
Title	Enrichment lessons/materials for exploring the Eurasian community
Author(s)	Liu Shuyun and Teddy Y. H. Sim (coordinator)

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**ENRICHMENT LESSONS /
MATERIALS
FOR EXPLORING
THE EURASIAN COMMUNITY**

Liu Shuyun
Coordinator: **Teddy Y.H. Sim**

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Preface

This compilation was made in the conception of the project to probe into the elite Portuguese and creole familial and network linkages between the East Indian Ocean and Malay Archipelagic Sea in the 18th – early 19th centuries. The research, shared in at least 2 seminars between 2019-22, has highlighted the diverse and complex evolution of the Eurasian community in the Singapore-Malacca region. Indeed, the first classification of ‘Eurasian’ as a group in Singapore only appeared towards mid-(19th) century.

The topic of the ‘Eurasian community’ has been featured in the curriculum in school subjects, in particular social studies and history from the upper primary to secondary levels. The Eurasian community constitutes, amongst the other ethnic groups, as a key sub-group in the colonial and post-independent societies in Singapore and Malaysia. The race markers and identity of the community continue to evolve since the independence of the two countries well into the 21st century. It is in this direction that resources have been designated from the project to craft enrichment materials that may be useful for exploring the community, beyond the textbooks. Harnessing the social studies and historical foci of the school curriculum, the materials hope to elicit a holistic exploration of the community from multiple perspectives across time.

The coordinator of the project is thankful to Ms Liu Shuyun, an experienced educator, for crafting the materials and incorporating the latest pedagogical tools and online learning platforms in the activities. Thanks is also extended to Mr Christopher Yaw and Booksmith Productions for handling the various aspects (editorial, licensing matters with regards to images used etc.) of the compilation process. Thanks is extended to the various organizations (see Acknowledgements at end of compilation) for granting the access to the use of the images featured in the compilation. Finally, the coordinator is appreciative of the grant from the National Institute of Education for making this compilation possible.

Teddy Y.H. Sim
30 May 2022

Contents

Lesson Plan 1	5
Level: Primary 4 Social Studies	
Topic: Settlers in Singapore (1819 - 1930s): The Eurasians	
Lesson Plan 2A	27
Level: Secondary 1 History	
Topic: The Europeans in Southeast Asia	
Lesson Plan 2B	33
Level: Secondary 1 History	
Topic: The Eurasians in Singapore	
Lesson Plan 3	53
Level: Secondary 2 History and Secondary 3 Social Studies	
Topic: Eurasian History and Community	
Suggested Answer Scheme	76
References	88
Acknowledgements	89

Lesson Plan 1

TOPIC

Settlers in Singapore (1819–1930s): The Eurasians

Level

Primary 4

- CPDD (Singapore): *Social Studies Pri 4A* (2021).
 - Chapter 2: Settlers in Singapore (1819–1930s)
 - Pp. 38–58.

Concepts

- Evidence
- Heritage
- Diversity
- Contributions

Enduring Understandings

- Racial and cultural intermixing can sometimes lead to new cultures, language and heritage.
- Overtime, they can produce hybrid ethnic communities that have a unique sense of identity and heritage.

Critical Content

- Early Eurasians are from the Malay Archipelago (Penang, Malacca) and Indian Sub-continent.
- Eurasians had their own ethnic community, language(s) and culture.
- In early Singapore, many Eurasians were from the privileged classes and worked as government officials, traders, doctors and lawyers. They also contributed in the sporting arena.

LESSON 1

Learning Outcomes

Factual questions Who are the Eurasians?
Where did they come from?
What did they work as?

Conceptual question What are the characteristics of the Eurasian ethnic group?

Success Criteria

- Identify two places where Eurasians first originated from, in early Singapore.
- Describe why “Eurasian” has a more complex meaning.
- Identify two jobs that Eurasians held in early Singapore.
- Give one reason why Eurasians held white collar jobs in early Singapore.

Instructions	Key concept/ skills	Time allocation
<p>Activate Student Learning</p> <ol style="list-style-type: none"> 1. Ask students what ethnic group they are from and what characteristics form their identity. 2. Teachers might categorise student answers into: <ol style="list-style-type: none"> (a) celebrations (b) languages (c) food (d) places/ ethnic origins 3. Write these words on the board and tell the class that these categories come together to give people a sense of pride, belonging and achievement. This is called heritage. 4. Inform students that the lesson will focus on the Eurasians. 	Celebrations Language Clothing Food Lifestyle Places Socio-economic status Heritage Culture	15 min

Note: Another alternative is to use the set of images in Annex 1 to elicit from students how they might group the images. The groupings and questions they pose could form part of the lesson focus on the heritage of Eurasians. This can then lead to an inquiry lesson for students.

Pedagogy Focus: Arousing Interest Using Images in the Singapore Teaching Practice:

<https://www.opal2.moe.edu.sg/csl/s/singapore-teaching-practice/wiki/page/view?title=Teaching+Action%3A+Using+Stories+and+Images+%28%5E%29>

Instructions	Key concept/ skills	Time allocation
<p>Learning Experience/ Classroom Discussion</p> <ol style="list-style-type: none"> 1. Get students to read portions of their textbook to build their background knowledge. <ol style="list-style-type: none"> (a) Where they were from – SS, Pri 4B, pp. 37. (b) What work / jobs they held – SS, Pri 4B, p. 48–49 2. Write down the question on the board. Facilitate classroom discussion using <i>IRF chains</i> and <i>Refine³</i> as teaching actions to achieve learning goals. These teaching actions are found in the Singapore Teaching Practice. <ol style="list-style-type: none"> (a) Where are Eurasians from? Why is this complicated? (b) What were the jobs Eurasians had in early Singapore? Why these jobs? 3. IRF (Initiate-Response-Follow-up) chains have the following steps: <p>Step 1: Post an open-ended or complex question to elicit student thinking.</p> <p>Step 2: Avoid giving a direct corrective feedback on whether the answer is right or wrong. Respond with a comment/ statement and a follow-up question to probe and extend students' thinking.</p> <p>Step 3: Continue this iteration of IRF questioning until the answer is co-constructed to achieve lesson outcomes.</p> 4. If students get an inaccurate answer, use <i>refine³</i> to has the following characteristics. <p>Step 1: Identify a students' inaccurate answer that needs further clarification or elaboration.</p> <p>Step 2: Using such things as 5W and 1H, guide your students towards refining the answer.</p> <p>Step 3: Consolidate learning by highlighting higher order thinking.</p> 5. Consolidate and summarise the key points of learning. 	<p>Heritage Ethnic origins/ Places of origin Occupations</p>	<p>20 min</p>

Enrichment Lessons and Materials for Exploring the Eurasian Community

Instructions	Key concept/ skills	Time allocation
<p>6. The following are some examples.</p> <ul style="list-style-type: none">– Eurasians were at first from Malacca, Penang, Indonesia and India.– They were at first of Portuguese, Dutch and British mixed ancestry.– Later on, the term “Eurasian” was used to include people from any mixed European-Asian ancestry.– Eurasians in early Singapore had white collar jobs such as doctors, lawyers and government officials.– They held these professional jobs because they could communicate in English.		

Pedagogy Focus: Using questions to deepen learning using IRF chain and Refine³ in the Singapore Teaching Practice

IRF Chain: <https://www.opal2.moe.edu.sg/csl/s/singapore-teaching-practice/wiki/page/view?title=Teaching+Action%3A+Initiate%E2%80%93Respond%E2%80%93Follow+up+or+Feedback+%28IRF%29+Chains+%28%40+%5E%29>

Refine x3: <https://www.opal2.moe.edu.sg/csl/s/singapore-teaching-practice/wiki/page/view?title=Teaching+Action%3A+Refine%2C+Refine+and+Refine+%28%40+%5E%29>

Assessment

1. Have students complete the following quiz to test their individual knowledge: <https://quizizz.com/join/quiz/60b99a816bdb2001b909676/start?studentShare=true>
2. Identify misconceptions that students have as a class in terms of Eurasians as an ethnic group and community.

LESSON 2

Learning Outcomes

- Factual questions** What is the culture of Eurasians?
 Where were their lives like in early Singapore?
 What are their contributions to Singapore’s history?
- Conceptual question** What is heritage and culture?

Success Criteria

- Identify the heritage of the Eurasians in early Singapore.
- Name one item that characterises Eurasian culture in the following areas:
 - Outfit/ Dressing
 - Religious affiliation
 - Festivals
 - Song/ Dance
 - Language
 - Family names
 - Food
- Apply the characteristics of culture/ heritage to their own identity
- Identify one prominent Eurasian and his contribution to Singapore, Penang or Malacca.

Enrichment Lessons and Materials for Exploring the Eurasian Community

Instructions	Key concept/ skills	Time allocation														
<p>Activate Student Learning</p> <ol style="list-style-type: none"> 1. Tell students that they will watch a video about Eurasians in early Singapore. Distribute the worksheet (see Annex 2) and tell them to look at the questions. 2. Another way is to draw a table on the board to capture their answers. <table border="1" data-bbox="197 577 900 1115"> <tbody> <tr> <td>Outfit/ Dressing</td> <td></td> </tr> <tr> <td>Religious affiliation</td> <td></td> </tr> <tr> <td>Festival/ Celebrations</td> <td></td> </tr> <tr> <td>Song/ Dance</td> <td></td> </tr> <tr> <td>Language</td> <td></td> </tr> <tr> <td>Family names (identify two)</td> <td></td> </tr> <tr> <td>Food</td> <td></td> </tr> </tbody> </table> <ol style="list-style-type: none"> 3. Refer students to the following website: https://www.straitstimes.com/multimedia/junior-sg-adventures-ep4-eurasian-heritage-centre to gain access to the video. 	Outfit/ Dressing		Religious affiliation		Festival/ Celebrations		Song/ Dance		Language		Family names (identify two)		Food		<p>Heritage Culture</p>	<p>15 min</p>
Outfit/ Dressing																
Religious affiliation																
Festival/ Celebrations																
Song/ Dance																
Language																
Family names (identify two)																
Food																

Pedagogy Focus: Arousing interest using images in the Singapore Teaching Practice: <https://www.opal2.moe.edu.sg/csl/s/singapore-teaching-practice/wiki/page/view?title=Teaching+Action%3A+Using+Stories+and+Images+%28%5E%29>

Instructions	Key concept/ skills	Time allocation
<p>Learning Experience/ Classroom Discussion</p> <ol style="list-style-type: none"> One way to get students to collaborate in groups to check for answers is to use a variation of the <i>Whiteboarding</i> to check for answers. Whiteboarding as a pedagogy has the following steps: <ul style="list-style-type: none"> Step 1 Form groups Arrange students into groups of two to three with a mix of progress levels to foster peer learning. This is to allow for peer coaching. As far as possible, avoid allowing students to form their own friendship groups or pairs. Step 2 Assignment and explanation of roles Tell students that they will pass the paper around and fill out the answers based on their own answer sheets. Step 3 Collaborative answers Explain that each person only writes ONE answer. Then, pass it on the next person. There should be no talking during this activity. They can add in things that are outside of the video based on their background knowledge Step 4 Monitoring and feedback Move around in the student work groups periodically to ask questions such as “Why did you choose to do that?” and “What conclusions have you reached so far?” Step 5 Group discussion Students discuss whether their group answers are correct. They can also discuss what additional information or answers can be added. 		<p align="center">10 min</p>

Step 6 Preparation for presentation

Prepare the groups for whiteboard presentations by restating the questions in the *whiteboarding* presentation and lay down the following ground rules.

Each group is to present only **ONE** aspect of presentation without interruption. For example,

Outfit/ Dressing	Group 1
Religious affiliation	Group 2
Festival/ Celebrations	
Song/ Dance	
Language	
Family names (identify two)	
Food	

- (a) Following the initial presentation, the floor is then opened to questions whereby the teacher and students can seek clarifications and justifications from the presenters for the answers being presented.
- (a) In order to achieve higher-thinking skills, teachers can ask the following questions to build student curiosity.
 - What about now?
 - Have things changed today?
 - Why have they changed?

Pedagogy Focus: *Whiteboarding* in the Singapore Teaching Practice:
<https://www.opal2.moe.edu.sg/csl/s/singapore-teaching-practice/wiki/page/view?title=Teaching+Action%3A+Whiteboarding>

Assessment

1. Ask students to research a list of prominent Eurasians who have contributed to Singapore's history. Provide a sample like the one below.



Name: Rex Shelly

Year of birth: 1930

Year of death: 2009

Occupation/s: carpenter, civil servant, writer

Claim to fame: Literature, Writing

Ethnic Background: Mixed English, Portuguese, Malay and Buginese ancestry

2. Teachers can give a list of prominent Eurasians for students to research on as an extended activity. If there are Eurasians in the class, it is also an opportunity to spotlight and feature what they know about their own ancestors.
 - Annex 4: List of prominent modern Eurasians
 - Annex 5: List of prominent Eurasians before 1942
3. Another variation is to give a list of street names and to find out more about who they are named after. (See Annex 6).

Extension of Learning

1. The characteristics of ethnic identity can be used for students to think deeper about the following questions which can be related to Character and Citizenship Education (CCE) experience in schools.
 - What is the heritage of their own ethnic community? Students can look at language, place of ethnic origin, religion, shared festivals/ celebrations, folk dance/ songs, family names or food as important features of heritage.
 - What can their contribution be to the country as a community?
 - What are some things that prevent people from contributing to a larger cause?
 - What are some values that they might need to overcome such obstacles or barriers?

Annexes

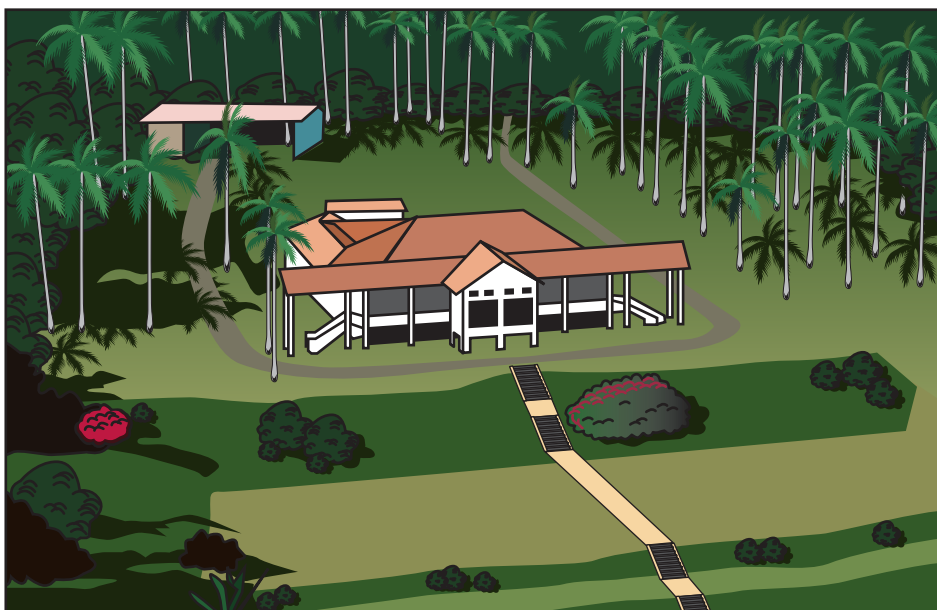
Annex 1

PLACES / HOUSES WHERE THE EURASIANS LIVED

Source 1 Photograph of Eurasian children Margaret, John and Enid with a Chinese Amah at 96 St. Francis Road in 1923.



Source 2 A reproduction of an aerial view of Matilda House. This was a bungalow built in Punggol in 1902 by Alexander Cashin.



Source 3 Singapore Recreation Club in the 1920s.



Source 4 Group photograph of the Singapore Girls' Sports Club hockey team in the 1930s.



Source 5 Photograph of the Scully family. (L to R): Family friend, Raymond, Norbert, Frank and Fred Scully at the home of William F. Scully at 7 Martia Road in East Coast park in the 1930s.



Source 6 New Year's Eve Fancy Dress Party at Clifford Pier in 1934.



Source 7 Eurasian family portrait taken between 1910 to 1925.



Source 8 Dr. Noel Clarke, a prominent Eurasian doctor and community leader, opening the Singapore Girls' Sports Club in 1932.



Enrichment Lessons and Materials for Exploring the Eurasian Community

Source 9 Edwin Tessensohn (1855–1926), a prominent Eurasian in colonial Singapore who worked in British firm, Boustead and Company. He was president of the Singapore Recreation Club and opened his own company to deal in land estate, shipping and commission agents. He was also the first Eurasian member in the Legislative Council in 1923.



Source 10 Lloyd Valberg at the 1948 London Olympics representing Malaya.



Source 11 Family portrait of Dr Benjamin Henry Sheares with his wife, Yeo Seh Geok, and children, Constance Alice and Joseph Henry in 1946. Sheares worked as a well-known doctor in Singapore General Hospital and Kandang Kerbau Hospital for many years. He was Singapore's second president from 1971 to 1981.



Source 12 Photograph of Eurasian dancers who perform a Portuguese dance. One of the favourite tunes to dance to is called *Jinkli Nona* folk song.



Annex 2

WORKSHEET FOR STUDENTS

1. From the Video

Watch the video and then identify the unique and distinct characteristic of the Eurasians in early Singapore.

The Eurasians	In the Video	Helping list
Outfit/ Dressing		<ul style="list-style-type: none">• Baju Kurung• Portuguese• Christianity• Easter• Christmas• Jinkli Nona• Kristang• Galistan• Jansen• La Salle• Sugee
Religious affiliation		
Festival/ Celebrations		
Song/ Dance		
Language		
Family names (identify two)		
Food		

(a) You can watch the video at <https://www.youtube.com/watch?v=nW3qQ-hQQNU&list=PLu6nV--3hIATXmlpMRJuawSPY70JRFmun&index=4>

(b) Skim through the images from Annex 1 to remember what you have learnt.

(c) You can also ask your teacher for the transcript after watching the video to help you recall the video.

Annex 3

TRANSCRIPT TO 小小新游记 JUNIOR SG ADVENTURES: EPISODE 4 – THE EURASIANS

Youtube link: <https://www.youtube.com/watch?v=nW3qQ-hQQNU&list=PLu6nV--3hIATXmIpMRJuawSPY70JRFmun&index=4>

4:02 – 11:33

- Narrator** Katong is where many Eurasians resided from the early 20th century. The Eurasian Heritage Centre is located here (139 Ceylon Road). The Eurasian Heritage Centre with the Eurasian Community House takes you on a learning journey of Eurasian history and culture.
- Trevor Neva** Hello. Are you looking for someone to tell you more about the Eurasians in Singapore?
- Children** Yes
- Xiao Yi** My name is Xiao Yi and he is Xiao En
- Trevor** Bong pamiang yo sa nomi Trevor
- Children** What?
- Trevor** That means good morning, my name is Trevor and you can call me uncle Trevor. I am one of the guides here in Eurasian Association. I'll be bringing you around the Eurasian Heritage Centre and I'll be answering any of your questions and hopefully by the end of the day your questions to some of the things that you would like to find about the Eurasians will be answered.
- Children** That would be great!
- Trevor** Let's go
- Trevor** This is the Eurasian heritage and you'll see a lot of things about our lifestyle and culture, and the way that we live our lives.
- Xiao Yi** Uncle Trevor, I know that Eurasians are the descendants of a marital union between an Asian and a European but how do Eurasians differ from European and Asian?
- Trevor** So when East meets West, the tradition and cultures are combined and adapted. In terms of religion, most Eurasians keep the Christian faith. So, we celebrate Easter day and Christmas.
- However, through time, I would describe most of us Eurasians as having Asian lifestyles with European heritage, upbringing and influence.
- Xiao Yi** So Eurasians have lived here for so long. That Asian culture has assimilated into their
(in Chinese) lifestyles.
- Xiao En** So, can you give me an example of how culture and tradition are adapted?

Enrichment Lessons and Materials for Exploring the Eurasian Community

Trevor A good example is the way the Eurasians dress. So, in the 16th century, when the Portuguese sailors came to these areas, quite a number of them got married to the local women. Most of them were Malays. And the daily outfit that the women used to wear, they preferred using something like what we call the Baju Kurung. However, when they used to perform and sing and dance, they preferred to use the outfit of the Portuguese.

Trevor So now I am going to introduce to you a couple of prominent Eurasians. This is Benjamin Sheares. He is the second president of Singapore and the first and only Eurasian president so far. And if you know of the Benjamin Sheares Bridge, this is named after him.

Trevor Ok, down here, you can see that the Eurasians love to do a lot of things. The Eurasian women love to cook. They love to sew as you can see the sewing machine there. You see a lot of plates here. For the men, what do they do? They used to entertain. Now, I am going to play you a song that is called Jinkli Nona. And this is a song that is in the Kristang language. It is the Kristang language which the Eurasians used to use.

Trevor

<i>Jinkli nona, jinkli nona yo kereh kazah kaza nunteng porta nona klai logu pasah?</i>	Fair maiden, fair maiden, I want to marry you. Your house has no door how can I enter
<i>Teng kantu Teng kantu teng falah nunteng amor, minya amor amor minya korasang</i>	You've got what you've got But still you say you own nothing Amore, my love, my love, my dear.

Trevor Did you like that?

Xiao En Impressive!

Trevor As you can see from here, there are some of the street names of Singapore that have got Eurasian names. So along with the tradition and heritage that we have from the Portuguese, the Dutch and the British, one of the best ways to experience a culture is through the food.

Xiao En Did you say food? That's my favourite topic. Let's go! This is the cake that you prepared for us?

Trevor Yes, but you only get to have it after you dance the traditional Eurasian dance.

Xiao Yi What dance are we going to dance today?

Trevor We are going to dance Jinkli Nona. Shall we?

Trevor This is Christina, and she's going to teach you how to dance.

Christina So Jinkli Nona is actually a love song and a dance that we Eurasians do. So its going to be partner and partner together.

Lesson Plan 1 • Settlers in Singapore (1819–1930s): The Eurasians

[Dance]

Trevor Alright, now for our reward. To the cake!

Xiao Yi What cake is this?

Trevor This is called Sugee cake. It is a special cake made by Eurasians for weddings, for a lot of functions. And it is a special flour that is called Somelina flour, together with plenty of egg yolks.

Xiao En Is it nice? Can we eat it now?

Trevor Sure. Why not.

Xiao En This cake is so good and the dance was so fun.

Xiao Yi Thank you for telling us so much. We really enjoyed ourselves.

Trevor You're most welcome. Make sure that you come with your friends and family the next time.

Annex 4

LIST OF PROMINENT MODERN EURASIANS FOR RESEARCH

1. Prominent Broadcast and Arts professionals

- (a) Jeremy Monteiro
- (b) Vernon Palmer
- (c) Brian Richmond
- (d) Vernetta Lopez

2. Community and Cultural Personalities

- (a) Bernard Harrison
- (b) Eunice Olsen

3. Diplomats and Civil servants

- (a) Benjamin Sheares
- (b) E. W. Barker
- (c) George Bogaars
- (d) Maurice Baker

4. Sports personalities

- (a) Joseph Schooling
- (b) Peter Hill

Annex 5

LIST OF PROMINENT EURASIANS TO RESEARCH FOR EARLY SINGAPORE

1. Edwin Tessensohn
2. Dr. Noel Leicester Clarke
3. Charles Joseph Paglar
4. George Oehlers
4. Alice Pennefather
5. Lloyd Valberg

Annex 6

LIST OF ROADS ASSOCIATED WITH EURASIANS IN EARLY SINGAPORE

Street Name	Historical personality	Background
Angus Street	Gilbert Angus (1815-1887)	Business partner of Hoo Ah Kay or Whampoa,
Aroozoo Avenue Aroozoo Lane	Dr. Simon Aroozoo (1850-1931)	Worked with Guthrie & Co.
Cashin Street	Joseph William Cashin (1842-1907)	Lawyer's clerk in the 1880s to Mr. J.A. Solicitor. Invested in Opium farming and landed properties to become Singapore's first Eurasian millionaire.
D'Almeida Street	Dr. Jose d'Almeida Carvalho E. Silva (1784-1850)	Naval surgeon, who came to Singapore to set up a dispensary and later became one of Singapore's leading merchants.
Desker Road	Andre Filipe Desker (1826-1898)	One of the first butchers in Singapore who moved in from Malacca.
De Souza Street	Manuel de Souza (1767–1831)	Large landowner who lived in Malacca during the Dutch occupation and moved to Singapore to make a fortune as a merchant through trade with Vietnam.
Eber Street	Albert Eber (1834–??)	Malacca-born property developer
Galistan Avenue	Emile Galistan (1881–1968)	Civil servant on the Rural Board and Singapore Improvement Trust. Active sportsman and member of Singapore Volunteer Corps who founded the Malayan Orchid Society.
Koek Road	Edwin Koek (1886–1923)	Lawyer in the 1870s and 1880s who was of Dutch descent and lived in Malacca.
Leicester Road	Henry Nicholas Barnabyh Leicester (1856–1940)	Clerk in several government offices. Writer and expert on history of Singapore.
Martia Road	Donald M. Martia (1860s-1910)	Assistant engineer and surveyor for the government.
Norris Road	Richard Owen Norris (1829-1905) & George Norris (1833-??)	Both Norris brothers were children of an East India Company army officer. Richard was the chief clerk in the Netherlands trading Society. George was in the civil service.
Surin Road	Surin family (1880s-1920s)	The Surin family was wealthy. They co-owned two silent movie cinemas (Surina and Gaeity) in the 1920s with the Aroozoo family.

Enrichment Lessons and Materials for Exploring the Eurasian Community

Tessensohn Road	Edwin Tessensohn (1855-1926)	Government official and community leader for Eurasians in colonial Singapore. President of Singapore Recreation Club first Eurasian legislative councillor in the Straits Settlements in 1923.
Westerhout Road	Johannes Bartholomew (Birch) Westerhout (1871-1937)	Architect with the government who built houses on Emerald Hill. Eurasian. He was Municipal Commissioner (1929 to 1934) and Justice of the Peace in 1935.
Zehnder Road	Hugh Ransome Stanley Zehnder (1879-1963)	Wealthy landowner in Pasir Panjang and owner of the legal firm Zehnder Brothers in the early 20th century. Commanded the Singapore Volunteer Corps (SVC) and represented the Eurasians at the Legislative Council in 1936.

Lesson Plan 2A

TOPIC

The Europeans in Southeast Asia

Level

Secondary 1 History

Big Ideas

1. The first Europeans to arrive in Southeast Asia travelled long distances.
2. They were the Portuguese, Dutch and later the English.
3. Even after Malacca came under Dutch rule from 1641 to 1795 and later 1818 to 1824, Malacca remained an important local-regional port.
4. The Portuguese intermarried with local women. This mixed Portuguese community were the beginnings of the Eurasian heritage.
5. This mixed Portuguese/ Eurasian heritage is characterized by religion, language and dress and continues today.
6. Many of the mixed-Portuguese community lived in Malacca but they also migrated to other parts of Asia.

Thinking Skills

- Chronology/ Timelines
- Analysis of statistics
- Differentiating between Primary and Secondary sources
- Inference

Concepts

- Europeans
- Portuguese
- Dutch
- British
- Eurasians
- Culture

Lesson Objectives

By the end of the lesson students will be able to:

- Appreciate the vast distances involved in maritime trade between Portugal, the Netherlands and Britain and Asia.
- Understand that Malacca remained an important local-regional port under Dutch rule.
- Understand that language, religion and dress played an important part in Eurasian identity.

Key Skills

- Able to locate places using Google Map.
- Use a six-step heuristic to analyse sources with statistical data.
- Distinguish between primary and secondary sources.

Sparking Curiosity

Refer students to the map on p. 34 of the History textbook. The map shows outposts established by European powers in the 17th century. Outposts are places that represent a government or trading company.

Refer them also to the text on pp. 33–34.

Textbook

At the beginning of the 16th century, religious, political and economic rivalries intensified among the major powers of Europe.

The rivalry between the maritime nations of Spain, Portugal and the Netherlands began to focus on Asia as they raced to tap on its markets and establish trading settlements across the region. Accompanying the European presence were many Christian missionaries who ventured into India, Southeast Asia and China.

Use a digital tool like google jamboard or padlet to elicit questions from students that they have about the Portuguese and Dutch in Southeast Asia.

Gathering Data

Part 1

Teacher uses the SLS lesson titled : “AST: Introducing Google Earth to the History Classroom” at <https://vle.learning.moe.edu.sg/mrv/community-gallery/lesson/view/42b9b4cc-b47e-4f7b-a40d-9413acdaac46/cover> to give students an idea of the vast distances involved in the following places

The lesson can be modified to get students to form three groups to plot the following locations.

Portuguese

- Lisbon, Portugal
- Goa
- Malacca
- Macau

Dutch

- Amsterdam, Netherlands
- Jakarta
- Maluku islands

British

- London, Britain
- Kolkata (Calcutta)
- Chennai (Madras)
- Penang, Bengkulu (Bencoolen)

As a consolidation, inform students that the Portuguese were Catholics and the first Europeans to set up fortified trading ports in these locations. Malacca fell to them in 1511.

They were followed by the Dutch who set up their ports in the locations mentioned. The Dutch were Protestants and at war with the Portuguese. They established port cities in Java and Sumatra and took over the control of Malacca from the Dutch in 1641.

The British had their power base in India and set up settlements in Penang and Bencoolen. Malacca would be transferred to British control in 1824.

Note Teachers can also use the following google map created to teach this time period: <https://earth.google.com/earth/d/1G-Z332hxMjMQzcOQwjQDoEOu12JnelZb?usp=sharing>

Exercising Reasoning

Activity 1: Timeline

(See Annex 1 for worksheet)

Inform students to read the following textbook silently to develop background knowledge for the topic.

- Pp. 33 and 34: The Arrival of the Europeans
- Pp. 46: The Growth of the India-China trade
- Pp. 47 and 48: The Spice trade and Dutch control

Ask them create a timeline of the European arrival in Southeast Asia from 1511 to 1818. Use the following dates to help them.

- 1511: Portugal conquers Malacca
- 1602: The Dutch East Indies Company (VOC) is set up
- 1609: The Dutch occupy Batavia (Jakarta)
- 1641: Malacca comes under Dutch control
- 1784: Portuguese ship, the Santa Catarina, attacked by Dutch forces
- 1786: British occupy Penang
- 1795: British occupy Malacca because of war in Europe till 1818.
- 1819: Dutch take control of Malacca till 1824.
- 1819: British occupy Singapore

Students can also watch a video which summarises what a timeline is from <https://www.youtube.com/watch?v=xc64qurhFng>

Activity 2: Statistics

(See Annex 1 for worksheet)

Introduce to students the idea that statistics or numbers are also sources of evidence that can tell you about a particular time period in the past.

Statistical data can be represented in different ways such as charts, tables or graphs. A chart, table or graph tells a story and allows people studying it to extract relevant information and draw conclusions about a topic.

Source A: Population of Malacca from 1675–1828

(See Annex 2 for worksheet)

	Portuguese-Eurasian	Malay	Chinese	Total
1675	1,463	597	160	5,324
1766	1,688	3,135	1,390	7,216
1817	1,667	13,988	1,006	19,647
1826	2,236	16,121	4,125	28,447
1829	500	1,900	3,900	7,200

What does the population data (also called demographics) tell you about the Portuguese-Eurasian Community?

Step 1 Identify the key words in the question

Step 2 What is the title of the source?

Step 3 What is the time period in the source? (in this case, statistics)

Step 4 What do you know about topic based on the time period (in this case, Malacca from 1675 to 1829). Use the timeline and background information to help you.

Step 5 What is the general trend/ pattern?

Use such words as: population growth, grew, declined or stagnated

Take note of the highest point and lowest point for population growth. Which years were they?

You can use such words as: remained constant, increased and decreased.

In order to describe the intensity of population growth, you can use such words as: increased “dramatically”, “sharply”, “drastically”, “slightly”.

Step 6 How do you explain the general trend/ pattern?

Time period	Observations from the source	Explanation. Why did it happen?

Activity 3: Primary and Secondary Sources

(See Annex 3)

Inform students that other sources are often used as evidence to help students reach a better conclusion to their investigation. Refer to pp. 26 to 27 of the textbook.

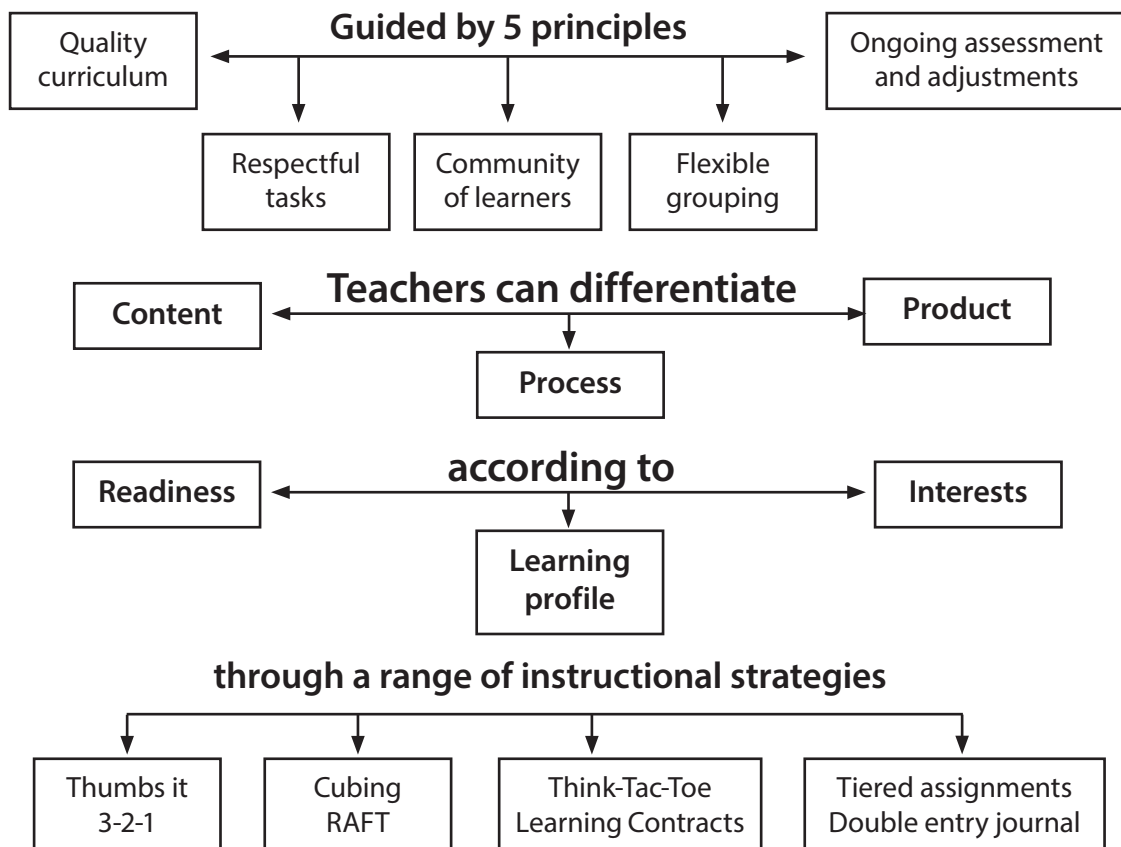
Sources are used as evidence in history to find out a particular question or to investigate the past. These sources can be divided into Primary Source and Secondary Source.

- Primary sources refer to artifact, document, diary, manuscript, autobiography, recording, or any other source of information that was created at the time under study. It serves as an original source of information about the topic.
- Secondary sources provide second-hand information and commentary from other researchers. Some examples include Source A which was compiled by a researcher. Secondary sources also include journal articles, reviews and books. A secondary source describes, interprets or synthesizes primary sources to come up with a historical interpretation or explanation.

Get students to look at sources A to G in stations or different groups (see Annex 1). Have them to identify whether they are primary or secondary sources by filling out the following worksheets (see Annex 2).

This can be a differentiated instruction (DI) lesson which uses the main principles of flexible grouping and ongoing assessment and adjustments where differentiation is done via content according to student readiness to deal with different kinds of sources.

Note Textual sources can be dispensed to students who more confident with their use of English. The same sources could also be modified to simplify the language for the students or teachers can make additional effort to explain these sources to the students.



Explain why the following sources are primary or secondary sources.

Primary Source or Secondary Source

Sources	Primary or Secondary Source
Source A	E.g., Secondary source. It is compiled by a researcher.
Source B	Primary source. It is an artefact from 1842.
Source C	Secondary source. It is from a scholar in a journal article.
Source D	Secondary source. It is from a scholar in a journal article.
Source E	Primary source. The drawing is from the period being studied.
Source F	Secondary source. It is from 1979 and the not from the time period being investigated.

Inference

What can you infer from the sources about Eurasian culture from the 1700s to the 1840s?

Use point form to answer your question.

Religion	Language	Jobs	Lifestyle

Reflective Thinking

Review the questions students put together at the start of the lesson.

Ask the students how they answered the queries they initially had.

Recap the lesson by emphasizing how the use of background knowledge, primary and secondary sources as evidence (e.g., statistics, artifacts, articles, drawings, timelines) were used to answer their questions.

Remind the students that language, religion and dress played an important part in Eurasian identity.

Lesson Plan 2B

TOPIC

The Eurasians in Singapore

Level

Secondary 1 History

Big Ideas

1. Many Eurasians held white collar and professional jobs in Singapore.
2. Many early Eurasians in Singapore identified with the Europeans.
3. They lived in such areas as Waterloo and Queen Street because their church was located there.
4. They later moved out to other locations such as the government quarters in Bukit Timah and suburb areas such as Serangoon, Upper Serangoon and Katong.
5. Eurasians enjoyed leisure activities in sports such as hockey, soccer and cricket. Their social club was the Singapore Recreation Club.
6. Other organizations formed to further Eurasian interests included the Eurasian Association.

Thinking Skills

- Inference
- Chronology/ Timelines
- Historical significance/ importance
- Primary and Secondary sources

Concepts

- White collar
- St Joseph's Church (Portuguese Mission)
- Singapore Recreation Club
- Eurasian Association

Lesson Objectives

By the end of the lesson students will be able to:

- Appreciate the different locations where Eurasians lived, worshipped and set up associations in Singapore.
- Identify the types of jobs, leisure activities and living conditions that Eurasians experienced in colonial Singapore.
- Identify the organizations of Eurasian-based organizations in colonial Singapore.

Key Skills

- Able to locate places using Google Map.
- Use evidence to understand sources.

Sparking Curiosity

Refer students to the map on p. 137 of the History textbook.

Under the heading of the Malay Archipelago, the following is written.

Textbook

In addition, there were groups such as the Eurasians, the Straits-Chinese (also known as the Chinese Peranakans) and the Jawi Peranakans. The Eurasians were of mixed Asian and Portuguese, Dutch or British descent, and were mostly from Malacca.

Ask the students the following questions:

- What some of the Eurasian surnames?
- What jobs did they do in Singapore?
- Where did they live?
- What were their lives like in Colonial Singapore?

Note to teacher

The following lessons in SLS Community Gallery can also be used to introduced the Eurasians:

- a. How was life different for different people in colonial Singapore?

<https://vle.learning.moe.edu.sg/mrv/community-gallery/lesson/view/d944675d-3006-4b4e-804d-b7078ad29594/page/3418240>

- b. AST: DI Lesson on Migration to Colonial Singapore (1819-1930s)

<https://vle.learning.moe.edu.sg/mrv/community-gallery/lesson/view/ea451866-3e42-4a89-a97b-536504f3195d/page/32969052>

Gathering Data

Activity 1: Google Earth Lesson

(Annex 1)

Teacher uses use the SLS lesson titled : "AST: Introducing Google Earth to the History Classroom" at <https://vle.learning.moe.edu.sg/mrv/community-gallery/lesson/view/42b9b4cc-b47e-4f7b-a40d-9413acdaac46/cover> to give students an idea of how to locate different places using google map.

Distribute Annex 1. Inform the class that in pairs they can locate the following places on the map.

In pairs, students can locate the following places on the map.

- St Joseph Church (Portuguese Mission), 143 Victoria Street
<https://history.catholic.sg/the-portuguese-urasian-traditions-of-st-josephs-church-victoria-street/>
- Singapore Recreation Club, B, Connaught Drive
https://eresources.nlb.gov.sg/infopedia/articles/SIP_1041_2010-05-07.html
- Eurasian Association, 139 Ceylon Road
<https://www.eurasians.sg/our-history>
- De Souza Family house, 42 Waterloo Street
<https://centre42.sg/about-us/42-waterloo-street/>
- Aroozoo Family, 36 Aroozoo Avenue
https://eresources.nlb.gov.sg/infopedia/articles/SIP_1239_2008-12-31.html
- Holy Family Church
<https://history.catholic.sg/church-of-the-holy-family/>
- Clarke Family house, 96 St. Francis Road
<https://www.homeanddecor.com.sg/design/news/last-bungalow-standing-in-old-urasian-enclave/>
- Kampong Serani, 100 Haig Road
<https://www.facebook.com/gsheritagetrail/posts/geylang-serai-heritage-trail-3-do-you-know-that-not-all-urasians-who-moved-to-t/1707502046048710/>

Note to Teachers

As an alternative, have students visit the Eurasian Heritage gallery at <https://virtualtour.eurasians.org.sg/ehg/> to identify road names which are named after Eurasian families.

Note After visiting the heritage gallery, students can also do the quiz at <https://games.eurasians.org.sg/vr-quiz/>

Exercising Reasoning

Activity 2: Timeline

(See Annex 2 for worksheet)

Distribute Annex 2 as a worksheet for students.

Refer students to pp. 78 to 79 of the history textbook. Get them to observe how the timeline is designed in the book.

Highlight how the timeline features how International events beyond Singapore impact events in Singapore. Tell them that a timeline drawn in this way is a visual way to show how both global and local events are interconnected.

Distribute the worksheet (Annex 2) and given an example of how local and international events are connected.

You may highlight how the Indian Mutiny in 1857 led to British reversing their policies about how locals like the Eurasians were incorporated into their army units and culture.

Tell the students that in groups, they can create a timeline of the Eurasians in Singapore from 1819 to the 1948.

Have them include images or photographs in their timeline. They can also select specific events in the worksheet rather than do all of them.

As a guide to images and photographs, tell students to use the National Archives of Singapore search engine at <https://www.nas.gov.sg/archivesonline/>

Inform them to take note of:

- Where they got the source from or reference number
- Year of photograph or image
- Captions (if any)

As a debrief, ask students why they selected certain historical events and excluded others. Tell them that their selection was based on what they saw as important or historically significant in the study of Eurasians in colonial Singapore.

Note to teachers

Teachers can also do the timeline activity digitally.

Instructions on how to do a timeline

(a) Using padlet: <https://www.youtube.com/watch?v=SsYMuodqejw>

(b) Using canva: <https://www.youtube.com/watch?v=l2wJUbcUB4g>

(c) Using powerpoint: <https://www.youtube.com/watch?v=fMC-Bn86Q4w>

Activity 3: Distinguishing between Primary and Secondary sources

(Annex 3)

Introduce to students the idea that the creation of documentaries involves the use of primary and secondary sources.

Distribute Annex 3.

Get students to watch a video from the documentary: Between Two Worlds broadcasted in 2014 in Singapore: <https://www.youtube.com/watch?v=C6drPmleTDU>

Inform the class that different kinds of sources are used to make documentaries like the one seen. The evidence is put together in a documentary to get students to think about a particular question or to investigation into the past.

These sources can be divided into Primary Source and Secondary Source.

- Primary sources are introduced – artefact, document, diary, manuscript, autobiography, recording, or any other source of information that was created at the time under study. They serve as an original source of information about the topic.

Lesson Plan 2B • The Eurasians in Singapore

- Secondary sources provide second-hand information and commentary from other researchers. Some examples include Source A which was compiled by a researcher. Secondary sources also include journal articles, reviews and books. A secondary source describes, interprets or synthesizes primary sources to come up with a historical interpretation or explanation.

Teachers can use the following source to get them to think about primary and secondary sources.

Source A Photograph of Eurasians in 1854.



Source B: Transcript from video titled “Between Two Worlds” in 2014

Narrator The Eurasian community in Singapore was dominated by an elite known as the “Upper Ten”. They were driven by caste/race differences. Status reflected skin tone (i.e., the colour of your skin).

Eddie Tessenohn Mostly the “Upper Ten” would look more like a European than having dark skin like those from Malacca. Most of the time, they are more well-off than the others. That is why they could go to certain places that others couldn’t.

Prof Brian Farrell In the British empire, the colour bar/ barrier was the highest and most ugly. The Eurasians got caught up in this great spill-over effect because of the mutiny of the British East India Company in 1857. The British had to fight such a bloody war in India that it made them realise how shaky and tenuous their position was in Asia was, how small their numbers were. It accelerated a trend that made emphasized European separateness from Asians and eventually social and cultural superiority.

Note to teachers

Teachers can use the transcript to the video found in Annex 4 to create sources for students to try out. (See Annex 4)

Annexes to Lessons 2A and 2B

Annex 1

WORKSHEET ON GOOGLE EARTH AND TIMELINE ACTIVITY

Investigating History: Eurasians in Malacca 1780s–1840s

1. Google Earth Activity

Use google earth to plot out the following points.

You may use SLS lesson titled : “AST: Introducing Google Earth to the History Classroom” at <https://vle.learning.moe.edu.sg/mrv/community-gallery/lesson/view/42b9b4cc-b47e-4f7b-a40d-9413acdaac46/cover> to have an idea on how to do this.

Portuguese	Dutch	British
<ul style="list-style-type: none"> • Lisbon, Portugal, • Goa • Malacca • Macau 	<ul style="list-style-type: none"> • Amsterdam, Netherlands • Jakarta, • Maluku islands 	<ul style="list-style-type: none"> • London, Britain • Kolkata (Calcutta) • Chennai (Madras) • Penang, Bengkulu (Bencoolen)

The Portuguese were Catholics and the first Europeans to set up fortified trading ports in these locations. Malacca was to fall to them in 1511.

They were followed by the Dutch who set up their ports in the locations mentioned. The Dutch were Protestants and at war with the Portuguese. They established port cities in Java and Sumatra and took over the control of Malacca from the Dutch in 1641.

The British had their power base in India and set up settlements in Penang and Bencoolen. Malacca would be transferred to British control in 1824.

2. Timeline Activity

Create a timeline of the arrival of Europeans in Southeast Asia from 1511 to 1819

Read the following pages from the textbook

- Arrival of Europeans: pp. 33 and 34
- Growth of India-China trade: p. 46
- Dutch control of spice trade: pp. 47-48

Lesson Plan 2B • The Eurasians in Singapore

Create a timeline of the European arrival in Southeast Asia from 1511 to 1818.

Use the following dates to help them.

- 1511: Portugal conquers Malacca
- 1602: The Dutch East Indies Company (VOC) is set up
- 1609: The Dutch occupy Batavia (Jakarta)
- 1641: Malacca comes under Dutch control
- 1784: Portuguese ship, the Santa Catarina, attacked by Dutch forces
- 1786: British occupy Penang
- 1795: British occupy Malacca because of war in Europe till 1818.
- 1819: Dutch take control of Malacca till 1824.
- 1819: British occupy Singapore

You can watch a video which summarizes what a timeline is from <https://www.youtube.com/watch?v=xc64qurhFng>

You can also create a digital website by using the Canva software at <https://www.canva.com/create/timeline/>

Annex 2

UNDERSTANDING SOURCES WITH STATISTICAL DATA

Statistical data can be represented in different ways such as charts, tables or graphs. A chart, table or graph tells a story and allows people studying it to extract relevant information and draw conclusions about a topic. This is very much relevant to the study of mathematics and geography. The only difference is that you are applying it to a historical investigation.

Follow the steps given below and answer the questions given in pairs or as a group.

1. What does Source A tell you about the Portuguese-Eurasian community from 1675 to 1829?

Source A: Population of Malacca from 1675–1828

	Portuguese-Eurasian	Malay	Chinese	Total
1675	1,463	597	160	5,324
1766	1,688	3,135	1,390	7,216
1817	1,667	13,988	1,006	1,9647
1826	2,236	16,121	4,125	2,8447
1829	500	1900	3,900	7,200

Step 1 Identify the key words in the question

Step 1: Identify the key words in the question	What does Source A tell you about the Portuguese-Eurasian community from 1675 to 1829?
a. Topic/ Focus	
b. Time period being investigated	

Step 2 What is the title of the source?

Step 3 What is the time period in the statistics?

Lesson Plan 2B • The Eurasians in Singapore

Step 4 What do you know about Malacca from 1675 to 1829. Use the timeline to help you. Here are some clues: E.g., Portuguese rule, Dutch rule, English rule etc.

Step 5 What is the general trend/ pattern?

You can use such words as population growth, grew, declined or stagnated

Take note of the highest point and lowest point for population growth. Which years were they?

You can use such words as remained constant, increased and decreased.

In order to describe the intensity of population growth, you can use such words as increased "dramatically," "sharply" "drastically, "slightly".

Step 6 How do you explain the general trend/ pattern for the Portuguese-Eurasian population in Malacca? Look at the questions below.

Time period	Observations Portuguese-Eurasian population in Malacca from the source	Explanation: Why did this happen? <i>[Use your background knowledge, timeline and logic to answer this part of the question]</i>
Dutch period (1675–1795)	The number of Portuguese-Eurasian population in Malacca remained constant. Between 1675 to 1766, the population was between 1400 to 1700 Eurasians	
British rule (1796–1818)	The Portuguese Eurasian population in Malacca remained constant. In 1817, there were 1,667 Portuguese-Eurasian members living in Malacca, 13,988 Malays in 1817 compared to just 3,135 in 1766.	
British rule (1823–1900s)	The Portuguese Eurasian population in Malacca fell sharply. Within less than three years, the Portuguese Eurasian population fell from 2236 in 1826 to less than 500 in 1829.	

2. Practice what you have learnt with Source B

Source B: Population of Singapore from 1849 to 1891

	Eurasians	Native Groups of the Malay Archipelago	Chinese	Total
1849	922	12,206	27,988	52,891
1891	3,589	35,992	121,908	231,224

What does Source B tell you about the Eurasians in Singapore from 1849 to 1891?

Step 1

Step 1: Identify the key words in the question	
a. Topic/ Focus	
b. Time period being investigated	

Step 2

What is the title of the source?

Step 3

What is the time period in the statistics?

Step 4

What do you know about Singapore 1849 to 1891? Here are some clues: Port city, economic growth, population.

Enrichment Lessons and Materials for Exploring the Eurasian Community

Step 5 What is the general trend/ pattern?

You can use such words as population growth, grew, declined or stagnated.

Take note of the highest point and lowest point for population growth. Which years were they?

You can use such words as remained constant, increased and decreased.

In order to describe the intensity of population growth, you can use such words as increased "dramatically", "sharply", "drastically", "slightly".

Step 6 How do you explain the general trend/pattern for the Eurasian population in Singapore? Look at the questions below

Time period	Observations about Eurasian population in Singapore from the source	Explanation: Why did this happen? <i>[Use your background knowledge, timeline and logic to answer this part of the question]</i>
1849	In 1849, the population of the Eurasians in Singapore was 922.	
1891	In 1891, the number of Eurasians had increased to 3,589.	

Annex 3

DIFFERENTIATING BETWEEN PRIMARY AND SECONDARY SOURCES

Activity 3: Primary and Secondary Sources

(See Annex 3)

1. Watch the video about Primary and Secondary sources

<https://www.youtube.com/watch?v=o1og03RKuhU>

2. Fill out the worksheet below

Sources are used as evidence in history to find out a particular question or to investigate the past. These sources can be divided into Primary Source and Secondary Source.

Primary source	Secondary source

3. As a group, identify whether they are primary or secondary sources. Fill out the worksheet below. Use the following guidelines to do the group work

- Assign each person one source to do. Try out the bonus question.
- Assign those who are confident with the English language the following sources:
Sources C, D and G
- Assign those who are confident with Mathematics the following source:
Source A
- Assign the rest the following sources:
Source B, E and F

Source A Population of Malacca from 1675-1828 (See Annex 2 for worksheet)

	Portuguese- Eurasian	Malay	Chinese	Total
1675	1,463	597	160	5324
1766	1,688	3,135	1,390	7,216
1817	1,667	13,988	1,006	19,647
1826	2,236	16,121	4,125	28,447
1829	500	1,900	3,900	7,200

Bonus question

What can you infer from the source about the Portuguese-Eurasian community from 1675 to 1766?

Source B Tombstone of Emrici de Souza found among the ruins of the Rosary Chapel or “Capela Ermida de Rosario” in Malacca.



Caption: The chapel was first built in 1700 and abandoned in the 19th century. During the Portuguese occupation of Malacca from 1511 to 1641, there were 14 Catholic churches and 2 chapels serving the town’s Christian population of 7,400. In 1641, after the fall of Malacca, the Dutch who were mainly Protestant were at first anti-Catholic and went about demolishing Portuguese churches and persecuting Catholic population. St. Lawrence Church was burnt but this chapel called Ermida de Rosario was built in 1700 to take its place. It was soon abandoned because worshippers preferred to attend the nearby St. Peter’s Church which was larger and built in 1710.

Bonus question

What can you infer from the source about the Portuguese-Eurasian community from 1641 to 1842?

Source C A scholar's description of the mixed Portuguese community in Southeast Asia in a presentation paper.

The Portuguese governor Afonso de Albuquerque (1453-1515) actively pushed for intermarriages between Portuguese soldier –settlers and local women in the east. Such terms as "mestizo", "kristang", "eurasian" were used to define them. Some scholars referred to these sub-communities in Southeast Asia as being linked by a common characteristic.

- (a) Creole language. Creole means that the language is formed from the contact of a European language (e.g., Portuguese) with local languages
- (b) Catholic religion
- (c) European dress

Modified from presentation paper by Dr. Teddy Y.H. Sim, "Between the Bengal and South China Seas: Trade, ethnic diversity and assimilation in the Melaka-Singapore region, 1780-1840s".

Bonus question

What can you infer from the source about the how the Portuguese-Eurasian community might have seen themselves from 1641 to 1842?

Source D A scholar's description of mixed Portuguese community in Southeast Asia in a presentation paper

In the 1780s-90s, Melaka was "still" an important port...The Dutch appeared to rely on the Eurasians to fill the middle and lower ranking posts in the colonial administration. They were also "employed as night watchmen, a position of some importance with regards to the security of the fortress. Others worked as fishermen and petty traders. Despite the religious persecution in the 17th century, the Dutch permitted a grant of a piece of land (from a convent) for St. Peter's church which was built in 1710. Over the long haul, D. Witt described Melaka as "lifeless and dull" with its streets "deserted, houses abandoned and hops shut".

During the British occupation of Malacca from 1795 to 1818, the British continued to favor the Eurasians who served in different positions in the British colonial civil service. The English language was used more steadily in church matters and as a working language to administer Malacca.

However, even though there were some signs of Melaka's trade networks growing under Dutch and British rule at the turn of the 18th-19th century. The economic development of Penang (and later Singapore) grew at a faster rate than Malacca.

Modified from presentation paper by Dr. Teddy Y.H. Sim, "Between the Bengal and South China Seas: Trade, ethnic diversity and assimilation in the Melaka-Singapore region, 1780-1840s".

Bonus question

Based on the jobs that the Portuguese-Eurasian community had, what can you infer about the social status of the Portuguese-Eurasian community from 1641 to 1818?

Source E Eurasians in West Bengal, India, in 1632.



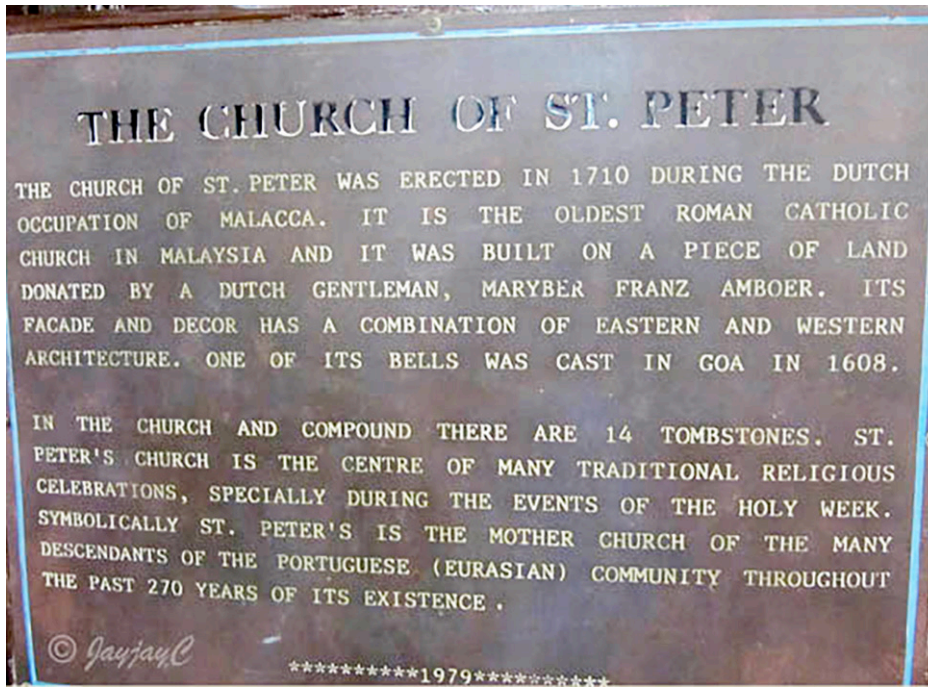
Portrait of individuals captured from the Portuguese settlement in West Bengal, India (Also called Hughli or Golim). They were brought to the Mughal court near Agra New Delhi in India, 1632. It is from a book called the Padshanama, a group of works written as the official history of the reign of the Mughal Emperor, Shah Jahan (1592-1666) who built the Taj Mahal.

From: Smith, S.H. (2011). *Creolization and diaspora in the Portuguese Indies: The social world of Ayutthaya, 1640-1720*. Leiden, Netherlands

Bonus question

What can you infer from the source about the how the Portuguese-Eurasian community might have seen themselves in West Bengal in 1632?

Source F Marble plaque found in St. Peter's Church which was set up in 1979.



The text reads: *The Church of St. Peter was erected in 1710 during the Dutch occupation of Malacca. It is the oldest Roman Catholic Church in Malaysia and it was built on a piece of land donated by a Dutch gentleman, Maryber Franz Amboer. Its facade and decor has a combination of eastern and western architecture. One of its bells was cast in Goa in 1608. In the Church and compound there are 14 tombstones. St. Peter's Church is the centre of many traditional religious celebrations, specially during the events of the Holy Week. Symbolically St. Peter's is the mother church of the many descendants of the Portuguese (Eurasian) community throughout the past 270 years of its existence.*

Bonus question

What can you infer from the source about the how the relationship between the Dutch and the Portuguese-Eurasian community in 1702?

Source G Description of Dutch rule in Malacca in 1992

After the Dutch occupied Malacca, the richest Portuguese citizens, best slaves, young people, and cash left on a ship bound for Portuguese Ceylon (Sri Lanka). A wealthy Portuguese lady tossed her jewellery into a deep well ...

The Dutch commissioner, Justus Schouten, arrived at Malacca from Batavia. He wanted Malacca to have conscientious government officials, sober citizens, and flourishing plantations and rice-fields. Officials, he said, should bathe twice a day, avoid excessive drinking, and avoid the sun and local women. But given the small numbers of European women, the last instructions proved difficult to observe.

In practice, many Dutch officials married Portuguese-Eurasians, described by visitors as "sweet young ladies". Despite the religious differences between Calvinist traditions Holland and the Catholic faith, religion was no barrier to marriage. Most Dutch officials and soldiers had a Portuguese or Eurasian mistress, servant or wife.

Eventually in 1802, religious freedom was proclaimed and Malacca became a religiously more tolerant place than it had been under the Portuguese.

Modified from Sarnia Hayes Hoyt, *Old Macca*, Oxford University Press, 1992.

Bonus question

What can you infer from the source about the how the Portuguese-Eurasian community might have seen themselves by the 1700s?

Enrichment Lessons and Materials for Exploring the Eurasian Community

4. Fill out the worksheet below

Use a tick to indicate whether it is a Primary or Secondary Source.

Sources	Primary	Secondary	Explanation
Source A		✓	It is compiled by a researcher
Source B			
Source C			
Source D			
Source E			
Source F			
Source G			

5. As a group, fill out the following details based on the bonus questions.

Based on the sources, what conclusion can your group make about the Portuguese-Eurasian community in Malacca in the Dutch colonial period in terms of the following areas:

Religion	Language	Jobs	Lifestyle/ Dressing

Lesson Plan 3

TOPIC

The Eurasians in Singapore

Level

Secondary 2 History and Secondary 3 Social Studies

SOURCE-BASED INQUIRY RESOURCE

The two source-based inquiry packages in this section are meant to augment the current Secondary 2 History and Secondary 3 Social Studies lessons.

This “combined” approach to deal with source-based inquiry was adopted because both history and social studies share the same approach to understanding sources or document-based lessons. Also, such themes as diversity and the nation-building overlap each other in their substantive concepts and content knowledge

As such, the first source-based inquiry resource deals with challenges that the Eurasian community faced from 1965 to the 1980s. The second deals with Eurasian revivalism from the 1990s onwards. More complex document-based questions are asked in the second source-based inquiry resource.

The source-based inquiry package deals with big ideas and concepts as the basic building block for lessons. In the subsequent sections, their relevance to the subject disciplines and syllabus is explicated and modified so that it fits closely with the 2021 History and Social Studies syllabus.

The source-based inquiry package is also designed as an investigative task which uses background information, sources and source-based questions similar to that found in History and Social Studies syllabus in Singapore.

Research on how students read, understand and deal with historical contextualization is highlighted in appendix 1. For this reason, the background information for the resources is curated and given more details so that students can more explicit links between their contextual knowledge and sources. Levels of Marking (LORMs) have been excluded from this section because the attention is focused on formative assessment with question-types focused on inference, comparison and purpose-type questions which many history and social studies are familiar with.

In order to provide more explanation for what some History or Social Studies teachers call “hybrid” questions, notes have been added to explain the skills necessary to deal with such questions. These kinds of questions require a better ability for students to contextualise sources and read deeper into the purpose/intent of sources.

In order to make the source-based inquiry package practical and aligned to the history and social studies syllabus, relevant textbook references have also been added. However, the curricular emphasis was modified to place emphasis on the Eurasian community in the context of post-colonial Singapore.

Teachers are encouraged to use and modify the lesson package for their respective students and subject disciplines.

BACKGROUND TO SOURCE-BASED INQUIRY RESOURCE

The Eurasians in Singapore 1965-Present day

- How did the Eurasians deal with their sense of identity as a community from 1965 to the 1990s?
- How did the Eurasians revitalize their sense of “Eurasianess” after the 1990s? Singapore?

Big Ideas

1. Identity is complex and evolves over time.
2. After 1965, policies to promote multiracialism/multiculturalism to have social stability in were introduced.
3. Multiracialism or multiculturalism was an attempt at nation building with three components:
 - (a) Ethnic equality
 - (b) Community recognition
 - (c) Cultural recognition are important aspects of multiculturalism.
4. These policies led to the unintended impact of a Eurasian search for a new identity in the 1980s.
5. Some of the tensions and impacts of being “Eurasian” and how Singapore has defined multi-racialism/ multiculturalism remain important issues for the Eurasian community in Singapore.

Concepts

- Inference
- Chronology/ Timelines

History	Social Studies/ Other Concepts
<ul style="list-style-type: none">• Historical significance• Historical perspective• Evidence	<ul style="list-style-type: none">• Multiculturalism/ diversity• Identity• Nationality, race, ethnicity, religion• Culture• Migration• Power and influence

Description and relevance to the Secondary 2 History Syllabus

Unit 4

Surviving as an independent Nation State (1965-late 1970s)

Historical concepts

Change and continuity, diversity, significance

Overview

In this unit, students examine how Singapore responded to the challenges and opportunities which came with Singapore's independence in 1965. While much attention was placed on fostering a sense of belonging with multiculturalism as its focus, one unintended impact it had was on Eurasian search for their own sense of identity in post-colonial Singapore.

Guiding questions

1. For the Eurasian community, what were the opportunities and challenges facing newly independent Singapore?
2. How did the Eurasian community address these challenges?
3. What were the different responses Eurasians had regarding the changes in newly independent Singapore?
4. Why was this period considered historically significant for Eurasians in Singapore?

Key Knowledge

Transformation of People's Lives

- Uncertainty over Singapore's survival as a nation
 - Social concerns
 - (a) Need for cohesion and sense of belonging
 - (b) Multiculturalism and Eurasian search for identity
- Impact of policies on people's lives
 - Standard of living
 - People's sense of belonging and national identity

Concepts

- Multiracialism/ multiculturalism
- Identity
- Culture
- Migration

Textbook reference

E.W. Barker: p. 114 and 121

How did Singapore build a National identity?

- Citizenship, national symbols and national identity in schools: pp. 168–179

How did Singapore address its social challenges?

- Housing and Education: pp. 175–182

How did People's lives change by the end of the 1970s?

- Changes in living standards and rootedness: p. 191

Relevance to Sec 2 History/ Note for Teachers

In Singapore's post-1965 history, economic survival and the urgent need to foster a common sense of Singapore identity was crucial for its survival. Multiculturalism with each ethnic group encouraged to preserve its unique culture and traditions became a characteristic of what multi-racial and multi-religious society could look like with its own art and culture.

However, in Singapore, the structuring of Singapore's race classification system was a colonial legacy which continued right up till today. It is commonly known as the Chinese-Malay-Malay-Other (CMIO) framework which presents problems on how Eurasians fit into and work around this structure.

Description and relevance to the Secondary 3 Social Studies Syllabus

Issue 2

Living in a Diverse Society

Key concepts

Identity, diversity, harmony, assimilation, integration

Inquiry focus

Living in a diverse society: Is harmony achievable?

This issue helps students appreciate diversity and the importance of harmony. Students will develop an understanding of who they are as individuals and learn to accept, respect and celebrate diversity as well as common practices and values in a diverse society. This will heighten students' awareness of the need to develop personal and collective responsibility in promoting and maintaining harmony in a diverse society.

Guiding questions

1. For the Eurasian community, why is identity diverse and complex?
2. How did the Eurasians respond to multiculturalism in Singaporean society?
3. How did the Eurasians respect their differences and appreciate what they share in common?

Key Knowledge/ Knowledge outcomes

Students will be able to understand:

- Factors that shape identities, with particular attention to the Eurasians
- Reasons for greater diversity of Eurasians in Singapore
- Experiences and effects of living in a diverse society, with focus on the Eurasians
- Various ways in which governments and individuals respond to the effects of living in a multiracial society.

Skill Outcome

Learning Outcomes

Students will be able to:

1. Describe the challenges facing Eurasians in newly independent Singapore.
2. Explain how the Eurasians in Singapore dealt with these challenges.
3. Explain the impact of post-independence national policies on the lives of Eurasians.

Values and Attitudes

Students will be able to:

1. Demonstrate an awareness of the Eurasian community's vulnerability both in the past and present in Singapore.
2. Recognise that decisions and approaches taken to address Singapore's challenges will involve trade-offs, in this case with emphasis on the Eurasians.
3. Understand the challenges and importance of creating a sense of belonging and national identity.
4. Value resilience and innovation in overcoming adverse circumstances.

Concepts

- Independence
- Identity
- Standard of living

Skill Outcome

Students will be able to:

1. Examine societal issues critically
2. Gather, interpret and evaluate information from different sources to make well-reasoned and substantiated conclusions on societal issues.
3. Demonstrate perspective-taking when encountering different views.
4. Demonstrate reflective thinking when reviewing their understanding of societal issues and examining personal assumptions and beliefs about others.

Concepts

- Identity
- Diversity
- Integration

Textbook reference

What is diversity?

- Nationality, race and ethnicity, religion and socio-economic status: pp. 104-122

Why is there greater diversity in Singapore?

- Immigration policy, economic opportunities, socio-cultural environment: pp. 139-144

What are the experiences and effects of living in a diverse society?

- Exchange and appreciation in a diverse society: pp.162–165
- Concerns over standard of living: pp.176 -177
- Concerns over social mobility: pp. 186-187
- Housing and Education: pp. 206-209

Relevance to Sec 3 Social Studies/ Note for teachers

In the Sec 3 SS syllabus, nationality, race and ethnicity, religion and socio-economic status are explained as different ways of how an individual's identity is shaped. CMIO is introduced as part of early nation-building days to bring different communities together with double-barreled race options being made available for Singaporean children born to parents of different races.

However, while Singapore has succeeded in creating a multi-racial and multi-religious society which is to the envy of many modern nations, it is also one which is based on respecting differences that conform to neat categories of race and religion. This is difficult for the Eurasian community because scholars see the mixed communities as being hybrid and more complex (i.e., mixed European and Asian descent, class, Christianity and linguistic ability in English as markers of their identity) (See Braga-Blake 1992; Pereira 1997).

In Rocha and Yeoh's article in 2021, race in Singapore is "not an abstract category for analysis, but a highly visible and externally categorized aspect of identity, with significant practical outcomes". How Eurasians navigate racial identities over time from 1965 to present-day Singapore and what happens when the system overlooks complex identities is a focus for this source package.

References

Rocha, Z.L. & Yeoh, BSA. (2021). Managing the complexities of race: Eurasians, classification and mixed racial identities in Singapore. *Journal of Ethnic and Migration Studies*, 47(4), 1-17.

Pereira, A. (1997). The Revitalization of Eurasian Identity in Singapore. *Southeast Asian Journal of Social Science*. 25,2. 7-24.

Braga-Blake, M. (1992). Eurasians in Singapore: An Over. In *Singapore Eurasians: Memories and Hopes*. Edited by Myrna Braga-Blake. Singapore: Times-Editions, 11-23.

SOURCE-BASED INQUIRY PACKAGE 1

History

What was the impact of Singapore's multiracial policies on the Eurasians sense of identity as a community from 1965 to the 1990s?

Background Information

Read this carefully. The background will help you answer some of the questions which follow.

After Singapore achieved independence in 1965, the Singapore government had to prioritize economic growth and social survival as its priority. In order to improve social stability, two critical policies were introduced

- (a) Multiracialism to deal with ethnic tension
- (b) Nation-building to develop a sense of loyalty towards the new nation.

Multiracialism

Multiracialism or multiculturalism from 1965 to 1980 is defined by Singapore political leaders as one that includes:

Ethnic equality: Each community was viewed as being on an equal footing. There would be no special privileges in the economy, in politics or in society. Effort and performance, not race and ethnicity was to determine a person's success. This was unlike colonial plural society where ethnic groups were assigned particular niches within the economy, with some, such as the Eurasians, having a privileged position.

Community recognition: This meant that all ethnic communities would be recognized by the government as having an important role in nation-building. In order to do this in an operational way, the Chinese, Malay, Indian and Others (CMIO) ethnic categorization was used in official documents, speeches, planning papers and other official documents. However, due to the small number of Eurasians in Singapore, there was no mention of Eurasians in official information, documents or statistics in the early years of Singapore's independence. Some Eurasians saw their "absence" from such official data and correspondence as a case of not being recognised in Singapore.

Official recognition of ethnic community's culture: Loosely-defined, culture referred to each community's language, religion and traditional cultural practices. However, for the Eurasians, English language, Christianity and European dressing which were once markers of their identity were no longer unique to them. In modern-day Singapore, speaking the English language, being Christian and dressing in a modern and westernized way had become commonplace. Ethnic ancestry also did not fit neatly for the Eurasian sense of identity. They were of Portuguese, Dutch, British and other European ethnic ancestry with inter-marriages with Asians. In this sense, a common surname or culture was equally difficult to pin down.

The “Golden Age” and “Invisible Age” of the Eurasian Community

In the British colonial period, being Eurasian was important because it gave certain privileges in the economy and the Eurasian identity was a source of relatively high social status. This was called the “Golden Age” of the Eurasian community.

However, after 1965, there was no longer an economic advantage or privilege attached to identify oneself as a Eurasian. With nation-building and the emphasis of building a common Singaporean sense of identity in schools and other occasions, some Eurasians placed less emphasis on their “Eurasian” roots and embraced wholly a more stable and wider sense of being Singaporean. For many, being “Singaporean”, became the only identity they knew. This was called the “invisible age” because Eurasian family life and culture was rendered invisible and not celebrated in multi-racial Singapore.

Many Eurasians migrated to Britain, Australia and Canada for better living conditions and economic opportunities. Others were unable or unwilling to adapt to the new social environment brought about by Singapore’s brand of multiracialism.

Source A Excerpt on Eurasian contribution and identity between 1965 to 1980s

There were several prominent and high-profile public figures in Singapore after 1965 who were Eurasians. One was the second President of Singapore, Benjamin H. Shares who served as President from 1970 until his passing in 1981. Between 1965 and 1980, Cabinet Minister E.W. Barker served as among other portfolios, as Minister of Law. However, during this period, several Eurasians were upset that the word “Eurasians” was left out of their official documents, including the National Registration of Identity Card (NRIC) in the category of “Race”. Most Eurasians accepted this as a pure administrative issue but feelings later ran high because some Eurasians compared themselves with the other ethnic communities. These relatively minor issues became major sources of unhappiness for some Eurasians before 1990.

Source B Impact of social policies in Singapore from 1965 to 1980s

After 1965, Singapore became an independent island republic and the ruling PAP government proceeded to pursue a policy of decommunalisation. This meant pursuing aggressive and deliberate policies aimed at mixing people of different ethnic groups in public housing estates and through education programmes in schools. Clubs like the Singapore Recreation Club (SRC) and other racially exclusive recreational clubs were encouraged to become multiracial.

The process of decommunalisation was not an easy one to undertake but by the mid-1970s, it was clear that the government’s efforts were taking effect. Younger generation Singaporeans, especially those born after 1950 were beginning to think of themselves as Singapore first, and were less conscious of their ethnic differences than were their parents. The situation continued into the mid-1980s.

Source C Straits Times Article titled “I am Eurasian and Singaporean – same same” by retired civil servant, Julia d’Silva who headed a heritage committee in the Eurasian Association in 2019

It can be confusing. I have been mistaken for a Filipino or Thai. Many of my Eurasian friends can tell you of their similar experience. And when they see my brother, they will wonder why he looks more Chinese than me and my sisters.

I was once asked by a bank officer what race I was. When I said Eurasian, her reply was “Huh? What is that?” That was not the first time I had been asked where I am from or what race I am. Like many other young Singaporeans, she had no idea. I used to get agitated. But now I feel sad more than anything that many young Singaporeans are less familiar with Eurasians.

I do not blame them. There were about 25,000 Eurasians in Singapore before Independence. But many migrated to Australia and the UK from the 1960s to the 1980s for various reasons. Besides having a sense of uncertainty and insecurity when Singapore became an independent nation against a background of political turmoil in the region, they felt disadvantaged by the second language or mother tongue policy in schools. Many were drowned out by the tsunami of foreigners when Singapore opened its doors to people from all over the world to come and work here: <https://www.channelnewsasia.com/commentary/eurasian-culture-history-where-they-from-singapore-bicentennial-1328591>

Source D Eurasian population in Singapore

Year	Number
1947	9,110
1957	11,382
1970	18,200
1980	10,172
1990	12,952

Compiled from Singapore National Census of Population

Source E Eulogy to E.W. Barker by Minister George Yeo, then Minister of Trade and Industry on 14 April 2001

When Deborah asked me to say a few words about Eddie Barker at the Service today, I felt both honoured and inadequate. I only joined politics after he had retired from it. Eddie Barker was therefore of my father’s generation.

Of course, I knew of him. His reputation preceded him and, at Cabinet meetings, Senior Minister Lee Kuan Yew would speak warmly of him, particularly of his role during Separation.

Lesson Plan 3 • The Eurasians in Singapore

I got to know Eddie Barker through the Eurasian Association. With his consent, the Association had asked me to represent Eurasian interests in the Cabinet after Eddie stepped down, which I was happy to do. I was surprised how approachable he was, a man totally without airs. He was forthright to the point of being blunt. He had strong views and made sure you knew of them. He enjoyed good company, good music and good food. If the devil's curry was not up to the mark, you will hear from him. Once, as I was sinking my teeth into a piece of sugi cake, he commented that it wasn't moist enough. Eddie Barker's contribution to the creation of modern Singapore will find its proper place. He drafted the Constitution of an independent and multi-racial Singapore in August 1965, an act which cannot be repeated. It was fitting that it was not a Chinese or a Malay or an Indian who crafted the words, but a member of our smallest, the Eurasian community: <https://www.nas.gov.sg/archivesonline/data/pdfdoc/2001041403.htm>

Study Source A

1. What can you infer from Source A about Eurasian contribution to Singapore's development after 1965?

2. What does the source tell you about how the Eurasians might have seen themselves between 1965 to the 1980s?

Study Source B

3. What can you learn from Source B about social challenges that Singapore faced after it gained independence in 1965?

4. What was the impact of “decommunalisation” on ethnic/race identity in Singapore after 1965?

Study Source C

5. Why was Julia da’Silva’s article published in the Straits Times in 2019?

Study Source C and Source D

6. In what way are the two sources similar?

Lesson Plan 3 • The Eurasians in Singapore

9. What can you infer from source about how Singapore overcame its social challenges after 1965?

Source references

Source A and B and D: Pereira, A.A. (2015): Singapore Chronicles: Eurasians (Straits Times Press, 2015)/

Source C: <https://www.channelnewsasia.com/commentary/eurasian-culture-history-where-they-from-singapore-bicentennial-1328591>

Source C, Source D and Source E: <https://www.nas.gov.sg/archivesonline/data/pdfdoc/2001041403.htm>

<https://www.nas.gov.sg/archivesonline/data/pdfdoc/2001041403.htm>

SOURCE-BASED INQUIRY PACKAGE 2

Social studies

How did the Eurasians deal with their sense of identity as a community from the 1980s to present-day Singapore?

Background Information

Read this carefully. The background will help you answer some of the questions which follow.

In Singapore, to be a recognisable ethnic group in the community involves having very unique and involves distinctive cultural features

- (a) Language
- (b) Cultural art forms
- (c) Traditional ethnic celebrations

Together they are forms of cultural expressions that set them apart from others.

However, for the Eurasians, the absence of a unique ethnic culture, partly because of their diverse ethnic and cultural roots, the Eurasian community had to narrate an official version in the 1990s which would conform to the needed appearances of what a recognizable and unique ethnic group was. Some scholars have called this period of their history Eurasian revivalism.

Eurasian revivalism in the 1990s came about partly as a result of a short story titled "Kenneth Jerome Rozario" written by Catherine Lim in 1980 which was part of a book titled *Or Else the Lightning God and Other stories*. The book was the first local book selected as a literature book to be used as one of several O level texts. In the short story, negative stereotypes of being Eurasian were portrayed which fired up Singaporean Eurasians at two levels.

Firstly, many Eurasians turned to the Eurasian Association (EA) as an organization to act as the community's collective voice. Secondly, several Eurasians decided that it was important to consciously "produce" Eurasian culture so that it could properly fit into the CMIO (Chinese-Malay-Indian-Others) model as a distinct culture.

In order to do this, Eurasian food was popularized and folk dances such as the *Jingli Nona*, was created with dance moves and costumes inspired by Portuguese and Dutch cultural aspects found in Malacca and Macau. Essays, articles, historical photographs and various aspects of Eurasian life in Singapore were put together and published, mostly focusing on the period before independence. At the same time, *Kristang*, the Portuguese-Malay creole language was revived and portrayed as a dying language in Singapore.

Yet, the most interesting aspect of this cultural "production" is that most of these practices were not widely found in Singapore, even during colonial times. For example, the adoption of *Kristang* as a "mother tongue" of Eurasians applied only to Eurasians of Portuguese descent but was not used in other Eurasian families.

As part of the policy of multiracialism, the Singapore government funded and supported the cultural production of the Eurasian community. In 1990, the government began to recognize the Eurasian community more formally and overtly. Eurasians were then allowed to have the term "Eurasian" reflected in their NRIC instead of the term "Others". A four-story complex was also formally opened in 2003 which cost \$6 million, of which 90% came from government grants for the EA.

For the Eurasians in Singapore, being a recognized as a community brought social or psychological unity and a sense of belonging. Eurasians do not feel so “invisible anymore” in public life. The EA was also recognized as an important organization for heritage development and consultative exercises at various national level committees.

However, some Eurasians believe that the community is still not particularly tight-knit. Some still look back to the British colonial period as a “Golden Age” of Eurasian identity and do not think that the current situation is anywhere close. Others also do not understand the historical context of the 1990s which explains the “cultural production” that the Eurasian community embarked on. A study of the Eurasian community is an interesting way to look at how complex ethnic identity can be in multiracial Singapore.

Source A Excerpts from a short story titled “Kenneth Jerome Rozario” about Eurasians written in 1980 by Catherine Lim. In 1988, it was selected as an O-level literature text in 1988.

“I tell you, Eurasians are like that.” The speaker, Mrs. Chee, spoke with energy, then lowered her voice in response to a nudge from one of the teachers who had turned around and noticed the staff’s two Eurasian teachers in a corner of the staffroom within hearing distance. But Mrs. Chee could not be prevented from expounding a favourite theory: that Eurasians were extravagant and pleasure-loving and lazy. Mrs. Chee could cite four other cases of Eurasian immorality. Mrs. Teoh nodded in agreement, observing that the Eurasian girls in her class were bold and cheap in their behavior. Miss Molly Ong, the Students’ Counsellor, who had just walked in and paused to join the group commented sympathetically on Kenneth Rozario’s troubled family background. ... Miss Molly Ong went on to tell them about a visit she had paid Kenneth’s godmother to discuss his problem, but she was too drunk to listen. She was reeking of alcohol, and there was a European in a sarong coming out of the bedroom. That only encouraged Mrs. Chee to pick up the theme of Eurasian depravity; she spoke with energy of a Eurasian neighbor who got drunk every night and would beat up his poor wife.

Source B Description of the Eurasian Association’s Revival in the 1990s

After independence, the Eurasian Association’s membership peaked in 1973 with 855 members. However, in the 1980s, membership began to dwindle to as low as 91 in 1986. This changed in 1988 when a short story by Catherine Lim titled “Kenneth Jerome Rozario”. In 1989, 119 out of a total of 240 members attended the EA’s Annual General Meeting, which had tabled a motion to discuss the community’s response to Lim’s short story.

The Straits Times on 8 February 1990 went on to report, “A painful realization dawned on many in the (Eurasian) community – that not only were they left out of the mainstream, they were also misunderstood and misrepresented. As Mr. Olsen (President of the EA), puts it: “The book showed us how far our image had gone down; people were taking swipes at us.”

Source C Description of Eurasian Cultural Production by the Eurasian Association

The EA realized that in order to properly fit into the CMIO model, it was necessary to package Eurasian culture, not just for the consumption of other Singaporeans, but ostensibly for Singapore Eurasians as well. The EA was aware that some Eurasians believed that they had no culture. Instead of treating this as an obstacle, the EA seized this opportunity to “produce” Eurasian culture.

The EA enlisted the help of several enthusiasts to undertake Eurasian cultural and heritage projects, and also assisted in applying for government grants to fund these projects. The first few projects were “a book on the social history of the Eurasians” and a “Eurasian folk dance” which was to be performed at the 1990 National Day Parade. To prepare for the dance, study trips were made to Malacca and Macau, where elements of Portuguese culture were still being practised, albeit for tourists rather than for locals. The eventual costumes used for the National Day parade were copied from the Portuguese performing troupe in Macau in 1990. Sylvia McCully, a Eurasian and well-known local ballet instructor, choreographed the dance and adapting the *branyo* (Portuguese folk dance performed in Malacca) for the parade with dance steps from Dutch and other modern styles.

Source D Description of being Eurasian in Singapore by a Singapore teacher, on 5 Aug 2019

What does your Eurasian identity mean to you?

To me, being Eurasian means to be inclusive and welcoming of peoples and experiences from any given background.

What’s your mix?

If people must know, I usually explain that my surname is supposedly of Dutch/ Flemish descent. But would I hold any affinity to said places? No. Because I’m really just a mixture of Singaporean-ness.

What were traditions like at home, growing up?

My mother is Chinese and my dad is Eurasian. So, I get the best of both worlds: Chinese New Year, Easter and Christmas. Besides decorating our home for these festivals, we also make trays of pineapple tarts, cherry cookies, achar. The wafts of bunga rampai from the Geylang Serai market would immediately signal the beginning of the most wonderful time of the year.

<https://www.timeout.com/singapore/things-to-do/what-does-it-mean-to-be-urasian-in-singapore>

Source E Excerpts of a speech by Lee Hsien Loong at the 100th Anniversary of the Eurasian Association in July 2019

Europeans came to this part of the world since the 1500s – many from Portugal, but also the Netherlands, Britain and Spain. Some were attracted by the vibrancy and promise of our economy. Others came to support the administration of the island. Over time they sank roots, inter-married, raised families here and made many contributions to the community and economy.

However, it was not an easy adjustment for Eurasians to make to independent Singapore. For years, the Eurasians had been part of a privileged class, and overnight they found themselves in a country where all races were to be treated equally. The community had to adapt and work hard to foster a new identity of being a Eurasian, and at the same time a Singaporean.

But you have not only progressed, but thrived. You continue to serve the nation, whether in the armed forces, the police, the teaching service, the foreign service, or in the private sector. Edmund Monteiro was head of the Communicable Diseases Centre, and his first cousin's grandson ventured into a different field and he is none other than Jeremy Monteiro, our Jazz King! A talented family in a talented community indeed.

We have younger ones too, of course. Joseph Schooling won our very first Olympic Gold – in Olympic Record time! I am very happy that the Eurasian Association has set up the Joseph Schooling Sports Grant to support young Eurasian athletes,

In 1994, in recognition of your unique contributions and place in our society, the Association was designated as a Self-Help Group, joining SINDA, CDAC and Mendaki. It was a milestone for the Eurasian community. The decision signaled that notwithstanding your community's size, you are an important part of Singapore, standing shoulder-to-shoulder with the other communities. The EA's mandate has evolved to promote education, family services and community development. You have amply fulfilled this mandate.

You have also worked hard to promote your customs, identity and heritage. Your participation in community events like Chingay always brings extra flair, colour, and spontaneity. I wish everyone a good time today, learning about Eurasian culture, heritage, and so much more. As for me, I am looking forward to the Devil's curry, meaty cutlets and sugee cake.

Mutu merseh*, Thank you very much.

<https://www.pmo.gov.sg/Newsroom/PM-Lee-Hsien-Loong-Eurasian-Association-100th-Anniversary>

*Kristang for "Thank you". Kristang is a creole language spoken by Eurasians of mixed Portuguese and Malay ancestry which originated from Malacca. Migrants to Singapore from this community spoke Kristang in the 1820s and the language was revived by the EA in Singapore in the 1990s.

Study Source A

1. What does the source tell you about negative stereotypes in Singapore society in the 1990s?

Study Source B

2. Do you think the writer in Source A would agree with the reaction of the Eurasian Association in Source B? *

*Note: This question is about intention/ purpose of the short story in Source A and the Eurasian Association’s reaction in Source B. A higher order thinking skill would be to source for more information and to look at intended/ unintended consequences of any event. The background to the issue can be found at: <https://eresources.nlb.gov.sg/history/events/95b085a4-0e56-4712-8a81-522214d071c6>

Study Source B and Source C

3. Having read Source B, are you surprised by Source C?

Note: This question is about intention/purpose in terms of what the EA was trying to accomplish in the 1990s – uniting, “creating” and “packaging” Eurasian culture to build a sense of its own uniqueness and sense of belonging.

Lesson Plan 3 • The Eurasians in Singapore

Study Source D and Source E

4. How similar are sources D and E in terms of how Eurasian culture is portrayed?

5. Why do you think sources D and E differ?

Source references

Source A: Lim, C. (1980): Or Else, the Lightning God and other stories (Heinemann, Singapore).

Source B and C: Pereira, A.A. (2015): Singapore Chronicles: Eurasians (Straits Times Press, Singapore)

Source D: <https://www.timeout.com/singapore/things-to-do/what-does-it-mean-to-be-urasian-in-singapore>

Source E: <https://www.pmo.gov.sg/Newsroom/PM-Lee-Hsien-Loong-Eurasian-Association-100th-Anniversary>

Appendix 1: Source-based questions and contextualization

Ask most teachers and they would agree with you that historical contextualization in history and studies is an important heuristic that students need to master in order to understand sources in any historical or social studies investigation task which involve sources.

However, how historical contextualization can be taught well remains an area of research.

In Wineburg 1998, historical contextualization is described alongside corroboration and sourcing as critical skills.

It is also possible to contextualize historical agents' actions, historical events, or historical sources (Hayekes et al. 2012).

In 2012, Dutch scholars Van Boxtel and Van Drie (2012) conceptualise historical contextualisation as an activity in which one situates phenomena and people's actions in the context of time, historical locations, long-term developments, or specific events to explain, compare, or evaluate these phenomena and actions.

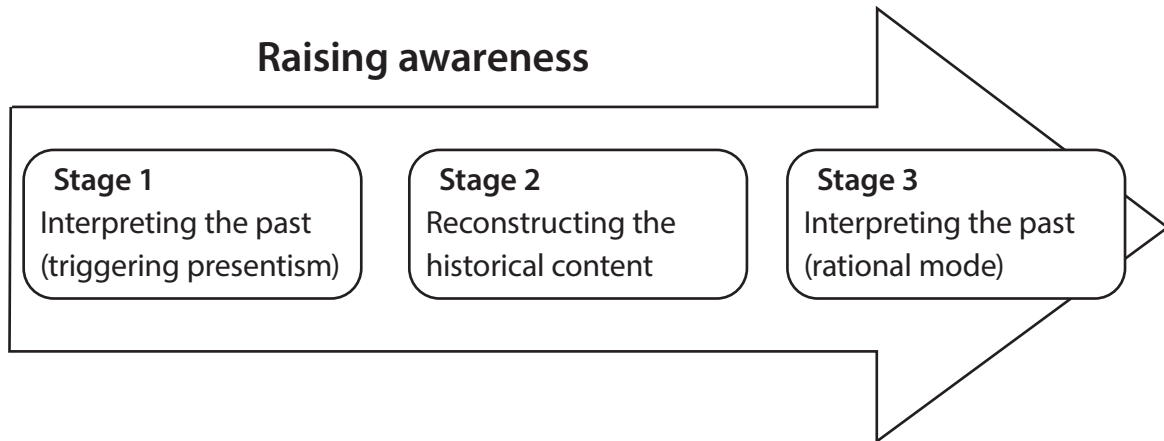
Huijgen et al. (2017) distinguished four interrelated components of historical contextualisation:

- (a) reconstructing the historical context;
- (b) enhancing historical empathy;
- (c) using knowledge of the historical context to explain historical phenomena;
- (d) enhancing the awareness of present-oriented perspectives among students when examining the past.

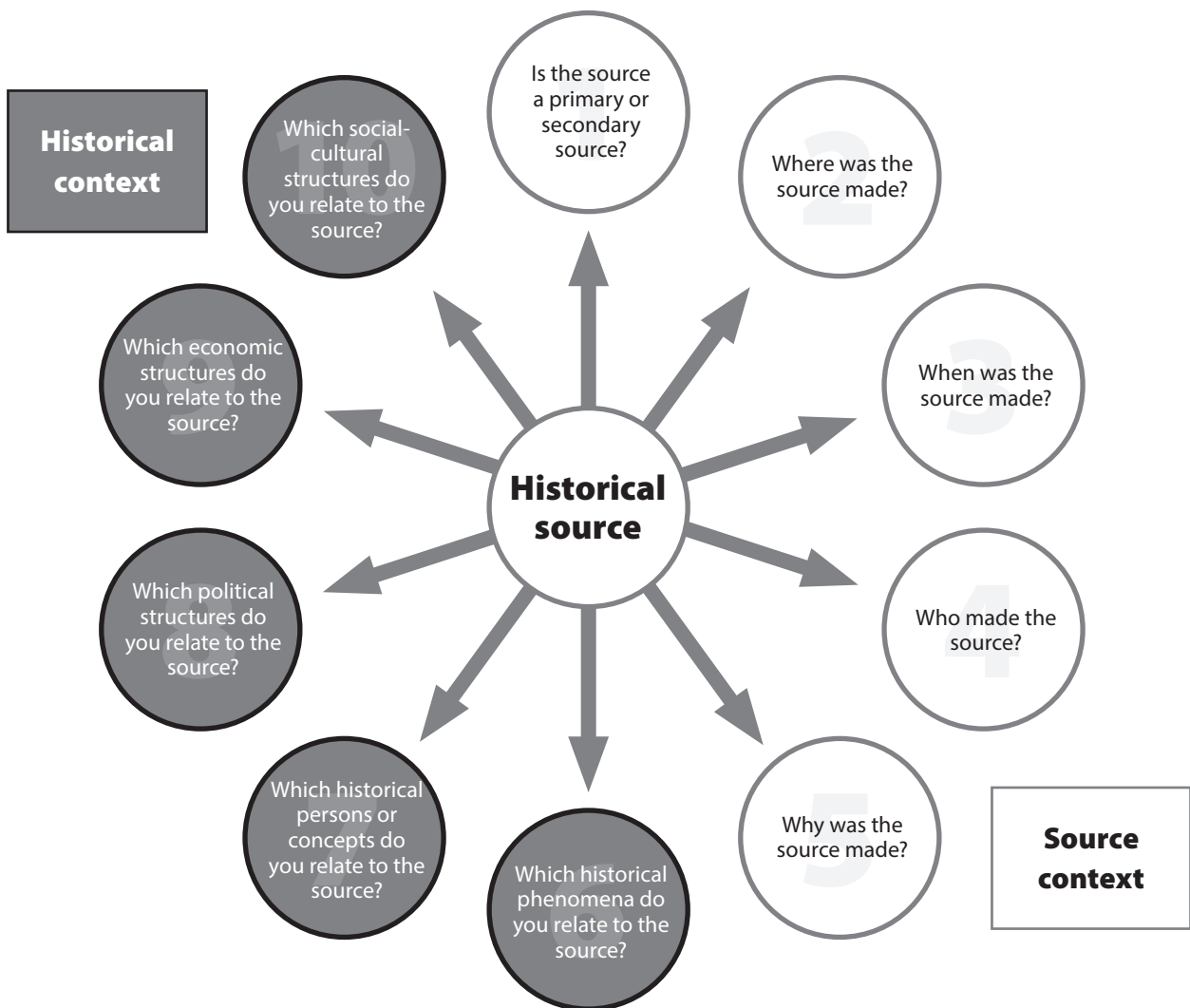
When historical empathy or perspective is used to promote historical contextualization, it can be seen as an interplay between an affective and cognitive element. The affective element is that students need to consider how historical agents' lived experiences, situations, or actions may have been influenced by their affective response based on a connection made to one's own similar yet different life experiences (Endacott and Brooks 2013). This includes understanding a person's lived experience, principles, positions, attitudes and beliefs (Hartmann & Hasselhorn, 2008)

In is in this context that a more detailed write-out on the background is given so that historical contextualization does not take place in a vacuum. Rather, it begins with sufficient information for students to explain, compare, or evaluate historical phenomena and historical agents' actions.

Diagrammatically, Huijgen and Holthuis (2015), produce a pedagogical framework for stimulating historical contextualization so that students can handle source-based questions outlined below.



Tool for reconstructing historical context



Suggested Answer Scheme

Lesson plan 1 (Primary 4)

- Primarily open-ended answers (teacher to make assessment of students' responses)
- Annex 2 worksheet (video)

The Eurasians	In the Video	Helping list
Outfit/ Dressing	Baju kurung	<ul style="list-style-type: none"> • Baju kurung • Portuguese • Christianity • Easter • Christmas • Jinkli Nona • Kristang • Galistan • Jansen • La Salle • Sugee
Religious affiliation	Christianity	
Festival/ Celebrations	Easter, Christmas	
Song/ Dance	Jinkli Nona	
Language	Kristang, Portuguese	
Family names (identify two)	Jansen, Galistan	
Food	Sugee	

Lesson plan 2A and 2B (Secondary 1) (Annexes)

Annex 2: Understanding sources with statistical data (Source A)

Step 1 Identify the key words in the question

Step 1: Identify the key words in the question	What does Source A tell you about the Portuguese-Eurasian community from 1675 to 1829?
(a) Topic/ Focus	Portuguese-Eurasian community
(b) Time period being investigated	1675–1829

Step 2 What is the title of the source?

Population of Malacca from 1675-1828

Step 3 What is the time period in the statistics?

1697–1828

Step 4 What do you know about Malacca from 1675 to 1829. Use the timeline to help you. Here are some clues

There were different time periods where Malacca was ruled by different European powers. At first, it was Portuguese rule, then Dutch rule, The British had temporary control of Malacca because of war in Europe. Then the Dutch returned and governed Malacca from 1818-1824. Malacca became a British colony after 1824. It changed hands many times.

• • Suggested Answer Scheme • •

Step 5 What is the general trend/ pattern?

The population remained quite constant from 1766 to 1817. It increased slightly in 1826 and fell sharply in 1829 to 500 people.

Step 6 How do you explain the general trend/pattern for the Portuguese-Eurasian population in Malacca? Look at the questions below

Time period	Observations Portuguese-Eurasian population in Malacca from the source	Explanation: Why did this happen? <i>[Use your background knowledge, timeline and logic to answer this part of the question]</i>
Dutch period (1675–1795)	The number of Portuguese-Eurasian population in Malacca remained constant. Between 1675 to 1766, the population was between 1400 to 1700 Eurasians	The Dutch and Portuguese were Protestants and Catholics respectively. They did not encourage Catholics to settle in Malacca. For the existing Portuguese, they continued to work as traders, fishermen, and minor government officials for the Dutch. There were also inter-marriages between the Dutch and the Portuguese-mixed communities
British rule (1796–1818)	The Portuguese Eurasian population in Malacca remained constant. In 1817, there were 1667 Portuguese-Eurasian members. There was a dramatic increase in the number of Malays living in Malacca. – 13988 Malays in 1667 compared to just 3135 in 1766.	The British continued to use the Portuguese Eurasian population to administer to Malacca as a British colony. The British government was tolerant and likely there were more inter-marriages this time between Dutch, Portuguese, Eurasian and English families. However, there were also more Malays arriving which made Malacca a more important regional trading port for Malays in the region.
British rule (1823–1900s)	The Portuguese Eurasian population in Malacca fell sharply. Within less than three years, the Portuguese Eurasian population fell from 2236 in 1826 to less than 500 in 1829.	Penang and Singapore had become established as important ports in the region. It is likely that many Portuguese Eurasian population from Malacca migrated there for better trading and job opportunities. It is likely that the British continued to use the Portuguese Eurasian population to administer to Malacca as a British colony

What does Source B tell you about the Eurasians in Singapore from 1849 to 1891?

Step 1	Step 1: Identify the key words in the question	
	a. Topic/ Focus	Eurasian community
	b. Time period being investigated	1849 to 1891

Step 2 What is the title of the source?
Population of Singapore from 1849 to 1891

Step 3 What is the time period in the statistics?
1849 to 1891

Step 4 What do you know about Singapore 1849 to 1891? Here are some clues: Port city, economic growth, population.

Singapore became an important port city. After 1824, Malacca, Singapore and Penang were governed as the Straits Colony. It was governed directly from London as a crown colony. Singapore's trade and population grew dramatically.

Step 5 What is the general trend/ pattern?

The population grew dramatically from 1824 to 1891. In 1824, Singapore's population was just 10,683. In 1891, it grew dramatically to 231,224.

For the Eurasians the number of Eurasians in Singapore increased dramatically from just 922 in 1849 to 3,589 in 1891. However, this increase is small compared to the large increase in the number of Chinese in Singapore from 27,988 in 1849 to 121,908 in 1891.

Step 6 How do you explain the general trend/pattern for the Eurasian population in Singapore?
Look at the questions below

Time period	Observations about Eurasian population in Singapore from the source	Explanation: Why did this happen? <i>[Use your background knowledge, timeline and logic to answer this part of the question]</i>
1849	In 1849, the population of the Eurasians in Singapore was 922.	The British continued to use the Eurasian population to administer to Malacca as a British colony. They worked as junior government officials, teachers and other professional positions because they had lived under British colonial rule for a long time and could use English as a working and official language.
1891	In 1891, the number of Eurasians had increased to 3,589.	More Eurasians were attracted to live and work in Singapore between 1841 and 1891. They probably worked in European agency houses, as clerks and officials in the British administration. They led comfortable lives and through inter-marriages with other European and English families, the definition of what it means to be Eurasian became to change. Eurasian came to be defined as families who were both of European and Asian descent.

Annex 3: Differentiating between Primary and Secondary Sources

2. Fill out the worksheet below

Primary Source	Secondary Source
Primary sources are introduced – artifact, document, diary, manuscript, autobiography, recording, or any other source of information that was created at the time under study. It serves as an original source of information about the topic.	Secondary sources are provided second-hand information and commentary from other researchers. Some examples include Source A which was compiled by a researcher. Secondary sources also include journal articles, reviews and books. A secondary source describes, interprets or synthesizes primary sources to come up with a historical interpretation or explanation.

3. As suggested, fill out the worksheet below in groups.

Source A: Population of Malacca from 1675-1828 (Annex 2 for worksheet)

Bonus question

What can you infer from the source about the Portuguese-Eurasian community from 1675 to 1766?

I can infer from the source that the population of the Portuguese Eurasian community remained stable between 1675 to 1676. It grew slightly from 1463 to 1688.

Source B: Tombstone of Emrici de Souza found among the ruins of the Rosary Chapel or “Capela Ermida de Rosario” in Malacca.

Bonus question

What can you infer from the source about the Portuguese-Eurasian community from 1641 to 1842?

I can infer from the source that the population of the Portuguese Eurasian community remained largely Catholic from 1641 to 1742. This is seen in the tombstone of Emerici de Souza and the remains of the chapel featured in the photo.

I can also infer that one of the most important families was the De Souza family seen in the name engraved on the tombstone.

Source C: A scholar’s description of the mixed Portuguese community in Southeast Asia in a presentation talk.

Bonus question

What can you infer from the source about the how the Portuguese-Eurasian community might have seen themselves from 1641 to 1842?

I can infer from the source that the population of the Portuguese Eurasian community might have seen themselves as people who were unique and distinct from the Dutch. This is seen from the source where it says that they had three characteristics which made them unique and also connected to other sub-communities in Southeast Asia – i.e. they had a creole language, belonged to the Catholic religion and dressed in European outfits.

Source D: A scholar's description of mixed Portuguese community in Southeast Asia in a journal article

Bonus question

Based on the jobs that the Portuguese-Eurasian community had, what can you infer about the social status of the Portuguese-Eurasian community from 1641 to 1818?

I can infer from the source that there were two kinds of social status that the Portuguese had. Some were from the lower social groups. They worked as fishermen, night watchmen and petty traders. Others held colonial positions and had a higher social status jobs – they were clerks and colonial administrators.

Source E: Eurasians in West Bengal, India, in 1632

Bonus question

What can you infer from the source about the how the Portuguese-Eurasian community might have seen themselves in West Bengal in 1632?

I can infer from the source that the population of the Portuguese Eurasian community might have seen themselves as wealthy traders and people who wore European outfits. This is seen in the source where they are seen wearing European outfits and offering precious items such as jewellery, decorated boxes and unique desserts, as well as other unique items to the Mughal ruler in 1632.

Source F: Marble plaque found in St. Peter's Church which was set up in 1702.

Bonus question

What can you infer from the source about the how the relationship between the Dutch and the Portuguese-Eurasian community in 1702?

I can infer from the source that there were good relations between the Dutch and the Portuguese-Eurasian communities in 1702. This is seen in the source where the Dutch donated a piece of land to the Catholics to build the Church of St. Peter in 1710. There was also religious freedom and the Eurasians continued to see themselves as Catholics and practiced their faith at the church under Dutch rule.

Source G: Description of Dutch rule in Malacca in 1992

Bonus question

What can you infer from the source about the how the Portuguese-Eurasian community might have seen themselves by the 1700s?

I can infer from the source that the population of the Portuguese Eurasian community might have seen themselves as having a mix of Portuguese, Dutch and Asian culture. This is seen from the source where it says that despite Dutch official policy of not wanting the Dutch to inter-marry with the Portuguese and Eurasians, many Dutch officials and officials continued to have Portuguese or Eurasian mistresses, servants and wives. This tells me that the Portuguese-Eurasian community continued to see themselves as having European culture as an important part of their identity.

•• Suggested Answer Scheme ••

4. Filling out the worksheet

Use a tick to indicate whether it is a Primary or Secondary Source.

Sources	Primary	Secondary	Explanation
Source A		✓	It is compiled by a researcher.
Source B	✓		It is an artefact from 1842.
Source C		✓	It is from a scholar in a journal article
Source D		✓	It is from a scholar in a journal article
Source E	✓		The drawing is from the period being studied.
Source F		✓	It is from 1979 and the not from the time period being investigated.
Source G		✓	Secondary source. It is from 1992.

5. Filling out the details based on the bonus questions.

Religion	Language	Jobs	Lifestyle/ Dressing
Many of them were at first Catholics. Some might have become Calvinists and Protestants after the Dutch and British occupied Malacca.	Many of them would have spoken kritang or Portuguese. Some would have learnt Dutch and English. They would have also been able to speak Malay	There were two groups of Eurasians. The lower social classes worked as fishermen, petty traders, soldiers and nightwatchmen. The higher social status groups worked as clerks, junior government officials and administrators	Dressing well would have been important to them, especially the higher social classes. They would have dressed in European outfits which were fashionable of the period. Their social life involved dances, social activities and church events and festivals. Christmas and New Year's might have been important festivities.

Lesson plan 3 (Secondary 2 and 3)

Source-based package 1

Source A

1. What can you infer from Source A about Eurasian contribution to Singapore's development after 1965?

I can infer from the source that the Eurasians made many contributions to Singapore's development after 1965. For example, the source says that in the area of law, E.W. Barker was Minister of Law. Even the President of Singapore, Benjamin H. Sheares, a Eurasian was made president of Singapore for 11 years. This tells us that the Eurasian contribution to Singapore in creating conditions for law and order, as well as political stability, was quite substantial.

2. What does the source tell you about how the Eurasians might have seen themselves between 1965 to the 1980s?

I can tell from the source that many Eurasians saw themselves as Singaporeans but perhaps felt less appreciated as an ethnic group in multiracial Singapore. This is seen in the source when it says that some Eurasians "were upset" that they could not include the ethnic category "Eurasians" in important official documents such as their NRIC. This might have made them feel less appreciated but many just put away such feelings because the source says that they only saw it as a "pure administrative issue" and not intentionally done by the government.

Source B

3. What can you learn from Source B about social challenges that Singapore faced after it gained independence in 1965?

I can learn from Source B that creating a multiracial society was a major social challenge that Singapore faced. This is seen in the source where it says that "aggressive and deliberate policies aimed at mixing people of different groups in public housing estates and other education programmes". were adopted in schools. This approach was used because the large social challenge and concern Singapore had was to create a new multiracial Singapore sense of identity for the new country.

4. What was the impact of "decommunalisation" on ethnic/race identity in Singapore after 1965?

One of the impacts of "decommunalisation" was that many people began to lose their ethnic sense of identity. This is seen in the source when it says that "Younger generation Singaporeans, especially those born after 1950 were beginning to think of themselves as Singapore first, and were less conscious of their ethnic differences than were their parents". This means that groups like the Eurasians saw their identity being challenged and compromised.

Source C

5. Why was Julia da’Silva’s article published in the Straits Times in 2019?

One of the reasons why Julia da’Silva wrote the article about the Eurasians was perhaps because it was the Singapore Bicentennial. This is seen in the source when it says that Straits Times article was published in 2019, the year when the Singapore Bicentennial or 100 years of Singapore Founding was commemorated. It is likely that the focus was on the Eurasians so that Singaporeans would have a better understanding of Eurasians and develop a better appreciation for their contribution to Singapore. This also explains why the article focuses on how the writer was mistaken as a foreigner because of her different ethnic looks when she says “I feel sad more than anything that many young Singaporeans are less familiar with Eurasians”.

Sources C and D

6. In what way are the two sources similar?

Sources C and D are similar in terms of showing that the Eurasian community began to dwindle in Singapore with many migrating to other countries. This is seen in Source C where the writer says that “many migrated to Australia and the UK from the 1960s to the 1980s for various reasons”. Likewise, the number of Eurasians migrating overseas in larger numbers is also seen in Source D where it shows how the number of Eurasians in Singapore had fallen from 18,200 in 1970 to just 10,172 in 1980. This shows how multiracialism policies in Singapore aimed at developing a Singaporean sense of identity might have led to unintended consequences of Eurasians feeling less proud of their heritage and leaving Singapore to find new roots.

Source E

7. What does source D tell you about one feature of Eurasian culture?

Source E tells me that Eurasian culture is seen in its food. This is seen in the source when Minister George Yeo shared that Eddie Barker, an ex-minister from Lee Kuan Yew’s Cabinet, shared that he “enjoyed good company, good music and good food”. Minister Yeo even went on to describe how “devil’s curry” and “sugi cake” were Eurasian favorites which Barker enjoyed. This tells us that one of the important features of Eurasian culture was its unique food.

8. What can you learn from source D about how Singapore overcame its political challenges after 1965?

In the area of politics, one of the challenges was to draft a good constitution for an independent and multi-racial Singapore. This political challenge was overcome when E.W. Barker, the Minister of Law helped create a modern Singapore by drafting the Singapore Constitution. It is seen in Source E when Minister Yeo shared that “Eddie Barker’s contribution in the creation of modern Singapore” ... was in drafting “the Constitution of an independent and multi-racial Singapore in August 1965, an act which cannot be repeated”. This shows the kind of respect that Minister Yeo had on how Barker and his constitution helped create a modern Singapore. In other words, Singapore overcame its political challenges by having talented, honest and capable men like Barker drafting a constitution which gave political stability for Singapore.

Enrichment Lessons and Materials for Exploring the Eurasian Community

One of the political challenges was to also ensure that Singapore had good leadership. One way to do this was to have multi-racial political leaders who were valued for their competencies and talents. This is seen in Source E where Minister Yeo shared that even the Prime Minister of Singapore, Lee Kuan Yew, spoke warmly and highly of E.W. Barker, particularly of his role in Separation. Many of the qualities that Minister Yeo spoke about in his speech also tell of the importance of how political challenges can be overcome when he described Barker as someone who was “approachable”, “totally without airs” and yet contributing in such a large way to Singapore by being a “member of our smallest, the Eurasian community”.

9. What can you infer from source about how Singapore overcame its social challenges after 1965?

One of the social challenges that Singapore faced was to create a new sense of belonging and rootedness for Singapore and yet maintain a unique sense of belonging to an ethnic community such as the Eurasians. Source D tells us that the Eurasians overcame this challenge by forming the Eurasian Association to preserve and protect its culture and by having the government consciously making sure that the rights of minority groups such as the Eurasians were represented. This is seen in the source where Minister Yeo says that he got to know Eddie Barker “through the Eurasian Association” ... which “represent Eurasian interests in the Cabinet”. This goes to show that there was a conscious effort made to ensure that all ethnic interests and groups were represented even after E.W. Barker stepped down as a minister so that a Singaporean and Eurasian sense of belonging could be maintained in Singapore.

Source-based package 2

Source A

1. What does the source tell you about negative stereotypes in Singapore society in the 1990s?

The source tells me that one of the negative stereotypes in Singapore society involves Eurasians being seen as spendthrift and know only how to enjoy themselves in an irresponsible way. This is seen in the source where Mrs. Chee says "I tell you, Eurasians are like that..." and then goes on to expound her favourite theory: "that Eurasians were extravagant, and pleasure-loving and lazy". As such the source reveals that when the writer wrote the text, her intention was to reveal the negative stereotypes of Eurasians which are found in Singapore society.

Another negative stereotype about Eurasians which is revealed in the source is that they are drunkards and immoral. This is seen in the source when Miss Molly Ong tells about a visit she had paid to Kenneth's home and saw her godmother being drunk and having an affair with a European man which only encouraged Mrs. Chee to carry on with her negative stereotype about "Eurasian depravity".

Source B

2. Do you think the writer in Source A would agree with the reaction of the Eurasian Association in Source B?*

I do not think that the writer in Source A would agree with the reaction of the EA in Source B because Catherine Lim's original purpose when she wrote the book was to likely to get her readers to think about the ironies and paradoxes which could be found in Singapore's society. Moreover, when she wrote the short story, it was not selected as an O level literature text until 1988. The book was also written in 1980 and not 1988 and her intent was not to stir controversies and racial issues. Ms. Lim also never expected the story to create such controversy among the Eurasians. This explains why in Source A, she highlights the negative stereotypes associated with Eurasian identity as being "loose" and "immoral" where characters Mrs. Chee continuously talks about her negative stereotype of "Eurasian depravity", not realizing the problems that it would create with the Eurasian community.

However, in Source B, the purpose and intent of the EA was to get rid of Ms. Lim's book as an O level literature text. This is seen in the intense reaction of the EA. The evidence comes in Source B when it says that they met in large numbers at the EA's AGM and "tabled a motion" to discuss the "community's response to Lim's short story. The purpose of the EA was to criticize the selection of the text and to show that Eurasians were "misunderstood and misrepresented" in the book.

Hence, because the purposes to Source A and Source B are different, I do not agree that the writer would fully agree with the reaction of the EA in Source B. Ms Lim's intention was to just write a good short story about Singapore society. It led to the unintended consequence of the EA getting angry that the book was selected as an O level text and rallying around the EA to unite Eurasians about their identity and to criticize the book.

*Note: This question is about intention/purpose of the short story in Source A and the Eurasian Association's reaction in Source B. A higher order thinking skill would be to source for more information and to look at intended/unintended consequences of any event. The background to the issue can be found at: <https://eresources.nlb.gov.sg/history/events/95b085a4-0e56-4712-8a81-522214d071c6>

Sources B and C

3. Having read Source B, are you surprised by Source C?

I am not surprised by Source C after having read Source B because the sources have the same purpose – i.e., to unite Eurasians and build a common sense of identity by emphasizing the unique cultural identity of the Eurasians. This attitude of uniting Eurasians and emphasizing its unique culture is seen in Source B when Mr Olsen, the President of the EA said “The book showed us how far our image had gone down” and that many members showed up at the EA’s AGM to table a motion to discuss a united Eurasian response to Lim’s short story. It is likely that creating a united EA and having a unique and common identity would have been just as an important way to give Eurasians more pride and sense of belonging as a community.

Similarly, the purpose of the EA in Source B is to “package” a Eurasian culture” so that it could fit into the CMIO model. This is seen in the source where they went through so much trouble to research, choreograph and put together a “Eurasian folk dance” for the 1990 National Day parade and to “produce” Eurasian culture. This is very similar to Source B where the intention was to build and unite Eurasians so that they would feel proud of being Eurasians.

Hence because their purposes are similar – i.e., to unite Eurasians and build its sense of uniqueness and sense of belonging, I am not surprised by Source C and Source B in terms of what they were trying to do in the 1990s.

Sources D and E

4. How similar are sources D and E in terms of how Eurasian culture is portrayed?

Source D and Source E are similar because they explain Eurasian culture is a product of inter-marriage between European and Asian families. This is seen in Source D when PM Lee explains that Eurasians came from the ancestry of Europeans – “many from Portugal, Netherlands, Britain and Spain” ...who “intermarried, raised families...and made contributions to the community and economy (in Singapore). Similarly, the teacher also says that she is of European ancestry by saying that she is “supposed of Dutch/femish descent”. This shows that Eurasian culture was a mix of East and West.

However, Sources D and E are different in terms of the kinds of food that they mention as an important part of their culture. On the one hand, Source D says that the food she made at festivals were pineapple tarts, cherry cookies, achar and bunga rampai. However, Source E says that the unique Eurasian foods were devil’s curry, sugee cake and “meaty cutlets”.

5. Why do you think sources D and E differ?

Source D and Source E differ because their audience and purpose are different. On the one hand, Source D is a teacher sharing her personal views on how she sees her identity. This explains why she says that being Singaporean has more appeal to her than having a sense of belonging to her Dutch/Flemish ancestry. On the other hand, Source E is different as PM Lee is officiating and giving a speech to Eurasians at the EA to celebrate their achievements. This explains why his speech highlights both the history, as well as the successes of the EA. Thus, he explains in Source E its achievement as a self-help organization “standing shoulder-to-shoulder with the other communities” and promoting “education, family services and community development” which the teacher leaves out.

Sources D and E are also likely to be different because the Eurasian culture is a mixed and “created” one. As a person of Dutch/Flemish descent, the teacher in Source D is unlikely to identify much with Portuguese culture such as the *Kristang* language or *branyo* dance which are derived from Portuguese ancestry.

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