiculture(s) among teachers and teachers, teachers and parents, teachers and children, children and children.</p> <p>Able to understand and have empathy towards other races. Internationally, they will have a foundation if they go for the school exchange programme.</p> <p>These quotes are very much discussed in the context of Singapore except for the last quote where the teacher seems to think that having an understanding of different cultures in Singapore would help in the understanding of cultures in the larger world. This seems to be in line with view expressed by Banks (2001) which was discussed in Chap 2 Section 2.5 (& Q1 Group 2).</p> <p>These quotes are also very much the view of Mendus (1995) as indicated in Chap 2 Section 2.6 (& Q1 Group 1). However, in the same Chapter and Section as well as Q1 Group 2, Martin & Nakayama (2000) argue that besides learning about others, ME should address the</p>	<p>Q1A13 (Repeat- p86)</p> <p>Q1A5 (Repeat - p83)</p> <p>Q1A14 (Repeat - p86)</p>
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	<p>issue of self-reflectivity, and Baker (1999) argues that ME should go beyond mutual understanding, and break down stereotyping and prejudice.</p> <p>Baker (1999)'s point is raised by a teacher who said explicitly that ME would help to prevent or reduce stereotyping and prejudice. She believes that children pick up these concepts from adults as shown in the following quote:</p> <p style="padding-left: 40px;">It allows early intervention from educators to prevent any damage from adults to stereotyping, (and) prejudice.</p> <p>This is also very much the view of Robles de Melandez & Ostertag (1997) who argue that early childhood teachers play an important role in educating young children and changing their negative perceptions. It is implied here that the significant adults in the child's early life such as parents are responsible in transmitting both positive and negative attitudes to their children. This point was discussed in Chapter 2 Section 2.6 (& earlier part of Q2 Group 1).</p>	<p>Q2aA24 (Repeat - p96)</p>
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Group 2: Pre-schools must promote ME

... on the contents ...

<p>Q2aR11</p>	<p>32 teachers said that pre-schools should have a curriculum which is multicultural with some teachers suggesting ways on how this could be introduced to young children. These teachers therefore see an explicit task of 'education' which is depicted in the following quotes.</p>	
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	<p>Cultural diversity can be included in the programs and integrated with other areas such as during language time where discussion, story telling ... opportunity to introduce and expose children to different cultures.</p> <p>Introduce young children to the basic practices and culture of different races ... and giving opportunities for interaction to build sensitivity and respect to other races. Inclusion of historical study of the different races in our country in our education.</p> <p>Pre-schools should explore and expose children to other cultures, letting them understand the differences ... in Singapore ... such as food, music, songs, traditional clothes, languages... This way, children ... will learn how to respect people of other races.</p> <p>For pre-schools, we are able to let children to mixed (mix) around with different race friends, introduce different cultural festivals, the ways their dress code, how different race celebrate their new year, their worshipping in their different countries or cultural status, let children know more about their language and who their neighbours and how to interact with different race(s).</p> <p>The above quotes continue to support the view that ME should be introduced to children in the early years when primary socialization takes place (Robles de Melendez & Ostertag, 1997; and Berger & Luckman, 1966) which are mentioned in Chap 2 Section 2.6 (& Q1 Group 3, Q2a Group 1). They also support the beliefs among writers on anti-bias curriculum that the activities for young children should include the different cultures and that these activities should be integrated in the curriculum (Derman-Sparks & Force, 1989) which are also mentioned in Chap 2 Section 2.6 (& Q1 Group 4).</p> <p>In the last two quotes, the teachers suggest a multicultural curriculum model which includes "food, music, songs, traditional clothes" of different cultures.</p>	<p>Q1R15 (Repeat- p89)</p> <p>Q1R16 (Repeat- p89)</p> <p>Q1R17 (Repeat- p90)</p>
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	<p>As mentioned in Chap 2 Section 2.6 and Q1 Group 4, Derman-Sparks & Force (1989) would argue that this sort of a multicultural curriculum deteriorates into a 'touristy' approach to curriculum (p7). This issue of 'anti-bias' is raised by 4 teachers as shown in the following quotes:</p> <p>It should cater to the needs of different culture(s). The environment and set up should be anti-bias by not favouring particular culture or implying that another culture is not as superior.</p> <p>Anti-bias curriculum & care e.g. some races are not in favour of other races looking after their chn (children) esp (especially) very young chn (children). ... perhaps - all lang (languages) taught & not Chinese as 2nd language.</p> <p>Preschool children will learn about anti-bias between different races eg the skin colour, language, etc. They will learn about the different culture(s), practices of different races & learn to be more understanding to (in) our multicultural society.</p> <p>It educates and encourages social harmony and equality.</p>	Q1R18 Repeat-p91)
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... on the process ...

Q2aR12	<p>2 teachers went further than all the others by saying that pre-schools should take in children of different cultures. This also seems to imply that schools should deliberately create exposure to a range of cultures as shown in the following quotes:</p> <p>In a preschool, we will accept children from the different races and religious groups. ... we will help children to know the different races and how we can be together, accepting each other. Race and religion cannot be a barrier in our intake of children in our pre-school, instead it can help us to live in harmony. The different races and cultures help children to reach out to others. They look at world as a beautiful place, the creative mother who makes different coloured people and races.</p> <p>Teachers to be role models and work with their parents</p>	
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	<p>regardless of race & religion equally. Educate children early from the preschools by instilling in them good values like empathy and encourage prosocial behaviours. Preschool is a good place to start multicultural education as it leaves a deeper impression in children's mind when they learn in a home like environment and playing together with their peers.</p> <p>The above quotes are an implicit critique of the current situation in Singapore which is, there is no multicultural curriculum in the pre-schools, and there is no deliberate attempt to 'educate' the children in multiculturalism (McNergney, Regelbrugge & Harper, 1997; and Mitchell & Salsbury, 1996). This was discussed in Chap 3 Section 3.6.</p> <p>The first quote also critiques the current enrolment process in Singapore which is, there are some pre-school centres that do not cater to all races. There are various possible reasons and one of them is food. Some centres do not take in Malay children because they must have halal food, and this means that they have to hire a Muslim cook. Similarly, some centres do not take in Indian children because they are usually Hindus and do not consume pork and beef, and this means that the centres have to leave out these food items in their menus.</p> <p>Another possible reason is language. Although pre-school centres in Singapore adopt a bilingual program, it is very often an English/Mandarin program. The languages taught in these centres are English and Mandarin as the majority of the children are Chinese. The minority children who are mainly Malays and</p>	Q2aA25
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	<p>Indians go through the same program. However, Malay or Indian parents who want their children to pick up their mother tongue in the early years, would send them to other centres. For example, centres run by the Mosques and the Malay self-help organization (MENDAKI) provide an English/Malay program, and those run by Indian temples or the Indian self-help organization (SINDA) provide an English/Tamil or English/Hindi program.</p> <p>Hence, these issues raise a crucial point which is, if pre-school centres want to include children of all races and introduce ME, then they would have to look seriously into their enrolment process. Alternatively, if they intend continue with their current enrolment process, then they would have to review the effectiveness of the ME program that they intend to introduce. However, there are financial implications to consider with each decision made.</p>	
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Q2b: What does Multicultural Education mean for society?

Group 1: ME is necessary for Singaporeans

... on the aims ...

Q2bR13	<p>18 teachers said that as Singapore is a multi-cultural society, people must learn to live and work harmoniously, and accept and respect each other. This is reflected in the following quotes:</p> <p>It means that they also need to learn more about other cultures as our lives in Singapore are being surrounded with different races.</p>	
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To have a better understanding of one another and everyone working towards the same goal despite the differences in ethnic groups.

(To) promote racial harmony in the society, citizens have (a) positive attribute (attitude?) toward the multicultural society.

To live harmoniously as a society, to understand and respect the needs of the various ethnic groups.

... learn the beliefs, values, rules of another culture other than their own.

These quotes are in line with the views of ME researchers in many ways. First, there is an emphasis on people of different ethnic groups “working towards the same goal” “despite the differences”. This has the tenets of the ideal ‘multicultural acculturation’ model proposed by LeFromboise et al (1993, cited in Hall & Barongan, 2002) as mentioned in Chap 2 Section 2.3. They believe that this model involves distinct cultures of equal status cooperate with each other and tied together within a single multicultural social structure to serve common needs. This is also the underlying belief of the Singapore government’s slogan, ‘unity in diversity’.

Second, there is mention of a “positive attitude” towards a “multicultural society”. As mentioned in Chap 2 Section 2.5 (& Q1 Group 2, Q2a Group 1). Baker (1999) believed that multiculturalism would lead to a positive attitude not only to the host culture but to the equal validity of all cultures. He also believes that with multiculturalism, “out goes prejudice and racism”. It is this “positive attitude” towards multiculturalism that is lacking among Singaporeans as revealed in the surveys

Q2bA26

Q1A14
(Repeat-
p103)

	<p>conducted by the SPH in Chap 3 Section 3.4. It is believed that with the introduction of ME in pre-schools and teacher-training programs, this lack of positive attitude towards multiculturalism would be overcome.</p> <p>Third, there is mention of an understanding of "another culture other than your own". While Banks (2001) believed that to understand and experience the cultures of others, people should first understand and experience their own culture, Mendus (1995) argued that people should understand themselves and others equally, and Diaz (2001) stressed that ME is for everyone, the minority and majority or mainstream. These ideas are discussed in detail in Chap 2 Section 2. 5 (& Q1 Group 1, Q2a Group 1).</p>	<p>Q2bA27</p> <p>Q1A5 (Repeat- p83)</p> <p>Q1A6 (Repeat- p83)</p>
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... on the outcomes ...

Q2bA14	<p>Only 1 teacher added that if the different communities worked and lived happily together, there are benefits such as peace and prosperity as shown in the following quote:</p> <p style="padding-left: 40px;">...People learn to live harmoniously and happily with each other. Living happily and in secured environment contributes to prosperity in the country.</p> <p>The above quote seems to reflect the view of the Singapore government and its policies and efforts to build social cohesion and a national identity in Singapore. As raised and discussed in detail in Q1 Group 2 above, the teachers do not say clearly how</p>	
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Q2bA15	<p>“living happily and harmoniously with each other” can lead to a “secured environment” and “prosperity for the country”. Again, this is a simplistic view of the process of ME.</p> <p>14 teachers said that the reason for the lack of cohesion among people of the different cultures is due to the lack of knowledge of the different cultures. They believe that giving people the knowledge of the different cultures will help them ‘get along better’ and ‘be more accepting of others’ which is reflected in the following quote:</p> <p>If everyone have (has) knowledge about the different culture, they will have less conflict with each other. People will learn to respect each other(’s) religion and beliefs. It is the lack of knowledge on the different culture that there are some difficulties of different races working together as a team.</p> <p>We live in a multicultural society, and we need to look at our brothers and sisters from the other races and religion as ‘one people’. As one people we have to accept them, to accept them we need to know more about their belief(s) and tradition(s). This will help us in our relationship with one another.</p> <p>It means to have a better understanding of other cultural. With understanding and respect, it will build a tolerance society.</p> <p>The above quotes reveal that is important for Singaporeans to have knowledge of the different cultures. However, many Singaporeans believe that they have a clear understanding of the different cultures but in actual fact, they have a rather vague and sometimes, erroneous understanding of their own culture as well as the other cultures. Pennycook (1994) would attribute this to the limitations of the CMIO model, and the interplay of pragmatism, multiculturalism and meritocracy in the culture politics of Singapore which is</p>	Q1A3 (Repeat-p83)
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	<p>discussed in detail in Chapter 3 Section 3.4 (& Q1 Group 1).</p> <p>The above quotes also seem to reflect the view of Allport (1979), Johnson & Johnson (2002) and other writers mentioned in Chap 2 Section 2.4.5. They believe that we can reduce stereotyping, prejudices and fears with more knowledge and understanding of other cultures. This idea is also raised by 2 teachers who explicitly say that people must be 'anti-bias' as reflected in the following quote:</p> <p style="padding-left: 40px;">... They must also learn to respect others and most importantly is not to be biased.</p>	Q2bA28
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... on the timing ...

Q2bA16	<p>6 teachers said that ME is more effective if it is introduced in the early years and that this would have positive benefits for the society later on, with 1 teacher making an explicit connection between ME in pre-schools and the effects on society. These views are reflected in the following quotes:</p> <p style="padding-left: 40px;">When the children grow up, the lesson(s) and the important (importance) of knowledge will follow them and hopefully they will influence us (them) and there will be a harmony (harmonious) society.</p> <p style="padding-left: 40px;">Society benefits from a multicultural education in preschool.</p> <p style="padding-left: 40px;">From young, people are fed with education about multiculturalism. When the people of the society are more tolerant, understanding of each other's similarities and differences in religion, practices, beliefs, habits and customs and values. Then the world would be a more meaningful and peaceful place to live in. There would not be any clashes, riots and racial discrimination.</p>	
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	<p>While this point that 'for ME to be effective, it should be introduced in the early years' was also raised and discussed in detail in Q1 Group 3 and Q2a Group 1 and Group 2, there was no explicit mention then of how this would have an impact on society. Here, the teachers draw a clear link between the pre-school and society, which is "from young, people are fed with education about multiculturalism", and hence, "society benefits from a multicultural education in preschool". This view is in line with that of Robles de Melendez & Ostertag (1997) as mentioned in Chap 2 Section 2.5 (& Q1 Group 3, Q2a Groups 1 & 2).</p> <p>In addition, there is also mention of "knowledge" which will "influence" and "follow" from childhood to adulthood and hence, create a "harmonious society" and a "meaningful and peaceful world" with no "clashes, riots and racial discrimination". This seems to be similar to the views of Allport (1979) and Johnson & Johnson (2002) who believe that knowledge of others can reduce fears, stereotyping and discrimination against them as mentioned in Chap 2 Section 2.4.5 (& earlier part of Q2b Group 1).</p> <p>The idea of people understanding "each other's similarities and differences" mentioned in the third quote was also raised and discussed in detail in Q1 Group 2. It was mentioned there that this idea of focusing on the similarities and differences among the different cultures</p>	<p>Q1A15 (Repeat- p89)</p> <p>Q2bA28 (Repeat- p106)</p> <p>Q1A8 (Repeat- p84)</p>
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Q2bR17	<p>in order to promote social cohesion and friendship among them would somehow create or cause some kind of harmony, or unification, and perhaps lead to better living conditions and styles.</p> <p>In addition, 2 teachers remarked that adults are difficult to change, arguing that change should come at a much earlier age through education which is reflected in the following quote:</p> <p style="padding-left: 40px;">It is difficult to campaign this (multicultural education) to society as grown ups already have a fixed mind set ... The loving nature has to begin from young and nurtured along the path of growth.</p> <p>In this quote, the teacher seems to believe that adults or “grown-ups” have a “fixed mind set” and hence, are difficult to change. Like the teachers in Q1 Group 3 and Q2a Group 1 and Q2b Group 1 above, she is suggesting that ME be introduced in the early years. As discussed earlier, it has been argued that for ME to be effective, it must be introduced in the early years when their attitudes toward others are forming. While this is true, it does not mean that we are unable to change the mind sets of adults or adults are unable to change their mindsets. Hadaway et al (1993) conducted a study and found that a course devoted to multicultural content could indeed raise the sensitivity levels and cultural awareness of teachers. This is discussed in detail in Chap 2 Section 2.7.</p>	Q2bA29
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Group 2: Government's role in ME

... on the process ...

Q2bR18	<p>2 teachers remarked that government should use the media to educate the public as reflected in the following quotes:</p> <p style="padding-left: 40px;">For society, the media is an effective source/means of educating the public on cultural diversity.</p> <p style="padding-left: 40px;">Society - Government organized media to integrate these (this) multicultural education in (at) all levels.</p> <p>In the two quotes, the teachers seem to believe that besides schools, the media is another means of educating the public on multiculturalism. This is also the view of writers like Birch (1999) who believe that the government uses the media such as the newspapers and television to promote multiculturalism and nation-building in Singapore. This is discussed in detail in Chap 3 Section 3.3.</p>	Q2bA30
Q2bR19	<p>3 teachers were concerned about 'bias' and implied that there is a problem that needs to be addressed in society. For example, the following teacher suggests that bias or discrimination exists in Singapore when people are looking for jobs. Being bilingual does not seem to be enough, and that it seems necessary to have the right kind of bilingualism as mentioned in the following quote:</p> <p style="padding-left: 40px;">Society ... need to learn more about other cultures, ... learn to respect others, ... not to be biased. Although most Singaporeans practice it without us knowing such as job application which requires you to be bilingual as in knowing how to speak English and Chinese/Mandarin. Aren't English and Tamil or English and Malay bilingual?</p>	

	<p>This same issue of 'bias' as they call it, and what is called 'discrimination' in the literature, is raised by 1 teacher with respect to government and she stressed that the government should not be biased which is reflected in the following quote:</p> <p style="padding-left: 40px;">In the context of S'pore (Singapore), we hope the govt (government) will be fair to each race.</p> <p>This quote could imply that the government is intentionally or unintentionally biased towards some races or that it sets the trend for the other sectors in the society to follow. As mentioned in Chap 3 Section 3.4, the government has introduced many measures and policies to build social cohesion among the different cultures in Singapore. However, as discussed in the subsequent sections, these measures and policies have not been effective in recent times.</p> <p>Kuo (1998) believes that while there is political representation and constitutional protection for all races in Singapore, the government is faced with new challenges to race issues such as the setting up of self-help bodies along racial lines, opening up of China, and globalization. The 'September 11 Attacks' saw the resurgence of Islam and extremism in Singapore, and the government had to review its policies on nation building and social cohesion to ensure that there is continued peace and prosperity in the country.</p>	Q2bA31
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Summary & Comments on Q2

Response on 'Implication of ME on Pre-schools'			No of Respondents
Group 1	Q2aR9	Pre-school is the starting point for ME	8
Group 2	Q2aR11	Pre-school must promote ME	32
Response on 'Implication of ME on Society'			No of Respondents
Group 1	Q2bR13	ME is necessary for Singaporeans	18
Group 2	Q2bR18	Government's role in ME	2

For Q2, it was found that the teachers were generally able to relate the definition of ME to pre-schools and to society.

While 18 teachers saw the need for ME because Singapore is a multicultural society, 40 (32 + 8) teachers not only recognized the benefits of introducing ME in the early years, they also suggested ways on how this could be introduced in pre-schools and to the general public. However, these teachers did not explain clearly why ME should be taught in the early years.

2 teachers believed that besides the school, the government also plays an important role in ME. They believe that the government should use the media to educate its citizens on multiculturalism and nation-building.

However, 3 teachers were concerned about bias and discrimination in Singapore especially in the enrolment process of pre-schools, and the area of job applications. They expressed the need to address this issue in order to establish social cohesion and a national identity in Singapore. 1 teacher also cautioned that the government should be fair to all races. However, they did not see themselves as having prejudices and biases or the need for them to treat the children under their care fairly and equally.

For ME to be effective in pre-schools, it would seem that teachers would need to possess the necessary skills and knowledge as well as a positive attitude towards multiculturalism. Likewise, for ME to be effective in society, both the government and the general public would need to have positive attitude towards multiculturalism. In addition, the government would have to be consistent and transparent in its policies as well as be mindful of the sensitivities of the different cultural groups in the country.

Q3a: Discuss the implications of Multicultural Education on the curriculum.

... on the timing ...

Q3aR20	<p>3 teachers felt that ME should be included in the pre-school curriculum as shown in the following quotes:</p> <p>Multicultural education should be in the curriculum at a very (early) age, that is, pre-school.</p> <p>It is important that we include multicultural diversity in our curriculum so as to make and in plant (implant) the knowledge of other culture(s) that surrounds them (the pre-school children).</p> <p>Children taught that this curriculum would benefit from it, growing and understanding ... Children are made aware of these multicultural issues from a young age. They would be exposed to others and be more acceptable to them. It is easier to inculcate in them these practices and ideas when young.</p> <p>These views are similar to those discussed in Q1 Group 3, Q2a Group1 and Group 2, and Q2b Group1, that is, it is believed that ME should be introduced in the early years. However, it is also mentioned that preschool children should have the "knowledge" of cultures other than their own, and that these "other cultures" would be those that "surround them", that is, the cultures found in Singapore. This view is similar to that of Allport (1979), Johnson & Johnson (2002) and others discussed in Chap 2 Section 2.4 (& Q2b Group 1).</p>	Q2bA28 (Repeat-p106)
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... on the contents ...

Q3aR21	<p>20 teachers stressed that the curriculum must be well planned and include different cultures as indicated in the following quotes:</p> <p>The curriculum in the pre-school should cater for varies</p>	
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Q3aR22	<p>(various) culture(s).</p> <p>Plan programmes that include cultural diversity.</p> <p>When we plan a curriculum we can include different culture (cultural) festival(s) to teach preschooler(s) the diversity of other races, their tradition(s), beliefs and values. Plan a curriculum to help children understand about others.</p> <p>If the curriculum are (is) not well planned and organised, it might caused (cause) a misconception (misconception) of the topic discussed or implemented.</p> <p>These quotes support the view of many early childhood educators including Derman-Sparks & Force (1989) as mentioned in Chap 2 Section 2.6 (& Q1 Group 4, Q2b Group 2). She believes that the pre-school curriculum should include diverse cultures. However, Diaz (2001) pointed out that the curriculum should place equal importance on all different cultures taught and that all children should be included in the program as mention in Chap 2 Section 2.6 (& Q1 Group 1).</p> <p>This point is also raised by following 8 teachers who said that the curriculum should show equal importance to the different cultures and no child should be excluded from the program as shown in the following quotes:</p> <p>Ensuring that equal importance is given to each culture.</p> <p>The centre's curriculum must be anti-bias giving equal weightage to every culture.</p> <p>Able to design a curriculum that is anti-bias, serving children in all diversity (of all cultures).</p> <p>Careful consideration is required to cater for an anti-bias curriculum.</p> <p>A curriculum that allows all religion or races to participate. Everyone should be given a place in the pre-school setting. The curriculum cannot exclude any child ...</p>	<p>Q1A17 (Repeat- p90)</p> <p>Q1A6 (Repeat- p83)</p>
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Q3aR23	<p>Unlike the teachers in the earlier Q1 and Q2, these teachers seem to be a little more sophisticated in the way they discuss the features of the ME curriculum. The choice of words such as “anti-bias”, “equal weightage” and “cultural diversity” seems to indicate that they have some knowledge of ME which is close to the research and literature.</p> <p>Besides suggesting that the curriculum should include the different cultures, 5 teachers went further to suggest topics to be included in the curriculum which are as follows:</p> <p style="padding-left: 40px;">Festivals, practices, beliefs, legends, etc typical of each cultural group should be incorporated in the curriculum.</p> <p style="padding-left: 40px;">In the curriculum, we can put in their food, festivals, their languages, their ways of life, what customs they follow. Bring in pictures, video tape or cutting newspaper to show them the difference.</p> <p style="padding-left: 40px;">An integrated approach through books, food, songs, activities should be part of a holistic approach in all areas of development.</p> <p style="padding-left: 40px;">Apart from celebrating different festive season(s), curriculum should include study the different family's values.</p> <p>These quotes suggest that the curriculum should include information on the food, clothes, festivals and so on of each culture. Once, again, the teachers here seem to show little knowledge on how to design an anti-bias curriculum. As discussed in Chap 2 Section 2.6 (& Q1 Group 4, Q2a Group 2), Derman-Sparks & Force (1989) would suggest that these teachers avoid a ‘touristy approach’ when teaching and learning about the cultures of others.</p>	Q1A18 (Repeat- p91)
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... on the outcomes ...

Q3aR24	<p>Only 1 teacher linked ME to strong racial harmony as shown in the following quote:</p> <p style="padding-left: 40px;">... if multi-cultural edu (education) is incorporated (incorporated) in the curriculum racial harmony will be strong.</p> <p>This is in a way similar to the somewhat simplistic belief among the Singapore policymakers and some Singaporeans that when people of the different cultures get along, there is racial harmony and better social cohesion. This is quite different from the view of ME researchers like Banks (1997) and Baker (1999) who argue that ME should go beyond mutual understanding, and break down stereotyping and prejudice as discussed in Chap 2 Section 2.5 (& Q1 Group 1, Q2a Group 1, Q2b Group 1).</p>	Q1A14 (Repeat-p86)
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Q3b: Discuss the implications of Multicultural Education on the teaching.

... on the aims ...

Q3bR25	<p>Only 1 teacher said that the aim of teaching ME should be to educate and teach children about racial harmony as shown in the following quote:</p> <p style="padding-left: 40px;">To educate and teach racial harmony.</p> <p>This is a rather limited view of ME. As mentioned in Chap 2 Section 2.5, most researchers like Sleeter & Grant (1987) believe that ME covers more than just race, that is, it covers other aspects such as language, religion, class, gender, age and abilities. Melnick & Zeichner</p>	Q3bA32 Q3bA33
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	<p>(1997) argue that when we introduce ME, we should emphasize on the 'interacting with cultures' as opposed to 'studying about cultures' (p28). As mentioned repeatedly in Chap 2, Section 2.5 (& Q1 Group 1, Q2a Group 1, Q2b Group 1, Q3a), Baker (1999) and Banks (1997) argue that ME should go beyond mutual understanding, and break down stereotyping and prejudice. Hence, the idea of 'teaching racial harmony' to young children may not seem appropriate.</p>	<p>Q1A14 (Repeat- p86)</p>
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... on the contents ...

<p>Q3bR26</p>	<p>5 teachers added that teachers should create opportunities for children to interact and learn about the different cultures.</p> <p>Giving opp. (opportunities) to children to understand the different cultural activities and even learning different languages such as Mandarin, Tamil, Malay, etc.</p> <p>We can teach their (the children) similarities and differences and what values they focus on.</p> <p>In the first quote, the teacher raises an interesting point as she suggests that besides "giving opportunities to children" to learn about different cultures, children should also learn the languages of different cultures. This is an interesting point as language is usually seen by some cultural theorists (e.g. Edwards, 1985; and Gopinathan, 1997) as an important criterion for learning about a culture as well as for intercultural communication and building friendships. This point is discussed in Chap 2 section 2.3.</p> <p>In the second quote, the teacher suggests that children</p>	<p>Q3bA34</p>
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	<p>should learn both the differences and similarities among the different cultures. The idea of children learning and understanding “each other’s similarities and differences” was also raised and discussed in detail in Q1 Group 2, Q2b Group 1 and Q3b. As mentioned in Chap 2 Section 2.4.5 (& Q2b Group 1, Q3a), this suggestion also reveals the underlying idea that with knowledge and education, stereotyping and prejudices can be reduced (Allport, 1979; and Johnson & Johnson, 2002).</p>	<p>Q1A8 (Repeat- p84)</p> <p>Q2bA28 (Repeat- p106)</p>
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... on the pedagogy ...

Q3b27	<p>3 teachers said that it was not easy to teach ME to young children as shown in the following quote:</p> <p>The teaching should be ... such a way that all races and cultures will be presented and experienced by children in a fun way.</p> <p>Teaching young children about religion and practices (is) not ...easy ... as most of us are not trained in this specific field.</p> <p>As mentioned in Chap 2 Section 2.6 (& Q2a Group 1), Gomez (1996) argues that teachers can influence the development of positive attitudes in young children. Similarly, as mentioned in Chap 2 Section 2.6 (& Q2a Group 1), Seefelt & Galper (1998) argued that early childhood teachers should construct a curriculum that “rejects prejudice and uncritical thinking”.</p> <p>However, as pointed out by the teacher in the second quote, teachers are unable to teach ME to young children because they are “not trained” in ME. As</p>	<p>Q2aA21 (Repeat- p96)</p> <p>Q2aA22 (Repeat- p96)</p> <p>Q3bA35</p>
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	<p>mentioned in Chap 2 Section 2.7 (& Q1 Group 4), Banks (2002) argues that ME should be incorporated all teacher education programs. He believes that teachers themselves would have to be aware of their own prejudices, attitudes, values and beliefs before they can teach ME to young children. This point is raised in the next section.</p>	
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... on the training needs ...

Q3bR28	<p>16 teachers said explicitly that teachers need to understand ME before teaching ME to young children.</p>	
Q3bR29	<p>While only 1 teacher said explicitly that teachers are not equipped to teach ME and hence, needed training in this area, 6 teachers said that teachers need the knowledge and skills to introduce ME and develop an anti-bias curriculum appropriate for young children as reflected in the following quotes:</p>	
Q3bR30	<p>Teachers need to understand the definition of multicultural education so as to teach the children effectively.</p> <p>Teachers need the knowledge and skills to encourage racial harmony. More materials and resources will be needed in this aspect.</p> <p>In order to teach ..., the pre-school teacher needs to gain sufficient knowledge through books and through people from various cultural group(s). Deep research in the matters and accuracy of knowledge is vastly important.</p> <p>Teachers must be knowledgeable of different cultures in order to impart knowledge.</p> <p>Local teachers are not really familiar with this term and there are not many areas we can tap on to gather such information.</p> <p>These quotes are in line with the view of ME researchers as mentioned in Chap 2 Section 2.6.</p>	

Q3bR31	<p>Kendall (1983) believes that teachers play a pivotal as well as role models for children in the process of ME (Kendall, 1983 cited in Robles de Melendez & Ostertag, 1997). She also believed that the focus of any multicultural program should enable teachers to recognize their own beliefs first, and then to learn how to implement the program (cited in Robles de Melendez & Ostertag, 1997).</p>	Q3bA36
	<p>Similarly, Gay (1977) believes that teachers themselves would have to be aware of their own prejudices, attitudes, values and beliefs before they can teach ME to young children which is mentioned in Chap 2 Section 2.8.</p>	Q3bA37
	<p>The teachers in the above quotes seem to say that teachers need the necessary 'knowledge' and 'skills' to teach ME to young children. However, they do not say any thing about teachers needing other important attributes such as positive 'attitudes' or 'experience' which are mentioned by Kendell (1983) or Gay (1977).</p> <p>The belief that regardless of their race, teachers themselves should be "unbiased" and "sensitive" to each other's feelings is, however, echoed by 6 teachers as shown in the following quotes:</p> <p style="padding-left: 40px;">Regardless of a teacher's race, culture or belief, it is only ethical that they should be responsible to impart knowledge on others' multicultural context.</p> <p style="padding-left: 40px;">Teachers must not be bias(ed).</p> <p style="padding-left: 40px;">The teaching must be anti-basie (anti-biased).</p>	

Q3bR32	<p>Teachers, who are role models, must exhibit a respect for other cultures and plan anti-bias programmes.</p> <p>2 teachers said that ME should be included in the teacher-training program and another teacher said that teachers should believe in it as shown in the following quotes:</p> <p>(Include) multicultural education module in teachers' training.</p> <p>Teachers should be positive and enthusiastic and themselves believe in a multicultural education.</p> <p>These views are in line with the views of many ME researchers including Melnick & Zeichner (1997) who believe that teachers who introduce ME to their students must believe in ME themselves as mentioned in Chap 2 Section 2.7.</p> <p>As discussed in Chap 2 Section 2.8, Ladson-Billings (2001) suggested for a critical framework for examining teacher preparation programs for meeting the needs of diverse learners. She argued that regardless of the teachers' race, ethnicity, or life experiences, their teacher preparation curricula should include 1) an understanding of the nature of student-teacher relationships, the curriculum, schooling and society; 2) active self-examination; and 3) teaching strategies that model active, meaningful, and ethno-linguistically appropriate student involvement, and practice that communicate high expectations for all learners.</p> <p>Currently, as pointed out in Chapter 3, while there is a</p>	<p>Q3bA38</p> <p>Q3bA39</p>
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	<p>component, 'Understanding Multiculturalism in Society', in the teacher training courses for pre-school teachers, there is no literature written for this component in the Singapore context.</p>	
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Q3c: Discuss the implications of Multicultural Education on the pre-school children.

... on the timing ...

Q3cR33	<p>6 teachers believed that as children are aware of and understand the differences among the cultures, ME must be taught in the early years as shown in the following quote:</p> <p>The multicultural curriculum should be implemented as early as pre-school children and continues until the secondary levels.</p> <p>When children are still young, it is an ideal age to inculcate cultural awareness.</p> <p>Pre-school children must be taught a multicultural education.</p> <p>Multicultural education should be taught in the pre-school years.</p> <p>A must to learn for preschooler(s).</p> <p>These views are similar to that raised and discussed earlier and repeatedly in Q1 Group 3, Q2a Groups 1 and 2, Q2b Groups 1 and 2, and 3a, that is, it is believed that ME should be introduced in the early years. However, unlike in Q2b Group 1 and Q3a, here there is link drawn between introducing ME in the early years and its impact on society later. This view is supported by Robles de Melendez & Ostertag (1997) as mentioned in Chap 2 Section 2.6 (& Q1 Group 3, Q2a Groups 1 & 2, Q2b Group 1).</p>	Q1A15 (Repeat-p89)
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... on the benefits ...

Q3cR34	<p>6 teachers felt that children will benefit from a ME program as shown in the following quotes:</p> <p>Pre-school children would definitely (definitely) benefit from multicultural education. They learn to understand why others are different from them.</p> <p>Children will be more comfortable in mixing with different (different) races.</p> <p>Within the classroom environment, children get to know and understand one another better. It also acts as a form of education to them to learn about cultures, values of other race other than their own.</p> <p>Here again, while the teachers mention that there are benefits from introducing ME in the early years, they do not say explicitly what these benefits are or how these benefits would impact on society. However, in the second and third quotes, the teachers do mention that ME results in the 'understanding of others' or 'knowledge of others' which are in line with the view of Allport (1979) and Johnson & Johnson (2002) as discussed in Chap 2 Section 2.4.5 (& Q2b Group 1, Q3a, Q3b).</p>	Q2bA28 (Repeat- p106)
Q3cR35	<p>3 teachers remarked that children are anti-bias and that they should be taught to respect their own cultures and other cultures as indicated in the following quotes:</p> <p>They (The children) are anti-bias.</p> <p>They (Pre-school children) should be taught to be race-tolerant, understanding that everyone is different and special in their own rights. They shld (should) respect others as they respect self (themselves).</p> <p>The point raised in the first quote is that children are</p>	

Q3cR36	<p>anti-bias. This implies that it is the adults such as parents and teachers who are biased and are responsible for transmitting the bias to children. As mentioned in Chap 2 Section 2.6 (& Q2a Group 1, Q3b), Gomez (1996) believes that children's attitudes toward their own cultural group and other cultural groups begin to form early in the pre-school years. In addition, as mentioned in Chap 2 Section 2.6 (& Q1 Group 3, Q2a Groups 1 & 2, Q2b Group 1, Q3c), Robles de Melendez and Ostertag (1997) argue that by the time children enter middle childhood, most of them hold racial perception of others as truths. Hence, the best time to introduce any ME program would be in the early years.</p> <p>Gomez (1996) also believes that teachers can influence the development of positive attitudes in young children by promoting the various cultures represented among the children they teach. This point is raised in the second quote when the teacher says that teachers should help children to understand that "everyone is different and special in their own rights", and to "respect others as they respect themselves".</p> <p>2 teachers warned that the every child in the pre-school centre should be treated fairly as indicated in the following quote:</p> <p style="padding-left: 40px;">Treat them equally and fairly. Every child should feel love(d) & accepted.</p> <p style="padding-left: 40px;">In a preschool setting the percentage of Malays, Indians, etc are really low except for the ones operated by the Malay or Indian associations. In such an environment the children might be bias against the few odd ones.</p>	<p>Q2aA21 (Repeat- p96)</p> <p>Q1A15 (Repeat- p89)</p> <p>Q2aA21 (Repeat- p96)</p>
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	<p>These quotes imply that the teachers must treat each child fairly and with respect, and encourage children to do the same among themselves. Hence, teachers have to be good role models for children to follow. As mentioned in Chap 2 Section 2.5 (& Q1 Group 2, Q2a Group 1), Banks & Banks (2003) argued that all students regardless of their cultural background should experience equality in education, have an equal chance to experience school success, and have equal opportunities in schools.</p>	<p>Q1A11 (Repeat- p85)</p>
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Q3d: Discuss the implications of Multicultural Education on pre-school policies.

... on the policies ...

At the centre level:

<p>Q3dR37</p>	<p>13 teachers said that policies introduced at the centre level should cover and apply to children of all cultures fairly and equally as indicated in the following quotes:</p> <p>(Pre-school policies) should not disadvantage any particular race. (They) should be fair and just; no special treatment (for any race).</p> <p>Pre-school policies need to make adjustment to include multicultural programme.</p> <p>Teachers are the role model(s) having a multiracial teacher and policies that are multiracial or appropriate and having different races included in implementing each polices (policy) taking that into consideration in policy making.</p> <p>All centres must take in all children regardless of races.</p> <p>These quotes seem to suggest that the teachers believe that policies affecting pre-schools "should not</p>	
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	<p>disadvantage any particular race”, and “should be fair and just” with “no special treatment” given to any particular race. The quotes also suggest that the teachers want ME to be included in the pre-school education which would include pre-school curriculum and teacher education programs. This view was raised and discussed earlier in Chap Section 2.6 and Section 2.7.</p> <p>Another interesting point raised is the observation that “teachers are the role model(s)” and that there is a need to have a “multiracial teacher”. This point supports the view of ME writers such as Kendell (1983) that teachers play an important role both in the process of ME as well as role models for children (cited in Robles de Melendez & Ostertag) which is mentioned in Chap 2 Section 2.6 (& Q3b). Perotti (1992) also argues that it is important for the teacher to be aware of the value of ME, and adopt a multicultural approach for even the most common of situations. Even if the teachers at the centre are of the same cultural groups, Banks (2002) is of the view that there is a need for the teachers to be aware of their own culture as well as the other cultures. These ideas are discussed in detail in Chap 2 Section 2.7 (& Q2a Group 1, Q3b).</p>	<p>Q3bA36 (Repeat- p120)</p> <p>Q3dA40</p> <p>Q3bA35 (Repeat- 118)</p>
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At the national level:

Q3dR38	<p>8 teachers said that policies introduced at the national level should cover and apply to all cultures fairly and</p>	
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equally as indicated in the following quotes:

Policies may change according to the cultural values without hurting any ethnic (ethnic) group beliefs.

Pre-school policies should change to welcome cultural diversity rather than not accepting the different cultures.

MCDS (Ministry of Community Development and the Sports) & MOE (Ministry of Education) implementing the pilot project, so please include this (multicultural education) definition in the project.

These quotes seem to indicate that the teachers are concerned with the current cultural situation in Singapore. They seem to say that preschool policies “should change to welcome cultural diversity”. They also seem to want ME to be included in the new pre-school curriculum. However, they seem to be aware that changes in policies do affect the different ethnic groups but mention that these policies must be carried out “without hurting any ... group”.

Similar issues were raised and discussed in detail earlier in Q2a Group 2. It was discussed there that pre-school policies should be fair and not biased toward or against any race or cultural group. Hence, both centre operators and teachers, and the government have a part to play in ensuring that children of all cultures are treated fairly and equally.

Q2aA25
(Repeat-
p101)

Summary & Comments on Q3

Response on 'Implication of ME on Curriculum'		No of Respondents
Q3aR20	ME should be included	3
Q3aR21	ME leads to strong racial harmony	1
Response on 'Implication of ME on Teaching'		No of Respondents
Q3bR25	ME aims to teach racial harmony	1
Q3bR26	ME creates opportunities for children of different cultures to interact	5
Q3bR27	Not easy to teach ME to children	3
Q3bR28	Teachers need to understand ME first	16
Response on 'Implication of ME on Pre-school Children'		No of Respondents
Q3cR33	ME must be taught in the early years	6
Q3cR36	Children should be treated fairly and equally	2
Response on 'Implication of ME on Pre-school Policies'		No of Respondents
Q3cR37	Pre-school to be fair to children of all cultures	13
Q3cR38	Government to be fair to all cultures	8

For Q3, it was found that many teachers have some knowledge or understanding of what ME means, and could to some extent relate it to all the four areas which are curriculum, teaching, pre-school children and pre-school policies.

Comparing the responses on the different areas, the largest number of responses came from 'implications of ME on teaching' and the next largest number of responses came from 'implications on pre-school policies'. While 6 teachers believed that ME should be introduced in the early years, 16 teachers believed that teachers need to understand ME first. While 13 teachers felt that pre-school policies should be fair to children of all cultures, 8 teachers believed that the government should be fair to all cultures.

The views of teachers were generally in line with the research and literature as well as the ST articles which say that schools play an important role in creating opportunities for children to interact and build friendships among children of different cultures. The underlying belief is that for ME to be effective, it should be taught in the early years when primary socialization takes place (Robles de Melendez & Ostertag, 1997; Berger & Luckman, 1966). However, before ME is introduced to young children, it is important that teachers be equipped with the necessary knowledge, skills, experience and attitude to teach ME during their teacher education programs (Banks, 2002). The teachers also need to be good role models for the children to follow (Kendell, 1983 cited in Robles de Melendez & Ostertag, 1997).

Besides the role of the teachers, the role that the government plays in implementing multicultural policies is also highlighted. Both the teachers, and the government and public would have to adopt a positive attitude towards multiculturalism. In addition, the government would have to be consistent and transparent in its policies, be mindful of the sensitivities of the different cultural groups in the country, and treat people and children of all races fairly and equally.

Q4: What experiences have you had working or studying in multicultural environments (workplace, school, training institute, etc)?

Group 1: Positive Multicultural Experiences

... on the type of experience ...

At work with children:

Q4R39	<p>15 teachers said that they had positive experiences working with children at the centre as reflected in the following quotes:</p> <p>I have taught in a pre-school where children come from different countries.</p> <p>In a childcare itself, there's already a multicultural environment where the children comes (come) from a different races (race), and religious (religion) and celebrates (celebrate) their own festivals. Being in this environment makes me to be more sensitive of (to) certain issues.</p> <p>For every term, we have two weeks for celebrations where teachers will introduce the on-coming festival and its culture to the chn (children). Teachers talk about its culture to enhance children of each practice. A topic on ethnic food is also included in the curriculum.</p> <p>Our centre celebrates every festival of every culture. Children learn the basic greeting of that culture e.g. during the Hari Raya celebration, chn (children) learn greetings and each day they greet each other in the language of that culture ... including teachers too ... basic words like 'Thank-you, ... They are exposed to hands on experiences e.g. making satay ... Children & teachers eat off banana leaves when we have our Deepavali lunch and Indian teachers volunteer to cook something all children can eat ... Children are involved in art work ... The classroom is decorated to reflect the culture or festival. Teachers need stories depicting a legend or story taken from the country involved e.g. an Indian or Chinese story.</p> <p>The first and second quotes seem to imply two situations – first, the teacher was able to work with the children of diverse cultures because of her prior multicultural experience; or second, the teacher who has</p>	
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	<p>worked with the children of diverse cultures would in the process gain multicultural experience. In both cases, the point is the same, that is, the teacher must be able to work effectively with children of diverse cultures. This is also the view of Banks (2002) and York (1997) who believe that teachers must have multicultural knowledge, experience and training in order to work effectively with children of diverse cultures. Perotti (1992) also argues that it is important for the teacher to be aware of the value of ME, and adopt a multicultural approach in all situations. These views are discussed in Chap 2 Section 2.7 (& Q3b, Q3d).</p> <p>The third and fourth quotes seem to show that the teachers do conduct multicultural activities with the children in the centre although these activities are conducted for “two weeks” “every term”. However, as discussed in Chap 2 Section 2.6 (& Q1 Group 4, Q2a Group 2, Q3a), Derman-Sparks & Force (1989) would argue that the teachers should avoid taking a ‘touristy’ approach but instead, take a holistic approach when planning an anti-bias curriculum.</p> <p>The phrase “including teachers too” in the fourth quote implies that teachers should also do the things that the children do which means that teachers need to be good role models in ME. This view is supported by Kendell (1983) as mentioned in Chap 2 Section 2.6 (& Q3b, Q3d).</p>	<p>Q4A41</p> <p>Q3dA40 Repeat- p126)</p> <p>Q1A18 (Repeat- p91)</p> <p>Q3bA36 (Repeat- p120)</p>
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	<p>Only 1 teacher said that some areas are lacking and more could be done in the centre to promote ME in terms of multicultural activities as well as staffing. 1 other teacher said that the centre she was working in celebrated only certain festivals as indicated in the following quote:</p> <p style="padding-left: 40px;">In school, we celebrate Chinese New Year, Autumn festivals and other festivals like Christmas, National Day, Mothers' Day, etc but not on Deepavali and Hari Raya (I don't understand why too. Probably, 94% of the population are Chinese). The centre has only one Indian teacher...</p> <p>This quote implies that there is some bias in the centre which may be intentional or unintentional. Whatever the case, for ME to be effective, teachers would have to ensure that they review the teaching and learning processes in the centre. Banks (2002) believes that there are 'benchmarks' for an effective multicultural school e.g. curriculum, teachers, leadership, policies and so on. Derman-Sparks & Force (1989) also argues that there are 'markers' for an anti-bias curriculum which include the curriculum, pedagogy, environment, staffing, parent-teacher relationship and so on. These views have been discussed in detail in Chap 2 Section 2.6.</p>	Q4A42
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At work with adults:

Q4R40	<p>17 teachers said that they had positive experiences working with other adults at the centre as reflected in the following quotes:</p> <p style="padding-left: 40px;">I am working in a multicultural environment. I feel good as we work closely together, we talk about our own cultures and from</p>	
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there we learn a lot which we have not learnt from school... When we are celebrating any of the festivals, we come together, share with one another, and we actually dramatize it with the children and most of all, no matter what race we are, we are happy working together.

...The good ones are (with my) friends (who) come (from) different races and we are very comfortable with each other that (which) is why our relations (relationships) can last very long. In my workplace, most of my friends are trying their best to make me feel as comfortable as possible whenever I'm with them as I am a minority there. They are concerned about anything (everything) so as not to hurt or make me feel uncomfortable. Even when they are conversing in their language, they take the trouble to translate in(to) English so that I could (can) understand what they are talking about. They also learn to be sensitive towards my food, utensils I use, religion and beliefs.

I had been working with different races. We interacted among ourselves to understand more with each other. Through this, we manage to become good friends & communicate or share to (with) each other on our problems.

Working with a Christian missionary group. They were Indians, Filipino(s) and Indonesians.

The first quote seems to imply that the teacher enjoys working in a multicultural environment and is comfortable sharing and interacting with the children and other teachers in the centre. It also seems to imply that the teachers conduct multicultural activities with other teachers for the children in the centre. The second quote seems to imply that the teachers work very hard at keeping peace and harmony at the workplace. As discussed in Chap 2 Section 2.4 (& Q1 Groups 2 & 3), Pate (2000) would argue that individuals who have a high degree of self-acceptance have low degree of prejudice. He also argues that social contacts may reduce prejudice, and that prejudice could be reduced if individuals of diverse cultures share a common interest which in this case could be to work

Q1A7
(Repeat-
p84)

effectively with the children and to maintain peace and harmony at the workplace.

All four quotes show that these teachers had a variety of multicultural experiences in a variety of multicultural environments. As mentioned in Chap 2 Section 2.7 (& Q4 Group 1), Banks (2002) and York (1997) argue that teachers with monocultural experiences had knowledge only of their own culture, and faced difficulties in intercultural experiences. This would imply that teachers with multicultural experiences had knowledge of their own culture and other cultures, and faced less or no difficulties in intercultural experiences. This point becomes clear as 3 teachers said that they interacted with people of other cultures to understand and learn about them, with 1 teacher adding that she had to be aware of the different cultures to avoid any misunderstanding with people who are culturally different from herself as indicated in the following quotes:

Working in a multicultural environment has opened my mind/and perspective in dealing and looking at things in a different way.

Working and studying in a multicultural environment has enable(d) me to understand people better through their cultures, values and benefits. It is also meaningful to know different races, cultures, values and beliefs as it helps me to accept the person better and for me to communicate better with the person.

Understand the difference (different) culture(s) and importance to (be) aware of them for the result of not understanding some of the culture(s) other than yours (your own) will cause misunderstanding.

Q4A41
(Repeat-
p131)

During schooling days:

Q4R41	<p>7 teachers said that they had positive experiences during their schooling days as reflected in the following quotes:</p> <p>In my studying experience, I had mixed quite freely with other races and could adapt quite well. As I grow up and in a working environment (it) made me aware that ... the majority race (is) bias in their outlook toward others. Therefore I belief(believe) (that) there is no racial feelings against others when the child(ren) are young but when they grow older, the attitude somehow change(s).</p> <p>In school, I enjoyed the interaction of different groups from different ethnic backgrounds. We understand different practices that is important to them and we learnt to respect each other('s) culture and beliefs.</p> <p>There seems to be three but interrelated issues in the first quote. First, it would seem that children are not culturally biased whereas adults are culturally biased. Second, it would seem that bias exist at the workplace but not in the school. This is somehow related to the first issue in terms of age. Third, there seems to be some underlying tensions and feelings that exist among the different races, and between the majority and minority races which somehow becomes apparent to adults and at the workplace.</p> <p>As discussed, in Chap 2 Section 2.4.4 (& Q3c), children by nature are not biased but they acquire racial knowledge through living in and observing a society where stereotyping and prejudices exist around them (Anti-defamation League, 1999). Hence, as discussed in Chap 2 Section 2.6 (& Q1 Group 3, Q2a groups 1 & 2, Q2b Group 1, Q3a Group 1), Robles de Melendez &</p>	<p>Q4A43</p> <p>Q1A15 (Repeat- p89)</p>
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	<p>Ostertag (1997) would argue that the best time to introduce any ME program would be in the early years.</p> <p>In the second quote, the school seems to be a good place for individuals of diverse cultures to interact, learn about each other's culture and form friendships in a relaxed way. This seems to support the view that schools (Banks & Banks, 2003) and teachers play an important role (Kendell, 1983) in supporting ME as discussed in Chap 2 Section 2.6 (& Q1 Group 3, Q2a Groups 1 & 2, Q22b Group 1, Q3a).</p>	<p>Q1A11 (Repeat- p85)</p> <p>Q3bA36 (Repeat- p120)</p>
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During teacher-training programs:

Q4R42	<p>7 teachers said that they had positive experiences during their teaching training programs as reflected in the following quotes:</p> <p>When I did Issues in Curriculum module.</p> <p>Attending courses that has (have) different ethnic group(s) namely Chinese, Malay & Indian (participants).</p> <p>These quotes seem to imply that the teacher-training programs provided opportunities for teachers of diverse cultures to learn about each other's cultures. As discussed above, Pate (2000) would argue that social contacts may reduce prejudice, and that prejudice could be reduced if individuals of diverse cultures share a common interest which in this case could be to learn about each other's culture through group projects. This was discussed in Chap 2 Section 2.4 (& Q1 Groups 2 & 3, Q4).</p>	<p>Q1A7 (Repeat- p84)</p>
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	<p>However, teacher-training programs must go beyond just providing teachers with knowledge and skills in designing multicultural activities for children. As mentioned in Chap 2 Section 2.7 (& Q2a Group 1, Q3b, Q4 Group 1), Banks (2002) argues that teachers need to reflect on their prejudices, attitudes, beliefs and values if they are to function effectively in diverse classrooms and help students from different cultures.</p>	<p>Q3bA35 (Repeat- p118)</p>
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Group 2: Negative or No Multicultural Experiences

... on the type of experience ...

At work:

<p>Q4R43 Q4R44</p>	<p>While 5 teachers said that they had little or no experience at all working with people of diverse cultures, 14 teachers said that they had negative experiences, citing reasons such as differences in backgrounds, attitudes, values, thinking and food as revealed in the following quotes:</p> <p>None that relate to multicultural education. Only the festival(s) that were celebrated by different races.</p> <p>I had a lot of pleasant (pleasant) and unpleasant (unpleasant) experiences in my working environments but as a minority in the community sometimes I do not take things very personal.</p> <p>Working - Mixed feelings as I have many bad experiences with the people of the other races. It has come to a stage where by I can no longer trust them like I used to or wished to. Personal – However, I do have many good friends from the other races whom I treasure very much.</p> <p>... It is rather difficult to work with other races due to our (different) brought up (upbringing) and attitudes towards work.</p> <p>To work in a multicultural environment, I have to accept & respect the habit, practices, food and languages they have. Any discrimination will only cause the working environment (to be)</p>	
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	<p>unpleasant.</p> <p>Being in a majority group (race) in Singapore, I noticed that colleagues and friends from a minority group are quite sensitive ... In school, children are generally race or culture 'blind'. They accept friends as they are; not based on their race.</p> <p>These quotes reveal the underlying tensions and negative feelings that exist among the different races at the workplace and possibly in society, too. As mentioned in Chap 2 Section 2.7 (& Q3b, Q4 Group 1), York (1997) would argue that individuals with little or no cross-cultural experiences and training show high levels of antagonism and bias (Law & Lane, 1987), and have inadequate knowledge of other cultures (Yao, 1985). Pate (2000) would also argue that multicultural environments which are competitive may not encourage good relations among individuals of different cultures.</p> <p>The fifth quote implies that there are many compromises made for the sake of maintaining peace and harmony when living or working in a multicultural environment. However, it seems that the compromises are made by one party rather than both or all parties. It is important for teachers to see diversity as a resource rather than a problem as mentioned by Melnick & Zeichner (1997) in Chap 2 Section 2.7 (& Q3b).</p> <p>In the last quote, there is mention that children are "race or culture blind" (or colour blind as described in the literature) as they "accept friends as they are" and "not based on race". As discussed in Chap 2 Section 2.4.4, Katz (1982) would disagree that children are colour blind</p>	<p>Q4A41 (Repeat- p131)</p> <p>Q1A7 (Repeat- p84)</p> <p>Q3bA38 (Repeat- p121)</p> <p>Q4A44</p>
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	<p>because she believes that by late pre-school, children are able to sort people into culturally appropriate racial categories and to evaluate them on the basis of racial-category membership. This is another example of the teachers being naïve about children and not being properly informed about research on the way children perceive cultural differences.</p> <p>However, children by nature are not biased but they acquire racial knowledge through living in and observing a society where stereotyping and prejudices exist around them (Anti-defamation League, 1999). Robles de Melendez & Ostertag (1997) argue that the best time to introduce any ME program would be in the early years which has been discussed in Chap 2 Section 2.6 and repeatedly in previous questions (& Q1 Group 3, Q2a Groups 1 & 2, Q2b Group 1, Q3c, Q4 Group 1).</p> <p>However, as mentioned in Chap 2 Section 2.7 (& Q2a Group 1, Q3b, Q3d, Q4 Group 1), Banks (2002) argues that teachers need to reflect on their prejudices, attitudes, beliefs and values if they are to function effectively in multicultural environments. He also argues that that teachers themselves must be undergo training in ME before they can introduce ME to children.</p>	<p>Q4A43 (Repeat- p135)</p> <p>Q1A15 (Repeat- p89)</p> <p>Q3bA35 (Repeat- p118)</p>
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Summary & Comments on Q4

Response on 'Experiences in Multicultural Environments'			No of Respondents
Group 1	Q4R39	Positive Multicultural experiences at work with children	15
	Q4R40	Positive Multicultural experiences at work with adults	17
	Q4R41		7
	Q4R42	Positive Multicultural experiences during schooling days	7
		Positive Multicultural experiences during teacher-training	
Group 2	Q4R43	Little or No Multicultural experiences at work	5
	Q4R44	Negative experiences at work	14

For Q4, it was found that although 14 teachers had negative experiences and 5 teachers had very little experience with people of different cultures, many teachers had positive experiences and saw benefits in interacting with multicultural people and working in multicultural environments' with 15 teachers at work with children, 17 teachers at work with adults, 7 teachers during schooling days, and 7 teachers during teacher-training.

The underlying reason for some of the teachers having negative or little experiences in multicultural environments could be attributed to fear, prejudice and stereotyping. Johnson & Johnson (2002) argue that fear, prejudice and stereotyping could be reduced through education and support. Similarly, Allport (1979) also argues that prejudices can be reduced during the following situations – 1) cooperative rather than competitive; 2) each individual feels of equal status to others; 3) all individuals share similar goals; and 4) the contact has the approval of parents, teachers and other authority figures. Hence, it is important that the school and work environments are positive and multicultural.

It would seem that some schools, though not all, have been good places for people to learn about other cultures and build friendships among people of different cultures. It would also seem that ME courses and experiences must be an essential component of a teacher education program (Goodwin, 1997). Teacher education programs should begin with an understanding of how pre-school teachers define and conceptualize ME in the Singapore context (Banks, 2002). They should provide teachers with a framework to understand on their own culture and other cultures, and research on how children and adults perceive cultural differences (Ladson-Billings, 2001). Teachers must examine and reflect on their own cultural assumptions, attitudes, paradigms, values, beliefs, practices and prejudices, besides equipping themselves with the knowledge, skills and experience to design and conduct ME programs for the children in their centers (Gay, 1997).

Q5: What academic experiences have you had in multicultural education (coursework, workshops, etc)?

Group 1: Academic experience in ME

... on the type of academic experience ...

During schooling days:

Q5R45	<p>5 teachers said that they had said that they had academic experience in ME during their school days as shown in the following quotes:</p> <p>During school days I learn(t) about multicultural education in history and social studies. As I go for my childcare education courses, a minimal on the topic is touch(ed) on.</p> <p>Malay was my second language in school and somehow I was exposed to these experiences – language, habits, culture, beliefs, food, music and dance.</p> <p>... I had the advantage of working and attended schools here (where) multi-races and cultural belief(s) are practised.</p> <p>These quotes seem to show that the school has been a good place for people to learn about different cultures. The subjects, history and social studies, are good ways to introduce and discuss different cultural groups and their contributions to building of the nation. As mentioned in Chap 2 Section 2.8 (& Q1 Group 4, Q4 Groups 1 & 2), Diaz (2001), Goodwin (1997) and Banks (1997) believe that ME should include a study of the history of the country.</p> <p>These quotes also seem to show that the school provides a good environment for building friendships among people of different cultures. This view seems to support the findings of Pate (2000) as mentioned in Chap 2 section 2.4.5 (& Q1 Groups 2 & 3, Q4 Groups 1</p>	<p>Q1A20 (Repeat- p93)</p> <p>Q1A7 (Repeat- p84)</p>
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	<p>& 2). He found that stereotyping and prejudices could be reduced through social interaction and group projects in environments which encourage cooperation and teamwork.</p> <p>In the second quote, there is mention of 'language' and how it has 'exposed' the teacher to experiences of the related culture (in this case, Malay) highlights the fact that language is an important 'marker' of a culture (Edwards, 1985), and that learning a language helps in the understanding and building of multiculturalism especially in the context of Singapore (Gopinathan, 1997). However, only 5 teachers mentioned this in the survey. This point was also raised and discussed in Q3b.</p>	<p>Q3bA34 (Repeat- p143)</p>
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During teacher-training courses:

<p>Q5R46</p>	<p>16 teachers said that they had a mixture of positive and negative academic experience in ME during their teacher education courses as shown in the following quotes:</p> <p>During my CPT (Certificate) and currently in the Diploma. I've worked with Muslims, Hindu course mate(s) as well as various (other) religious background(s). We've worked well, as our focus was on the subject we were working on. We build on each other's strengths rather than the differences. I learn something different each time.</p> <p>Research about eggs in the four culture(s). Examples, what are the uses of eggs during festive season. Does it have any meaning or symbols to each culture. A research on traditional clothes of the four culture(s). Learning about the importance of clothes in the four culture(s) for example why the Indian ladies have to wear vests or sari and the Malays are wearing the headscarf.</p>	
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During the Expressive Art lecture – module, an assignment was given to carry out an arts activity in a multicultural society. It was very enriching. But I assume that it was only about 10 to 20% of what we had done. Perhaps in the other areas besides art, multicultural education could be designed.

The experience I've had in the course encourages me to look into cultural diversity in our school's curriculum and philosophy.

All the Malays will group together and all the Chinese will work or sit together.

... Not all Singaporean(s) could open their heart to everyone. I feel that there is still a line in between all the races. They only believe in their own race and not open to others. They can be laughing and joking with you but they don't really trust you.

These quotes highlight two issues. First, the teachers seem to think that working together during the course and at the centre help them understand other cultures, and build friendship with people of other cultures. As mentioned in Chap 2 Section 2.4.5 (& Q1 Groups 2 & 3, Q4 Groups 1 & 2, Q5 earlier part of Group 1), Pate (2000) argues that it is important for teacher-training courses to create opportunities for teachers of different cultures to learn, reflect and work together.

Q1A7
(Repeat-
p84)

Second, the teachers seem to see benefits in working and interacting with people of diverse cultures. While they found learning about the different cultures "enriching", they were learning through activities such as research on "eggs" and "clothes", which appeared to be superficial and 'touristy'. As discussed in Chap 2 Section 2.6 (& Q1 Group 4, Q2a Group 2, Q3a), Derman-Sparks & Force (1989) suggests that teachers avoid a 'touristy approach' and take a holistic approach to learning and teaching ME. The teacher in the last

Q1A17
(Repeat-
p90)

	<p>quote seemed to have done this somewhat when she mentioned that the experience she had in the course had encouraged her “to look into” the “cultural diversity” in her “school’s curriculum and philosophy”.</p> <p>These two issues seem to support the view that multicultural courses and experiences must be an essential component of a teacher education programs. As mentioned in Chap 2 Sections 2.7 & 2.8 (& Q3b, Q3d, Q4 Group 1), Banks (2002) argues that teacher education programs should begin with an understanding of how pre-school teachers define and conceptualize ME. He also argues that besides equipping them with the knowledge, skills and experience to design and conduct ME programs for the children in their centres, teacher-training programs should also provide a framework for the teachers to understand their own culture and other cultures, as well as reflect on their own cultural values, beliefs, practices and prejudices.</p>	Q3bA35 (Repeat- p118)
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Group 2: No academic experience in ME

At the work place:

Q5R47 Q5R48	<p>While 8 teachers said that they had no academic experience in ME, 4 teachers said that they had very little academic experience in ME as shown in the following quotes:</p> <p>Not much. Many workshops, coursework do not address this topic.</p> <p>Only the usual practices that were practice(d) at different festivals or celebrated occasions.</p>	
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	<p>Not really at courses or workshops, but I've learnt to make 'pussy willows' and making lanterns from my Chinese teachers at workplace which I find is quite interesting.</p> <p>All three quotes seem to confirm the earlier view that ME is necessary and beneficial, and should be incorporated in the teacher-training programs for pre-school teachers as discussed in Chap 2 Section 2.7 (& Q3b, Q3d, Q4 Group 1, Q5 Group 1).</p> <p>The second and third quotes also support the earlier view that teachers should avoid a 'touristy' approach, and take on a more 'holistic' approach to the teaching and learning of different cultures as discussed in Chap 2 Section 2.6 (& Q1 Group 4, Q3a, Q5 Group 1).</p>	<p>Q3bA35 (Repeat- p118)</p> <p>Q1A17 (Repeat- p90)</p>
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During daily living:

Q5R49	<p>5 teachers said that people should learn to be more tolerant and look at things from a different perspective as shown in the following quote:</p> <p>It is up to individuals to have an open mind, understanding the differences between people and try to understand each other and tolerate each other. It is something that we should instill in our child(ren) in order to be ... understanding adult(s) about ... differences.</p> <p>These quotes support the view that teacher education programs should include a multicultural component to help teachers understand and work with people of diverse cultures. As discussed in Chap 2 Section 2.4 (& Q4 Groups 1 & 2, Q5 Group 1), York (1997) argues that there are problems associated with teachers who enter the teaching profession with few or no cross-cultural</p>	<p>Q4A41 (Repeat- p131)</p>
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	<p>experiences, and who receive little or no cross-cultural pre-service training.</p> <p>In addition, Hadaway et al (1993) found that a course devoted to multicultural content could indeed raise the sensitivity levels and cultural awareness of the teachers. Chap 2 Sections 2.7 and 2.8 (& Q2b Group 1) provides a discussion on the multicultural teacher education models.</p>	Q2bA29 (Repeat-p96)
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Summary & Comments on Q5

Response on 'Academic Experiences in ME'			No of Respondents
Group 1	Q5R45	Academic experience in ME during schooling days	5
	Q5R46	Academic experience in ME during teacher-training	16
Group 2	Q5R47	No experience in ME at the work place	8
	Q5R48	Little experience in ME at the work place	4
	Q5R49	Experience in ME during daily living	5

For Q5, it was found that while 21 teachers had some multicultural academic experience during their schooling days or during their teacher-training course, 12 teachers said that they had little or no experience at their workplace. However, these experiences are somewhat limited and superficial in that they do not allow the teachers to have a good understanding their own culture or other cultures. In addition, the teachers seem to see multicultural experience mostly in terms of race only, and in the context of Singapore.

The quotes seem to show that some schools and teacher-training institutes have been good places for individuals to learn about and experience other

cultures and build friendships among people of different cultures. The quotes also seem to support the view that teacher education programs should include a multicultural component to help teachers understand and work with people of diverse cultures.

Hence, teacher education programs should begin with an understanding of how pre-school teachers define and conceptualize ME (Banks, 2002). They should also provide a framework for the teachers to understand their own culture and other cultures, as well as reflect on their own cultural values, beliefs, practices and prejudices, besides equipping them with the knowledge, skills and experience to design and conduct ME programs for the children in their centres (Ladson-Billings, 2001). Finally, the teacher education programs should also create opportunities for teachers from the different cultures to work and interact with each other as well as build friendships among them (Pate, 2000).

Q6: How comfortable do you feel about talking about issues of race, gender, abilities and age? What topics are especially uncomfortable to you?

... on the level of comfort ...

Group 1: Comfortable to talk about

Q6R50	<p>17 teachers were comfortable talking about multicultural issues (such as race, religion, handicap and gender) as shown in the following quotes:</p> <p>I would be very happy to talk about issues of race, gender, handicap and age because I am always puzzle(d) and wonder about why there are so much (many) conflicts and fighting among different races in some countries, so much of injustices being done especially to women and young children and also lack of facilities for the handicap in public places.</p> <p>I am not at all uncomfortable about discussing issues of race, gender, handicap and age. I have been brought up (home and school's influence) in multi-cultural S'pore (Singapore) and to me, race is never an issue.</p> <p>I always try to avoid being bias about the issues of race, gender, handicap and age. I treat every races (race) equally.</p> <p>These quotes seem to suggest that the teachers are comfortable discussing multicultural issues. However, these teachers do not say with whom or to what extent they discuss these issues. There are three reasons mentioned in the above quotes for teachers feeling comfortable in discussing in multicultural issues. First, for having multicultural experiences as implied in "brought up in multicultural Singapore"; second, for being or trying to be unbiased towards different cultures as implied in "treat every race equally"; and third, for want of peace as implied in "wonder about why there are so much conflicts and fighting among different races".</p>	
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Q6R51	<p>21 teachers were comfortable talking about multicultural issues but voiced some reservations as shown in the following quotes:</p> <p>As long as one has sufficient knowledge on various topics, one feels comfortable to discuss the issues with children.</p> <p>Quite comfortable when talking about issues of race, gender, age with friends or colleagues, but ... there are some sensitive issues ... which I feel that it would not be right for me to say it out frankly ... But I'll be keeping within me. Issues like talking about each others('s) language ... criticise (criticizing) the mother tongue ... or calling names ... is one of the irritating topics for me!</p> <p>I'm comfortable with issues of race, gender and age. Handicap is an area which I've no experience in. Thus being inadequate, I respect listening and observing instead of shooting (opening?) my mouth. To me, showing empathy showing sincerity to want to understand is more important for me.</p> <p>Careful about things that might be sensitive towards other races.</p> <p>I feel very comfortable talking about issues pertaining to gender, handicap and age. However, race is an issue that I might get uncomfortable talking or sharing about because I would not want to offend no doubt I have no intention of doing that. Something I say may simply come out wrong.</p> <p>These quotes seem to imply that the teachers are comfortable in discussing multicultural issues which they have "sufficient knowledge on" and which are not "sensitive issues". They seem to show "respect", "sincerity" and "empathy" when discussing these issues. As mentioned in Chap 2 Section 2.4 (& Q2b Group 1, Q3a, Q3b, Q3c), Johnson & Johnson (2002) argue that a multicultural person has more respect for other cultures than the monocultural person who is stereotypically more insular and more culturally introspective.</p>	Q2bA28 (Repeat- p106)
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	<p>Hence, teacher education programs must incorporate a multicultural component to help teachers develop a positive multicultural approach toward the teaching and learning of different cultures.</p>	
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Group 2: Uncomfortable to talk about

Q6R52	<p>9 teachers said that they were uncomfortable talking about certain topics (in terms of race, age, handicap, gender) which are as follows:</p> <p>I feel uncomfortable now with topics on race due to the recent events that had (has) shaken the world. On gender I do not have any stereotyping. On handicap, I need to hold my emotions together. ... I am usually a favourite among the aged...</p> <p>Talking about religion is the most sensitive issues – I avoid discussing with people who held (hold) a bias view of others.</p> <p>I don't like to talk about issues of race especially which may lead (to) uneasy experiences.</p> <p>These quotes imply that the teachers are careful about discussing some topics especially race and religion because they are “sensitive” or because they have no knowledge on or experience in these topics. As mentioned in Chap 2 Section 2.3, Hoopes (1980) would argue that multiculturalism is a state in which one has mastered the knowledge and developed the skills necessary to feel comfortable and communicate effectively in any situation involving groups of people of diverse cultures. As discussed in Chap 2 Section 2.7 (& Q3b, Q3d, Q4 Group 1, Q4 Group 2, Q5 Groups 1 & 2), Banks (2002) would argue that this is where teacher</p>	<p>Q6A45</p> <p>Q3bA35 (Repeat- p118)</p>
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	<p>training programs can equip teachers with the necessary knowledge, skills, experience and attitude to understand their own cultures and other cultures. He would also argue that for ME to be effective, teachers must be willing and be able to discuss multicultural issues openly within a given framework.</p>	
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Summary & Comments on Q6

Response on 'Discussing Multicultural Issues'			No of Respondents
Group 1	Q6R50	Comfortable to discuss multicultural Issues	17
	Q6R51	Comfortable to discuss multicultural Issues but with reservations	21
Group 2	Q6R52	Uncomfortable to discuss multicultural Issues	9

For Q6, it was found that most of the teachers of different races generally seem to have a good relationship with people of other cultures which is based on respect and tolerance.

While 17 teachers were comfortable to discuss multicultural issues, 21 teachers were comfortable to discuss multicultural issues but with some reservations. They seem to have reservations when engaging in discussions on the topics of race and religion as well as exercise great caution when involved in such discussions.

Hence, as discussed in the Summary & Comments for Q5, teacher-training programs must provide the teachers with the appropriate knowledge, skills, attitudes and experiences (Banks, 2002) as well as the framework and environment for discussing multicultural issues in a positive way (Ladson-

Billings, 2001). They must also create opportunities for the teachers to interact and build friendships among them (Pate, 2000).

Q7: How comfortable do you feel about talking with people whose race, gender, abilities or age is different from your own? Which groups of people are especially uncomfortable for you to communicate with? Why?

... on the level of comfort ...

Group 1: Comfortable to talk with

Q7R53	<p>28 teachers said that they were comfortable talking with people who were different (in terms of race, age, handicap, gender) from themselves, and said that they interacted with people of other cultures because they wanted to learn about and share with them as shown in the following quotes:</p> <p>I am a good listener and I can easily communicate with anybody, any race, any gender and even any age. I think that no matter what race you are in, you should always(s) be there for anyone in need.</p> <p>I had the experience of talking with the Malay(s), Indians, Indonesians, Filipino, Chinese from China, Hong Kong and Taiwan. I like sharing and talking with them because I could discover more about their way of doing things and their views about life.</p> <p>These quotes imply that the teachers who had experience interacting with people of diverse cultures had knowledge of their own culture and other cultures. As mentioned in Chap 2 Section 2.3 (& Q6), Hoopes (1980) would argue that multiculturalism is a state in which one has mastered the knowledge and developed the skills necessary to feel comfortable and communicate effectively in any situation involving groups of people of diverse cultures.</p>	Q6A45 (Repeat-p151)
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Group 2: Uncomfortable to talk with

Q7R54	<p>20 teachers said that they were uncomfortable talking with people from certain groups as shown in the following quotes:</p> <p>I feel comfortable talking to Indians, Chinese and Eurasians. I found that Malay Muslims are sometimes uncomfortable to communicate (with). Normally they feel that they are the underdogs.</p> <p>I am uncomfortable talking to handicapped people for fear of saying the wrong things to them.</p> <p>Some friends, Indian friends that I have, are quite sensitive when the issue of race is brought up and I do try to steer clear for discussing this topic when in their company. Some of my Eurasian friends too, tend to share the same thoughts as my Indian friends that there is racism in S'pore, in the work area and in our social circle. The reason for their sensitivity could be because they are in the minority race and they feel that society has been unfair to them.</p> <p>I feel comfortable talking with people who differ from me in race handicap. I would probably feel uncomfortable talking with people who are of different gender and age. For gender its because I tend to feel shy around them whereas age is probably due to the fact that I know less and feel that I have less things to share or in common with them.</p> <p>As mentioned in Chap 2 Section 2.7 (& Q4 Groups 1 & 2, Q5), York (1997) would argue that there are real problems when individuals have little or no cross-cultural experiences and training. As mentioned in Chap 2 Section 2.4.5 (& Q1 Groups 2 & 3, Q4 Groups 1 & 2, Q5 Group 1), Pate (2000) would also argue that multicultural environments which are non-competitive encourage good relations among individuals of different cultures.</p> <p>As discussed in Chap 2 Section 2.7 (& Q2a Group 1, Q3b, Q4 Group 1, Q4 Group 2, Q6), again Banks (2002) would argue that this is where teacher-training programs</p>	<p>Q4A41 (Repeat- p131)</p> <p>Q1A7 (Repeat- p84)</p> <p>Q3bA35 (Repeat- p118)</p>
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	can equip teachers with the necessary knowledge, skills, experience and attitude to understand their own cultures and other cultures, as well as provide them with a framework to discuss multicultural issues openly.	
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Summary & Comments on Q7

Response on 'Talking with Multicultural People'			No of Respondents
Group 1	Q7R53	Comfortable talking with multicultural people	28
Group 2	Q7R54	Uncomfortable talking with multicultural people	20

For Q7, it was found that while 28 teachers seem to be comfortable in talking with people of different cultures, 20 teachers seem to be uncomfortable in talking with people of different cultures. However, the difference of 8 between the two groups is very small.

Unlike as in Q6, generally more teachers here do not seem to have a good relationship with people of other cultures. However, just as in Q6, there also seems to be reservations on the part of some teachers to engage in discussions on the topic of race as well as other teachers exercising great caution when involved in such discussions.

Again, as discussed in the Summary & Comments for Q6, it would seem that teacher-training programs must provide the teachers with the knowledge, skills and experiences in ME (Banks, 2002). They must also provide teachers from different cultures with opportunities to work and interact with each other as well as build friendships (Pate, 2000). There is also a need for teacher education programs to create a framework as well as a safe environment for teachers to discuss multicultural issues in a positive way (Ladson-Billings, 2001).

Q8: What special differences have you noted when interacting with people from diverse ethnic or linguistic backgrounds? How did you deal with those differences?

... on special differences noted ...

Q8R55	<p>2 teachers did not notice any difference when interacting with people from diverse backgrounds as indicated in the following quotes:</p> <p style="padding-left: 40px;">There is no difference in interacting with people from diverse ethnic or linguistic background because since young we are exposed in this environment and we are already getting along in these different backgrounds.</p> <p>This quote seems to reveal that the teacher is comfortable interacting with people of different cultures because she has been “exposed” to a diverse ethnic and linguistic backgrounds “since young”. This view supports the literature in Chap 2 Section 2.6 which argues that children’s attitudes toward their race and ethnic group and other cultural groups begin to form early in pre-school years (Gomez, 1996). As mentioned in Chap 2 Section 2.7 (& Q4 Groups 1 & 2, Q5, Q7 Group 2), children’s opinions are influenced by what the people around them think, do and say (Anti-defamation League, 1999). Hence, in this case the multicultural experiences in her early years were probably positive, and have guided her in her interactions with and understanding of people of other cultures.</p> <p>As mentioned in Chap 2 Section 2.3 (& Q2b Group1, Group 3a, 3b, 3c, Q6 Group 1), Johnson & Johnson (2002) argue that a multicultural person has more respect for other cultures than the monocultural person who is</p>	<p>Q8A46</p> <p>Q4A41 (Repeat- p131)</p> <p>Q2bA28 (Repeat- p106)</p>
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Q8R56	<p>stereotypically more insular and more culturally introspective. In addition, as mentioned in Chap 2 Section 3 (& Q1 Group 2, Q2a Groups 1 & 2, Q3a), Baker (1999) argues that multiculturalism helps break down prejudice and stereotyping, and encourages empathy and sensitivity among people of different cultures. Hence, teacher education programs must incorporate a multicultural component to help teachers who have had a monocultural childhood or past develop a positive multicultural approach toward the teaching and learning of different cultures.</p> <p>29 teachers observed differences such as customs, practices, languages, food, dress and attitudes among the different cultural groups as indicated in the following quotes:</p> <p style="padding-left: 40px;">I have noted that most Indians have the habit of moving their head when they speak. I do not know until now if is in the culture. Of course, I took it as cultural and did not do anything about it but just to accept it.</p> <p>In this quote, the teacher noticed that there are some differences in the body language of a particular cultural group which in this case, the Indians. However, instead of finding out more about it, she does not “do anything about it” and simply accepts it. It implies that she has very little experience interacting with this group, and maybe any other group outside her own. As mentioned in Chap 2 Section 2.7 (& Q3b, Q3d, Q4 Groups 1 & 2, Q5 Groups 1 & 2, Q7), Banks (2002) argues that individuals with monocultural experiences have the tendency to view themselves as ‘colour blind’ which reveals a ‘privileged</p>	<p>Q1A14 (Repeat- p86)</p> <p>Q3bA35 (Repeat- p118)</p>
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	<p>position' (p191).</p> <p>Similarly, York (1997) argues that there are problems related to teachers with little or no cross-cultural experience and little or no cross-cultural training. This is mentioned in Chap 2 Section 2.7 (& Q4 Groups 1 & 2, Q5, Q7 Group 2).</p> <p>Hence, there is a need for ME to be included in the teacher training course to help teachers understand their own culture and other cultures so that they can function effectively both in and outside the classroom.</p>	<p>Q4A41 (Repeat- p131)</p>
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... on dealing with the differences noted ...

<p>Q8R57</p>	<p>When asked how they dealt with differences, 23 teachers said that learning, accommodating, being open or simply ignoring these differences are some of the ways. These ideas are revealed in the following quotes:</p> <p>More people are behaving more cultured now. Stereotyping is, to me, a taboo. ... I see them as humans. If I have language as a interference, I ask for a translat(ion). I choose to say 'Thank you' or 'Sorry' in English as they are internationally known. If everything fails, sign language really helps – a handshake, a salute or simply a warm mile say a thousand words."</p> <p>Food and beliefs. I learn to respect those difference(s).</p> <p>I would like to learn the other cultures as much as I could so in order to understand them more.</p> <p>Sometimes these people think that they are smart and they know everything I will normally try to change topics or the best thing to do is ignore if possible.</p> <p>In the first quote, the teacher says that "more people are behaving more cultured now" which implies that people of</p>	
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	<p>different cultures are interacting with each other maybe in a more friendly and considerate way. The same teacher also says that “stereotyping is ... a taboo”, and says that she sees “them as humans”. It is unclear who or what she is referring to as “humans”.</p> <p>In the last quote, the teacher says that ‘the best thing to do’ when dealing with differences is to ‘ignore’ them. This could imply that she chooses to be ‘colour blind’ instead of ‘learning’ in order to ‘understand’ or ‘respect’ the differences as in the second and third quotes.</p> <p>As mentioned above and earlier in Chap 2 Section 2.7 (& Q3b, Q3d, Q4 Groups 1 & 2, Q5 Groups 1 & 2, Q7, Q8 earlier part), Banks (2002) would argue that individuals with monocultural experiences have the tendency to view themselves as ‘colour blind’ which reveals a ‘privileged position’ (p191). Hence, it is important that ME programs address this issue.</p>	Q3bA35 (Repeat- p118)
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Summary & Comments for Q8

Response on ‘Special Differences among Multicultural People’		No of Respondents
Q8R55	Did not notice any special differences	2
Q8R56	Noticed special differences	29

For Q8, it was found that a substantial number of 29 teachers seem to be more aware of the differences than similarities among the different cultures.

Although they also seem to be aware of the importance of getting along with each other, they did not say exactly how to go about it.

Hence, it is important that the teacher-training programs provide teachers with the knowledge, skills and experiences in ME so that they are, in turn, able to help the young children under their care and education. It is also important that ME programs provide teachers with opportunities to interact and work as well as build friendships with teachers from different cultures (Pate, 2000) so that they become more 'proactive' in achieving the goals of multiculturalism (Banks, 2002, p191).

Q9: What questions do you want addressed in a multicultural education program with respect to teaching children from diverse ethnic and linguistic backgrounds?

... on questions to be addressed ...

Q9R58	<p>26 teachers said that they needed training on understanding differences among the different races, practices, customs, festivals, history, food, art, languages, etc. and on how to teach ME to young children.</p>	
Q9R59	<p>8 teachers felt that there should be equality among the races, ME should be introduced to young children, and minority races should change their mind set, etc as highlighted in the following quotes:</p> <p style="padding-left: 40px;">Do children really understand the different multicultural or ethnic or ethnic backgrounds of the other races at this age (below 6 years)?</p> <p style="padding-left: 40px;">What does a multicultural education program mean? How do teachers teach the children under this program? How do we cater to the various needs of the children fro various ethnic and linguistic backgrounds?</p> <p style="padding-left: 40px;">I hope we can introduce each culture accurately and practice what we preach. Not only paying lip services. The majority of us should be sincere in implementing what we call a multicultural diversity curriculum and hope it will create a better society and a toleran(t) and understanding one.</p> <p>The quotes above imply that the teachers believe that ME is important and that it should not be given 'lip service'. They also seem 'sincere' in wanting to find out more about ME as in "What does a multicultural program mean?" and how it can be introduced to young children as in "How do teachers teach the children this program" and "introduce each culture accurately". This shows a positive attitude towards ME.</p>	

	<p>While they believe that ME should be taught to young children, some teachers have a limited definition of ME for example, they see ME as an understanding about differences among different races, and say that only minority races should change their mindset.</p> <p>As mentioned in Chap 2 Section 2.4 (& Q4 Groups 1 & 2, Q5, Q7 Group 2, Q8), York (1997) argues that there are problems when teachers enter the teaching profession with few or no cross-cultural experiences.</p> <p>This is where teacher-training programs can equip teachers with the necessary knowledge, skills, experience and attitude to understand their own cultures and other cultures (Banks, 2002) as mentioned in Chap 2 Section 2.5 (& Q3b, Q3d, Q4 Groups 1 & 2, Q5 Groups 1 & 2, Q7, Q8). For ME to be effective, teachers must be willing and be able to discuss multicultural issues openly within a given framework (Ladson-Billings, 2001) as mentioned in Chap 2 Section 2.7 (& Q3b & Q3d). In addition, Hadaway et al (1993) found that a course devoted to multicultural content could indeed raise the sensitivity levels and cultural awareness of the teachers. This idea was mentioned in Chap 2 Section 2.7 (& Q2b Group 1).</p> <p>There also seems to be a need for the teachers to be equipped not only with knowledge in ME but also research findings on ME to support their teaching of and learning in ME.</p>	<p>Q4A41 (Repeat- p131)</p> <p>Q3bA35 (Repeat- p118)</p> <p>Q3bA36 (Repeat- p120)</p> <p>Q2bA29 (Repeat- p108)</p>
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Summary & Comments on Q9

Response on 'Questions Addressed in ME program for Teachers'		No of Respondents
Q9R58	Teachers need training in ME	26
Q9R59	Issues to be covered - equality among the races; ME to be introduced in the early years; minority races should change their mindset, etc	8

For Q9, it was found that 26 teachers seem to acknowledge that teacher-training in ME is necessary to equip them with the necessary knowledge, skills and experience to do the job. This seems to be the view of many researchers such as Banks (2002) and Ladson-Billings (2001) who advocate the need to incorporate ME in teacher-training programs.

8 teachers shared their thoughts about what questions should be addressed in the ME program. While 1 teacher believed that each culture should be introduced accurately, another teacher felt that only the minority races should change their mindset. However, Diaz (2001) argues that ME is for everyone, both majority and minority cultures.

In addition, as mentioned in Chap 2 Section 2.8, researchers suggest that a multicultural teacher education program should include other topics such as case studies for teachers to understand their own culture and other cultures (Melnick & Zehner, 1997); a framework for teachers to discuss multicultural issues, and reflect on their own cultural values, beliefs, practices and prejudices (Ladson-Billings, 2001); an understanding of the history of race relations (Diaz, 2001, Goodwin, 1997 and Banks, 1997); and knowledge, skills and experience to design and conduct ME programs for the children in their centres (Gay, 1977).

5.4 Summary of Findings

In the previous section, the researcher had grouped, tabulated and summarized the data. The researcher had also analyzed the data in view of the discussions held in Chapters 2 and 3.

The researcher will now attempt to summarize the findings by making reference to the research questions which are as follows:

a) What is the level of the teachers' understanding of multicultural education?

The results of the survey data for Q1 which are also represented pictorially in Figure 7a on p173, revealed the following:

Generally, the teachers had some knowledge or understanding of the meaning of ME. However, this knowledge seems to be somewhat limited in many cases.

While some of the teachers viewed ME as 'educating', others saw it as 'exposing' people to different cultures; as bringing people of different cultures together; as providing environments for people to interact; and as a need to design a multicultural curriculum. However, in the literature, ME is an idea stating that all students, regardless of their cultural background should experience equality in school; ME is a reform movement designed to bring about transformation of the school so that all students will have an equal chance to experience success; and ME is a continuing process because the goals of ME such as equal opportunities for all and prejudice reduction are difficult to achieve in society.

The teachers believed that bringing people of different cultures together, or providing environments for people to interact, would

create an 'understanding' or 'knowledge' about different cultures, which would in turn create harmony, tolerance and prosperity. However, these teachers do not go on to explain how the 'understanding' or 'knowledge' takes place or how it leads to 'harmony', 'tolerance' or 'prosperity'.

However, ME writers such as Banks (2002) and Ladson-Billings (2001) believe that people need to 'understand' and 'experience' difference cultures as well as examine their own attitudes, beliefs and prejudices. Allport (1979) and Johnson & Johnson (2002), believe that it is this gain in 'understanding' and 'knowledge' through ME which helps people overcome or reduce their fears about, stereotyping of and prejudices against others.

In addition, Pate (2000) suggests from his findings in research, a combination of the strategies that would improve the quality of the knowledge gained and hence, the success of the ME program. He also suggests that ME programs should create opportunities for individuals to reflect on their cultural beliefs, values, practices and prejudices as well as to work, interact and build friendships with each other.

The teachers who viewed ME as encompassing only 4 races, namely Chinese, Malay, Indian and Eurasian; and looked within Singapore only. Sleeter & Grant (1987) argue that ME covers not only race, religion and language but also class, gender, age and ability. Banks (2002) argues that the goal of ME is to prepare individuals not only for the society in which he lives, but for the global world.

b) What is the level of their understanding on the importance of multicultural education in early childhood?

The results of the survey data for Q2 & Q3 which are also represented pictorially in Figure 7b on p174, revealed the following:

Generally, the teachers were able to relate the definition of ME to pre-schools and to society as well as to the four areas of ME which are curriculum, teaching, pre-school children and pre-school policies. However, their understanding of ME in early childhood seems to be rather limited in many cases because they do not add much detail or make suggestions.

While many teachers saw the need for ME because Singapore is a multicultural society, only some teachers believed that schools play an important role in creating opportunities for children of different cultures to interact and build friendships among themselves. Some teachers not only recognized the benefits of introducing ME in the early years, they also suggested ways in which ME could be introduced in pre-schools and to the general public. However, these teachers did not explain explicitly if or why ME should be taught in the early years.

According to Robles de Melendez & Ostertag (1997), children's attitudes toward their own and other cultural groups begin to form in the early years, pre-school teachers can influence the development of positive attitudes in young children. Similarly, Berger & Luckman (1966) believe that for ME to be effective, it should be taught in the early years when primary socialization takes place.

Many teachers seem to believe that for ME to be effective in pre-schools, teachers need only possess the necessary skills and

knowledge to teach ME as well as a positive attitude towards multiculturalism. However, Banks (2002) and many other ME writers believe that besides being equipped with the necessary knowledge, skills, experience and attitude in ME, teachers need to examine their own attitude, beliefs and prejudices, and understand and experience the different cultures. In addition, they need to 'interact with' as opposed to 'study about' cultures (Melnick & Zeichner, 1997).

Many teachers also seem to believe that the conducting a multicultural program means discussing different cultures in terms of their food, dress, festivals, customs, etc. Derman-Sparks & Force (1989) argues that teachers need to go beyond taking a 'touristy' approach to taking an 'anti-bias' and 'wholistic' approach to teaching and learning about the different cultures. In addition, teachers should not only highlight the differences in the various cultures but also the similarities in order to build social cohesion and a national identity (Quah, 2000).

Some teachers seem to believe that the government should be consistent and transparent in its policies as well as be mindful of the sensitivities of the different cultural groups in the country. While some teachers cautioned that the government should be fair to all races, a few teachers were concerned about bias and discrimination in Singapore especially in the enrolment process of pre-schools, and the area of job applications. They expressed the need to address these issues in order to establish social cohesion and a national identity in Singapore. While these issues are perhaps specific to Singapore, and are not dealt with directly in the general literature, it is interesting to note that a few teachers do

seem to see the link between ME and the reduction or elimination of prejudice in schools and society (Baker, 1999).

While the teachers were concerned about issues of bias and discrimination in Singapore and in pre-schools, and wanted these issues addressed, they did not see themselves as having prejudices and biases or the need for them to treat the children under their care fairly and equally. However, Banks (2002) would argue that it is common for teachers to view themselves as “non-cultural and monoethnic beings who are colourblind and raceless” (p89). He believes that the aim of a multicultural teacher-training program should be to help teachers to critically analyze and rethink their notion of race, culture and ethnicity, and to view themselves as cultural and racial beings so that they can teach effectively in multicultural classrooms.

c) What are their experiences in multicultural education?

The results of the survey data for Q4, Q5, Q6, Q7 & Q8 which are also represented pictorially in Figure 7c on p175, revealed the following:

Although some of the teachers had negative experiences or very little experience with people of different cultures, many of them had positive experiences, and saw benefits in discussing multicultural issues, interacting with multicultural people and working in multicultural environments. However, these experiences are somewhat limited in that they do not allow the teachers to have a good understanding of their own culture or other cultures. In addition, the teachers seem to see multicultural experience mostly in terms of race only, and in the context of Singapore only.

The underlying reason for some of the teachers having negative or little multicultural experiences could be attributed to fear, prejudice and stereotyping. Johnson & Johnson (2002) argue that fear, prejudice and stereotyping could be reduced through knowledge, education and support. Similarly, Allport (1979) also argues that prejudices can be reduced under the following situations – 1) cooperative rather than competitive; 2) each individual feels of equal status to others; 3) all individuals share similar goals; and 4) the contact has the approval of parents, teachers and other authority figures. Hence, it is important that the school and work environments provide individuals with positive multicultural experiences.

Many teachers seem to have positive experiences during their schooling days and at the teacher-training institute, but not so much at the work place. Schools and teacher-training institutes seem to be good places for individuals to learn about different cultures, and build friendships with individuals with different cultural backgrounds. Many teachers also seem to be more aware of the differences rather than similarities among the different cultures. Although many teachers seem to be aware of the importance of getting along with each other, some of them do not seem to know exactly how to go about it. While some teachers seem to have reservations about engaging in discussions on the topic of race, other teachers seem to exercise great caution when involved in such discussions.

Hence, it is important that ME courses and experiences must be an essential component of teacher education programs. Teacher education programs should begin with an understanding of how pre-school teachers define and conceptualize ME in the Singapore

as well as global context (Banks, 2002). They should provide teachers with a framework to understand their own and other cultures as well as to discuss multicultural issues (Ladson-Billings, 2001). They should also provide teachers with opportunities to work, interact and build friendships with teachers from other cultural backgrounds (Pate, 2000).

Besides equipping them with the knowledge, skills and experience to design and conduct ME programs for the children in their centres, Banks (2002) and other writers believe that teacher education programs must help teachers examine and reflect on their own cultural assumptions, attitudes, paradigms, values, beliefs, practices and prejudices,

d) What do they think are the training needs of multicultural education for pre-school teachers?

The results of the survey data for Q9 which are also represented pictorially in Figure 7a on p173, revealed the following:

Generally, the teachers believed that teachers need to understand ME before teaching ME to young children. They also agreed that teacher-training programs should include a component on ME and on designing multicultural programs for young children. However, they provided only some general topics or areas to be covered in the component.

Many teachers believed that they need the knowledge, skills and attitude to know what to teach and how to teach. However, they did not specifically talk about the need for teachers to reflect on their own prejudices, attitudes, beliefs and values, and how these would affect their teaching and learning. They also did not talk about the

need for teachers to work, interact or build friendships with other teachers of different cultural backgrounds. A few teachers did mention that teachers had personal prejudices or biases but did not mention what they should do about them or how they should deal with them.

The above discussion has revealed that there are gaps in the understanding and experience of the teachers, and that these gaps need to be addressed. It has also revealed that the framework for a multicultural component in the teacher-training program to be developed would be based not only on what the teachers think is important, but on what is known from the literature that is important for an effective program.

Figure 7a: ME means

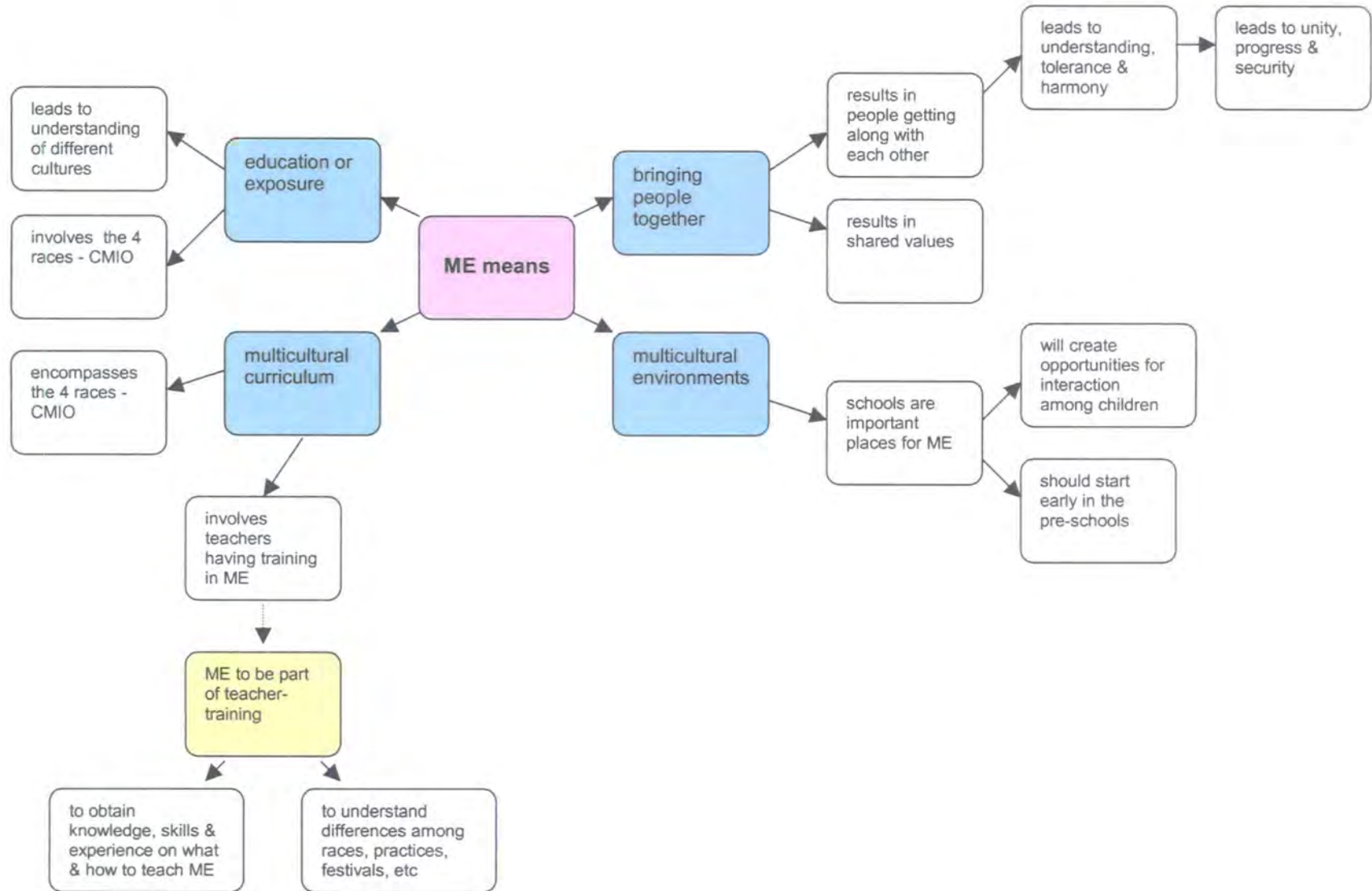


Figure 7b: Implications of ME

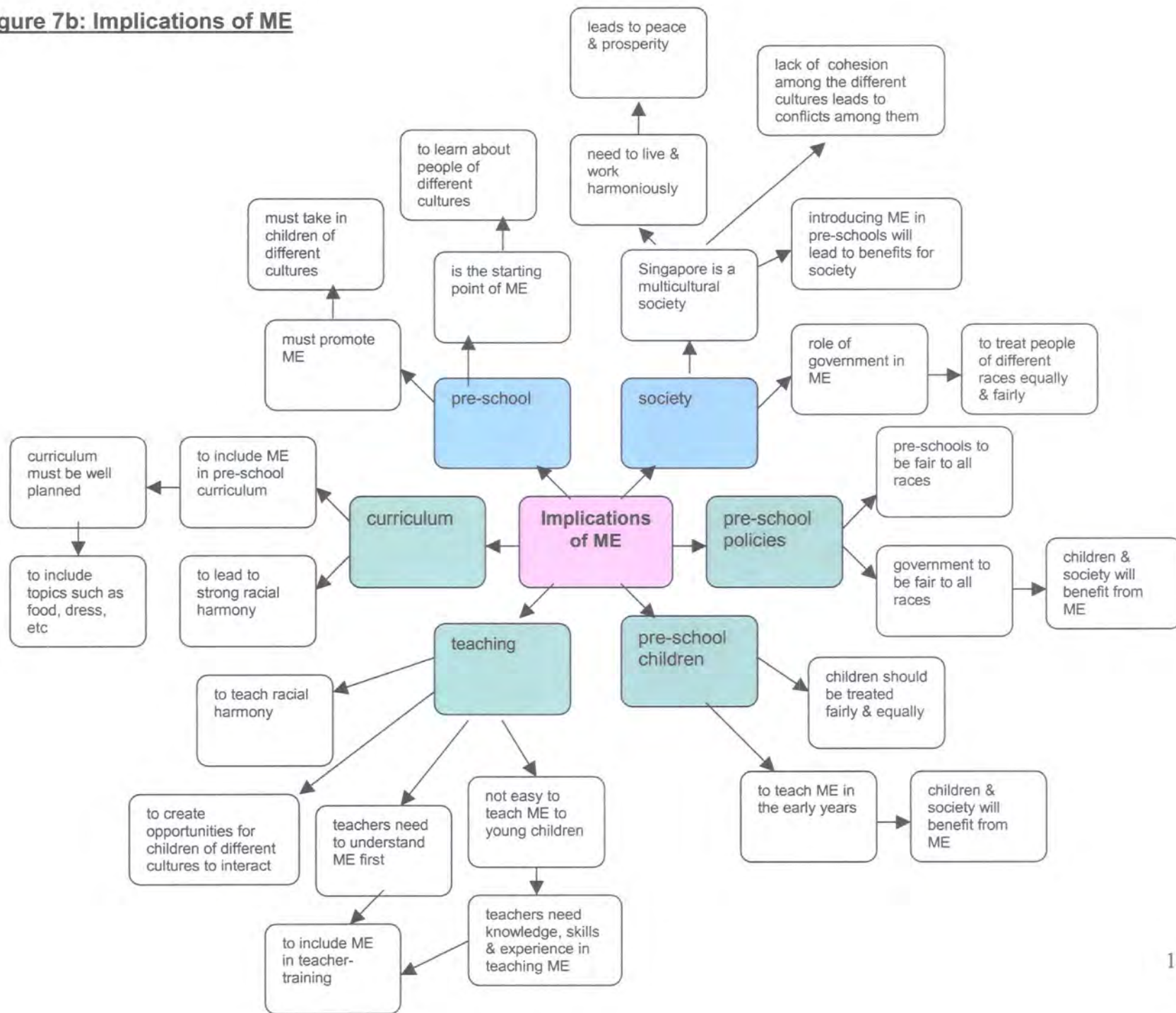
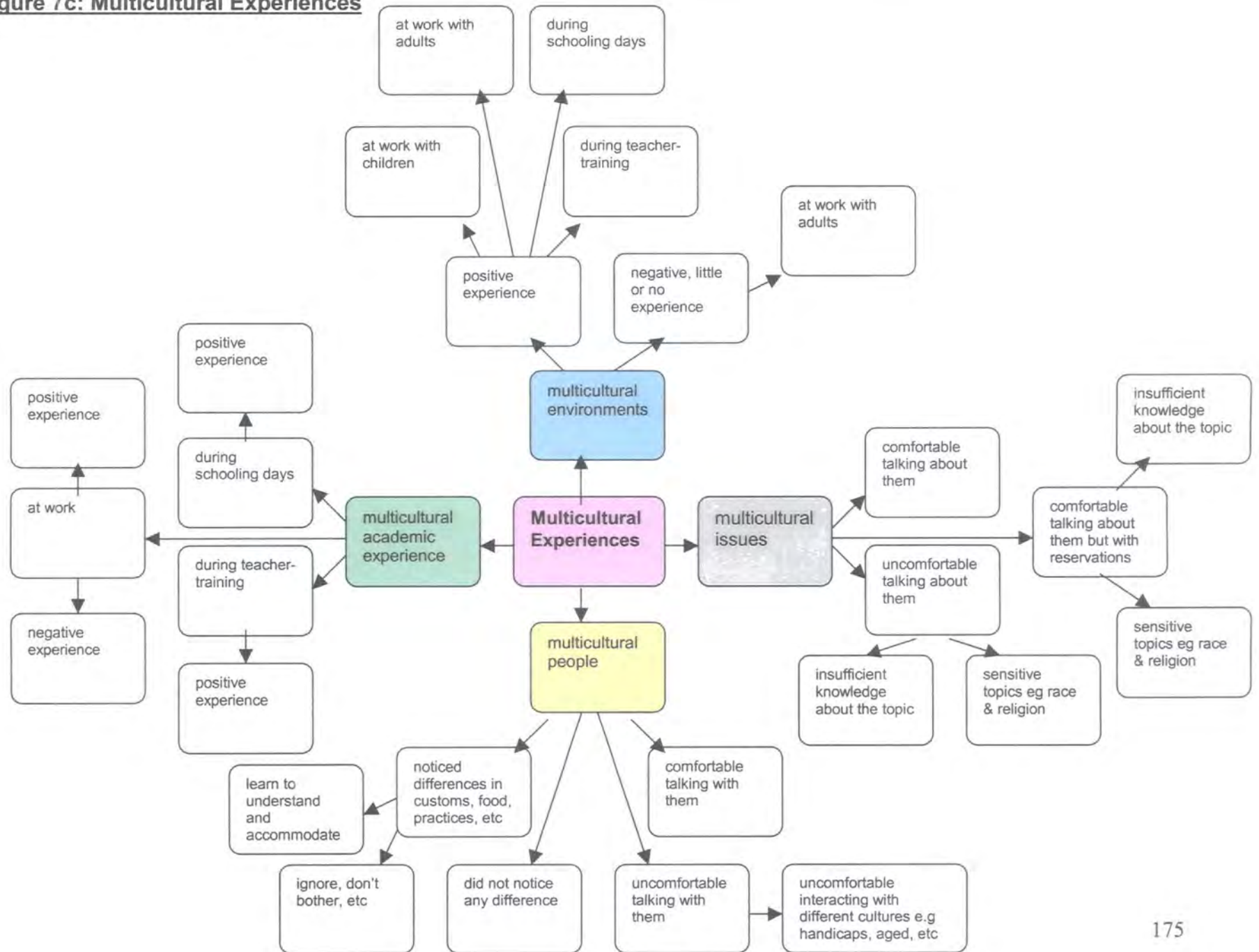


Figure 7c: Multicultural Experiences



5.5 Summary

This chapter attempted to analyze the data collected in the previous chapter. The data which was summarized for each question in the questionnaire was then presented with important quotes and commented on in the light of the discussions held in chapters 2 and 3.

This chapter also attempted to answer the overall research question, which is, "What do teachers already know or understand about ME". First, the data showed the teachers' level of understanding of multiculturalism and ME. Second, it showed their level of understanding of the importance of ME in early childhood, and to the individual and society. Third, it revealed their experiences in multicultural environments and with multicultural people. Finally, it presented their thoughts about the training needs of ME for pre-school teachers.

The findings are important in identifying the needs of pre-school teachers in Singapore. The findings are also important in developing a framework to meet their needs. This framework would then provide the basis for designing the component, 'Understanding Multiculturalism in Society' in the teacher-training course for pre-school teachers in Singapore.

6. Discussion and Implications

6.1 Introduction

In this chapter, we will summarize the results of the investigation and discuss the implications of the study in teacher-training programs for pre-school teachers in Singapore. It will also attempt to formulate a framework for designing a multicultural component for pre-school teachers.

6.2 Summary and Discussion

As discussed in Chap 3 Section 3.7, teacher-training was recognized as a critical factor in the provision of quality pre-school education, the government announced in 2000 that all pre-school teachers will undergo training so that they will be equipped with the essential knowledge, skills and attitudes to teach effectively (ST, 1 March 2000). The PQAC was set up by the MCDS and the MOE, the two government bodies which oversee the childcare centres and kindergartens in Singapore respectively, to draw up a clear training path for all pre-service and in-service pre-school teachers. It also drew up a set of guidelines for accrediting teacher-training courses in early childhood care and education at certificate and diploma levels.

It was in this light that the need for this study was conceived and developed. This need was further endorsed by the 'September 11 attacks' in the US as well as the resurgence of Islam (and Islamic extremism) in many countries. These events had serious repercussions around the world and in Singapore.

As discussed in Chap 4 Section 4.2, the purpose of this study is to identify the training needs in ME for pre-school teachers in Singapore.

While there is a lot of research and literature on the definition, aims and approaches to and models of ME for teachers and students abroad, there is no study done in the Singapore context.

There are two tasks involved in this study. The first task is to investigate the concepts and issues related to ME and teacher education in the context of Singapore. A review of related literature on multiculturalism, ME and teacher education was conducted to meet this task.

The second task is to gather input for the design of a framework for an ME component in the pre-school teacher education course that is being conducted by pre-school teacher-training institutes in Singapore. A survey was conducted to meet this task. The survey was aimed at answering the overall research question that is, What do teachers already know or understand about multicultural education? The findings of the survey are summarized in Chap 5 Section 5.4.

These findings are important in identifying the needs of pre-school teachers in Singapore. These findings could be used to develop a framework for designing the component, 'Understanding Multiculturalism in Society' in the teacher-training course for pre-school teachers in Singapore.

6.3 Implications for Teacher-Training in Singapore

From related studies conducted to assess the nature and adequacy of the multicultural component of an existing teacher-education program, Hadaway et al (1993) argue that a teacher preparation program should comprise the following (p61):

- 1) Study 1: Assess teachers' backgrounds

2) Study 2: Preparation through coursework

Address the level of cultural awareness among teachers as well as the impact of classroom-based instruction in ME.

3) Study 3: Preparation through multicultural interaction

Discuss the development of innovative ways to adapt the training curriculum to prepare students more fully to meet the varying needs of the school population.

Hence, this study so far has attempted to address Point No.1, which is to investigate what pre-school teachers in Singapore know or understand about ME. The next task is therefore to address Points No. 2 and 3, which is to use the results of this investigation and the analysis of the literature to design a multicultural component for the pre-school teacher education. This component will attempt to provide teachers with multicultural knowledge, skills and experiences as well as encourage them to reflect on their opinions, beliefs, behaviour and attitudes.

6.4 Proposed Model

In view of the findings from the literature review (in Chapter 2 and Chapter 3) as well as the findings from the survey (in Chapter 5), the researcher will now attempt to develop a framework for the unit on 'Understanding Multiculturalism in Society' which is as follows.

1. Generally, most teachers have a somewhat limited understanding about multiculturalism. They seem to view multiculturalism only in terms of race, and only in the context of Singapore.

- **To discuss the definition of the key concepts of race, culture and multiculturalism in the Singapore as well as international context.**
2. Generally, most teachers believe that ME means having knowledge of one's culture as well other cultures. However, they seem to have a naïve belief that this knowledge is sufficient and would 'automatically' bring people of different cultures together which would in turn, 'automatically' result in harmony, tolerance, prosperity and progress for the nation.
- **To discuss the definition of the key concepts of ME in the Singapore and international context.**
 - **To discuss the implications of ME on the individual, group, society, nation and world.**
3. Generally, most teachers believe that ME is important and beneficial, and that it should be taught in the early years. While only a few teachers gave reasons why it should be taught in the early years, others did not explain.
- **To discuss the importance of ME in the early years.**
4. Generally, most teachers believe that children pick up prejudices, attitudes, beliefs and values from the adults around them such as parents and teachers. Hence, they believe that schools play an important role in educating children about different cultures and building friendships among them. However, they seem to assume that all schools and all teachers are free of prejudice and racism.

- **To discuss the definitions of stereotyping, prejudice and discrimination – why it exist, how it is learnt and what we can do about it.**
5. Generally, some teachers believe that pre-school centres and government should treat all children of different cultures equally and fairly. They also believe that people should believe in ME, and be open minded and have a positive attitude towards multiculturalism. While they are aware that there is bias, they do not give details on how the centres and government should plan and implement the ME programs or address the issue of bias.
- **To discuss the past and present history of race relations in Singapore.**
 - **To discuss the new challenges (e.g. globalization) to the individual, group and national identity.**
 - **To review the government's policies and measures on multiculturalism.**
6. Generally, more teachers have positive experiences in multicultural environments (school, workplace or courses) and with multicultural people (race, religion, language, class, gender and ability) than those who did not. However, most of these experiences seem to be limited to the schools and training institutes.
- **To ask teachers to collect information on the different cultural/ethnic groups in Singapore and examine the similarities and differences.**

7. Generally, most teachers who had positive experiences in multicultural environments or with multicultural people were also comfortable discussing multicultural issues or were comfortable talking to multicultural people. However, the experiences seem rather limited, and did not provide them with a good understanding of their own culture or other cultures. In addition, many teachers had reservations about discussing 'sensitive' issues such as race or religion and especially with people of other cultures.

- **To provide teachers attending the ME programs with opportunities to have personal experience working and interacting with other individuals of different cultural backgrounds.**
- **To provide teachers with opportunities to discuss case studies as well involve in field experience such as observations, visits, etc.**

8. Generally, most teachers believed that teachers need to understand ME before teaching ME to young children. They believe that teachers need the knowledge, skills and attitude to know what to teach and how to teach. However, they did not specifically talk about the need for teachers to reflect on their own prejudices, attitudes, beliefs and values, and how these would affect their teaching and learning. However, a few teachers did mention that teachers had personal prejudices or biases but did not mention what they should do about them or how they should deal with them.

- **To provide teachers with opportunities to examine and reflect on their own attitudes, prejudices, beliefs, values**

and practices with the view to understand themselves and others.

- **To discuss and highlight the teachers' role in ME.**

9. Generally, most teachers believe that conducting a multicultural program means discussing different cultures in terms of their food, dress, festivals, customs, etc. They seem to lack a knowledge of research in ME and do not go beyond to take an 'anti-bias' approach to teaching and learning about the different cultures.

- **To ask teachers to discuss how they can incorporate ME in their teaching and learning as well as in their daily lives.**

10. Generally, most teachers agreed that teacher-training programs should include a component on ME and designing multicultural programs for young children. However, they did not provide further details on what should be included in the component.

- **To discuss the importance of involving children, their parents and the community in the curriculum.**

In this section, key areas of concern have been identified from the findings of the survey in Chap 5 Section 5.4, and appropriate topics to address these concerns have also been recommended based on the findings on multicultural teaching models in Chap Section 2.8 as well as the researcher's understanding of ME from the literature review and personal intercultural, learning and teacher-training experience.

This list of inputs for the ME component is not exhaustive and would be updated as new needs of the pre-school teachers are identified along the way.

6.5 Summary

This chapter has traced the background of and need for this study. It has also summarized the procedures and results of the study.

Despite the constraints in the research study mentioned in Chap 4.3, the results of the study have provided the inputs for the framework to design the component, 'Understanding Multiculturalism in Society' for the pre-school teacher-training programs in Singapore. The framework is important and necessary, and can be used in the design of any ME component.

7. Conclusion and Implications for Future Research

7.1 Reflections

As I was doing the EdD unit on Intercultural Studies by Professor Michael Byram, I realized how relevant this topic was to my work as a pre-school teacher-trainer and practicum supervisor, and to Singapore. I was also wondering how I could do my assignment, and at the same time turn it into a research study for my thesis later on.

My assignment was on how children were able to observe differences in their environment. I carried a pilot study by using a small group of children. I showed them a video CD on the story of "Ugly Duckling" by Hans Christian Andersen. I was quite sure that the children would be able to observe the differences but I was a little doubtful as to whether the children would actually be able to verbalize their observations and thoughts. To my surprise, the children talked about concepts such as 'differences', 'similarities', 'friendship' and 'loneliness'.

I was certain that I was going to extend my study to a larger group of children. I read the book, 'How young children perceive Race' by Robyn M Holmes (1995). As I was reading, I realized that I would not be able to carry out this study because of the issue of ethics. I realized that I would have to observe children in the childcare centres or kindergartens and this means that I would have to obtain permission not only from the supervisors and teachers, but also from the parents which is the most difficult. It seemed less problematic to carry out research with teachers than children.

Furthermore, as I was doing my literature review, I also realized that teachers were also important in ME. In fact, I realized that teachers played a crucial role in the process of ME, and that it was important to

begin with the teachers. At this time, I was also attending the World Forum 2000 by Childcare Exchange which was held in Singapore. The theme was on 'Peace Education' and there was a lot of discussion on ME for children and teachers.

Hence, I changed my focus from ME for children to ME for teachers. Co-incidentally, the MCDS and the MOE, the two ministries overseeing the pre-school education in Singapore announced changes in the teacher-training programs which were to be implemented from January 2000. They included many new units and one of them was the unit on 'Understanding Multiculturalism in Society'. That sealed the fate of my research study for my thesis.

While it helped that I teach in a teacher-training institute and have access to teachers, I faced enormous difficulties in gaining access to information, data and literature on multiculturalism and ME in Singapore especially with reference to pre-school education and teacher education. The NIE conducts research studies but they are not accessible by people outside the NIE. There is also a lot of literature written in the West about culture, multiculturalism, ME and teacher education but many were not completely relevant to my study. I had to rely a lot on newspaper articles and surveys which seem to be the only 'official', 'permitted' and 'available' source of information on racial and ethnic issues in Singapore. Hence, my heavy dependence on newspaper articles and surveys.

The 'September 11 Attacks' in the US also had an impact on me and my work. I had to revisit my thesis work to ensure that it still remained relevant and valid in the light of new developments in the world and in Singapore. The unfortunate events did support my work in every sense of the word. It made it even more necessary than before, as

there was a lot of discussion in Singapore on the need for its people to learn about their own culture and the cultures of others. There was also discussion on the need for the government to review its past policies on race relations in Singapore. All these discussions resulted in many government initiatives to build community bonding and one of them is the formation of the IRCC which organized programs for Singaporeans to get to know each other and build friendships.

I was also fortunate to have been able to get a scholarship to undertake a 6-week summer course at Wheelock College, Boston, US through the kind sponsorship of Wheelock College, and RTRC, Singapore. The in-and-out of classroom experience has helped me gain an understanding of and experience in race, culture and identity in the American context as well as given me ideas on ways of getting teachers to reflect on their prejudices and biases.

I feel that my research study would make a contribution to the field of early childhood education, that is, to study the needs of pre-school teachers in Singapore and later, gather input for the design a ME program for these pre-school teachers. I also feel that my research would support the government's efforts in building multiculturalism in Singapore.

7.2 Limitations of the Study

At this point, I would like to acknowledge that although this research study is a good start and would make a contribution to the early childhood field in Singapore, there are some important limitations which the readers or users of this research study should be aware of.

Firstly, this research study cannot be generalized to every situation because of the sampling strategy used which is purposive sampling. As mentioned in Chapter 4 Section 4.8, the sample was selected from one teacher-training institute because it was accessible; the participants in the sample had the desired information and were willing to give it; the response rate was high; and most importantly the topic of the study was sensitive.

However, as a researcher, I have taken all measures to the best of my knowledge and abilities to ensure that all sampling decisions were made within the constraints of ethics and feasibility. I have clearly and explicitly informed the participants the purpose and outcome of the study as well as assured them of confidentiality and anonymity of the responses. In addition, I also informed them that it was not compulsory for them to complete the questionnaire even though they were my students.

I am also aware that there could be researcher bias in the interpretation and analysis of the data. As a researcher familiar with the context and field of study, I have taken all measures to the best of my knowledge and abilities to be conscious of my own biases and ensure that they are kept to a minimum by constantly referring to the literature review and to the purpose of the study; and asking many questions throughout the study.

Finally, I have tried my best to provide as much information as possible on the collection, analysis, interpretation and reporting of data. However, I would like to leave it to the reader or user of this research study as stated by Cuba & Lincoln (1989), the 'burden of transferability' to determine the degree of similarity between the setting of this study and the setting of the intended study (in Mertens, 1999, p183).

7.3 Conclusion and Implications for Future Research

This study has attempted to identify the training needs for ME of pre-school teachers in Singapore. It has investigated the concepts and issues related to ME and teacher education in the context of Singapore.

It has used the results of the investigation as input for the design of a framework for a multicultural component, 'Understanding Multiculturalism in Society' in the teacher-training program to be conducted for pre-school teachers in Singapore.

The next step in the study would be to plan and implement a multicultural component based on the framework derived for a group of pre-school teachers. The effectiveness of the component could be evaluated from reflective journals submitted by the teachers as well as the continuous review and reflection carried out by the team of trainers. Assessing the effectiveness of the component could even lead to a new research study.

Finally, this paper is only the start of many local research studies on ME programs for pre-school teachers and children which are as follows:

- 1) Carry out studies with pre-school teachers in other pre-school teacher-training institutes or working in CCCs and Ks.
- 2) Carry out studies with teachers in the NIE (which trains primary school and upper level teachers) and teachers working in the schools.

- 3) Carry out studies with and on trainers in pre-school teacher-training institutes.
- 4) Extend study to other countries in Asia for e.g. Malaysia.

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APPENDIX 1

PQAC GUIDELINES FOR UNIT ON “UNDERSTANDING MULTICULTURALISM IN SOCIETY”

ACCREDITATION GUIDELINES ON PRE-SCHOOL TEACHER TRAINING COURSES

DIPLOMA IN PRE-SCHOOL EDUCATION-TEACHING (DPE-T)

Objectives

The objectives of the DPE-T are:

- To enable candidates to transfer educational/child developmental theories into practice which provide wide-ranging, multi-media and developmentally-appropriate learning experiences to young children
- To enable candidates to be skilful in observation and to apply their knowledge of child development to designing a learning environment that meets the needs of each individual child
- To present to candidates with a variety of pre-school approaches which facilitate a creative and developmentally appropriate curriculum
- To enable candidates to collaborate with fellow colleagues, parents and other professionals in supporting children's cognitive and affective development
- To help candidates design, implement and evaluate learning environment and activities based on the curriculum guidelines and desired outcomes of pre-school education

Course Outline and Depth of Coverage

Table 5 on the following pages provides the depth of coverage for the course and for each core domain/module.

ACCREDITATION GUIDELINES ON PRE-SCHOOL TEACHER TRAINING COURSES

Table 5: Course Content of the DPE-T (continued)

S/N	Core Domain/Module	Course Content	Training Hours	
			S 'O' Holders	CPT Holders
		Resources and the Pre-School Environment 3.16 Understanding multiculturalism in society 3.17 Using the environment, family and community resources in curriculum planning 3.18 Using non-print resources (Internet, video, CD-Rom, VCD, etc.) 3.19 Preparing print, media materials and creative classroom displays 3.20 Use of IT as a learning and teaching tool 3.21 Partnership with parents, family and community		
4	*Personal Growth and Professional Development 1 Rationale: <ul style="list-style-type: none"> • To help candidates understand professional roles • To help candidates develop inter-personal and communication skills • To motivate candidates by fostering a positive sense of identity and self-confidence in teaching • To increase classroom effectiveness • To encourage candidates to be reflective and creative learners themselves 	4.1 Responsibilities and expectations of teachers 4.2 Communication and inter-personal skills 4.3 Interest and understanding of self, self-realisation and self-fulfilment 4.4 Speech training 4.5 Language studies: speech and literary practice 4.6 Building positive relationships with family, peers and colleagues 4.7 Appreciation of Music and Movement 4.8 Creative thinking 4.9 Working with parents	70	Exempted (0)

*Modules exempted for holders of new CPT.

Extracted from Accreditation Guidelines for Pre-school Teacher Training Courses, MOE-MCDS Pre-school Qualification Accreditation Committee, October 2002, p16 & p20.

APPENDIX 2

QUESTIONNAIRE

Dear Participant

We are collecting information for designing the unit on “Curriculum for Diversity” in the Diploma for Preschool Education – Teaching (DPE-T). We would appreciate it if you could complete the questionnaire below.

Please be as honest as possible in your answers as this would help us put together a unit that will best meet your needs. All information from the questionnaire will be treated as confidential and will be seen by nobody except the researcher. All information used in the report will be anonymous and it will not be possible to attribute any information to any individual. The information would also be part of a thesis undertaken by a doctorate student to study the training needs of Singapore pre-school teachers in multicultural education.

Please answer all the questions. Thank you.

1. What does multicultural education mean to you?
2. What does multicultural education mean for:
 - a. pre-schools?
 - b. society?
3. Discuss the implications of multicultural education on:
 - a. curriculum
 - b. teaching
 - c. pre-school children
 - d. pre-school policies
4. What experience have you had working or studying in multicultural environments (workplace, school, training institute, etc)?
5. What academic experience have you had in multicultural education (coursework, workshops, etc)?
6. How comfortable do you feel about talking about issues of race, gender, abilities and age? What topics are especially uncomfortable to you?
7. How comfortable do you feel about talking with people whose race, gender, abilities and age is different from your own? Which groups are especially uncomfortable for you to communicate with? Why?
8. What special differences have you noted when interacting with people from diverse ethnic or linguistic backgrounds? How did you deal with those differences?
9. What questions do you want addressed in a multicultural education program with respect to teaching children from diverse ethnic and linguistic backgrounds?

APPENDIX 3**LETTER TO ORGANISATION**

16 January 2002

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Dear Dr Jane

REQUEST FOR PERMISSION

As you are aware, I am currently pursuing my doctorate program with the University of Durham. As part of program, I am required to submit a thesis. The working title of my thesis is "Multicultural Education for Pre-school Teachers in Singapore".

As the purpose of this study is to identify the training needs in multicultural education for pre-school teachers in Singapore, I need to conduct a survey to ascertain their level of understanding of multicultural education and its importance in early childhood, and their views on what they think are the training needs in multicultural education for pre-school teachers.

The data collected from this survey will be used to design the unit on 'Curriculum for Diversity' for pre-service and in-service pre-school teachers undertaking the Diploma for Pre-school Education-Teaching (DPE-T) course.

I would greatly appreciate it if you would allow me to carry out the survey with the student teachers attending the Diploma in Early Development Care and Education (4th intake) Groups 1 & 2 as part of the professional development unit in the area of "working with children, parents and colleagues of diverse cultures". I have attached a copy of the questionnaire for your reference.

Thank you for your kind support and understanding.

Yours sincerely

APPENDIX 4

RESULTS OF THE SURVEY

QUESTIONNAIRE

1. What does multicultural education mean to you?

Multicultural Education means

No of Respondents	Response (R)	Respondents (S)
40	Q1R1 awareness of; understanding of; knowledge of; education of; teaching/inculcating of; learning/studying about, exposing to - different cultures; religion; way one talks, dresses; practices, food, beliefs, values; festivals, celebrations	S1, S2, S3, S6, S7, S8, S9, S10, S11, S12, S14, S17, S20, S21, S22, S24, S27, S31, S32, S33, S34, S35, S37, S38, S39, S40, S41, S42, S43, S44, S45, S46, S48, S50, S51, S54, S55, S56, S57, S58
14	Q1R2 encompass 4 cultures, races or ethnic groups (Indians, Chinese, Malays, Others/Eurasians)	S3, S4, S5, S11, S15, S28, S45, S47, S49, S51, S54, S56, S57
33	Q1R3 to enhance people's knowledge and understanding of different cultures	S2, S3, S5, S6, S7, S8, S9, S11, S12, S14, S17, S19, S20, S21, S22, S24, S27, S31, S32, S34, S37, S40, S41, S42, S43, S44, S47, S48, S50, S51, S52, S54, S58
20	Q1R4 bringing people together/uniting people for security, harmony, progress and sensitivity; become tolerant, respectful adults – to develop tolerance for globalization; to avoid misunderstanding; to prevent bias, stereotyping and prejudice; no stereotyping, no prejudice, education for all	S1, S5, S6, S7, S12, S15, S22, S25, S26, S27, S31, S34, S36, S37, S39, S40, S42, S51, S52, S58
4	Q1R5 interaction in a school; environments for young children to interact with each other, others, different cultures	S5, S9, S24, S25
2	Q1R6 children must learn multicultural education; should start at preschool	S1, S5
7	Q1R7 designing a curriculum for preschool children - multicultural/anti-bias	S13, S18, S27, S30, S36, S50, S53

4	Q1R8 teachers need to know what to teach and how to teach	S27, S47, S55, S56
Total No of Responses: 58		

2. What does multicultural education mean for:

a) pre-schools?

b) society?

a) Pre-schools

No of Respondents	Response (R)	Respondents (S)
8	Q2aR9 is the place/starting point for ME	S1, S4, S5, S6, S23, S27, S36, S39
9	Q2aR10 preschool children to learn values and cultures of others; are exposed and learn to appreciate similarities and/or differences; learn about social harmony, equality	S1, S2, S4, S7, S12, S15, S19, S26, S45
32	Q2aR11 have the task to promote multicultural education since it is important to start children young	S1, S4, S5, S6, S7, S8, S11, S12, S14, S17, S22, S25, S27, S28, S29, S30, S31, S32, S34, S39, S40, S41, S42, S43, S44, S49, S50, S51, S52, S55, S57, S58
2	Q2aR12 should take in children of different races/cultures	S36, S58
Total No of Responses: 40		

b) Society

No of Respondents	Response (R)	Respondents (S)
18	Q2bR13 S'pore is a multi-cultural society - people must learn to live and work harmoniously; accept or respect each other; learn about each other's culture; build a sense of community, racial harmony, tolerance, unity, national identity, common goal	S4, S8, S11, S25, S26, S28, S29, S30, S31, S32, S34, S39, S41, S45, S48, S49, S50, S52

1	Q2bR14 living happily results in a secured environment which in turn results in prosperity, peace	S1
14	Q2bR15 lack of cohesion among people of the different cultures - due to lack of knowledge of different cultures	S2, S4, S7, S14, S17, S19, S22, S24, S26, S27, S40, S43, S49, S58
6	Q2bR16 benefits from multicultural education in pre-schools	S1, S27, 36, S42, S55, S57
2	Q2bR17 adults are difficult to change, superficial	S25, S44
2	Q2bR18 media is a good source of educating the public	S25, S44
3	Q2bR19 bias exist; government should be fair; should not be biased	S4, S43, S58
Total No of Responses: 36		

3. Discuss the implications of multicultural education on:

- a) curriculum
- b) teaching
- c) pre-school children
- d) pre-school policies

a) Curriculum

No of Respondents	Response (R)	Respondents (S)
3	Q3aR20 include ME in preschool curriculum	S12, S28, S42
20	Q3Ar21 must be well planned	S1, S2, S3, S5, S6, S15, S25, S26, S30, S31, S34, S35, S41, S43, S45, S46, S48, S52, S54, S57
8	Q3aR22 have equal importance on each culture	S7, S32, S36, S42, S49, S50, S53, S58
5	Q3aR23 include program on different cultures, traditions, values, festivals & celebrations, etc for children; an integrated	S5, S20, S22, S44, S55

	approach/framework; include topics such as food, clothes, festivals , etc of different cultures	
1	Q3aR24 ME results in strong racial harmony	S11
Total No of Responses: 38		

b) Teaching

No of Respondents	Response (R)	Respondents (S)
1	Q3bR25 aim of ME is to educate and teach racial harmony	S41
5	Q3bR26 creating opportunities for pre-school children to interact/understand/ learn about different cultures, languages (in a fun way)	S11, S22, S41, S48, S53
3	Q3bR27 not easy to teach multicultural education to young children	S1, S12, S28
16	Q3bR28 teachers need to understand ME before teaching ME to children	S5, S6, S15, S20, S30, S32, S35, S36, S42, S44, S45, S50, S54, S55, S57, S58
1	Q3bR29 teachers are not trained	S1
6	Q3bR30 should have more knowledge; be role models; use right materials	S6, S20, S36, S42, S43, S50
6	Q3bR31 be open and impartial; ethical; unbiased attitude; be sensitive to other's feelings	S23, S25, S29, S33, S34, S58
2	Q3bR32 believe in ME	S26, S43
Total No of Responses: 32		

c) Pre-school Children

No of Respondents	Response (R)	Respondents (S)
6	Q3cR33 children understand why others are different	S5, S6, S12, S25, S26, S55
6	Q3cR34 children must learn multicultural education; will benefit from multicultural education; good head start; become more comfortable in mixing; learn to be tolerant and accepting	S1, S11 S15, S22, S28, S53
3	Q3cR35 children are not bias; should be taught to respect different cultures	S20, S30, S32
2	Q3cR36 take in children of different races; treat every child fairly	S36, S58
Total No of Responses: 25		

d) Pre-school Policies

No of Respondents	Response (R)	Respondents (S)
13	Q3dR37 centres should not be biased; take in children of all races; policies at centre level should not be bias	S1, S11, S12, S22, S25, S29, S30, S32, S42, S48, S50, S53, S55
8	Q3dR38 policies at national level to cover, apply to all races; accommodate all cultures; based on national standards, values may change but should not hurt any ethnic group	S2, S6, S20, S28, S34, S36, S42, S45
Total No of Responses: 23		

4. What experience have you had working or studying in multicultural environments (workplace, school, etc)?

Experiences in Multicultural Environments:

No of Respondents	Response (R)	Respondents (S)
15	Q4R39 worked with children of different races at the centre	S11, S13, S15, S16, S20, S25, S27, S30, S31, S39, S48, S49, S50, S52, S53
17	Q4R40 worked with adults of different races; mixed with other races at the centre interacted with others to understand each other, to learn about each other's cultures, to participate in each other's festivals to/and; become good friends, communicate and share; open one's mind at the workplace, one needs to be sensitive to religions and races because teachers/children come from different cultures/countries; avoid discussing sensitive issues with colleagues	S2, S3, S4, S5, S13, S14, S17, S21, S26, S32, S46, S48, S52, S53, S54, S58
7	Q4R41 during schooling days, mixed with other races at school	S7, S12, S24, S32, S43, S46, S53
7	Q4R42 during teacher-training courses, mixed with other races at training school	S17, S20, S30, S52, S53, S54, S55
5	Q4R43 little, minimal no experience	S8, S9, S10, S23, S37
14	Q4R44 negative experiences - at work - difficult to communicate/work with Malay members, minority; other races; on MC and absentee rate is quite high among Indians and Malays; different work attitudes; difference in thinking – agree in front but disagree behind; minority races are sensitive; food (pork/beef) is an issue	S1, S6, S7, S20, S25, S29, S33, S35, S40, S41, S42, S47, S51, S56
Total No of Responses: 53		

5. What academic experience have you had in multicultural education (coursework, workshops, etc)?

Academic Experience in Multicultural Education

No of Respondents	Response (R)	Respondents (S)
5	Q5R45 during schooling days - mixing with their own race; belief that Chinese students are the best, Malay is the 2 nd language; history, social studies	S4, S44, S46, S53, S55
16	Q5R46 during teacher-training - certificate, diploma courses - group projects, unit on art, unit on curriculum issues; special workshops & courses	S2, S8, S13, S14, S19, S24, S25, S29, S32, S33, S38, S45, S48, S50, S51, S52
8	Q5R47 no academic experience; coursework does not address this issue	S1, S9, S16, S17, S30, S37, S43, S47
4	Q5R48 a little experience	S10, S11, S23, S26
5	Q5R49 learn to be more tolerant and looking at issues from different perspectives; look at similarities rather than differences; participate in different festivals	S5, S10, S12, S13, S14
Total No of Responses: 40		

6. How comfortable do you feel about talking about issues of race, gender, handicap and age? What topics are especially uncomfortable to you?

Comfortable talking about Multicultural issues

No of Respondents	Response (R)	Respondents (S)
17	Q6R50 comfortable - having multi-cultural friendship; discussing topics on "bias" and double standards; with people from broken homes; must be same gender; some issues only e.g. race, policies; must have knowledge	S3, S4, S8, S10, S12, S17, S21, S25, S29, S30, S32, S41, S44, S47, S52, S55, S56
21	Q6R51 avoid discussing multicultural issues – too sensitive; religion is most sensitive; may lead to uneasy	S1, S9, S11, S13, S14, S16, S18, S19, S23, S26, S28, S29, S31, S38, S39, S40, S42, S43,

	experience; language; handicap, careful; sex; teenagers; recent issues; race	S46, S50, S53
9	Q6R52 avoid discussing with people with a bias view of others	S1, S2, S6, S20, S24, S35, S37, S51, S57
Total No of Responses: 49		

7. How comfortable do you feel about talking with people who race, gender, handicap and age is different from your own? Which groups are especially uncomfortable for you to communicate with? Why?

Comfortable talking with Multicultural people

No of Respondents	Response (R)	Respondents (S)
28	Q7R53 comfortable - if they don't criticize any one, any race; have knowledge; if they are open, frank, sincere; are Asians; to speak, interact with Indians, Chinese and Eurasians only; careful with giving advice	S3, S4, S9, S10, S11, S12, S13, S14, S16, S17, S19, S21, S24, S27, S30, S32, S33, S36, S40, S43, S44, S45, S46, S47, S48, S52, S53, S56
20	Q7R54 uncomfortable; difficult to speak, interact with Malay (Muslims); race; age – old, middle-age, young; Chinese; handicap; fixed mind-set; gender; Indians, Westerners; all groups, adults; sick	S1, S2, S8, S15, S18, S20, S23, S25, S26, S28, S29, S31, S35, S37, S38, S41, S50, S51, S55, S57
Total No of Responses: 49		

8. What special differences have you noted when interacting with people from diverse ethnic or linguistic backgrounds? How did you deal with those differences?

Special differences in people from diverse ethnic or linguistic backgrounds

No of Respondents	Response (R)	Respondents (S)
2	Q8aR55 no differences noticed	S28, S53
29	Q8aR56 differences in hygienic practice; language (e.g. different races tend to speak in their own language instead of English); customs (e.g. Malay men and women sit separately); body language (e.g. Indians shake their	S3, S4, S8, S10, S11, S12, S13, S14, S16, S19, S20, S21, S23, S24, S25, S26, S27, S29, S30, S36, S37, S38, S43, S44, S45, S50, S51, S52, S55

	heads); when bring across a point (e.g. different perspectives); age; gender; religion (e.g. fasting); values (e.g. some groups are materialistic); dress (e.g. Malays wear 'tudungs'); thinking (for e.g. they are smarter, better because of race, education or background)	
Total No of Responses: 36		

Deal with these differences in the following ways:

No of Respondents	Response (R)	Respondents (S)
23	Q8bR57 learning to understand or accommodate respect other races; own race; each other; different (e.g. food, beliefs); give them benefit; be open-minded; need time; smile; don't bother others; differences; everyone has his/her race, religion or language; stereotyping is taboo	S9, S12, S14, S16, S17, S21, S23, S24, S25, S26, S27, S29, S30, S36, S37, S38, S40, S41, S43, S44, S45, S50, S51
Total No of Responses: 23		

9. What questions do you want addressed in a multicultural education program with respect to teaching children from diverse ethnic and linguistic backgrounds?

Questions to be addressed in the Multicultural Education program

No of Respondents	Response (R)	Respondents (S)
26	Q9R58 1. Cover/Discuss differences & similarities in dressing; in eating (hands, utensils); Muslims (headdress), in customs, practices, festivals, history; languages (by children), greetings; food and art 2. Can everyone visit all places of worship?	S4, S8, S10, S11, S12, S13, S17, S18, S19, S20, S21, S23, S24, S25, S26, S28, S30, S37, S38, S40, S43, S44, S50, S51, S52, S55

	<p>3. Do young children understand the differences among races? What approaches/attitudes do children learn when interacting with other races? Would ME be successful?</p> <p>4. How & what do we teach to young children? Families of young children? Children from biased families?</p> <p>5. Why should we teach ME to young children? Are we putting too much pressure on children/emphasis on ME? Can too much emphasis cause friction? Shouldn't integration be a natural process?</p>	
8	<p>Q9R59 everyone must be sincere about ME; teachers must practice ME themselves; policies must fair to all races, cultures; children should learn ME; minority group should change mind set</p>	S4, S12, S18, S19, S20, S38, S40, S43
4	<p>Q9R60 none; cannot think of a question</p>	S9, S16, S27, S29
Total No of Responses: 30		

APPENDIX 5

LOCATION OF SURVEY FINDINGS

Question (Q) No	Question/Response (QR) No	Pg No	Question/Answer (QA) No	Pg No	Answer (A) Repeated For Question/Response (QR)
Q1 (Group 1)	Q1R1	80	Q1A1	81	-
	Q1R2	81	Q1A2 Q1A3 Q1A4	82 82 82	- Q2bR15 -
	Q1R3	83	Q1A5 Q1A6	83 83	Q2aR10, Q2bR13 Q2aR13, Q3aR21
Q1 (Group 2)	Q1R4	83	Q1A7 Q1A8 Q1A9 Q1A10 Q1A11 Q1A12 Q1A13 Q1A14	84 84 84 85 85 86 86 86	Q1R5, Q4R40, Q4R42, Q4R44, Q5R45, Q4R46, Q7R54 Q2aR16, Q3cR32 - Q1R6, Q2aR9 Q2aR9, Q3cR36, Q4R41 Q1R7 Q2aR10 Q2aR10, Q2aR13, Q3aR24, Q3aR25, Q8R55
Q1 (Group 3)	Q1R5	88	Q1A7(R)	88	-
	Q1R6	88	Q1A15 Q1A16 Q1A10(R)	89 89 89	Q2aR9, Q2aR11, Q2bR16, Q3cR33, Q3cR35, Q4R41, Q4R44 Q2aR9, Q2aR11 -
Q1 (Group 4)	Q1R7	90	Q1A17 Q1A12(R) Q1A18	90 91 91	Q2aR11, Q3aR21, Q5R48 - Q2aR11, Q3aR23, Q4R39
	Q1R8	91	Q1A19 Q1A20	92 93	- Q5R45
Q2a (Group 1)	Q2aR9	95	Q1A11(R) Q1A10 (R) Q1A15(R) Q1A16(R) Q2aA21 Q2aA22 Q2aA23 Q2aA24	95 95 95 96 96 96 96 96	- - - - Q3bR27, Q3cR35, Q8R55 Q3bR27 - Q2aR10

	Q2aR10	97	Q1A13(R) Q1A5(R) Q1A14(R) Q2aA24(R)	97 97 97 98	- - - -
Q2a (Group 2)	Q2aR11	98	Q1A15(R) Q1A16(R) Q1A17(R) Q1A18(R)	99 99 99 100	- - Q5R46 -
	Q2aR12	100	Q2aA25	101	Q3dR38
Q2b (Group 1)	Q2bR13	102	Q2bA26 Q1A14(R) Q2bA27 Q1A5(R) Q1A6(R) Q1A3(R)	103 103 104 104 104 105	- - - - - Q2bR16
	Q2bR14	104	-	-	-
	Q2bR15	105	Q2bA28	106	Q3aR20, Q3bR26, Q3cR34, Q6R51, Q8R55
	Q2bR16	106	Q1A15(R) Q2bA28(R) Q1A8(R)	107 107 107	- - -
	Q2bR17	108	Q2bA29	108	Q5R49, Q9R59
Q2b (Group 2)	Q2bR18	109	Q2bA30	109	-
	Q2bR19	109	Q2bA31	110	-
Q3a	Q3aR20	113	Q2bA28(R)	113	-
	Q3aR21	113	Q1A17(R) Q1A6(R)	114 114	- -
	Q3aR22	114	-	-	-
	Q3aR23	115	Q1A18(R)	115	-
	Q3aR24	116	Q1A14(R)	116	-
Q3b	Q3bR25	116	Q3bA32 Q3bA33 Q1A14(R)	116 116 117	- - -
	Q3bR26	117	Q3bA34 Q1A8(R) Q2bA28(R)	117 118 118	Q5R45 - -

	Q3bR27	118	Q2aA21(R) Q2aA22(R) Q3bA35	118 118 118	- - Q3dR37, Q4R42, Q5R46, Q5R48, Q6R52, Q7R54, Q8R56, Q8R57, Q9R59
	Q3bR28	119	-	-	-
	Q3bR29	119	-	-	-
	Q3bR30	119	Q3bA36 Q3bA37	120 120	Q3dR37, Q4R39, Q4R41, -
	Q3bR31	120	-	-	-
	Q3bR32	121	Q3bA38 Q3bA39	121 121	Q4R44 -
Q3c	Q3cR33	122	Q1A15(R)	121	-
	Q3cR34	123	Q2bA28(R)	123	-
	Q3cR35	123	Q2aA21(R) Q1A15(R) Q2aA21(R)	124 124 124	- - -
	Q3cR36	124	Q1A11(R)	125	-
Q3d	Q3dR37	125	Q3bA36(R) Q3dA40 Q3dA35(R)	126 126 126	- Q4R39
	Q3dR38	126	Q2bA25(R)	127	-
Q4 (Group 1)	Q4R39	130	Q4A41 Q3dA40(R) Q1A18(R) Q3bA36(R) Q4A42	131 131 131 131 132	Q4R40, Q4R44, Q5R49, Q7R54, Q8R55, Q8R56, Q8R59 - - -
	Q4R40	132	Q1A7(R) Q4A41(R)	133 134	- -
	Q4R41	135	Q4A43 Q1A15(R) Q1A11(R) Q3bA36(R)	135 135 136 136	Q4R44 - - -
	Q4R42	136	Q1A7(R) Q3bA35(R)	136 137	- -
Q4 (Group 2)	Q4R43	137	-	-	-

	Q4R44	137	Q4A41(R) Q1A7(R) Q3bA38(R) Q4A44 Q4A43(R) Q1A15(R)	138 138 138 138 139 139	- - - - - -
Q5 (Group 1)	Q5R45	142	Q1A20(R) Q1A7(R) Q3bA34(R)	142 142 143	- - -
	Q5R46	143	Q1A7(R) Q1A17(R) Q3bA35(R)	144 144 145	- - -
Q5 (Group 2)	Q5R47	145	-	-	-
	Q5R48	145	Q3bA35(R) Q1A17(R)	146 146	-
	Q5R49	146	Q3bA41(R) Q2aA29(R)	146 147	- -
Q6 (Group 1)	Q6R50	149	-	-	-
	Q6R51	150	Q2bA28(R)	150	-
Q6 (Group 2)	Q6R52	151	Q6A45 Q3bA35(R)	151 151	Q7R53
Q7 (Group 1)	Q7R53	154	Q6A45(R)	154	-
Q7 (Group 2)	Q7R54	155	Q4A41(R) Q1A7(R) Q3bA35(R)	155 155 155	- - -
Q8	Q8R55	157	Q8A46 Q4A41(R) Q2bA28(R) Q1A14(R)	157 157 157 158	- - - -
	Q8R56	158	Q3bA35(R) Q4A41(R)	158 159	- -
	Q8R57	159	Q3bA35(R)	159	-
Q9	Q9R58	162	-	-	-
	Q9R59	162	Q4A41(R) Q3bA35(R) Q3bA36 (R) Q2bA29(R)	163 163 163 163	- - - -

