

Chinese helicopter: used by the
english educated

jiak kantang - eat potato
used by the chinese educated

Lecture 9: What do helicopter and potato tell us about our past?



Focus the difference and tension in the more recent past
between the Chinese and English educated

Lecture 10 & 11: Speak More Mandarin and Less Dialects



1979





Why is SMC important to our understanding of Chinese Singaporean community?

Did the sociolinguistic situation in Singapore change drastically from 1819 to 1959?

all the different personalities of the past:

Tan Kah Kee, Lim Nee Soon, -- Towkays
(Leadership roles during colonial days and their contributions)

Japanese Occupation -- 1937 1942-1945 [Sook Ching]
(Chinese got together to resist Jap: imagined communities, finally something in common)

Founding of People's Republic of China -- 1949
(Chinese in Singapore were also affected by the events happening worldwide)
[Led to the creation of Nanyang University] -- 1956 - 1980
[Contribution by Tan Lark Sye & Hokkien Huay Kuan]

Rendel Constitution + Singapore Citizenship Ordinance + SCCC

**Speak More Mandarin
and Less Dialects**

多讲华语
少说方言
全国推广华语运动



1979: Lee Kuan Yew launched the first Speak Mandarin Campaign to encourage the use of Mandarin over the use of Chinese dialects. This was to promote the national Bilingual education policy.

The Speak Mandarin Campaign



Eddie C.Y. Kuo

The “Speak Mandarin Campaign”, launched in 1979, has become an **on-going long-term annual event for 40 years**. Over the years, the Campaign has gone through **evolutionary changes in its target audience, annual objectives, and campaign strategies**. As a long-lived language planning movement, the Campaign has made lasting impacts on the sociolinguistic profile, as well as the status of Mandarin vis-à-vis that of English and Chinese dialects in Singapore.



Till Lauer

Banyan

Singapore has almost wiped out its mother tongues

step tongue = not an ancestral language

Elderly speakers of Cantonese, Hakka and Hokkien sometimes cannot talk to their own grandchildren



When sandy, a young Chinese Singaporean, learned that her grandmother was terminally ill, she signed up for a workshop in the Hokkien language run by LearnDialect.sg, a social enterprise founded to help Singaporeans communicate with the city-state's older Chinese residents—including within their own families. Sandy is fluent in English and Mandarin, the official “mother tongue” of Chinese Singaporeans. Her grandmother spoke little of either. Before she died, Sandy thrilled her by asking in Hokkien, “What was your childhood like?” She was even able to understand some of the answer.

Their language barrier was the product of **decades of linguistic engineering**. English has been the language of instruction in nearly all schools since 1987, to reinforce Singapore’s global competitive edge. But, depending on ethnicity, pupils study a second language—typically Mandarin, Malay or Tamil. These are intended, as Lisa Lim of the University of Sydney puts it, to add **“cultural ballast”** vis-a-vis English. In the case of Mandarin, its acquisition has been reinforced by the government’s annual “Speak Mandarin Campaign”, started in 1979.

An ongoing campaign launched
after independence for 40 years
which has drastically changed
the sociolinguistic profile of the
Chinese Singaporean
community

Mandarinization and the construction of Chinese ethnicity in Singapore

Kevin Zi-Hao Wong and Ying-Ying Tan

Nanyang Technological University Singapore

Chinese Language and Discourse 8:1 (2017), 18–50.

2. Officially Mandarin: the state's construction of Mandarin Chinese

As mentioned earlier, Mandarin Chinese has been recognised as an official language in Singapore alongside English and two other official “mother tongue” languages. The *Speak Mandarin Campaign* (SMC), implemented in 1979, has also been employed to promote the use of Mandarin amongst Chinese Singaporeans, over other Chinese languages¹. Existing literature on language planning and policy in Singapore has characterised these measures as emerging in response to challenges and opportunities that Singapore faced since independence in 1965 (e.g. Bokhorst-Heng, 1998, 1999; Rubdy, 2005; Wee, 2003; Chua, 2004; Dixon, 2009). In other words, the motivations for Mandarinization are being posed as solutions or responses to problems faced by the nation. The three key motivations for the Mandarinization process are as follows.

2.1 Mandarinization as a means to manage Singapore's diverse population

As noted previously, the Chinese in Singapore spoke a range of different Chinese vernaculars. While Mandarin Chinese had been introduced as an informal lingua franca by Chinese nationalists in the late 19th century, as late as 1978, 85% of Chinese Singaporeans continued to speak another Chinese “dialect” as their primary home language instead (Bokhorst-Heng, 1999: 238). Official discourse on Chinese languages in Singapore has characterised this as a problem. For example, in 1985, Wong Kan Seng, then Minister of State for Community Development & Communications & Information, noted that linguistic diversity amongst the Chinese in Singapore impeded communication:

- (1) “In Singapore, our forefathers came from mainly the southern part of China, and there were many dialect groups. While they may be able to read the written language, they have difficulties understanding each other because of the use of dialects. This is not ideal for Singapore.” Wong, Kan Seng (1985)

Patrick Chin Leong Ng

A Study of Attitudes of Dialect Speakers Towards the Speak Mandarin Campaign in Singapore

 Springer

Chapter 1 Introduction

BUT this is not true, as everyone knew that Hokkien was the lingua franca, so everyone would be able to speak Hokkien, this would mean that there were no hindrance in communication between Singapore Chinese

Abstract In 1979, the Singapore government launched the Speak Mandarin Campaign to persuade all dialect speakers in Singapore to discard the use of Chinese dialects and switch to speaking Mandarin. In this study, Mandarin is a term which corresponds to Putonghua spoken in the People's Republic of China while 'dialect' refers to the vernacular variety of the Chinese language spoken by various subgroups in the local Chinese community. The local Chinese community in Singapore is subdivided into various dialect groups: Hokkiens, Teochews, Cantonese, Hakkas, Hainanese, Foochows, Henghua Shanghainese, and Hockchia.

However, according to the Singapore government, too many dialects spoken in Singapore would hinder communication among the Chinese. The Speak Mandarin Campaign was implemented to unite all Chinese through speaking Mandarin as a common language. This chapter explains the research background of the study. First, it states the purpose of the study. Next, it explains the research design. The chapter will also discuss the research tools adopted for the study.

2.2 Mandarinization to mitigate the westernising effects of English

Contrary to expectations, Chinese Singaporeans were still persisting in speaking other Chinese “dialects” despite the bilingual policy. Singapore’s government feared that if the Chinese “dialects” continued to obstruct the establishment of Mandarin Chinese as the “mother tongue” of all Chinese Singaporeans, English would become the intra-ethnic link for the Chinese (Bokhorst-Heng, 1999: 250, 252). This was undesirable for two reasons.

2.3 Mandarinization to take advantage of China's economic growth

More recently, several researchers (e.g. Wee, 2003; Tan, 2006; Tupas, 2015) have noted that the SMC has also begun to promote Mandarin Chinese as serving the state in one more important way, that is to allow Singaporeans to take advantage of China's economic growth. While it was initially only English that possessed economic value in Singapore, Mandarin Chinese began to be conceived as possessing such value as well (Wee, 2003: 216). Tan (2006: 52) cites a sevenfold increase in bilateral trade between Singapore and China as an example of the opportunities that China's economic expansion presented to Singapore. Government officials sought to persuade Singaporeans of the need to "ride on the economic growth of China" (Tan, 2006: 52). They presented the ability to speak Mandarin Chinese as a valuable asset in enabling them to do just this, as it allowed Singaporeans to communicate with individuals from China (Tan, 2006: 53; Wee, 2003: 216, 219).

Notice that all the papers referenced are from 2000s onwards, when China was already economically stronger

- Does not explain why SMC is started in 1979



MM Lee on 30 years of Speak Mandarin Campaign

About the campaign

2018 marks the 39th anniversary of this nationwide campaign that was first launched in 1979. The tagline, "Mandarin gets better with use." reminds us that through practice and immersion in a Mandarin-speaking environment, we will be able to improve our language use.

For the Chinese community, our aim should be a single people, speaking the same primary language, possessing a distinct culture and a shared past, and sharing a common destiny for the future. Such a Chinese community will then be tightly knit. Provided it is also tolerant and appreciative of the other communities' heritage, able to communicate with them in English - container, and work with them for a common future, Singapore will grow to become a nation.

PM Goh Chok Tong, 1991 Speak Mandarin Campaign Launch

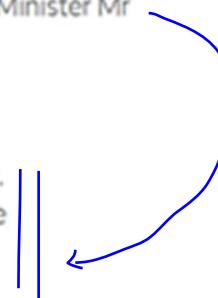
History & Background

Singapore is a young country of many races as the early settlers were immigrants from all over the Asia-Pacific basin. Their diverse backgrounds made Singapore a culturally rich city as these immigrants brought with them their own beliefs and practices. The Chinese community itself was made up of a multitude of differences as the forefathers of the community came from many parts of China, belonged to various dialect groups and spoke their own distinctive languages.

The Speak Mandarin Campaign (SMC) was launched by then Prime Minister Mr Lee Kuan Yew in 1979.

The objectives then were:

- To simplify the language environment for Chinese Singaporeans.
- To improve communication and understanding amongst Chinese Singaporeans.
- support the bilingual education policy



Report on the Ministry of Education (1978)



Eulogy by Minister Mentor Lee Kuan Yew at the State Funeral Service For The Late Dr Goh Keng Swee

It was my good fortune to have strong men around me. Of all my Cabinet colleagues, it was Goh Keng Swee who made the greatest difference to the outcome for Singapore. He had a capacious mind and a strong character. When he held a contrary view, he would challenge my decisions and make me re-examine the premises on which they were made. As a result, we reached better decisions for Singapore.

Goh Keng Swee (1918-2010)

The Goh Report

The Straits Times, 17 March 1979, Page 1

Article also available on Microfilm Reel NL10059

1978

The Goh Report

THE second chapter of the Ministry of Education Report 1978, prepared by Dr Goh Keng Swee and his team of systems engineers, will appear in full tomorrow. It traces the history of the education system in Singapore and lists the major education policies from 1959 to the end of last year.

Moves by the ministry to fulfil its aims of giving equal treatment to all the four streams, changes made to emphasise bilingualism and technical education, retention and promotion policies, attempts to improve proficiency in the English language — all are covered in this chapter.

1959

1978

SMC — 1979



Speak Mandarin Campaign and the bilingual education in Singapore

Typical Verbal Repertoire of a Chinese Singaporean in early Singapore





**What was/were the mother
tongue(s) of Chinese
Singaporeans before 1979?**

What is the definition of mother tongue?

In Singapore, Malay, Chinese (Mandarin), and Tamil are officially and socially referred to as the “mother tongues” of the Malay, the Chinese, and the Indian communities, respectively. In other words, these three official languages are supposed to “represent” the three communities, and are socially and symbolically accepted by members of the communities.* The term “mother tongue” used in this context, however, differs from the linguistic definition, and thus may result in some confusion. To the linguist the mother tongue is “a language first learned by the speaker as a child”.

*The Sociolinguistic Situation in Singapore:
Unity in Diversity*

EDDIE C.Y. KUO

edited by
Witold Tulasiewicz
Anthony Adams

Chapter 1

What Is Mother Tongue?

The *Oxford English Dictionary* defines ‘mother tongue’ as ‘one’s native language’, the language into which one is born. This dispels the Romantic notion of being born *with* a language. Before the present period of mass migration that language was most likely the first, though not necessarily the only, language of everyday communication.

Teaching the Mother Tongue
in a Multilingual Europe



Can a non-Chinese has Chinese language as his/her mother tongue?

Ming Dynasty
(1368-1644)

Qing Dynasty
(1644-1911)



How did the Manchurian language die out and got replaced with Chinese Mandarin?

5 Answers



Ahadan Meng, I'm Manchu, I speak Manchu, and I am a Linguist

Answered Sun

The Manchu language is not yet extinct- an estimated 10–20 native speakers exist (although there are more than this many to be sure) and an additional thousands have studied Manchu, and speak it with varying degrees of fluency. It is currently classified as a “Near-Extinct” language, which despite how it sounds is a considerably better prognosis. So I will instead answer why the Manchu language has declined to what it is today.

The Manchu language declined by way of gradual assimilation on the part of the Manchus for three centuries into the Han Chinese civilization-a civilization which outnumbered the Manchus, and by extent the Manchu speakers, by more than a hundred times.

Language and Society in Singapore

Edited by
Evangelos A. Afendras
and
Eddie C.Y. Kuo

3

Multilingualism, Polyglossia, and Code Selection in Singapore

JOHN PLATT

TABLE 3.1
TYPICAL VERBAL REPERTOIRE OF A SINGAPOREAN CHINESE

It usually includes:

- (1) The native Chinese dialect
- (2) The *dominant* Chinese dialect
- (3) One or more additional Chinese dialects
- (4) Bazaar Malay

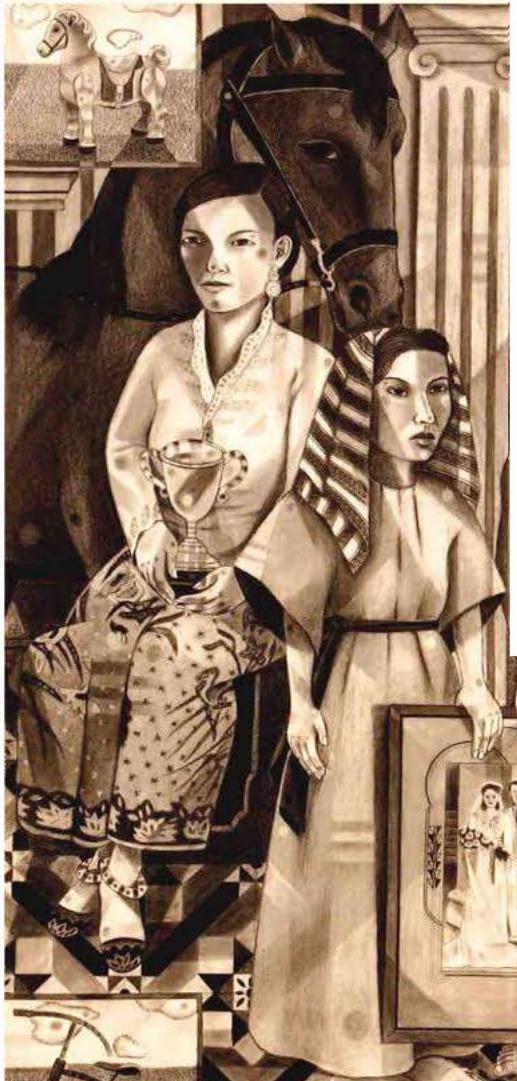
- (5) English
- (6) Mandarin
- (7) Baba Malay

SINGAPORE UNIVERSITY PRESS

A Sociolinguistic History of Early Identities in Singapore

From Colonialism to Nationalism

Phyllis Ghim-I



Chinese

It usually includes:

- Mother tongue (regional Chinese language)
- Intra-group lingua franca (Hokkien)
- One or more additional Chinese language (Cantonese, Teochew, Hakka, etc.)
- BM

It may include:

- SE and/or Std English
- Std Malay/BM/Baba Malay
- Mandarin
- SH

Lingua francas	Usage
BM	The main lingua franca: Indian to Indian, Chinese to Chinese Malay to Malay, Malay to other races, Indian to other races, Chinese to other races, the English to other races. Between later-generational Chinese, BM may turn into Baba Malay with the infusion of more Hokkien words.



**Languages that have a written
and literary tradition and those
that do not have**

Was Mandarin the mother tongue of Chinese Singaporeans before 1979?

only 0.1 per cent of the Chinese claimed Mandarin as their mother tongue in 1957.

*The Sociolinguistic Situation in Singapore:
Unity in Diversity*

EDDIE C.Y. KUO

Was there any group within the Chinese Singaporean community whose mother tongue was English before 1979?

From Third World to First: A Case Study of Lee Kuan Yew and Language Management in Singapore¹



Phyllis Ghim-Lian Chew

Lee Kuan Yew: A native speaker of English and Baba Malay

Lee was born in 1923 in Singapore of fourth-generation Hakka-speaking migrants from Guangdong, China, who a hundred years before had left their impoverished country for Banka, (today's Indonesia), to make their fortune. They were Babas and came from a relatively prosperous trading background which spoke English and Baba Malay:

At home, I spoke English to my parents, Baba Malay to my grandparent and Malay mixed with Hokien to my friends. Mandarin was totally alien to me. (Lee, 1998: 35)

The Babas or Peranakans were then the social elites of Singapore, more loyal to the British than to China (Jurgen, 1998). They were usually traders, the middleman of the British and the Chinese, or the Chinese and Malays, because they could speak both English and Malay. Later generational Babas such as Lee's parents and grandparents had lost the ability to speak Chinese through a gradual assimilation to the Malay-Indonesian culture. Hokien (from Fujian province, China) was the original mother tongue of the Babas but by the time of the second and third generation, Babas could only speak it in a pidginized way as they had mainly begun to switch their mother tongues to Baba Malay, a creolized form mixed with some Hokien loan words to suit a localized Malay context (Clammer 1980).

Hence, although Lee was first enrolled at age 7 in a Chinese-medium (Mandarin) school in 1930, in line with pro-nationalist China sentiments at that time, he soon found classes in Mandarin ‘tough-going’ since he spoke no Mandarin at home. His spattering of street Hokien was of no help either as these two Chinese languages came from linguistically unrelated families. His family then transferred him to an English-medium elementary school which he naturally excelled.⁸ His powerful command of English was not unusual, since he spoke English with his parents, and he became the recipient of a number of scholarships in English. As an ‘English’ schoolboy, he played cricket, tennis and chess and joined the Scouts. Similar to other political leaders such as Pandit Jawaharlal Nehru (India), Mohamed Llaquat Ali Khan (Pakistan), and Tengku Abdul Rahman (Malaysia) all of whom would later become prime ministers of their native countries, Lee graduated from Cambridge University, UK. An Anglophile, he was mostly known as ‘Harry Lee’ for the first 30 years of his life, and still is to his friends in the West and to many close friends and family (cf. Lee, 1998; Bloodsworth, 1986).

His wife, Kwa Geok Choo, also of Peranakan descent, attended the Methodist Girls’ School – an English-medium school set up by Methodist missionaries; and like her husband, won a scholarship to study in Cambridge and similarly, graduated as a barrister. Their academic achievements placed both

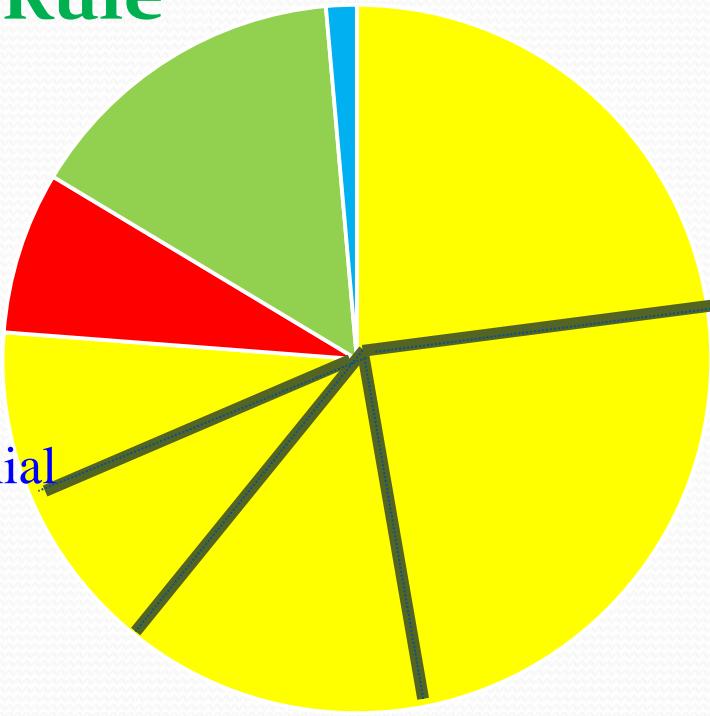
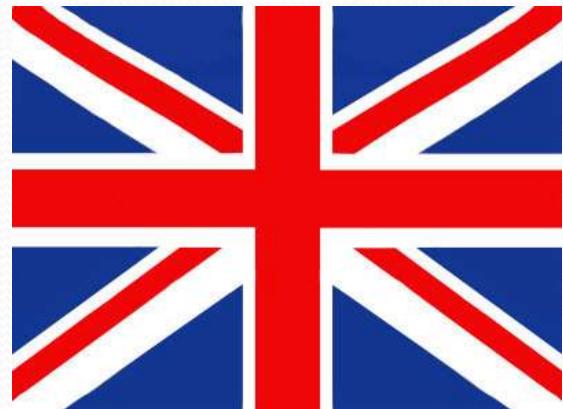
Education

EDUCATION's claim to play a unique role in growth and development, be it in the life of the nation or of the individual is increasingly being put to the test; 'it now tends to be viewed as the master determinant of all aspects of change'¹ and it is in the developing countries of the world that education is viewed with the greatest hopes.

THEN

19th and mid-20th centuries

British Colonial Rule



Laissez-faire approach towards education by the British colonial administration

-Bo chup

Schools in Singapore before 1959

The Singapore system may be described as a two major (English and Chinese) — two minor (Malay and Tamil) stream model. This was certainly the case up to 1959.

Thats why the towkay need to build schools and everything, since British not really helping

1935

There were only two government English-medium secondary schools — Raffles Institution and Victoria

School — to which only the sons of the prominent and wealthy managed to go, since scholarship schemes were few and far between. There was a real need for more English-medium secondary schools;

SINGAPORE CHILDHOOD

Our Stories Then and Now



Jaime Koh
The History Workroom, Singapore
and
Singapore Children's Society



NEW JERSEY • LONDON • SINGAPORE • BEIJING • SHANGHAI • HONG KONG • TAIPEI • CHENNAI

In colonial Singapore, there was no unified system of education. Although the government set up a few English schools, education was largely provided by the ethnic and religious communities. Churches funded English-language mission schools. Local mosques ran Malay and Arabic classes. Chinese philanthropists, clans and villages established schools in both the city and rural areas. Plantation owners started small-scale schools for children of the mostly Tamil plantation workers. The lessons were in the teachers' native tongue – English, Malay, Tamil, and the various Chinese dialects. In the case of the Chinese schools, Mandarin was not much used before the 1930s. The colonial authorities had encouraged the continuation of dialect-based Chinese education over Mandarin as the latter was considered to have "too much political significance", linking the schools and their pupils to China instead of colonial Singapore. Each school hired their own teachers, selected their own teaching materials and implemented their own grading systems.^c

Vernacular schools

- In Singapore, vernacular education refers to education conducted in the native languages of the main resident communities, namely Malay, Chinese and Tamil.



Hokkiens' contributions to the Chinese education in Malaya and Singapore.

Firstly, the Hokkiens were the harbingers in the founding of *bang* (dialect group) schools which were solely supported by a dialect group, and it had set an example for the other *bangs* to follow. In 1849, the Hokkien Association of Singapore, under the leadership of Tan Kim Seng (Chen Jinsheng or known as Chen Juchuang), founded the first *bang* school named Chong Wen Ge.

The Hokkien *bang*-backed schools set a good example for other *bangs* to follow. In Singapore, the founding of the Ying Xin school (1905) by the Jia Ying Hakkas, the founding of the Yang Zheng school (1906) by the Cantonese *bang*, the founding of the Duan Meng school (1907) by the Teochew *bang*,



A group of young boys in white shirts and red neckerchiefs, wearing green caps with yellow piping and red crosses, pose together. They are wearing various badges on their shirts. The background shows other students in similar uniforms standing in rows. The overall theme is the school's anniversary.

ay, 21 July 2013

Sin School 应新学校 (Former)



1908-1971
Dialect: Hakka 耶京 (Ying Fo 亚细)
Yin Sin School Song (Former)
应新学校校歌 (旧版)

應新小學校歌

樂

我應此聲坎應時而興開舞長早熟
心耳目勤施教華莘學子愛董陶文
化啟啟蒙西美容貫宏西求深達根
我國風光或民族後興童生在吾曹

The second major contribution that the Hokkiens made to Chinese education in Malaysia and Singapore rested with the adoption of Mandarin teaching in schools and removal of *bang*'s barrier in the enrolment of students.

↓
founding of the Chinese Republic

National Language

The Hokkien *bang* in Singapore under the leadership of Tan Kah Kee, took the lead in adopting Mandarin, and its Dao Nan school in 1916 began to use this new teaching medium.⁵¹ At the same time, Dao Nan also pioneered in appointing a non-Hokkien principal and teachers that broke the tradition of *bang*-based recruitment of teaching staff.⁵² This breakthrough resulted in not only the weakening of the *bang* consciousness, but also the establishment of a new modern principle of meritocracy in education.

Among this plethora of schools, the greatest divide was between the English- and Chinese-stream schools. The English schools, including mission schools and schools funded by the colonial government, used English as the medium of instruction for all subjects and adopted the Western model of education. Attending these schools conferred a certain degree of advantage to the students; they were seen to be given a leg-up in life because they were educated in the Western system that would provide them the language skills to interact with the Europeans in the world of commerce later. This advantage was increased for the Peranakan Chinese who spoke English and Malay rather than Chinese anyway.

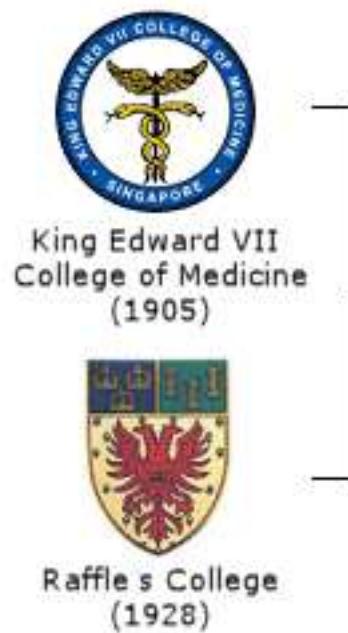
SPEECH BY SENIOR MINISTER LEE KUAN YEW AT THE OLD RAFFLESIANS' ASSOCIATION DINNER AT THE WESTIN STAMFORD, 4 OCTOBER 1997

I am proud to be an old boy of RI because it was not easy to get into it. In 1936 when I entered RI only the top 150 students from all government primary schools were admitted each year.

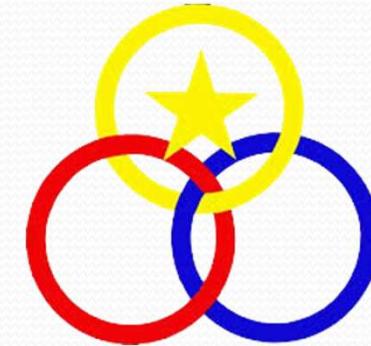
However RI must adjust and improve with the times. When I had to choose schools for my children in the 1950s and 1960s, I decided to send them to Chinese schools - Nanyang Kindergarten, followed by Nanyang Primary School, Catholic High School, Nanyang Secondary School. My elder son stayed on at Catholic High up to his 'A' levels, then spent a year at National Junior College. My daughter chose Raffles Institution for her 'A' levels, and my younger son, National Junior College. Why not RI? Because in those years, RI was a completely English-speaking school in which they would never have mastered the Chinese language. Because my children did not speak it at home, I sent them to Chinese schools where the language environment was Chinese and the discipline was more rigorous with the emphasis on courtesy, humility and character-building. They have benefited from their Chinese school education.

After Mandarin was finally designated the national language of China in 1932,^d the Chinese schools in Singapore increasingly used Mandarin as the medium of instruction and they also increasingly mirrored the educational system and curriculum in China. Most of the teachers were recruited from China and the textbooks used were also imported from China. In the first half of the 20th century, Chinese education was highly politicised, influenced strongly by events in China, such as the 1911 Nationalist revolution, the Japanese occupation of China from 1937 and the founding of the People's Republic of China in 1949.

English Streams Uni



Chinese Streams Uni (Nanyang Uni)

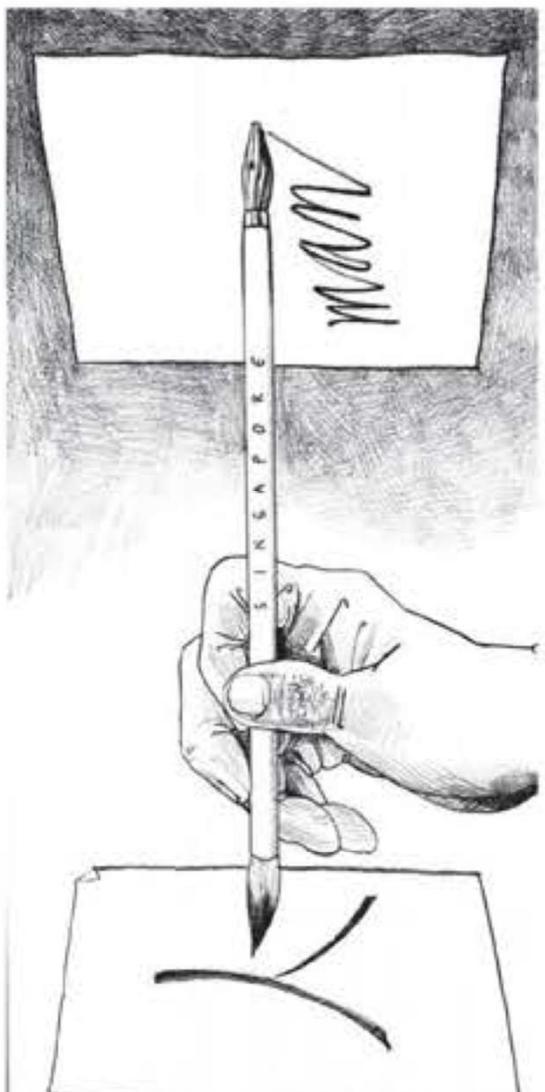


1956-1980

Yet, for most parents, the distinction between the two streams of education had a more practical implication – job prospects. One could easily find a clerical job in one of the many Chinese enterprises if one was literate. With a bit more education,

a managerial post was attainable. But the well-paying jobs were in the European mercantile firms and the civil service, and these required a good command of the English language. By the 1950s and 1960s, the importance of English was increasingly obvious. Even Chinese firms, such as the banks, which had only previously relied on the Chinese script, had made a switch to English. It was no surprise then that parents who wanted a better future for the children sent them to English schools. It was the same for many Indian and Malay parents, who, by then, also understood that for their children to stand a chance to do well, they had to have an English education.

Sixty-two-year-old Edwin Yip received an English education. During his career in the banking industry, he saw first hand how one's grasp of the English language



Some parents who could afford it sent their children to two schools – an English medium school and a vernacular school. Alfred Bay and four of his siblings were among those who had to split their days between two schools. In the morning, they attended English government schools. After a rushed lunch at home and a change of uniform, the siblings set off for a private Chinese school where they traded the pencils and ABCs of the morning for a calligraphy brush and the Chinese classics.

Mr and Mrs Bay thought the arrangement gave their children the best of both worlds – an English education to help in their career prospects and a Chinese education to ensure that they would not forget their heritage. "My parents came from China and they were Chinese-educated. They felt that the Chinese ought to know Chinese language and culture because we must understand our heritage," said Alfred. "But they also knew that for the Chinese-educated during the 1950s and 1960s it was very difficult to get good jobs. They felt that we needed to know English, so we had to attend English schools."



The Bay family children

The bilingual siblings, somehow finding time for a group photo despite attending two schools. Eldest brother Alfred Bay Chin Pong stands over his siblings. In front of him, on the left, is the fifth in line, Ma Ching Koo and beside him is fourth brother Alvin Bay Chin Ling. The girls, from left to right, are Mah Tien Shuan, Marilyn Ma Tien Woon and Mah Tien Chuan. Varied spelling of the family name reflects the vagaries of registration in times past.

By the time the youngest of the Bay children, Marilyn, was ready for school in the 1960s, the family decided that she would attend one school only. By then, there were stricter regulations on school attendance; children could no longer attend two schools in a day. To ensure that Marilyn would be fluent in both English and Mandarin, Mr and Mrs Bay enrolled her in St Nicholas Girls' School, which had exceptional standards for both languages. Marilyn could thus be educated in both languages without having to juggle between two schools like her older siblings.



Chinese-medium and English-medium schools



50 YEARS OF THE CHINESE COMMUNITY IN SINGAPORE

Editor

Pang Cheng Lian

In his book, *From Third World to First, The Singapore Story (1965–2000)*, Lee Kuan Yew made this observation of the Chinese- and English-educated Singaporeans. He wrote,

When I acted as legal adviser for the Chinese middle school student leaders in the 1950s I was impressed by their vitality, dynamism, discipline and their social and political commitment. By contrast I was dismayed at the apathy, self-centredness and lack of self-confidence of the English educated students.

Remembering Lee Kuan Yew

10 quotes from Mr Lee Kuan Yew's 'awesome' 1977 speech in Parliament

MAR 26, 2015,

4. Why bilingualism is important

Way back in 1965 we found ourselves suddenly independent. If you lose that Chinese education and you go completely English-educated, you will lose that drive, that self-confidence. That is what is wrong. The danger is, if you are Chinese-educated and only Chinese-educated, you are monolingual, then your source of literature will be communist. That is big trouble. But if you are bilingual, you have binocular vision, then you see the world in 3-D.

Therefore he is trying to say that there is a problem with fixing only 1 education stream

-Need both

50 YEARS OF THE CHINESE COMMUNITY IN SINGAPORE

Editor

Pang Cheng Lian



Former journalist and diplomat Pang Cheng Lian gathered the 21 writers for the book in English, titled 50 Years Of The Chinese Community In Singapore. ST PHOTO: YEO KAI WEN

- Former journalist and diplomat Pang Cheng Lian, 72, who gathered the 21 writers for the book a year ago, said: "Many of my English-educated friends are considerably ignorant of the Chinese-speaking Singaporeans."



Low Thia Kiang - Chinese Educated
from cheung cheng high -> Nanyang Uni

Chinese-educated vs English-educated



Tan Cheng Bock & Tony Tan - English educated



陈庆炎博士



陈清木医生

Tan cheng bock admits dont know chinese, but Hokkien strong



R DR TAN CHENG BOCK

You were the only one whose Mandarin speech during the televised political broadcast is dubbed. Do you think this may work against you?

Aim to be one people, PM urges Chinese

- But community must be tolerant of others, work with them for the future; I speak Hokkien to my mother. My children speak to me and my wife in English, and Mandarin to their grandmother, my mother. They have dropped dialect. It will ...



The PAP Story

1933-1996

1923-2015

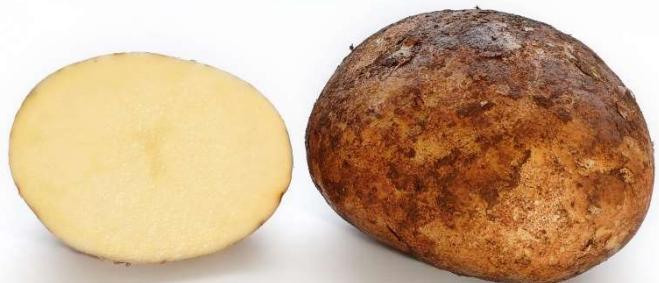
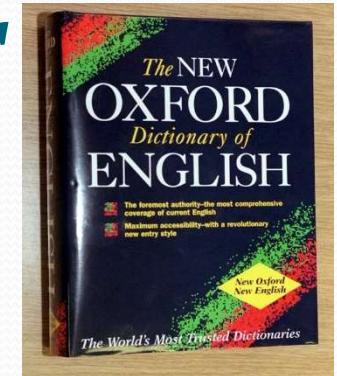


Lim Chin Siong

- Lim Chin Siong did well enough in his first semester at Catholic High that, together with an appeal from his father, he was able in 1950 to transfer to Chinese High School, then the premier Chinese medium school in Singapore. Lim was by then 17 years old, and distracted in his studies by numerous events: the victory of the Communists and the proclamation of the People's Republic; the African anti-colonial movement; and the ill treatment of students, particularly of Chinese descent, in Singapore.



Chinese helicopter vs Jiak kantang



Petition to remove 'Chinese helicopter' from Oxford English Dictionary

(1) PUBLISHED MAY 28, 2016, 5:00 AM SGT

- In her e-mail on Friday, seen by The Straits Times, Ms Tan, who now lives in Canada, said the term "had long degenerated into a label that equated Chinese-educated Singaporeans with inferior quality and low status in society. It was blatantly intended to belittle, humiliate and demean someone on the basis of his less fluent command of English".



Mothership.sg

October 7, 2016 · 0

...

Singaporeans who jiak kantang can certainly identify.



Nathan Hartono's new best friend is Google Translate now that he has to memorise Chinese songs |
Mothership.SG

MOTHERSHIP.SG

Like

Comment

Share

13151550

My struggle with Chinese

GERALD GIAM 严燕松

Hearing MM Lee Kuan Yew admit that his bilingual policy caused generations of students to pay a heavy price because of his “ignorance” made me feel somewhat vindicated, after the years of struggling with learning Chinese in school.

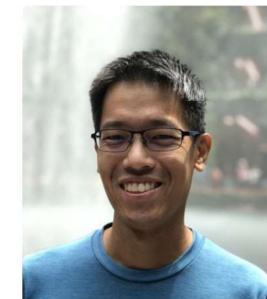
Gerald Giam
18 November 2009
education
bilingual policy, Chinese,
education, Singapore

Hearing MM Lee Kuan Yew admit that his bilingual policy caused generations of students to pay a heavy price because of his “ignorance” made me feel somewhat vindicated, after the years of struggling with learning Chinese in school.

I went to the most *kentang* of schools — Anglo-Chinese School — for all my school life. In ACS, no one spoke Mandarin — not even in Chinese class. We had weekly Speak Mandarin Tuesdays, where the National Pledge and morning devotions were conducted in Mandarin, and the boys were ordered to speak Mandarin during recess or face being booked by the prefects. Of course we all chose to be booked. To top it off, I was always at the *bottom* of my Chinese class.

I had Chinese tuition from, I think, primary 3 onwards. But it was in primary 5 that things really took a turn for the worse. I still remember clearly what happened. It was the first Chinese test of the school year and I got 60/100 — the lowest in my class by far. I think the second lowest scorer was my friend Carl who got 65, and the next lowest was in the high 70s.

My Chinese teacher — and I still remember his name but won’t mention it here — told me angrily: “我要你带回家叫你爸爸签名！” (I



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Bilingual Education

BIG PROBE on SCHOOLS

WHAT IS WRONG WITH SINGAPORE? VERNON BARTLETT, Straits Times commentator, examines the situation arising from the riots and the continuing student problem in PAGE 7

Govt sets up all-party inquiry committee

SINGAPORE Government last night announced the setting up of an all-party committee of the House of Assembly to investigate the situation in Chinese schools where nearly 100 students have taken over the complete control of three schools.

The schools taken over by the students are Chung Cheng High School in Goodman Road, the Chinese High School in Bukit Timah Road and the Nanyang Girls School in King's Road.

In the Chung Cheng High School and the Chinese High School, headmasters and teachers stood helplessly as students held open air mass meetings, singing, dancing in groups, drilling and singing.

A delegation of 10 students—eight girls and two boys—yesterday afternoon called on the

Key recommendations

- Equal treatment of the 4 language streams
- Promoting bilingualism or trilingualism based on the four official languages: English, Chinese, Malay and Tamil

Chief Minister, Mr. David Marshall, but were not able to see him.

The Report of the All-Party Committee of the Singapore Legislative Assembly on Chinese Education

The first, a legacy of the 1956 All-Party Report is that the four languages designated as official languages – English, Chinese, Malay, and Tamil – are available as media of instruction and, in some cases, only for some subjects, even at tertiary level. Further, the languages can be taught as subjects and pupils can choose to be examined in them. The rationale is clear. It is stated that in a multiethnic community with major languages, anything less than equal treatment would be tantamount to discrimination.

Secondly, the policy of bilingualism is justified on the following grounds: it enhances national integration by making interethnic communication possible; it enables the continuance of the multicultural polity; it gives the individual and his ethnic group a sense of identity and community; and finally, it makes possible wider employment opportunities. Thus, bilingualism is a goal that every pupil should attempt to attain to the best of his ability. Specifically, the only languages that may be chosen are English and the pupil's mother tongue, which for the Chinese is Mandarin and for the Indians, Tamil. English is to be learnt for its utilitarian value, for employment, and for guaranteeing access to the science and technology of the West. English, though a non-native language, is consequently a major language of dominant administrative, commercial, educational, and social status.

Another rationale offered for mother tongue learning is that it would give pupils insights into their ethnic and cultural identity and thus enable the maintenance and development of multiculturalism. The loss of identity – deculturalization – and the consequent rootlessness, seen in the acceptance of some Western values and life-styles, is regarded as a consequence of the loss of mother tongue competence.

drink more
Magnolia
fresh milk

THE SUNDAY TIMES

No. 1,200.

SUNDAY, MAY 21, 1966

* 20 CENTS

Largest
Net Sales
in
Malaya

When it comes
to
DIAMONDS
Come to
U.S. de SILVA
Jewellers
106, Orchard Road, Tel: 22466



LEE KUAN YEW

'The verdict of the people is a terrifying thing...it's a victory of right over wrong'



LIM YEW HOCK

'The PAP have made certain promises...We congratulate them and wish them luck'

2.45 a.m.—PAP ROMPS HOME WITH LANDSLIDE VICTORY

SINGAPORE, Sunday.
THE PEOPLE'S ACTION PARTY WILL FORM SINGAPORE'S FIRST FULLY-ELECTED GOVERNMENT UNDER THE NEW CONSTITUTION.

When the last result was announced at 2.45 a.m. this morning, the PAP had scored a landslide victory, 43 of their 51 candidates being returned. The remaining eight seats went to the Singapore People's Alliance (four), the United Malays National Organisation (three) and Independents (one).

In the words of the secretary-general of the PAP, "The verdict of the people is a terrifying thing."

Mr. Lee told a press conference as he left the Can Eng Seng

School counting centre after he and seven other PAP leaders had heard the results announced:

"The people's verdict is clear and decisive. Nothing more can be added to it. It is a victory of right over wrong, clean over dirty, righteousness over evil."

Asked who will be chosen as Singapore's first Prime Minister, Mr. Lee said: "It is irrelevant. What matters is...will the PAP succeed in its five-year plan as it has succeeded so overwhelmingly today."

Mr. Lee said, in answer to a question, that it was not possible constitutionally for the Governor to ask the PAP to form a government today, because Sunday was a holiday.

Dr. Toh Chin Chye, PAP chairman, said his party had won not only the majority in seats but a heavy majority in votes.

"The Opposition will feel very lonely in the next Assembly. The PAP's victory reflects the spirit and will of the people of Singapore. We have won because our policy has been consistent."

24 to 4—IT'S ALLIANCE ONCE AGAIN

KUALA LUMPUR, Sunday.
THE Alliance swept to victory again by winning 24 out of 28 seats in the Selangor State Election.

In a victory message to the Sunday Times this morning, the Prime Minister, Dato Abdul Razak, Mr. Ria-

Reds down

1960 onwards: 2nd Language

From 1960 onwards, the learning of a second language became compulsory at primary level and from 1966 at secondary level. In 1966 and in 1969 the second language became a compulsory examination subject at primary and secondary levels, respectively. A start was made in 1968 on teaching Science and Mathematics in English in a number of non-English-medium primary schools. In 1969 and 1970 respectively, Civics and History were taught in the mother tongue of the pupil in some English-medium schools. The teaching of history in the mother tongue was begun in Primary 3 but the policy was withdrawn a year later. In 1969 the teaching of woodwork, metal-work, and basic electricity in English began in Malay and Tamil medium Secondary I classes.

In 1969 it was decided that second-language papers would be set and marked at a level two years lower than that of the first-language paper. The following year the system of the secondary level examination system was

Science.

Three further moves in the seventies underscored the urgency felt to make language policy more effective. One was the decision in 1972 to move, for primary schools, from an exposure ratio of teaching time between the first language and the second language of 82 per cent to 18 per cent to a ratio of 60 per cent to 40 per cent by 1975. It was a decision that reflected the assumption that exposure time in school is an essential element in the attainment of bilingual competence. Such exposure time increases were to be attained by increased subject teaching in the second language. Secondly, a new subject, Education for Living, an integration of Civics, History, and Geography, was introduced in the schools in 1974, to be taught only in the pupil's mother tongue. Art and Crafts were also to be taught in the mother tongue, while the use of the mother tongue for Physical Education and Music was made optional.



Chinese-medium and English-medium schools



Born in the 1960s

Chapter 1

THE CHINESE IN SINGAPORE

Tong Chee Kiong

With independence, the new government began a bilingual education system, with English as the main medium of instruction in addition to the “mother tongue” as a second language. Before the 1950s, the ratio of Chinese stream students to English medium students was two to one. By 1978, English stream students outnumbered their Chinese medium counterparts by nine to one.⁵ The significant shift towards English language education can be explained by the perception that English is a more useful language for career advancement in an export-oriented economy.



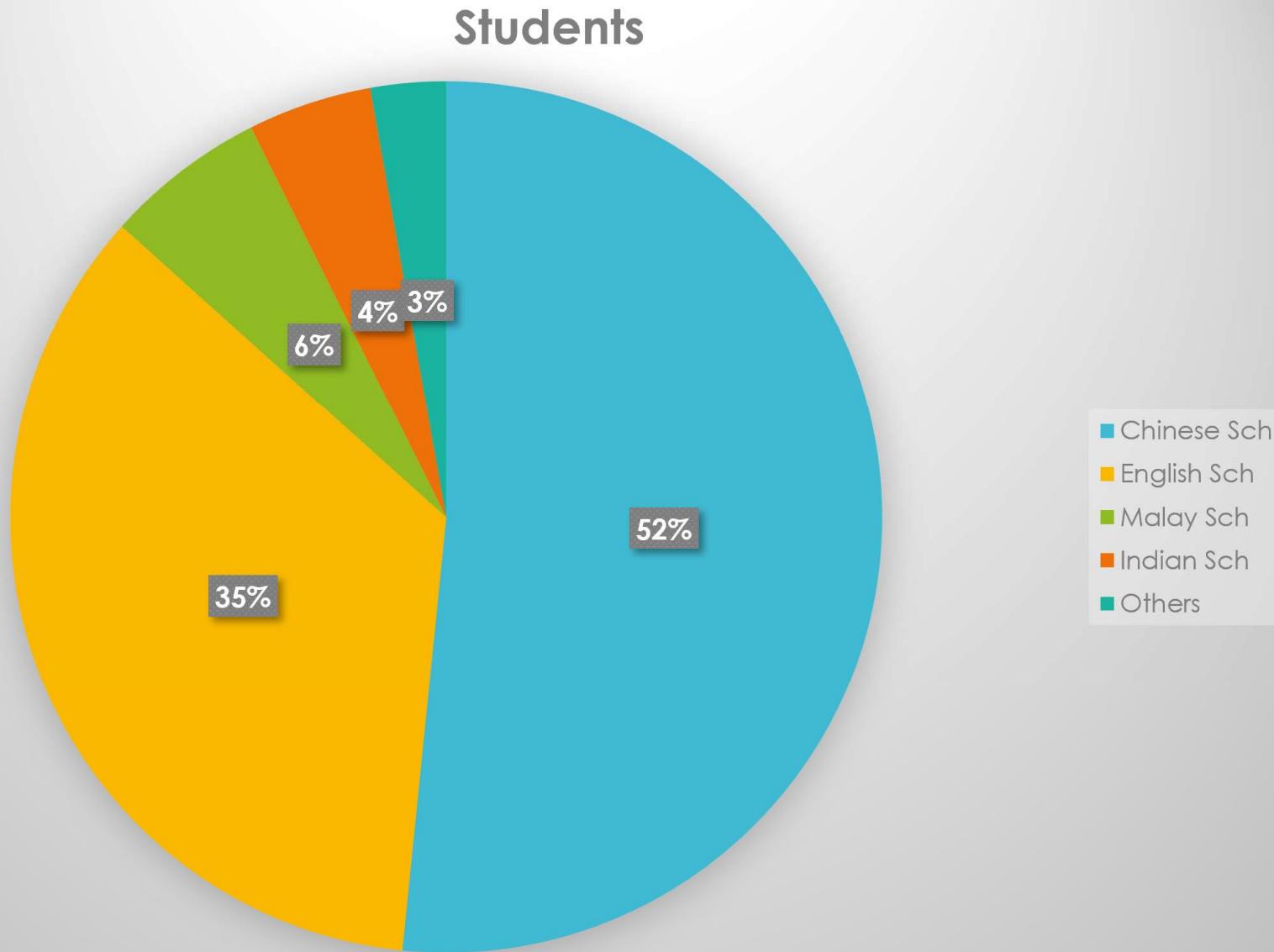
The
Singapore
Ethnic Mosaic
Many Cultures, One People

edited by Mathew Mathews



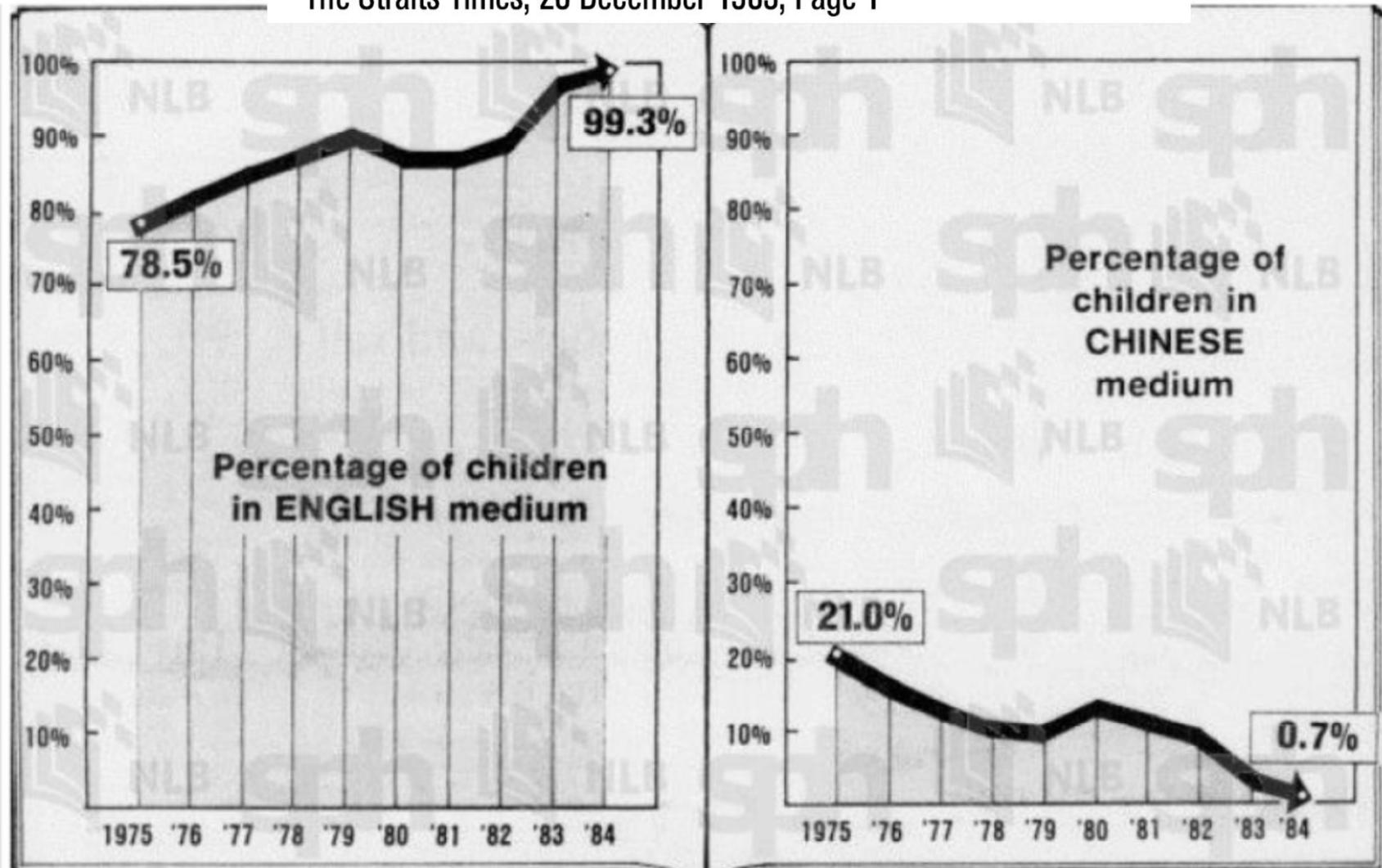
World Scientific

1950 SINGAPORE: 143 015 STUDENTS



Chinese stream enrolment at all-time low

The Straits Times, 20 December 1983, Page 1



Artwork by
Nolian Mustapha



Chinese-medium and English-medium schools

Reconsidering language shift within Singapore's Chinese community: A Bourdieusian analysis

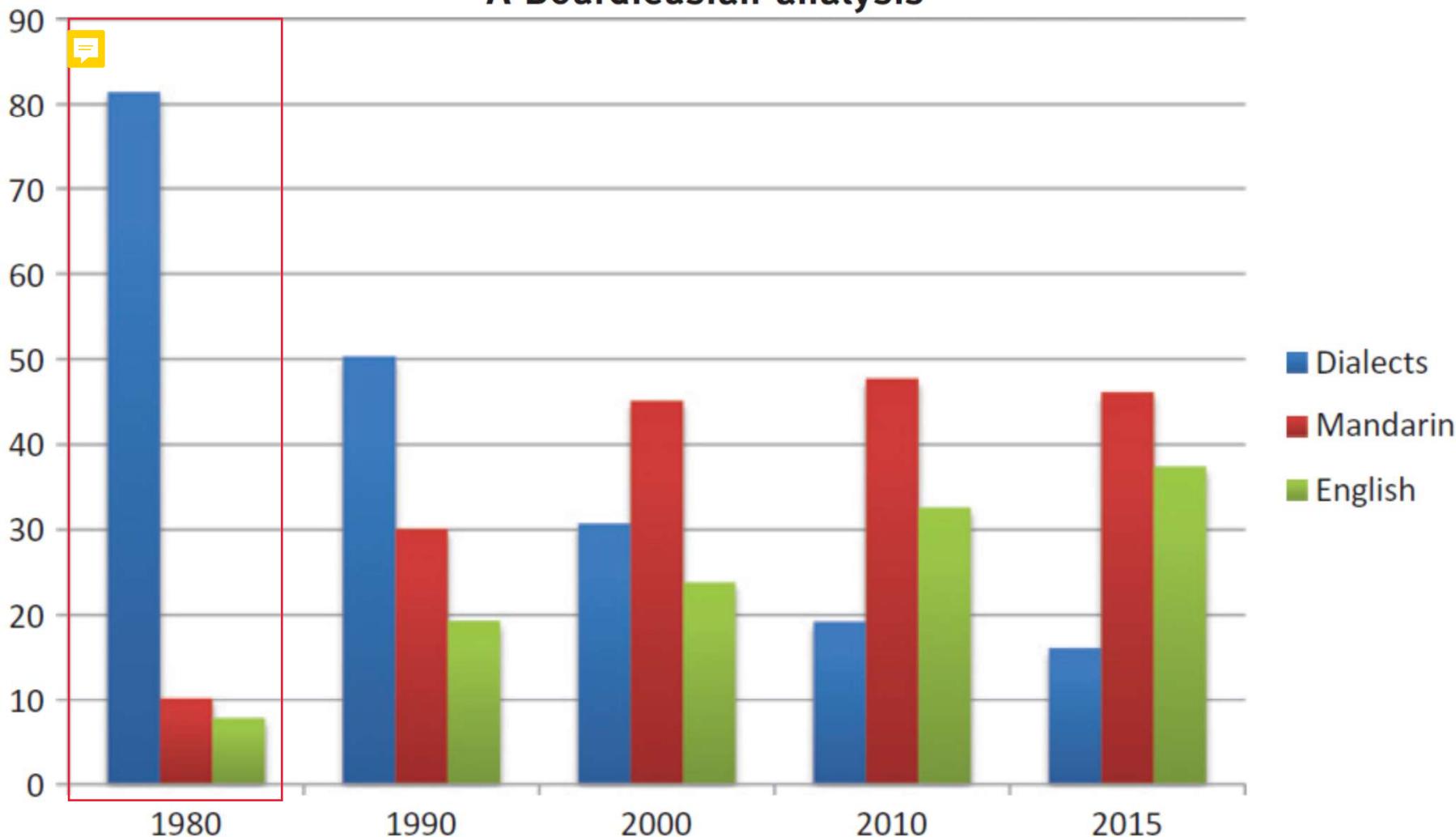


Figure 1: Language most frequently spoken at home by Chinese Singaporeans.
Sources: Khoo (1980), Singstat (2000, 2010, 2015)⁴

Table 1 Predominant household language, 1980 and 1990

Language	Percent	
	1980	1990
English	11.6	11.6
Mandarin	10.2	10.2
Chinese dialects	59.5	59.5
Malay	13.9	13.9
Tamil	3.1	3.1
Others	1.7	1.7
Total	100.0	100.0

Source: Department of Statistics, Singapore.

Note: 1990 data were based on 10% sample.

Report on the Ministry of Education (1978)



Eulogy by Minister Mentor Lee Kuan Yew at the State Funeral Service For The Late Dr Goh Keng Swee

It was my good fortune to have strong men around me. Of all my Cabinet colleagues, it was Goh Keng Swee who made the greatest difference to the outcome for Singapore. He had a capacious mind and a strong character. When he held a contrary view, he would challenge my decisions and make me re-examine the premises on which they were made. As a result, we reached better decisions for Singapore. In the middle of a crisis, his analysis

Goh Keng Swee (1918-2010)

The Goh Report

The Straits Times, 17 March 1979, Page 1



Article also available on Microfilm Reel NL10059

The Goh Report

THE second chapter of the Ministry of Education Report 1978, prepared by Dr Goh Keng Swee and his team of systems engineers, will appear in full tomorrow. It traces the history of the education system in Singapore and lists the major education policies from 1959 to the end of last year.

Moves by the ministry to fulfil its aims of giving equal treatment to all the four streams, changes made to emphasise bilingualism and technical education, retention and promotion policies, attempts to improve proficiency in the English language — all are covered in this chapter.

Goh Report

first paragraph of the Goh Report says, in inimitable style:

It has not occurred to many Singaporeans how unnatural the present school system is. Most school children are taught in two languages — English and Mandarin. 85 per cent of them do not speak either of these languages at home. Our system is largely modelled on the British pattern but the social and demographic background could hardly be more dissimilar. If, as a result of world calamity, children in England were taught Russian and Mandarin, while they continue to speak English at home, the British education system would run into some of the problems which have been plaguing the schools in Singapore and the Ministry of Education.²⁵

 Problem after 20 years of Bilingual Policy

The Problem

With regard to educational wastage, the Report made a comparison of Singapore's existing attrition rates with those of other countries. Only 71 per cent of each primary cohort made it to secondary school; 14 per cent reached their GCE 'A' Levels; and 9 per cent enjoyed a tertiary education. These success rates were extremely low compared to those in Taiwan (92 per cent, 52 per cent and 20 per cent, respectively) and Japan (100 per cent, 93 per cent and 38 per cent, respectively).

The conclusion

- The bilingual policy was a failure as students found it very difficult to learn two languages proficiently, especially when 85% of them came from dialect-speaking homes where Mandarin was not spoken.

Effectively requiring them to be trilingual - and learning important content from their weaker languages

Bilingual research

- Cummins (1979)

Simple communication skills (e.g. a conversation with a friend) may hide a child's relative inadequacy in the language proficiency necessary to meet the academic demands of the classroom. The language used when playing with a ball on the school playground is very different from 'calculate, using a protractor, the obtuse angle of the parallelogram and then construct a diagonal line between the two obtuse angles and investigate if this creates congruent triangles'. Teaching mathematics, for example, in multilingual classrooms requires particular care with language (Barwell, 2009; Hansen-Thomas & Langman, 2017; Moschkovich, 2007). The mathematical use of words such as chord, column, figure, mean, odd, point, table, and value all differ from everyday usage. Mathematics problems are often word problems and not just about numbers. The syntax of mathematical discourse is often complex and very different from other content-area subjects (Wright, 2015).

In the late 1970s, Cummins (1979) first expressed this distinction between language use for simple conversations vs. more academic purposes as *basic interpersonal communicative skills* (BICS) and *cognitive academic language proficiency* (CALP). It was typically explained to teachers and others that BICS refers to highly contextualized conversational skills, such as the language children spoke out on the playground ('playground language'). In contrast, as teachers were told, CALP refers to language use in context-reduced academic subjects of the classroom, including reading and writing ('classroom language' or 'academic language').

The BICS/CALP distinction has been historically highly influential in guiding policy, programs and instruction for bilingual students for over three decades. It has helped teachers develop some sensitivity about students' language proficiency and the need to provide linguistic support. The distinction also helped educators recognize why bilingual students who 'sounded' proficient in English nonetheless struggled with the literacy and academic demands of English language instruction in mainstream classrooms.



Revisiting our bilingual policy from the perspective of mother tongue-based schooling

1978

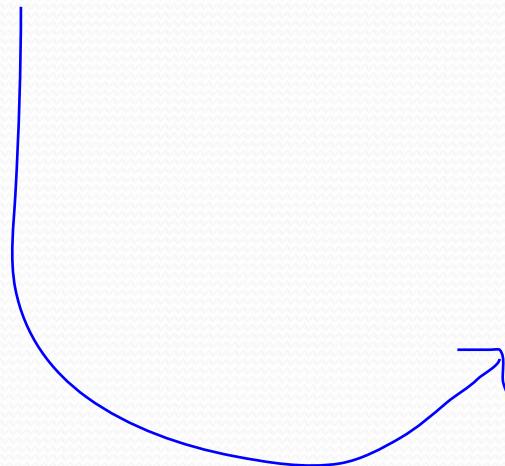
Submersion

Mother tongue →

English as
1st language

+

Mandarin as
2nd language



ADDRESS BY THE PRIME MINISTER
MR LEE KUAN YEW AT THE OPENING CEREMONY
OF THE “PROMOTE THE USE OF MANDARIN” CAMPAIGN
ON 7 SEP 79 AT SINGAPORE CONFERENCE HALL

A knowledge of dialect helps the learning of Mandarin. But the continued use of dialect, after Mandarin has already been learnt, makes a person lose his fluency in Mandarin. It is daily use which gives fluency, the facility to think and speak a language.



The Straits Times,

Only a small number have difficulty coping **with** Chinese

4 October 1989

WE refer to the letter "Family going because son **cannot cope with Chinese**" by Mrs Pauline Tan. (ST, Sept 26).

We sympathise **with** Mrs Tan's plight. The Ministry of Education is fully aware that some of our children, including those who are above average, may have difficulty coping **with** the second language.

However, the number of such children is small, as the high percentage passes in the second language examinations at the various levels would suggest.

There are several alternatives Mrs Tan could have chosen in order to help her son.

She could have approached the school's principal to discuss her son's dislike for school and fear of the teacher, and if the situation warranted it, to request a transfer to another class or even another school.

Mrs Tan could also have approached the ministry for assistance in seeking a solution to the problem.

The bilingual policy remains central to our education system and the task of nation-building.

A knowledge of the **mother tongue** and an appreciation of Asian culture are necessary if Singaporeans are to keep in touch **with** their roots.

The ministry recognises that some children have genuine difficulty in coping **with** the demands of our education system and appreciates Mrs Tan's alarm over her son's distress.

We suggest that Mrs Tan consider other options to solve her son's problem and would be glad to advise her if she would get in touch **with us**.

JOHN YIP SOON KWONG
Director of Education
Ministry of Education

Bilingual Education in the 21st Century: *A Global Perspective*

Ofelia García
with contributions
by Hugo Baetens Beardsma



140 *Bilingual Education Policy*

more problems than those faced by similar monolingual schools. For example, this is the case of some of the European Schools designed for European civil servants (Swan, 1996), and Welsh schools (Jones, 1995). This is also the case of many two-way bilingual education programs in the U.S. (Freeman, 1998; Lindholm-Leary, 2001). Success or failure of the education program is more likely to be attributable to social problems in general rather than the languages of instruction. On the other hand, many unsuccessful educational endeavors for minority groups (immigrants, refugees, Indigenous peoples, autochthonous minorities, or the Deaf) can clearly be attributed to a lack of adequate bilingual education, as when language-minority children are given a *sink-or-swim* or *submersion experience* (Cummins, 1984; Skutnabb-Kangas, 1981) in a mainstream monolingual school environment.

It may be more difficult to provide bilingual education for some populations who have been victims of *social stigmatization*, or who are *dispersed* over large areas. This is the case of the Roma who straddle different national borders in central Europe, and who have no standardized Rom language. Yet, there are recent initiatives, for example, The Ghandi Project targeting Rom speakers in Hungary (see Csövcsics and Solymosi, 2006) that are successfully addressing the linguistic and bilingual educational needs of such non-sedentary populations.

1978

Mother tongue →

English as
1st language
+

Mandarin as
2nd language



geraldgiam.sg

Alternative proposals for a better Singapore



My struggle with Chinese

Hearing MM Lee Kuan Yew admit that his bilingual policy caused generations of students to pay a heavy price because of his “ignorance” made me feel somewhat vindicated, after the years of struggling with learning Chinese in school.

Hearing MM Lee Kuan Yew admit that his bilingual policy caused generations of students to pay a heavy price because of his “ignorance” made me feel somewhat vindicated, after the years of struggling with learning Chinese in school.

In his speech at the launch of the Singapore Centre for Chinese Language two days ago, MM Lee talked about how Singapore schools’ emphasis on reading and writing Chinese, instead of on listening and speaking, was the wrong approach. He singled out 默写 (memorising an entire Chinese passage and regurgitating it in a test) as “madness” (疯狂). I couldn’t agree more!

I grew up in a Peranakan (Straits Chinese) family. I spoke only English to my parents, uncles, aunts *and grandparents*. None of my immediate or extended family members could speak Mandarin — their Malay was much better. My parents could speak a smattering of Hokkien and Cantonese, but they mistakenly did not teach my sister and me dialects for fear of confusing us when we learned Mandarin in school.

I went to the most *kentang* of schools — Anglo-Chinese School — for all my school life. In ACS, no one spoke Mandarin — not even in Chinese class. We had weekly Speak Mandarin Tuesdays, where the National Pledge and morning devotions were conducted in Mandarin, and the boys were ordered to speak Mandarin during recess or face being booked by the prefects. Of course we all chose to be booked. To top it off, I was always at the *bottom* of my Chinese class.

I had Chinese tuition from, I think, primary 3 onwards. But it was in primary 5 that things really took a turn for the worse. I still remember clearly what happened. It was the first Chinese test of the school year and I got 60/100 — the lowest in my class by far. I think the second lowest scorer was my friend Carl who got 65, and the next lowest was in the high 70s.



What are the possible solutions?

 Hypothesis:

This might have been more useful
- but politically suicidal

Mother tongue →

Chinese as
1st language
+

English as 2nd
language



Streaming

SINGAPORE CHRONICLES EDUCATION

S Gopinathan

Goh's review of the education system, published in 1978 as the *Report on the Ministry of Education*, noted the wastage, which the Report identified as failure to achieve the expected standards, premature school leaving, repetition of grades and unemployable school leavers. This wastage was attributed to the fact that 85% of children entering school and learning English and Mandarin did not speak these languages at home (Goh, 1978, 1). Other factors were the switch to English-medium schooling and quick recruitment of teachers to meet the expansion of schooling. The major factor was "a single system of education imposed on children of varying abilities to absorb learning languages they do not speak at home ..." (Goh, 1978, 3). The Report advocated ability-based streaming, allowing students of different abilities to pace their studies, with pace determined by the number of subjects offered, the level of mother tongue, and requirements of national examinations. Goh did recognise that his streaming proposal would be controversial but instead of acknowledging legitimate concerns, claimed that much of the prejudice "derives from an egalitarian philosophy fashionable in the Western World ... (resting) on a prejudice against the pursuit of excellence ..." (Goh, 1978, 1-5). In addition, the *Goh Report*

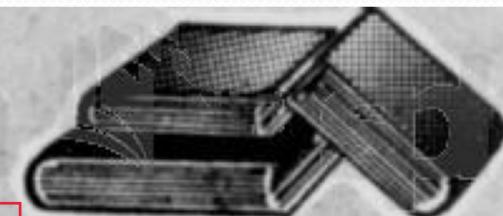
PARENTS AND PRINCIPALS ARE MORE RECEPTIVE TO STREAMING

The Straits Times, 4 July 1982, Page 13

Article also available on Microfilm Reel NL12639

PARENTS AND PRINCIPALS ARE MORE RECEPTIVE TO STREAMING

HOW THEY WERE STREAMED



Stream Year	Normal	Extended	Monolingual	Retained	All Streams
1979	84.4 %	10.2 %	5.3 %	0.2 %	100 %
1980	81.1	10.6	8.2	0.1	100
1981	83.5	7.1	9.3	0.1	100

Streaming in Secondary Schools

- **Special Stream**
- **Express Stream**
- **Normal Stream**

- Although it was trying to cater to weaker students by teaching them mainly in 1 language instead of 2
- Introduced pressure into the system though

SAP schools: The Big Nine (1979)



SAP schools

- The Special Assistance Plan (SAP) was introduced in 1979 as a long-term scheme to preserve the best Chinese-stream schools so as to develop effectively bilingual students who were inculcated with traditional Chinese values. Nine Chinese-stream secondary schools were initially selected to serve as SAP schools.
 - The number of pupils enrolled in Chinese-medium schools continued to decline in the 1970s. Between 1960 and 1978, the proportion of pupils registered for Chinese primary schools fell from 39 percent to 10 percent.
 - During a forum on bilingual education in April 1978, then Prime Minister Lee Kuan Yew mooted the idea of transforming a number of top Chinese-medium secondary schools into bilingual schools.



**Standard of Mandarin in the
educational system was
lowered**

expected level for
chinese medium school
original

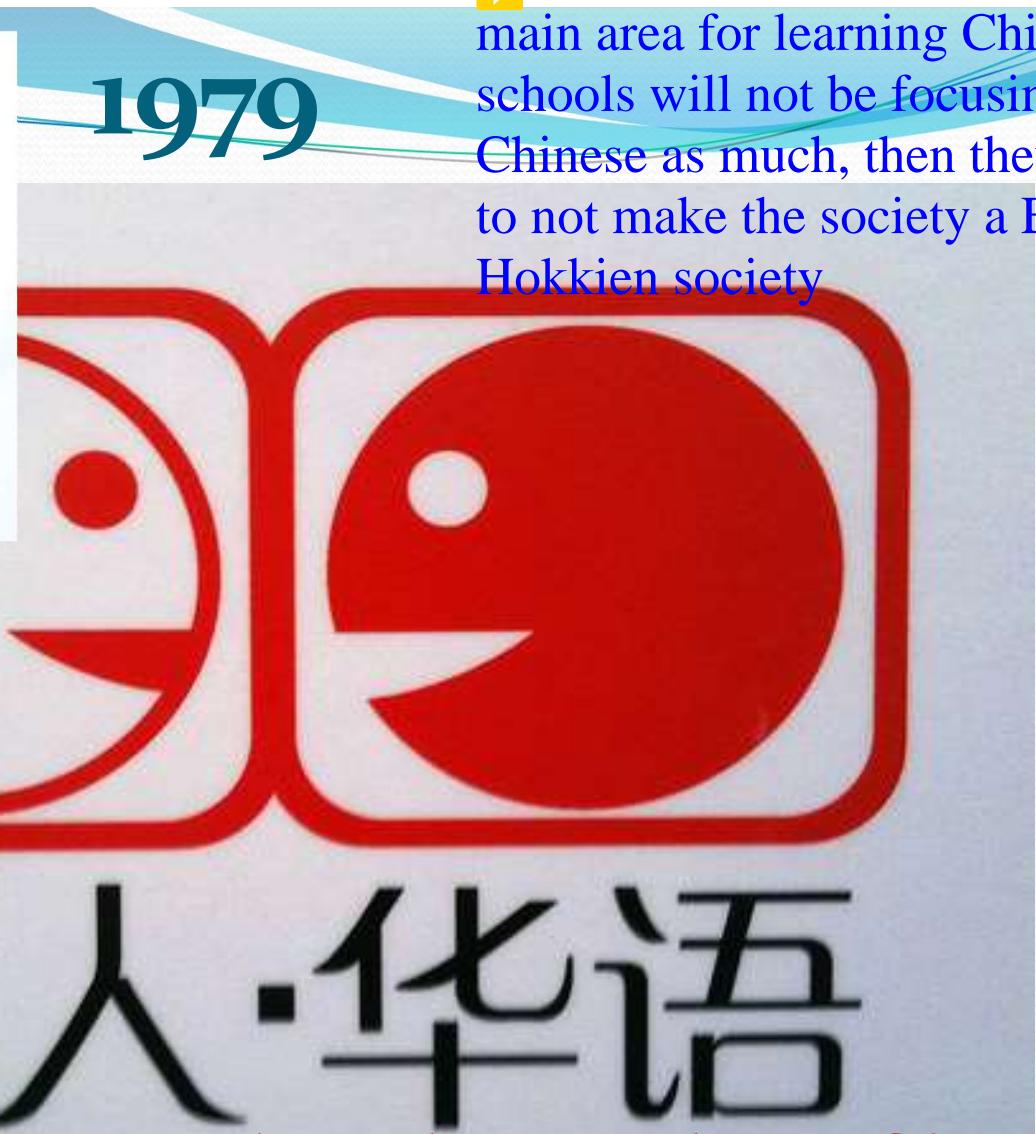
Present Level of CL1	Proposed System		
	CL	CL	CL
P1		P1	
P2			
P3			
P4			
P5		P6N/P8E	
	CL	CL2	CL3
P6	S1	S1	S1
		S2	S2
		S2	S3
			S4
S1	S2	S3	S5
		S4	
S2	S3	P01	
		P02	
S3	S4		
S4			

* Standards of ML1, ML2, ML3, TL1, TL2 and TL3 should be set
in a similar way.

Curriculum time for
Mandarin had also
been reduced

after the proposal, there is a
lowering of standards across the
entire place

even SAP school will learn the
old S3 standards when they are
S4



The Speak Mandarin Campaign logo showing the profiles of two smiling faces that depicts two Chinese from different dialect groups understanding each other as they converse in Mandarin.

The aim now is to make the home the main area for learning Chinese, since schools will not be focusing on Chinese as much, then they are trying to not make the society a English-Hokkien society

English - prestige-associated approach

Chinese - Image-associate approach

