Multiplicity, Equality and Harmony: A comparative Study of Cross Cultural Education

Wei Hong

School of Business, Nanjing Xiaozhuang University, Nanjing 210000, China

daerwa@sina.com

Abstract

The direct theoretical basis of multicultural education is the theory of multiculturalism. The theory of multicultural education has become an important theoretical basis for the formulation of public education policies in the United States, Canada, Australia and other ethnic countries. It has played an important role in the popularization of civic education and the balanced development of education in these countries.

Keywords

Cross cultural education; Education policy ; Comparative study.

1. "American Spirit" and the Multicultural Background of Teachers

The United States is a typical multi-ethnic country. From the perspective of ethnic origin, it is mainly composed of immigrants except Native American Indians. The multicultural education in the United States originated in the massive civil rights movement that began in the American society in the second half of the 20th century. Before the civil rights movement, the goal of American education was to create a "melting pot" that minimizes the assimilation of the differences brought about by each individual's cultural background. The civil rights movement points to various forms of racial discrimination and violence. In cultural education, it is required to reflect the values of non-mainstream cultural groups in an effort to form a new American culture. Since the mid-1960s, the United States has implemented an "affirmative action plan" for ethnic minorities, namely through the implementation of special enrollment plans, increased financial support for minority students, and the opening of some minority research courses. Policy support for vulnerable groups in society to eliminate racial discrimination in education and employment.[1]

In 1972, the United States promulgated the "National Tradition Law", which objectively promoted and regulated the American multicultural education movement. Multicultural education began to infiltrate from general education to teacher education. The United States still absorbs a large number of foreign students and new immigrants every year, and makes them willing to stay as "Americans", relying on the establishment of a high degree of national identity on the basis of multiculturalism. The "American nation" has summarized the principles of democracy, human rights, and equality of opportunity beyond the "central culture center theory" into the "American spirit." The goal of American ideological and political education is to cultivate citizens with democratic ideas and democratic behavior. [2] Equal respect and fair development of the culture of each ethnic group is one of the core values of the "American spirit".

As an essential element in educational activities, teachers are the key to achieving the concept of multicultural education. The increasingly obvious trend of multicultural development in American society has placed new demands on teachers, requiring teachers to have a multicultural perspective in the teaching process. In response to the reality of education in the United States and the multicultural education trend that has arisen in the special problems of minority education, traditional teacher training can no longer meet the needs of the times, and multicultural education for teachers has emerged. Through multicultural education, teachers can have multicultural knowledge, multicultural awareness and multicultural education and practical ability. Students from different ethnic backgrounds and different cultural backgrounds can teach in the right way to protect minority

students. This requires teachers to understand the various theories and concepts related to ethnic and cultural diversity, recognizing that minority students are different from the background of mainstream culture. To study the philosophical assumptions, values, and ideas of the benefits of multicultural education, and to understand the feasibility of multicultural education. It is necessary to master a large amount of knowledge about various ethnic groups and ethnic groups, especially the minority value system, learning methods, and communication methods. In addition, the US government also focuses on the training of minority teachers and focuses on the multicultural identity of minority teachers. In February 2011, the US Secretary of Education said in Los Angeles that it would continue to promote programs aimed at encouraging minority communities to pursue careers in teachers and employ more minority teachers. Duncan believes that ethnic minority students are more likely to interact with minority teachers, which is more beneficial to achieving educational goals.

2. Practicing the Practice of Multicultural Education in Canada

Canada is a multicultural community of different ethnic groups, different national languages and different religious beliefs. From the perspective of population composition and ethnic composition, Canada covers almost all the nations and languages in the world. The management of diverse ethnic groups and the development of cultural education have always been major issues facing the Canadian government. From the establishment of the federal system in 1867 to the Second World War, Canada has been using the "Anglo-Saxonization" of the "one dollar assimilation" national policy. Taking the "British-Protestant" culture as the mainstream, the non-British ethnicity is forced to change the national consciousness to the main national culture. After the "one dollar assimilation" policy was strongly resisted by the French-speaking people who mainly settled in Quebec, the Canadian government actively learned lessons from the actual situation of the country and the international situation, and constantly adjusted and changed policy orientation. His national cultural policy has gone through the "one dollar assimilation" from "Anglo Saxonization", to the "dual culture" dominated by the British and French descent, and then to the evolution of "multiculturalism".[3]

The Canadian government provides necessary support to small and weak people (such as Eskimos, Indians, etc.) who are willing to contribute to Canada and obviously need help. Help all people with different cultural backgrounds to overcome cultural barriers and fully integrate into Canadian society; promote contact and exchange between Canadian cultural communities while ensuring national interests. Continue to help immigrants learn the official language of Canada (English and French) so that they can fully integrate into Canadian society.

On July 12, 1988, the House of Representatives passed the Canadian Multicultural Law, and multiculturalism was introduced as a basic policy throughout Canada. In order to implement and implement multiculturalism policies, the Canadian government advocates the implementation of a multicultural education policy. Its main contents include: First, funding and writing materials on multicultural education. For example, it reflects the visual arts of multicultural regional art, dance and social studies, prepares multicultural early childhood education manuals, publishes cultural diversity collections and Canadian educational collections, and is designed to encourage young students to actively reflect Canadian different ethnic and cultural teaching aids. Publish textbooks that analyze racial prejudice in television programming. Second, the government has ordered the promotion of multicultural education and has set up multicultural courses in the school curriculums of the provinces. Third, multicultural education activities including conferences, exhibitions, radio, express news, and movies are held in the society and in schools.

3. National Outlook Education in Multi-ethnic, Multi-Religious Countries in Malaysia

Malaysia is mainly composed of three ethnic groups: Malay, Chinese and Indian. Multi-ethnic, multi-religious and multi-cultural are important features of Malaysian society. Since the independence of Malaysia in 1957, although the Malays have mastered political rights, the economy and education have long been at a disadvantage. The "Quota System" requires that students from higher education

institutions must reflect the distribution of ethnic groups, especially to provide Malays who are in a weak position in education with preferential policies and assistance policies for higher education institutions in the country, and to set up universities that specialize in recruiting Malays. The college stipulates that public schools at all levels must be taught in Malay, and only graduates of public universities taught in Malay can take up public office. In 1983, all subjects in all public institutions in Malaysia were taught in Malay. The outstanding problem caused by the "Quota System" is that the enrollment rate of higher education for Chinese and Indians is low. The proportion of non-Malay students such as Chinese entering the national university decreased from 46.13% in 1970 to 27.13% in 1999. A large number of wealthy Chinese and Indians have chosen to study abroad. In 1980, Malaysia even became the world's second source of international students. Different educational policies and overseas study of minorities are bound to affect the integration and exchange of different ethnic groups. After the government revised the Chinese higher education policy in the 1990s, the Chinese community successively established three Chinese colleges, namely the Southern College (1990), the New Age College (1997) and the Hanjiang International College (1997). In addition, the Raman College and the University of Raman, founded by the Chinese Communist Party's MCA in 1968 and 2002 respectively, have a total of five colleges and universities that recruit Chinese children. In addition, private colleges and universities in Malaysia have developed rapidly, from 280 in 1995 to 704 in 2001. The number of students exceeds 200,000, and non-Malay students such as Chinese account for more than 60%.[4]

Beginning with Mahathir as prime minister, the Malaysian government has begun to realize the positive role of ethnic and religious harmony in the development of the country and to instill this idea in education. Since the 1960s, influenced by the wave of counseling and psychological counseling in schools in Europe and the United States, Malaysia has begun to pay attention to students' psychological counseling, and regards "moral education" as the elimination of colonial education and the formation of a unified country. A powerful tool for identifying and achieving national integration. In the "National Ideal" promulgated after the 1969 ethnic conflict, the state will work to "achieve greater unity among all ethnic groups, maintain a democratic society, and create a just society." During this period, the main task of moral education counselors was to explain the country's educational goals to students, introduce national laws, guide students to enhance national awareness, cultivate students' spirit of safeguarding national unity and national unity, and urge students to develop good behavior habits and morality.

Since the 1980s, with the continuous advancement of industrialization in Malaysia, with the advanced technology of the West, some Western thoughts that are contrary to the traditional values of Malaysian nationalities have also entered. Malaysia has made adjustments to the school's moral education, stipulating that "the national moral education curriculum must be beneficial to promote the integration of the values enjoyed by the multi-ethnic culture and the common values that the government hopes." The form of moral education is more focused on instilling and internalizing the values that are currently in the Malaysian society and recognized by different nationalities and religions. During this period, the main work of counselors included the development of multicultural identity education among students, forming a sense of responsibility for themselves and the multiracial society in which they live, against any form of racial oppression and crime, and eliminating inter-ethnic Communication barriers. Thanks to the peaceful coexistence between the ethnic groups, Malaysia has also become a model for the successful coordination of ethnic relations in the Islamic world. In 2001, it won the first International Minority Harmony Award from the World Minority Federation in recognition of its protection of minority rights and the maintenance of peace and harmony.

4. Moral Education for the Advancement of Eastern Culture and Western Culture in Singapore

Singapore is the only country in Southeast Asia with Chinese as its main body. Chinese, Malay and Indian are Singapore's three major ethnic groups, accounting for 77%, 14% and 8% of the total

population respectively. The religious distribution of Singapore is closely related to the ethnic group and is basically similar to Malaysia. Singapore's independence in 1965, its nation building process was only forty years, but the successful establishment of national (Singapore) identity among Chinese, Malays and Indians formed a solid national consciousness in Singapore. In the context of Singapore's diversification of beliefs, races, and moral values, the state has become the center of the Singapore government's work in order to avoid ethnic conflicts and religious disputes, to unify national ideas, and to carry out economic construction. The Singapore government clearly stated: Let the descendants of all ethnic groups and their immigrants downplay their sense of belonging to the nation and strengthen their sense of identity and belonging to Singapore." The government attaches great importance to cultivating the national consciousness and patriotism of citizens, especially young people. To inculcate in the way that all ethnic groups can accept the national consciousness and sense of belonging of "I am Singaporean", so that the majority of young people will have a strong sense of national belonging and responsibility, and enhance the internal cohesion and centripetal force of society. Let the majority of young people psychologically agree that "one nation, one country, one Singapore" is an inseparable part of the country and strives for the development and prosperity of Singapore under this dominant thinking.

The main ethnic group in Singapore is Chinese, and Chinese traditional culture has an influence everywhere in Singapore. The Singaporean government has succeeded in applying the "harmonious" oriental concept to the construction of the national spirit. It clearly states that all ethnic immigrants and their descendants must be diluted to identify and belong to the country of removal, and to cultivate the national consciousness of citizens, and to strengthen recognition and ownership of Singapore. [5]

In the 1970s, Singapore, which was in the economic boom period, also faced the impact and integration of Eastern and Western cultures. The Singapore government has accurately positioned itself after deep reflection, clarified the oriental attributes of the national culture, insisted on "technically dependent on the West, and spiritually adheres to the East" to avoid "making Singaporeans now a risk of people without roots and culture."

In the late 1970s, the "cultural regeneration movement" was launched, which opposed the whole westernization and advocated the inheritance and development of oriental values. The core of the so-called "Oriental Values" is to draw on the excellent traditional culture of the Chinese nation and the excellent content of other Asian civilizations, especially to promote Chinese Confucian ideology and culture. The Singapore government advocates that the modern "new Confucianism" that has been transformed and selected has become a new trend in the study of Chinese traditional culture at the end of the last century. Singapore's higher education is basically full English teaching. While actively learning Western technology and management techniques, it adheres to the "Oriental Attribute (Asian Attribute)" of ideological and political education. This is to maintain independence in learning Western technology and to prevent Singapore from becoming a colony of Western culture and values. Under the government's advocacy, Singapore's colleges and universities have introduced courses introducing Chinese traditional culture, especially Confucian culture, as well as Chinese history and Chinese society. These courses are taught in Chinese to help students further understand and learn Chinese culture and guide them to establish Eastern values. All colleges and universities have established moral education courses on moral philosophy and ethical issues, guiding students to explore basic ethics, dialectically treating the moral values of various civilizations, and strengthening the traditional Chinese moral values. Confucian culture education is mainly to cultivate students' profound cultural heritage, and to promote the oriental values with Confucian culture as the core, and to cultivate students' national consciousness and dedication to society and others. For example, the Chinese Department of the National University of Singapore has opened courses on "Chinese Culture History", "Chinese Civilization" and "Confucianism". These courses mainly introduce China's long history and splendid culture to shape students' oriental values.

5.   Reflections on the Ideological and Political Education of Ethnic Minorities

The direct theoretical basis of multicultural education is the theory of multiculturalism. In the 1960s, the minority civil rights movement in the American civil rights movement demanded equality in education and proposed a political concept of multiculturalism, which was later extended to the field of education and became a term for education. In the practice of multicultural education, Western countries have formed different models. Generally speaking, there are roughly two categories: Generally speaking, it is roughly divided into two categories: First, the Western-style "combination of integration and pluralism" model, which not only coordinates ethnic and cultural differences, but also removes "cultural barriers" and respects the particularities of ethnic minority cultures. The first is the "cultural coexistence" model adopted by North America and Australia. This model focuses on emphasizing the independent values and status of different ethnic (or group) cultures in the society, and the intrinsic links between these cultures are neglected. Multicultural education helps students acquire the skills, attitudes, and attitudes needed to survive in the country's mainstream culture. It also helps students develop the skills they need to survive in their subcultures and other minority subcultures. Multicultural education can cultivate students' cross-cultural adaptability and help students learn to observe their own culture from the perspective of other cultures and gain maximum self-understanding. The theory of multicultural education has become an important theoretical basis for the formulation of public education policies in the United States, Canada, Australia and other ethnic countries. It has played an important role in the popularization of civic education and the balanced development of education in these countries. [6]

In recent years, Western multicultural education theory has been introduced into China, which has aroused the attention and research of the minority education theory circles in China. Due to the lack of systematic minority education theory in China and the lack of systematic understanding of the background and system of Western multicultural theory, China's minority education is simply equated with multicultural education. However, there are differences in the social background and appeals between the two. From the perspective of political and cultural appeals, the essence of multicultural education is the reflection of the civil rights movement in Western society in the field of education. Its main appeal lies in solving the problems of national rights and political equality. While solving social contradictions, it objectively promotes the process of the national movement and the development of the country's democratization. From the perspective of the composition and source of the nation, the ethnic origins of the Western countries are mainly moved into the nation, and the people from different cultural backgrounds live together with obvious differences and limited exchanges. Therefore, it is hoped that through the implementation of multicultural education, many social problems such as apartheid, prejudice, discrimination and conflict caused by cultural differences will be solved.

Some scholars put forward the theoretical conception of "multiple integrated education" according to Mr. Fei Xiaotong's "Chinese national pluralistic structure" theory. The connotation is that the education of a multi-ethnic country, while taking on the function of the common cultural achievements of human beings, must not only bear the function of transmitting the outstanding traditional culture of the national subject. At the same time, we must also assume the function of transmitting the excellent traditional culture of the ethnic minorities in the country. The influence of this theory on the ideological and political education of minority college students is: not only to highlight the political direction and national identity of multi-ethnic countries, but also to emphasize the common values and moral standards of all ethnic groups. It is also necessary to respect the coexistence of the cultures of all ethnic groups, that is, to form the "multiple and integrated structure".

Acknowledgements

References

[1] J. Hong: Affirmative action and the education of American ethnicity , International Forum, (2004) No.4, p. 61-67-81

[2] X.Q. Zhang: The Teacher for Multicultural Education-American Experience and Its Enlightenment, Foreign Education Research, (2009) No.3,p. 22-27.

[3] J.F. Wang. Discussion on Canadian bilingualism and two dollar culture, monthly history, (2007) No. 6,p.79-87

[4] Jeannam, C.W. Hong. Strategic Analysis of Internationalization of Higher Education in Malaysia,Comparative Education Research,(2005) No.7,p. 84-87.

[5] Z.Y. Li. Singapore's ideological and political education and Its Enlightenment to us, Journal of Liaoning University of Technology, (2007) No.5,p.86-88.

[6] M.G. Wan. Comparison between Western Multicultural Education and Ethnic Minority Education in China , Ethnic Studies, (2008) No.6,p.32-41.